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**The Festivals of the Jews
with Special Reference to their
Significance in the New Testament.**

A thesis

**presented to the faculty of
Concordia Seminary, St. Louis, Mo.**

by

Alfred H. Faulstich

**in partial fulfilment of the
requirements for the degree
of**

Bachelor of Divinity.

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PREFACE

The abrogation of all fixed forms of worship and of all local and national restriction of the Old Dispensation Christ announced as a new thing to the Samaritan woman who questioned Him as to the prerogative of Garizim or Zion as the place of God-pleasing worship (John 4,20-24).

And still the cultus of the Jews, and especially their feasts, are of vital interest and importance to the Church of "a better covenant, which was established upon better promises" (Heb. 8,6). Extensive studies have frequently been made of the Jewish feasts, which resulted in numerous valuable and illuminating productions on the subject.

The need of a careful study of the matter at hand at once becomes patent in consideration of the numerous references in Scripture to these feasts which, when not fully understood, often obscure the meaning and rob the full significance of the passages in which they occur.

The scope of the thesis is to present the feasts as observed in the Old Testament, to explain the references to them in the New, and briefly to set forth the spiritual bearing they have on the Christian Church.

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THE FESTIVALS OF THE JEWS IN THE NEW TESTAMENT.

Since the Jewish festivals in the New Testament received their origin and institution in the Old, it becomes necessary for their treatment to furnish ourselves with ample information regarding their nature, purpose, and custom as observed under the Old Dispensation. With this end in view the first part of this thesis will be treated.

I. THE OLD TESTAMENT BACKGROUND OF THE JEWISH FEASTS.

Introduction

Among the festivals of the Jews we distinguish between "Mosaic" and "post-Mosaic", as well as drawing a line of demarcation between "major" and "minor" festivals.

The Mosaic festivals, plainly, are those instituted by Moses, while those denominated post-Mosaic took form after his death and at intervals centuries apart; and while the observance of the former was divinely-commanded, the latter were kept because of personal or national motivation. To the former belong: the Passover and the Feast of Unleavened Bread, the Feast of Weeks (or Pentecost), the Feast of the Seventh Moon (or of Trumpets), the Day of Atonement, and the Feast of Tabernacles (or of Ingathering). The remaining are: The Feast of Purim, that of Dedication of the Temple (also called Dedication of the Altar), and that of Wood-Offering.

In defining the festivals as "major" and "minor" the principle of classification employed is one of measure,

both of festive observance and of restriction of labor; so that in the major festivals the festive observance and restriction of labor are greater, while the minor ones are marked by an obvious diminution of both. According to this classification the festivals would be grouped in this manner. The major festivals: the Passover and the Feast of Unleavened Bread, the Feast of Weeks (or Pentecost), and the Feast of Tabernacles (or Ingathering). The minor festivals: The Feast of the Seventh Moon (or of Trumpets), the Day of Atonement, the Feast of Purim, that of the Dedication of the Temple, and that of Wood-Offering. This classification is also to be derived from the Hebrew text which, while applying the term מועד (Moed: appointed meeting) to all festivals, restricts the term חג (Hag: from a root which means "to dance" or "to rejoice") exclusively to the three major festivals of Passover, Pentecost, and of Tabernacles.

Besides the festivals just mentioned the Jews observed certain days which may be called feasts only in a more general sense. Most frequently they were public fasts in commemoration of great national calamities, similarly as private fasts were practiced in remembrance of events memorable for the joy or sadness they conveyed to the individual, and which were totally arbitrary. Since these observances cannot be called feasts in the sense in which the above-mentioned are so styled, and especially since there is no direct mention of their observance in the H.T., they will not be treated in this paper.

In our present treatment of the Jewish festivals

we shall present them according to both classifications mentioned above, viz. as distinguished with reference to their Mosaic or non-Mosaic authorship, of which the former are divided into major and minor groups, while the latter are all of minor character.

A. THE MOSAIC FESTIVALS.

a) The Major Mosaic Festivals

The major Mosaic festivals are those three which demanded the presence of all male Jews at their annual observance in Jerusalem; absence from them being granted only in case of illness, defilement, or of other infirmity.

In the institution of the festivals under the direction of Moses a definite plan of construction may plainly be traced in which the number seven played a prominent role. Unmistakably the number seven was the regulative factor in the sacred measurement of time, inasmuch as, it denoted the period of sacred observance after the completion of a cycle of time consisting of seven didgets or units (days, weeks, months, or years). Thus the Sabbath was the day of sacred observance after a period of seven days had elapsed; thus, also, every seventh year was a Sabbatical year; and in like manner the Year of Jubilee marked the completion of seven times seven years.

Upon such a definite plan, to which the number seven was fundamental, also the festivals of the Jews were constructed, within the limits of one year, and celebrated after a lapse of seven weeks, seven months, or over a period

of seven days. Then the Feast of Unleavened Bread, which ^{in the wider sense} commenced with the Passover, was observed for a period of seven days; the Feast of Pentecost was celebrated seven times seven days (or seven weeks) after the Feast of Unleavened Bread; and thus the Feast of the Seventh Moon marked the sacredness of the seventh month, at the commencement of which additional sacrifices were made to those offered regularly at the beginning of each month, and within the limits of which the Day of Atonement and the Feast of Tabernacles occurred. There were also seven days in the year which were more festive than others. They were: the first and seventh day of the Feast of Unleavened Bread, the Feast of Pentecost, the Feast of the Seventh Moon, the Day of Atonement, and the first day of the Feast of Tabernacles and its last day, the "great day of the Feast."

While the Mosaic festivals are built up on this definite plan, those originating after his time are not to be brought into such a scheme.

1. The Passover and the Feast of Unleavened Bread

The Jews had two ways of reckoning time. On the one hand, they had the ecclesiastical calendar, commencing with the month Abib or Nisan, which corresponds approximately, according to our mode of reckoning, with the latter half of March and the beginning of April, and ending with the month Adar, corresponding perhaps to the latter half of our February and the beginning of March; on the other, they had the civil year, commencing with the seventh month of the

ecclesiastical year, called Tishri, or wh ch, interpreted according to our manner of counting, would correspond about with the latter half of October and the beginning of November. Since the Jewish year was lunar and not solar, as ours, their months, plainly, would overlap with ours. All the occasional adjustments which necessarily would become imperative were made by the Sanhedrin (consisting of 70 members) which met in the "Hall of Polished Stones" and whose duty it was to observe the appearance of the new moon and to announce this fact by means of beacon fires throughout the entire land (as is fully explained in Edersheim's "The Temple" pages 200-203).

The Lord Himself introduced this mode of reckoning at the institution of the Passover, Ex. 12,2: "This month shall be unto you the beginning of months; it shall be the first month of the year to you." From this passage it also seems plain that hitherto the Jews had been employing the Egyptian chronometry (Synodical Report, 1919, page 42).

The name Passover, פסח in Hebrew (Ex. 12,11) and Πάσχα in Greek (Luke 2,41 etc.), is derived from the root פסח meaning "to pass over" or "to leap over." It was called thus because the feast commemorated the rescue of the Jews from the angel of the Lord who went out on the evening of its institution and slew all first-born male members among the Egyptians (Ex. 13,23; 12,13). It was instituted on the 14th of Abib (Ex. 13,4) or Nisan (Esth. 3,7).

On the tenth day of the month every head of the family took a lamb from the sheep or from the goats, one year

of age and without blemish, and kept it till the 14th day. On the 14th day of the month Abib, the head of the family slew the animal "between the two evenings" in the presence of the whole congregation. The blood was caught up in a basin and by means of a tuft of hyssop (because this plant was regarded as having the properties of a disinfectant --Ps.51,9-- Baehr, "Symb. des Mos. Cult." page 503 and 507) it was sprinkled on the two posts and ^Al^l of the door. Then the animal was roasted over the fire and eaten together with bitter herbs and unleavened bread. Nothing was to remain until the morning; yet what could not be eaten had to be burned with fire the very night. If one family was not large enough (though according to Luther (Vol. III, 836) this seldomly seems to have been the case) two were to go together, so that the paschal lamb might be consumed as much as possible. Josephus ("Wars" VI,9) tells us that no less than ten and usually no more than twenty persons partook of one lamb. No one was to take a portion of the lamb out of the house in which it was prepared; it was to be eaten there. The participants were to have their loins girded and shoes on their feet and staffs in their hands.

As to the interpretation of the term בין הערביים, "between the two evenings" (Ex. 12,6), various opinions were held. The Samaritans and the modern Karaite Jews maintained this term designated the time between actual sunset and complet darkness (about 6 to 7 P.M.), while the Pharisees insisted the phrase to denote the time before and after sunset. (between 3 and 5 P.M.). From the testimony of Josephus, "They slay the ⁱⁿ

sacrifice from the 9th to the 11th hour" ("Wars" VI.9) and from Deut. 16,6, "at evening, at the going down of the sun" we see that the interpretation of the Samaritans was correct. Or it is plausible to assume that the former custom obtained before, and the latter after, the exile (Synodical Report, 1919, page 44).

The "bitter herbs", according to Rabbinical statements, consisted of at least six different varieties of herbs (lettuce, wild endive, garden endive (considered by some Rabbis to be the green tops of horseradish), Harhabinah (a species of nettle), bitter coriander, and oleander (the non-poisonous species is meant) --- Babylonian Talmud, Vol. V. page 59)), and it has been stated by various authorities that the fifth day of Holy Week, known as Maundy Thursday, received its appellation from the green color of these herbs.

Jewish authorities distinguish between the "Egyptian" and the "permanent" passover, and it is apparent that some of the rites prescribed at the institution of the Passover in Egypt were due only to the circumstances of the case and were discontinued later. Such were: the slaying of the lamb by the head of the family, which later (2.Chron. 30,16f.; 35,11) had to be performed by the priests at the temple; the sprinkling of the blood upon the door posts and lintel, of which we do not hear later; the position of the participants, standing with girded loins and wearing shoes and carrying staffs, while in later times they reclined; the eating of the lamb in private houses, while in Deut. 16,7 it was commanded to be eaten "in the place which the Lord shall choose" (this, howev

does not mean in the temple proper, since the court of the sanctuary would not contain so great a multitude, yet each family partook of this meal in its own separate apartment in the vicinity of the temple); and the choice between a lamb or a goat for the animal of sacrifice, which later was limited to a lamb only.

There is a seeming discrepancy between Ex. 12,8 where, at the institution of the Passover, it is commanded to roast the flesh (שׂוּר בֵּשַׁל) and Deut, 16,7 where it is stated that it should be boiled (בִּשְׁלֵוּ). The explanation is found in 2. Chron. 35,13 where the word is used in both senses "to boil" and "to roast" in the same sentence, בִּשְׁלֵוּ with fire and בִּשְׁלֵוּ in pots. "This shows that the word בִּשְׁלֵוּ had a general meaning similar to our 'cook' and denotes any mode of preparation" (Green "The Hebrew Feasts" page 219).

There were several additions made as to the manner in which the festival was celebrated which were not contained in the Law. Such are: the singing of the Egyptian "Hallel" ("Egyptian" as distinguished from the "great" Hallel, Psalms 120-136, which was sung only on very rare occasions) comprising Psalms 113-118, which was sung at the Passover, at Pentecost, on each of the eight days of the Feast of Tabernacles, and at the Feast of the Dedication of the Temple. Furthermore, the use of wine mixed with water is of later date. The Talmud strictly commands that four cups of wine were necessary for each participant, and if any one was too poor to buy it he had to receive the money for its purchase from the poor box, and if that was not sufficient to supply the want, he had

to sell or pawn his coat, or hire himself out for the money. The Mishnah expressly declares that red wine alone was to be used and always mixed with water. Each of the four cups had to contain as a minimum one-fourth of a hin (the hin is 1 gal. and 2 pints) which, according to our computation, is about two and one-half pints. Before the first cup the head of the company took the cup and gave thanks by reciting a paschal prayer. After this cup had been drunk each of the participants washed their hands. The significance of this custom will be noticed in the second part of our paper when we will treat passages Luke 22,17 and John 13,5.

Anyone to whom the seal of the covenant, circumcision, had not been administered or who was Levitically unclean was not permitted to partake of the paschal meal. Those who were barred from participation of the meal because of their deficiency in Levitical purification or who ^{were} deterred by travel from attending were given the opportunity to celebrate a month later, on the 14th day of Iyar, or Zif (approximately May). It is recorded that at one time (2.Chron. 30) all the people observed the Passover on this provisional date because at that time the priests themselves were unclean.

Together with the Passover the Feast of Unleavened Bread was celebrated. Both festivals were quite distinct, but because of their close connection they were frequently regarded as one (Matth. 26,17; Mark 14,12; Luke 22,1; Josephus "Antiq." XVII, 9 says the Feast of Unleavened Bread was "called the Passover") though sometimes both are mentioned separately (Mark 12,1). It derived its name from פסח,

Mazoth (Lev. 23,6 מַצוֹת אֲפֵקִים), from the root מָצַץ meaning unfermented, unleavened cakes, which were the only bread allowed during its celebration. It commenced on the 14th of Nisan at even (Ex. 12,18), i.e. the 15th day when figured according to the Hebrew day from sunset to sunrise (Lev. 23,6; Num. 28,7), and thus the eating of the unleavened bread together with the Passover meal marked the beginning of the Feast of Unleavened Bread. The festival lasted seven days, from the 14th at even till the 21st at even (Ex. 12,18; 13,7). Every bit of leavened bread had to be removed from the dwellings of the Jews during that time (Ex. 12, 18.19; 13,7; Deut. 16,4), and whoever ate anything but unfermented bread during those seven days, whether native or stranger, was punished by total exclusion from the congregation of Israel (Ex. 12,19).

The purpose of the festival was, together with the Passover, to commemorate the birth of the Hebrew nation, as we are plainly told by the Lord Himself in Ex. 13,9. In view of this fact it is also best to interpret the use of the unleavened cakes, which were to be eaten exclusively during the festival, as commemorating their hasty flight from the afflictions of Egypt (Deut. 16,3). Considering that this festival was one of great rejoicing as a national holiday, affording joy no less than our observance annually of the fourth of July, it is quite self-evident that the explanation of the term "bread of affliction" in Deut. 16,3 as representing the hardships of Egypt is erroneous, since that would not be in keeping with the festivity of the occasion. (Edersheim: "The Temple" page 249). It no doubt, as

Kliefoth suggests ("Die Urspruengliche Gottesdienst Ordnung", page 152) was to remind them of the misery of Egypt in so far as it called to their remembrance their gracious deliverance therefrom, which thereby appeared the more fortunate, and thus enhanced the joy of the feast.

As was already mentioned, every male was bound by law to be present at the Passover. Though the Feast of Unleavened Bread was celebrated in conjunction with the Passover and continued through the seven subsequent days, it was not required that the pilgrims remain throughout the entire festive period; they were at liberty to depart on the morning following the passover meal. This we see from Deut. 16,7: "Thou shalt turn in the morning (after the Passover) and go unto thy tents" for, the term "return to ones tents" is a proverbial phrase meaning "to go home", as we see from 1.Kings 12,16; 2.Chron. 10,16.

On the first, as well as on the last, day of the festival, on the 15th and 22nd of Nisan, there was an assembly of people in the tabernacle and no servile work was permitted (Lev. 23,7.8). On each of the seven days special sacrifices were offered. They were the following: a burnt offering of two young bullocks, 1 ram, and seven lambs, one year old and without blemish (Num. 28,19); a meat offering of flour mingled with oil, three tenth deals (שלושה עשר); which was a dry measure equalling about three and one-half quarts --- Gesenius Lexicon, sub שלושה עשר) for each bullock, two tenth deals for one ram, and one tenth deal for each lamb; and a sin offering of one goat --- all of

which were offered in addition to the daily sacrifices (Num. 28,24). Josephus' enumeration of the sacrificial animals ("Antiq." III,10) corresponds exactly; however, he makes no mention of the meat offerings.

Incidentally this festival also had an agricultural feature. On the morning after the first of day, i.e. on the 16th of Nisan, a sheaf of the first ripe barley was offered to the Lord, the priests waving it before the altar, in testimony of His bounteous goodness. This at the same time announced the opening of the spring harvest, as we see from Josephus: "On the 16th of the month, the second day of the Feast of Unleavened Bread, they first partake of the fruits of the earth, for before that they do not touch them" ("Antiq." III,10). The same historian tells us of the manner in which they offered the sheaf: "They offer the first-fruits of their barley, and that in the manner following: they take a handful of the ears, and dry them, then beat them small, and purge the barley from the bran; and dasting one handful of it upon the fire, they leage the rest to the priest; and after this it is that they may publicly and privately reap their harvest" (Ibid.). The word used for "sheaf" in Lev. 23,10,11 is קֶמַח, omer, which is a dry measure of about three and one-half quarts (one-tenth of an ephah or one-hundredth part of a קֹמֶת, chomer). From this it seems as though Josephus' description of the manner in which the first produce of barley was "waved" is veridical. Another plausible suggestion is this that the sheaf was literally

waved, but that it was of such size as to yield an omer of barley (Green, "The Hebrew Feasts", page 254). If one holds the latter opinion then, no doubt, the offering of barley was performed as described by Dr. Kretzmann ("Christian Art", page 344).

In the N.T. also the 14th of Nisan was included in the days of Unleavened Bread (Matth. 26,17; Mark 14,12). Since the purging from leaven of all the places where bread was kept was stringently incumbent upon all Jews, this command was followed with great religious solemnity, and the custom of praying before and after this portion of their preparation for the feast was later introduced. Before commencing the search for even the slightest trace of leaven the prayer was spoken: "Blessed be Thou, Jehovah, our God, King of the Universe, who hast sanctified us by Thy commandments, and commanded us to remove the leaven" (Edersheim, "The Temple", page 220); after the search had been completed the concluding prayer followed: "All leaven which is in my possession, which I have not seen and which I have not removed, let it be scattered, and be regarded as dust upon the earth" -- *Omne fermentum, quod penes me est, quod neque vidi, neque removi, dispergatur, et pro terrae pulvere reputetur* (Goodwin, "Moses et Aaron", page 275).

Critics who nurse the assumption of a religious development also attack the Mosaic records of this festival to relish their contention. Among such is Hitzig who maintains (cited by Green, page 206) that, at its institution, the Feast of Unleavened Bread was celebrated on the first day

of the month Abib and at a later date was transferred to the middle of the month together with the additional feature of extending the festivities over a period of seven days. However, the wind is completely taken out of the sails of his argument by Prof. Green (page 206 of his book quoted above) who points out that the argument of the German critic rests upon his false translation of the word חַדָּשׁ (Ex. 13,4) as "new moon", though it never has that meaning and only is equivalent to "month." Also, the the precise statement: "Thou shalt eat unleavened bread seven days" is made in every reference to the festival, and the weak retort of Hitzig, that these words are an interpolation of a later writer, plainly is a purely subjective and unauthorized conjecture. Wellhausen ("Geschichte", page 107 f. "Prolegomena (Engl. transl.) page 104, cited by Green on page 212) startles us with a bit of similarly inaccurate mental arithmetic when he says that in Deut. 16,4,8, Lev. 23,6, and in Num. 28,7 the evening of the Passover is reckoned the first day of the festal week, while in Ex. 12,18 the Feast of Unleavened Bread begins on the 15th and ends with the 21st day of the month, a day thus being added. But in the Exodus passage it is stated that unleavened bread is to be eaten from the 14th at even until the 21st at even, and the passages in Leviticus and Numbers state that the Passover is to be observed on the evening of the 14th, but that the Feast of Unleavened Bread properly begins with the morning of the 15th and that it is to last seven days. Thus in either case the festal observance extends to the eve of the 21st.

After its institution in Ex. 12 the Passover and Feast of Unleavened Bread were again celebrated: a year later, at Mount Sinai (Num. 9,1-14); at Gilgal, upon entering the Promised Land (Josh. 5,10); at the time of Solomon, in his newly erected and magnificent temple (2.Chron. 8,13); at the time of Hezekiah, in the second month, Iyar or Zif, because at that time the priests were Levitically unclean (2. Chron. 30); at the time of Josiah, at the reinstatement of the true worship (2.Kings 23, 21-23); and it was once more celebrated in the O.T., of which mention is made, in the time of Ezra, by the returning exiles after the new temple had been completed (Ezra 6,19).

2. The Feast of Weeks, or Pentecost.

The Feast of Weeks is the first of the two agricultural festivals, of which the Feast of Tabernacles was the second, and it was celebrated on the 6th day of the third month, or Sivan. It was called "Weeks" because its date was set seven complete weeks after the preceding feast. It is more familiarly known among us by its Greek name, "Pentecost", which it bore because it was celebrated after an interval of fifty days after the second day of the Feast of Unleavened Bread (the 16th of Nisan) which is called "the morrow after the Sabbath" in Leviticus 23,10, the morning when the sheaf of the first ripe barley was waved before the Lord. This Sabbath the Sadducees interpreted as meaning the weekly Sabbath occurring during the festal week of Unleavened Bread, and also some modern scholars hold to this opinion,

while others supposed it to denote the weekly Sabbath falling immediately before the harvest, or the day following the 21st of Nisan, and not at all connected with the feast (Hupfeld, cited by Kliefoth on page 146 to which also the latter subscribes). The old and better opinion is that it denoted the first day of the Feast of Unleavened Bread which was a Sabbath (inasmuch as no servile work was permitted on that day according to Lev. 23, 7) and that, then, the "morrow after the Sabbath" denoted the second day of Unleavened Bread, or the 16th of Nisan, so that Pentecost was the fiftieth after this day. The LXX translators also understood it so, rendering the passage in Lev. 23, 11 : τῆς ἡμέρας ἑνδεκάτης πρώτης, and, in fact, it seems the best rendition of the Hebrew text to take the יָמִים in a temporal sense in the phrase וּשְׁבַע. We also have the additional contemporary testimony of Josephus ("Antiq." III, 10) who states that the sheaf of the first ripe barley was offered on the 16th of Nisan.

This festival was also called "Assembly" (הַמַּעֲרָבָה or הַמַּעֲרָבָה) by the Jews. However, Josephus who mentions this fact (Antiq. III, 10: "On the fiftieth day, which is Pentecost, but is called by the Hebrews 'Asartha', which signifies Pentecost), or the text as transmitted to us, most astoundingly commits an egregious error in Hebrew by saying the word "Asartha" means "fifty", since it has no resemblance whatsoever with that number. From Gesenius' Lexicon (sub הַמַּעֲרָבָה) we gather that this word, derived from the root עָרַב, is equivalent to מִקְרָא מִקְרָא of Lev. 23, 16, Num. 29, 35, Deut. 16, 8

2.Chron. 7,9, and Neh. 8,18, and means "assembly", usually designating the congregation of the people for the celebration of public rites, especially such as held on the seventh day of the Feast of Unleavened Bread and on the eighth day of the Feast of Tabernacles.

Though this festival lasted but one day, it nevertheless ranked as the second of the three great festivals of the Jews and was marked by much hilarity and rejoicing (Deut. 16,7-12; 26,12-15). While the Passover was celebrated in thankfulness of Israel's gracious deliverance from Egypt, the Feast of Weeks served to express their gratitude for the gift of the Promised Land, as well as for the blessing of the first harvest of the year. Thus this festival was distinctively agricultural and the rites performed on the day of its celebration were wholly of that nature. For that reason, also, it received various agricultural appellatives, such as, "the day of the first-fruits" (Num. 28,26), "feast of the first-fruits of the wheat harvest" (Ex. 34,22), and "feast of harvest", and Prof. Green correctly says (page 171) that these names "seem to be descriptive epithets derived from the occasion of their observance rather than proper names of the feasts themselves." On this festive occasion there was a convocation of people and no servile work was permitted.

The sacrifices appointed for the day were: a burnt offering of one young bullock (Num. 28,27 two are mentioned), one ram, and seven lambs, one year of age and without blemish; a sin offering consisting of one kid of the goats; a peace

offering of two lambs, one year of age; and a meat offering of three tenth deals of flour mingled with oil for one bullock, two tenth deals to one ram, and one tenth deal for each of the seven lambs.

The chief ceremony of the feast consisted in the offering of the two wave-loaves (לֶחֶם חֶמְדָּה) which were prepared of two tenth deals of fine flour and baked with leaven (one tenth deal equalling three and one-half quarts, as explained on page 11). As finished product, they weighed five and one-fourth pounds (Synodical Report, page 65).

Josephus ("Antiq." III, 10) correctly sums up the sacrifices additional to the daily burnt offering except that he counts two instead of three rams as the total.

At this festival also private offerings were made. Every male brought of the first-fruits of all the fruit of the land in his possession to the priest of the temple, as an act of thankfulness to God and token that He had fulfilled His promise in the gift of the Promised Land (Deut. 26, 3.4). The priest took the basket of fruit, set it by the altar, and the donor spoke a ritual of sacrifice which, in brief compass, related the history of Israel from the time of the Patriarchs till their entrance into Canaan to give evidence of God's faithfulness and of their manifold causes for humble gratitude toward the Giver of all good gifts. At this time one-tenth of all the produce of the field was rendered, some of which went to the priests, some to the Levites, others to the strangers, and others to the fatherless and widows (Deut. 26, 12). Thereupon a ritual was spoken,

stating that God's command concerning the observance of this day had been fulfilled to the minutest detail (Deut. 26,12-15).

According to Jewish tradition the day of Pentecost was regarded at the time of Christ as the anniversary of the giving of the Law on Mount Sinai. However, there is no authority for this belief in the O.T. and it cannot be shown that the Law was given exactly on the fiftieth day after the Passover. Baehr ("Symbolik des Mosaischen Cultus", page 645) says there is no authoritative proof in Scripture that Pentecost commemorated the giving of the Law on Mount Sinai, and the Rabbis themselves are at variance as to this.

Though one of the three great festivals, it is not mentioned after its institution in Ex. 23,34 anywhere in history, neither by Ezekiel in his arrangements for the worship of the sanctuary, until it is spoken of at the time of Solomon in 2. Chron. 8,13.

3. The Feast of Tabernacles

From the stand-point of the Jewish Church this festival was the culminating festivals of the entire festal series, celebrated on the 15th day of the seventh month, or Tishri (Lev. 23,34), which corresponds almost to our October. Josephus who mentions this feast ("Antiq." III,10) refers to the month in which it was celebrated by its Macedonian name ("Hyperberetaeus"). It marked the close of the agricultural season when all the products of grain and wine of the year had been gathered. For that reason it also was called "the feast of ingathering of grain and wine" (תּוֹבֵן מִן הַיַּיִן וּמִן הַבֶּלֶן).

"gathering from your threshing floor and from your wine press, i.e. the produce of grain and wine -- Deut. 16,13). It was the chief harvest festival of the year and one of great rejoicing. While the Feast of Weeks lasted but one day, and while at the Passover the pilgrims were at liberty to return home on the morning after the paschal meal, at this festival all male members were required to remain throughout the entire festive period.

It derived its name from the custom of dwelling in booths (סוכות אין, Deut. 16,13.16) throughout the celebration, which, as we see from Neh. 8,16, were erected in the open places of the city, on the roofs and in the courts of houses, in the precincts of the temple, and in the wide extramural expanse, after the establishment of the permanent sanctuary at Jerusalem. The custom of dwelling in booths no doubt was to remind them of their lightly constructed and temporary dwellings (as is the meaning of סוכות) during their journey through the wilderness (Lev. 23,43).

The festival lasted for seven days at the time of its institution; in later times an eighth day was added (2. Macc. 10,6; Joseph. "Antig." III,10) which evidently was the "great day of the feast" referred to in John 7,37. On the first and on the eighth day there was a convocation and no servile work was permitted to be performed. This eighth day formed no part of the feast itself, as we see from the ritual and sacrifices which were observed on the seven days only and from the circumstance

that the people no longer lived in booths on the eighth.

There were two aspects of this feast. The one was the dwelling in booths, which we have considered above, and the other, the rites performed in the temple, both of which distinguish it as the greatest of all festivals. The sacrifices for the occasion were: a burnt offering of thirteen bullocks, two rams, fourteen lambs of one year and without blemish; a meat offering of three tenth deals of flour mingled with oil for each bullock, two tenth deals for each ram, and one tenth deal for each lamb; a sin offering of one goat -- all of which were offered beside the regular daily burnt offering, meat offering, and drink offering. The sacrifices were repeated each of the seven days with the exception of diminishing the number of bullocks each day by one, so that on the seventh day but seven bullocks were slaughtered. Josephus corresponds precisely to this enumeration, except that he, or the false rendition of his text, numbers fifteen instead of two rams ("Antiq." III,10). The sacrifices for the eighth day were: a burnt offering of one bullock, one ram, and seven lambs of one year and without blemish, with the same meat and sin offerings as on the seven preceding days in addition to the regular daily sacrifices. This enumeration Josephus also has (Ibid.).

The Sadducees and Pharisees differed as to the interpretation of the injunction in Lev. 23,40: "Ye shall take you on the first day the fruit of goodly trees, branches of palm trees, and the boughs of thick trees, and willows

of the brook." The former understood this as prescribing the material to be used in constructing the booths, while the latter applied it to what the worshippers were to carry in their hands. That the Pharisees seem to be correct we see from Neh. 8, 15.18 where the booths are described as being constructed of the branches of trees other than those mentioned in Leviticus. Similar testimony is rendered by Josephus ("Antiq." III, 10) and by the writer of the book of Maccabees (2. Macc. 10,6.7). It also was the universally adopted practice at the time of Christ (Matth. 21,8.9; John 12,12.13).

According to the Mishnah the booths had to be at least ten handbreadths, but no more than thirty feet, in height, and three walls must be made of boughs and the roof fairly covered with them.

Subsequently various gorgeous ceremonies were added to those prescribed in Moses' Law. At the time of the morning sacrifice the people took branches of palm, myrtle, and willow trees (Joseph. "Antiq." III,10) in their hands and marched around the altar of burnt offering in the holy place singing: "O then, now work thy salvation, Jehovah: O Jehovah give prosperity." On the seventh day, "that great day of the feast" they encompassed the altar seven times, remembering how the walls of Jericho had fallen by a similar circumstance. Another custom was this that at the time of the morning and evening sacrifice a priest descended the temple-mound to the pool of Siloam in the south-eastern part of Jerusalem, filled a golden vessel, having a capacity

of a little over two pints, with water, and returned with it to the temple. This pool was supplied by a spring hidden in the rock which intermittently issued forth water by a natural siphoning process, whence the comparison of Jesus (John 7,38) of "living water". Upon his return to the temple, the priest was received with trumpet-blast and chanting of the words of Isaiah 12,3: "With joy shall ye draw water out of the wells of salvation." It was then mixed with the wine of the sacrifice and poured out beside the altar, whence it was conducted by a sewer into the Kidron valley. In the meantime the priests, not officiating in this act of sacrifice, blew trumpets and Levites played on instruments and sang the "Hallel". When, in singing these psalms, the words: "O, work now thy salvation, Jehovah" were reached all the worshippers waved their boughs toward the altar. It was also customary on the evening of the second day of the festival, and perhaps on the following ones, to light the four immense candlesticks in the Court of Women, each of which supported four lofty, golden lamps filled with oil (about 80 pints, according to the Synodical Report, 1919, page 76) which threw light over the courts of the temple and far and wide over the city and vicinity. The wicks of these lamps, incidentally, were made from the refuse linen of the priests' garments. In the meantime, Levites rendered instrumental music and sang psalms, standing on the steps of the Court of Women, and also a dance was performed by prominent laymen.

Later references to the celebration of this festival are found in 1.Kings 8:2,65, 2.Chron. 5:3, 7:8,9, 8:13; yet its

most elaborate and most joyful observance took place under Nehemiah and Ezra (Ezra 3,4; Neh. 8,14-18) when, it is stated, it surpassed in splendor every celebration thereof since the days of Joshua.

b) The Minor Mosaic Festivals.

The deciding factor in classifying these festivals as "minor" is the circumstance that all male members of Israel were not required to be present at their celebration in Jerusalem. Though the two remaining festivals of Mosaic origin are termed "minor" they nevertheless are of great importance, especially the one which we are about to treat next.

1. The Day of Atonement

The Day of Atonement was observed on the 10th day of the seventh, or sacred, month, Tishri, corresponding nearly to October. It was the day when annually complete expiation of sins was made for all Israel, including the priests and Levites, as well as for the sanctuary with its altar of burnt offering defiled by the sins of imperfect sacrifices. It was the only fast enjoined by law and was called "the fast" (Act. 27,7). Josephus mentions this day Antiq. III,10: "On the tenth day --- they fast till evening." At another place (Antiq. XIV,4) he speaks of "the day of the fast" in the third month. This, however, does not refer to the Day of Atonement, as some suppose (Davis' Bible Dictionary), but, since it is spoken of as occurring in the third month, it

no doubt refers to the annual fast on the 23rd of Sivan (not enjoined by law) for the idolatry of Jeroboam. This view is also entertained by the editor of Josephus' Works who makes a remark to that effect in a foot-note to the cited passage and suggests that the fast referred to may also have been some other fast, occurring in that month, either before, or during, the days of Josephus.

On this feast it was required that the high priest alone officiate in the chief ceremonies of the day. In realization of the great duty incumbent upon him, he engaged in careful preparation for the day. Seven days prior to the Day of Atonement he left his own house and dwelled in the temple to avoid all possibilities of contracting Levitical defilement, which would render him unfit for his enormous annual task. He was so scrupulous in this that he even sprinkled the ashes of a red heifer over himself (in accordance with Num. 19,17) on the third and last day of his preparation to safe-guard against every possible defilement which he might have contracted unknowingly.

The seven days being over, he repaired to the temple early on the morning of the 10th of Tishri and offered the regular daily sacrifice. Then he laid aside his priestly raiment, took a complete bath, and clad in "holy garments" of white linen, consisting of a linen coat, linen breeches, and the linen headdress (Lev. 23,4). Thereupon the chief sacrifices appointed for this day, viz. the sin offering of atonement was made. It consisted of one bullock for the sins of the priest and two goats for the sins of the people,

one of which (upon whom the lot so fell) was slain, and the other, set aside for the time being, was to be the scape-goat. The manner in which the sin offering was made was following. The high priest killed his bullock for the atonement of his sins, Then he took a censer full of burning coals from the altar of burnt offering, placed incense into the censer, and waved it in the holy of holies before the mercy seat. Then he sprinkled the blood of the bullock once upon the mercy seat and seven times before the same. Then he walked up to the two goats shaking an urn containing two lots. On the one was written לַיהוָה, "La-Jehovah", and on the other לְאִזָּזֵל, "La-Azzazel". Thrusting his hands into the urn, he took out the lots placing one upon the head of the one goat and one upon that of the other. The one upon whom the lot "La-Azzazel" fell was set aside for the time being, and the other was sacrificed for the sins of the people. Then he brought the blood of this goat into the holy of holies and sprinkled it once upon the mercy seat and seven times before it. He then took the remaining blood of the bullock and that of the goat and sprinkled it upon the horns of the altar in the holy place and seven times upon the altar, in order to cleanse it from the uncleanness of the people.

Next he took the scape-goat, placed both his hands upon its head, and pronounced upon it all the sins of the people and closed the ceremony with a lengthy prayer. The goat was then lead into the wilderness by a man appointed for the task, who upon his return had to take a complete bath and wash his clothes before coming into camp.

In addition to the sin offering, the chief feature of the Day of Atonement, also the following sacrifices were made (Num. 29,7-11): a burnt offering of one young bullock, one ram, and seven lambs of one year; and a meat offering, flour mingled with oil, of three tenth deals for the bullock, two tenth deals for the ram, and one tenth deal for each lamb.

The term "Azzazel" which occurs only in Lev. 16,8.10.26 has always been one of the most crucial problems of interpretation to every commentator and exegete who has attempted an explanation, and no perfect alleviation of the difficulty has ever been given. Prof. J.T. Mueller in his treatise on the subject (Theological Quarterly 24 (1920) 10ff) writes: "Nearly every commentator has opened his exegetical remarks on the subject with a groan of despair, as the locus vexatissimus which defied his ingenuity and baffled his skill", and Bochart says: "Me de hac voce Azzazel nihil habere satis certum." Four different explanations have been suggested. The first is to take it to denote a place. Thus the Targumists and the Rabbinical writers understood it to be a place in the wilderness, while Bochart believes it to be a lofty precipitous rock. The second view is to regard the term as an abstract noun: "removal", "dismissal." This is the view of Baehr, Winer, and the Revised Version. The third and better opinion is that it denotes the evil spirit that dwelled in the wilderness, as Origen and the Christian Fathers (Lake: "The Apostolic Fathers" page 365), Hengstenberg, and Gesenius suppose. The fourth interpretation, which also is tenable, is that it denotes the departing goat itself. Those who hold to

the latter opinion analyse the word as a compound of בָּעֵז, he-goat, and שָׁח, to depart. The majority of opinion, which is also shared by Dr. Stoeckhardt ("Biblische Geschichte des A.T.", page 119), is that it denotes the evil spirit who was regarded as dwelling in the wilderness. However, the suggestion that this rite was instituted to ridicule the Egyptian superstition that Typhon, the evil spirit (mentioned in Milton's Paradise Lost --- Harvard Classics, page 95 --- as dwelling in "the den by ancient Tarsus") inhabited the wilderness is impossible since it is totally out of harmony with the solemnity of the occasion.

2. The Feast of the Seventh Moon, or of Trumpets

The Feast of the Seventh Moon, as the name indicates, was celebrated on the first day of the seventh month, the month of Tishri. Though the Jews observed the first-day of every month with special religious rites, the new moon of the seventh month was set apart from the rest as a special feast by additional ceremonies and sacrifices peculiar to it (Num. 29,1-4) since it was the most sacred month, as is indicated by its number, for with it the civil year commenced and within its course the momentous day of annual atonement occurred. This festival was also called "Trumpets" (Num.29,1) since on that day the trumpets were blown in Jerusalem from morning till evening. There was a convocation of people and all servile work was prohibited.

The sacrifices offered were: a burnt offering of one young bullock, one ram, and seven lambs one year of age

and without blemish; a meat offering, flour mingled with oil, of three tenth deals for each bullock, two tenth deals for the ram, and one tenth deal for each of the seven lambs; a sin offering of one kid; and a drink offering of one-half hin of wine for the bullock, one-third hin for the ram, and one-fourth hin for each lamb. While the drink offering was poured out the priests and Levites sang Psalm 81; at the evening sacrifice Psalm 29 was sung.

The sacrifices offered at the beginning of each month (Num. 28,11) were made on this day also. They were: a burnt offering of two bullocks, one ram, and seven lambs; a meat offering, flour mingled with oil, three tenth deals for a bullock, two tenth deals for the ram, and one tenth deal for each lamb; a drink offering of one-half hin of wine for a bullock, one-third hin for the ram, and one-fourth hin for each lamb; and a sin offering of one kid. In addition to these sacrifices also those offered every day were performed. Josephus ("Antiq." III,10) tallies the regular and the additional sacrifices correctly with the exception of omitting one ram.

¹There is no reference in the N.T. which states that Christ ever attended this feast. Since it was celebrated in all the synagogs of the Jews it wasn't necessary for Him to attend in Jerusalem.

B. THE POST-MOSAIC FESTIVALS

The post-Mosaic festivals, as already stated in the introductory portion of this thesis, are three minor festivals which originated after the time of Moses.

1. The Feast of Purim

This festival was celebrated on the 14th and 15th of Adar (Esther 9,21), approximately February, in commemoration of the fortunate deliverance of the Jewish race on those days from the brutal massacre designed for them by Haman. It is called פּוּרִים, pur (the Hebrew equivalent is פּוּרִים), meaning lot, because Haman cast lots before himself to ascertain a favorable day for carrying out his murderous plans (Esth. 3,7). That this word is of foreign origin is seen from the fact that the writer of the book of Esther explains it by giving the Hebrew equivalent (Esth. 3,7). Since the Jews were captive in Persia at the institution of this feast they very probably took its name over from the language of that country.

This festival, strictly a national institution, enjoying great popularity from the very beginning, was celebrated on the evening of the 13th day (which is the beginning of the 14th) and continued through the 15th. All the Jews, on this evening, repaired to their synagogues. After the festal service the book of Esther, the "Megilla", was read aloud. When the name of Haman was read, the entire congregation cried out: "Let his name be blotted out", or "The name of the wicked shall rot" while the children in

the audience sprang rattles. This youthful prank, however, Edersheim informs us ("The Temple", page 333), is of a very late date. The names of Haman's sons were all read in one breath to indicate that they were all executed at the same time. The next morning the people again assembled in their respective synagogues and the reading of the book of Esther was repeated. With this service the formal religious exercise was finished, and the remaining time of the festival was devoted to hilarity and sending of gifts to one another and to the poor. Josephus who records the celebration of this festival ("Antiq." XI,6) says that it was kept at the time by "all the Jews that are in the habitable earth" and that they "sent portions one to another."

Some are of the opinion, on the basis of 2.Macc. 15,36, that the 13th of Adar was also a part of the Purim festival. However, this day was observed annually with fasting because Judas Maccabaeus defeated Nicanor in the battle of Bethhoron (1.Macc. 7,47-49). (Dr. Robertson Smith: "The Old Testament in the Jewish Church", page 171).

2. The Feast of the Dedication of the Temple, or of Lights

This festival was celebrated on the 25th of Chisleu (1. Macc. 4,59), about December, and lasted eight days. It was instituted by Judas Maccabaeus, 165 B.C., in commemoration of his heroic act of purifying the altar and renewing the temple from heathen pollution under direction of Antiochus Epiphanes, exactly three years after the event (1.Macc. 4,52-59; 1, 54.59). For that reason it was called

"the Feast of Dedication" (John 10,22) and also "Dedication of the Altar" (1.Macc. 4,56). Josephus calls it the "Feast of Lights" and adds his suggested reason for the name: "I suppose the reason was because this liberty beyond our hopes appeared to us" ("Antiq." XII,7).

The festivities were attended by burnt offering and meat offering, and on each of the eight days the "Hallel" was sung. The people carried palm, and other branches to the temple and made for themselves huts of boughs. In the evening there was brilliant illumination in the temple and in the homes. On the whole it was celebrated much after the manner of the Feast of Tabernacles (1.Macc. 4,56.57).

It is recorded that Jesus was present at one time at the celebration of this festival in Jerusalem when He delivered a discourse on His unity with the Father before a motly gathering of Jews on Solomon's Porch (John 10,22-39).

3. The Feast of Wood-Offering

It was celebrated on the 15th of Ab, approximately August, and, as the name suggests, this was the day when every one was at liberty to offer wood at the temple. From Neh. 13,31 we see that it was a fixed festival.

Eight times during the year wood was brought to the temple by people appointed by lot for the duty (Neh. 10,34). However, on this day everybody is Israel, regardless of rank or station -- even proselytes and slaves, were permitted to bring wood for the temple use.

The wood was deposited in an antechamber of the

temple where it was carefully examined by priests, unfit for other temple ministry, and that which sufficiently qualified was sorted out for use on the altar of burnt offering. According to Josephus ("Wars" II,17) this fuel was used to supply a flame that constantly burned in the temple.

Incidentally, on this day no doubt many a romance was begun since, according to the Talmud (trusting its veracity in this instance), on this day the restriction was lifted which necessitated the marriage of heiresses within their own tribe, and the young maidens went dressed in white to dance in the vineyards around Jerusalem, --- thus affording ample opportunity to both sexes to select their life's companions.

Of this festival there is no reference made in the New Testament.

II. THE NEW TESTAMENT REFERENCES TO THE JEWISH FEASTS
AND THEIR SIGNIFICANCE

The festivals of the Jews still had full sway at the time of Christ and, beyond all doubt, references are found in the New Testament to all of them, with the exception of the Feast of Wood-Offering of which no mention is made and which perhaps had become extinct.

Besides the "written law", or the whole of the Old Testament (תורה שבכתב), the Jews also had the "oral law" (תורה שבעל פה), which was said to have been handed down by word of mouth from Moses through the successive generations. These traditions were viewed as essentially adapted for oral communication, and the Scribes discouraged every attempt to reduce them to writing since no one had the authority to appropriate the common possession of the learned (as these traditions were regarded) in a book of his own. A part of the fourth section of the Mishnah, known as the "Pirke Abot", is devoted to the purpose of showing the divine source and authority of the traditional law and to demonstrate its continuity from generation to generation. After the destruction of the second Temple these oral mandates were set down in writing, between 200 B.C. and 200 A.D., and are known as the Mishnah, the Talmud, and the Midrashim (comp. "Sayings of the Fathers" by Joseph I. Gorfinkle, pages 29 and 30). This traditional law had the purpose of illuminating and interpreting the "written

law", though at the time of Christ it had in some cases almost gained preponderance over the latter, and through it the Scribes and Pharisees were led into many a departure from the spirit, and even from the letter, of the written Word, for which Jesus frequently rebuked them (Matth. 12,1-8; 15,1-20;23). In several several instances, it is interesting to note, Jesus, on the other hand, even applied some of the traditional customs to Himself, as we shall see in the subsequent portion of our treatise.

1. The Passover and the Feast of Unleavened Bread

In the New Testament these festivals, originally two in number, were regarded as one (as we see from Mark 14,1; Luke 22,1.7; and Acts 12,3) and the 14th of Nisan was counted the first day of the Feast of Unleavened Bread (which we note in Matth. 26,17; Mark 14,12). This accounts for several seeming points of disagreement in the gospel records between the various events of the passion week.

The majority of references to the Passover in the N.T. are interlarded into the life of Christ, and four distinct annual celebrations of this festival during the earthly sojourn of our Lord are found on record. The first of these is found in Luke 2, 41-49 when Jesus at the age of twelve made the first of His frequently mentioned pilgrimages over the Mount of Olives to the city of Jerusalem. His parents, pious people as they were, who no doubt carefully complied with all customary observances, brought the child Jesus at the age of twelve along with them

to the celebration of the Passover at Jerusalem, strictly in accordance with Rabbinical law which determined that all male children after their twelfth birth-day had arrived at the age when they were numbered among those who needs must be present at Jerusalem on occasion of the three great annual feasts (Deut. 16,16), while before the twelfth year their attendance was optional. It was at this time that Jesus already expressed the realization of His earthly mission (verse ⁴⁴ 43) and preferred "sitting in the midst of the doctors, both hearing them, and asking them questions" to taking the occasion of going "sight-seeing" in the great metropolis of Judaea, as His parents perhaps suspicioned at His absence from the returning company (verse 45).

The second celebration of the Passover at which Jesus was present in Jerusalem is that mentioned in connection with the incident related in John 2, 13-25. That this celebration took place toward the opening of His ministry we see from the circumstance that it occurred shortly after His first miracle, at the marriage in Cana of Galilee (verses 1-11), and from the mention that John the Baptist was still active and had not yet been cast into prison (chap. 3, 23, 24). Since it was extremely inconvenient for each family to bring along its sacrificial animal to Jerusalem, it became a common practice at the time of our Lord to sell these animals to the pilgrims upon arriving at Jerusalem. This no doubt proved a very profitable business and, for financial interests, it was finally carried on at the temple and even in the court of the sanctuary. From the entire above-mentioned

account we may infer that exorbitant rates frequently were exacted by the animal venders and those who changed the Roman currency for Jewish money, which was the only money permitted in ecclesiastical transactions. Enraged at this wholesale desecration of the hallowed precincts, Jesus entered the temple with solemn determination and put an end to the shameful practice, and by stress of circumstance even resorted to physical punishment by braiding a scourge out of cord, which He possibly may have obtained from the refuse of the traders, and driving that boisterous coterie out of the temple.

A third time mention is made of the Passover, and that in connection with the feeding of the five thousand (John 6, 1-15). Since it was commanded by law that all males had to be present at Jerusalem, and since we know from Luke 2, 41 and Josephus ("Wars" VI,9) that women usually accompanied their husbands to the festival, it is quite possible that the great majority of the five thousand miraculously fed was composed of pilgrims passing through the cities where Jesus had been and who, attracted by His great miracles, followed Him into the mountain where the event subsequently took place. This also seems plausible from the fourth verse of this chapter which seems to be a parenthetic remark, inserted into the narrative by John, to explain the reason why so great a multitude was at hand (verse 5).

The fourth and last observance of the Passover on record during the lifetime of Christ is that related

together with the story of His holy passion. It is found by all four Evangelists, and it is significant to note that this is the only Passover of which it is told that Jesus partook of the paschal meal, -- all of which, no doubt, tends to show the divine prerogative of this last celebration over the previous ones because the institution of the Lord's Supper took place in the course of its observance. Six days prior to the feast Jesus went to Bethany and dined with Mary and Martha. After the meal Mary anointed Him with precious ointment of which Jesus highly approved in opposition to the vehement protests of Judas on feigned beneficent grounds (John 12,1-12; Matth. 26, 7-13; Mark 14,3.4). In the mean time, while Jesus remained in Bethany, Judas returned to Jerusalem and two days before the feast struck a bargain with the chief priests for the betrayal of his Lord (Matth. 26,2; Mark 14, 1.10.11). On the 14th of Nisan, when preparations were made for the feast, Jesus sent Peter and John to Jerusalem to prepare the passover meal (Matth. 26, 17-19; Mark 14, 12-16; Luke 22, 7-13). At even Jesus came to Jerusalem with the remaining disciples and partook of the meal. The various performances of the feast were carried out according to the following sequence:

1. the beginning of the feast: the head of the company pronounced a blessing over the meal, then passed the first of the four cups of wine to all members, whereupon the whole company washed their hands;
2. the beginning of the meal: the bitter herbs were eaten, then the paschal lamb was brought in together with the charoseth (a dark brown

gravey) and unleavened bread, whereupon the first part of the Egyptian "Hallel" (Psalms 113-118) was sung and the second cup of wine followed; 3. the meal proper: the head of the company broke the bread, blessed it with a paschal prayer, and distributed it among the participants; then he blessed the paschal lamb with a prayer and the entire company ate of it, and this was followed by the third cup of wine, called the "cup of blessing" (1. Cor. 10,6); 4. the close of the meal: the last part of the "Hallel" was sung and the fourth and last cup of wine received. After the meal Jesus foretold His disciples of their future tribulation for His name's sake and promised them His Holy Spirit (John 14,1 till 17,26). He then left with His disciples to the garden of Gethsemane and entered upon His last and greatest work for the redemption of mankind.

As mentioned above, at the beginning of the meal, immediately after the first cup of wine had been received, the whole company washed their hands. Evidently at this point the Lord washed the feet of His disciples, the event which is recorded in Joh 13,5-20. The Authorized Version therefore incorrectly translates δέπνον γενομένον in verse 2 with "supper being ended" which properly should be rendered "supper having begun." Judas was still present at the foot washing, as Jesus indicates with the words: "Ye are clean, but not all." Jesus' announcement that He would be betrayed is found in Matth. 26: 20-25, Mark 14: 17-21, Luke 22:21-23, and John 13;21-27. Very likely this incident took place at the beginning of the meal when the

bitter herbs were eaten together with the "charoseth", since Jesus revealed His traitor by giving him a morsel "dipped into the dish" (Matth. 26,23 and Mark 14,20). From this we may make the corollary that Judas was not present at the institution of the Lord's Supper (an interesting point for Pastoral Theology) which followed later, and that John gives the exact sequence of events when says chapter 13, 30: "He then, having received the sop, went immediately out and it was night." The institution of the Lord's Supper very likely took place during the paschal meal proper when the third cup, the "cup of blessing", was received. This seems, also, to shed light on the passage of institution as we find it in Luke, viz. that the "cup" referred to in Luke 22, 17.18 was the first cup which was received at the beginning of the paschal meal and had nothing to do with the institution of the Lord's New Covenant, but that the latter was instituted in connection with the giving of the third cup, and that Luke refers to that "cup" in verse 20: "Likewise also the cup after supper." Also St. Paul's words in 1. Cor. 10,16 support our view, for he refers to the cup of the Lord's Supper as the "cup of blessing" (as the third cup of the paschal meal was termed) when he says: "The cup of blessing which we bless, is it not the communion of the blood of Christ?" That this, however, is a new institution we are absolutely certain from Christ's words in Matth. 26: 28, Mark 14: 24: Luke 22:20, and also from the words of Paul just cited.

Rabbinical law required that a "Chagigah" be made

at the celebration of the three annual festivals at which all males were to appear in Jerusalem. This "Chagigah" was a peace offering and was twofold, the first being made on the 14th, and the second on the 15th of Nisan. Any one having contracted defilement was not permitted to partake of the "Chagigah" just as little as he was admitted to the paschal meal. It was the second "Chagigah", viz. that offered on the 15th of Nisan, which the Jews were afraid they might be unable to eat (John 18,28) if they, according to traditional law, would defile themselves by entering the judgement-hall of the heathen ruler, Pilate.

As we already mentioned in the first part of this treatise, the waving of the sheaf of the first ripe barley took place on the second day of the Feast of Unleavened Bread, or on the 16th of Nisan. This was considered the most important of the seven days of this festival and many preparations were made on the day preceding it. It is this day of preparation spoken of in John 19,4: "It was the day of preparation of the passover, and about the sixth hour" (12:00 M.) when Pilate uttered the momentous words: "Behold your King!" The 16th of Nisan was regarded as a Sabbath, inasmuch as no servile work could be performed, and it may be that St. John has this fact in mind when he intersperses this remark, to indicate the crisis of the situation: the Jews had to do something with Jesus, and do it quickly, in order to complete their plan of His execution, for, already the sixth hour was rapidly approaching and soon the Sabbath would have begun when no servile work was permitted

-ed.

This, then, goaded them on to hasten their murderous plans as much as possible, and immediately upon the exclamation of Pilate they blurt out the awful words: "Away with Him, away with Him, crucify Him", so that Jesus would be executed before the crowd would disband to attend to duties of preparation for the following day which might cause the postponement of Christ's trial and even, perhaps, result in His total liberation. It was also deemed improper by the Jews to permit dead bodies to remain unburied over the Sabbath, and for that reason they asked Pilate to have the body of Christ and of those crucified with Him removed from the cross on the day of preparation (John 19,31). Therefore Joseph of Arimathaea, Nicodemus, and the women attending on Jesus laid their Lord into the grave before the approaching Sabbath had begun (verse 42).

There seems little doubt but that a custom observed in the preparation for the Passover and the Feast of Unleavened Bread underlies the simile which Jesus applied to the Scribes and Pharisees in Matth. 23,27. In general the cemeteries were outside the cities; however, tradition demanded that any dead body found in the field be buried on the very place where it had been found. Pilgrims, therefore, not acquainted with such occasional burial places, might unknowingly come in contact with such a grave, which would defile them, and thereby be rendered unfit for the celebration of the feast. It was therefore ordered by traditional ordinance that all graves be whitened a month before the Passover. In Matth. 23,27 Jesus compares the Scribes and Pharisees

with "whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness", and it is very plausible to presume that Jesus derived the comparison from the actual state of affairs round about Him, as He was wont to do, and that this incident took place sometime during the month preceding the last Passover of His life, which is recorded in the 26th chapter.

It is sometimes stated that every day of the Feast of Unleavened Bread was regarded as a Sabbath in the New Testament and that the expression ἡ μὲν τῶν σαββάτων of John 20,1 supports this view. However, the word "Sabbath" was also used in the sense of "week", so that the expression just referred to means "the first day of the week." Jesus was laid into the grave on the 15th of Nisan, the day of preparation for the 16th when the sheaf of barley was waved (John 19,42); on the 16th, which was a Sabbath (as explained above), they rested (Luke 23,56); and on the 17th, which was the first^{day} after the weekly Sabbath, the women repaired to the grave with ointments (John 20,1), the same day that Jesus rose from the tomb. In support of view that "Sabbath" means "week" we have the passage in Matthew (chapter 28,1) where the word in question is used in both senses, first as meaning "Sabbath" and secondly as meaning "week" and which cannot be translated otherwise than: "In the end of the Sabbath, as it began to dawn toward the first day of the week."

Another reference, plainly to the Feast of

Unleavened Bread, found in the N.T. is that of 1. Cor. 5,7 and Gal. 5,9. As already stated, every bit of leaven had to be removed from the dwellings of the Jews during the celebration of the joint festival; and how scrupulously they carried out this command, we have also discussed. Evidently Paul's words in Corinthians: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened" and in Galatians: "A little leaven leaveneth the whole lump" are similes based on the custom of removing all leaven with the greatest pains.

2. Pentecost

The Feast of Pentecost always fell on the fiftieth day after the second day of the Feast of Unleavened Bread when the sheaf of the first ripe barley was waved. In the first verse of the sixth chapter of St. Luke's gospel we have the expression: δευτεροπρώτη in some of the manuscripts. The Authorized Version renders this as "the second Sabbath after the first." This day is the first weekly Sabbath after the second day of the Feast of Unleavened Bread (when the sheaf of barley was offered) from which the Feast of Pentecost was reckoned. The second weekly Sabbath after the second day of Unleavened Bread was called δευτεροδύτηραν, the third δευτερότριτον, etc. (Goodwin: "Moses et Aaron", Lib. III, Cap. V; also Lightfoot has it thus: "Exercitation on Matth. 12,1" cited by Green, page 271). The other explanation though it is erroneous, is, nevertheless, interesting. Hitzig, for example (cited by Green, page 265), thinks this day

to be the first day of Unleavened Bread for, according to his hypothesis, the first day of Unleavened Bread always followed a weekly Sabbath, and thus it was a second Sabbath and at the same time the first Sabbath, since the seventh day of the feast also was a Sabbath, and thus by relation it was a second-first Sabbath. Though this explanation is false, it is interesting for this reason that in adopting it the disciples eating the grain of the fields, the incident which is recorded in Luke 6,1, would be guilty of a twofold breach of the law; for, first they plucked grain from the fields on the Sabbath, when no servile work was permitted, and secondly, this being the first day of the Feast of Unleavened Bread, it was not as yet lawful to reap grain since the harvest of grain was opened on the following day with the presentation of the sheaf of first ripe barley (Goodwin: "Moses et Aaron", Lib.III, Cap. V, foot-note 4).

The chief ceremony of the Feast of Weeks was the presentation of the two wave-loaves to the Lord, and the offering of sacrificial animals was less prominent. Among the O.T. prophets the statement frequently is made that in the Messianic era the bloody sacrifice will cease and only the unbloody sacrifice (מִנְחָה שְׂהוּרָה, Malachi 1,11) will persist, which denotes the spiritual sacrifice of a godly conduct cleansed by the crowning sacrifice of the dying Savior. Thus the Rabbis compare life in the consummated kingdom of God with partaking of the meal of an unbloody sacrifice and describe it as an "eating of bread in the

kingdom of God" (Kliefoth: "Die Urspruengliche Gottesdienst-Ordnung", vol. I, page 155). In the fourteenth chapter of St. John it is recorded that Jesus was bidden to dine in the house of one of the chief Pharisees, and we are told how He at this occasion gave instruction to the guests at the meal on Christian humility and brotherly kindness toward one another for which there is recompense in heaven. After the discourse, one of those present (no doubt a Pharisee, and possibly a Rabbi) exclaimed: "Blessed is he that shall eat bread in the kingdom of God." Evidently he had caught the meaning of Jesus' words and expressed it in terms denoting the significance of the chief ceremony of the Feast of Weeks. That this is the relation between Christ's discourse and the exclamation of the attentive listener, seems apparent from the fact that the Master immediately continues, prompted by these words, to describe the kingdom of God by the parable of the great supper.

It was customary to fast "twice a week", on Monday and on Thursday, during the weeks intervening between the Passover and Feast of Pentecost, and again between the Feast of Tabernacles and that of the Dedication of the Temple. The reason for this practice was this that, according to tradition; Moses ascended Mount Sinai on a Thursday to receive the tables of the Law for the second time, after destroying the first pair at the foot of the mountain in righteous wrath over the idolatrous worship of the golden calf, and descended again on a Monday. Jesus' description of the proud and self-righteous Pharisee, in Luke 18,12, who

boasts of his painstaking observance of the law by fasting "twice a week" no doubt refers to this custom. Since this custom was in no wise commanded in the written law, the emptiness and falsity of this boast is all the more apparent.

It is not mentioned that our Lord ever attended the Feast of Pentecost. The only celebration of this feast recorded in the N.T. is found in Acts 2, verse 1, when by a marvelous manifestation from heaven the Holy Spirit was poured out upon the infant Church of Christ, and the apostles delivered sermons in languages previously unknown to them. Since Pentecost was among the three festivals at which the presence of all male members was required, a very great multitude was present at Jerusalem at the incident which marked the birth of the N.T. Church, and we may venture to suggest that the Holy Spirit, employing human means, chose this day for His great purpose just for that very reason; and from the account in Scripture it seems that at this particular celebration more people were present than ever before. It is mentioned but twice after this incident (Acts 20,16 and 1.Cor. 16,8) in connection with Paul's missionary travels.

3. The Feast of Tabernacles

The celebration of this festival is recorded but once in the N.T., viz, in the seventh chapter of St. John. In verse 8 it is told us that Christ at first sent His "brethren" to the feast; He followed them later, about the "middles of of the feast" (verse 14). A custom observed at this festi-

val (as explained above) was that at the morning and evening sacrifices a priest took a golden pitcher and drew water from the pool of Siloam. Upon returning to the temple, he was received with the words of Isaiah (Is. 12,3): "With joy shall ye draw water out of the wells of salvation"; mixing the water with wine, he poured it out beside the altar. This rite was performed on each of the eight days of the feast. Just as the water was poured out beside the altar Jesus stepped into the midst of the solemn worshippers and His powerful words dinned through the halls of the sanctuary: "If any man thirst, let him come unto me, and drink" (John 7,37). Thus Jesus applied a custom, not found in the written law, to Himself and gave it a new and beautiful meaning. The pool of Siloam, whence the water was taken, was supplied periodically by a spring embedded in the rock above, and from this phenomenon Christ no doubt derived the term "living water" (verse 38). Another custom was the lighting of the four golden candelabra in the Court of Women on the evening of the second day of the feast, and possibly also on those of the days following. This custom, it seems, prompted Jesus to exclaim : "I am the light of the world" (John 8,12), thus attaching a weighty significance to the rite previously unknown.

A custom commonly in vogue at the time of Christ was this that the people carried branches of trees in their hands at the morning sacrifice; when the "Hallel" was sung and the words reached: "O Work now thy salvation, Jehovah", praying that God would send deliverance from heaven, all the

worshippers waved their boughs toward the altar. This custom was later transferred to the celebration of the Passover (compare John 12,1 with verse 12), and when at this occasion Jesus made His last entry into Jerusalem before His passion, the Jews applied the words of the "Hallel" to Him, really indicating thereby that God had sent salvation through Him. They therefore took the branches they carried in their hands and strewed them in the way, and cut down other branches from the tress and strewed them in His path, and spread their garments before Him in the way: (Matth. 21,8.9; John 12,12.13). All this the Jews did with great joy, hailing Him as the "King of Israel", and yet but a few days later they jeer: "We have no king but Ceasar",--- After plams, Calvary!

4. The Day of Atonement

The Day of Atonement is mentioned in Acts 27,9. It is referred to there as "the fast". It was the only divinely-ordained fast, and hence the term "the fast" became a nomen primum to designate that feast. That the Day of Atonement must be the festival referred to in the passage in Acts is also seen from the statement that it was dangerous to sail the sea because the fast was already past. For, it was the only fast observed during the winter months (being celebrated on the 10th of Tishri, or about October) when the ice forming in the waters made sailing a perilous undertaking.

There seems to be a reference to a custom of this feast in Hebrews 9,13. It was mentioned previously that the

high priest sprinkled the ashes of a red heifer upon himself on the third and seventh day of his preparation for the great day of annual expiation to render himself Levitically immaculate. To this practice this passage in Hebrews undoubtedly refers. That not merely the custom of cleansing prescribed in Numbers 19,17 is referred to is obvious from the fact that the cleansing through the blood of bulls and of goats are spoken of, which together the reference to "the ashes of an heifer" lead us to think of the rites observed on the Day of Atonement. This goes to show that also the mandates of the traditional law losted their binding force at the appearance of the foreshadowed High Priest.

5. The Feast of the Seventh Moon

In all probability there is a reference to this feast in Ephesians 5, 8.14. According to Maimonides, one of the chief purposes of the Feast of the Seventh Moon was to rouse the people from their spiritual lethargy, as is expressed by the festal warning: "Rouse ye, rouse ye from your slumber; awake, awake from your sleep, you who mind vanity, for slumber most heavy has fallen upon you. Take it to heart, before Whom you are to give an account in the judgement" (Edersheim: "The Temple", page 300). The entire festival, with the blowing of trumpets, was to be a portent of that great day of judgement when justice will be dealt out to every man. Because of the similarity between the above admonition and the words of Paul, it may be correct

to assume that the apostle had it in mind when he wrote the words: "For ye were sometimes darkness, but now are ye light in the Lord: walk as the children of light; -- -- Wherefore it is said, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Thus Paul, in admonishing the Ephesians to lead a Christian life, calls attention to the day when account must be given before Him to whom "all things that are reprov'd are made manifest" by alluding to the formula of the feast which presaged that great day.

6. The Feast of Purim

Evidently the "feast of the Jews" mentioned in John 5,1, on the occasion of which Jesus went up to Jerusalem to heal the "impotent man" at the pool of Bethesda who had been confined to his bed for no less than thirty eight years, is the feast of Purim. No other feast could have occurred between the "four months" before the harvest (John 4,35), which was December, and the Passover (John 6,4), with the exception of the Feast of the Dedication of the Temple, celebrated on the 25th of Chisleu (December), but that is directly called by its name in John 10,22. Those who hold that this feast is not that of Purim are of the opinion that it is the Passover that is meant because "the feast" was a common appellation for the latter festival. However, it is to be noted that when the Passover is spoken of as "the Feast" the article is always prefixed (Mark 14,2; Matth. 26,5; John 8, 4; 12,12), while here it is not placed

before the noun, and that here "a feast" is limited by the Genetivus Qualitatis, "of the Jews", the addition of this descriptive supplement indicating that the noun in question is not a nomen proprium, which in the case of this word denoting the Passover is always lacking.

7. The Feast of the Dedication of the Temple

This festival is mentioned in John 10,22.

The eve of Christ's life was rapidly approaching, and the gloomy clouds of His dark passion were already drooping heavily upon the horizon of His earthly sojourn. The Jews had seen His wondrous and innumerable miracles, so that they were forced to confess: "When Christ cometh, will he do more miracles than these" (John 7,31), and yet they were uncertain whether He was "the very Christ." On the occasion of this feast, therefore, as Jesus was pensively walking the full length of Solomon's Porch, a mob of curious Jews suddenly engulf Him and pelt Him with a conglomerate of questions, --- the long and short of which was: "How long dost thou hold us in suspense? If thou be the Christ, tell us plainly" (John 10,24). Jesus thereupon delivered a discourse to them, the sum of which is stated in thirtieth verse of the tenth chapter: "I and my Father are one." The insincerity of the Jews in asking Jesus this question is seen from the fact that they immediately "took up stones again to stone him" (verse 31).

As to the Feast of Wood-Offering, it has already been stated that no references are found to it anywhere in the ^{NT} P

III. THE RELATION OF THE HEBREW FESTIVALS
TO THE NEW TESTAMENT CHURCH

The religious life of Israel, teemed with detailed ceremonial duties, had, in a measure, become stereotyped and artificial. The ordinances of the law, both written and oral, were, for the most part, performed in a purely mechanical fashion. A new era had commenced. The ordinances of the political and ceremonial law had served their purpose: the shadow had disappeared; the Body was present, and had broken down the barriers of national restriction and local attachment to the Temple, obtaining under the Old Covenant, and had transformed the religion of Israel into a religion of the entire human race. The Old Testament worshippers drew near to God in an earthly sanctuary cleansed by the blood of beasts, by virtue of being types; we have access to God directly, through "a greater and more perfect Tabernacle, not made with hands" (Hebr. 9,11).

For that reason also the observance of the feasts of the Old Covenant were abolished and only their spiritual significance persisted. Though the feasts seem still to have been regularly observed during the life of our Lord, they gradually came into disuse after His return to glory, when the message was noised abroad that the "Lord also of the Sabbath" had by His presence displaced all shadows and types of the Old Dispensation. Only in so far as the O.T. feasts have any spiritual bearing upon the Church Universal are they

still of importance.

Since the Hebrew feasts have a direct relation to the Christian Church, one can scarcely dismiss with their treatment without briefly setting forth wherein this relation consists. This, then, shall be the aim of the remaining pages.

There are many features of these feasts which have received symbolical interpretation from various exegetes, which are, however, not expressly interpreted thus by Scripture. As valuable, exegetically, as this certainly is, among the better biblical interpreters, to follow their example would lead too far afield, and only those features of these festivals will be treated for which Scripture furnishes their symbolical meaning.

I. The Passover and the Feast of Unleavened Bread

The symbolism of this festival is following. Plainly the paschal lamb is a type of Christ. It was slain to commemorate the deliverance from the afflictions of Egypt; Jesus was sacrificed to deliver mankind from the burden of sin, as John the Baptist, the first preacher of the gospel in the New Testament, exclaims: "Behold the Lamb of God which taketh away the sin of the world" (John 1, 29). Saint Paul directly calls Christ our passover, writing to the Corinthians: "For even Christ our passover is sacrificed for us" (1. Cor. 5, 7). And as the lamb of the Passover had to be without blemish, it represented the perfect innocence and holiness of our Redeemer, as Saint Peter writes: "Forasmuch

as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1.Peter 1,19). In Exodus 12, 46 it was commanded that not a bone of the paschal lamb was to be broken. When Jesus had given up His spirit on the cross, the Roman soldiers refrained from braking His legs, as they customarily certified the death of those crucified (John 19,33); and Saint John expressly adds (verse 36) that this was done in order to fulfill the Scripture which says, quoting the passage in Exodus: "A bone of him shall not be broken." Also, as the blood of the paschal lamb was sprinkled upon the lintel and door posts of Israel's dwellings to protect them from the angel of death in Egypt, it, no doubt, foreshadowed the rescue from the angel of sin and death through the blood of the Savior (Heb. 10,22; 12,24; 1.Pet. 1,2).

The bread used at the Passover also had a symbolical significance. With leaven, a fermented mass, Christ compares the false doctrine of the Pharisees and Sadducees (Matth.16, 16; Luke 12,1), and Saint Paul employes the word as a symbol of unchristian conduct, while he regards unleavened bread as an emblem of sincerity and truth (1.Cor. 5,6-8; Gal. 5,9). In another instance (Matth. 13,33) Christ compares the kingdom of heaven (the Christian Church) with a bit of leaven which, just as the latter renders bread dough more palatable, by its dissemination of the Word of God has a salutary influence upon the world. In this connection it is interesting to note

a remark of Luther in his explanation of the above-given passage in Corinthians (Vol. XII, 482) who says that, for the glory of the Lord who employes leaven as a two-fold figure, also Saint Paul distinguishes between leaven as old and new.

2. The Feast of Pentecost

Pentecost is still observed by the Christian Church; not, however, by reason of the fact that it was kept under the Old Covenant, but in commemoration of the outpouring of the Holy Spirit upon the first congregation after the death and resurrection of Christ (Acts 2,1).

The Jewish tradition, that Pentecost commemorated the giving of the Law on Mount Sinai, certainly is of significance in view of the event that took place on the day of the first celebration of this feast mentioned in the New Testament. For, just as the giving of the Law on Mount Sinai marked the foundation of the Church of the Old Covenant, so the first day of Pentecost after the ascension of Christ into glory signified the founding of the New Testament Church. And, as at the celebration of Pentecost in the O.T. the first-fruits of the agricultural harvest were offered to the Lord, so on the day of Pentecost of the N.T. the first-fruits of the harvest of redemption was reaped, which the writer of the book of Acts computes as numbering about three thousand souls (chap. 2, verse 41).

3. The Feast of Tabernacles

The spiritual significance of the Feast of Tabernacles Christ revealed by applying two of the ceremonies observed at its celebration to Himself. The real meaning of the custom of drawing "living water" from the pool of Siloam and pouring it beside the altar amid the joyful shout of Isaiah's words: "With joy shall ye draw water out of the wells of salvation" Jesus pointed out by applying the custom to Himself (John 7, 37.38). In like manner He also referred the custom of lighting the immense candlestick in the Court of Women to Himself, "the light of the world", and thus gave the custom its real meaning.

4. The Day of Atonement

All sacrifices of the Old Covenant prefigured the sacrifice wrought by redemption. Yet the sacrifices offered on the Day of Atonement more plainly do so than all the rest. The symbolism of these sacrifices is treated at great length in the Epistle to the Hebrews.

Christ is both our High Priest and the sacrifice He brings (Hebr. 7, 26.27). The high priest entered the holy of holies every year with the blood of beasts to expiate the sins of Israel; Jesus made all-sufficient atonement once and that with His own holy and precious blood (Hebr. 9, 11-14; 10, 14.18). And as the "scape-goat" symbolized the removal of the sins of the multitude, so Christ, "the lamb of God", took upon Himself the great load of sin committed by the whole world (John 1, 29; 1. John 2, 2; 4, 10). (Baehr: "Symbàlik

des Mosaischen Cultus", page 689).

5. The Feast of the Seventh Moon

It has previously been stated that one of the chief purposes of this feast was to call Israel to repentance by reminding them with trumpet-blast of the impending great judgement day. The ten days intervening between this feast and the Day of Atonement were set apart as "days of repentance". This feature of the festival still pertains to us, and in all probability Saint Paul alludes to it in Ephesians (chap.5, verses 8 and 14). We Christians are in constant need of this call to repentance, all the more so the closer this world draws on to its final destruction.

With regard to the post-Mosaic feasts, there is no relation expressed in Scripture between them and the Christian Church.

CONCLUSION

In conclusion we briefly call to mind once more how the five divinely-ordained festivals in the Old Covenant center around Christ, and that their chief purpose was to portray the divine plan of salvation.

The slaying of the lamb at the Passover, in commemoration of Israel's gracious deliverance from the bondage of Egypt, foreshadowed the propitiatory death of the Redeemer of mankind from the bondage and dominion of sin. The offering of the two wave-loaves at Pentecost, in

expression of heart-felt gratitude toward Jehovah for the bountiful temporal blessings, could not but call forth the firm assurance in the hearts of Israel that the Giver of all good gifts surely would also sufficiently supply them with all necessary spiritual needs. The dwelling in booths at Tabernacles, to the abandonment of the homes in remembrance of the glorious entry into Canaan, must needs direct the thoughts of every Israelite upward to the time when he would leave his earthly habitation and enter the eternal New Canaan. The blowing of the trumpets at the beginning of the Seventh Month, with its eschatological significance, shrilly dinned the ominous portents of the final great Tribunal. And the symbolical rites performed on the Day of Atonement foreshadowed the complete atonement for the guilt of sin and the total liberation from its punishment and dominion through the one all-sufficient sacrifice on Calvary's hill, which brought about a perfect reconcilliation between God and man.

Thus also the Hebrew feasts and passages referring to them belong to those things which, "written aforetime, were written for our learning that we, through patience and comfort of the Scriptures, might have hope" (Rom. 15,4).

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