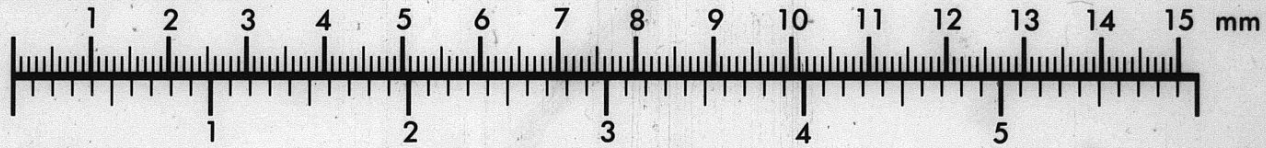
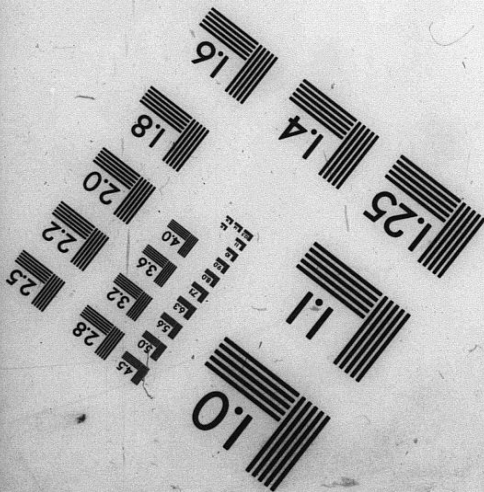
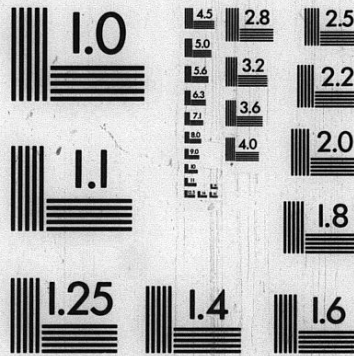


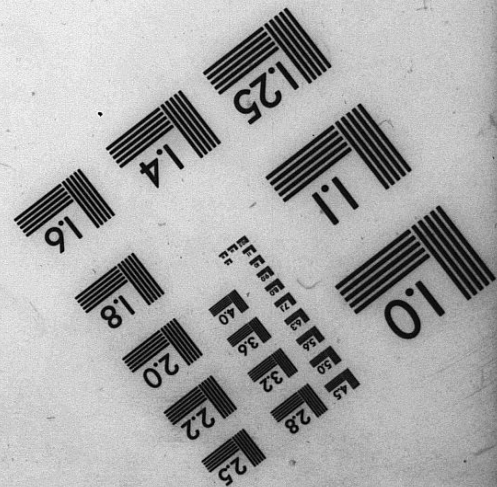
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# JEWISH PASSOVER

and

# FEET-WASHING

Being a Treatise on the Laws,  
Design and Form of Observing  
the Passover; also Showing that

Feet-Washing is Not a Church Ordinance

but a Christian Duty to be done  
in Private Circles \* \* \* \*

BY

W. L. GEIGER

AN HUMBLE PASTOR

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REV. W. L. GEIGER

DEDICATION.

—  
*TO*

All my beloved brethren in the ministry, with whom I have lived and labored in loving fellowship for more than half a century,

*AND TO*

The churches of Christ Jesus with whom I have been associated as pastor or otherwise for the last fifty years, this little volume is affectionately inscribed by

THE AUTHOR.

*May, 1907.*

## PREFACE.

The author of this little book preached a number of doctrinal sermons in the early part of 1887 to churches he was serving as pastor in Berrien county, Georgia. Churches in other counties requested that they should be repeated for their benefit; and by special arrangements the same sermons were delivered to a half dozen or more different congregations in Eastern Georgia. By the urgent solicitations of a number of brethren and friends the sermons were published in a book called the *Seven Baptist Pillars*. There were added to the seven doctrinal sermons, two others; one on *Baptist History* and one on *Feet-washing*. The book had a ready sale until the first edition was exhausted, there having been but one edition published. The sermon on Feet-washing has since been called for by a great many people, both of the *regular Baptists* and others. Some months in the past a beloved brother in South-west Georgia asked the permission of the writer to republish that sermon for circulation. After due consideration and prayer the writer decided to write a treatise upon the *Jewish Passover* and *Feet-washing*, and submit to the dear brother for publication.

Those who read the chapter in this little book, that have read the sermon on Feet-washing, will note two differences, one respecting the time and the other respecting the place where the Saviour washed the disciples' feet. When that sermon was preached the writer had never studied the subject of the passover, and was very ignorant relative to many things connected with that subject. He thought that the common belief that Jesus and His disciples ate the last passover, and then He was arrested, tried, condemned and crucified was true. Upon that belief he based the time

and place. He thought the time to be two days before the feast of the passover, and the place to be the house of Simon the leper, in the town of Bethany. After giving the subject of the Jewish passover a thorough and careful study he was satisfied that he was in error relative to the time and place of the feet-washing, as well as of many other things connected with the last days of our Saviour on earth.

Upon getting everything connected and in proper order with reference to the passover, he finds there is no apparent contradictions or disharmony in the Scriptures upon this subject. So the reader will find that the feet-washing did occur, in Jerusalem, in the "upper room, furnished," in the *midst of a supper*, on the night preceding the night in which the passover was eaten, and that the Lord's supper was instituted at the *dose of that supper*, after which they "sang a hymn and went out."

Relative to the object of feet-washing, and the great lesson of Christian equality it teaches, as well as the time and the circumstances under which it is to be done, his views are precisely the same as they were when the sermon published in *The Seven Baptist Pillars* was preached to the hundreds who heard it in 1887.

Dear reader, study these subjects closely and connectedly in the light of God's word. Let your faith and practice be consistent with His teachings. Remember, it is extremely dangerous to depart from His word even in a very small matter. We are His friends if we do whatsoever He commands us, and do it as He commands, and for the purpose He commands. But if we add to or take from the words of His book a great trouble is pronounced upon us.

May He help us to stand in the way and see and ask for the old paths, where is the good way, and walk therein, that we may find rest for our souls. Amen.

W. L. GEIGER.

66-1173

## INTRODUCTION.

So far as the writer knows, his views as expressed in the following pages, respecting the days and hours when certain events narrated in the New Testament occurred, are peculiar to himself. He has never heard of any of his brethren in the ministry advocating in the pulpit or newspapers many of the thoughts he advocates in this treatise. In his early ministry he advocated the general teaching upon those questions, taking as being true, the things usually taught in our theological schools and published in what is called our Standard Books. He then studied those books rather than his Bible, receiving what they taught without cavil. He was then satisfied that the general teaching upon the following subjects was correct, viz: That the public ministry of Jesus lasted three or three and a half years; that Jesus washed His disciples' feet in Bethany two days before the feast of the passover; that He and His apostles together ate the last passover; that He instituted His supper at the close of the passover supper; that the twelve apostles were all present when He instituted His supper; that Jesus was crucified on Friday and buried late in the evening of the same day.

Some circumstances occurred that led him to the necessity of proving some things that occurred in connection with some of these events—to do this it became necessary to show the time of certain events. He began a review of his old standard books in order to get those times down correctly. He soon became confused and decided that their teaching evidently contradicted the word of God. The word taught that the body of Jesus was buried three days and three nights. He rose on the first day of the week. By no count could he make three days and three nights from Fri-

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day evening to Sunday morning. There must be something wrong in the books. Again, Jesus is our passover, Paul teaches. How could He eat the passover, a type of Himself? At least, how could he eat it before the lawful time for eating it, if He came not "to destroy but to fulfill the law?" These and others were puzzling questions he had to solve. He resolved to investigate these subjects for himself, and not rely upon what theologians said about them. He carried the matter to the Lord and begged for help and direction in the investigation. To his astonishment, just about this time a book came to him through the mails. He had never heard that such a book had been written. It was a present from the publisher, Mr. C. R. Barns, of St. Louis, Mo. It was the first book of the first edition that was bound. It was not thoroughly dry when he received it. It was from that prince of scholars, Deacon W. M. Page, of Missouri, whom the Lord took home soon after completing the book. The title of the book was, "*New Light from Old Eclipses.*" Here was all he needed as a scholarly book, to help him study the Bible upon the questions that were perplexing his mind at the time. He went to work in earnest and satisfied himself that the public ministry of Jesus lasted but about one year; that Jesus washed His disciples' feet in Jerusalem on Wednesday evening, which was the first part of the preparation day for the passover; that Jesus and His apostles never ate the last passover; that His supper was instituted at the close of the supper eaten the night before the passover was eaten; that there were but eleven of the apostles present when He instituted His supper, Judas having gone out before; that Jesus was crucified on Thursday, and buried late in the evening of the same day; that He rose from the dead on Sunday morning having lain in the sepulchre "three evenings and three mornings."

Since learning these great truths the writer has felt much better satisfied. Many passages in God's word,

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that before were mysterious, are now plain and easy to understand.

The little book is sent forth to the brethren with the prayer that God may bless the study of these things to them, and to their spiritual good, as much as He has blessed it to the

HUMBLE AUTHOR.



## THE JEWISH PASSOVER.

### I.

AN ERROR AMONG BIBLE READERS. THE AUTHOR'S POSITION. LIGHT RESPECTING THE FEAST OF THE PASSOVER. SCRIPTURES TO BE CAREFULLY READ. TWELVE NOTABLE CONSIDERATIONS. QUOTATIONS FROM PROMINENT AUTHORS.

It is erroneously believed by many readers of the Bible that Jesus and his disciples ate the last passover, and that in connection with that eating, or immediately afterward, He instituted His supper and washed the disciples' feet. Some recognize the feet-washing as a church ordinance to be perpetuated in the church in connection with the Lord's supper until the end of the church age. I do not believe that the Saviour or His disciples ate the passover that was celebrated the year in which He was crucified, or that He instituted His supper or washed His disciples' feet in connection with that passover. I believe He washed the disciples' feet before the paschal lamb was killed, and instituted His supper after the feet-washing, and that He was crucified and buried, and the disciples "scattered as sheep without a shepherd" before the legal hour came for eating the passover.

In order for us to understand the Scriptures bearing upon these subjects, it is necessary to get all the

light available respecting the feast of the passover: The time the passover was to be observed; the Jewish and Roman customs in reckoning time; the time for selecting the lamb, and for sacrificing it; the preparation of the house or room where the passover was to be eaten, as well as preparation of the supper; how it was to be eaten and when; what this feast was to teach the Jews; what it was to symbolize, etc., etc.

I will devote this chapter to the consideration of the above and kindred questions. The reader is requested to lay down the book and take his Bible and read carefully the following Scriptures: Deut. 16:1-7, Ex. 12:2-39; Num. 9:1-14; Ex. 13:3-10; Ex. 34:18; II Chron. 30; II Chron. 35:1-19; Ezra 6:19-22.

There are several things that we note from these Scriptures, as follows:

1. God appointed the month Abib or Nisan (Ex. 23:15), to be the first month of the Hebrews' ecclesiastical year.

2. He commanded the Israelites in the land of Egypt to take to each family (unless the family was too small), a lamb of the first year, without blemish, and to shut it up on the 10th day of the month, keeping it up until the 14th day, on which day the whole assembly of the congregation should kill it "between the two evenings." (See margin). The blood was to be sprinkled on the door posts, and the lamb was to be roasted in the fire and eaten with unleavened bread and bitter herbs, on the evening following the slaying, "between the evenings."

3. They were to eat it in haste, with their loins girded, their shoes on their feet, and with staff in hand ready to start on their journey when the command was given.

4. None of them were permitted to leave the house where they ate the passover till morning.

5. They were required to keep a feast of unleavened bread for seven days in connection with the pass-

over. This feast began with the eating of the pass-over supper on the evening following the 14th of Nisan, and lasted till the 21st day in the evening.

6. The first and last days of this feast were Sabbaths, in which no servile work was to be done. In fact, these Sabbaths were considered more important than the weekly Sabbath. They were called "an holy convocation," "an high day," "the great day of the feast," etc.

7. The law required that the entire congregation should sacrifice the lamb at the same time of the same day, and that the paschal supper should be eaten by all on the same evening. Provision, however, was made for those who were absent, sick, or in any way disqualified at the appointed time for the service. "Such as were on a journey, or under sickness, or ceremonial uncleanness, at the proper time, were obliged to observe the feast on the fourteenth day of the second month." (*Brown's Bible Dictionary.*)

8. It must be borne in mind that the Hebrews considered the day to begin with sunset, or at six o'clock in the evening. Hence the time with them was always evening first, then morning, as: "The evening and the morning were the first day," etc. They counted their hours and watches from sunset and sunrise, or from six o'clock in the evening and from six o'clock in the morning. The Roman day began at midnight as ours does. Their hours were counted from midnight and from midday as ours are. Matthew, Mark and Luke used the Hebrew method. Their third hour of the day was nine o'clock in the morning, their sixth hour, twelve o'clock; their ninth hour, three o'clock in the afternoon. John used the Roman method of counting time. Hence his sixth hour was six o'clock in the morning; his ninth hour, nine o'clock, etc. The reader will do well to bear this distinction in mind, as it will save confusion farther on in our investigation.

9. The expression "between the two evenings,"

as may be seen in the margin from the reference of sixth verse of twelfth chapter of Exodus, was a very common Hebrew expression, and indicated the time between the lengthening of the shadows and sunset, or between two and six o'clock.

10. The paschal lamb was selected, or condemned on the tenth day of the month, and slain on the fourteenth day between two and six o'clock. The meal was then prepared and eaten during the first part of the evening that followed, which was the first part of the fifteenth day—the day beginning at sunset.

11. The process of ridding the house of all leaven, cleansing it thoroughly, going fully through with the ceremony as the law directed, the burning of the leaven, the killing, dressing and roasting of the paschal lamb, the baking of the unleavened bread, the preparing of the bitter herbs, all took place on the fourteenth day, and the meal was eaten on the fifteenth day, shortly after sunset.

12. The fifteenth day was the first day of unleavened bread, which day was always a Sabbath, let it occur on what day of the week it might. The feast of unleavened bread, which always embraced the day the passover was eaten, lasted till the twenty-first day in the evening, or seven full days, the last one of which was also a Sabbath.

Canon Brown says: "The first day of unleavened bread, or fifteenth Nisan, was one of the most sacred days in the year, a day on which no servile work was to be done—Ex. 12:16; Lev. 23:7. As soon as the sun went down on the fourteenth, all work must cease, none must go abroad out of their houses until the morning." (Ex. 12:22.)

A writer in the *Bibliotheca Sacra* for July, 1871, as quoted in *New Light from Old Eclipses*, says: "The fifteenth of Nisan was so exceptionally sacred, that the ordinary Sabbath might be turned for it into a day of preparation. When the fifteenth of Nisan fell upon



the Jewish Feria I. and accordingly the fourteenth of Nisan was a Sabbath, the latter might be broken so far as preparations were necessary for the feast. From which it follows that the passover was more sacred than the Sabbath."

Relative to what was done on the day of preparation, I will quote from McClintock and Strong, Vol. 7, page 737: "On the evening of the thirteenth, which, until that of the fourteenth, was called the preparation for the passover, every head of a family searched for and collected by the light of a candle, all the leaven. Before beginning the search he pronounced the following benediction: 'Blessed art Thou, O Lord our God, King of the universe, who hath sanctified us with the commandments, and enjoined us to remove the leaven.' After the search he said: 'Whatever leaven remains in my possession that I cannot see, behold, it is null, and accounted as the dust of the earth.'"

I will now quote from New Light from Old Eclipses, pages 143 and 144: "The ceremony (of ridding the house of leaven), having been performed on the evening of the thirteenth of Nisan, the burning of the leaven was deferred until mid-day of the fourteenth. In the afternoon of the fourteenth took place the solemn ceremony of killing the paschal lambs. The animals were slain in the court of the temple, between three and five o'clock in the afternoon, as Josephus tells us. According to the Jewish method of dividing the day, this was 'between the evenings;' for they reckoned the first evening as beginning when the lengthening of the shadows was first perceptible, or shortly after noon; and the second as beginning with sunset, a point which also marked the commencement of another day. According to our reckoning, the paschal lamb was eaten on the evening of the day on which it was slain; but as the Jews began their day with sunset, the intervention of sunset between the two points brought one occurrence on the fourteenth

of Nisan, the other upon the fifteenth. The paschal supper then was eaten upon the evening beginning the fifteenth of Nisan; and this Sabbath was a 'day of holy convocation,' 'an high day,' according as we choose to use the phraseology of Leviticus or of the gospel of John."

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## II.

THE PASSOVER WAS FOR A MEMORIAL. THE PLACE WHERE IT WAS TO BE CELEBRATED WAS JERUSALEM. IT WAS A TYPE OF CHRIST. EXAMINATION OF MATTHEW, MARK AND LUKE. CLEAR PROOF THAT JESUS AND HIS DISCIPLES DID NOT EAT THAT PASSOVER.

The Israelites were commanded to observe the passover "for a memorial." God said, "Ye shall keep it a feast to the Lord throughout your generations." Again, "Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee, but at the place which the Lord thy God shall choose to place His name in, there shalt thou sacrifice the passover at even, at the going down of the sun, at the season thou camest forth out of Egypt."—Deut. 16:5-6.

Greswell, on the Harmony of the Gospels, Vol. 3, page 162, says: "This sacrifice was limited from the first, in point of time, to one day in the whole year, the fourteenth of Abib or Nisan; and in point of place, to that particular quarter, out of all possible situations, which God should select to fix His name there."

The reader will understand that at the time of Christ's crucifixion no Jew was allowed to celebrate the passover at any place except Jerusalem, or on any day except the fourteenth of Nisan, unless he should be hindered by sickness, or handling the dead, entering the house of a Gentile, or in some other way; in which event he would be compelled to observe it just one month later. The law was so rigid that no Jew could with impunity fail or refuse to partake of the

paschal supper, and no substitute of time or place would suffice. In fact the failure to observe it in Jerusalem, and on the fourteenth day of Nisan in the evening, or on that day one month later, if disqualified on that day, would be a failure to observe it at all.

All the Old Testament service was typical of something in the New. Of what is the passover a type? Is it not a type of Christ? Does not that lamb of the first year, "without blemish," stand for Him "who knew no sin," and who was recognized as "the Lamb of God?" Was he not condemned on the tenth day of Nisan and sacrificed on the fourteenth? The Religious Encyclopedia answered this question thus: "The paschal lamb was an illustrious type of Christ, who became a sacrifice for the redemption of His church from sin and misery; but the resemblances between the type and antitype have been strained by many writers into a great number of fanciful particulars. It is enough for us to be assured that as Christ is called 'our passover' and the 'Lamb of God' without 'spot,' by the 'sprinkling of whose blood' we are delivered from guilt and punishment; and as faith in Him is represented to us as 'eating the flesh of Christ,' with evident allusion to the eating of the paschal sacrifice, so, in these leading particulars, the mystery of our redemption was set forth. The paschal lamb therefore prefigured the offering of the spotless Son of God, the appointed 'propitiation for the sins of the whole world,' by virtue of which, when received by faith, we are delivered from the bondage of guilt and misery, and nourished with strength for our heavenly journey to that land of rest, of which Canaan, as early as the days of Abraham, became the divinely instituted figure."

Now, after thus briefly laying before the reader, in the last and this chapter, the laws governing the passover, I am ready to set forth my reasons for taking the position that Jesus and His apostles did not eat

the last passover.

In the first place I will examine the passages in Matthew, Mark and Luke that are claimed to teach positively that they did eat it. Matt. 26:17-25, is the first. I cannot find in that whole passage any verse or expression that teaches *positively* that they did eat the passover. The disciples asked Him where they should prepare for Him to eat the passover with His disciples. He told them to "go into the city to such a man, and say unto him, the Master saith, my time is at hand; I will keep the passover at thy house with my disciples," and no doubt He would had He not been arrested and crucified before the hour came for eating it. Again, it is said, "They made ready the passover." No doubt they did, so far as the preparation that was to be made up to that hour was concerned. "Now when the even was come He sat down with the twelve," but it does not say that He sat down with them to eat the passover. It does not say that they ate dry, roasted lamb with unleavened bread and bitter herbs, for they had a dish and dipped into it. I find nothing in this passage that teaches *positively* that He and His disciples did eat the passover. Those who get that idea out of it, get it from inference. But I will say more about this passage later. It is enough for my present purpose to find that the affirmative has no positive proof in it.

The next passage is Mark 14:12-21. In this I find no positive proof. It is pretty much the same statements as are made by Matthew. Mark tells us also that they had a dish and dipped into it, from which I draw the conclusion that it was not a Jewish paschal supper.

The next passage relied on to prove it positively is Luke 22:7-18. The principal verses relied on in this passage are the 15th and 16th, which say, "with desire I have desired to eat this passover with you before I suffer, for I say unto you, I will not any more

eat thereof, until it be fulfilled in the kingdom of God." The expression "I will not *any more* eat thereof" is construed as meaning that Jesus would eat that passover with them, but would not eat another, "until it be fulfilled in the kingdom of God." Unfortunately for the advocates of this position, the translators of the Authorized Version have supplied words in this text without good authority. The Revised Version renders it, "With desire I have desired to eat this passover with you before I suffer; for I say unto you *I shall not eat it*, until it be fulfilled in the kingdom of God." The Emphatic Diaglot renders those verses as follows: "And he said to them, I have earnestly desired to eat this passover with you before I suffer; for I say unto you, *I will not eat of it* till it shall be fulfilled in the kingdom of God." Deacon Page, in his *New Light from Old Eclipses*, following Matthew 26:29, places *but* in the stead of "for," in the first of verse 16th, "But I say unto you," etc. If these versions are correct the subject is made very clear. Matthew and Mark furnish no positive proof that they ate the passover at all, it is only inferred, while we have decidedly stronger grounds to infer that the supper they ate was not the passover. But Luke sets the matter forever at rest, by declaring that Jesus said, "I say unto you, *I will not eat of it* till it shall be fulfilled in the kingdom of God."

All this was done at a supper eaten by Jesus and His apostles the day before the time for eating the passover, which will be brought out more clearly in chapters to follow.

## III.

A FULLER EXAMINATION OF MATTHEW, MARK AND LUKE. THE FOUR EVANGELISTS ARE HARMONIOUS. THE PASSAGES RID OF SUPPLIED WORDS ARE NOT CONTRADICTORY. ALL THE EVANGELISTS MENTION THE SUPPER EATEN BEFORE THE TIME FOR THE PASSOVER. WHAT OCCURRED AT THAT SUPPER. THE EVENTS CHRONOLOGICALLY ARRANGED.

For a correct understanding of the passages partially examined in last chapter we should give them a more critical reading in connection with other Scriptures and laws governing the passover. When we have done this we will see that there is no disharmony between the four writers of the gospel, but that they are united in teaching that Jesus and His apostles were not permitted to eat the last passover.

It must be remembered that John wrote a number of years after the others had written and that the Spirit would have him to gather up facts, for the most part, omitted by the others. The others all give an account of the institution of the Lord's supper; this, John omits. He mentions the feet-washing, the others all omit it. The others all mention a supper Jesus and His apostles ate in the "guest chamber," which chamber Peter and John had prepared for them to eat the passover in, at the close of which supper Jesus instituted the "Lord's Supper." John mentions the same supper and says it was "before the feast of the passover" (John 13:1), and in the midst of it Jesus "began to wash the disciples' feet and to wipe them with the towel wherewith He was girded" (verse 5). Matthew 26:17 says: "Now the first of the unleavened bread the disciples came to Jesus, saying unto Him, where wilt thou that we prepare for thee to eat the passover." Mark 14:12 says: "And the first day of unleavened bread, when they sacrificed the passover, His disciples said unto Him," etc. Luke 22:7-8 says: "Then came the day of unleavened bread when the passover must be killed. And he sent Peter and John,

saying, go and prepare us," etc. John 19:14 says: "And it was the preparation of the passover, and about the sixth hour." (I have omitted in these quotations the words supplied by the translators.) Taking a superficial view of these passages there would appear to be quite a discrepancy. Matthew and Mark seem to convey the idea that the disciples asked Jesus where He *would have them prepare* for the passover, on the *first day of the feast*, and Luke appears to teach that Jesus sent Peter and John *to make the preparation the day following the preparation day*, or on the *first day of the feast*. John tells us that Jesus was before Pilate on *the day before the first day of the feast*, which was preparation day.

I think a careful examination of these passages will enable us to see that they are in perfect harmony. When we rid the passage in Matthew of the words supplied by the translators we have, "now the first day of the unleavened," or "the beginning of the unleavened bread, the disciples came to Jesus," etc. Taking no more words than Matthew used the difficulty vanishes. It is not reasonable to suppose that the disciples would have waited to inquire about where the preparation should be made until *after the preparation day* had passed and the *first day of the feast come on*. Neither is it reasonable to suppose that Jesus would have neglected sending the two disciples to secure the room and *make the preparation* until after the *day for preparation had passed*. Mark and Luke both put in a clause that gives us to understand that they mean the *preparation day* and not the *first day of the feast*. Mark says, it was the day "when they sacrificed the passover." Luke says, it was the day "when the passover must be killed." The paschal lambs were always sacrificed on the preparation day "between the two evenings," or between two and five o'clock. So we see from these three witnesses that the disciples went to make the preparation on

*preparation day* and not on the *first day of the feast*.

"The question, 'where wilt thou that we prepare?' etc., must have been asked on the thirteenth of Nisan, when the strangers in Jerusalem, if they had not done so before, would seek a place in which to eat the passover; since on that evening they must cast the leaven out of the place in which the rite was to be observed." (New Light from Old Eclipses, p. 153.)

We learn from Josephus that strangers attending the feast usually formed companies of from twelve to twenty, and this number secured a room together for the purposes of the feast. Brown informs us that these rooms were usually furnished free of rent. Jesus and His disciples formed a company of sufficient number to require one paschal lamb for their feast. So, on the thirteenth of Nisan, Jesus sent Peter and John into the city to procure a room and begin the preparation for the passover. The room was procured according to the direction of Jesus and at sunset the fourteenth day of Nisan began. This was the preparation day, and they began to make the preparation the law required should be made that evening, which was to search for the leaven with a lighted candle, going through the ceremony mentioned in first chapter. This room was theirs to occupy through the feast of seven days, beginning on the fifteenth and ending on the twenty-first of Nisan. That evening Jesus and His twelve apostles sat down in that room to their evening meal. I don't know of what that meal consisted, but it was an ordinary supper. They had a dish into which they "dipped," which implies that the dish contained soup or "sop," or small morsels of bread and fish or flesh, according to the methods of dining in the Orient to this day. There are no indications in the descriptions given by any of the writers that it was the passover supper. But to the contrary everything in the descriptions indicates that it was an ordinary meal, in the first part of preparation day.

The Saviour sat down with a sad heart. He knew He would not be permitted to live till the next evening to celebrate with His apostles, whom he loved, the passover. He said in His great sorrow: "With desire I have desired to eat this passover with you before I suffer; but I say unto you, *I shall not eat it* until it be fulfilled in the kingdom of God." How sad this made the disciples feel! Their poor hearts were troubled. Jesus comforted them. "Let not your heart be troubled. You believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also."

He taught them long and lovingly in that upper room that sad, sad night! In the midst of the meal, He arose from the table, took a servant's place and washed their feet. He returned with them to the table and continued the meal while He taught them. He gave the "sop" to Judas when He had "dipped it," and Judas "went immediately out." He continued the instructions while they sat at the table, and when the meal was finished He instituted what is called "the Lord's supper," after which "they sang a hymn and went out to the mount of Olives," to return no more to that room to eat the passover. Judas with a band of soldiers sought and found Him. He was arrested, carried first before the Jewish court, but about six o'clock in the morning He was brought before Pilate. John says this was on the preparation day. The leaven had been gathered out of the rooms by the light of the candles the evening before, which was the first work of preparation. The ceremony of burning the leaven must take place on this day at 12 o'clock. The sacrificing of the paschal lambs must take place between two and five o'clock, and the passover be eaten in the first part of the fifteenth day, or in the evening following the slaying and cooking of

the paschal lambs.

Jesus is sentenced to be crucified. At the third hour, Hebrew time (9 o'clock), He is nailed to the cross. At the sixth hour (12 o'clock, when the Jews were burning the leaven), there was darkness over the whole land until the ninth hour." The ninth hour was three o'clock in the afternoon. Not long after three o'clock, "Jesus cried with a loud voice and gave up the ghost." This was just about the time all the paschal lambs were being sacrificed. Jesus was buried just before sunset. While the multitude of the Jews were eating the passover in their houses in Jerusalem, the body of Jesus lay in the new sepulchre, and the disciples "were scattered as sheep without a shepherd," insomuch that none of them returned to that guest chamber to eat that passover.

#### IV.

SOME CONTRARY VIEWS NOTICED. FOUR REQUISITES TO A JEWISH PASSOVER. QUOTATIONS FROM ALFORD AND PAGE. A STRANGE EXPLANATION OF JOHN 13:2. DR. HENRY'S EXPOSITION ON JOHN 18:28, SHOWN TO BE FAULTY. THE "PREPARATION," AND "DAY BEFORE THE SABBATH" MEAN THE SAME DAY. THE IMPORTANCE OF TAKING THE BIBLE AT WHAT IT SEEMS TO WANT TO MEAN.

In this chapter I wish to notice some views taken in order to explain away the fact that Jesus was crucified before the legal time for eating the passover, and that still He ate it.

The Religious Encyclopedia under the article Passover says, "But the whole difficulty has been completely cleared up by J. H. Rauch, who, by an accurate comparison of the accounts of Moses, of Josephus, and the evangelists, has shown that Jesus according to the law and custom of the Jews, held the paschal meal with his disciples in the *first*, not the *last* hour of 14th of Nisan."

Others take the same position. But was that a

"law and custom of the Jews?" Where is the authority for it? Even had it been a law of the Jews, was it the law of God? Can we suppose that Jesus failed to fulfill every law? "Not one jot or tittle of the law shall fail, but all shall be fulfilled," said Jesus. If it was not God's law for a passover to be held in the *first* hour of the 14th of Nisan, then if Jesus and His disciples did hold a passover at that hour, did he not fail to keep the whole law? I am very ready to admit that Jesus and his disciples did eat a meal during the *first* part of the 14th of the month Nisan, but I deny that meal being the passover, for the sensible reason that the passover could not, according to the law, be sacrificed until "between the two evenings" on the 14th of Nisan, and that time had not come when they ate that supper.

There were four requisites necessary to a Jewish passover:

1. *Proper subjects.* Those who ate were to be Israelites or their circumcised servants.

2. *Proper food.* The meal was to consist of a lamb of prescribed description, roast in the fire, with unleavened bread and bitter herbs. It could be no more—no less.

3. *Proper hour.* The hour was after the preparations had all been made in their proper order on the 14th day of Nisan, which put the meal after sunset on that day, or in the first hours of the 15th day, according to the Hebrew reckoning.

4. *Proper place.* The proper place when Jesus was on earth was Jerusalem.

The absence of any of these requisites was the absence of the passover. It is clear that Jesus was crucified before the hour for eating the passover had come, hence any meal He ate before that time could not have been the passover without a violation of the law.

Alford, in his notes on Matt. 26:17, in speaking of

the meal Jesus and His apostles ate in the first of the 14th of Nisan, says: "It was not the ordinary passover of the Jews, for (Ex. 12:22) when that was eaten, none might go out of the house until morning; whereas not only did Judas go out during the meal (John 13:29) but our Lord and His disciples went out when the meal was finished. Also, when Judas went out, it was understood that he was gone to buy, which could not have been the case had it been the night of eating the passover, which in all years was sabbatically hallowed."

Bro. W. M. Page, in commenting on the above, says: "Can we suppose that our Saviour would have violated one jot or tittle of the law? Had His enemies dragged Him from the house, it would have been different; but, after eating this supper, He voluntarily went forth with His disciples."

There are several passages in John which show beyond a doubt that Jesus was crucified on the preparation day, which was 14th of Nisan. It is amusing to see the expedients of some authors to explain these passages away. One author says, in speaking of John 13:2: "Now before the feast of the passover, when Jesus knew," etc., "may we not understand that 'before the feast' refers to the feet-washing, which occurred after they had reclined for supper, but before they actually partook of the feast?" I don't think we are at liberty to "understand" or suppose any such thing, unless there was something in the narrative to justify such a supposition. I much prefer to let the passage mean just what it seems to want to mean in its connection. It seems to teach that all the occurrences recorded by John from the first of his 13th chapter to the end of his 19th chapter, took place before the passover supper was eaten, and after the serving of the supper to which reference is made. Even the last verse in chapter 19 teaches that the preparation day had not ended when Jesus was buried, and of course the passover could not be eaten until the

preparation had passed, and the first day of unleavened bread had come.

In John 13:27, "That thou doest, do quickly." Some of the disciples thought that Jesus had sent Judas to buy such things as they had "need of against the feast." They could not have thought this, if all the preparation had been made and they were then eating the feast. More than this, the first day of the feast was a holy Sabbath, "an high day," in which it would have been unlawful for any trading to have been done. They were allowed to buy the things on the weekly Sabbath that they might need for the feast, provided the preparation day came on the weekly Sabbath, as it did sometimes; but the first and last day of the feast was considered a more holy day than the regular weekly Sabbath. This shows that the meal they were eating was a supper eaten on preparation day, before the first day of the feast began.

John 18:28. "Then led they Jesus from Caiaphas unto the hall of judgment, and it was early, and they themselves went not into the judgment hall lest they be defiled, but that they might eat the passover."

Dr. Henry, and some others of his school, claim that this was not "the paschal lamb" but "the Chagigah," or the bullocks that they were required to sacrifice during the feast of unleavened bread, and if those Jews entered the "hall of judgment," they would be disqualified from eating this sacrifice. The text, however, says "passover"—"that they might eat the passover," not "Chagigah." The paschal lamb was called the "passover" and was always eaten on the first part of the first day of the feast. The "Chagigah" was animals sacrificed later, or during the feast of unleavened bread. The "passover" was sacrificed on the 14th of Nisan, and the "Chagigah" on the days between that day and the 21st.

"It was early," Dr. Henry says, "when most people were in their beds." Then it was too early for

those Jews to be out, if they had eaten the passover the night before, as he thinks they had. I prefer letting the Scripture mean what it seems to want to mean in its connections. The whole tenor of these Scriptures is, that this occurrence took place next morning after Jesus and His apostles ate the meal in the upper room mentioned by Matthew, Mark, Luke and John. These Jews evidently had not eaten what John called the passover and if they went into the Gentile hall of judgment they would, according to the law of God, be defiled so they could not eat the passover until the 14th day of the next month. The supper Jesus and His apostles ate was eaten before the time for the passover, or these Jews were mistaken in the day. I consider all the efforts I have seen to explain away this text a signal failure.

John 19:14. "And it was the preparation of the passover, and about the sixth hour (this was the sixth hour, Roman time, or six o'clock a. m.); and he saith unto the Jews, behold your king," etc. It is argued by some that the expressions, "the preparation" and "the day before the Sabbath" are synonymous terms, and, this being the case, this passage of John may easily mean that it was the Sabbath eve, or Friday of the passover week." I am ready to admit that both expressions may mean the same day. The first day of the feast was always a Sabbath, one regarded with more reverence than the weekly Sabbath, and "the preparation of the passover" always came on the day before that Sabbath day, hence must have been, "the day before the Sabbath," but not necessarily the day before the weekly Sabbath, or "Friday of the passover week." Dr. Henry says: "It was the preparation of the passover, that is, for the passover Sabbath."

The Sabbath question I want to discuss more fully in next chapter. I will say here that the day to which John refers, being the "preparation day," or

"day before the Sabbath," shows that Jesus was crucified before the time for the passover supper to be eaten, hence, the supper He and his disciples ate the evening before could not have been the passover.

Up to this time we have found nothing in the word that teaches that Jesus and His apostles did eat the last passover, but everything upon the subject, construed in a natural, common-sense way, teaches that they did not eat it. Even Jesus, himself, said, "*I will not eat it,*" knowing that He would have to suffer before the hour came for eating it.

## V.

THE SABBATH QUESTION. NEW LIGHT FROM OLD ECLIPSES QUOTED. EXTRAORDINARY SABBATHS. WHEN THE WEEKLY SABBATH MIGHT BE BROKEN. THE RELIGIOUS YEAR OF THE JEWS GOVERNED BY THE MOON. THE JEWISH CALENDAR, FROM THE BEGINNING OF THE YEAR 26 A. D. TO THE END OF A. D. 30. THE CRUCIFIXION OF JESUS WAS ON THURSDAY OF THE WEEK. NOTICE OF MATT. 28:1, AND OTHER PASSAGES. LIGHT THROWN UPON SEVERAL PASSAGES OF SCRIPTURE.

God gave His ancient people many Sabbaths. Every seventh day was a weekly Sabbath. This weekly Sabbath came on the day we call Saturday, beginning on Friday evening at sunset and lasting till sunset on Saturday evening. Every seventh year was a Sabbath. Every year after every seven times seventh year was a Sabbath—a jubilee. The first and last days of the feast of unleavened bread were Sabbaths. The first day always came on the fifteenth of Nisan and the last on the twenty-first. These two Sabbaths did not always come on the same days of the week. Sometimes one or the other of them came upon the weekly Sabbath, and sometimes on the day before or the day following. It is well known by Bible students that the word Sabbath is used for other days than the seventh day of the week.

Cruden says: "Sabbath is likewise taken for all Jew-

ish festivals indifferently (Lev. 19:3.). 'Keep my Sabbaths,' that is, my feasts; as the passover, the feast of Tabernacles, etc. Ezekiel says, that the Sabbaths are signs that God has given to His people to distinguish them from all other nations.

"A reference to the twenty-third chapter of Leviticus will show the reader:

1. "That, as asserted by Cruden above quoted, the term Sabbath was applied to feast days, such as the great day of the passover, and other feasts of similar importance.

2. "That these Sabbaths, being fixed by the days of the lunar months, did not necessarily coincide with the weekly Sabbath, but might fall upon any day of the week.

"Now since an extraordinary Sabbath might fall upon any day of the week, it follows that there might be two consecutive Sabbaths at the time of any of the great feasts; the 'great day' of the feast, and the ordinary weekly Sabbath. This was the case whenever the beginning and ending of one of these great feasts fell upon the first or sixth day of the week." (New Light from Old Eclipses, p. 130.)

The law God gave the Israelites respecting the first and last days of the feast of the passover may be found in Ex. 12:16. These days were to be observed as a "Holy Convocation." No manner of servile work was to be done in them. They were recognized as "extraordinary Sabbaths," and considered more important than the regular weekly Sabbath. They were called the "great day of the feast," "an high day," "a holy convocation," etc. When the 15th of Nisan fell on the next day after the weekly Sabbath, making the preparation day the weekly Sabbath, "the latter might be broken so far as preparations were necessary for the feast." (Nishna, Pesachim, ii, 6.) These facts show that the first and last days of the feast were considered higher and more important



Sabbaths than the regular weekly Sabbath.

Now, if it can be established that the 15th of Nisan came on Friday of the year that Jesus was crucified, it will follow that two Sabbaths came together, "an high Sabbath" on Friday and the regular weekly Sabbath on Saturday, and will explain the apparent contradictions of John and Matthew as well as throw light upon many other passages of Scripture.

Bro. W. M. Page, the learned author of that instructive book, "New Light from Old Eclipses," says on page 142: "The beginning of the religious year of the Jews was fixed by means of the first full moon after the sun had entered Aries. This was always the full moon of the first month, and consequently fell upon the fifteenth day of the first month, Abib, or Nisan. It was on the evening of the 15th of Nisan (the day beginning with sunset), that the passover was eaten."

Again he says on page 187: "To make this matter plain, we give the Jewish calendar, adjusted to the Julian, from the beginning of the year 26 A. D. to the end of A. D. 30, showing in what time of the Julian year the Jewish feasts were celebrated during that period, and the exact dates of the more memorable events in our Saviour's life, which we think will greatly assist the Bible student and Sabbath-school teacher in reducing to Julian dates the grand events narrated in the four gospels."

In examining this calendar I see that in the year 26 the fifteenth of Nisan came on Sunday, April 21st. That year the preparation day was Saturday, the Jewish weekly Sabbath. In the year 27 the fifteenth of Nisan came on Thursday, April 10th. In the year 28 it came on Monday, March 29th. In the year 29 it came on Friday, March 18th. In the year 30 it came on Friday, April 7th.

Now, as Jesus rose from the dead on the first day of the week, which was the third day after His cruci-

fixion, He could not have been crucified any of these years except the year 29 or 30. In these two years the feast of the passover, or the first day of unleavened bread, came on Friday, and the preparation day on Thursday. This day being "an high day," the crucifixion could not have taken place on it; but, as we have seen did take place on the preparation day, which was the 14th day of the month, and must have been on Thursday of the week, according to Page's calendar. During both these years, at the passovers, two Sabbaths came together; one the first Sabbath of the feast on Friday, the other the weekly Sabbath on Saturday. This was obliged to have been the case the year in which Jesus was crucified. If He lay in the grave "three days and three nights" (Mat. 12:40) and rose on "the first day" of the week, He must have been crucified on Thursday, and if Thursday was the preparation day, Friday was the "high day" of the feast, a Sabbath, and Saturday the regular weekly Sabbath. So two Sabbaths must have come together for the Scriptures to be true.

In Matt. 28:1, in the King James' version, we have this language: "In the end of the Sabbath, as it began to dawn towards the first day of the week," etc. Mr. Page, commenting on this expression, says, "But the word rendered Sabbath, as it stands in the Greek, is not singular, but plural; and a more exact translation would be 'the end of the Sabbaths.'" Any school boy who has completed his Greek grammar knows that the word used in this text is found only in the genitive, plural, and the proper rendering is "of the Sabbaths." Why it is not thus translated in the various English versions that I have seen, and why the other evangelists use the word in the singular when speaking of the same event, I do not know, and will not stop here to express an opinion. The most literal translation of this verse would be, "Now after the end of the Sabbaths as it was dawning into the

first day of the week." Mark uses the singular, "And the Sabbath being past," etc. Is it not reasonable to conclude that Matthew had both Sabbaths, that came in conjunction at that passover, in mind when narrating the event, and wished to emphasize the idea that these women in no way violated the Sabbath law, which governed one Sabbath the same as another?

The facts given above will help us to understand many passages of Scripture, that otherwise would appear obscure or contradictory.

Matt. 27:62. "Now the next day that followed the day of the preparation," etc. This evidently is the day after Jesus was crucified, and the day after the preparation for the feast, showing that His crucifixion did occur on the preparation day.

Mark 15:42. "And now when the even was come, because it was the preparation, that is the day before the Sabbath." Luke 23:54. "And that day was the preparation, and the Sabbath drew on."

Evidently the passover Sabbath is meant in both these passages. John 19:4. "And it was the preparation of the passover." 31 verse: "The Jews because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath was an high day), besought Pilate, etc. 42 verse. "There laid they Jesus therefore because of the Jews' preparation day."

There is no contradiction or like of harmony in all these passages from the four evangelists. They are all speaking of the same day and describing the same event. They all use proper language and tell the same truth. The only difference is, one calls it the passover, and the others the Sabbath. They are all correct. It was the day of preparation for the passover, and the day following that day was "an high Sabbath," because it was the passover Sabbath, hence it was the preparation for the Sabbath. This

Sabbath in that year was followed by another Sabbath, the weekly Sabbath, and preparation for that Sabbath had to be made the same day preparation was made for the other Sabbath. The women, Mary Magdalene and the other Mary, observed both these Sabbaths sacredly, for it was not until "after the end of the Sabbaths as it was dawning into the first day of the week," that they went to see the sepulchre.

The facts given in this article will enable the reader readily to understand I Cor. 15:4, Matt. 16:21, Luke 9:22, Mark 9:31, Matt. 12:40, and kindred passages.

With these facts before us we have no trouble in understanding the sign Jesus gave the Scribes and Pharisees. (Matt. 12:38-40.) The fortieth verse rendered according to the Hebrew idea would read: "As Jonas was three evenings and three mornings in the whale's belly, so shall the Son of man be three evenings and three mornings in the heart of the earth." Now count the time: Thursday evening, Friday evening, and Saturday evening—three evenings; Friday morning, Saturday morning, and Sunday morning—three mornings. The sign had a literal fulfillment, and He rose on the third day. Had He been buried on Friday evening it could not have a literal fulfillment by Sunday morning.

## VI.

THE LAW GOVERNING TYPES AND ANTI-TYPES. JESUS FILLED ALL THE LAW TO EVERY JOT AND TITTLE. THE PASCHAL LAMB WAS A TYPE OF JESUS. REFERENCE TO JOHN, 6TH CHAPTER. QUOTATION FROM GRESWELL ON THE HARMONY OF THE GOSPELS. AS ANTI-TYPE JESUS MET ALL THE LAWS GOVERNING THE TYPE. SOME EVENTS OF HIS LAST HOURS.

I begin this chapter by laying down the following proposition.

*Jesus could not have been the anti-type of the paschal lamb, and not have been sacrificed at the time and place*

*the law required that the lamb—the type—should be sacrificed.*

In Him the law and the prophets had to be fulfilled. If there had been any failure on His part, it would have been proof that He was an imposter and not the anointed of God, and the demands of justice would not have been satisfied. For this reason He was just as careful to fulfill the law in small matters as in large ones. "Think not," said He, "that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." He was born in Bethlehem of Judea, for the law required it. He was circumcised on the eighth day to fulfill the law. Certain circumstances were brought to bear upon Him to drive Him into Egypt to fulfill the prophecy: "Out of Egypt have I called my Son." "And He came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets: "He shall be called a Nazarene." From Nazareth He went and dwelt in Capernaum, "that it might be fulfilled which was spoken by the prophets." He healed the sick, worked miracles, preached the gospel to the poor, spake to the multitudes in parables, "that it might be fulfilled which was spoken by the prophets." He rode into Jerusalem upon an ass to fulfill the predictions of the prophets, but it was not until He was glorified that the apostles "remembered that these things were written of Him, and that they had done these things unto Him." The people hated Him and the Father without a cause, "that the word might be fulfilled that is written in the law." All through His life, in His death, resurrection and ascension, all circumstances were made to work together for the fulfillment of the law and prophets. For that purpose He came into the world and in Him all the law and prophets were fulfilled.

Paul says He is "our passover," and it has been the faith of Christians in all ages that the paschal lamb was a type of Him.

1. *The paschal lamb was to be perfect—without blemish.* This we surely find in Him, the anti-type. He was the "Lamb of God" without "spot or blemish."

2. *The paschal lamb was to be a "lamb of the first year."* This teaches, I think, that His public ministry lasted but one year. He entered His work after His baptism just before the passover, and was crucified the day of preparation for the next passover. So, He was a "lamb of the first year."

3. *The lamb was to be chosen and shut up, or condemned, on the tenth day of Nisan.* In this He was evidently an anti-type of the paschal lamb. His triumphant ride into Jerusalem on the ass was doubtless on Sunday, and on the tenth day of Nisan. Was this circumstance without significance? Does not His triumphant ride into Jerusalem on that particular day, it being the only time that He was recognized by the common people as king, His going into the temple and cleansing it just at that time, mean something? Don't the wrath of the Jewish elders and those in authority, and the determination to have Jesus arrested and put to death, all have a meaning? Yes, verily; on this day, when the priests were examining and condemning the lambs to be sacrificed on the fourteenth day, was Jesus, the true paschal lamb, condemned. In this the law governing the type was surely fulfilled in the anti type.

4. *The paschal lamb was to be slain on the fourteenth day of Nisan "between the two evenings," that is between two and six o'clock.* I have already shown that Jesus was crucified on the fourteenth day of Nisan, and died just after three o'clock, which was the legal time for slaying the paschal lambs. In this the law governing the type was fulfilled in the anti-type.

5. *Not a bone of the paschal lamb was to be broken.*

The Scriptures tell us this was fulfilled to the letter in the anti-type.

6. *The paschal lamb was to be eaten with unleavened bread and bitter herbs.* Read John 6:27-65 and learn that we are to eat the flesh of the Son of God with unleavened bread, which is the pure, unadulterated manna of God, with which nothing of an earthly nature is to be mixed, and the bitter herbs of repentance and sorrow, by faith, in order to have eternal life, through "the sprinkling of blood." This law of the type is fulfilled in the anti-type, through which fulfillment only can the destroyer be turned from our door and we have eternal life.

I wish here to quote from Greswell on the Harmony of the Gospels, Vol. III, pp. 162-3: "Now if the sacrifices of the Jewish passover were thus typical of the sacrifice of the death of Christ, then circumstances of time and place become of paramount importance to the death of Christ, because they were of paramount importance to the sacrifice of the Jewish passover. This sacrifice was limited from the first; in point of time, to one day in the whole year, the fourteenth of Abib or Nisan; and in point of place, to that particular quarter, out of all possible situations, which God should select to fix his name there; which quarter, before the building of the temple, might be variable, and according to Maimonides, was either Gilgal or Shiloh, or Nob, or Gibeah, or Jerusalem; in all which places the tabernacle was successively erected; but after the building of the temple, became permanently fixed at Jerusalem. This being the case, a sacrifice, though performed at Jerusalem, and with all the ceremonies of a Jewish passover (save and except the second passover, which was yet restricted to the same day in the second month), on any day but the fourteenth of Nisan would not have been the Jewish passover; and a sacrifice, though performed on the fourteenth of Nisan, and with all the ceremonies of the

Jewish passover, in any place but Jerusalem, would not have been a Jewish passover. So indispensable to the constitution and integrity of the type, in this instance, were time and place in conjunction; and so little was either capable of answering its purpose without the other; who, then, shall say that they were not equally indispensable to the anti-type? Had Christ, though He had suffered as a victim at anywhere but at Jerusalem, could He have suffered as the Jewish passover? Had Christ suffered, though He had suffered as a victim, on any day but the fourteenth of Nisan, and at any place but Jerusalem, in conjunction, could He have suffered as the Jewish passover?" Then His suffering must have been at the same hour the passover was sacrificed, or he could not have been the anti-type of the paschal lamb.

Paul says in I Cor. 5:7: "For even Christ our passover is slain for us." Every Jew, upon reading this declaration of the apostle, had at once in his mind, Jerusalem and the fourteenth of Nisan, for this was the only place and only time that paschal lambs could be legally slain.

It may be possible that the Jews, by their traditions, adulterated to a greater or less extent some part or parts of the passover supper, but I cannot conceive how Christ could have followed them in their errors. If He ate the passover He did it complying with the law of the Father, even in the most minute particular. But He did not eat it, for He was crucified on the fourteenth of Nisan, at the very hour the law required that the paschal lambs should be slain, and thus He became the true passover for His people. And now His people (the spiritual Israel) are living by eating, by the faith of the Son of God, His flesh with the unadulterated manna of God and the bitter herbs of sorrow that attend them at every step, while they are burdened with their corrupt bodies.

Let us notice now some of the events in the last

days and hours of Christ's nativity:

1. On Sunday, tenth day of Nisan, Jesus made His triumphant ride into Jerusalem on an ass, as had been prophesied. He was hailed by the common people as king. He boldly entered the temple and cleansed it. The chief priests and elders held a council and decided to put Him to death at the first opportunity. They covenanted with Judas Iscariot to betray Him into their hands. Thus He was condemned as our passover, but unwittingly on their part.

2. On the thirteenth day of Nisan (the day ending at sunset), Jesus sent Peter and John into the city to procure a room where they might together abide during the seven days of the feast, and to begin the preparation of the room for the passover. They obtained "a large upper room, furnished," and after the fourteenth day was ushered in at sunset, they began "to make ready for the passover" by ridding the room of all leaven by the light of a candle.

3. Early after dark Jesus and the ten disciples that were with Him entered the room to partake of their evening meal.

4. The supper being served they all reclined at the table and began the meal. For reasons that will be considered in the next chapter, during the meal, "He riseth from supper, and laid aside His garments, and took a towel and girded Himself. After that He poureth water in a basin and began to wash the disciples' feet and to wipe them with the towel wherewith He was girded."

5. The feet-washing and the instructions connected with it all over, they again reclined at the table to renew the meal. Jesus informed them that one of them should betray him. John, the beloved disciple, as he leaned "on Jesus' breast saith unto Him: Lord, who is it?" Jesus told him in a low tone of voice: "He it is to whom I shall give a sop when I have dipped it." He gave the sop to Judas Iscariot, who

"went immediately out; and it was night." Judas did not return to that room any more.

6. After Judas had gone out Jesus taught His disciples long and lovingly as they reclined at the table eating their meal. All that is recorded in John 13, 14, 15, 16 and 17th chapters occurred in that upper room.

7. When He had finished all that instruction, and the supper had ended, Jesus instituted what is known as "the Lord's Supper," "and they sang a hymn and went out into the mount of Olives."

8. In the garden He withdrew a short distance from His disciples and agonized in prayer with the Father, saying: "Father, if it be possible, let this cup pass; nevertheless, not my will but thine be done."

9. He returned to His disciples and found them asleep. He gave them a kind and gentle rebuke: "Could you not watch with me one hour?" Judas comes with a band of Roman soldiers—betrays Jesus with a kiss—He is arrested and taken off before the Sanhedrim that is in session awaiting the officers to bring Him in.

10. Early in the morning, about 6 o'clock, He is brought before Pilate, where they succeed in getting the death sentence passed.

11. He is compelled to bear His cross to Calvary's summit, where He is nailed to it and lifted between the heavens and earth at about 9 o'clock.

12. At 12 o'clock, when the Jews were burning the leaven gathered from the houses the evening before, "the sun was darkened and the veil of the temple was rent in the midst."

13. At 3 o'clock the darkness disappeared, and shortly after, Jesus "cried with a loud voice, Father, into thy hands I commend my spirit, and gave up the ghost."

14. Late in the evening of that day, just before sunset, He was taken down from the cross and laid in the new sepulchre, because it "was nigh at hand," and

this was "the Jews' preparation day," and the next day was the passover Sabbath, "an high day."

15. All these things were done on the preparation day which began at sunset on Wednesday, 13th of Nisan, and ended on Thursday at sunset, 14th of Nisan.

16. Jesus lay in the grave from sunset Thursday evening till sunrise Sunday morning, making three evenings and three mornings, as He had before prophesied.



## VII.

### FEET-WASHING.

OPINIONS RESPECTING FEET-WASHING. FEET-WASHING CANNOT BE A CHURCH ORDINANCE. IT HAS NO PLACE IN HISTORY PRIOR TO THE EIGHTEENTH CENTURY. WHEN THE SAVIOUR WASHED THE DISCIPLES' FEET. FEET-WASHING WAS AN ACT OF HOSPITALITY. THE SAVIOUR WASHED THE DISCIPLES' FEET TO TEACH EQUALITY. IT REPRESENTS A CLASS OF NECESSARY DUTIES. REFERENCE TO OTHER SCRIPTURES. SOME INCIDENTS. THE WRITER'S PRACTICE. THE INCONSISTENCY OF THOSE WHO PRACTICE IT AS AN ORDINANCE.

I ask the reader now to lay this book aside until he reads carefully John 13:1-30. In this chapter all occurs that is said respecting the washing of the disciples' feet.

There are three opinions among religious people about feet-washing.

1. Some claim that feet-washing is not at all binding upon Christians, as a religious duty.

2. Others claim that it is a church ordinance and should be observed by the church with the same care and order as baptism and the Lord's supper. Among these may be named Anti-mission Baptists, Free-will Baptists, some orders of Methodists, Mormons, Adventists and some others.

3. While still others claim that the Saviour washed the disciples' feet for an example for His people, and that it represents a whole class of private duties that they should do, and about which He says: "If ye know these things, happy are ye if ye do them." A great many Christians take the last position, and the writer among the number.

(I.) *Let us examine the subject carefully to see whether or not it is a church ordinance.*

It would be profitable for us to inquire right here: What is a *church ordinance*? I suppose no thinking person will doubt the definition I give below. A *church ordinance* is a church rite that it requires an officer *ordained* by the church to administer. An oath is a state ordinance because it requires that the administrator of it should be ordained or "set apart" by the laws of the state to administer it. Marriage is a state ordinance because the laws set apart or ordain certain officers to administer it. For one to administer an oath, or a marriage, who is not set apart or ordained by the laws of the state for that purpose, lays himself liable to prosecution and makes the ordinance null and void. We recognize baptism and the Lord's supper to be church ordinances, because a person set apart or ordained to that office must administer them. One not *ordained* cannot administer an *ordinance*.

With the above definition before us, I will now say:

1. Feet-washing cannot be observed as a church ordinance, and the injunction of the Saviour, "wash one another's feet," be carried into effect.

What does the administrator of a church ordinance do when he administers the ordinance? He repeats the words and performs the act required by the Saviour. When an ordained minister administers baptism he takes the candidate into the water, repeats the formula, submerges him under the water and raises him out of the water. The ordinance is then administered. When he administers the Lord's supper, he

consecrates the loaf by prayer, breaks and distributes it, as Jesus did, and the cup likewise. That is administering it.

Now, should he attempt to administer foot-washing as a church ordinance, he should do as Jesus did, or it would not be administered. He should lay aside his outer garments, gird himself with a towel, pour water in a basin, wash the feet of all the members and dry them with the towel. All that is what Jesus did. Anything short of that would fail to be an administration of it as an ordinance. Now, I ask, how can all this be done and the Saviour's injunction, "wash one another's feet," be carried into effect? That injunction forever condemns the idea of foot-washing being a church ordinance, but teaches that it is a reciprocal duty to be done one to another.

2. Foot-washing cannot be a church ordinance because the apostolic churches never observed it as such.

The apostles were a living commentary on the acts and teachings of the Saviour. If we have any doubt about the Saviour's meaning relative to any matter, if we can find out how the apostles understood Him, we may rest assured that what they said or did was correct. Paul boldly exhorts, "Be ye followers of me even as I also am of Christ." What did Paul teach the churches about foot-washing? He said a good deal about baptism and the Lord's supper, but I have failed to find a single verse where he or any of the other New Testament writers ever said one word to any church about foot-washing. I challenge the world to show a single instance upon record where any apostolic church ever observed foot-washing in a church capacity. Paul declared to the elders at Ephesus, "I have not shunned to declare unto you all the counsel of God." Yet there is nothing upon record that he said to them about foot-washing as a church ordinance. May we not therefore

take it for granted that it did not come in "all the counsel of God?"

3. I have not found where foot-washing has any place in church history as an ordinance, until about the year 1845 when it was added to the ordinances in the Canoochee association.

I have in my possession a number of ecclesiastical and church histories, such as Curtz, Cramp, Orchard, Benedict and others of less importance, but I have failed to find in any of them any account of foot-washing classed as a church ordinance, by any of the churches during the entire church age until a very recent date. I find several of them quote Mosheim, the great Lutheran historian, whose history is considered standard, as saying: "The only ordinances Christ has appointed for His churches are baptism and the Lord's supper." In the different creeds of the Baptists as far back as the eleventh century, I find this: "The sacraments of the church of Christ are two, baptism and the Lord's supper." Then, in the twelfth century, this: "We acknowledge no sacraments as of divine appointment but baptism and the Lord's supper." If we follow those histories on down I think it doubtful about finding foot-washing as classed with the ordinances by any Baptist church earlier than the close of the eighteenth century.

So far as I have examined the history of the first associations in America I have failed to find where any of them classed foot-washing with church ordinances earlier than about 1845. The Canoochee association, of Georgia, was organized in 1829. I have had the privilege of reading all the minutes of that association up to some years in the past. Though I have them not in my possession now. They mentioned in their articles of faith, baptism and the Lord's supper only as church ordinances. I think it was in 1845 that the following query came to the association: "Do you not think that we should add the washing

of the saints' feet to the church ordinances?" The following answer was given to the query. "We do." From that time till the present "the washing of the saints' feet" is printed in the minutes as an ordinance of equal force with "baptism and the Lord's supper." So, I think we may with propriety give the Canoochee association the honor of the discovery.

A rite, never known or practiced by the churches for 1800 years, can have no just claim to be recognized as an ordinance. The Canoochee association put it right when they used the word "add," for it was surely an *addition*.

4. It was not done by the Saviour to the apostles after the institution of His supper, hence it is not connected in any way with His supper.

I have shown in preceding chapters that it was in the *midst of the supper* that Jesus and His apostles ate in the upper room in the first part of "the preparation day," that Jesus washed the disciples' feet. Afterward, they all went back to the table and he continued to teach them, and when they had finished the meal He instituted His supper. The foot-washing took place during the meal and the Lord's supper at its close. Matthew and Mark both tell us that after the institution of the supper, "they sang a hymn and went out." The singing of the hymn appears to be the only service rendered after the institution of the "Lord's supper" before they "went out." We should be very careful how we read God's word and never misplace its commands or add to its teachings.

5. All the ordinances He gave us are symbolic. Baptism symbolizes the Christian's death to the love and practice of sin, and his resurrection to the love and practice of righteousness. It is also a "likeness" of the death, burial and resurrection of Jesus.

The Lord's supper symbolizes the broken body and shed blood of our blessed Redeemer, and teaches us that He will come to earth again, not to make a sin

offering, but unto the ultimate salvation of His people.

But what does foot-washing symbolize? Absolutely nothing. There is not a word of instruction given in the book relative to anything it could symbolize.

From the five considerations given above I argue that foot-washing cannot possibly, with any shadow of correctness, be considered a church ordinance.

(II.) *If it is not a church ordinance, what is it, and where should it be observed?*

We know that Jesus did wash His disciples' feet and that He said to them: "Ye call me Lord and Master and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, *ye also ought to wash one another's feet.*" This makes it a duty. For reasons already given I am sure it is not a church ordinance, or even a duty to be performed before the public eye. Then it must be a private duty and should be performed where other private duties are performed.

1. It was an act of hospitality in the days of Jesus on earth, and for many hundred years before.

The people in Palestine in those days traveled mainly upon foot and did not, as they do now, wear shoes and boots for the protection of the feet, but only sandals, and in their journeys along the dusty roads their feet became much soiled and often bruised and sore. When they came to a home to rest it was essential to their comfort and health that their feet be bathed. Hence, the common hospitality of the country demanded that water should be brought that they might wash their feet upon entering the home. Read Gen. 18:1-8 and see that the washing of feet was just as much an act of hospitality as inviting the guest in to partake of a meal. Also note Gen. 19:2 and 24:32-33. In this day and country when visitors come to our homes we prepare water, towel, comb and brush and invite them to wash or bathe their hands and face and brush their hair before inviting them in



to dine. The preparing of those necessary things is a part of the hospitality of our homes. It is not necessary to prepare for the washing of the feet, as in ancient times, because they do not need it.

It was customary, if those entering the home were recognized as noted guests, for a servant to wash their feet. I Sam. 25:41.

On one occasion Jesus and His disciples were invited to be guests of a Pharisee, Simon the leper. As they reclined at the table Mary, who loved dearly to sit at the feet of Jesus for she was an humble, devoted Christian, stole in and "began to wash his feet" with her tears and perform other acts which would show her love for Him. Simon muttered that Jesus allowed her to come so near Him. Jesus reproved Simon sharply for his neglect of Jesus and His disciples as his guests. He had failed to extend even the common hospitalities of the day: "I entered into thine house, *thou gavest me no water for my feet.*" Mary recognized Jesus as a guest of note, and, taking a servant's place, "began to wash His feet." Simon did not love much, not enough to prompt him to the common hospitality; but Mary loved much, enough to move her to serve her Lord in washing His feet with her tears. Simon did not show Him decent respect while Mary recognized Him as a guest of note. The Saviour, taking advantage of this time-honored custom, washed His disciples' feet in order to teach them several important lessons. "Ye call me Lord and Master and ye say well, for so I am. If I your Lord and Master have washed your feet, ye also ought to wash one another's feet. *For I have given you an example, that ye should do as I have done to you.*"

2. In this He taught them equality.

The disciples had much of the spirit of the world. They had on several occasions a strife among themselves "which of them should be accounted the greatest." The Saviour gave them several lessons upon equality (Matt. 20:20-28, Mark 9:33-37, Luke 9:46-50,

Luke 22:24-27), and finally on this the last night with them He gave them a final and extremely impressive lesson in washing their feet. He said: "I have given you an example that ye should do as I have done to you." I have told you before "that I am among you as he that serveth," now I have proved it to you by this "example"—be as willing to serve one another as I have been to serve you. Don't try to seek high places and get above your brethren, but be ever willing to serve your brethren even if it be necessary to get down and wash their feet. Let every one of you esteem the others better than himself. This would be equality. This was one of and the principal great lesson the Saviour taught in washing the disciples' feet. Let us all learn the lesson by following the "example" He gave us.

3. The feet washing is the representative of a whole class of necessary duties.

Our Saviour, after washing the disciples' feet, reclined again at the table and, while finishing the meal, taught the disciples. With the instructions He said: If ye know *these* things, happy are ye if ye do them." What "things" were meant? If He had only meant feet washing He would not have said "these things," but *this thing*. If but one thing had been meant He would have used the singular, *this thing*, and not the plural "these things." Then, evidently, there was something more than feet-washing meant. The feet-washing was simply a representative of a whole class of necessary "things." Now, what are these necessary things? Follow up the references to Titus 3:14, and you will get some information: "And let us also learn to maintain good works for necessary uses that they be not unfruitful." Then "these things" the Saviour referred to are "the good works for necessary uses" mentioned by the apostle. Now, what are these good works? Follow the reference to I Tim. 5:10: "Well reported of for good works; if she have brought up children, if she have lodged

strangers, if she have washed the saints' feet, if she relieved the afflicted, if she have diligently followed every good work."

Here the apostle names some of the "good works for necessary uses," which are "these things" of which the Savior says, "happy are ye if ye do them."

1. "If she have brought up children," whether her own, or the children of another, it is a good work for a necessary use, to bring them up in the nurture and admonition of the Lord." (Eph. 6:4.)

2. "If she have lodged strangers." This too was a good work for a necessary use, "for thereby some have entertained angels unawares." (Heb. 13:2.)

3. "If she have washed the saints' feet." Another good work for a necessary use. The traveling saint was tired, and his feet sore, from his long day's journey. In order for him to feel comfortable, his sandals must be laid aside and *his feet washed*. The widow who did this for a "necessary use," and not for a mere form before a congregation in a church house, was "happy" in the discharge of her duty.

4. "If she have relieved the afflicted." This truly is a "good work for a necessary use." Now, says Jesus, "if ye know these things," these "good works for necessary uses," "happy are ye if ye do them."

There is no work recognized as a good work by God, unless it be done for a necessary use. To confer a favor when it is not needed, is not a good work, because it is not done for a necessary use. "Good works for necessary uses" are all the "good works" the Bible recommends. Bringing up children, lodging strangers, washing the saints' feet and relieving the afflicted are good works only when done "for necessary uses." If not needful, though we may do them, they fail to be good works. Unfortunately for us in the present day, we want to make our "good work" public, so we may have the praise of men. We will not "wash the saints' feet" when such a work is of "necessary use," but wait till we go to church, and,

though the washing is not "necessary," we will perform it so the world can see us and exclaim: "How humble those Christians are." Paul, who evidently understood the Saviour's meaning, makes feet-washing a private duty, classed with other private duties, to be done only when necessary. Baptism and the Lord's supper symbolize their proper objects, but feet-washing, like "bringing up children," "lodging strangers," and "relieving the afflicted," symbolizes nothing, but is merely a "good work for a necessary use." We should practice it as such, but never as a church ordinance.

Many humble Christians belonging to churches that practice feet-washing, are troubled because they are expected to engage with the church in the practice, and they can see no satisfactory reason why it should be done. Sometimes they absent themselves from their churches on feet-washing days to be absent rather than engage in a practice they can see no reason for.

The writer moved some years ago into a town to serve the church as pastor. Among his near neighbors was a pious old sister of the Anti-mission persuasion, familiarly called by everybody, "Aunt Sallie." One night after the children had all been washed and tucked off to bed, and the old folks getting ready to retire, a knock, *knock* was heard at the door. Upon the door being opened in walked Aunt Sallie, declaring she was much troubled about a little matter and could not rest until she had learned whether or not the new preacher believed in feet-washing. "O, yes," was the reply, "I and my wife are both strong believers in feet-washing, but the rest of the family do not believe in it, and we sometimes have a hard time making the children practice it." "O, that is not what I mean," said Aunt Sallie; "do you think it ought to be done at church?" "Well, no, Aunt Sallie; I think it much better to attend to that and all like duties before we start, and then there would

be no necessity for it when we get to church," was the answer. "Well, that has taken a heavy burden off of me," said Aunt Sallie. "I am so glad to find one preacher who thinks that to wash our feet at home is sufficient." And Aunt Sallie trudged back to her home much happier than when she left it.

I was informed some time ago of a rather strange circumstance occurring with reference to feet-washing in church. Two brethren who lived some distance from the church and who were not regular attendants because of the distance, had gone out one Sunday morning to attend their church meeting. After arriving upon the church yard they were informed that it was feet-washing day. Upon getting this information they looked at each other and smiled. Soon they were seen walking toward the creek and when interrogated later upon their object of going to the creek replied that their feet were not in a suitable condition to have their shoes taken off before the public, and they had gone to the creek to wash their feet. Surely their feet did not need washing in the meeting house after they had washed them in the creek. If the washing of their feet then was a "good work" at all, in was not "a good work for a necessary use."

The pastor of a certain church was a small man with very small feet. On one occasion, after all the brethren had been paired off on one side of the church building and the sisters on the other side to engage in the washing of one another's feet, it was discovered that there was one large brother, who was by occupation a farmer, had no partner in the feet-washing business. The little pastor, genial and kind, was not willing for this brother to leave with his feet unwashed, volunteered to take the big brother for his partner in the washing. Taking up the basin of water and carrying it to the big brother's feet, sat it down with the remark, "Bro. B., all the brethren have dodged you because your feet are so large, but I wont slight you; but, I want you to know that I am cheated by taking you for my

partner, for I will have two very large feet to wash and you only two small ones." That remark clearly showed a lack of the spirit of Christ in that "good work."

In time of slavery it was customary for the slaves to occupy the back seats in the church houses, yet those that were members were members of the same churches with their masters in many parts of the south. On one occasion in one of those churches made up of masters and slaves, when feet-washing day came, and the brethren white and colored had paired off for the feet-washing, it was discovered that one white brother and one colored brother could get no partner of their own color, and came together as partners to wash feet. Pete went ahead and washed the white brother's feet, drying them nicely with the towel. He then sat back waiting for the white brother to return the "good work." After waiting a reasonable time and the white brother making no move in that direction, he asked: "Mars Joe, aint you gwine to wash my feet?" The white brother answered: "No, Pete, I aint gwine to wash no nigger's feet." In that case there was but little fellowship in that feet-washing.

The writer has been asked on more than one occasion if he ever practiced feet-washing as a religious duty. He takes this occasion to answer that he has observed it a great many times as a religious duty, but he is thankful that he never observed it as a church rite, or in a public meeting on any occasion. He has often, when in the sick room, poured water into a basin and carefully and tenderly washed the feet of his sick brethren and dried them with a towel. He did this because it was a good work for a necessary use, and he felt that his brethren were upon an equality with him.

Again, he has often done it in his own house to his brethren, when they, tired and worn, have come in to



enjoy for a night the hospitality of his household. He has on such occasions taken a basin of water, either warm or cold, as would seem most refreshing, and has gotten down to their feet, taken off their shoes and washed and dried their feet. In doing this he felt happy because it is one of "these things" that he knew, and for the doing of which the Lord promised happiness. His brethren have often treated him in the same way when he has been at their homes enjoying the hospitality of their families. This is really the way feet-washing is to be observed, and the Scriptures give no warrant for its observance in any public capacity.

On one occasion the writer was present with a church and they were expecting to observe the Lord's supper and wash feet. They had invited him to take part in the service, which he had consented to do; but when he learned that they were tacking feet-washing onto the Lord's supper, he begged them to excuse him, for he could not take part with them, because he felt they were *adding* to the ordinance of the Lord's supper, and he could not give his sanction to such a course. He preferred to act consistently with God's word rather than work for popularity. (See Rev. 22:18.)

So far as the writer knows respecting the practice of those who recognize feet-washing as a church ordinance, they are extremely inconsistent. Their males and females are baptized in the same baptistry, and all sit together to partake of the Lord's supper, but when it comes to feet-washing they are separated, the males washing in one part of the building and the females in another. The same is true of the races, the whites washing together and the colored together. "O, consistency thou art a jewel!"

[THE END.]

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