

## The Father's Passover and Man's Atonement

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Earlier this year I did a presentation called The Calendar and The Atonement and the culmination of the study is quite profound. Did you get one of these books?

This is a statement from the book *The Cross and its Shadow*. Note, "Bible students for centuries have been divided into two classes in regard to their opinion at the time that the Lord ate the last supper with his disciples. One class believed Jesus did not fulfil the type in regard to the time," That's his assessment of what they're doing, "but only as to the event. They claim that the year Christ died the 14th of Nisan or Passover came on Thursday." Have you heard this? The Passover was on Thursday, not on Friday and that he was crucified on Friday, the annual Sabbath, the 15th day of Nisan and arose from the dead on the 17th day of Nisan. In support of this position, they quote the following texts. Matthew 26:17, Mark 14:1 and 12, Luke 22:7. The other class believed that when God decreed certain offerings should be offered on a definite day of the month, the type would meet antitype in the specified time. 'These types were fulfilled not only as to the event, but as to the time,' (quoting *Great Controversy* p399). In fulfilment of this, Christ was crucified on Friday, the 14th day of Nisan and died on the cross about the ninth hour between the two evenings at the very time, the Passover lamb had been slain for centuries.

The previous evening, he had eaten the last supper with his disciples, the Saviour rested in the tomb on the Sabbath, the 15th day of Nisan, which would have been kept as an annual Sabbath in the type of this event. Christ was the antitype of the wave sheaf and his resurrection took place on the very day when the wave sheaf was to be presented before the Lord. (*Desire of Ages*, large edition p 785). This was Sunday, the 16th of Nisan in support of this position. The following texts are quoted, John 13:1 and 2, 18:28, 13:29, 19:31." So we see two positions on which day was the Passover.

How could it possibly be on Thursday? This is the question. Well, isn't Passover the day when Jesus dies, How could you say that Passover was a day when he didn't die so we need to have a look at this. Now let's examine some of these texts we've got here, Matthew 26:17. "Now on the first day of the feast of unleavened bread, the disciples came to Jesus saying to him, where wilt thou that we prepare to eat the Passover." So the term feast of unleavened bread, obviously in reading this text includes the first day, which is called the Passover. The word Passover can mean the whole eight days. The word unleavened bread can mean the whole eight days. It's just a term of reference, to point to that feast. They're asking Jesus on the first day of unleavened bread, where they're going to eat the Passover so what does that suggest to you? When were they asking this question? On the Thursday. In Matthew 26:17 it's saying, this is the day of the Passover.

Mark 14:12, and the first day of unleavened, when they killed the Passover, (there's your definition), his disciples said unto him, where wilt thou that we go and prepare that we may eat the Passover? Mark 14 is telling you that Thursday was the day of the Passover and that evening they ate the Passover meal. Luke 22:7, "then came the day of unleavened bread, (so it's using the word unleavened bread), when the Passover must be killed. And he sent Peter and John saying, go prepare us the Passover."

Jesus called it, the Passover, that we may eat. And they said unto him, where wilt thou we prepare? There's three witnesses to tell you that Passover was actually Thursday of that year, not Friday.

Can you see that in the text? So Haskell uses John 13:1,2 in connection with John 18:28 to support the Passover being on Friday, which is what most Adventists and most people who have any understanding of this subject, believe that Friday was Passover not Thursday. The first question is, well, who cares? Is it really important? Well, we need to put line upon line, or precept upon precept, line upon line. Now over the page, this is John 13. "Now, before the feast of the Passover, when Jesus

knew that his hour was come, that he should depart out of the world unto the father, having loved his own, which were in the world. He loved them unto the end. And supper being ended the devil having now put into the heart of Judas Iscariot, Simon's son to betray him."

He's saying that this event is before the feast of the Passover in the book of John.

And then 18:28, "then led they Jesus from Caiaphas unto the hall of the judgment and it was early and they themselves went not in to the judgment hall, lest they should be defiled, but that they might eat the Passover."

Matthew, Mark and Luke are saying that Thursday is the day of the Passover and John is giving reference at least to the fact that the Jews were keeping Passover or these Jews, the leadership were keeping it on Friday. There is a day difference. John is singling out the Friday event and the other three are speaking to the Thursday event. We should try and resolve this problem, shouldn't we?

Now, Adam Clark, on this commentary on John 13:1 translates another way. 'Now before the feast of the Passover when Jesus knew etc., or as some translate now, Jesus having known before the feast of the Passover that his hour was come, etc. The supper mentioned in John 13:2 is supposed to have been that on the Thursday evening when the feast of the Passover began and though in our common translation, this passage seems to place the supper before that feast, yet, according to the amended translation, what is here said is consistent with what we read in the other evangelists.' Adam Clark is reconciling John 13 to what the others are saying in the other three gospels; a good application of Miller's rules.

Now we noticed Ellen White's comment and Haskell quoted part of this quote in GC 399.3 and we've got the quote there. "These types were fulfilled not only as to event, but as to time." He used this part of the quote in his book. Now she says this, "on the 14th day of the first Jewish month, the very day and month on which for 15 long centuries, the Passover lamb had been slain, Christ having eaten the Passover with his disciples instituted that feast, which was to commemorate his own death as the lamb of God which takes away the sin of the world."

So which day is she saying here is the Passover? It sounds like Thursday, doesn't it? And yet Haskell took part of this quote and applied it to Friday. But if I'm reading this carefully, on the 14th day of the first Jewish month, the very day and month which for 15 long centuries the Passover had been slain, Christ, having eaten the Passover with his disciples... That's Thursday evening.

So in case people get confused, the Passover lamb, the day of the Passover, that whole day, it's in the afternoon that the lamb was slain and then it was prepared and they ate the Passover supper in the evening, which was part of the next day. That's the way it was always done.

Desire of Ages, 642.1. "They had gathered to celebrate the Passover. The Saviour desired to keep this feast alone with the 12." Again, she's saying Thursday is Passover.

So let's go back to the type in the book of Exodus. Exodus 12:6-8, as we look at the separation of these two, Thursday, Friday. "And you shall keep it up until the 14th day, the same month." This is the lamb. When did they take the lamb into their homes? The 10th day? Do you want to look at the text? Be a Berean, huh?

Exodus 12:3 "Speaking unto the congregation of Israel saying, in the 10th day of this month, man shall take to them every man a lamb." So on the 10th day, the lamb was taken and then it was offered on the afternoon of the 14th day, and then eaten at even as the 15th day begins. So it says, "And it was kept up until the 14th of the same month, and the whole assembly of the congregation shall kill it in the evening and they shall take of the blood and strike it on the doorposts" verse eight, "They shall eat the flesh in that night, roast with fire and unleavened bread."

Now, when they did this on the 14th day, going into the 15th day, Numbers 33:3 says, "And they departed from Rameses in the first month on the 15th day of the first month, on the morrow after the Passover." So they left on the 15th day. "The children of Israel went out with a high hand in the sight of all Egyptians." And Josephus also mentions the three day journey from the 15th day of the first

month. This is what he says. "So the Hebrews went out of Egypt while the Egyptians wept and repented. They had treated them so hardly. Now they took their journey by Letopolis, a place at the time deserted, but where Babylon was built afterwards, when Cambyses laid Egypt waste, but they went out hastily. On the third day, they came to a place called Baalzephon on the Red Sea." So it took them three days to get to the Red Sea.

On the third day 17th, they arrived at the Red Sea. And again, Josephus says they left in the month of what he calls Xanthicus on the 15th day of the lunar month. And Ellen White says here, Signs of the Times, April 1, 1880, "On the third day of their journey, the Hebrews encamped by the Red Sea." She's validating that on the third day. So 15th, 16th, 17th.

So I've laid this out in a chart here. Passover on the 14th, slay the Passover. The night, which is the beginning of the 15th day, is the first day of unleavened bread. Then during the day of the 15th, they leave Egypt. And then you've got the second day of unleavened bread when they are traveling.

And then the third day of unleavened bread, which is the 17th day, they arrive at the Red Sea. And then on the 18th day, which is the fourth day of the Feast of Unleavened Bread, they cross the Red Sea. And they are raised, they go through, and they are baptized in the sea. You're familiar with the text? They are baptized unto Moses. That's when they had their baptism, they had their death and resurrection. And this is occurring on the fourth day of the Feast of Unleavened Bread, the 18th day of the month.

And this is when the 50 day count starts. We're going to get into calculation of Pentecost as part of this story. So, the waving of the first fruits, first fruits is a symbol of the resurrection of Christ. So, in the original story, when they left Egypt, what was the event that signified the resurrection? When they went through the sea and they were resurrected. Baptism, resurrection.

So in the original type, the day in which the first fruit principle was applied was on the 18th day or the fourth day of the Feast of Unleavened Bread. That's when the resurrection takes place. So, 1Co 10:2 And were all baptized unto Moses in the cloud and in the sea. So there's the death and resurrection.

I've got some other texts there. Now I'm just talking about baptism. There's a very interesting quote here, partway down. Signs of the Times, March 7, 1878. Notice this carefully. "God had commanded Moses to bring his people to this place of natural solitude and solemnity, that they might hear his voice and receive the statute book of heaven. Fifty days previous to this, the pillar of fire had lighted the path through the Red Sea that God had miraculously opened before the marching multitudes of his people." So why would she mention that there was exactly 50 days? God is about to speak from Mount Sinai, and she says exactly 50 days earlier, they're coming through the Red Sea.

Jim: I want to mention here that when I first looked at this quote, considering the timing for Pentecost, I was confused because it says, "God had commanded Moses to bring his people to this place of natural solitude and solemnity, that they might hear his voice and receive this statute book of heaven." So I wasn't looking at that part and I was thinking that she was saying that 50 days until they got there. But she's not saying that.

Adrian: No, no, she's not.

Jim: Until they hear his voice and the statutes from heaven.

Adrian: Yes.

Jim: So that was something that when I saw it afterwards, I kind of reconciled what Exodus 19 says about arriving on the first day of the third month. And then God said to them, "Three days," and that

reconciled it because the math wasn't there for me, because I was thinking that it was saying that when they arrived there. I thought it was saying that to that point, it was 50 days, but its 50 days that they might hear his voice?

Adrian: Yes

Jim: And receive the statute book of heaven.

Adrian: So it was 50 days from when they were baptized in the Red Sea, went in and out. There's 50 days from there to when God spoke the 10 commandments. And this is very important as we look at this because Pentecost, or as they say in Hebrew, Shavuot, what is that a memorial of? The giving of the law. So the giving of the law is 50 days after the waving of the first fruits. The spirit of prophecy is telling us that this was the fourth day of the Feast of Unleavened Bread from when that 50 day count started. This becomes significant because the rabbinic way of calculating the 50 days always started on the 16th day or the second day of the Feast of Unleavened Bread. But in the original type, it was the fourth day of the Feast of Unleavened Bread and 50 days from that point.

Gary: But the law doesn't say the 16th day. You notice in Leviticus 23, it gives the days. It talks about the 10th day. It talks about the 15th day. It talks about the 14th day, but it doesn't ever say the 16th day.

Adrian: It doesn't say the 16th day.

Gary: It says the morrow after the Sabbath. Now.

Adrian: Let's have a look at that, Leviticus 23. Now, remember you all agreed you're going to do Bible study. So it says in Leviticus 23:15. "And you shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering, seven Sabbaths shall be complete, even unto the morrow after the seventh Sabbath shall ye number 50 days. And you shall offer a new meat offering unto the Lord."

So what it's saying here is that the 14th day is Passover. The 15th day is the feast, the first day of the Feast of Unleavened Bread. And then it says, "On the morrow after the Sabbath, you shall count seven Sabbaths, and then the morrow after the seventh Shabbat shall be your 50 days." And that's when Pentecost is taking place. Does that make sense? So if, as it says here, "Even until the morrow after the seventh Sabbath shall you number 50 days," so you're counting seven Sabbaths and the morrow after the seventh Sabbath, that means that Pentecost is going to fall on what day of the year, every year? the first day of the week.

So one of the reasons why Adventists are reluctant to say that there is a festival occurring every year on the first day of the week is, have I got everyone's attention? So, because the idea of having a sacred time on a Sunday for Adventists is anathema. So it can't be that!

Gary: But it's a work day.

Adrian: It's a work day.

Gary: And the morrow after the Sabbath, when the wave sheaf is to be waved, is a signal to begin the harvest. You would never want that to be on-

Adrian: Not on a Sabbath.

Gary: ... on a Sabbath. And it could, if it's marching through on the 16th day of the month, occasionally it's going to be on the Sabbath.

Adrian: That's a good point. That's when they need to begin the harvest. So in the time of Christ, if the Passover is on the Thursday and the 14th is on a Thursday, then Friday is actually the first day of the Feast of Unleavened Bread. Sabbath is the second day of unleavened bread, the 16th day, and Sunday is the third day of the Feast of Unleavened Bread, and this is the day of the resurrection. So it fulfils the command in Leviticus 23 that the feast of first fruits is on the morrow after the Sabbath, which is still on Sunday. Now, those who follow the 16th day calendar, it still fits because that's a Friday crucifixion. The Sabbath is the first day of unleavened bread as well, and the morrow after what they call the Sabbath is the 16th day. So it's the Sunday. So it still fits, but if Jesus is keeping Passover on the correct day, it proves the rabbinical calendar incorrect, that it can't be the 16th day every year. And in the original type, when they left Egypt, it was the 18th day. And here, if Jesus kept the Passover on the correct day, it was the 17th day. So both of these events are telling you, it cannot be the 16th day that you start the count to Pentecost. Does that make sense?

Speaker 9: I'm so ingrained in that teaching of the part where he starts suffering in Gethsemane, which starts the whole event of the three days.

Adrian: That was the Passover. And this is the point. Now, notice I've got in the table here, from Thursday, as in the day of Thursday, through until the resurrection is three days and three nights. But Thursday, if Jesus kept the Passover correctly, was the day of the Passover. We'll look at some quotes on that.

So I have some material here from A. T. Jones where Jones and Waggoner picked up this Thursday Passover idea and they actually shifted their whole thinking to Thursday, and that's why there was disagreement between the older pioneers and Jones and Waggoner and the 1888 advocates. They started pushing the Thursday Passover. But they maintained the 16th day, so they said that Jesus was being raised on the Sabbath.

But they seem to have forgotten that the Bible doesn't actually say that. So I've got the quotes here from Nehemiah Gordon. He says here, "The Pharisees argued that Shavuot or Pentecost, is to be counted from the first day of the Feast of Unleavened Bread, which they designate as Sabbath. According to the Pharisees, morrow after the Sabbath means morrow after the first day of unleavened bread. The ancient Pharisees and their modern day successors, the Orthodox rabbis, begin the 50 day count to Shavuot on the second day of the Feast of Unleavened Bread, which is always the 16th day of the first Hebrew month.

Gary: The problem is that Leviticus 23 again says Ha Shabbat. It doesn't say Shabbat. It says. Ha Shabbat, the Sabbath.

Adrian: Has it got the definite article in it?

Gary: Yes, it does. All the other holy convocations, not seventh day of the week Sabbaths, are just Shabbat. Even the Day of Atonement is treated like a seventh day Sabbath, no work at all, but a Sabbath, a Shabbat is just Shabbat Shabbaton.

Adrian: But the Day of Atonement says Shabbat Shabbaton?

Gary: Yes.

Adrian: But the other ones are just called Kodesh Miqra

Gary: Yes, Kodesh Miqra for the holy convocation.

Adrian: So on the morrow after Ha Shabbat?

Gary: Yes. Ha Shabbat

Speaker 9: It's kind of confusing to me, then Thursday, do we have the high Sabbath?

Adrian: It's because the Sabbath is occurring during the feast, it's always going to be a high Sabbath, no matter what day it occurs during the feast. It's still a high Sabbath.

Speaker 9: Got it. I know that sounded kind of dumb but it's confusing.

Adrian: No, no, no, no. That was a good question.

Gary: Remember also in John's gospel, he consistently refers to it as the Festival of the Jews. The Passover of the Jews was nigh at hand.

Adrian: So he's referencing how the Jews are keeping the Passover following the 16 day idea. But the other three are giving how Jesus actually kept the Passover, and I would rather follow Jesus's calendar.

So, then I've got the quotes here. Leviticus 23:15 and 16, which talks about the morrow after the seventh Sabbath. If you follow Leviticus 23:15 and 16, it's very clear that it's going to be on the first day of the week after counting seven Shabbats. Gary and I have just discussed about the Kodesh Miqra and the Shabbat, but the word Shabbat is not occurring in Leviticus 23. So it has to be the seventh day Sabbath. During the Feast of Unleavened Bread, when you start your count it is always floating. Each year it's going to change depending on where the Sabbath is within the feast. If your Passover is occurring on Wednesday, then you've got Thursday, Friday, Sabbath, and then Sunday, that's when you start the count. If your Passover starts on Friday, then it's only two days. It's going to change depending on where the seventh day Sabbath is occurring within the feast.

You always go up to the seventh day Sabbath and the next day you start your count.

Gary: And that's the other reason why Pentecost is calculated and specified the count this way.

If it was on a particular day of the month, why didn't they just say the sixth day of the third month, as they typically keep it?

Speaker 9: Are you saying that this is the antidote to keep Pentecost from falling on Sabbath? So that Pentecost always falls on Sunday?

Adrian: Yes

Speaker 9: Which is a work day?

Adrian: Yes

Speaker 9: Marking the time when the harvest begins.

Adrian: To begin the harvest.

Speaker 9: So you never want it to fall on a Friday. You never want it to fall on the Sabbath. Sunday is the right day.

Adrian: So the way it's calculated, the count is always going to start on a first day and end on a first day. That's the way it's going to come out. Or on the morrow after the Sabbath begin day one then you're counting through to the 50th day.

Adrian: This is where we come into an interesting dilemma because when Samuel Snow, in *The Midnight Cry*, said, "They commence the year with a new moon in March, but the Karaites with the new moon in April." Now, this reference here has to do with the fact that the winters they were having then were quite long and that's why the harvests were coming later. It's not necessarily always the Karaites second, because like for this year, for instance, it flipped around the other way. But that's a bit of detail.

It says, "These accused the Rabbins of having departed from the law." That's the Karaites, "And conform to the custom of the heathens, and their charge is just, as they regulate their year by the Vernal Equinox in imitation of the Romans, whereas the law says nothing of Vernal Equinox." And then he says this, "But require on the 16th day of the first month the offering of the first fruits of the barley harvest." That part that he's added there is not actually Karaite. He said the Karaites are correct and then he actually inserts a statement from the Rabbinic Jews that it has to be the 16th day. And this is what has caused the confusion within Adventism as to why they always stuck with the 16th day.

In this case, which one is right? This is part of *The Midnight Cry*. Well, he's saying that the Karaite Jewish calendar is correct, but his understanding of that calendar was incorrect as to when you start the count. So obviously, that's the piece of information that you have to change.

Jim: They were thinking about the seventh month.

Adrian: Yes, they weren't thinking about calculating Pentecost. That wasn't their focus. So, you'll see I've got some statements from the pioneers and they are all saying the 16th day, the 16th day, the 16th day. I've got a number of quotes there that say this.

One of the challenges we have, then, is that Ellen White says. "The Passover is followed by seven days of Feast of Unleavened Bread. On the second day of the feast, the first fruits of the year's harvest, a sheaf of barley was presented before the Lord. All the ceremonies of the feast were types of the work of Christ." So here she's saying on the second day of the feast. So how do we harmonize this with what we've just all studied and read, because it appears here that she's saying, on the second day of the feast is when the sheaf of barley was presented before the Lord.

This is one of those interesting dilemmas, isn't it? The Bible seems to be saying one thing and Ellen White is saying from the going from the Red Sea right through to when God spoke the law is 50 days. So that's in the Spirit of Prophecy she's saying this on the one side, and then she's making a reference to the 16th day on the other side. So, what are you going to do with that information?

This is a dilemma I had for quite some time in terms of how we resolve that. Now, considering that all of the pioneers in the study of the scriptures were all, and I've given you all the quotes there, were saying 16th day, 16th day, 16th day, if Ellen White had have come out and said something different from what they had studied in the scriptures, what would happen? If she contradicted what they were saying, that puts everybody in a very difficult situation now, because it's like, well, did we get our doctrine from the Spirit of Prophecy?

Gary: It's like her reported number of moons around Jupiter. But she didn't say Jupiter. She just said this red planet.

Adrian: She saw seven planets, and she described them and it sounded like all of the planets from Jupiter and Saturn and all those things, as we've mentioned those and Joseph Bates from his current

research that there were seven planets. If she had have accurately presented Uranus, would you have believed her?

Gary: It was the moons around Jupiter, right? She said five moons. We know that they're seven now.

Adrian: Okay. So there's more moons as well. So there's that as well. So she presented the information that he understood. And that actually convinced him of the Spirit of Prophecy, which is interesting, isn't it? So if she had have said on this passage, I was shown, that on the second day of The Feast of the First Fruits of the year, that would be a big problem.

The Saviour knew their ideas and he framed his parable so as to inculcate important truths through these preconceived opinions. He held up, before his hearers as a mirror wherein they might see themselves in their true relation to God." There's the mirror.

You see, the Parable of the Rich man and Lazarus, Jesus is teaching a truth through their preconceived ideas. And in this he's holding up a mirror to them. It's brilliant, isn't it? So in the wisdom of God, Ellen White could not go beyond the pioneers and their lack of Bible study on this particular point.

If she did, it would damage the Spirit of Prophecy and its supportive role of the scriptures. And so, because this wasn't her main point in this passage, it was just a supporting point, she's making a point through their preconceived opinion. Does that make sense?

Speaker 9: Prophet Daniel wrote further when he was telling what they had gotten from the scriptures. The spirit of prophecy confirms the study.

Adrian: Confirms the study. Otherwise, if I take this statement here, then her statement about the 50 days is contradicting herself.

Speaker 9: Because Ellen White's writing were never meant to be an establishment of doctrine but only the confirmation.

Adrian: Confirmation of doctrines. This is the point, the Bible is crystal clear on this point. It's very clear in the Bible and I am not going to use this statement to overthrow what the scripture is saying. I can't do that. It can only confirm or point me to.

And I believe the reason she was encouraged to put it this way is she had to do this is if she put the 17th day or the morrow after the Sabbath or in a different way, it would have created problems. That's how I'm understanding it. Otherwise, I just have to simply believe that she is contradicting Leviticus and she contradicts herself. But in the statement in *Christ's Object Lessons* about speaking through preconceived ideas, I can see this makes sense. I can understand this.

Adrian: Coming back to the 16<sup>th</sup> day question, I think we'd have to go back and look at the text carefully as to what she's saying and how she's saying it. In this subject here she's not speaking about the calendar. It's not her main subject. But if she's talking specifically about the Holy spirit, then you would have to say, well... But if it's a side point in a bigger issue, then that could be the case.

Speaker 11: There's another one.

Adrian: Oh there's two, is there? All right. So I've got the point in here on page 10 about the seven planets. She saw the seven planets - Joseph Bates - I've got the entire quote in there on page 10. So let's come to the critical point now. I want to jump to why this discrepancy between the Thursday and the Friday Passover. So we're looking at the offering up of the Son. So what I'm saying in the beginning of page 12, God offered up his son on the Thursday evening. Thursday was the Passover day on the



calendar that Christ was following. Romans 8:32 says, "he that spared not his own son but delivered him up for us all, surrendered him for us all. How shall he not with him also freely give us all things?"

Luke 22:53 says, "When I was daily with you in the temple, you stretched forth no hands against me, but this is your hour and the power of darkness." And now listen to this next quote in 2T, "As the son of God, bowed in the attitude of prayer in the Garden of Gethsemane, the agony of his spirit forced from his pores, sweat like great drops of blood.

(He is shedding his blood on Thursday evening.) It was here that the horror of a great darkness surrounded him; the sins of the world were upon him. He was suffering in man's stead.

(So when was Christ suffering in man's stead? On Thursday evening, as a transgressor of the Father's law.) Here was the scene of temptation. The divine light of God was receding from his vision and he was passing into the hands of the powers of darkness." 2T p.203

So, when did Christ begin to feel this heaviness? *Desire of Ages* p.642. "As he met with the disciples in the upper chamber, they perceived that something weighed heavily upon his mind although they knew not its cause, they sympathized with his grief."

So before the Passover meal, so just before the sun is setting, Christ is being offered up by the Father. He is being released or delivered up. So the spirit of God is being withdrawn from his Son and Christ now is unprotected by his Father and his angels, from Satan and man. This is the offering up of his Son. The point we're making here is that God in heaven, on his calendar, did not determine the date when he would kill his Son. He determined the date when he would offer up his Son to see what man would do to him. Which he knew what man would do to him. So the Passover is a signal of the offering up of his Son. Friday, is the day. And that crucifixion shows what man did to his Son. And this is really important in terms of people's perception that God needed the sacrifice of Jesus to satisfy this penal substitution atonement, that God decreed this himself. But when the Passover is understood to be on a Thursday, you are seeing this is when God offered up his Son. The difference in the days is the difference in understanding the character of our Father as to whether he ordained the death of his Son or whether he offered up his Son. Is it? It is, isn't it?

So, let's go a bit further. As Christ came to the feast of the Passover, he already had a weight upon him. The yielding up process had already begun. And this is where it began the three days and three nights in the heart of the earth. And what is the heart of the earth?

The heart of the earth is the stored up rebellion of man and Christ is going right into all of this rebellion and defiance and resistance and guilt and sorrow. And that's the three days and the three nights that he's going through this process.

So understanding Thursday Passover helps to explain the three days and three nights of Jonah more clearly than the Friday one. Notice what it says here. "Said the angel, Think that the Father yielded up his dearly beloved Son without a struggle? No, it was even a struggle for the God of heaven whether to let guilty men perish or to give his darling Son to die for them."

Gary: Here's the true parallel with Abraham. We often say, well, Abraham's experience isn't exactly like God's because he didn't actually go through with the sacrifice, but God did. No. It's exactly the same, exact same parallel.

Adrian: Because, when Abraham offered up his son *Patriarchs and Prophets* p. 154, says it was fulfilled to the very letter. Now, when Abraham got to the point where he was about to sacrifice his son and he was stopped, Ellen White says that Abraham fulfilled the command of God to the very letter, but he didn't kill his son. He offered up his son and this is the type that is met in Christ. God did not kill his Son. He offered up his Son on the Thursday and man and Satan killed him on the Friday.

The point that Gary made is very important that people say, well, Abraham didn't go through but God did go through. And this is what I originally wrote in the book, *Identity Wars*, that God went through with this, which is basically saying that God killed his own Son. Did you know that? But it's been revised.

Speaker 17: It's just amazing that she knew what that meant.

Adrian: Well, because I was of the understanding of the penal substitution model like everybody else and the only consolation I have is nobody picked me up on it, except one man in Romania. Bless him. But he didn't pick this particular one, he picked a couple of others that made me start to think and start to go through.

And then when I read what I'd written, I was in horror. But this is your understanding of the typology. That Abraham with Isaac and that God had to sacrifice his Son. And then I'm thinking, my heart is not atoned by this. It's not reconciling me to a loving Father. You kill your Son - that's not reconciling me to You.

How is that the gospel? But in this study, with regard to the timing of Pentecost as to when this is occurring, as well as the count of the 50 days and the discrepancy between the Thursday and the Friday Passover, we see something beautiful. We see that God offered up his Son. He didn't kill his Son. He did not ordain to kill his Son. He released his Son into our hands and within 24 hours, we killed Him.

Adrian: He gave his son... For God so loved the world that he gave his only begotten son. Nowhere in John 3:16, does it say anything about believing in death and destruction. It's by believing in his name, it's by believing in him. But we killed him. And the atonement fact is that Jesus was willing to lay down everything and die for us.

And that's the atonement that he was willing to do this for us. But God did not demand this of his Son.

Speaker 20: So he's a hero.

Adrian: Yeah, and there is a statement in the Spirit of Prophecy that says when Adam sinned, a mysterious voice came forth from the throne, which said, "Sacrifice and offering, I have not desired, burnt offering and sin offering, I have not required."

Speaker 21: So you're saying from this point forward, this whole sacrificial system that I'm going to give you; it's not what I'm required to do.

Adrian: It's not. This sacrificial system is just like you desiring a King to be placed over you because this is what you are desiring in understanding.

Speaker 22: Wow.

Adrian: We might have to wrap it up.

Speaker 23: You did say that he wanted him to offer his Son.

Adrian: Yes, offer up his Son.

Speaker 23: Not to kill his Son.

Adrian: Not to kill.

Speaker 23: But to offer his Son. So understanding that it's fulfilled.

Adrian: It says offer him up for a burnt offering (H5930), or a holocaust or which can be understood as consecration, depending on how you interpret those words.

Speaker 24: The word itself means ascending.

Adrian: Ascending?

Speaker 24: It doesn't mean burning or killing a...

Adrian: No, it can mean that but it depends on how you understand that word. But the fact that Ellen White says that when Abraham had placed him on the altar, that he had fulfilled the command to the letter, it tells you that God did not instruct him to kill his Son. But he knew that Abraham would interpret his words in that way.

And therefore, he knew that it would be a test for him. And he knew that this was a test he needed to bring him into faith. You see what I'm saying?

Speaker 25: Yes.

Adrian: How God works with us in our fallen state. So this is highly significant to me that through... Oh, you want to say something?

Jim: Just trying to grasp the concept. You're basically saying that God offered up his Son, so gave him into our hands, so that our fallen sinful nature can basically do to him what would be the result of sin? So that we don't have to endure it, right?

Adrian: Yes. One, that we don't have to endure it, but two, in us killing him, it brings out truly what we are like and God still forgives us.

Jim: It basically just shows the nature of sin.

Adrian: This is the old covenant process. So on the Thursday night he took the weight of our sin which was to take the feelings of guilt in our place. And then on the Friday, God allowed man to sin against him in order to see how sinful we really are, that would lead us to repentance. So the cross is very different, on the cross sin abounded...

Adrian: Acts 2:23, "Him being delivered by the determinant counsel and foreknowledge of God," God knew that men would do this. You have taken and by wicked hands have crucified and humanity has slain him whom God has raised up, etc. So it wasn't God who slew his Son.

Laura: And it's very... John 13 verse 26, starting at verse 26, and Jesus answered, "He it is," He doesn't say it is whom he says, "to whom shall I give sop when I have dipped it?" And when he dipped the sop, he shared it to Judas Iscariot, the son of Simon.

And then it goes on to say, "And after the sop, Satan entered into him, then said, Jesus"... Now he says something different. Now he says, "then said Jesus unto him, thou do it quickly." At that point, he has handed it over to Satan, through Judas, but he handed it over to Satan. Satan's guilt is right there. And Jesus allowance was right there in the sop. That sop was the connection between the acceptance of him doing the act. The act had to have its ceremony. And I look at that as the ceremony of Satan. Okay. Now that I have been offered up here and Satan goes and takes it and says, "I'm going to be in Judas.

And as I'm in Judas, I'm going to take it and this is going to happen." So that's the way I'm okay. This is perfect with the scripture you just mentioned.

Adrian: Yes. So, by opening up this difference in the Thursday and Friday understanding, we get a completely different understanding of the actual atonement, that God gave his Son to carry our offenses. He didn't kill him, but he strengthened his Son on the Friday because if he didn't strengthen his Son to endure death by crucifixion, we would not see the true wickedness of our human hearts and comprehend what we need to repent of.

And even when we did this to His Son, He forgave us. It's amazing that he would do this, but God knew that this was what would happen. And I just stand in awe of Him in that regard. And the fact that this also provides a second witness to The Karaite calendar, both in the Exodus and in the time of Christ. The 16th day of the first month is not the day from which you start the count, both in type and antitype. One is the 18th day, one is the 17th day. And I find that's just an interesting aside to validate The Karaite calendar, as well as strengthen the understanding of what the atonement really was.

So, I thank you for bearing with me on that one. You've got the notes. You can go over those. I think we got there and I just want to thank everyone for the last four days. It's been a tremendous blessing. I've had a wonderful time and I pray that the blessing you've received will flow over.

We are hoping in a short period of time to have many more copies of *Agape* available, which you can get from here. And we want to share them with as many people as possible that everyone will know that our Father truly is love.

Father in heaven, we just want to worship you and praise you and thank you that knowing what we would do to you, you were willing to give your Son, you offered him up, sacrificed him.