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OLD TESTAMENT TEMPLE WORSHIP

A thesis

submitted to

the Faculty of Concordia Seminary

by

Edwin H.F. Jording

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The entire Bible represents God as a God who is unable to tolerate sin in any form. God's holiness and His justice will not permit Him to close His eyes to sin or to treat sin with indifference. God's holiness and His justice demand that every sin be punished with damnation. The penalty that God requires on account of sin is temporal death and everlasting damnation in hell. If the sinner is to escape this punishment, he must be able to offer to God a ransom for his sins. And since he can not offer this ransom himself, the only atonement that avails before God is the atonement made by Jesus Christ on the cross. However, even in the Old Testament God had made provisions for the Children of Israel and those who accepted the religion of Israel to approach the throne of God through commanded sacrifices. God accepted the Old Testament sacrifices because they were types of the abiding sacrifice of His Son Jesus Christ, who was still to come.

Modernists deny the fact that sacrifices belonged to the essence of the Old Testament Temple worship. They declare the Old Testament sacrifices to have been foreign elements in the Old Testament worship, tolerated by Moses, but criticized by the prophets. One of the prophecies quoted to show that the Lord disapproved of the sacrifices of Israel is Is. 1, 11.⁽¹⁾ Every unprejudiced reader of the Bible, however, will see that sacrifices constitute the center of the Old Testament worship. For God accepted these sacrifices as an atonement for sins because they pointed to the complete sacrifice of Christ.

It was not sufficient that the sacrifices commanded by God in the Old Testament be offered only a single time. They had to be repeated according to the command of God. There was, however, one sacrifice in the Old Testament that needed not to be repeated; that one was the sacrifice of Moses, when God entered into the covenant

Note 1: Anyone who reads Is. 1, 11-15 will see that God does not here absolutely dispare sacrifice "per se," but sacrifice, unaccompanied with obedience of heart and life. I Sam. 15, 22; Ps. 50, 9-15.

relationship with Israel, and Israel became the people of God. At that time Moses sprinkled the blood of the Covenant on the altar and on the people. And from that time Israel became God's chosen people. Being God's people meant that from that time on they were to observe all the ceremonies and sacrifices that God from time to time required of them. The sacrifices commanded by God were instituted either to bring Israel into covenant relationship with God, or to restore peace between God and his people when this peace had been disturbed through sin. The burnt-offerings, peace-offerings and meat-offerings were to bring Israel into the covenant relationship with God; while the sin-offerings and trespass-offerings restored the favor of God to the people of Israel when they had sinned.

The sacrifices were either bloody sacrifices or unbloody sacrifices. They were bloody sacrifices when animals were offered unto the Lord; they were unbloody sacrifices when grains, vegetables, and the like were offered. The sacrificial animals might be oxen or bullocks, sheep, lambs, goats, and doves. God had Himself directed just when a particular animal would be accepted as a sacrifice. Only the poorer people, who could not afford lambs or goats, were permitted to sacrifice doves. But every sacrificial animal had to be physically perfect. The materials for the unbloody sacrifices included wine, flour, cakes, oil, frankincense, and salt. These things too had to be the best of their kind.

The Old Testament sacrifices had to be repeated often, some of them every day, because Israel sinned daily, and daily needed the forgiveness of sins. Israel was thereby also to be reminded that the sacrifices in themselves had no value at all unless they reminded them of the sacrifice that Christ would make in due time. And just as in the New Testament we must continue to preach again and again the atonement accomplished by Christ, so Israel had to be strengthened in faith again and again through repeated sacrifices. Christ also commands us to receive the Sacrament of the Altar frequently for the strengthening of our faith. Herein God manifests His love to us, and He manifested His love to Israel in commanding repeated sacrifices.

The Burnt Offering (2)

The burnt offering heads the list of Old Testament sacrifices and is the principle offering in the Jewish ritual. It was the daily sacrifice which, morning and evening, was offered on the altar of burnt offering. It may be divided into three grades or classes. The offering of the burnt offering might be a victim of the herd, or of the flocks, or of the fowl. In this variety we again see God's gracious provision to meet the circumstances and needs of His people. Poverty could bar no one from offering the sacrifice and participating in the blessing. If the offerer was unable to present a bullock or a lamb, a pigeon or dove was just as acceptable as the more costly gift. The animal sacrificed had to be a male, without blemish, taken from among the most perfect of the beasts of sacrifice. If the animal were not perfect, it would not serve the typical purpose for which it had been selected.

The offerer came with his offering to the altar of burnt offering for the purpose of making atonement for his sins. By laying his hand upon the head of the victim, the offerer symbolically transferred his guilt upon the animal, which was then killed in the stead of the offerer. The animal was then killed on the north side of the altar. The priests caught some of the blood and sprinkled some of it round about upon the altar. The remainder of the blood was poured out at the foot of the altar. This blood was drained off by means of a trough at the foot of the altar. The skin of the victim was next removed, and this became the property of the sacrificing priest. The body of the victim was then cut in pieces, and the whole body reduced to ashes on the altar. If a fowl was sacrificed, the priest brought it to the altar and wrung off its head, letting the blood run against the altar, since there was not enough blood to be sprinkled or poured about the altar.

God insisted that the sacrificial animal be perfect in order to point to the sinless perfection of the Lamb of God and His sacrifice. The blood of the animal was the life of the animal. So Christ has shed His life-blood for the sins of His people.

The Thank Offering (5)

The thank offering, also called peace offering, was the most joyous of all the sacrifices. It was made in connection with the burnt offering. The name "peace offering" is not to be understood as meaning that the design of the sacrifice was to secure peace with God. It was intended for those who had already been brought into a state of peace with God by the sacrifices which preceded it. Thank offerings were brought as a token of gratitude for divine benefits received. When a person wished to dedicate something to the Lord, especially on festive occasions, he brought a thank offering. The thank offering was on the order of the burnt offering, with this exception, however, that the animal sacrificed did not need to be a male, and that, in addition to the fat, only certain parts of the animal had to be burned upon the altar. The remainder of the flesh was given to the person who brought the offering and was eaten by him and the members of his family.

The sacrificing of a thank offering was optional with the Children of Israel, in this sense, that they could bring such an offering whenever they chose. It was optional in the same sense that the receiving of the Lord's Supper is dependent on the particular need of communicant. God merely commands us to receive His body and blood frequently, without telling us just when or how often. The Children of Israel showed their thankfulness and love to God by their thank offerings. And the very thank offerings brought by them show the love they must have had for their God. The thank offering was a good work and the fruit of faith.

The Meat Offering (4)

The Children of Israel brought meat offerings as gifts to the Lord with the purpose of establishing true fellowship with Him. The term "meat offering" does not mean that only flesh was offered in sacrifice. "Meat offering" designated an offering of food in general, such as flour, cakes, corn, etc. This was an unbloody

Note 3: The thank offering is described Lev. 3.

Note 4: The meat offering is described Lev. 2.

sacrifice. In this offering, only the finest wheat flour was to be used. This flour was mixed with olive oil, frankincense, a very aromatic substance when burned, which was also a part of the offering was mixed with the flour or placed upon the dough resulting from the mixing of flour with oil. All of this was brought to the officiating priest, who took as much flour and oil as the hand would hold, together with all the frankincense, and burned it upon the altar of burnt offering to be an offering made by fire, of a sweet savor unto the Lord. (5)

The remainder of the meat offering belonged to the priests to be eaten by them in the Temple.

Another form of meat offering was that of fine flour baked in an oven. The unleavened cakes or wafers baked from this fine flour were to be mingled with the oil. These unleavened cakes or wafers could also be made by baking the flour in a pan. This different form of flour was to be mixed with the olive oil. The offering was then brought to the officiating priest, who offered up a small portion on the altar of burnt offering. The remainder of the offering again belonged to the priest. None of these offerings was to be mixed with honey or leaven, because honey and leaven were considered impure additions on account of their fermenting property. There was one meat offering in which honey and leaven were permitted, and that was the offering of the first fruits, an offering of the first grain and fruit that was ready to be harvested in the early summer. This offering consisted of green ears of corn, dried by the fire, oil and frankincense. This the officiating priest offered up on the altar of burnt offering.

Note 5: The primary meaning of the expression "sweet savor unto the Lord" is taste, flavor. Thus it is used Matt. 5, 13. Generally, however, it has the meaning of smell or odor. So it is used Joel 3, 20 as evil reputation. In the Old Testament it is usually accompanied by the adjective "sweet." It stands for the smell of sacrifices and ablutions, in connection with the ancient anthropomorphic idea that God smells and is pleased with the fragrance of sacrifices. "Jehovah smelled the sweet savor." Gen. 8, 21; Num. 15, 5. "Savor" is also used to mean reputation. "Ye have made our savor to be abhorred (our smell to stink) in the eyes of Pharaoh." Ex. 5, 21. In the Old Testament sacrifices the word indicates that God is well pleased with the sacrifice made by His people.

The Sin Offering (6)

The sin offering was brought when an individual or the whole nation had become guilty of a particular sin through ignorance, and became conscious of his sin later. As soon as a person realized that he had sinned or had neglected to report the sin of another, he was required to bring a sin offering unto the Lord. The slaughter of the animal was similar to that of the animal in the burnt offering. The blood of the animal, however, was not only sprinkled upon the altar of burnt offering, but was also taken into the Holy Place, and sprinkled upon the altar of burnt offering and against the curtain and the horns of the altar of incense. The skin, flesh, head, legs and his inwards and his dung, even the whole animal was taken to a place outside the Temple and there burned with fire. The sacrificial animal was a bullock.

The Trespass Offering (7)

The trespass offering was also a sin offering. The trespass offering was made for smaller offenses and transgressions of the divine law. If a man had stolen, he was required first to restore what he had taken, and then to make his trespass offering. If he had touched a carcass or a corpse, or a living person, who was ceremonially unclean, he had to bring his offering. The trespass offering was similar to the sin offering, with the exception, however, that only the fat of the animal was burned, the remainder being given to the priests to be eaten by them in the Temple.

If one considers the great number of bloody sacrifices that were offered in the Old Testament period by the Children of Israel, one sees the necessity of the frequent ablutions mentioned often. These became necessary if the Temple were not to be made an unbearable stench hole. Jerusalem was built in such a way as to include all the available springs of water within the walls. The Temple hill was well supplied with such springs. "The known living sources and their reservoirs are the fountain of the Virgin on the eastern side, with abundant water which

Note 6: Lev. 4 and 5

Note 7: Lev. 6

was conducted by a subterranean channel to the pool of Siloam; the fountain of Siloam at the southern end of the hill, where also are to be sought, though their identification is difficult, the king's pool, the pool that was made, and Solomon's pool; on the western side of the ridge, directly west of the temple, the so-called healing baths; and just north of the ridge, Bethesda." (8)

The blood of the sacrificial animals was drained away from the temple into the Kedron valley. Add to this the fact that most of the garbage of the city (at least, that which was not thrown out into the streets) was unloaded in this valley, and we can better appreciate the New Testament remarks about Gehenna as a place where their worm dieth not and where their fires are not quenched. Naturally the poorer classes of people had to live in places not far distant from this valley. It is no wonder, therefore, that the Scriptures mention the prevalence of many kinds of sicknesses and diseases, especially leprosy. Jerusalem was not more than about 15 miles away from the Dead Sea. It is hard to say which was the greater, the stench of the Kedron or that of the Dead Sea. And still the faithful Jews enjoyed going to Jerusalem as often as they could. Sholem Asch says in the book "The Nazarene" that the blood of the sacrificial animals was drained from the Temple into some of the near-by vineyards, especially those belonging to the high priest, and helped to fertilize those vineyards. This may or may not be true. A man who attempts to write a life of Christ and then has to submit his manuscript to the "magnifying glass" of modern Judaism for authentication, instead of to the clear light of Holy Scriptures, as Sholem Asch does, can not be trusted in any statements he makes. (9)

Note 8: Davis, A Dictionary of the Bible sub. "Jerusalem."

Note 9: Dorothy Canfield, in reviewing the book "The Nazarene" says: "One of the greatest authorities of the Jewish Theological Seminary read the proofs with a magnifying glass, looking for inaccuracies among the myriad details of the account of the politics, the customs, the traditions and the laws of the Jews of that period. He found Sholem Asch as sound and learned a scholar as he." This does not say much. A Jew's misrepresentation of Christ is not scholarly.

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Festivals and Feasts

The festivals and the laws governing them are described Ex.23, Lev.23, Num.28 and 29. Lev.23 speaks of the sacred seasons and the laws governing their observance. Israel's feasts and holy seasons were essential parts of the Mosaic institutions of Jewish worship, and therefore belonged to the Temple worship of the Old Testament. Opinions differ regarding the number of these feasts. Some think that Lev.23 records but five feasts; Passover, Pentecost, Trumpets, Day of Atonement and the Feast of Tabernacles. Others also consider the Sabbath and the Feast of First Fruits as belonging to the special feasts.

The five principle feasts are called "set feasts," Num.28,29. Three of them, often called the great festivals, the Passover, Pentecost, and Tabernacles, were distinguished by the attendance of the male Israelites at the national sanctuary; for Ex.23,17 we read: "Three times in the year all thy males shall appear before the Lord God." (10)

In connection with each feast there was to be observed a holy convocation or solemn assembly, in which no servile work was to be done. These days of holy convocation did not require the general attendance of the people at the Temple, as may be seen from the fact that such assemblies were limited to three occasions in the year. They were rather days of sabbatical rest and worship, and, no doubt, were observed in every village and town in the Holy Land. There were seven convocations: the first and last days of Unleavened Bread, the first and last days of Tabernacles, and one day each for Pentecost, Atonement, and Trumpets.

Sabbath

The first mention of the Sabbath is found in Ex.16,21-30, where we are also told that on the seventh day it did not rain manna as it had done the six days before. God's command was: "Remember the Sabbath to keep it holy," which meant also abstaining from all work and worldly business, and a sanctifying of the Sabbath.

We must first consider the duties imposed by God upon His people with respect to the sabbath and the preparation of the sabbath. These preparations consisted of "Remember the Sabbath to keep it holy," abstaining from all work and worldly business, and sanctifying the Sabbath. Ex.20,8 we read: "Remember the Sabbath day, to keep it holy." The word "remember" has naturally a retrospect to those former blessings which the Jews were particularly to recollect and commemorate on the Sabbath. They were the works of God in delivering their nation from the bondage of Egypt.

No "remember the Sabbath to keep it holy," may imply that the people should not forget to prepare themselves beforehand for the right observances of it. The Sabbath began at six, the preparation at three in the afternoon, when the people prepared those things for which they could not prepare on the Sabbath. The whole preceding day was called a day of preparation. On this day they might not go more than three paras, ten of which a man might go on an ordinary day. Judges might not sit in judgment upon life and death, and all sorts of artificers were forbidden to work. There were three exceptions, namely, shoemakers, tailors, and scribes, who were allowed to be employed during half the time allotted for preparation, and the shoemakers and tailors were permitted only to repair apparel while the scribes were permitted only to expound the law. After the three hour period of preparation, the approach of the Sabbath was customarily announced by the blowing of the trumpet from some high place.

The second duty required by the Sabbath was to abstain from all manner of work or business; from the labor of the trades and calling, Ex.21,15, buying and selling, Neh.10,51, carrying burdens, Jer.17,21, and traveling. The law enjoined that no man should go out of his place on the Sabbath day, Ex.16,29, which could not mean that everyone was confined to his house, since the Sabbath was to be celebrated by a holy convocation, Lev.25,5, or by the assembling of the people for public worship. It can only be understood as forbidding people to travel any farther than was necessary for the purpose of worship. How far that might be, the law does not say, but permits every one to decide for himself, according to the distance to his place of worship.

Is.58,15 we read: "If thou turn away thy foot from the Sabbath, from doing thy

pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." This is understood of recreations and diversions, talking about worldly matters, making bargains, all of which were forbidden on the Sabbath day. The Jews were likewise forbidden to kindle fires on the Sabbath day, Ex. 35, 3. This law, it is supposed, was not intended to prohibit the use of fire on the Sabbath, in order to protect the people against the cold. Fires might be lighted for burnt offerings, but the animals had to be dressed and prepared the day before the Sabbath, that no servile labor, or as little as necessary might be done on the Sabbath itself. Servants were to rest as well as others, Ex. 16, 25. The Sabbatical rest was also to extend to beasts of burden, Ex. 20, 10. The ancient doctors inculcated the rest of the Sabbath with a very superstitious rigor, forbidding even all acts of self defence on that day, though assaulted by their enemies. In accordance with this principle a thousand Jews suffered themselves to be slain on the Sabbath, not making the least resistance, in the beginning of the Maccabean wars, I Mac. 2, 31-38. These, of course, were only traditional precepts of the old doctors. Later 59 negative precepts and many other appendages were also added; such as these: grass might not be walked upon, lest it should be bruised, which is a sort of threshing; a flea must not be caught, while it hops about, because it is a kind of hunting, etc. Pompey took advantage of these foolish precepts while besieging Jerusalem, and thus finally brought the Jews under subjection to the Romans. Thus the Jewish traditional precepts, by which in many cases the Law of God was made void, proved, in the end, to be one cause of the utter destruction of the Jews.

The third duty regarding the Sabbath was to keep the Sabbath holy, Deut. 5, 12. Some would have this passage impart no more than the abstaining from work and labor. But the word "sanctify," applied either to persons or things, usually means not only the separation of them from common use, but the dedication of them to the more immediate service of God. The people were to spend the day in the peculiar service of God, or in religious exercises and acts of devotion.

The directions given in Scripture for the celebration of the Sabbath in the Sanctuary are the injunctions of a holy convocation, or sacred assembly, Lev. 23, 3. There was to be a weekly renewal of the showbread, Lev. 24, 8. On the Sabbath day there was an additional burnt offering of two lambs, with the appropriate meat and drink offerings, besides the continual, that is, the ordinary daily burnt offering, mingled with oil, and the drink offering thereof. This is the burnt offering of every Sabbath, besides the continual burnt offering, and its drink offering, Num. 28, 9, 10.

When the people heard the sound of the trumpets, they ceased from all their business and work. Next, the Sabbath lamps were lit. "A second time the priests drew a threefold blast to indicate that the Sabbath had actually begun. But the service of the new 'course' of priests had commenced before that. After the Friday evening sacrifice, the altar of burnt offering was cleansed from its stains of blood. Then the outgoing 'course' handed over to the incoming the keys of the sanctuary, the holy vessels, and all else of which they had had charge. Next the heads of the 'houses' or families of the incoming 'course' determined by lot which of the families were to serve on each special day of their week of ministry, and also who were to discharge the various priestly functions on the Sabbath." (11)

"The first of these functions, immediately on the commencement of the Sabbath, was the renewal of the 'showbread.' It had been prepared by the incoming course before the Sabbath itself, and - we might almost say, invariably - in one of the chambers of the Temple, though, in theory, it was held lawful to prepare it also at Bethpage." (12)

The show-bread consisted of twelve loaves of bread, representing the twelve tribes of Israel. Each loaf contained two-tenths of an epha of fine flour, (13) such as was used for honored guests and for the king's table. It was made of wheat flour, and

Note 11: Wiersheim, The Temple, pp. 151, 152

Note 12: Ibid, pp. 152

Note 13: 5 pecks, 25 quarts.

only that was taken, which had passed through eleven sieves.

On the manner of changing the shew-bread, Miersheim quotes the Mishnah: "Four priests enter (the Holy Place), two carrying, each, one of the piles (of six shew-bread) the other two the two dishes (of incense). Four priests had preceded them - two to take off the two (old) piles of shew-bread, and two the two (old) dishes of incense. Those who brought in (the bread and incense) stood at the north side (of the table), facing southwards; they who took away at the south side, facing north; these lifted off, and those replaced; the hands of these being right over against the hands of those (so as to lift off and put on exactly at the same moment), as it is written: "Thou shalt set upon the table bread of the Presence before Me always." (14)

The shew-bread, which had been in the Temple during the entire week, was now placed on the golden table in the porch of the Sanctuary. According to some authorities, incense was then heaped upon the altar of burnt offering and burned. Others hold that the incense of the shew-bread was burned with the regular morning sacrifices on the Sabbath. After the burning of the incense the bread was divided among both the incoming and the outgoing priests. Each priest was obliged to give half of his portion to the highpriest, and since it was sacred bread, it was considered a great privilege to eat of it, even though one priest's portion may not have been more than a piece the size of an olive. Further requisites were that the shew-bread be eaten in the Temple and on the Sabbath day. After this service, the priests, Levites, the heads of the families, and all who attended or were connected with the Temple, ate their evening meal, whereupon, after locking all the courts of the Temple, everyone, with the exception of the Temple guard retired.

After midnight the same course was pursued as on ordinary days, the inspection of the Temple before the morning service differed, however, in this that the entire Temple was lit up, so that the priests did not need to carry torches on the holy day.

The Sabbath service was followed out in the same manner as the daily service to be described later, with an additional offering of two lambs and appropriate meat offerings and drink offerings.

After the close of the regular Sabbath service, when the additional Sabbath sacrifice of lambs was being made, and when its drink offering was brought the Levites sang the "Song of Moses," Deut. 32. This song was divided into six parts for six successive Sabbath days. The portions were as follows: 1. V.1-6; 2.V.7-12; 3.V.13-18; 4. V.19-28; 5.V.29-39; 6.V.40-52. Each of the portions was again sung in three sections with intermittent blasts of the trumpets by the priests. In addition the Levites and priests sang to the accompaniment of music and blew their trumpets. At times the singing was led by a chanter. He would recite part of a Psalm, then the entire congregation in the Temple would join in the chanting led by the chanter. It seems to be difficult to ascertain the exact Psalms, which were used for daily worship and which were used on the Sabbath. However, all the Psalms bearing the heading "Ein Psalm Vorkusingen" in Luther's German Bible must have been chanted in this manner. These Psalms are 54 in number. This singing, chanting, playing and blowing of trumpets was going on while the sacrificing was in progress. Hereupon followed the Aaronitic blessing. The congregation bowed, while the priest, with outstretched arms chanted the blessing. After the blessing had been chanted, the congregation, still bowing, answered in a thankful prayer for all the blessings received. Then the priests also bowing, retreated either backwards or sideways into the outer court of the Temple, thus ending the service in the inner court of the Temple.

But this still was not the end of worship on the Sabbath day. The congregation now withdrew to the schools, or synagogues, where the reading of the Law, the five books of Moses or Torah commenced. This need not be described here, it may however be said that there were readings not only from the Law, but also from portions of the prophets. It appears that even a sermon was preached, either by a doctor or by one of the priests. Prayer followed. Whether the blessing was spoken here again, is not known. Thus ended the morning worship in the Temple.

Before the people left the temple, alms were taken up for the poor. These were given in various forms of food, produce of the fields, etc. Thirteen trumpet-shaped boxes were placed in the Temple court, into which the faithful might put what their

hearts prompted them to give. Those who could not come to the Temple to worship, were expected to observe two separate periods of prayer at home; one significant of the regular daily worship, the other of the Sabbath.

We do not know how much the people contributed for the poor, because those who were of a sincere heart did not boast of their offerings as did the Pharisees. However, it is significant that Jesus called attention to the amount of a contribution in a case where the contributor tried to conceal it.

At noon the people left the Temple to eat their noon-day meal, which had been prepared the day before and kept warm in hot ashes. In the afternoon the Temple was open until 3 o'clock to those who wished to assemble there. In these assemblies often interesting questions were discussed and theological disputations held. After 3 o'clock the priests began preparing for the regular evening services, which were practically identical with those in the morning.

The Passover

The first great feast was the Passover, which combined in it the idea of both a sacrifice and a festival. With it was joined the feast of Unleavened Bread. It was instituted in Egypt on the 14th of Nisan, the first month of the sacred year, Ex. 12, 2, and it was at once a sign and seal of Israel's redemption from bondage. (15)

"The name of the Passover, in Hebrew Pesach, and in Aramaean and Greek Pascha, is derived from a root which means to 'step over,' or to 'overleap,' and thus points back to the historical origin of the festival." (16)

The ordinance of this last meal in Egypt with its significance included the following provisions: 1. The taking of a lamb, or kid without blemish, for each household on the 10th of the

Note 15: For the Jewish Calendar, see Moenkemöller, Festivals and Sacrifices of Israel, p. 26.

Note 16: Ebersheim, The Temple, p. 179

the month; 2.The killing of the lamb on the 14th at even; 3.The sprinkling of the blood on doorposts and lintels of the houses in which it was to be eaten; 4.The roasting of the lamb with fire,its head with its legs and inwards -- the lamb was not to be eaten raw nor sodden with water --; 5.The eating of unleavened bread and bitter herbs; 6.Eating in haste with loins girded,shoes on feet,and staff in hand; 7.Remaining in the house until the morning; 8.The burning of all that remained.The Passover could be eaten only during the night.

On the night of the first institution,with its attending circumstances, it was celebrated a little different from the celebration of it later in the Temple. Jewish authorities make a distinction between the Egyptian and the Permanent Passover.

We turn our attention now to the preparations for the Passover.These had begun long before the festival itself.For an entire month the thoughts of the people were centered chiefly upon the coming festival.They planned for it,they spoke of it,they yearned for it, and the last few weeks before the festival were weeks of great rejoicing.During this period of preparation the roads,streets,and bridges,spanning the waters which had to be crossed,were repaired and renewed.All political business was transacted and put out of the way before the approach of the great festival. Money matters were settled. If anyone was being held to be stoned or to be corrected for a minor offence by lashing,these duties were executed.Women suspected of adultery were drowned; the red heifer was burned; the boring of the ears of Hebrew slaves,who wished to remain in servitude, was administered,and the lepers were taken to the priests and cleansed.Ebersheim also relates the whitening of the sepulchers,the tithing of the flocks,the opening of the Temple treasury chests in connection with these days of preparation. (17)

Note 17:See Ebersheim,The Temple, pp.184-186.

Similar to the Sabbath, a special day of preparation preceded the festival of the Passover. This day was the 13th of Nisan, but according to Jewish reckoning, it was the beginning of the 14th of Nisan. We must remember that Jewish computations were made from evening to evening, the next day beginning at sunset. Again, as on the Sabbath, the special time of preparation began at 9 o'clock or 3 o'clock p.m. according to our time. The entire day was set aside as a special day of preparation.

The preparation consisted in personal grooming, bathing, having the hair cut, and the like. The principle preparation, however, consisted in abandoning all old leaven and the preparation of unleavened bread. The greatest care was exercised in destroying all leaven, because of the strict command given by God, Ex. 12, 8. This duty rested upon the head of the house, who was to search those places, where leaven was usually kept, with a candle. This custom, although of a traditional nature, was based upon Zeph. 1, 12: "And it shall come to pass at that time, that I will search Jerusalem with candles." All leaven found in the search was deposited in some safe place where it could not be carried away by accident. "Before doing this, he (the head of the house) prayed: 'Blessed art Thou, Jehovah, our God, King of the Universe, who hast sanctified us by Thy commandments, and commanded us to remove the leaven.'" (18)

The following morning, the 14th of Nisan, the mother of the house baked the unleavened bread, using various kinds of grain for flour, although she preferred wheat flour. The flour was kneaded with water and baked, making a tasteless bread, which contained neither salt nor any kind of shortening, as butter or oil. For this reason it was called "bread of affliction," Deut. 16, 3. It will be remembered that the Children of Israel did not have sufficient time to permit the dough to ferment on that memorable night, nor even to bake the bread when they left Egypt in such a great haste. They took the dough with them and baked the bread at Succoth, Ex. 12, 39. From this we see that the unleavened bread was not eaten with the Paschal lamb in Egypt, according to the original command of God, because time had not permitted it.

Note 18: Eidersheim, The Temple, p. 139.

Later, however, the Children of Israel were commanded to eat unleavened bread for seven days in memory of the hurried flight out of Egypt, Deut. 16, 4. The feast also derived its name from this fact, as we see from Ex. 23, 15 and Deut. 16, 16 and Lev. 23, 6.

The Passover festival proper was announced with trumpets outside the Temple from some elevated place. At this signal the worshipers procured their lambs for the sacrifice, either at the open market or brought in the one they had brought with them from their own flock. In case no lamb was available, a young kid could also be substituted, Ex. 12, 5. It had to be a male lamb, without spot or blemish, one year old or under, Ex. 12, 5. It could, however, not be under eight days old. Everyone placed his lamb on his shoulder and brought it to the Temple, where it was examined, killed, and prepared by the priests. It is an erroneous opinion that the lambs could be killed and prepared at home, Deut. 16, 5, 6. Each Paschal lamb was to serve a company which was to consist of not less than ten, nor of more than twenty persons.

The time of killing the Paschal lamb Scripture places in the evening, Ex. 12, 6 or more literally, "between the two evenings." There is considerable dispute as to the exact meaning of this phrase. It is generally understood to mean the entire afternoon, and thus some speak of a greater evening and a minor evening. The greater evening would begin at 6.30 or 1.30 according to our time and end at 9.30 or 5.30. At 3.30 the minor evening would begin, and end at sunset. Thus the above passage might be understood, so that the Paschal lamb could be killed any time between these two evenings, provided the regular daily sacrifice had already been completed.

The offering of the Paschal lamb was followed by the burning of incense, which, however, preceded the trimming of the lamps. The crowd which had thronged the Temple, was separated into three groups. The offering of the Paschal lamb was then performed in the following manner: "The first of the three festive divisions, with their Paschal lambs, was admitted within the Court of the Priests. Each division must consist of not less than thirty persons Immediately the massive gates were closed behind them. 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 cxiii to cxviii." (19)

"If the 'Hallel' had been finished before the service of one division was completed, it was repeated a second and, if needful, even a third time. The Mishnah remarks, that as the Great Court was crowded by the first two divisions, it rarely happened that they got further than Psa. cxvi. before the services of the third division were completed. Next, the sacrifices were hung up on hooks along the Court, or laid on staves which rested on the shoulders of two men (on Sabbaths they were not laid on staves), then flayed, the entrails taken out and cleansed, and the inside fat separated, put in a dish, salted, and placed on the fire of the altar of burnt-offering. This completed the service. The first division of offerers being dismissed, the second entered, and finally the third, the service being in each case conducted in precisely the same manner. Then the whole service concluded by burning the incense and trimming the lamps for the night." (20)

We can not here discuss the eating of the Paschal lamb with the bitter herbs, the recitation of the history of Israel, etc., because that took place in the homes and not in the Temple.

Note 19: Ebersheim, The Temple, p. 191

Note 20: Ibid. p. 193.

First Fruits

This feast was observed during the week of Unleavened Bread. Yet it was a distinct and characteristic ordinance, which is evident from the language with which it is introduced: "And the Lord spake unto Moses, saying, speak unto the Children of Israel, and say unto them, when ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: And he shall wave the sheaf before the Lord to be accepted for you: on the morrow after the Sabbath the priest shall wave it." Lev. 23, 9-11. This introduction, "And the Lord spake unto Moses," is a form that invariably opens a new section and marks an additional appointment.

On the same day that the Passover was killed, namely, the 14th of Nisan, delegates, who had been appointed by the Jewish Sanhedrin, marked out the spot in the barley field whence the sheaf of the first fruits was to be reaped. On the evening of the 15th of Nisan the delegates left the city of Jerusalem with a sickle and a basket. Generally barley was grown in the valley of the Kedron of some near-by field. Upon arriving at the spot, they tied the barley stems into bundles, so that they could be cut more easily. Large crowds of people accompanied the delegates to witness the ceremony. Just as the sun went down the man with the sickle cut down the barley to the amount of an ephah, or ten omers, or three seahs, which is equal to about three pecks and three pints in our measure.

These ears of grain were brought into the court of the Temple, threshed out, parched, dried, and finally ground into fine flour in a barley mill. Of these ten omers only one omer, or about five and one tenth pints were offered in the Temple on the 16th of Nisan or the second Paschal day. The omer of fine flour which had been parched and sifted through thirteen fine sieves, was mixed with a "log" or about a pint of oil; a handful of frankincense was also added. This loaf was then waved before the Lord to the four winds on the third day of the Passover, or the 16th of

Nisan. This day was also a day of holy convocation, and was celebrated much like a Sabbath, with prohibitions of all labor, etc.

In connection with the feast of first fruits, special sacrifices were made as we read Lev. 23, 18ff: "And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord. And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savor: and the drink offering thereof shall be of wine, the fourth part of an hin."

This is the feast of first fruits, the plucking of which, namely the first ripe fruits of the grain, was an earnest beginning of the coming harvest. Before the first fruit had been offered no one was permitted to do any harvesting, but after the feast the harvest began with the assured blessing of Jehovah, because these first fruits were offered to Jehovah on behalf of the entire nation. First fruits were also offered again after the harvest, during the season of Pentecost, as a sign of deep gratitude, expressed especially by the fact that then two sheaves were offered, whereas during the regular feast of first fruits only one was offered. The pentecostal sheaves were made of the first ripe wheat and were the marking of the wheat harvest.

Pentecost

Seven weeks after the Paschal day, counting from the presentation of the omer on the 16th of Nisan, or exactly on the 50th was the Feast of Weeks or Pentecost, Lev. 23, 15: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering, seven sabbaths shall be complete." This was the second great feast which required a holy convocation and no servile work was to be done, similar to the Sabbath, Lev. 23, 21: "And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations." This again meant that all males were to appear before Jehovah and bring

the appointed sacrifices and offerings, Lev. 23, 16, 17: "Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be taken with leaven: they are the firstfruits unto the Lord." The names, "Feast of Weeks" and "Feast of Fiftieth Day" or "Day of Pentecost" bear reference to this interval from the Passover to Pentecost. The character of the feast is expressed by the terms "feast of harvest" and "day of first fruits," Lev. 23, 16 and Num. 28, 26. Jewish tradition designates it as "Chag ha Azoreth" or simply "Azoreth" meaning the feast of the conclusion, or simply the conclusion, and the season of the giving of our Law. The Jews hold that Pentecost was fifty days after the giving of the Law on Sinai, and that it was instituted to commemorate that event. This belief has, as we notice, only traditional. The Bible furnishes no hint that Pentecost was designated to perpetuate the majestic scenes enacted at Sinai. It was much more nearly related to the Passover than to the promulgation of the Law.

The festive sacrifices enumerated were also on this day offered, irrespective of the usual morning service with its sacrifices. But what gave the feast its distinctive peculiarity was the presentation of the two loaves, and the sacrifices which accompanied them. No doubt the attendance of worshipers was not as great as on the day of Passover, yet Josephus maintains that tens of thousands crowded the Temple on this day.

In connection with the feast of Pentecost, we do not meet with the longer period of preparation that we find in connection with the Passover. The pilgrim entered Jerusalem on the day preceding the day of Pentecost. In most respects this feast was similar to the Passover. We have again the announcements by the trumpets, preparing the Temple for worship, cleansing the altar, opening of the Temple immediately after midnight, so the people could have their offerings inspected, and then finally the morning service was carried out exactly the same

as on all ordinary days. We now quote from Ebersheim, The Temple: "After that the festive offerings prescribed in Numb. xxviii. 26-50 were brought - first, the sin-offering, with proper imposition of hands, confession of sin, and sprinkling of blood; and similarly the burnt-offerings, with their meat-offerings. The Levites were now chanting the 'Hallel' to the accompanying music of a single flute, which began and ended the song, so as to give it a sort of soft sweetness. The round, ringing treble of selected voices from the children of Levites, who stood below their fathers, gave richness and melody to the hymn, while the people either repeated or responded, as on the evening of the Passover sacrifice. Then came the peculiar offering of the day - that of the two wave-loaves, with their accompanying sacrifices. These consisted of seven lambs of the first year, without blemish, one young bullock, and two rams for a burnt-offering, with their appropriate meat-offerings; and then 'one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings.' As theomer for the 16th of Nisan was of barley, being the first ripe corn in the land, so the 'two wave-loaves' were prepared from wheat grown in the best district of the country - under conditions similar to those already noticed about the Passover-sheaf. Similarly, three seahs, or about three pecks and three pints of wheat, were cut down, brought to the Temple, thrashed like other meat-offerings, ground, and passed through twelve sieves. From the flour thus obtained two omers (or double the quantity of that at the Passover) were used for 'the two loaves:' the rest might be redeemed and used for any purpose. Care was taken that the flour for each loaf should be taken separately from one and a half seah, that it should be separately kneaded with lukewarm water (like all thank-offerings), and separately baked - the latter in the Temple itself. The loaves were made the evening preceding the festival; or, if that fell on the Sabbath, two evenings before. In shape they were long and flat, and turned up, either at the edges or at the corners. According to the Mishnah, each loaf was four hand-

breadths wide, seven long, and four fingers high, and, as it contained one omer of flour (5½ pints, or rather less than four pounds' weight), the dough would weigh about five pounds and three-quarters, yielding, say, five pounds and a quarter of bread, or ten and a half for the two 'wave-loaves!'

"Contrary to the common rule of the Sanctuary, these loaves were leavened, which, as the Mishnah informs us, was the case in all thank-offerings. The common explanation - that the wave-loaves were leavened because they represented the ordinary food of the people - only partially accounts for this. No doubt these wave-loaves expressed the Old Testament acknowledgment of the truth which our Lord embodied in the prayer, 'Give us this day our daily bread.' But this is not all. Let it be remembered that these loaves, with the two lambs that formed part of the same wave-offering, were the public peace- and thank-offerings of Israel; that they were accompanied by burnt- and sin-offerings; and that, unlike ordinary peace-offerings, they were considered as 'most holy.' Hence they were leavened, because Israel's public thank-offerings, even the most holy, are leavened by imperfectness and sin, and they need a sin-offering. This idea of a public thank-offering was further borne out by all the services of the day. First, the two lambs were 'waved' while yet alive; that is, before being made ready for use. Then, after their sacrifice, the breast and shoulder, or principal parts of each, were laid beside the two loaves, and 'waved' (generally towards the east) forwards and backwards, and up and down. After burning the fat, the flesh belonged, not to the offerers, but to the priests. As in the case of the most holy sacrifices, the sacrificial meal was to take place within the Temple itself, nor was any part of it to be kept beyond midnight. One of the wave-loaves and of the lambs went to the high-priest; the other belonged to all the officiating priesthood. Lastly, after the ceremony of the wave-loaves, the people brought their own freewill-offerings, each as the Lord had prospered him - the afternoon and evening; being spent in the festive meal, to which the stranger, the poor, and the

Levite were bidden as the Lord's welcome guests. On account of the number of such sacrifices, the Feast of Weeks was generally protracted for the greater part of a week, and this the more readily that the offering of first-fruits also began at this time. Lastly, as the bringing of the omer at the Passover marked the period when new corn might be used in the land, so the presentation of the wave-loaves that when new flour might be brought for meat-offerings in the Sanctuary." (21)

New Moon or Trumpets

The Jewish months were lunar, that is, the new moon would mark the beginning of a new month. The day of the new moon, being a natural division of time, was observed as a holy day. No set convocation was prescribed, but additional sacrifices had to be made, Num. 28, 11-14. Trumpets were blown, Num. 10, 10; Ps. 81, 3, ordinary labor was suspended, and the day offered favorable opportunity for religious instruction and instruction in the legislation of Ezekiel and of the Levitical Code. The day had a high ritual significance, Ezek. 46, 1.5; II Kings 4, 23. The day was kept with joy and feasting, as for example, Saul had his royal feast of the New Moon, I Sam. 20, 5.24.

The seventh month of the Jewish calendar was a month of great festivals, so also the first day of this seventh month, "Tishri," as it was called, the seventh new moon, was a day of special festivities. Lev. 23, 24 we read: "Speak unto the Children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation." See also Num. 29, 1. The main feature of this day was the blowing of trumpets, beginning at early dawn and ending at the setting of the sun. It cannot be determined from Scripture why this celebration of the day of Trumpets was instituted, nor what the blowing of the trumpets signified. Lev. 23, 24 the Lord speaks of a "memorial," but does not specify the object or event it was to commemorate. Consequently tradition has many answers to this

mute question. It is to be remembered here, however, that the great day of Atonement was only ten days hence, and that no doubt this festival of the blowing of trumpets stood in some close relation with it. Some say it was celebrated in memory of the day of creation, which according to Jewish traditions was in the autumn, in the month of Tishri, or at least that the creation was completed then. But when one examines more closely the biblical numerology, especially the use of the figure seven, beginning with the Sabbath down to this seventh month, it would seem that this strange figure seven had some very significant bearing upon this point; we can, however, only form our own opinions after we have made a study of the subject, and see the absolute harmony of all the Hebrew festivals, since the Scripture is silent on this point.

The worship and sacrifices in the Temple were very much similar to those of other festivals, both as to the time and the manner of sacrificing. Again the regular morning sacrifices were offered, then followed the regular sacrifices of the New Moon, which were mentioned above. Then came the sacrifices peculiar to the day of Trumpets. These were two young bullocks, a ram, seven lambs one year old, with the appropriate meat and drink offerings. A kid was offered for a sin offering, Num. 29, 2. While the drink and burnt offerings were being made, the Levites sang and played and the priests blew their trumpets. At the close of the service the blessing was spoken, a silent prayer was offered, and the service was ended.

The Day of Atonement (29)

The sacrificial system of the Jews reached its climax on the Great Day of Atonement, and the sin offering was the most prominent feature in the ritual of that day. It was observed on the tenth day of the seventh month, Tishri, which was five days before the Feast of Tabernacles, Lev. 23, 26, 27: "And the Lord spake unto Moses, saying, also on the tenth day of this seventh month there shall be a

day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord." It was to be a day of national humiliation, all Israel was to afflict their souls, as the passage states, which was an injunction upon all the people to seek for a real contrition of their hearts. All secular labor was to be discontinued, and everyone was to prepare himself in such a manner that he could take part in this great feast. It was the only day upon which the high priest entered the Most Holy Place of the Tabernacle or of the Temple "not without blood."

The great Day of Atonement imposed the most solemn anxieties and the severest duties on the high priest. He began to prepare for the day seven days before and was put on a slender diet. On the great day itself he fasted all day. He dared not fall asleep during the night. And in order to keep awake, he read and expounded the Law all night. On this day he was stripped of all his fine vestments and wore only linen garments. The high priest personally performed all the sacrifices and also performed all the humbler duties that ordinarily fell on the other priests.

The offerings of the day were a bullock for a sin offering and a ram for a burnt offering for the high priest and his house, two kids of the goats for a sin offering and a ram for a burnt offering for the congregation, Lev. 16, 3-8. Besides, there were offered on the same day burnt offerings for a sweet savor, a young bullock, one ram, and seven lambs of the first year, and their meat offerings and drink offerings, Num. 29, 8-11. But it is quite evident that the sin offering preceded all others on this day. When the high priest sacrificed the bullock he said: "Ah, JEHOVAH! I have committed iniquity; I have transgressed; I have sinned - I and my house. Oh, then, JEHOVAH, I entreat Thee, cover over (atone for, let there be atonement for) the iniquities, the transgressions, and the sins which I have committed, transgressed, and sinned before Thee, I and my house - even as it is written in the law of Moses, Thy servant: "For, on that day will He

cover over (atone) for you to make you clean; from all your transgressions before JEHOVAH ye shall be cleansed." (23)

Next the sin offering for the congregation was offered and was the principal feature of the rites of this day. Two goats were brought before the altar, and the high priest cast lots upon them, one for Jehovah, the other for Azazel. The goat for Jehovah was slain, and its blood was carried into the most holy place and sprinkled seven times on and before the Mercy Seat. It was this blood which was to make atonement not only for the people, but also for the sanctuary and for the altar of incense, Lev. 16, 18, 19.

Regarding the other goat, we are told that the sins of the congregation were symbolically transferred to it for Azazel by the solemn imposition of the high priest's hands on its head, after which it was led away into the wilderness and let go. Most specific and definite is the language touching this scene. The high priest laid both his hands on the goat's head. In the other sacrifices when a single individual performed this act, it was his hand, one hand, that made the transfer; but here both hands were used: the hands that had been filled with incense, that carried the blood in to the Divine Presence, are now filled with the sins, iniquities, and transgressions of the congregation, and these hands put them all on the head of the victim.

The Authorized Version of the Bible calls the goat that was led into the wilderness the scape-goat. The word is "Azazel" and occurs only once in the Bible. Some say this Azazel is the devil, others that it is a definite place in the wilderness. Edersheim (24) gives his opinion something like this. Though confessed guilt was removed from the people to the head of the goat, yet, since the goat was not killed, but merely sent away into "a land not inhabited," so in the Old Testament sin was not really atoned for, but merely put aside until

Note 23: Edersheim, The Temple, p. 271

Note 24: Ibid., pp. 271-272.

Christ came and took upon himself the burden and guilt of all sinners of all times, and blotted them out by His death. Thus the word "Azazel" would be translated by "dismissal" or "let-go," meaning the letting go of the sins of the people, or if rendered "set aside" it would become a picture of Christ, who was put aside to bear our sins.

These are the main features of the Great Day of Atonement. Tradition, of course, added also to this day and its services numerous other events.

Feast of Tabernacles or of Booths

The third annual feast of the seventh month was one of the so-called set feasts and enjoined upon all male Israelites that they repair either to the tabernacle, or later in Jerusalem, to the Temple, Ex. 23, 16, 17; 34, 22, 23; Deut. 16, 13-16; 31, 10, 11. It was a feast of great rejoicing. Often it is merely called "The Feast," as, for instance, in connection with the dedication of the Temple of Solomon, II Chron. 7, 8, 9, due to its unique character.

The feast began in autumn when the days are of equal length with the nights, namely, on the 15th of the seventh month, called Tishri, five days after the Great Day of Atonement. At this time the harvest had been completed and all the fruits had been garnered in, wherefore it is also called the Feast of Ingathering, Ex. 23, 16; 34, 22; Lev. 23, 34-41; Num. 29, 12; Deut. 16, 13. It lasted for seven days, from the 15th to the 21st of Tishri. It was followed by an Octave on the 22nd of Tishri.

The purpose for which this feast was instituted was not merely for the giving of thanks for the bountiful crop which had been harvested, nor merely because the time of seeding was again at hand, when rain and God's blessing were again needed, but chiefly as a commemoration of the journey of the Children of Israel through the wilderness. They were expressly to be reminded of the fact that their fathers had to dwell in tabernacles and tents or booths, as the more exact translation seems to require, and for this reason also they had to

keep this seven day feast by dwelling in booths during its entire duration. They were further to recall to memory the blessings of the Lord in leading them through a barren wilderness to a land of plenty by carrying the fruits of trees and limbs from three kinds of trees in their hands, Lev. 23, 40: "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days."

Now the question arises, of what trees the branches were taken, which the people were to carry in their hands and of which the booths were to be made. Lev. 23, 40 says that two kinds were to be used, the palm tree and willows of the brook. Regarding the third class Hebrew scholars admit that no special class of trees is mentioned in the original. However, it is generally believed that our translation "boughs of goodly trees" should read "fruits of goodly trees," and that this fruit was a citrous fruit. Thick trees are taken to mean the myrtle trees. The citron fruit and the branches from the palm, willow, and myrtle trees, which had been tied into bunches or bushes, were carried about wherever the people went on the first day. On the remaining days they were carried into the Temple only. Should the first day of the feast fall on a Sabbath, these bushes were taken to the Temple the preceding day to avoid all work on the Sabbath.

The booths or tabernacles were constructed of various other trees at different periods, Neh. 8, 15. The prime requisite seemed to be that it was a tree which held its greenness long enough for the seven days of the feast. These booths were to be placed anywhere and everywhere in the open and built so that they would admit sunshine as well as rain. In them the Israelites dwelt for the seven festive days, cooking and preparing their meals, sleeping in them, and in general, using them as their homes, as though they had no other. Since they had to be placed in the open, and could not be shielded by a roof, they were to be found around, near and even in the Temple and synagogues, within and without the city gates

and walls and on top of them, as we see from Neh. 8, 16. It must have been a most impressive scene to view these thousands of green huts scattered over the entire site of Jerusalem. From this it derives the name "Festum Tabernaculorum" or feast of Tabernacles.

The day before the feast was again a day of preparation on which the people journeyed to Jerusalem. As soon as the sun had gone down on this day the feast began. Again, as at the Passover and Pentecost, the altar of burnt offering was cleansed. After midnight the Temple gates were opened to admit the people for the purpose of having their sacrificial victims inspected. Those who could find no more room in the Temple to witness the services, went into the city, but all held their branches in their right hand and the citron fruit in the left. After the examination followed the daily morning worship. This again was performed as usual, with the exception that, aside of the regular libation of wine for a drink offering, also water was offered. This, however, seems to have no ground in Scripture and is a custom of post-mosaic times. It is a very interesting phase in the worship of this feast, but would be too lengthy for this discussion.

After the regular daily service in the morning followed the sacrifices of the feast, unless the first day fell on a Sabbath day, which, of course, would give the sacrifices of the Sabbath preference to the sacrifices of the feast. For burnt offerings bullocks, rams, and lambs of one year, and for sin offerings kids were offered. Every day of the seven days, two rams, fourteen lambs, with their respective meat and drink offerings were sacrificed, together with one kid for a sin offering. In the offering of the bullocks, however, there was a regular decline, beginning with thirteen on the first day, twelve on the second, and thus one less every day, so that only seven were offered for a burnt offering with their respective meat and drink offerings, and one kid for a sin offering on the last day, Num. 29, 12-40.

The sacrifices were also on this day accompanied with music, chanting, singing of the "Hallel," during which the people shook the branches in their hands, especially at the beginning of the 118th Psalm, thereby making a loud, rushing noise. Finally, after the offering of the sacrifices, the services ended with the blessing. In this fashion the seven days of the feast of Tabernacles was celebrated.

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The Old Testament Jewish calendar was full of festivals and feasts. And the people were always glad when such a festival came. They would come from great distances to Jerusalem in order to show their thankfulness and their love to the Lord. Yes, they came even from other countries. In the second chapter of Acts we are told that Jews came from every direction for the observance of Pentecost in Jerusalem. They even spoke different languages according to the place where they lived. But when they came to Jerusalem for their solemn assemblies, they all spoke one language: the language of gratitude and praise to their God. That certainly is a fine example for Christians living today. In our day people often find that the services are too frequent when they are held every Sunday. They have no time for special Church festivals, especially when these festivals fall on a week-day. And even the Sunday Services seem to be too long for most people. They consider it a burden and a sacrifice when they must go to the house of the Lord. Israel did not think thus. The Jews considered it a privilege and a great joy when they could come before the Lord on special occasions.

When God led Israel to the Promised Land, he promised them a land that flowed with milk and honey. And, judging from the sample of fruit brought back to Moses by the spies, the land of Palestine must have been a very productive land at one time. Today it is altogether different there. While the valleys, especially in the province of Samaria, are still productive of wine, sheep and some grain, the greater portion of Palestine is made up of rocks and mountains, where there can

hardly be any kind of agricultural work. And it seems that even at the time of Christ, there were many poor people in Palestine, due, no doubt to the fact that the land did not produce enough for the needs of the people. And yet, how happy even these poor people were in their humble circumstances! The many sacrifices they brought must have cost them a considerable amount of money and work. But they were happy and glad to bring gifts unto the Lord. They were a thankful people. They were satisfied with the little they had, and did not forget to thank God also for small blessings. After all, it is not the bountifulness of the crops or the productivity of the land, but the contentment and the thankfulness of the people which really makes them happy. The refusal of people today to bring sacrifices unto the Lord with thanksgiving is a cause not only for their spiritual poverty, but also for their material poverty. See, Hagai 1.

The Daily Services in the Temple

So far we have considered only the special feasts and festivals of the Children of Israel. However, there was also a daily and a beautiful service in the Temple. There was a morning service and again an evening service every day.

Those priests who were to take charge of the daily service in the Temple, came the evening before to assist in keeping the guard during the night and to be in readiness early the next morning to assist in the worship. Those priests who had taken part in the worship of the previous day gave the keys of the Temple to the course of priests that was to take charge of the following service. These keys were then hung in the fire room in the northwest corner of the Court of Israel. The Levites who were to help in the service of the following day also came at this time. Likewise the "Standmenner" or representatives of the Children of Israel, also called the heads of the houses or families, who were to represent the Children of Israel in the daily service, appeared in the Temple. There were 12 of these representatives corresponding to the 12 tribes of Israel. And it was their duty to represent, to witness the daily services as substitutes for the entire nation. They were not permitted to have any other kind

of occupation, but were to use all their time for the office for which they had been chosen. Either all of the people of Israel had to be present at the services, or they had to send their representatives.

The priests and Levites were divided into 24 groups or courses. ⁽²⁵⁾ Each group of course served in the Temple for a week. The representatives of the people were also divided into 24 groups and likewise represented a week at a time in the Temple. Some of the priests, Levites and representatives lived at or near Jerusalem, so that they might be ready to do their duty when the time came. Others lived farther away. When the time came for one order of priests and Levites to serve in the Temple, the representatives of the people of Israel also journeyed to the Temple to witness the daily service. The priests, Levites, and representatives, however, that lived farther away from Jerusalem had to worship at home in the synagogues of their district. But when the time came for their order to participate in the service, they all had to go to Jerusalem.

The priests, Levites, and the representatives were in the Temple the evening before the service. Since the service was to begin early in the morning, everything was put in readiness the evening before. All the vessels, utensils, knives, salt, and what else was needed in the service was put in its proper place.

After everything had been prepared for the morning service, one of the priests took the keys from the fire room, and, upon command of the captain of the door keepers, locked the doors of the Court of the Priests, the inner court. The priests now lay down to rest in the fire room, so that they might be ready the next morning to partake of the services. It seems that the priests actually in the service lay on benches of stone in the fire room, these benches were built against the walls. The younger priests, who seem to have been in the Temple for the purpose of taking notice of the actions of the officiating priests, so that they might follow in the footsteps of the older priests, lay on blankets laid on the floor. He who had

Note 25: See Fahling, The Life of Christ, p. 60

locked the doors of the Temple hung the keys on a hook under a marble slab in the fire room, put a pillow on the marble slab and lay down to rest. After the Levites had locked the doors of the outer court, the court of Israel, and put the keys away, they also lay down to rest in the same room with the priests. The representatives of the people of Israel or the heads of the houses, also retired for the day, though it is not known where they slept. Not all the priests and Levites slept during the night, for some had to guard the Temple throughout the night. The priests guarded the inner court, while the Levites guarded the outer court. The purpose for guarding the Temple was to keep out those who were unclean. Gentiles were not permitted in the holy part of the Temple at all. And near by was the tower of Antonia where the Romans had a post of soldiers. And these Romans seem to have found delight in trying to disturb the Temple rules and regulations. The Temple police which was made up of Levites therefore had to guard the Temple at all times. The captain of the guard made regular rounds and inspected the Temple in order to see that everything was in order, and in order also to see whether all his guards were on duty and awake.

The priests had previously chosen their leader or president. He arose about midnight and also made an inspection of everything. He made sure that the other priests were awake and ready for duty. For the service began as soon as the sun came up the next morning. Before the priests could perform their tasks, they had to wash themselves in the fire room. After bathing, it was required of the priests that they merely washed their hands at proper intervals during the service. If, however, for some reason a priest left the court of the priests, he had to bathe himself again before he could continue to serve. When all priests had bathed themselves and assembled, the president, by means of counting, determined who should perform the first duties of the day. The first lot was to designate the various priests who were to cleanse the altar and to prepare its fires. In the mean time, the Levites and the representatives of the Children

of Israel also prepared themselves for their duties. Now the doors of the Temple were opened and the priests began to perform their duties. The altar of burnt offering was cleansed and prepared, the old ashes were removed, fresh wood was placed on the altar and the pieces of the sacrifice that were unconsumed in the previous service were laid on the altar to be burned.

Now the priests watched for the rising of the sun when the service and the sacrifices would begin. When the sun began to rise, trumpets were blown to inform the people that the service had begun. Each of the officiating priests had his place and his particular duties to perform. Some cleansed the altar, others carried away the ashes, others prepared the sacrificial animal, others cleansed the Temple of incense, others dressed the golden candlestick in the Holy Place of the Temple.

"And now the most solemn part of the service was about to begin. For the third time the priests assembled in the 'Hall of Polished Stones,' to draw the third and the fourth lots. But before doing so the president called on them to join in the prescribed prayers. Tradition has preserved these to us. Subjecting them to the severest criticism, so as to eliminate all later details, the words used by the priests before the third and fourth lots were as follows: "With great love hast Thou loved us, O Lord our God, and with much overflowing pity hast Thou pitied us. Our Father and our King, for the sake of our fathers who trusted in Thee, and Thou taughtest them the statutes of life, have mercy upon us, and enlighten our eyes (in Thy law; cause our hearts to cleave to Thy commandments; unite our hearts to love and to fear Thy name, and we shall not be put to shame, world without end. For Thou art a God who preparest salvation, and us hast Thou chosen from among all nations and tongues, and hast, in truth, brought us near to thy great name, Selah, in order) that we in love may praise Thee and Thy Unity. Blessed be the Lord, who in love chose His people Israel." (25)

Then the priests recited the ten commandments and the "Shema," which corresponds roughly with our Creed of today. The Shema was merely a combination of Deut.6,4-9;Deut.11,13-21 and Num.15,37-41. Then the priest for offering incense was chosen by lot.This priest had his assistants. "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,spreading their hands in silent prayer.It is this most solemn period,when throughout the vast Temple buildings deep silence rested on the worshipping multitude,while within the sanctuary itself the priest laid the incense on the golden altar,and the cloud of 'odours' rose up before the Lord,which serves as the image of heavenly things in this description: 'And when He had opened the seventh seal, there was silence in heaven about the space of half an hour... And another angel came and stood at the altar,having a golden censor; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense,which came with the prayers of the saints,ascended up before God out of the angel's

hand.' The prayers offered by priests and people at this part of the service are recorded by tradition as follows: "True it is that Thou art Jehovah our God, and the God of our fathers; our King and the King of our fathers; our Saviour and the Saviour of our fathers; our Maker and the Rock of our salvation; our Help and our Deliverer. Thy name is from everlasting, and there is no God beside Thee. A new song did they that were delivered sing to Thy name by the sea-shore; together did all praise and own Thee as King, and say, Jehovah shall reign who saveth Israel.

"Be graciously pleased, Jehovah our God, with Thy people Israel, and with their prayer. Restore the service to the oracle of Thy house; and the burnt-offerings of Israel and their prayer accept graciously and in love; and let the service of thy people Israel be ever well-pleasing unto Thee.

"We praise Thee, who art Jehovah our God, and the God of our fathers, the God of all flesh, our Creator, and the Creator from the beginning! Blessing and praise be to Thy great and holy name, that Thou hast preserved us in life and kept us. So preserve us and keep us, and gather the scattered ones into Thy holy courts, to keep Thy statutes, and to do Thy good pleasure, and to serve Thee with our whole heart, as this day we confess unto Thee. Blessed be the Lord unto whom belongeth praise.

"Appoint peace, goodness, and blessing; grace, mercy, and compassion for us, and for all Israel Thy people. Bless us, O our Father, all of us as one, with the light of Thy countenance. For in the light of Thy countenance hast Thou, Jehovah, our God, given us the law of life, and loving mercy, and righteousness, and blessing, and compassion, and life, and peace. And may it please Thee to bless Thy people Israel at all times, and at every hour with Thy peace. (May we and all thy people Israel be remembered and written before Thee in the book of life, with blessing and peace and support.) Blessed be Thou, Jehovah, who blessest Thy people Israel with peace."⁽²⁷⁾

Note 27: Eidersheim, The Temple, pp. 138-140.

After this the officiating priest pronounced the blessing, Num. 6, 24-26, and the service was over. After the service there was music and general singing in the Temple. Then private offerings were brought, such as special offerings for the unclean or for the lepers or offerings which were dedicated to the Lord for some special purpose. This was the order of the morning service. The evening service was practically the same as the morning service.

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The priests in the Temple were very busy men. They had to rise early in the morning, work all day and retire late at night. They must have been glad when their week was over and another course came in. And yet it seems that the priests were glad to perform the duties which the Old Testament worship imposed upon them. This should be an incentive for pastors today to work hard in their congregations.

Where did the Jews find time for all their services, their ablutions and the like? It would seem that by the time they had gone through their entire ritual and had performed all their ceremonies, there would be no time left for them to follow the work of their calling. However, these ceremonies did not take as long as one might think. It has been said that a Jewish ablution consisted in hardly more than spitting in the air three times and jumping through it. Then too, all these ceremonies had become almost second nature to the Israelites. They did not need to be reminded of their duties. They did many of them by habit, and gave no further thought to them. Whether they always thought of the purpose of their ceremonies, is hard to say. But it is true what Solomon says Prov. 22, 6: "Train up a child in the way he should go: and when he is old, he will not depart from it." If people today are trained in the habit of regularly going to church and of taking an active interest in their church, even though they may do many things merely mechanically, they at least are under the influence of the Word of God and will derive blessings from that word.

It is not surprising that, when the Romans came into Jerusalem, they could not understand any of the ceremonies that took place in the Temple. The Romans were not permitted in the Temple, and only heard from others what actually took place there. It might be observed that the Romans should have been accustomed to the shedding of blood, and should not have been alarmed over the many bloody sacrifices in the Temple; for they saw the shedding of blood often enough in the public places in Rome. And later, under the persecutions of Nero, they certainly saw enough of it. But still they could not understand the queer ceremonies that took place here in the Temple, because they did not know anything about the God whom Israel served. At times the Romans tried to violate the Jewish laws and even to stop the Temple worship. That is one reason why the Jews hated the rule of Rome so much. And yet it was a Roman governor who pronounced the death sentence upon Jesus, because the Jews had accused Him of violating their customs and laws. On the one hand the Romans considered these ceremonies ridiculous, and on the other hand they condemned a man to death who was said to have violated these laws. Jesus took part in the services of the Temple. He came with His parents to the Temple to observe the feasts. And He also went to the synagogue on the Sabbath days. But he taught that He is the Lord over the Sabbath, and that He had the right to abrogate the entire Ceremonial Law.

The Jews in the Old Testament depended for their salvation on the Messiah whom God had promised to send into the world. We have seen and heard this Messiah who has come, and who has made the one great sacrifice for the sins of the world to which the sacrifices in the Old Testament pointed.

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