"Pending – On Hold"

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Greetings Dr. Maier,

My name is David Behrens. I am a member of Gloria Dei Evangelical Lutheran Church - Missouri Synod in Chicago, Illinois. I am writing this correspondence today to challenge a statement that was published in the Project Wittenburg Report of May 1983. I am submitting this challenge in accordance with the Lutheran Church Missouri Synod Constitution Bylaw 3.9.3.2.2 – Appeals Following Publication. I have also enclosed my treatise, "Jesus Christ, Son of God, Lamb of God" with this letter, to give you a better understanding of why this challenge is being brought forward at this time.

I pray that you will receive this correspondence in the Spirit of God's Word found in [2 Timothy 3:16, and in Acts 18:26]. I have received many gifts from God over the years, and one of these gifts was the gift of wisdom as it pertains to the accuracy of the chronology of Holy Week. It is my intent to impart this gift, so that all within the Body of Christ may profit and be edified by it [1 Corinthians 12:7; 14:26], and that all outside the Body of Christ may come into the Body and know Jesus and Him crucified.

The statement that I am challenging is found in:

II. PRACTICE OF THE LORD'S SUPPER

B. Practice in Accord With the Words of Institution

2. The Elements

a. The Bread (Second Paragraph)

"The fact that unleavened bread was used in the Passover and that the three evangelists set the time for the Lord's Supper "on the first day of [the Feast of] Unleavened Bread" would strongly suggest the use of unleavened bread in our Lord's original action (Matt. 26:17; cf. Mark 14:12 and Luke 22:7). Therefore we have reason to conclude that unleavened bread should also be used today."

Before I get to my challenge, let me begin by writing that I do believe that unleavened bread was eaten during the Passover sacrifice feast. I also believe that the three evangelists set the time for the LORD's Supper "on the first day of [the Feast of] Unleavened Bread" [Matt. 26:17; cf. Mark 14:12 and Luke 22:7]. With this being said, I do not believe that these facts should infer the use of unleavened bread in our LORD's original action on the night in which He was betrayed. Finally, I also believe that there is strong Scriptural support that unleavened bread should be used during the celebration of the LORD's Supper, but not in the light of Scripture that is currently being used.

From my perspective, the LORD's Supper was a feast on the day of Passover; however, the LORD's Supper was not the Passover sacrifice feast according to the Scriptures. I will compare the Scriptural perspective of the first day of [the Feast of] Unleavened Bread to the events that occurred on the day that Jesus was crucified. I will also show how the suggestion that unleavened bread was used in our LORD's original action, is not in agreement with the Scriptures. Finally, I will present a short comparative study of how the Scriptural meaning of 'evening' is consistent throughout the Word of God. It did not change simply because it was recorded in two languages.

I. The First Day of [The Feast of] Unleavened Bread

The first day of [the Feast of] Unleavened Bread was observed with a holy convocation, and no occupational work was allowed on this day according to the Scriptures [Exodus 12:16; Leviticus 23:7; Numbers 28:18]. Therefore, it is reasonable to conclude that the Sanhedrin (high priest, chief priests, the elders, and the scribes) would not have held a Jewish trial on this special Sabbath. It is also reasonable to conclude that the merchants would not have been able to sell merchandise to their customers on this high day [Nehemiah 13:15-22]. Since Jesus' trial did in fact take place in the presence of the Sanhedrin on the same day that Joseph of Arimathea was able to purchase fine linen, I can reasonably conclude that at this point in time, the first day of [the Feast of] Unleavened Bread had not yet begun [Mark 14:53; Mark 15:46]. In my treatise I show how God moved the first day of [the Feast of] Unleavened Bread up earlier in time, beginning at noon on the day of Jesus' Crucifixion.

I also understand that all Scripture is given by inspiration of God, and that the Gospel of John's perspective of the first day of [the Feast of] Unleavened Bread is just as profitable for doctrine, as the Gospel's perspectives of Matthew, Mark, and Luke [2 Timothy 3:16]. I believe that it is misleading to disregard the Scripture passages of [John 13:1, 29; John 18:28; John 19:31] when stating a conclusion of an event on the day of Jesus' Crucifixion. To omit a portion, is to omit the whole. You will find a harmonious account of the chronology of Holy Week with all of the Scriptures, including those listed on the top of the next page, when you study the treatise, "Jesus Christ, Son of God, Lamb of God".

I. The First Day of [The Feast of] Unleavened Bread (Continued)

[Exodus 3:14-15]	The LORD God, I AM sent Moses to the children of Israel.
[John 8:58]	Jesus identified Himself as, "I AM"; ∴ Jesus is LORD.
[Matthew 26:2]	The LORD was crucified on Passover.
[Numbers 28:16]	The Passover of the LORD was on the fourteenth day of the first month.
Therefore:	Jesus was crucified on the fourteenth day of the first month.
[1 Cor. 11:23]	The LORD's Supper was celebrated on the night of the fourteenth day of the first month.
[Exodus 12:15; Leviticus 23:6; Numbers 28:17]	∴ The LORD's Supper was celebrated with leavened bread. (God commanded that unleavened bread be eaten for seven days, the fifteenth day to the twenty-first day. If unleavened bread were eaten on the fourteenth day of the first month, then unleavened bread would have been eaten for eight days, and would have been in violation of God's command.)

II. Correlation between erev; beyn ha-arbayim; opsios

The Feast of the Passover was observed during Old and New Testament times by the Jewish people. God commanded them to keep the day that the Passover lambs were sacrificed, as a feast by an everlasting ordinance, and as a solemn memorial. During this observance the Passover lambs were killed on the fourteenth day of the first month at twilight (beyn ha-arbayim – between the two evenings). Since this was an everlasting ordinance, it is reasonable to conclude that a direct correlation exists between these three words for evening, the Hebrew word (erev), the Hebrew word (beyn ha-arbayim), and the Greek word (opsios).

According to the Scriptures that Jesus and his disciples both studied and followed, the Hebrew word (erev) was interpreted to mean either end of daylight, or sunset.

<u>End of Daylight</u>	<u>Sunset</u>
[Genesis 1: 5, 8, 13]	[Leviticus 22:6-7]
[Numbers 9:15-16; Psalm 78:14; Psalm 105:39; Exodus 14:20]	[Leviticus 23:32]
[Leviticus 6:20]	[Exodus 12:18; Leviticus 23:6; Numbers 28:17]
[Job 7:4]; [Psalm 30:5]	

II. Correlation between erev; beyn ha-arbayim; opsios (Continued)

Since Jesus and his disciples followed these Hebrew interpretations of evening (erev) and (beyn ha-arbayim), it is reasonable to expect then that their actions, which were recorded many years later in the Greek through the inspiration of the Holy Spirit, would have had a direct correlation with these Hebrew Scriptures. Therefore, the Greek word for evening (opsios) should be interpreted to mean either end of daylight, or sunset.

End of Daylight	Sunset
[Matthew 14:23;	[Matthew 8:16; Mark 1:32]
Mark 6:47; John 6:16, 17]	[Matthew 16:2]
[Mark 4:35; Matthew 8:16-27]	[John 20:19]
[Matthew 26:20; Matthew 27:57]	

The twilight period beginning the Jewish fifteenth day of the first month was the time period when the Passover lambs were sacrificed. From God's perspective, this time period occurred at "beyn ha-arbayim" (between the two evenings), on the fourteenth day of the first month. This appointed time had to be between the evenings of Jewish man and God, between sunset and end of daylight on the Jewish fifteenth calendar day, on God's fourteenth day, so that Jesus could observe the Passover as both true man, and true God.

A Pharisaic tradition, on the other hand, interpreted "beyn ha-arbayim" twilight, (between the two evenings), from between noon and sunset on the Jewish fourteenth calendar day. This tradition, along with others, began as a direct result of the mid-afternoon sunset that occurred on the day that Jesus was crucified. Jesus warned us to be cautious of the teachings of the Pharisees and Sadducees, because their traditions made God's Word of no effect [Matthew 16: 5-12]; [Mark 7: 1-13]. Even though the Pharisaic interpretation of "beyn ha-arbayim" twilight, (between the two evenings) contradicted the Scriptures, this tradition, along with others, has given testimony that a twilight period did occur on the Jewish fourteenth calendar day, beginning shortly after noon and lasting until sunset.

On the following page I have included the Scriptural reasoning why unleavened bread should be used during the celebration of the LORD's Supper. I just want to conclude by saying, Sola Gloria Dei. The Scriptures were opened up to me, but this you already know. No prophecy of Scripture is of any private interpretation [2 Peter 1:19-21]. Thank you in advance for your prayerful attention to this matter. Jesus is LORD!

In Christ's Service,

David Behrens