THREE CRITICAL ERRORS OF INTERPRETATION

Those within the Body of Christ, who confess that Jesus is their Lord and Savior, are currently being subjected to a chronological understanding of Holy Week that is in error. We are commanded by God to worship Him in spirit and truth. [John 4:24] We cannot worship Him in truth, however, if our interpretations of His Holy Word contain error.

All members of the Body should agree that Jesus Christ, the Son of God, was without sin. [2 Corinthians 5:21; Hebrews 4:14,15; 1 Peter 1:19; 1 Peter 2:22]. However, a mutual understanding exists today, throughout the Body of Christ, which has Jesus disobeying some of God's commands. You cannot believe on the one hand that Jesus was without sin, and yet on the other hand believe in interpretations of Scriptures, that would have had Jesus disobeying some of God's commands. I believe that Jesus obeyed all of His Father's commands. If you continue to believe in the current chronological understanding of Holy Week, then I believe Jesus would respond to you with His Words in [Matthew 22:29],
["…You are mistaken, not knowing the Scriptures nor the power of God." The Holy Bible, New King James Version, Copyright 1982 by Thomas Nelson, Inc.]

Critical Error One - All faiths and denominations within the Body of Christ today interpret [Exodus 12:6] in a manner that has Jesus disobeying God's command in either [Exodus 12:15], or has Jesus disobeying God's command in [Exodus 23:18; Exodus 34:25].

Critical Error Two - Most faiths and denominations within the Body of Christ today interpret [Matthew 26:17; Mark 14:12; Luke 22:7] in a manner that has Jesus disobeying God's command in [Exodus 12:14,17,24,42]; [Leviticus 23:6,7; Numbers 28:17,18];[Numbers 33:3].

Critical Error Three - Most faiths and denominations within the Body of Christ today interpret [Matthew 26:26; Mark 14:22; Luke 22:19; 1 Corinthians 11:23,26,27,28] in a manner that has Jesus disobeying God's command in [Exodus 12:8,15,18,19,20; Exodus 13:3; Numbers 9:11; Deuteronomy 16:3].

Jesus came to fulfill the Law and the Prophets, and not to destroy them. [Matthew 5: 17,18] Even the smallest stroke in a Hebrew letter, a tittle, will not pass from the law until all is fulfilled. Jesus teaches us also that we transgress God's Word in [John 4:24], because traditions of men are taught as doctrine [Matthew 15:3-9], thus making the Word of God ineffective. [Mark 7:13]. Finally, the inspired Word of God through the apostle Paul instructs us to test all things, and to only hold fast to that which is good [1 Thessalonians 5:21].

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THREE CRITICAL ERRORS OF INTERPRETATION

Critical Error One Explanation –

It is currently understood that the paschal lambs were sacrificed on the Jewish fourteenth calendar day. Under this interpretation, only one of the two commands [Exodus 12:15; or Exodus 23:18; Exodus 34:25] could be obeyed. In other words, if there is enough leaven left over to be removed on the fifteenth day of the first month, then they offered the blood of the Passover sacrifice on the fourteenth day of the first month with leaven. If on the other hand, they offered the blood of the Passover sacrifice on the fourteenth day of the first month without leaven, then no leaven could possibly be removed on the fifteenth day of the first month.

Solution –

The solution is found in how one interprets twilight, "between the two evenings", in [Exodus 12:6]. If one interprets one of the evenings as belonging to Jewish man, and the other evening as belonging to God, then the apparent contradiction disappears. Does God have an evening from His perspective? Yes! The first three days of Creation all had evenings associated with them, yet man was not created until the sixth day. So these evenings must belong to God. What is God's evening? Well, we know that it could not be sunset, since the sun was not created until the fourth day. God's evening then would be the end of God's day, the end of light, the beginning of darkness. Even though from Jewish man's perspective the fourteenth day ends at sunset, from God's perspective, the fourteenth day continues until first darkness. Therefore, between these two evenings, would be the time period between sunset and darkness. This time period, from Jewish man's perspective, would fall entirely on the Jewish fifteenth calendar day, however, from God's perspective, it would be considered to be on the fourteenth day between the two evenings.

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Critical Error Two Explanation –

It is currently understood that in Jesus' lifetime, the day that was established by God to be observed throughout all generations, the day that was to be kept as a feast and as a memorial by an everlasting ordinance, was celebrated by Jesus on the second day of the Feast of Unleavened Bread, the Jewish fifteenth calendar day of the first month. This interpretation contradicts God's Word in [Leviticus 23:6,7; Numbers 28:17,18], in that the Jewish fifteenth calendar day of the first month was the first day of the Feast of Unleavened Bread, and not the second day of the Feast of Unleavened Bread.

Solution –

It is correctly understood that the first day of the Feast of Unleavened Bread was moved by God from the Jewish fifteenth day of the first month to the Jewish fourteenth day of the first month. However, this event did not occur prior to or during Jesus' lifetime as is now understood, but rather, this event occurred three hours after Jesus was crucified, and while He was still on the cross. How can a single day that is to be observed as a memorial throughout all generations, by an everlasting ordinance established by God, be moved to a different day of the month? It can only be moved within the framework of God's Word.

The day that was established by God to be that memorial day in [Exodus 12:14,17,24,42], was the first day of the Feast of Unleavened Bread, the Jewish fifteenth calendar day of the first month. [Leviticus 23:6,7; Numbers 28:17,18; Numbers 33:3]. This memorial feast was to commemorate God's deliverance of the children of Israel from the bondage of the Egyptians. With God's outstretched arm and mighty hand [Exodus 3:20; Exodus 6:6; Exodus 7:5], He redeemed them from their bondage and delivered them from their oppression, when He saw the blood of the Passover sacrifice, at midnight on the first day of the Feast of Unleavened Bread.

The day that was established by God to be that memorial day in [Matthew 26:17; Mark 14:12; Luke 22:7], was the first day of the Feast of Unleavened Bread, the Jewish fourteenth calendar day of the first month. The fulfillment of God's Word in [Amos 8:7-10], shortly after Jesus' Crucifixion, was the catalyst that moved this memorial day observance from the Jewish fifteenth day of the first month to the early afternoon of the Jewish fourteenth day of the first month. This memorial feast was now to commemorate God's deliverance of His Creation from the power of darkness. With Jesus' outstretched arms and mighty hands, nailed to the cross, God redeemed us from our bondage and oppression to sin when He saw the Blood of Jesus Christ poured out, Our Passover Sacrifice, at mid-night on the first day of the Feast of Unleavened Bread.

Since the Passover Sacrifice occurred at God's appointed time, on the fourteenth day "between the two evenings", that is, between first darkness and sunset on the Jewish fourteenth calendar day, this day then became the first day of the Feast of Unleavened Bread by God's Word in [Deuteronomy 16:3-7]. Jesus instituted the memorial supper (feast) with His disciples, knowing that later in the day, the night of the Jewish fourteenth day of the first month would become the night of solemn observance to the Lord, for the laying down of His life for the sins of all people.

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Critical Error Three Explanation –

It is currently understood that the evening meal that Jesus ate with his disciples on the night that He was betrayed, was the same Paschal meal celebrated by the rest of the nation. This interpretation contradicts God's Word in [Exodus 12:8,15,18,19,20; Exodus 13:3; Numbers 9:11; Deuteronomy 16:3]. All Scriptural references [Matthew 26:26; Mark 14:22; Luke 22:19; 1 Corinthians 11:23,26,27,28] indicate that the Greek word for regular (raised) bread "artos" was used, instead of the Greek word for unleavened bread, "azumos". If this meal was the same Paschal meal celebrated by the rest of the nation, according to the current understanding, it would have occurred during the days of Unleavened Bread. Therefore, according to [Exodus 12:8,15,18,19,20; Exodus 13:3; Numbers 9:11; Deuteronomy 16:3], it would have been a sin for Jesus and His disciples to eat leavened bread with the Passover sacrifice during this time.

Solution –

It is correctly understood that the evening meal that Jesus ate with his disciples on the night that He was betrayed, was not the same Paschal meal celebrated by the rest of the nation. I have already shown in the above solution for critical error two how the first day of the Feast of Unleavened Bread was moved by God from the Jewish fifteenth day of the first month to the Jewish fourteenth day of the first month, after Jesus was crucified, while He was still on the cross. I have also shown in the above solution for critical error two how the Jewish fourteenth calendar day then became the first day of the Feast of Unleavened Bread by God's Word in [Deuteronomy 16:3-7]. Jesus instituted the memorial supper (feast) with His disciples, knowing that later in the day, the night of the Jewish fourteenth day of the first month would become the night of solemn observance to the Lord, for the laying down of His life for the sins of all people. This is why the apostle Paul in [1 Corinthians 5:7,8] teaches us to keep the feast, not with old leaven, but with the unleavened "azumos" *bread,* of sincerity and truth. Paul understood the symbolic events that took place, and how the Jewish fourteenth calendar day was considered to be the first day of the Feast of Unleavened Bread [Deuteronomy 16:4]. It is also worthy to note that the apostle Paul was inspired by God to record "azumos" in [1 Corinthians 5:8], and that he was inspired by God to record "artos" in [1 Corinthians 11:23,26,27,28].

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