

(PENTECOST) A CALL BY A. N. DUGGER

Handwritten notes in various languages, including Hebrew and Greek, scattered across the top right of the page.

Itu - na Gitugi Kia
- mu aki

P 18 =
page



Handwritten notes: "pentecost and Tabernacles - page 18"

Handwritten notes: "page 3. Rejoice... Dugger... 1932..."

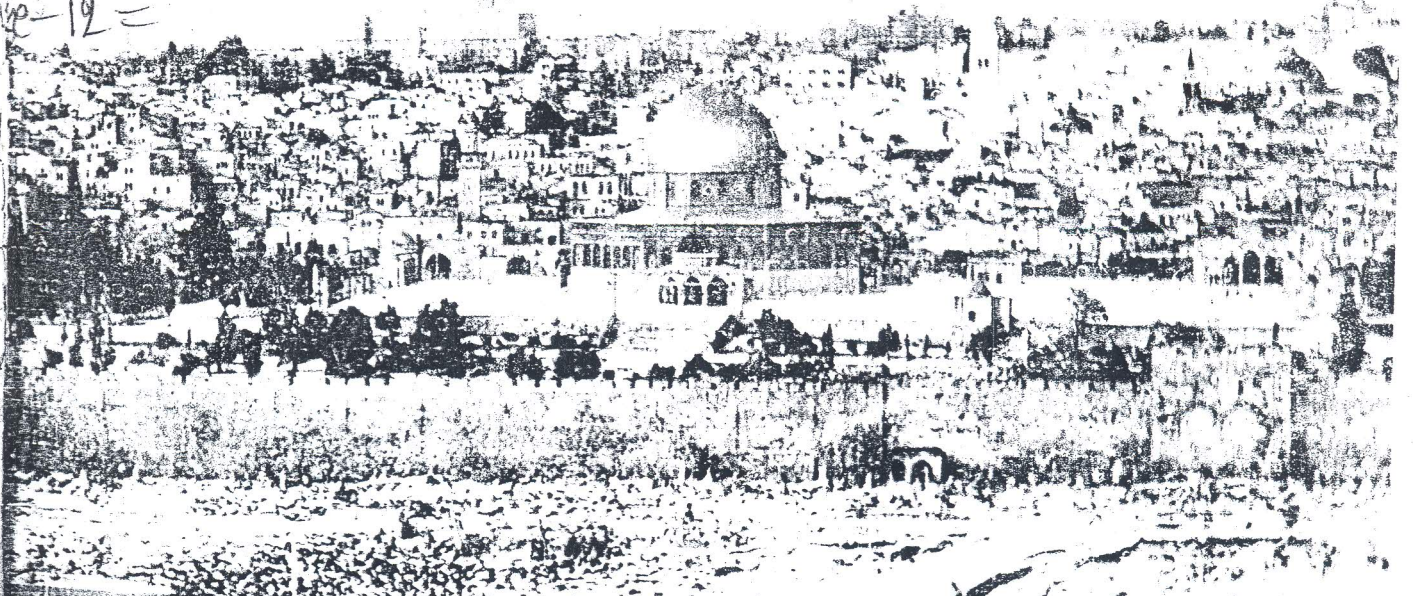
Beatha... page 2

Handwritten notes: "7. Atim... m..."

Handwritten notes: "page 4... 4026 BC"

Handwritten notes: "passover - page 2 below and 5 matam"

Handwritten notes: "King 'pentecost'... 50... = Thoma... 12 ="



Old City of Jerusalem. Over half lies to your right not in view. The Mohammedan Mosque of Omar, standing where the Holy Temple was, is conspicuous before you. Looking over the Old City you can see King David Hotel, with the tower of the Y.M.C.A. showing above it, and the new city to the right and left among the trees. (See explanation on p. 2)

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World Headquarters of "Messianic Jews". — Romans 2:29; Galatians 3:28, 29.

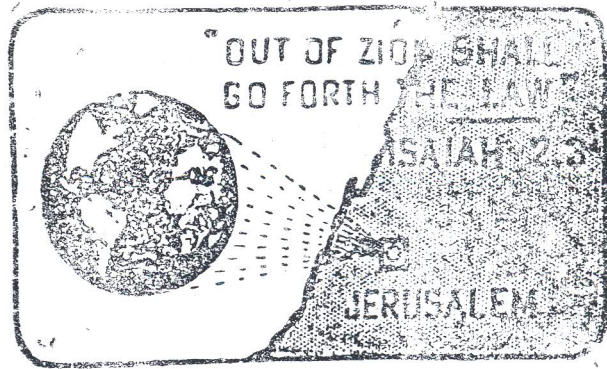
"Congregation of Elohim", "Family of Elohim". — Hebrew.

The name is given 12 times in the New Testament: 1 Cor. 1:2, also 10:32, chap. 11:6, 22, and 15:19; 2 Cor. 1:1; Gal. 1:13; 1 Thes. 2:14 and 2 Thes. 2:4; also 1 Tim. 3:5, 15, and Acts 20:28. For headquarters see Acts 15:1-3.

The Head and Director — Christ (Yahshua)
Membership — "Lamb's Book of Life",
in Heaven. — Revelation 20:15.
Our creed — Revelation 12:17.

The name in the Old Testament: "The Daughter of Zion", — "Daughter of Jerusalem". — Jer. 6:2, Zeph. 3:14, Zechariah 2:7, 10, and 9:8. The name Israel origin (Gen. 32:28), and mentioned over two thousand times.

Tithes and offerings are needed to send Testaments and Bibles to Israel, and support workers here and abroad.



EXPLAINING FRONT PAGE PICTURE

In the foreground you see a portion of the east wall around the Old City, and to your right is the Golden gate, the Eastern gate, through which Yahshua (Jesus) passed riding upon an ass as prophesied by Zechariah chapter 9 verse 9, recorded also in Matthew 21: 4 to 9. Ezekiel said this gate would be closed and never opened, because the Lord passed through it (Ezekiel 44: 1 to 3). Note the Mohammedan cemetery surrounding the gate. This has kept it closed and no man has ever passed through.

(Photo taken with snow on the ground)

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THE PASSOVER AND LORD'S SUPPER

By ELDER A. F. DUGGER Sr. (Deceased)

From an Advocate of May 23, 1882

Brother Dugger, permit me to ask you a question which you will please answer through the Advocate. In Luke 22: 7, 8, we learn that the disciples prepared the passover. In the 15th v. we learn that Christ ate the passover. From reading the same chapter we learn that it must have been at least the ninth hour of the day when He died. From John 19: 31 we learn that He was crucified on the preparation day. Was the proper time for the Passover before His crucifixion or after?" — J. B. Denham.

The subject of the Passover seems to be eliciting the attention of our brethren generally. Several well written editorials and articles have recently appeared in the columns of the "Advocate". Brother W. O. Munroe's article, which appeared in "Advocate", Vol. 16, No. 51, is timely, and deserves a special reading by all thinking Christians. The subject is important, and therefore is entitled to a portion of our time and attention. It is by some, thought to be quite complicated in its nature. Yet I think if we give it the sober thought, serious reflection, and candid investigation, that its worthiness demands, it will appear otherwise.

The question propounded by Brother Denham is simply a request for more light touching a practical theme, and a desire to have it written out and published in the "Advocate" for future reference and for examination at his leisure hours. I most cheefully comply with the request,

to others. However, if anyone can show a "more excellent way," I stand ready to accept it.

The word "Passover" is used to represent (1) the passing over of the destroying angel. (2) The paschal lamb. (3) The meal at which it was eaten. (4) The festival instituted in memory of the coming out of Egypt and the passage of the destroying angel. (5) For all the victims offered during the paschal solemnity. (6) The unleavened bread eaten during the eight days of the Passover. (7) For all the ceremonies of this solemnity.

These various meanings occur in the usage of the word as found in the writings of Moses, Josephus, and other Jewish writers. Some, overlooking this fact, have denied that our Savior, the last year of His life, ate the legal paschal meal, while skeptics allege that John not only contradicts the other evangelists, but also himself.

Matthew, Mark, and Luke, positively assert that our Savior did eat the paschal supper with His disciples just before His crucifixion. Matthew testifies that Christ said to His disciples: "My time is at hand; I will keep the Passover at thy house with my disciples" (Matt. 26: 18). The 20th and 21st verses read: "Now when the even was come He sat down with the twelve: and as they did eat (the paschal meal) He said: "Verily I say unto you, that one of you shall betray Me." Mark says: "They made ready the Passover. And in the evening He (Christ) to

Luke adds: "And when the hour was come He (Christ) sat down, and the twelve apostles with Him. And He (Christ) said unto them: 'With desire I have desired to eat this Passover with you before I suffer.'" — Luke 22: 14, 15.

These testimonies are decisive in their character, and positively establish the affirmation to be a fact that Christ did observe the legal and Jewish Passover just before His crucifixion. John says: "Now before the feast of the Passover, when Jesus knew that His hour had come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end".—John 13: 1.

From this verse, and a few others which we will examine, some infer that Jesus did not partake the paschal meal, while scoffers assert that John boldly contradicts the other New Testament writers. The fact is, John has reference not to the Passover supper, but to the Passover feast of days, the word Passover being used in its fourth sense, having reference to the observance of the festival institution in memory of the coming out of Egypt.

Again, in the 18th ch., 28th v., we have this reading: "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 should be defiled; but that they might eat the Passover". As Jesus is here held in custody, and as those by whom He is held, had not yet eaten the Passover, it is therefore inferred that Christ had not and did not eat the Passover before his death; which to say the least, is a very rash inference in the face of such positive evidence as Matthew, Mark, and Luke furnish, that He did celebrate the paschal meal with His disciples just prior to His death. The fact of their not having observed it does not militate against the fact of the Savior having celebrated it, as He observed it in the first and on the last hours of the 14th of Nisan.

The facts in the case are these: 1st, they divided up into different companies to eat the paschal lamp; 2nd, they did not all eat the Passover supper in the self same hour. Let these facts be remembered and all will be clear, or at least it is to my mind.

There is another text found in the writings of John, which under this head, demands a passing notice. The text reads as follows: "The Jews, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day), (hence not the weekly Sabbath, the seventh day, commonly called Saturday) besought Pilate that their legs might be broken and that they might be taken away". — John 19: 31.

This is thought by the objector to show that Christ was crucified before the paschal meal was prepared. The preparation spoken of in this verse, also in Matt. 27: 62, is called "the day of the preparation"; and in John 19: 14 it is styled the "preparation of the Passover". The word Passover being used in its 6th sense for the feast of unleavened bread.

See Luke 22: 1: "Now the feast of unleavened bread drew nigh, which is called the Passover".

Now for the facts as presented in the sacred histories of the evangelists: 1st, at the close of the 13th of Nisan, as the feast of unleavened bread approached, Jesus ordered that the lamb for the Passover supper should be prepared; 2nd, His disciples, in accordance with His directions, prepared the lamb and provided a place, which, being ready, He and His disciples, after sunset of the 13th, which was the beginning of the 14th, ate the Passover supper, in connection with which He instituted the communion services.

After this, sometime in the course of the night, He was arrested; the next morning was brought before the civil authorities, condemned, and in the afternoon of the 14th day was crucified, and buried in the closing moments of that day, which was on the eve of the preparation for the ("high day") or annual Sabbath, and also of the festival.

These facts, in connection with the various uses of the word Passover, to my mind wholly clears away the mist which papal Rome has enshrouded this subject.

The institution of the Passover deserves a brief notice. It was instituted as a memorial of Israel's coming out of Egypt. The Israelites came out of Egypt in the month Nisan. As the Hebrew months answer partially to two of our months, the end of one and the beginning of the other, Nisan corresponds to a part of our March and a part of our April. Nisan was the seventh month of the civil year, according to the Egyptian's method of computation. The Egyptians began the year at the month Ishri (September) which reckoning the Israelites followed. When God brought them out of Egypt He reversed this order, and said unto Moses and Aaron: "This month shall be unto you the beginning of months. It shall be the first month of the year unto you". — Ex. 12: 1, 2.

This language seems to be emphatic, and to constitute the divine arrangement for the commencement of the year. We see no valid reason for beginning the year in January or September. The month Nisan, or first month, begins with the new moon nearest the vernal equinox. We count 14 days from the new moon whether the change is before or after the sun crosses the equinoctial, or what is commonly called "Crossing the line"; and this count brings us to the time of celebrating the paschal meal, which was on the 14th of the 1st month. On the 10th day the lamb was separated from the flock, v. 3; on the 14th day of the same month it was slain in the evening, v. 6, or as given in the margin, "between the two evening"; that is, between 3 o'clock in the afternoon and 6 in the evening.

In Matt. 27: 46 we read: "About the ninth hour Jesus cried with a loud voice: 'My God, my God, why has thou forsaken me?' After the lapse of some time He cried again, v. 50, and gives up the ghost. The 9th hour corresponds with our 3 o'clock in the afternoon. As the

