

Jesus and the Seven Jewish Feasts

PRAYER TO THE HOLY SPIRIT

Come Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love. Send forth your Spirit and they shall be created. And You shall renew the face of the earth.

O God, who by the light of the Holy Spirit did instruct the hearts of the faithful, grant that by the same Holy Spirit, we may be truly wise and ever enjoy His consolations.

Through Christ our Lord.

Amen.

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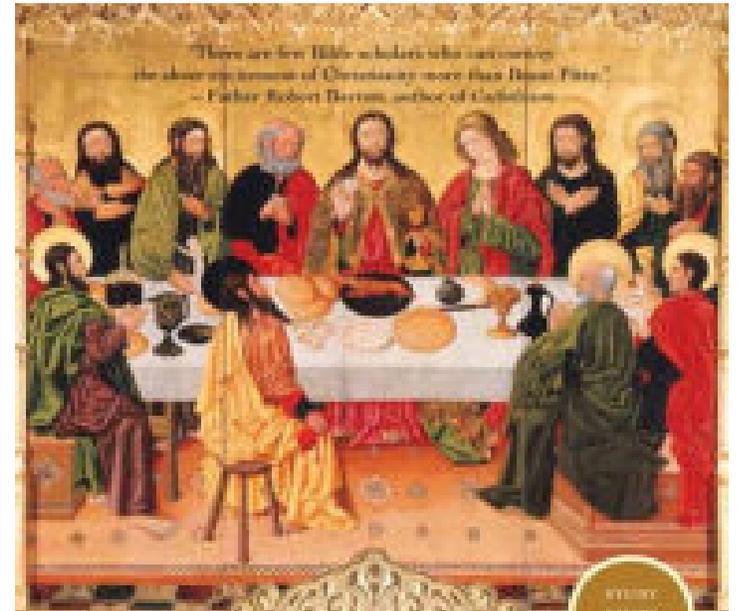
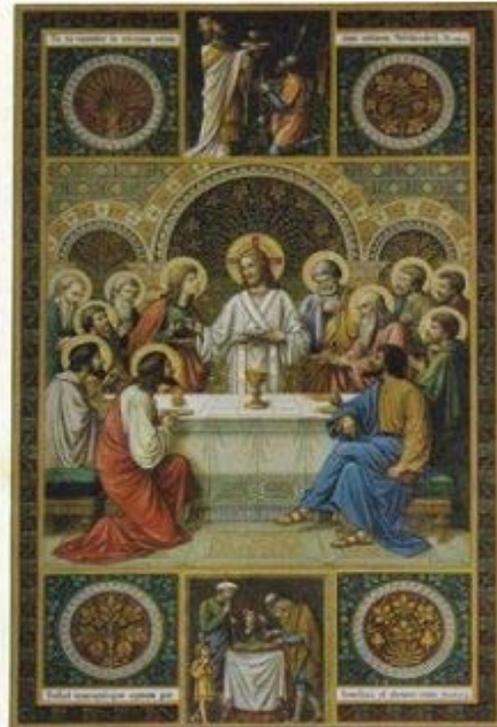
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The Temple--Its Ministry and Services

Alfred Edersheim

HOW CHRIST SAID THE FIRST MASS

FATHER JAMES L. MEAGHER, D.D.



JESUS and the JEWISH ROOTS of the EUCHARIST

Unlocking the Secrets of the Last Supper

BRANT PITRE

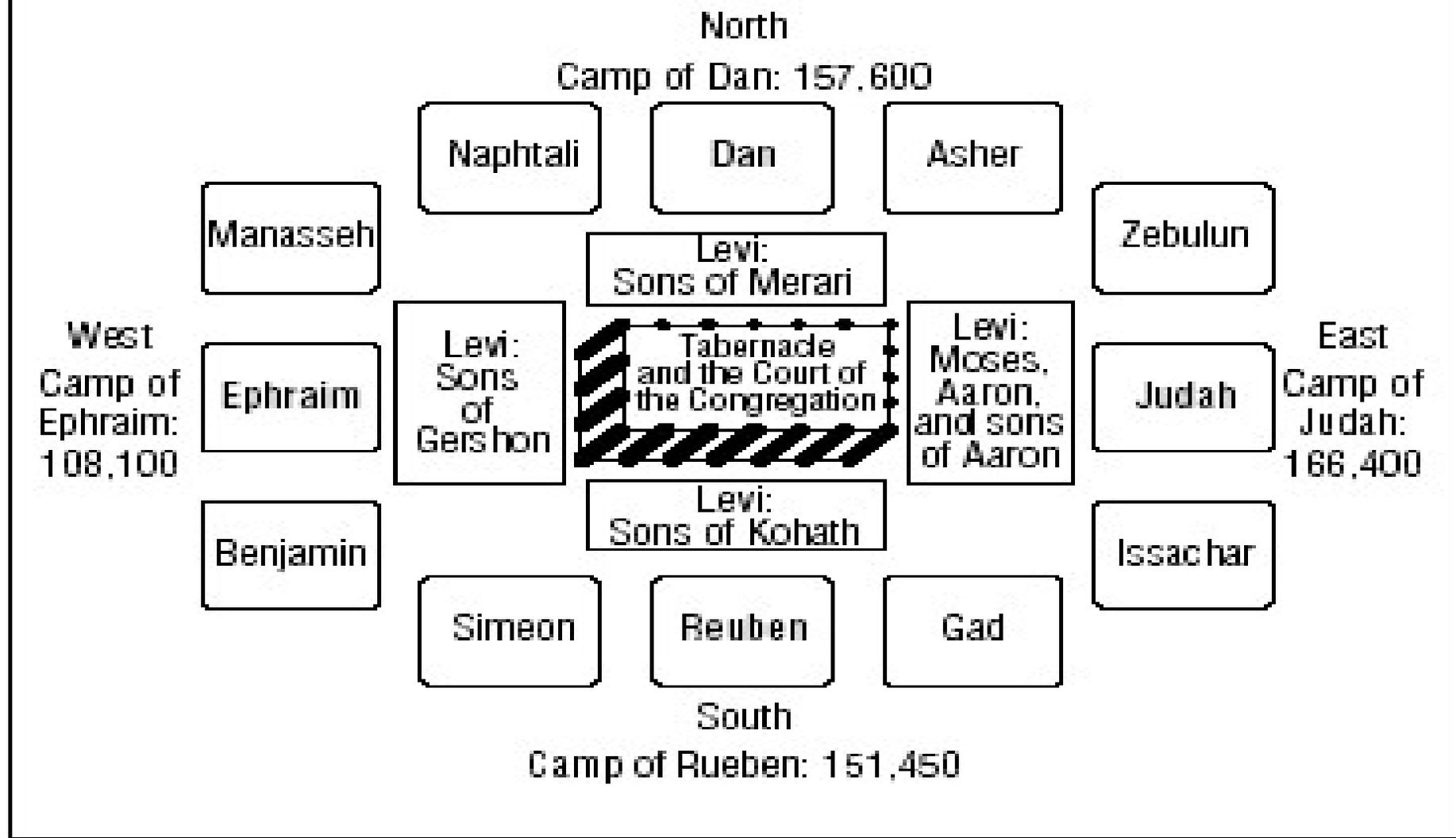
Foreword by SCOTT BAHN

Old Testament Biblical Timeline

- 2000 BC Abram – Isaac – Jacob
- 1800 BC Jacob's Family Stays in Egypt
- 1400 BC Moses Sent to Deliver Israel,
The Golden Calf and Moses' Anger
Laws for Sacrifices and Offerings
Aaron and His Sons Consecrated
- 1000 BC David Reigns as King over All Israel
- 960 BC Solomon as King Builds the Temple in Jerusalem

- 930 BC Solomon's Death and the Kingdom is Divided
- 722 BC Assyria Defeats the 10 Northern Tribes
- 586 BC The Fall of Jerusalem Babylonian Captivity
Destruction of the Temple
- 535 BC Temple Work Begins
- 19 BC Herod the Great begins to rebuild the Temple
- 70 AD The Temple and city of Jerusalem are Destroyed

The Order of Encampment



The Tabernacle

(also known as the Sanctuary or Tent of Meeting)

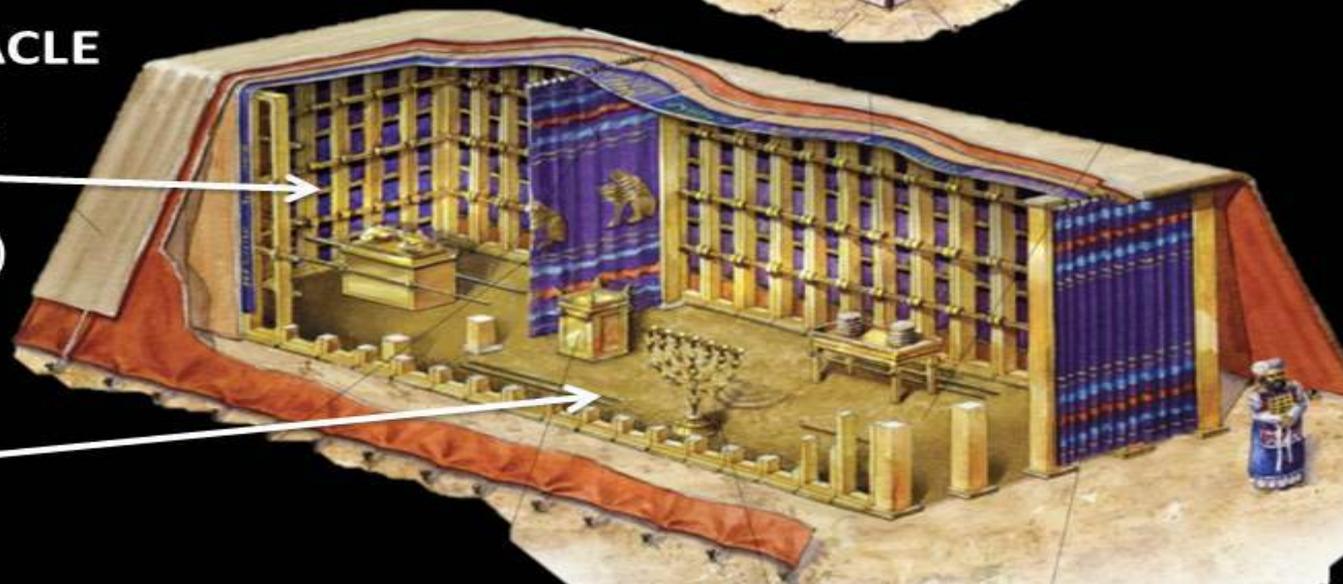
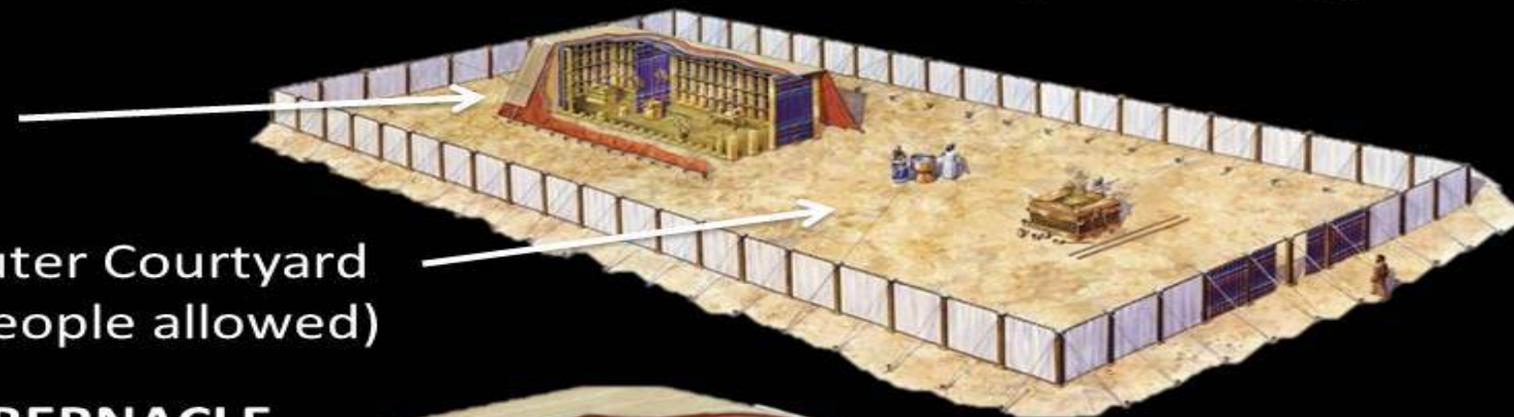
The Tabernacle
(only priests)

Outer Courtyard
(people allowed)

INSIDE THE TABERNACLE

The Most Holy Place
or Holy of Holies
(only the high priest)

The Holy Place
(only priests)



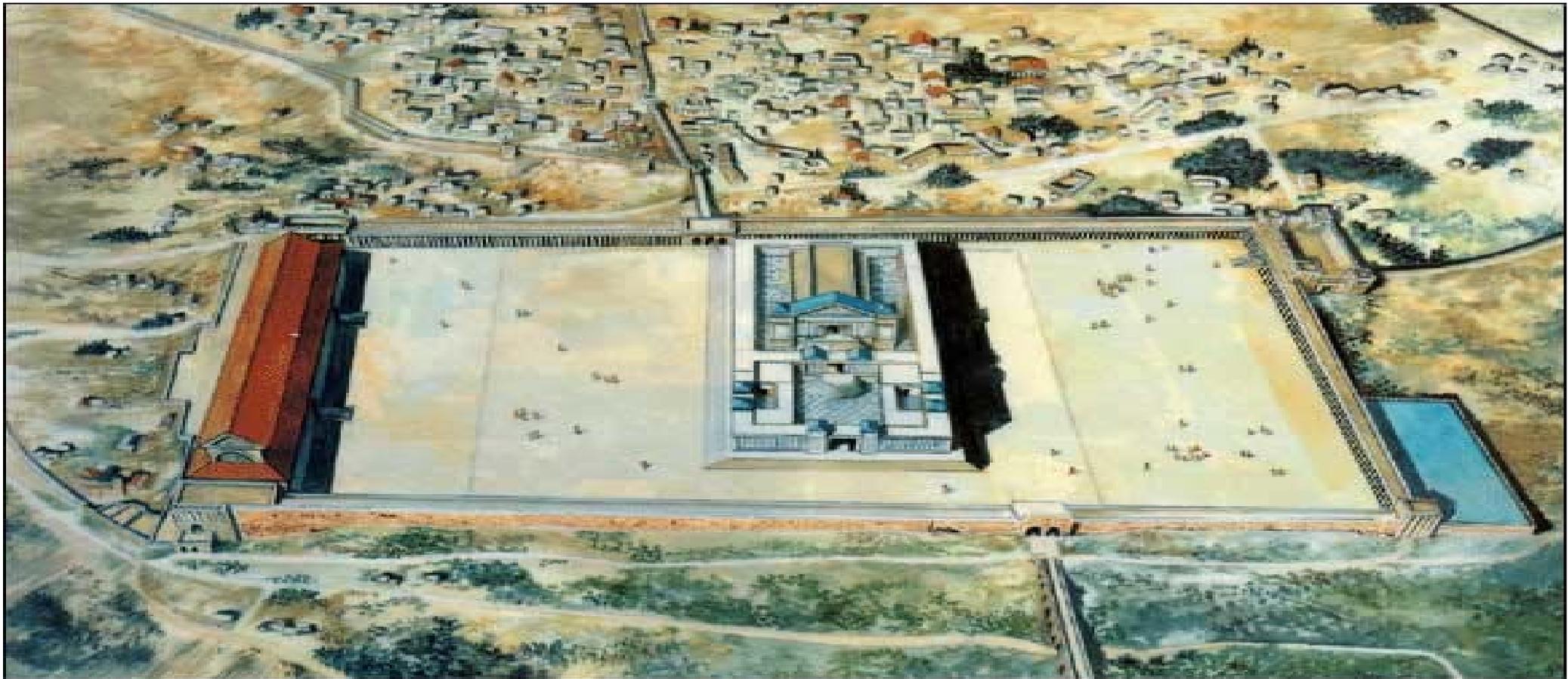
The Ark of the Covenant





Genesis 22 The Command to Sacrifice Isaac

After these things God tested Abraham. He said to him, "Abraham!" And he said, "Here I am." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, "Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you." Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, "Father!" And he said, "Here I am, my son." He said, "The fire and the wood are here, but where is the lamb for a burnt offering?" Abraham said, "God himself will provide the lamb for a burnt offering, my son." So the two of them walked on together. When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the LORD called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me." And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called that place "The LORD will provide";¹ as it is said to this day, "On the mount of the LORD it shall be provided."



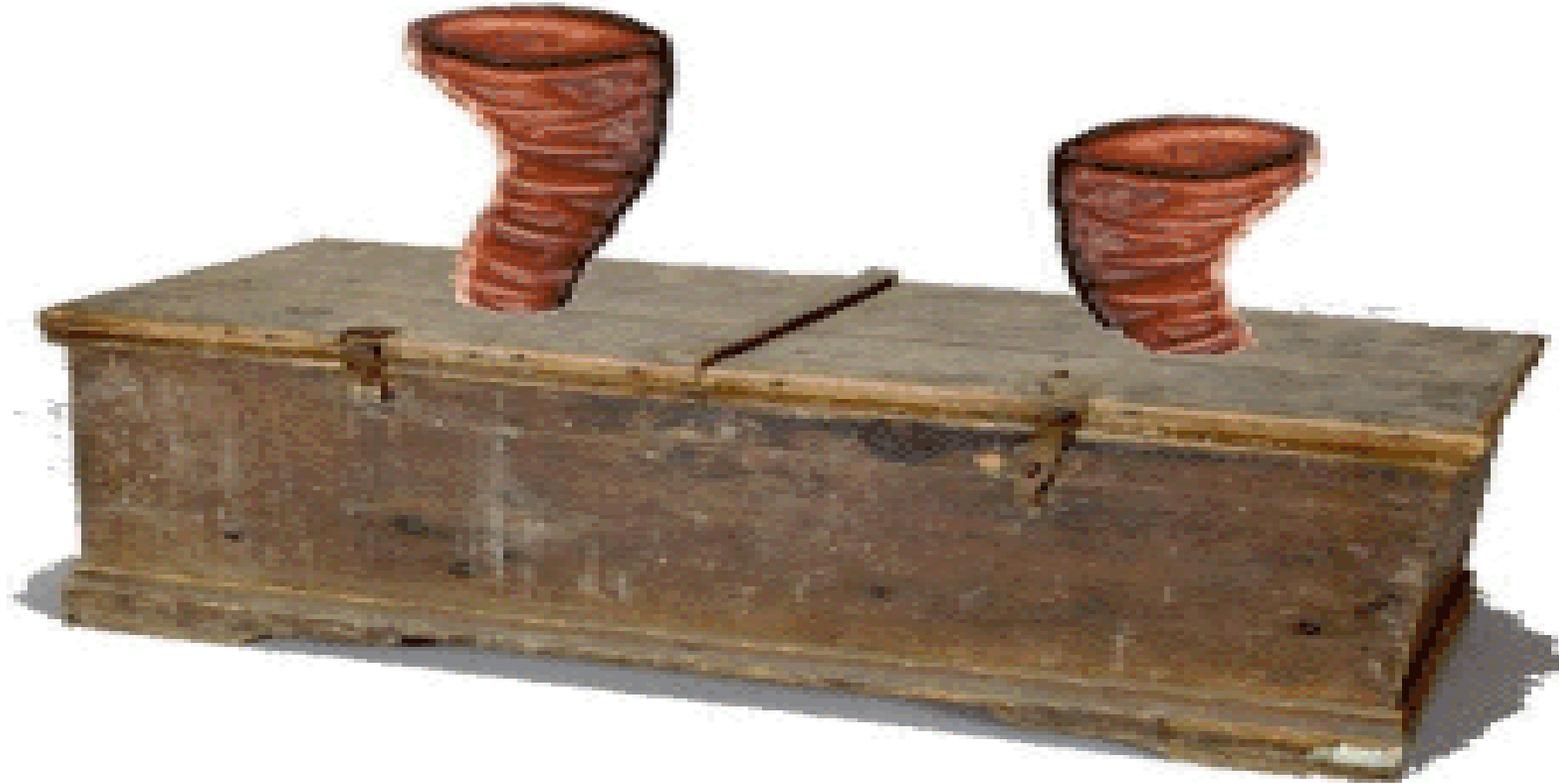
Court of the Gentiles

According to Jewish tradition, it formed a square of 750 feet. Its name is derived from the fact that it was open to all--Jews or Gentiles--provided they observed the prescribed rules of decorum and reverence.

In the Court of the Gentiles the oxen, sheep, and doves selected as fit for sacrifices were sold as in a market; and here were those tables of the money-changers which the Lord overthrew when He drove from His Father's house them that bought and sold (Matt 21:12; John 2:14).

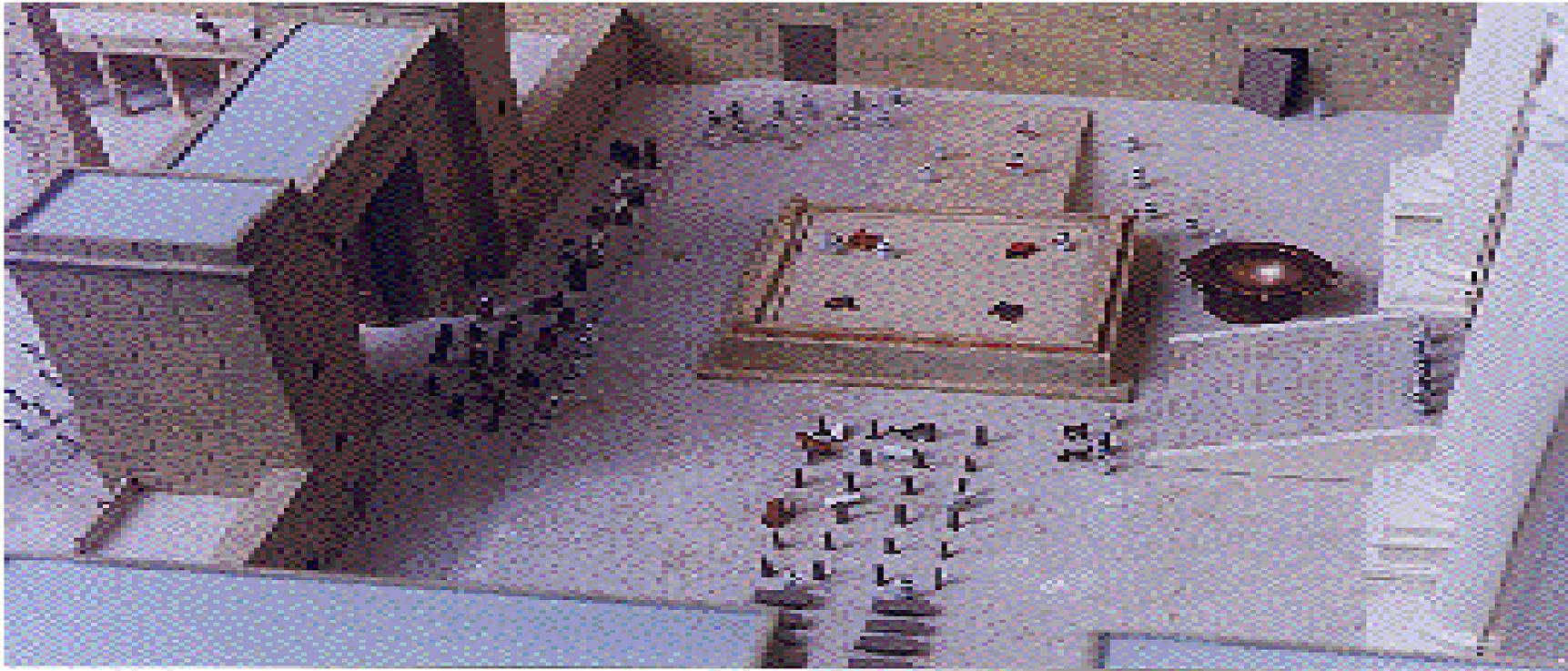


The Court of the Women obtained its name, not from its appropriation to the exclusive use of women, but because they were not allowed to proceed farther, except for sacrificial purposes. Indeed, this was probably the common place for worship, the females occupying, according to Jewish tradition, only a raised gallery along three sides of the court. This court covered a space upwards of 200 feet square. All around ran a simple colonnade, and within it, against the wall, the thirteen chests, or trumpets, for charitable contributions were placed.



These thirteen chests were shaped like trumpets, whence their name. Their specific objects were carefully marked on them. Nine were for the receipt of what was legally due by worshippers; the other four for strictly voluntary gifts. Into Trumpet III those women who had to bring turtledoves for a burnt- and a sin-offering dropped their equivalent in money, which was daily taken out and a corresponding number of turtledoves offered. This not only saved the labor of so many separate sacrifices, but spared the modesty of those who might not wish to have the occasion or the circumstances of their offering to be publicly known.

Into this trumpet Mary the mother of Jesus must have dropped the value of her offering (Luke 2:22-24) "When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every firstborn male shall be designated as holy to the Lord"), and they offered a sacrifice according to what is stated in the law of the Lord, "a pair of turtledoves or two young pigeons."



The Altar The most prominent object in the Court of the Priests was the immense altar of unhewn stones, a square of not less than 48 feet, and, inclusive of the horns,' 15 feet high. Close by was the great heap of salt, from which every sacrifice must be salted with salt.

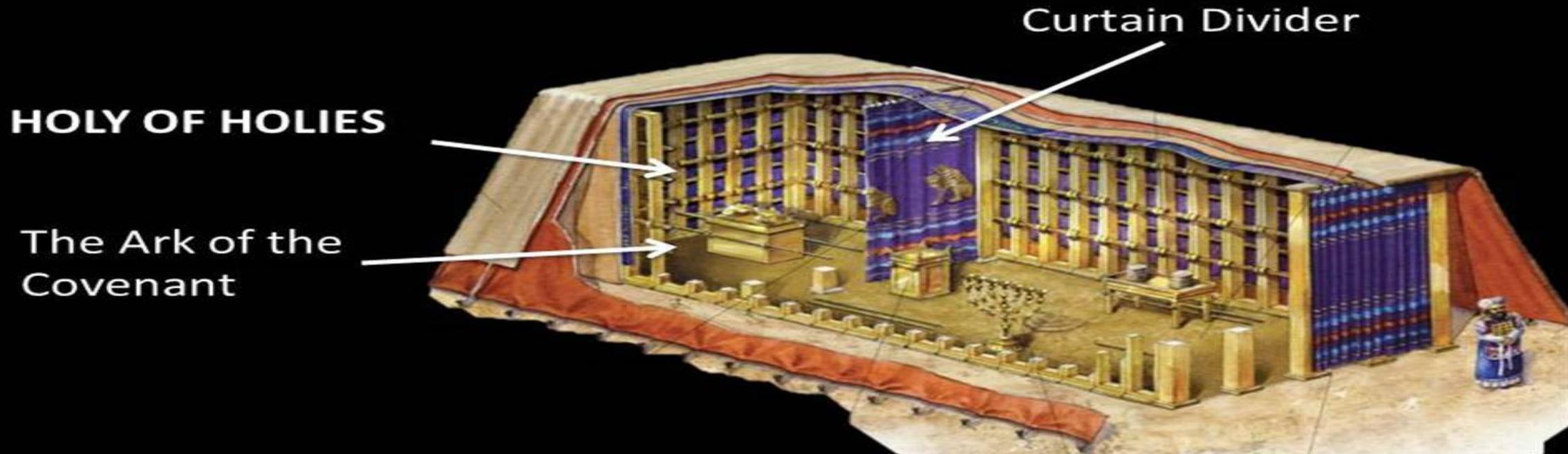
On the altar, which at the top was only 36 feet wide, three fires burned, one (east) for the offerings, the second (south) for the incense, the third (north) to supply the means for kindling the other two. The four horns' of the altar were straight, square, hollow prominences, that at the south-west with two openings, into whose silver funnels the drink-offerings, and, at the Feast of Tabernacles, the water from the Pool of Siloam, were poured.

A red line all round the middle of the altar marked that above it the blood of sacrifices intended to be eaten, below it that of sacrifices wholly consumed, was to be sprinkled. The system of drainage into chambers below and canals, all of which could be flushed at will, was perfect; the blood and refuse being swept down into Kedron and towards the royal gardens.

Finally, north of the altar were all requisites for the sacrifices--six rows, with four rings each, of ingenious mechanism, for fastening the sacrifices; eight marble tables for the flesh, fat, and cleaned inwards'; eight low columns, each with three hooks, for hanging up the pieces; a marble table for laying them out, and one of silver for the gold and silver vessels of the service.

Between the altar and porch of the Temple, but placed towards the south, was the immense laver of brass, supported by twelve colossal lions, which was drained every evening, and filled every morning by machinery, and where twelve priests could wash at the same time.

The Holy of Holies



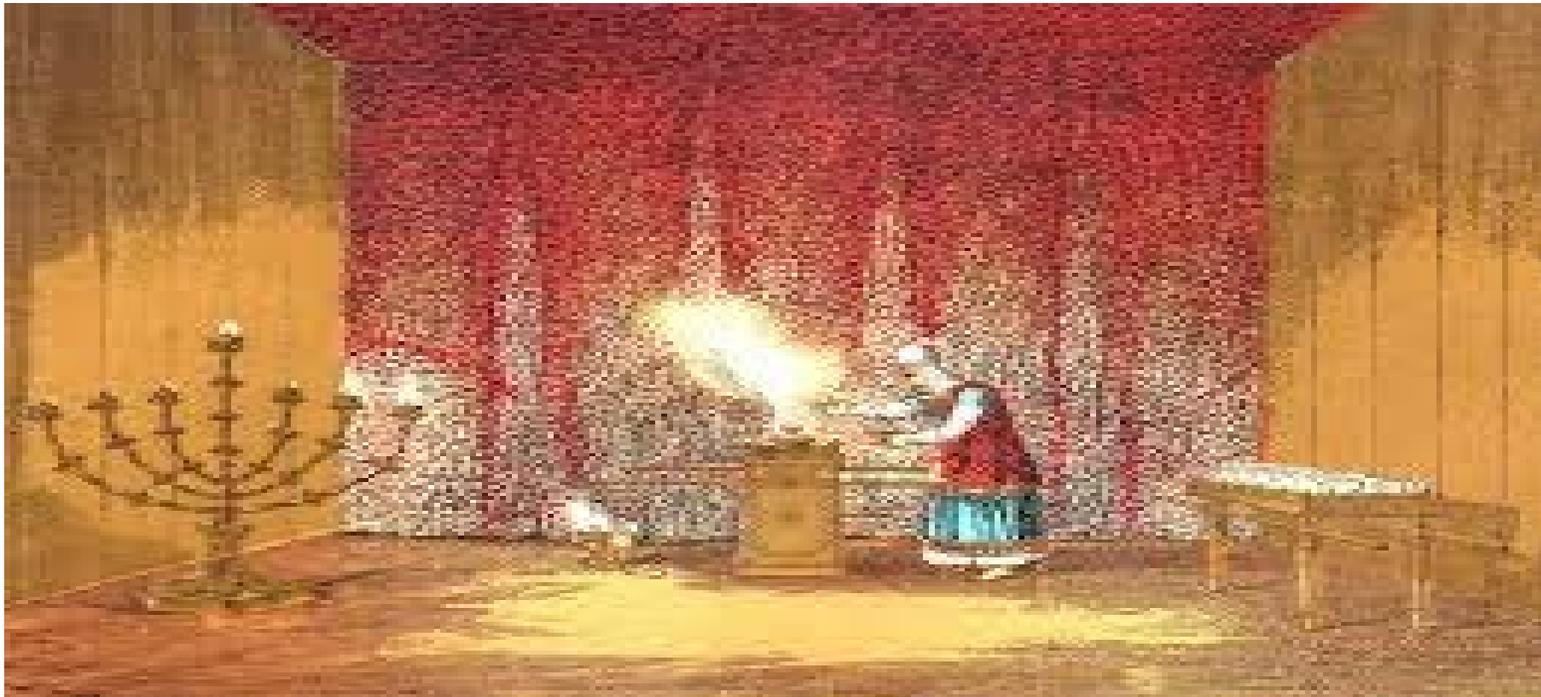
In the Holy Place were, to the south, the golden candlestick; to the north, the table of showbread; and beyond them the altar of incense, near the entrance to the Most Holy.

The latter was now quite empty, a large stone, on which the high-priest sprinkled the blood on the Day of Atonement, occupying the place where the ark with the mercy-seat had stood.

A wooden partition separated the Most Holy from the Holy Place; and over the door hung the veil which was 'rent in twain from the top to the bottom' when the way into the holiest of all was opened on Golgotha (Matt 27:51).²¹

The Table of Showbread

- The table of showbread was a small table made of acacia wood and overlaid with pure gold. It measured 3 feet by 1.5 feet and was 2 feet, 3 inches high. It stood on the right side of the Holy Place across from the lampstand and held 12 loaves of bread, representing the 12 tribes of Israel. The priests baked the bread with fine flour and it remained on the table before the Lord for a week; every Sabbath day the priests would remove it and eat it in the Holy Place, then put fresh bread on the table. The cakes were anointed in the middle with oil, in the form of a cross. Only priests could eat the bread, and it could only be eaten in the Holy Place, because it was holy.

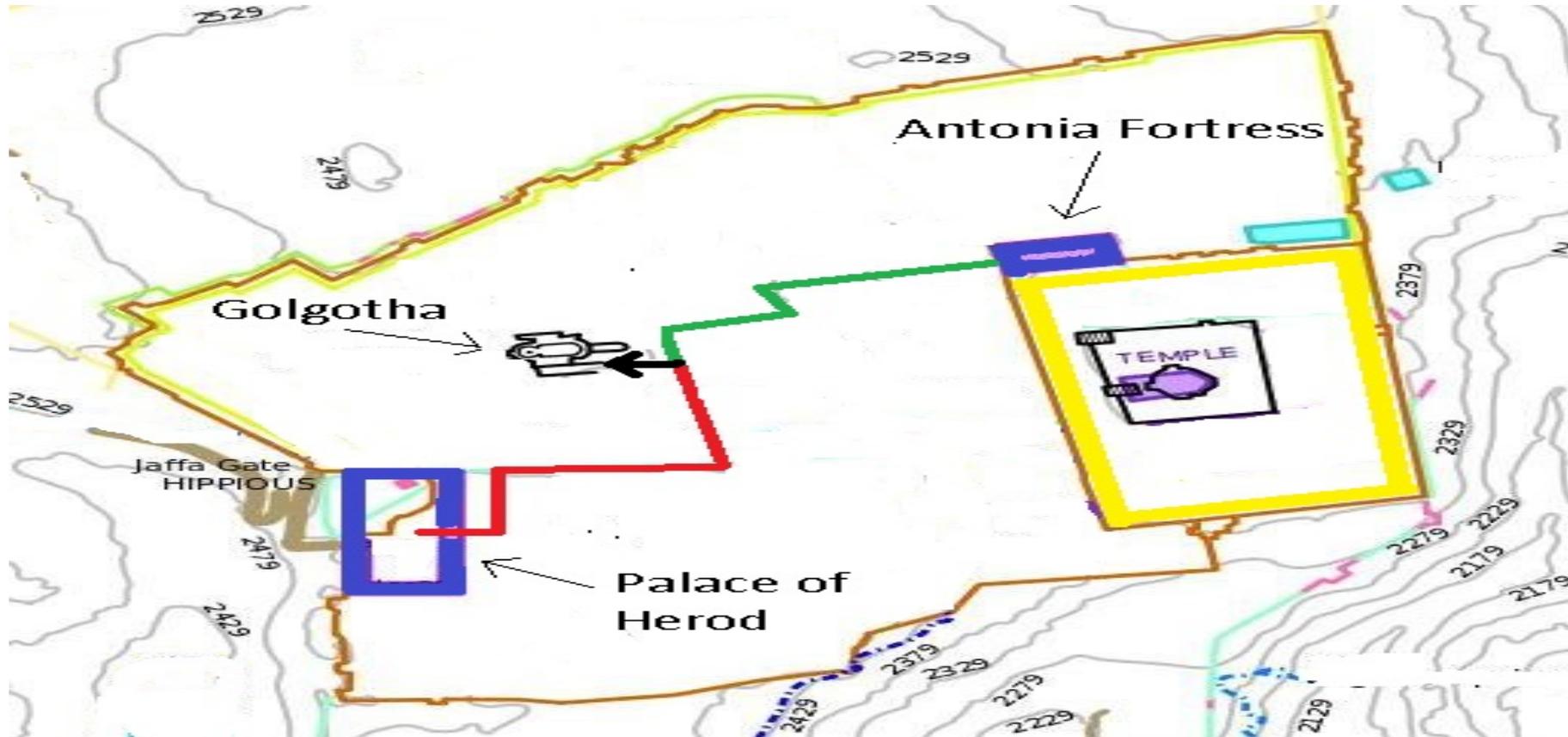


The Great Candlestick



- The candlestick of Herod's Temple at the time of Christ was of solid gold, weighed 100 pounds and had been presented by Queen Helen of Assyria, a convert to Judaism. The middle shaft of the candlestick ended with a gold cup, having at each side a straight row of three cups of the same shape and size, making seven lamps. The central lamp burning day and night bent toward the Holy of Holies. The other lamps always lighted from it. This great solid gold candelabrum, purest metal offered to God alone, was six feet high, Christ's stature. It could not be cast, but was made by being beaten, to foretell of the flagellation.

The Temple and Calvary



Down the ages from Solomon's day millions of people worshiped the God of their fathers in their Temple Courts, their backs turned to the east, for the pagans worshiped the rising sun, moon and stars facing the east.

As a protest against idolatry, the Israelites faced the west towards the altar and the Holy of Holies.

A line drawn through the center of the Temple, passing through the center of the altar and the Holy of Holies, towards which they faced, looking for the future victim, and continued about 1,000 feet, passed through the center of Calvary.

The Priesthood and Sacrifice

- The two fundamental ideas concerning the priesthood, were **reconciliation** and **mediation**: the one expressed by typically atoning sacrifices, the other by a typically intervening priesthood.
- For this purpose God chose the tribe of Levi, and out of it again the family of Aaron, on whom He bestowed the priest's office as a gift' (Num 18:7).
- Every unprejudiced reader of the Bible must feel that sacrifices constitute the center of the Old Testament.
- Sacrifice comes from the Latin *sacra faciens*: “doing a holy act.”

- In a wide sense any religious act, as prayer, loss, suffering for God's sake, ourselves, or for others, is a sacrifice. But strictly speaking sacrifice is the destruction of a valued sensible thing, which a priest offers to God in worship, to show forth His almighty power.
- It is the highest act of adoration, and must be offered only to the Deity. Reason demands the worship of God, but tells not the time, place or ceremonial – only revelation could determine these.
- The fundamental idea of sacrifice in the Old Testament is that of substitution, which again seems to imply everything else--atonement and redemption, vicarious punishment and forgiveness.
- This idea of substitution, as introduced, adopted, and sanctioned by God Himself, is expressed by the sacrificial term rendered in our version 'atonement,' but which really means covering, the substitute in the acceptance of God taking the place of, and so covering, as it were, the person of the offeror.
- Jewish writers say there was no forgiveness of sins without the shedding of blood, that the offerer, putting his hands on the victim's head, showed that he put his sins on the animal; that the beast bore the sins of the offeror and the people.

Acts of Sacrifice

The Rabbis mention the following five acts as belonging to the offerer of a sacrifice: the laying on of hands, slaying, skinning, cutting up, and washing the inwards.

These other five were strictly priestly functions: catching up the blood, sprinkling it, lighting the altar fire, laying on the wood, bringing up the pieces, and all else done at the altar itself.

The whole service must have been exceedingly solemn. Having first been duly purified, a man brought his sacrifice himself before the Lord'--anciently, to the door of the Tabernacle' (Lev 1:3; 4:4), where the altar of burnt-offering was (Exo 40:6), and in the Temple into the Great Court.

If the sacrifice was most holy, he entered by the northern; if less holy, by the southern gate. Next he placed it so as to face the west, or the Most Holy Place, in order thus literally to bring it before the Lord. To this the apostle refers when, in Romans 12:1, he beseeched us to present our bodies a living sacrifice, holy, acceptable unto God.'

For the death of the sacrifice was only a means towards an end, that end being the shedding and sprinkling of the blood, by which the atonement was really made. The Rabbis mention a variety of rules observed by the priest who caught up the blood--all designed to make the best provision for its proper sprinkling.

Thus the priest was to catch up the blood in a silver vessel pointed at the bottom, so that it could not be put down, and to keep it constantly stirred, to preserve the fluidity of the blood.

Types of sacrifices

- **Burnt offering** (Leviticus 1; 6:8-13; 8:18-21; 16:24)
- **Grain offering** (Leviticus 2; 6:14-23)
- **Sin offering** (Leviticus 4:1-5:13; 6:24-30; 8:14-17; 16:3-22)
- **Guilt offering** (Leviticus 5:14-6:7; 7:1-6)
- **Fellowship offering** (Leviticus 3; 7:11-34)

BURNT OFFERING

WHY: Atonement for intentional sin.

WHERE: Bronze Altar

WHAT: A young male animal without defect or a bird.



The burnt offering was always to be a male animal: a ram, a goat, a bullock or a pigeon; and it had to be without blemish. The worshiper placed his hands on the animal to show that it was a sacrifice for his own shortcomings. The burnt offering symbolized the entire surrender to God, therefore the whole animal, except for the skin, which went to the priests, was offered to God. It was left to smolder all night into ashes, and the ashes were removed in the morning. The blood of the animal was thrown on the corners of the altar as a further sign that the life of the animal given in death had been dedicated to God. The burnt offering formed the daily morning and evening service in the Tabernacle, while on Sabbaths, new moons, and festivals additional burnt offerings followed the ordinary worship. The burnt-offering was the only sacrifice which non-Israelites were allowed to bring.

GRAIN/GIFT OFFERING

WHY: Give a gift to God.

WHERE: Bronze Altar

WHAT: One of the combinations below:

1



Flour or roasted grain



frankincense



salt for seasoning

2



Unleavened Bread (flour & oil)



salt for seasoning

This was an offering of flour, baked cakes, or raw grain, together with oil and frankincense. It was a good-will offering to God. Part of it - 'a memorial portion' - was burnt on the altar. So it was a way of asking God to 'remember' the worshiper for good. The priests ate the remainder. Again, it was a sacrifice of the best the worshiper could give. The grain offerings may have been offered separately from the burnt offerings, or along with them. Besides flour or raw grain, a worshipper could offer dough from flour baked in an oven; cooked on a griddle; fried in a pan; or roasted to make bread. All grain offerings were prepared with oil and salt, but no honey or leaven could be used

GUILT/SIN OFFERING

WHY: Atonement for accidental sins.

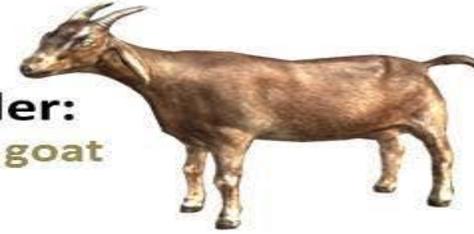
WHERE: Bronze Altar

WHAT: Depends on who the offender is:

A priest or the entire community:
bull



A ruler:
male goat



An individual could choose one of the following options:



1 female goat or
1 female lamb



2 pigeons or
doves



2 quarts of flour

The sin offering was the most important of all sacrifices. It symbolized general redemption. It made atonement for the whole person of the offender, whereas the trespass offering only atoned for one special offense. The blood of the sacrifice of sin offering was sprinkled. Every spot of blood from a sin offering on a garment conveyed defilement, as being loaded with sin, and all vessels used for such sacrifices had either to be broken or scoured.

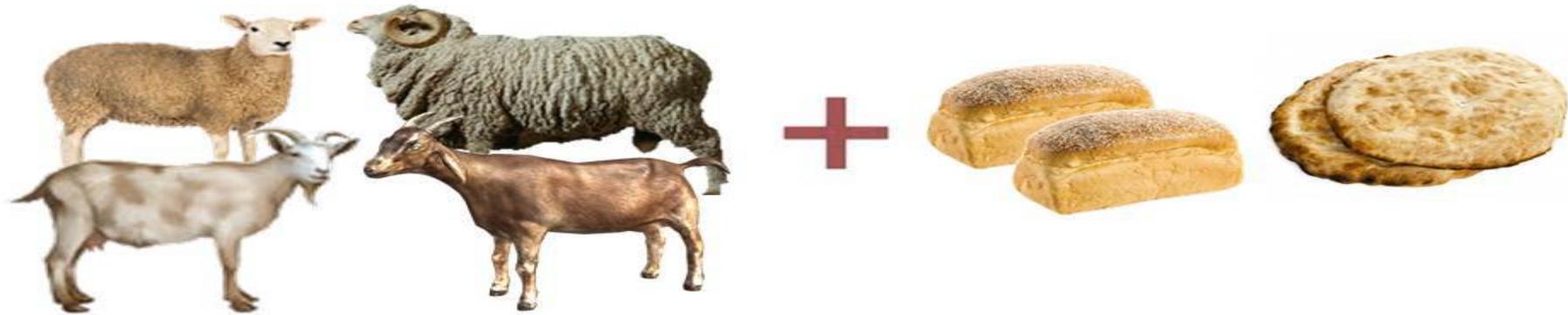
The highest kind of sin offering was to sacrifice a bullock, when the High Priest had sinned, or if the whole congregation had sinned unintentionally. The next kind would be a male goat for the ruler. The third kind consisted of a female goat for individual Israelites. The lowest grade was turtle-doves or young pigeons as a substitute for other sacrifices in case of poverty

PEACE/FELLOWSHIP OFFERING

WHY: Express thanks to God, give God a gift, or make a special promise to God.

WHERE: Bronze Altar

WHAT: 1 herd animal (male or female) plus bread made with and without yeast.

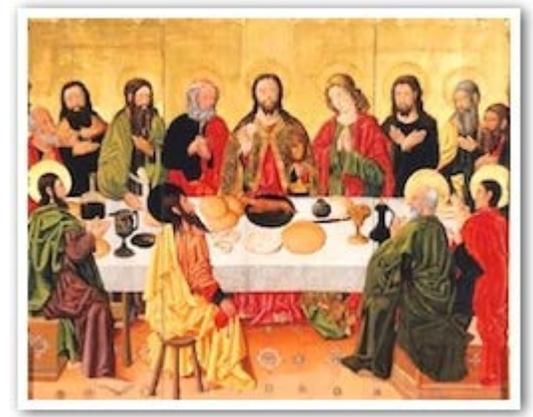


This sacrifice was thought of as a friendship meal with God, and therefore was also referred to as the 'fellowship offering'. This sacrifice expressed the worshipper's desire to give thanks or praise to God. The peace offerings involved any animal without defect from herd or flock - usually oxen, sheep or goats. Along with the animal sacrifice, both unleavened cakes and leavened bread were offered.

From Jewish Passover to Christian Eucharist: The Story of the Todah

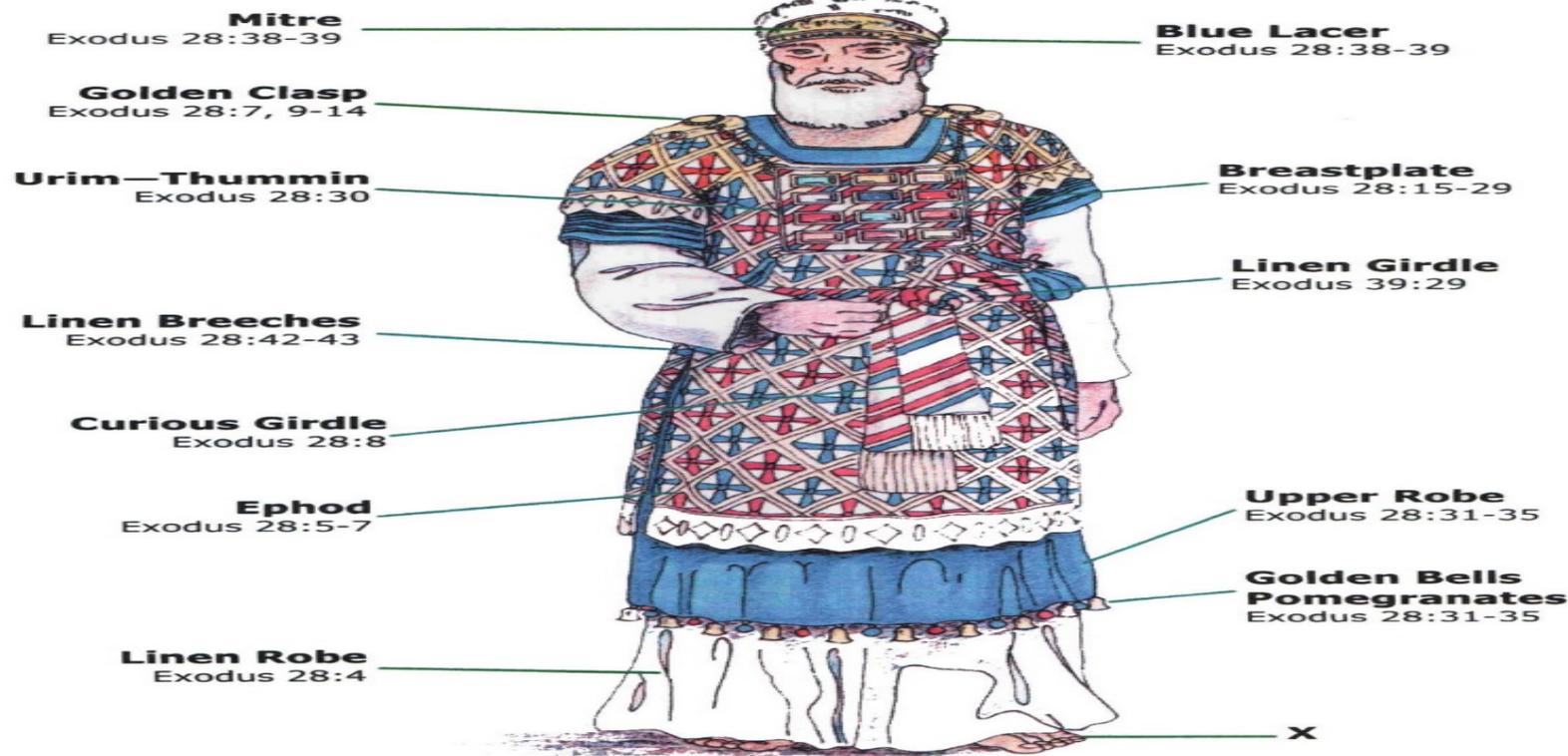
Tim Gray

- Scholars have often wondered how the practice of Christian Eucharist could have arisen from the Lords Supper, which occurred in the context of the Jewish Passover. Since Passover occurs only once a year, how is it that the Christians got the notion that they could celebrate Jesus sacrificial meal weekly, if not daily?
- The answer is found in the ancient Israelite sacrifice called the todah.
- Indeed, an old Rabbinic teaching says: "In the coming Messianic age all sacrifices will cease, but the thank offering [*todah*] will never cease." What is it about this sacrifice that makes it stand alone in such a way that it would outlast all other sacrifices after the redemption of the Messiah?



- A *todah* sacrifice would be offered by someone whose life had been delivered from **great peril**, such as disease or the sword. The **redeemed person** would show his gratitude to God by **gathering his closest friends and family for a todah sacrificial meal**. The lamb would be sacrificed in the Temple and **the bread for the meal would be consecrated** the moment the lamb was sacrificed. **The bread and meat, along with wine, would constitute the elements of the sacred todah meal, which would be accompanied by prayers and songs of thanksgiving, such as Psalm 116.**
- What does the word "*todah*" mean? **It is Hebrew for "thanksgiving,"** although it also connotes a confession of praise in addition to gratitude. For example, Leah gave thanks to God when she bore her fourth son, and so she named him *yehudah* — or Judah — which is the verbal form of *todah* — to give thanks.
- There are many examples in the Old Testament of people offering *todah* — thanks — to God. Jonah, while in the belly of the whale, vows to offer up a *todah* sacrifice in the Temple if he is delivered (cf. Jon. 2:3-10). King Hezekiah offers up a *todah* hymn upon recovering from a life-threatening illness (cf. Is. 38).
- The importance of the *todah* as a backdrop for Jesus and the Last Supper comes into sharp focus when we realize that in Jesus' day **the Greek word that would best translate the Hebrew todah was eucharistia, which also means "thanksgiving."** From the earliest Christian sources we learn that the celebration of the Lord's meal, or what we call the Mass, was known by Christians as the Eucharist. After all, at the Last Supper Jesus took the bread and wine and gave "thanks" (*eucharistia*) over them (Luke 22:19).

Priestly Vestments



Vestments

Exodus 28:2-4

In all ages dress showed the wearer's position in society, and from the beginning officials wore distinctive garments and insignia of their office. When in patriarchal days the priest-king offered sacrifice, he vested in priestly garments. Sculptured ruins of Assyria, Persia, Egypt, etc shows the priest-king vested in priestly garments. God revealed to Moses the most minute details of material, form and color of the priestly vestments. Colors were white, red, violet and green, signifying innocence, suffering, penance and youth. Later black signifying sorrow was added.

Temple Music



- King David formed priests and Levites into twenty four courses for the better service of the Temple his son Solomon was to build. Then began the composition of the book of Psalms, the Temple Hymn – book. Later other prophet-poets added psalms “songs of praise,” till the Book of Psalms was formed.
- Psalms were sung in the Temple twice a day by two choirs of priests and Levites, each formed of more than 500 members.
- The priests’ choir began the Psalm and the Levites would sing the response.

The Morning and the Evening Sacrifice

Preparing the Altar

While the assistant priests were waiting, the first priest had taken the silver chafing-dish, and scraped the fire on the altar, removing the burnt coals, and depositing them at a little distance north of the altar. As he descended, the other priests quickly washed hands and feet, and took shovels and prongs, with which they moved aside what of the sacrifices had been left unburned from the previous evening, then cleaned out the ashes, laying part on the great heap in the middle of the altar, and the rest in a place whence it was afterwards carried out of the Temple. The next duty was to lay on the altar fresh wood, which, however, might be neither from the olive nor the vine. For the fire destined to feed the altar of incense the wood of the fig-tree was exclusively used, so as to secure good and sufficient charcoal. The hitherto unconsumed pieces of the sacrifice were now again laid upon the fire.

The Second Lot

These preliminaries finished, the priests gathered once more for the *second* lot. The priest on whom it fell was designated, along with the twelve who stood nearest to him, for offering the sacrifice and cleansing the candlestick and the altar of incense. Immediately after casting this second lot, the president directed one to ascend some 'pinnacle,' and see whether it was time to kill the daily sacrifice. If the priest reported, 'The morning shineth already,' he was again asked, 'Is the sky lit up as far as Hebron?' If so, the president ordered the lamb to be brought from the chamber by the Beth-Moked, where it had been kept in readiness for four days. Others fetched the gold and silver vessels of service, of which the Rabbis enumerate ninety-three. The sacrificial lamb was now watered out of a golden bowl, and anew examined by torch-light, though its Levitical fitness had been already ascertained the evening before. Then the sacrificing priest, surrounded by his assistants, fastened the lamb to the second of the rings on the north side of the altar—in the morning in the western, in the evening in the eastern corner. The sacrifice was always offered against the sun.

The sacrifice was held together by its feet, the fore and hind feet of each side being tied together; its head was laid towards the south and fastened through a ring, and its face turned to the west, while the sacrificing priest stood on the east side. The elders who carried the keys now gave the order for opening the Temple gates. As the last great gate slowly moved on its hinges, the priests, on a signal given, blew three blasts on their silver trumpets, summoning the Levites and the 'representatives' of the people (the so-called 'stationary men') to their duties, and announcing to the city that the morning sacrifice was about to be offered. Immediately upon this the great gates which led into the Holy Place itself were opened to admit the priests who were to cleanse the candlestick and the altar of incense.



The Slaying of the Lamb

The opening of these gates was the signal for actually slaying the sacrificial lamb. The sacrifice was offered in the following manner. One priest drew forward the windpipe and gullet of the sacrifice, and quickly thrust upwards the knife, while another caught the blood in a golden bowl. Standing at the east side of the altar, he sprinkled it, first at the north-east, and then at the south-west corner, below the red line which ran round the middle of the altar, in each case in such manner as to cover two sides of the altar, or, as it is described, in the form of the Greek letter (gamma). The rest of the blood was poured out at the base of the altar. Ordinarily, the whole of this service would of course be performed by priests. But it was valid even if the sacrifice had been killed by a layman, or with an ordinary knife. Not so if the blood were caught up in any but a consecrated vessel, or sprinkled by other than the hands of a priest who at the time was Levitically fit for the service.

Offering the Incense



The incensing priest and his assistance now approached first the altar of burnt-offering. One filled with incense a golden censer held in a silver vessel, while another placed in a golden bowl burning coals from the altar. As they passed from the court into the Holy Place, they struck a large instrument (called the 'Magrephah'), at sound of which the priests hastened from all parts to worship, and the Levites to occupy their places in the service of song; while the chief of the 'stationary men' ranged at the Gate of Nicanor such of the people as were to be purified that day. Slowly the incensing priest and his assistants ascended the steps to the Holy Place, preceded by the two priests who had formerly dressed the altar and the candlestick, and who now removed the vessels they had left behind, and, worshipping, withdrew.

Next, one of the assistants reverently spread the coals on the golden altar; the other arranged the incense; and then the chief officiating priest was left alone within the Holy Place, to await the signal of the president before burning the incense. It was probably while thus expectant that the angel Gabriel appeared to Zacharias. As the president gave the word of command, which marked that 'the time of incense had come,' 'the whole multitude of the people without' withdrew from the inner court, and fell down before the Lord.

The Number Seven

The symbolical character which is to be traced in all the institutions of the Old Testament, appears also in the arrangement of its festive calendar. Whatever classification of the festivals may be proposed, one general characteristic pervades the whole. Unquestionably, the number seven marks in Scripture the sacred measurement of time. The Sabbath is the seventh of days. God gave Moses on Mt. Sinai the dates and observances of the seven feasts:

1. Feast of Passover (Pesach)
2. Feast of Unleavened Bread (Matzot)
3. Feast of First Fruits
4. Feast of Weeks (Pentecost)
5. Feast of Trumpets (Rosh Hashanah)
6. Day of Atonement (Yom Kippur)
7. Feast of Booths (Tabernacles)

The Feast of Passover/Unleavened Bread

- **Exodus Chapter 12 The First Passover Instituted**
- The LORD said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household.
- Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs.
- This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the LORD. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.
- This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance. Seven days you shall eat unleavened bread; on the first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day until the seventh day shall be cut off from Israel.

Slaying of the Lamb



- The priests drew a threefold blast from their silver trumpets when the Passover was slain. Altogether the scene was most impressive. All along the Court up to the altar of burnt-offering priests stood in two rows, the one holding golden, the other silver bowls. In these the blood of the Paschal lambs, which each Israelite slew for himself (as representative of his company at the Paschal Supper), was caught up by a priest, who handed it to his colleague, receiving back an empty bowl, and so the bowls with the blood were passed up to the priest at the altar, who jerked it in one jet at the base of the altar.
- While this was going on, a most solemn 'hymn' of praise was raised, the Levites leading in song, and the offerers either repeating after them or merely responding. Every first line of a Psalm was repeated by the people, while to each of the others they responded by a 'Hallelujah,' or 'Praise ye the Lord.' This service of song consisted of the so-called 'Hallel,' which comprised Psalms 113 to 118.

The Roasting of the Lamb

Shemot 12:1-14

1. On the 10th of Aviv choose the lamb.
2. Kept for 4 days of inspection for any blemishes need to be tested.
3. On the 14th day the lamb will be slayed it at twilight "between the eve (1500hrs)
4. When the Kohen HaGadol finishes the slay of the lamb he shouted "it is finished"

First wash, shed the wool of the lamb; kosher slaughtering, then drain the blood for sacrifice use and then skin clean it

An ancient tradition of Crown Sacrifice place on the head



The internal organ of the lamb remove then use the pole to spread open wide the rib cage

A long pomegranate stick was use to hold the lamb upright and plant it on the ground

**AN ANCIENT WAY
OF COOKING THE
LAMB**

The Feast of First Fruits

- In Palestine, Arabia, California, and desert regions, grain is sowed in the fall, grows during the winter rains and is reaped in the Spring. Therefore God commanded the Israelites to offer the barley sheaf, the Omer, in the Temple before they began to harvest. The Omer was the “first-fruit,” of the harvest.
- Down their history from Moses, additions were made to that yearly Passover ceremony, so that in Christ’s time it had become an elaborate rite, for it foretold first-fruit of mankind, Jesus Christ, offered to his Eternal Father.
- Josephus and other Jewish writers show the Feast of First Fruits took place after sundown on the evening of the fifteenth of Nisan, the day of the Crucifixion, when Christ died. All the Temple priests were so engaged in that ceremony they did not oppose Joseph’s request for Pilate to give him Jesus’ dead body hanging on the cross.

- As the sun was setting a noisy band of Temple guards and Levites led by priests and Pharisees – the very men who the day before had arrested the Lord, went out the Sheep Gate, and down into the Kedron valley just east of the Temple walls.
- Only after sunset could they cut the barley, for at night they arrested the Savior. Not wheat, but barley, could they cut, for the inferior grain foretold the Lord that night with the sins of mankind on him in his Passion.
- They gathered round the tied standing sheaf as they had surrounded Christ. No Psalm was sung, no prayer was said, while they waited for the setting sun, for it foretold that covenant with hell they made with Judas, for the betrayal of the Master on the very same spot.
- Three times the leader asked the bystanders, “Has the sun set yet?” Thrice they replied, “Yes, it has set.” Three times he repeated, “Shall I reap with the sickle?” to which they answered thrice, “Yes”.
- The priests stretched their hands over the barley with prayer, putting their sins on it as they used to do over the victims, then they offered it to the Lord by “waiving”.
- The Temple servants thrash the grain with rods as the lord was scourged, till the grain separates from the chaff as the Savior was stripped of his garments.
- They ground the grain as the body of Christ was broken and offered the grain as a burnt offering to the Lord.



"But now is Christ
risen from the dead,
and become the
firstfruits of them
that slept."

1 Corinthians 15:20

"Of his own will begat
he us with the word of
truth, that we should
be a kind of firstfruits
of his creatures."

James 1:18

"But every man in his
own order: Christ the
firstfruits; afterward
they that are Christ's
at his coming."

1 Corinthians 15:23

The Feast of Firstfruits



Feast of Weeks (Pentecost)



- Full seven weeks after the Paschal day, counting from the presentation of the omer (First Fruits) on the 16th of Nisan, or exactly on the fiftieth day (Lev 23:15, 16), was the Feast of Weeks, or Pentecost, 'a holy convocation,' in which 'no servile work' was to be done (Lev 23:21; Num. 28:26), when 'all males' were to 'appear before Jehovah' in His sanctuary (Exo 23:14-17), and the appointed sacrifices and offerings to be brought. According to unanimous Jewish tradition, which was universally received at the time of Christ, the day of Pentecost was the anniversary of the giving of the Law on Mount Sinai, which the Feast of Weeks was intended to commemorate.
- Thus, as the dedication of the harvest, commencing with the presentation of the first omer on the Passover, was completed in the thank-offering of the two wave-loaves at Pentecost, so the memorial of Israel's deliverance appropriately terminated in that of the giving of the Law—just as, making the highest application of it, the Passover sacrifice of the Lord Jesus may be said to have been completed in the outpouring of the Holy Spirit on the day of Pentecost (Acts 2).
- If Jewish tradition connected the 'Feast of First fruits' with the 'Mount that might be touched,' and the 'voice of words which they that heard entreated that the word should not be spoken to them any more,' we have in this respect also 'come unto Mount Zion,' and to the better things of the New Covenant. To us the Day of Pentecost is, indeed, the 'feast of first fruits,' and that of the giving of the better law, 'written not in tables of stone, but on the fleshy tables of the heart,' 'with the Spirit of the living God.'
- For, as the worshippers were in the Temple, probably just as they were offering the wave-lambs and the wave-bread, the multitude heard that 'sound from heaven, as of a mighty rushing wind,' which drew them to the house where the apostles were gathered, there to hear 'every man in his own language' 'the wonderful works of God.' And on that Pentecost day, from the harvest of first fruits, not less than three thousand souls added to the Church were presented as a wave-offering to the Lord.

Feast of Trumpets



The Feast of Trumpets marked the beginning of ten days of consecration and repentance before God. It is one of seven Jewish feasts or festivals appointed by the LORD and one of three feasts that occur in the autumn. The Feast of Trumpets began on the first day (at the new moon) of the seventh month. Its name comes from the command to blow trumpets (Leviticus 23:24; Numbers 29:1-6). It is also called *Rosh Hashanah*, which means “Head of the Year,” because it marks the beginning of the Jewish civil calendar. During this celebration, no kind of work was to be performed, but burnt offerings and a sin offering were to be brought before the Lord.

The Feast of Trumpets was important for several reasons. First, it commemorated the end of the agricultural and festival year. Also, the Day of Atonement fell on the tenth day of this month, and the Festival of Booths began on the fifteenth day. The blowing of the trumpets on first day of the month heralded a solemn time of preparation for the Day of Atonement; this preparation time was called “Ten Days of Repentance” or the “Days of Awe.” The trumpet sound was an alarm of sorts and can be understood as a call to introspection and repentance.

The Feast of Trumpets, along with the other six festivals of the LORD, foreshadowed certain aspects of the ministry of Jesus Christ. The prophets linked the blowing of trumpets to the future Day of Judgment: “Blow the trumpet in Zion; sound the alarm on my holy hill. Let all who live in the land tremble, for the day of the LORD is coming. It is close at hand” (Joel 2:1; see also Zephaniah 1:14, [16](#)).

In the New Testament, we see that the Lord’s Second Coming will be accompanied by the sound of a trumpet (1 Corinthians 15:51-52; 1 Thessalonians 4:16-17). Each of the judgments in Revelation 8-9 is also signaled by a trumpet. Just as the shofar called the Jewish nation to turn their attention to the Lord and ready themselves for the Day of Atonement, so will the “trump of God” call us to heaven and warn the world of coming judgment.

The Day of Atonement (Yom Kippur)

- On the Day of Atonement, not ordinary priests, but the high-priest *alone* officiated, and that not in his ordinary dress, nor yet in that of the ordinary priesthood, but in one peculiar to the day, and peculiarly expressive of purity.
- The worshippers also appeared in circumstances different from those on any other occasion, since they were to fast and to 'afflict their souls'; the day itself was to be a 'Sabbath of rest,' while its central services consisted of a series of grand expiatory sacrifices, unique in their character, purpose, and results, as described in these words: 'He shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation' (Lev 16:33).

The Scapegoat



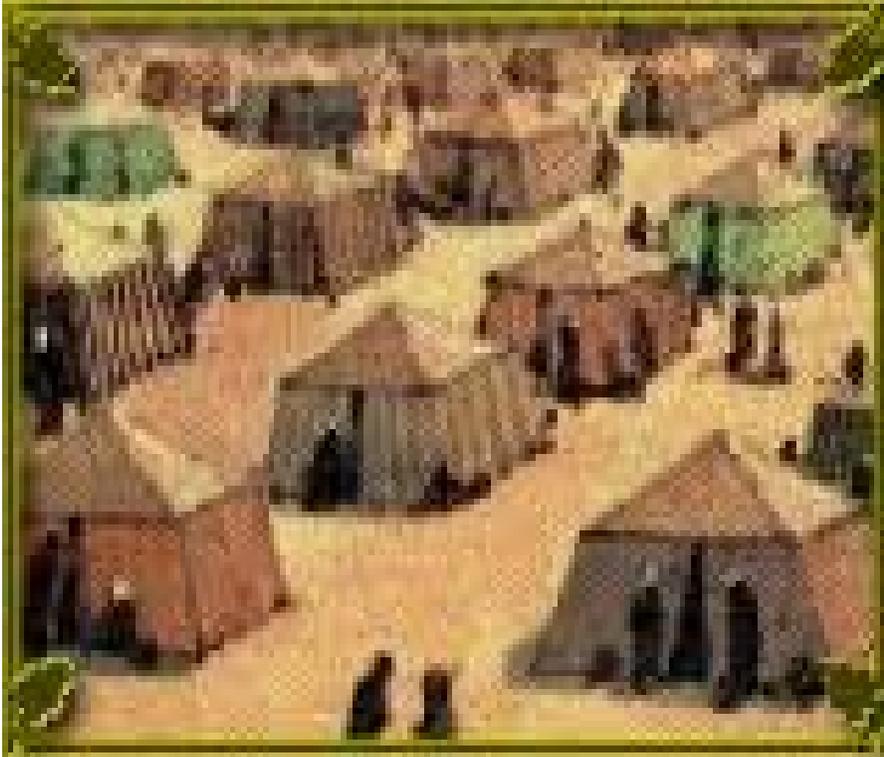
- In the Court of Priests stood an urn, called Calpi, in which were two gold lots of the same shape, size, and material; the one bearing the inscription la-JEHOVAH, ' for Jehovah, the other la-Azazel, ' for Azazel, (Scapegoat). The high-priest shook the urn, thrust his two hands into it, and at the same time drew the two lots, laying one on the head of each goat.
- Popularly it was deemed of good sign if the right-hand lot had fallen for Jehovah. The two goats, however, must be altogether alike in look, size, and value; indeed, so earnestly was it sought to carry out the idea that these two formed parts of one and the same sacrifice, that it was arranged they should, if possible, even be purchased at the same time.



The lot having designated each of the two goats, the high-priest tied a tongue-shaped piece of scarlet cloth to the horn of the goat for Azazel--the so-called scape-goat'--and another round the throat of the goat for Jehovah, which was to be slain. The goat that was to be sent forth was now turned round towards the people, and stood facing them, waiting, as it were, till their sins should be laid on him, and he would carry them forth into a land not inhabited.'

Assuredly a more marked type of Christ could not be conceived, as He was brought forth by Pilate and stood before the people, just as He was about to be led forth, bearing the iniquity of the people. And, as if to add to the significance of the rite, tradition has it that when the sacrifice was fully accepted the scarlet mark which the scape-goat had borne became white, to symbolize the gracious promise in Isaiah 1:18; but it adds that this miracle did not take place for forty years before the destruction of the Temple!

Feast of Booths (Tabernacles)



- The Feast of Tabernacles, also known as the Feast of Booths and *Sukkot*, is the seventh and last feast that the Lord commanded Israel to observe. The feast begins five days after the Day of Atonement and at the time the fall harvest had just been completed. It was a time of joyous celebration as the Israelites celebrated God's continued provision for them in the current harvest and remembered His provision and protection during the 40 years in the wilderness.

- The most joyous of all festive seasons in Israel was that of the 'Feast of Tabernacles.' It fell on a time of year when the hearts of the people would naturally be full of thankfulness, gladness, and expectancy. All the crops had been long stored; and now all fruits were also gathered.
- It was appropriate that, when the commencement of the harvest had been consecrated by offering the first ripe sheaf of barley, and the full ingathering of the corn by the two wave-loaves, there should now be a harvest feast of thankfulness and of gladness unto the Lord.
- For the land was strictly connected with the history of the people; and both the land and the history were linked with the mission of Israel. If the beginning of the harvest had pointed back to the birth of Israel in their Exodus from Egypt, and forward to the true Passover-sacrifice in the future; if the corn-harvest was connected with the giving of the law on Mount Sinai in the past, and the outpouring of the Holy Spirit on the Day of Pentecost; the harvest-thanksgiving of the Feast of Tabernacles reminded Israel, on the one hand, of their dwelling in booths in the wilderness, while, on the other hand, it pointed to the final harvest when Israel's mission should be completed, and all nations gathered unto the Lord.
- Thus the first of the three great annual feasts spoke, in the presentation of the first sheaf, of the founding of the Church; the second of its harvesting, when the Church in its present state should be presented as two leavened wave-loaves; while the third pointed forward to the full harvest in the end, when 'in this mountain shall the Lord of Hosts make unto all people a feast of fat things . . . And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people (Israel) shall He take away from all the earth' (Isa 25:6-8; comp.. Rev 21:4, etc.)

The Passover Meal and the 4th Cup



- The Jewish Passover meal seems to have been organized around 4 cups of wine which were essential to any celebration.
- Before the Passover meal began, all participants were required to fast from the slaying of the Passover lamb at 3:00pm till dark.
- The Passover meal would begin in the evening, shortly before nightfall.
- The meal was celebrated in groups of between 10 and 20.

- The celebration would begin with pouring and mixing of the first cup of wine with a little water. The first cup was known as the cup of sanctification – in Hebrew, the *Kiddush* cup.
- The Celebrant begins the meal by saying a blessing over the wine: “Blessed are you , O Lord our God, King of the Universe, who creates the fruit of the vine.”

Presentation of the Gifts / Preparation of the Altar:

Priest: Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.

Priest: Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink.

All: Blessed be God for ever.

- After the blessing was said, the first cup of wine is consumed and the food would be brought out to the table. The food would include 4 key dishes: several cakes of unleavened bread, a dish of bitter herbs, a bowl of sauce known as *haroseth*, and the roasted Passover lamb.
- The celebrant would begin by taking some of the bitter herbs and dip them in the haroseth sauce and eat them.
- The second cup of wine would be mixed but not drunk. This cup was known as the cup of proclamation – in Hebrew, the ***haggadah*** cup.
- The youngest participant of the celebration asks....”Why is this different from other nights?” The question is answered by reading the story of the Exodus from Egypt and entry into the promised land.....the second cup of wine is consumed.

The 3rd Cup: Eating the Meal

- Next a 3rd cup of wine would be mixed. It would signal the beginning of the actual supper, when the Passover lamb and the unleavened bread would be eaten.
- Once the meal itself was finished, the celebrant would say another blessing over the 3rd cup which was known as the cup of blessing – in Hebrew the ***berakah*** cup. When the wine was consumed, the third stage of the Passover supper was complete.
- The Passover meal was concluded by singing the remaining portion of the Hallel Psalms (Psalms 115-118).
- After singing of Psalm 118, the fourth cup of wine would be consumed. According to Jewish tradition, it was forbidden to drink any wine “between the third and fourth cups.”
- The fourth cup of wine was known as the cup of praise—in Hebrew, the ***hallel*** cup. When it was consumed the Passover meal was “finished”.

Luke 22:14-20 The Institution of the Lord's Supper

- When the hour came, he took his place at the table, and the apostles with him. He said to them, “I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God.” Then he took a cup, and after giving thanks he said, “Take this and divide it among yourselves; for **I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.**” Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” And he did the same with **the cup after supper**, saying, “This cup that is poured out for you is the new covenant in my blood.”
- This cup could only refer to the 3rd cup, the cup of blessing, which was drunk after the meal.

Matthew 26:27-30

- Then he took a cup, and after giving thanks he gave it to them, saying, “Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.” **When they had sung the hymn, they went out to the Mount of Olives.**
- The hymn sung was Psalm 118, the 4th cup should be consumed after the singing of this Psalm, but Jesus and the Apostles left the room and went out to the Mount of Olives.

Matthew 26:36-46 Jesus Prays in Gethsemane

- Then Jesus went with them to a place called Gethsemane; and he said to his disciples, “Sit here while I go over there and pray.” He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, “I am deeply grieved, even to death; remain here, and stay awake with me.”
- And going a little farther, he threw himself on the ground and prayed, **“My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.”** Then he came to the disciples and found them sleeping; and he said to Peter, “So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.”
- Again he went away for the second time and prayed, **“My Father, if this cannot pass unless I drink it, your will be done.”** Again he came and found them sleeping, for their eyes were heavy.
- So leaving them again, he went away and prayed for the third time, saying the same words. ⁴⁵ Then he came to the disciples and said to them, “Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.”

Matthew 27:31-36

- After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), **they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it.** And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him.
- Jewish tradition state that the custom was to give wine to a man sentenced to death as an act of mercy done in order to dumb his senses. Why didn't Jesus accept the wine?

John 19:28-30

- After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.
- By vowing not to drink the final cup of the Last Supper, Jesus extended his last Passover meal to include his own suffering and death.
- Waiting to drink the fourth cup of the Passover until the very moment of his death, Jesus united the Last Supper to his death on the cross. He joined the offering of himself at the Last Supper under the form of bread and wine to the offering of himself on Calvary thereby connecting the sacrifice of Calvary to the Liturgy of the Last Supper.

