

The Tabernacle
and
The Passover:
Shadows of Reality

הַמִּשְׁכָּן וְהַפֶּסַח
גְּלָלִים שֶׁל מִצִּיאוֹת

By Chuck Russell

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The Tabernacle and The Passover

PREFACE

This book presents two powerful visual reminders from Jewish history that can be of great usefulness for Christians to enhance their understanding of Easter. While it would be possible to write many books on either of these items, it is the intent of this book to capture the essence of these great themes each within in two single hour-long Sunday School classes. I had developed these scripts for my Confirmation/Discipleship students in 6th and 7th grades.

These two topics are set up as scripts, in order to allow class members to participate in the telling of these stories. It has been part of the Jewish tradition to remember the Passover account by engaging in the traditions of the Passover Seder so that the memory of the Passover event can be passed from one generation to the next. While there are no similar traditions for the Tabernacle, I created a script to explain the essence of the Tabernacle as well because there is much in the Tabernacle that provides the context for Passover. Just as the Jews have enhanced their collective memory of the past by the celebration of days such as Passover, it might be useful for Christians to do the same. If the celebrations are done so that they are suitable for children to follow along, then the Christian community will enhance their "collective memory" as well.

The Tabernacle script may simply be read by individuals who may read one short paragraph at a time. The Passover script is set up more formally and is divided up among the "Leader", "All", "Section 1" and "Section 2". In both sections, to help those who are not familiar with the Bible, quotes from the Old Testament are preceded by **℣**(Aleph), the first letter of the Hebrew alphabet and quotes from the New Testament are preceded by **Ω**(Omega), the last letter of the Greek alphabet.

The visual part of the presentations comes in two different ways, in pictures and in food. For the Tabernacle, there are pictures taken primarily of a full-scale model of the Tabernacle that has been erected in Timna Park in Israel. For the Passover Seder the visual effect comes with the presentation of food. In both cases, the photographs of artwork are there not only to provide help in experiencing the rich history, but also to be reminders of the way in which we reflect the creative abilities of the one who created us.

If you study these topics in more depth, you will discover that despite the breadth of detail given in the Bible concerning the construction of the tabernacle and its contents, there are many differences in interpretation. This means that, since there isn't a picture of the original Ark of the Covenant, when different artists have tried to recreate it from the Biblical description, there have been differences in the details. Some people may be disappointed or frustrated by this fact that we apparently don't have the exact replica, but it is to the glory of the Lord that he has endowed artists with His creative abilities and within that creative effort, the truth of God may be told.

Christian students may ask why we bother dealing with Old Testament traditions. The answer is that it is to help us to understand our faith more fully, to help us see the holiness of God, to see the awfulness of our sins and the price needed to pay for them, and to see how God worked in history to reveal in His timing how He would provide us a way to be reconciled to Him. It is possible for Christians to overlook these items which appear to focus on the Old Testament past, but these items not only point to our past but to our future and our redemption.

Whether we attempt to look at the future or at the past, or at God, we will surely be looking at something unfamiliar and something bigger than our imaginations. To help us open our minds to look at the larger framework into which the Christian faith exists and to help us in the process of looking at the unknown, this text will also introduce some of the Hebrew language. Therefore, the text will give the Hebrew names for the objects in the tabernacle and the Hebrew names of the major sections of the Passover. There also will be one Hebrew phrase that is used in many of the formal common prayers and blessings.

Simply reading these scripts will help explain things to the students as they read along, but it is recommended to precede the reading of the scripts by giving the students explanations similar to what is written in the Introduction to each lesson. A good introduction will allow students to read without needing to stop for questions, so practice going through the introduction enough so that you know that there will be time for the script to be read. If there is not time for any of the discussion questions at the end of class the questions could be assigned as homework.

Scripture is taken from the New International Version

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Moses Tabernacle in the Wilderness by artist Norbert McNulty, who has faithfully researched the authenticity of this setting for his stunning painting. Hopefully, it will inspire many more to search the scriptures.

<http://www.selahart.com/moses-tabernacle-in-the-wilderness.html>

Front Cover... Passover plate - © Renée Glashow

Miss Renee's Kindergarten Pad, an online resource for students, parents and educators. © Renée Glashow

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Lesson 1

THE TABERNACLE



The path to restoration

Figure 1- The Tabernacle, ©Bibleplaces.com

Full-size replica of the Tabernacle in the wilderness in Timna Park, 20 miles north of Eilat in the Arabah in Israel, Although it is not built with the original materials specified in the Bible, it is otherwise built according to the Biblical description, capturing the humility of the tabernacle as it originally would have appeared when the Israelites set it up in the wilderness 2500 years ago. The sanctuary is operated by the Baptist Convention of Israel.

The Tabernacle and The Passover

INTRODUCTION

For reasons beyond our comprehension, God chose to wait a long time after the fall of Adam and Eve to begin His visible work to restore us to Himself. Even by the most conservative estimates given by Bishop Ussher in the 17th century, it was more than 2000 years after the time of Adam and Eve before God called Abram of Ur to a new place and a new faith and even gave him a new name, Abraham. It was then that God revealed to Abraham that he was chosen to be the patriarch of a new nation, and that the world would be blessed through him. Then another 400 years after Abraham, Moses was called to lead the "children of the Promise" out of captivity in Egypt and into the "Promised Land." Through Moses, God spelled out a new covenant to this emerging nation. Within this covenant were 613 laws, the centerpiece of which is that great moral code we call "The Ten Commandments."

Many of us have heard of the Ten Commandments, although most of us will admit that we are not 100% successful at keeping them ... if we remember them at all. However, this lesson will not focus on the Commandments themselves but rather the Commandments will be put in context of Biblical history, God's story. It is through this story that we can understand why the covenant given to this new Hebrew nation is a blessing for Gentiles as well. Also, we can understand how the law, in particular the Ten Commandments, may serve to condemn us; but at the same time they also provide the opportunity to bless us, because by them God has the means by which He can restore us to Himself.

With the Tabernacle, God created a picture to show how He intended to solve the problem exasperated by the law: We cannot be in the presence of God if we are sinful, but we cannot help ourselves because we are unable to perfectly follow God's Law. For the Israelites, the Tabernacle provided an apparent way to keep a covenant with God for it provided a place to do sacrifices and other sacraments that seemed to make it possible to make atonement with Him. The Tabernacle however was only a shadow of God's actual solution to our problem.

In the present day we can now see how the Messiah, the Christ, had come to satisfy the legal requirements of God's laws. With this perspective we can create the following script which weaves together the Old and New Testaments so that we can clearly see the picture that God had given. We can see how the same Commandments which condemn us can also be used to restore us; for by giving the Commandments, God had opened up for the first time in all of history, a way for us to deal with our sins.

As we look at the different features of the Tabernacle and see how they are used, we need to see beyond the literal objects. We need to see the picture that God was painting for us. We need to awaken the imagination God has given us so that we can see just how the pattern given by the Tabernacle resembles the pattern of Heaven. Interestingly, though we usually associate imagination with children, it is the adults who are able to appreciate the Tabernacle more because we've had a longer time to experience how futile our own efforts are to make ourselves right with God, how deep the sin is in our hearts, and how far our hearts are from God. Many Christians find it easy to approach God as a friend to help them but may lose sight of how incredible it is that we have that privilege. In our relationship with God, we forget that our sinfulness had made Him simply unapproachable; He was in the Holy of Holies and we had no way of getting there, but God is a God of grace and mercy and *He came to us ... The unapproachable God approached us*. Adults then find it is easier to appreciate the Holiness of God and the pattern of that Holiness which is displayed in the Tabernacle.

The bulk of activity in the Tabernacle was at the brazen altar where animals were constantly sacrificed – it was a bloody, bloody affair. The brazen altar needed to have drains to draw the blood away. The significance for us in looking at this activity is to remind us how awful sin is, to remind us of the violence that we do to God whenever we do the smallest sin that we sometimes justify as though it were just a "little thing."

Where is the Tabernacle now? It no longer exists. Five hundred years after the original Tabernacle was built (c. 1300 B.C.) and after Israelites had long settled in the Promised Land, King Solomon built a temple, a permanent building to replace the Tabernacle; and the Israelite sacrifices and worship were transferred from the Tabernacle to the temple. However, even the temple itself lasted only about 1000 years. Different empires held control of Jerusalem during that 1000 year period. At various times the temple was stripped down, destroyed, rebuilt and again it was destroyed for the last time in 70AD.

Appendix A contains additional details about those temples. In general, the function of the temple was the same as the Tabernacle and the layout was the same. The furnishings were larger and more elaborate, but essentially the same. For that reason, we won't dwell on the particular details of the temple, rather on the details of the original tabernacle.

The repercussions of having no tabernacle, nor temple, nor Ark of the Covenant with which to carry out the God-given ceremonial sacrifices will be discussed in the second lesson. The Ark was removed by the Babylonians and it is uncertain whether it was available to be used in the time that the temple was rebuilt. The current whereabouts of the Ark of the Covenant are unknown.

The Tabernacle and The Passover

Since neither the Tabernacle nor the Temple is available the Jews no longer emphasize them; Rather, the stress has rather been on their culture, relying on education for the transmission of values from generation to generation and to help them adapt in the midst of the various cultures, many times hostile, in the world in which they have found themselves. Part of that education has been in the form of the various traditions, such as the Passover Seder.

For our elucidation, the names of the objects in the tabernacle are also given in Hebrew as well as in English. Appendix D may be used to help figure out the pronunciations and meanings of the Hebrew words used in this text.

The Tabernacle and The Passover

THE PROBLEM



Figure 2 - XIXth century, Collection : Musée national des arts et traditions populaires (MNATP), Paris, France, Photograph : MNATP

The history of our disobedience began with our original ancestors who chose to question God's goodness, putting their own wisdom above God's wisdom ... and evil above good. The result was death and separation from God.

The Tabernacle and The Passover

What is wrong with us?

What does God see when He looks at us?

What is God doing to make things right?

Is God a God of justice? Or mercy?

Before the beginning of time, before man was created, God had a plan for restoring His people to Himself. God knew that His people would turn away from Him. But in a deliberate, determined, step-by-step process, God would work that plan of restoration.

When Adam and Eve sinned, they and all their offspring inherited a sinful nature. Even though there were no Commandments and therefore no specific laws were broken, they still had a conscious sense of right and wrong. They knew they did things that were wrong but they were not told how to restore their relationship to God.

R Genesis 2:16 *And the LORD God commanded the man, "You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die."*

Q Romans 2:14-15 *Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.*

After the time of Noah, God instituted governments, but there was no plan revealed by which a man could correct his sinful nature and restore himself to God.

R Genesis 10:32 *These are the clans of Noah's sons, according to their lines of descent, within their nations. From these the nations spread out over the earth after the flood.*

Q Romans 13:1 *Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.*

With Abraham, God promised a way to bless the entire world, but there was no plan revealed by which a man could correct his sinful nature and restore himself to God.

R Genesis 12:2-3 *I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.*

Q Matthew 1:17 *Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Christ.*

After Abraham, many generations of people had lived and died with only the hope of that blessing. Finally, during the time of Moses, God began to reveal a plan by which a man could restore himself to God. The plan was not revealed completely at that time, but it foreshadowed the real solution. The solution was revealed in two parts: the Commandments and the Tabernacle.

The Tabernacle and The Passover

THE COMMANDMENTS

Mitzvot מצוות



Figure 3 – The Giving of the Law (The Word of the Lord) – ©Arnold Friberg

We can only imagine what it was like for Moses as he met with God on top of Mount Sinai. Astonishingly, although the Commandments made the sinfulness in our lives more apparent and so our inability to make ourselves right with God more apparent, they also were a tool which God would use to draw us back to Himself.

The Tabernacle and The Passover

What is the purpose of the Commandments?

R Exodus 19:3-6 *Then Moses went up to God, and the LORD called to him from the mountain and said, "This is what you are to say to the house of Jacob and what you are to tell the people of Israel: 'You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation.' These are the words you are to speak to the Israelites."*

The Commandments were given as a blessing – to set apart the Israelites in a special relationship with God. They were to be His chosen people. Just as friends expect more from each other than they do from strangers, God let His expectations be known to his friends.

But the expectations were high. Through the Commandments one's sins might be more clearly seen, creating a clearer sense of personal guilt. The Commandments seemed to provoke men to sin because they make men more accountable to God than before.

Q Romans 3:20 *Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.*

R Jeremiah 31:30 *Instead, everyone will die for his own sin; whoever eats sour grapes—his own teeth will be set on edge.*

Q Romans 5:13 *For before the law was given, sin was in the world. But sin is not taken into account when there is no law.*

R Ezekiel 18:20 *The soul who sins is the one who will die. The son will not share the guilt of the father, nor will the father share the guilt of the son. The righteousness of the righteous man will be credited to him, and the wickedness of the wicked will be charged against him.*

Q Romans 5:20 *The law was added so that the trespass might increase.*

We love the Commandments because they help us to please God.

But the Commandments do not bring life.

The Commandments condemn us because we cannot keep them

The Commandments bring death.

How do we gain life?

The Tabernacle and The Passover

THE TABERNACLE

Mishkan מִשְׁכָּן



Figure 4 – Front of the Tabernacle, ©Bibleplaces.com

This is the view that the priests would have seen from inside the barrier that surrounded the Tabernacle, a humble abode for the presence of God. As the Israelites travelled from camp to camp and then finally to the Promised Land, the Tabernacle was a visible reminder of the presence of God there with them.

The Tabernacle and The Passover

What is the way to life?

The solution now revealed by God was presented by the Tabernacle and the rituals surrounding it. The Tabernacle was a shadow of heavenly reality to come and would be the place where God would dwell.

R Exodus 25:8 *Then have them make a sanctuary for me, and I will dwell among them.*

But the pattern, materials, ceremonies, priesthood, offerings and every other aspect of Tabernacle work were only shadows of the reality to come. Jesus taught that what Moses received from God, spoke of Christ himself.

R Leviticus 9:7 *Moses said to Aaron, "Come to the altar and sacrifice your sin offering and your burnt offering and make atonement for yourself and the people; sacrifice the offering that is for the people and make atonement for them, as the LORD has commanded."*

Ω Hebrews 8:3-5 *Every high priest is appointed to offer both gifts and sacrifices, and so it was necessary for this one also to have something to offer. If he were on earth, he would not be a priest, for there are already men who offer the gifts prescribed by the law. They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain."*

R Exodus 19:5, 6 *Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation.' These are the words you are to speak to the Israelites."*

Ω Hebrews 10:1 *The law is only a shadow of the good things that are coming—not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship.*

R Exodus 33:19, 20 *And the LORD said, "I will cause all my goodness to pass in front of you, and I will proclaim my name, the LORD, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. But," he said, "you cannot see my face, for no one may see me and live."*

Ω Luke 24:27 *And beginning with Moses and all the prophets, he explained to them what was said in all the scriptures concerning himself.*

R Zechariah 1:10 *They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.*

Ω Luke 24:44 *He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the law of Moses, and in the Prophets, and the Psalms."*

The Tabernacle and The Passover

THE BRAZEN ALTAR

Nechosheth mizbeach נְחוֹשֶׁת מִזְבֵּחַ

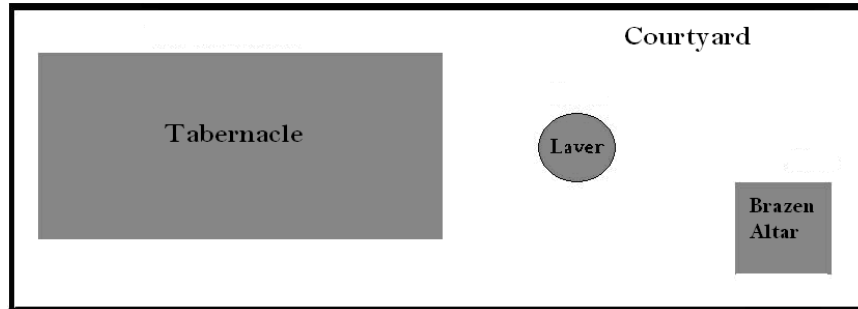


Figure 5 – Layout of the Courtyard for the Tabernacle



Figure 6 – The Brazen

Altar - ©Bibleplaces.com

This altar was used for burning the animal or plant sacrifices given by the people of Israel.

To get to the Tabernacle, we have to go through the courtyard which contains the Brazen Altar and the Laver. Before entering the Tabernacle our sins must be covered by the blood of the sacrifice and then we must be washed clean.

The Brazen Altar was made of acacia wood and bronze. Wood was sometimes used in the Bible to represent man. Acacia wood is a strong, high quality wood, signifying the best humanity.

The Tabernacle and The Passover

℟ Psalm 1:1,3 *Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers ... He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers.*

Bronze is used in the Bible as a symbol of God's judgment.

℟ Numbers 16:39-40 *So Eleazar the priest collected the bronze censers brought by those who had been burned up and he had them hammered out to overlay the altar, as the Lord directed him through Moses. This was to remind the Israelites that no one except a descendant of Aaron should come to burn incense before the Lord or he would become like Korah and his followers. (Korah and his followers were killed for rebelling against Moses)*

Since the wood is overlaid with the bronze, the Brazen Altar reminds us of man under God's judgment for our rebellion against Him. Since the wood is acacia wood, this speaks of Jesus bearing the judgment of God for us on the cross.

At the Brazen Altar the priests sacrificed various burnt offerings to God; some offerings were for their own personal sins and some were for the sins of the people. The reason for the burnt offering was that, by it, a person might become accepted before God and forgiven.

℟ Leviticus 1:4 *He is to lay his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him.*

Animals used for the burnt offerings were a ram, a goat, a bullock or a pigeon. The offerings had to be without blemish, the very healthiest and the best available. This foreshadows the Lord Jesus. Before sending Jesus to be crucified Pontius Pilate declared,

Ω John 18:38 *"I find no fault in Him at all"*

The blood of the offering was poured out round the base of the altar, foreshadowing the Lord Jesus, whose precious blood flowed out when His side was pierced on the cross by a Roman spear.

Ω John 19:34 *Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water.*

According to the righteous requirement of the law, we should die for our sin. However, there is a provision:

℟ Leviticus 17:11 *"For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life" .*

So, either you must die or the offering can die in your place, a life for a life. If the offering dies, then through its life-blood there is atonement for your soul, restoration to the God to Whom you belong.

℟ Psalm 22:6-8 *But I am a worm and not a man, scorned by men and despised by the people. All who see me mock me; they hurl insults, shaking their heads: "He trusts in the LORD; let the LORD rescue him. Let him deliver him, since he delights in him."*

℟ Zechariah 12:10 *"And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.*

℟ Isaiah 53:5-6 *But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.*

℟ Leviticus 1:3 *"If the offering is a burnt offering from the herd, he is to offer a male without defect. He must present it at the entrance to the Tent of Meeting so that it will be acceptable to the LORD.*

The Tabernacle and The Passover

THE LAVER

כִּיֹּר kiyor



Figure 7 - The Laver ©Bibleplaces.com

This basin held water for the priests to cleanse themselves before they went into the Tabernacle because they could not go into the presence of the Lord and be unclean or impure.

The Tabernacle and The Passover

Here the priests cleaned their hands and arms before performing any service or act of worship. It was placed between the brazen altar and the tent of worship, the Holy Place. This cleansing symbolized the spiritual cleansing which is essential if we dare to be in God's presence.

R Exodus 30: 19-21 *Aaron and his sons are to wash their hands and feet with water from it. Whenever they enter the Tent of Meeting, they shall wash with water so that they will not die. Also, when they approach the altar to minister by presenting an offering made to the LORD by fire, they shall wash their hands and feet so that they will not die. This is to be a lasting ordinance for Aaron and his descendants for the generations to come."*

The New Testament speaks of washing in two ways: baptism and the washing of the water in the Word.

Ω Acts 22:16: *And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name.*

Ω Ephesians 5:25-27 *Husbands, love your wives just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.*

Reading the Bible is able to wash us from the dirtiness of the world around us. It gives us God's perspective on our human conduct in the world and on the thoughts of our minds and hearts.

Ω I John 1:9 *If we confess our sins and ask His forgiveness then He will cleanse us from all our sins.*

The Tabernacle and The Passover

THE TABLE WITH THE BREAD OF PRESENCE

lechem panim לֶחֶם פָּנִים

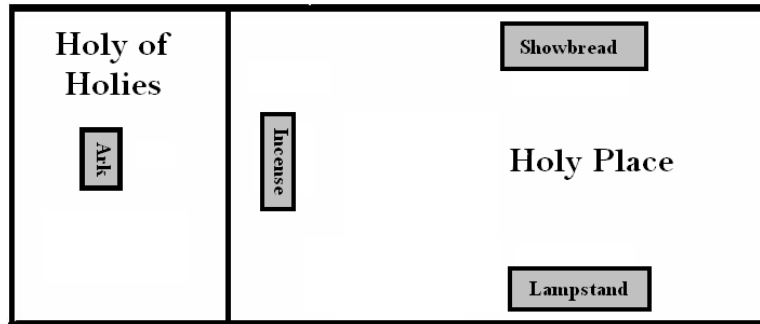


Figure 8 – Layout of the Inside of the Tabernacle



Figure 9 – The Table of the Bread of the Presence, ©Bibleplaces.com

This table held 12 loaves, one for each tribe of Israel and each pile was anointed with pure frankincense, representing the Holy Spirit

The Tabernacle and The Passover

The Outer Court dealt with washing from sin, judgment and death but in the Holy Place we find life, food, light and fragrant incense. In the Outer Court we see Jesus who was "made a little lower than the angels, because of the suffering of death", but at the Table of Presence and at the Golden Incense Altar in the Holy Place we see Jesus "crowned with glory and honour" (Hebrews 2:9).

The Table of Presence was made from acacia wood overlaid with gold, representing the two-fold nature of Jesus Christ: He was born of Mary as a genuine human being, yet conceived by the Holy Spirit and called the Son of God, truly man and truly God.

Ω Luke 1:35 *The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.*

On the Table of Presence are twelve loaves of unleavened bread, one for each of the twelve tribes of Israel.

℞ Leviticus 24:5-7 *"You shall take fine flour and bake twelve loaves from it; two tenths of an ephah shall be in each loaf. And you shall set them in two piles, six in a pile, on the table of pure gold before the LORD. And you shall put pure frankincense on each pile, that it may go with the bread as a memorial portion as a food offering to the LORD.*

The loaves of unleavened bread remind us of the Lord Jesus saying,

Ω John 6:35 *"I am the bread of life. He who comes to Me shall never hunger".*

To eat Christ as the Bread of Life, we (the priests) must be continually in the presence of God. The Bread of the Presence is for all the priests, in fellowship with one another in God's presence.

℞ Leviticus 24:8-9 *Every Sabbath day Aaron shall arrange it before the LORD regularly; it is from the people of Israel as a covenant forever. And it shall be for Aaron and his sons, and they shall eat it in a holy place, since it is for him a most holy portion out of the LORD's food offerings, a perpetual due."*

The Tabernacle and The Passover

THE LAMPSTAND

Menorah מְנוֹרָה



Figure 10 - The Lampstand, ©Bibleplaces.com

The only light in the Tabernacle was from the lampstand. Each branch was shaped like almond branches, just as the Lord is our light and is continually watching over us.

The Tabernacle and The Passover

The lampstand was like a tree of pure gold. The lampstand points us to life and to the pure light, to Jesus Christ Himself, the source of life and the light of the whole world.

℞ Exodus 25:31 *Make a lampstand of pure gold and hammer it out, base and shaft; its flowerlike cups, buds and blossoms shall be of one piece with it.*

Ω John 1:4: *In Him was life and the life was the light of men.*

Ω John 1:9: *The true light that gives light to every man was coming into the world.*

℞ Psalm 27:1 *The LORD is my light and my salvation — whom shall I fear? The LORD is the stronghold of my life — of whom shall I be afraid?*

℞ Isaiah 49:6 *he says: "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth."*

Ω John 8:12: *When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.*

℞ Psalm 119:105 *Your word is a lamp to my feet and a light for my path.*

The Lampstand was lit permanently, and was the only source of light inside the Holy Place. The only light in Heaven will be the light of God.

The Lampstand was made of solid, pure gold, beaten out of a single piece, but it had branches with bowls formed like almonds in blossom.

℞ Exodus 25:33 *Three cups shaped like almond flowers with buds and blossoms are to be on one branch, three on the next branch, and the same for all six branches extending from the lampstand.*

The almonds bloom early in spring and represent watchfulness, for as the Lord brings light and He also is watching continually.

Ω Matthew 24:42 *"Therefore keep watch, because you do not know on what day your Lord will come.*

The priests in the Tabernacle were responsible, evening and morning, for topping up the seven lamps with oil and trimming their wicks. We also need to take care to keep God's light burning brightly in our hearts else we be deceived by Satan.

Ω II Corinthians 4:4: *The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.*

℞ Psalm 104:2 *He wraps himself in light as with a garment; he stretches out the heavens like a tent.*

Ω Revelation 21:9-11 *One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, "Come, I will show you the bride, the wife of the Lamb." And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God. It shone with the glory of God, and its brilliance was like that of a very precious jewel, like jasper, clear as crystal.*

Ω Revelation 21:22-24 *I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple. The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp. The nations will walk by its light, and the kings of the earth will bring their splendor into it.*

Ω Revelation 22:16 *"I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star."*

The Tabernacle and The Passover
THE ALTAR OF INCENSE
Mizbeach ketora מִזְבֵּחַ כֶּטֹרֶת



Figure 11 - The Altar of Incense, ©Bibleplaces.com

The altar was directly in front of the Holy of Holies. The smoke from the burning incense represents the prayer of God's people before Him. The blood on the horns of the altar represents the blood of Jesus who sanctifies our prayers.

The Tabernacle and The Passover

Sweet incense was burned upon it each morning and each evening when the lamps were trimmed. It was NOT to be used for any other incense or anything else. Once a year the horns were covered with blood from the sin, or atonement, offering.

No animals, no sacrifices, were offered on this altar. The offering was for incense offerings only and the fire for the altar of incense came from the brazen altar, indicating that worship can only come after salvation.

R Exodus 30:7-8 *"Aaron must burn fragrant incense on the altar every morning when he tends the lamps. He must burn incense again when he lights the lamps at twilight so incense will burn regularly before the LORD for the generations to come."*

R Exodus 30:9-10 *"Do not offer on this altar any other incense or any burnt offering or grain offering, and do not pour a drink offering on it. Once a year Aaron shall make atonement on its horns. This annual atonement must be made with the blood of the atoning sin offering for the generations to come. It is most holy to the LORD."*

The burning incense represents the prayers of the saints.

Ω Revelations 5:8 *"And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints."*

No strange fire was allowed; and Nadab and Abihu died for disobeying this rule. True worship must be pure and it is very precious to the Lord

R Exodus 30:34-38 *"Then the Lord said to Moses, 'Take fragrant spices – gum resin, onycha and galbanum – and pure frankincense, all in equal amounts, and make a fragrant blend of incense, the work of a perfumer. It is to be salted and pure and sacred. Grind some of it to powder and place it in front of the Testimony in the Tent of Meeting, where I will meet with you. It shall be most holy to you. Do not make any incense with this formula for yourselves; consider it holy to the Lord. Whoever makes any like it to enjoy its fragrance must be cut off from his people.'"*

Ω James 4:3 *"When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures."*

A priest could come with the blood offered for atonement and place it on the horns of the altar – and the smoke from the incense would rise to God. But we are now a kingdom of priests.

R Exodus 19:6 *"you will be for me a kingdom of priests and a holy nation." These are the words you are to speak to the Israelites."*

R Leviticus 4:7 *"The priest shall then put some of the blood on the horns of the altar of fragrant incense that is before the LORD in the Tent of Meeting. ..."*

Ω I Peter 2:9 *"But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light."*

The Tabernacle and The Passover

THE VEIL

פֶּרֶקֶת poreketh

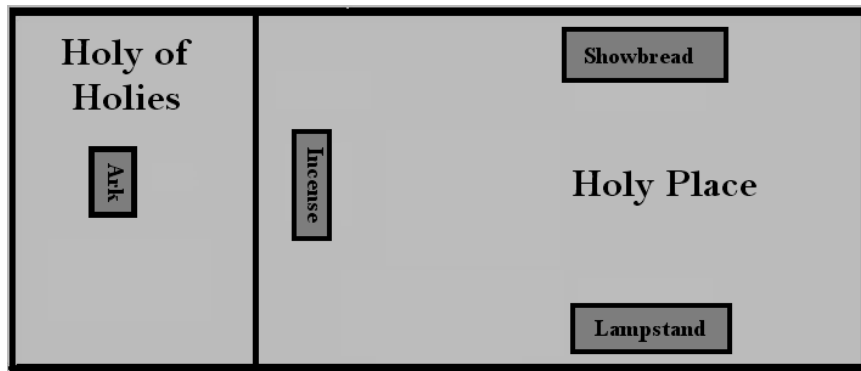


Figure 12 - Layout of the inside of the Tabernacle



Figure 13 - The Veil, ©Bibleplaces.com

Here we see the veil separating the Holy Place from the Holy of Holies. Only the high priest was allowed to go into the Holy of Holies and even then only once per year.

The Tabernacle and The Passover

To enter into the presence of God in the Holy of Holies, one must go through the veil. Entry was forbidden to all except one, the High Priest, and his access was not free: for even he was permitted entry once only per year, on the Day of Atonement, when he brought the blood of the sacrificed goat to sprinkle on the lid (called the Mercy Seat) of the Ark of the Covenant.

R Exodus 26:31-33 *"Make a curtain of blue, purple and scarlet yarn and finely twisted linen, with cherubim worked into it by a skilled craftsman. Hang it with gold hooks on four posts of acacia wood overlaid with gold and standing on four silver bases. Hang the curtain from the clasps and place the ark of the Testimony behind the curtain. The curtain will separate the Holy Place from the Most Holy Place."*

The Veil reminds us that we are excluded.

Q Romans 3:23 *"We all have sinned and fallen short of the glory of God".*

However, just as the Passover lamb was slain for the redemption of the children of Israel in Egypt, and the goat was slain so that its blood could obtain God's forgiveness for the Israelites on the Day of Atonement, so Jesus was slain for us.

Q I Peter 2:24 *He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.*

R Isaiah 53:6 *We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.*

The final pangs of death came as Jesus cried out to His Father and then gave himself up.

Q Matthew 27:46 *About the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?"—which means, "My God, my God, why have you forsaken me?"*

Q Matthew 27:47 *When some of those standing there heard this, they said, "He's calling Elijah."*

Q Matthew 27:48 *Immediately one of them ran and got a sponge. He filled it with wine vinegar, put it on a stick, and offered it to Jesus to drink.*

Q Matthew 27:49 *The rest said, "Now leave him alone. Let's see if Elijah comes to save him."*

Q Matthew 26:50-51 *And when Jesus had cried out again in a loud voice, he gave up his spirit. At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split*

"From top to bottom" indicates that God tore it, because the Veil in the Temple was 75 feet high. In the Tabernacle the Veil was just 15 feet high. The veil, given by God as a visible reminder of the separation between us and Him was torn as a visible reminder that the barrier was broken. We are excluded no more.

The Tabernacle and The Passover

THE ARK OF THE COVENANT

Aron eduth אֲרוֹן עֵדוּת



Figure 14 – Front view of the Ark of the Covenant, ©Bibleplaces.com



Figure 15 – Contents of the Ark of the Covenant, ©Bibleplaces.com

The Tabernacle and The Passover

The cover of the ark was also called the Mercy Seat ... it was sprinkled with the blood of the lamb of God for the sins of the people. Inside the ark was the rod of Aaron, the tablets with the Commandments and a jar of manna.

The Ark is a picture of Christ bearing our sins. The wood represents the humanity of Christ while the gold represents His deity.

Inside the Ark are three objects representing sin. The Tables of the Law represent sin in the sense of violation or transgression of God's order. The Pot of Manna represents rejection of God's provision. Aaron's Rod represents revolt against God's authority.

Ω Hebrews 9:3-4 *Behind the second curtain was a room called the Most Holy Place, which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant.*

℞ Numbers 17:10 *The LORD said to Moses, "Put back Aaron's staff in front of the Testimony, to be kept as a sign to the rebellious. This will put an end to their grumbling against me, so that they will not die."*

℞ Deuteronomy 31:26 *"Take this Book of the Law and place it beside the ark of the covenant of the LORD your God. There it will remain as a witness against you.*

℞ Exodus 16:32 *Moses said, "This is what the LORD has commanded: 'Take an omer of manna and keep it for the generations to come, so they can see the bread I gave you to eat in the desert when I brought you out of Egypt.' "*

Over the top of the box was a lid of solid gold, the Mercy Seat (or throne). Over each end of the Mercy Seat are gold cherubim, the highest-ranking angels. This is the seat of Mercy, not judgment.

Ω Romans 3:25 *God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished—*

Ω Hebrews 9:5 *Above the ark were the cherubim of the Glory, overshadowing the atonement cover. But we cannot discuss these things in detail now.*

But the mercy is extended only if the sacrifice for sins has been made. The blood taken from an acceptable sacrifice in the Outer Court is sprinkled on the Mercy seat. However, the blood of bulls, sheep or goats is not capable of cleansing the heart.

Ω Hebrews 10:3-4 *But those sacrifices are an annual reminder of sins, because it is impossible for the blood of bulls and goats to take away sins.*

Only the blood of Jesus can do that. When He allowed Himself to be sacrificed for us and His blood was shed for us, He opened the way for us to be reconciled with God and to receive God's mercy.

Ω Hebrews 9:11-14 *When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption. The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!*

Ω Hebrews 10:27-28 *Just as man is destined to die once, and after that to face judgment, so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.*

Ω I Corinthians 5:7 *Get rid of the old yeast that you may be a new batch without yeast—as you really are. For Christ, our Passover lamb, has been sacrificed.*

The Tabernacle and The Passover

Discussion Questions

The Commandments

1. Before He gave us the commandments, what instructions did God give to us about how to make it right with him?
2. When we got the Commandments, did it make it harder or easier to make atonement with God? Why?
3. Did people sin before the Commandments were given?

The Tabernacle

4. What does the Tabernacle represent?
5. What does it mean that the law is a shadow of things that are coming?
6. What spiritual realities do we still only see as shadows?

The Brazen Altar

7. If we had to make a sacrifice for each sin we committed, how many sacrifices would we need to make each day?
8. If you had to make sacrifices for your sins, would you sin less?
9. If animal sacrifices never really took care of the sin in our heart, why do you think God required it?

The Laver

10. How does being baptized wash our sins away?
11. What does it mean to "wash with water through the word"?

Table of the Presence

12. How is it possible that the bread can represent Christ and represent us at the same time?
13. How do you experience Communion?

Menorah

14. What does it mean in our life is God is the "light of the world?"
15. What things can we regularly do to "stay in the light?"

Incense

16. Our conversation with God is holy and precious in his sight. How does that impact how you pray?
17. What difference would it make if you could not pray directly to God, but only could communicate through someone else?

Holy of Holies

18. When you sin, how do you feel?
19. When you confess your sin to God, how do you feel?

The Ark of the Covenant

20. How does the Law become a witness against you?
21. If you done wrong to someone, is it ever possible for you to make it like it never happened?

The Tabernacle and The Passover

Lesson 2

AN ORDERED TELLING OF THE PASSOVER

Prophecy through History

The Tabernacle and The Passover

INTRODUCTION

Never in history has there been an event like Passover where a nation walked out of slavery to freedom. This unique event serves as the defining moment of the Jewish culture, but it also serves as a defining point for Christians as well. Furthermore, not only does the Christian faith have its roots in the Jewish faith, but there is much of the Christian experience that is the same as the Jewish experience.

The Passover was the final plague that God used to convince the Egyptians to let the people of Israel leave the country where they had served as slaves. In that last terrible plague, God killed the first born of all men and all cattle except in those households that followed God's instructions: In this first Passover each Israelite family made bread dough without yeast in it, killed a lamb without defect, used hyssop to sprinkle its blood on the doorframes of the house, then ate the meat of that lamb with bitter herbs. God also gave instructions on how to commemorate the event in the future.

This miraculous way in which Israel left Egypt, called the Exodus, marked the defining point of the beginning of the independent nation of Israel. Israel is no longer just a man (Jacob) or Jacob's children and grandchildren, nor just a group awkwardly provided for by the authority of the nation of Egypt. Now Israel emerged as if from a chrysalis to be a fully-formed nation; an immature nation to be sure, but a full-fledged nation.

After the Israelites left Egypt, God gave Moses instructions on how to build the Tabernacle which we looked at in some detail in the previous lesson. Once the Tabernacle was constructed, the Israelites then had a prescribed place to worship as a nation. This allowed God the opportunity to specify how He wanted the Israelites to publicly worship Him both for everyday occurrences and also for specified holy days, such as the commemoration of the Passover. While travelling in the wilderness, individual families celebrated Passover in their own homes, but when Israel entered the Promised Land, God instructed the Israelites that the Passover lamb was to be slain only in the tabernacle and only in the way He described. Many years later, after the nation entered the land promised by God, it was forced into exile. To preserve its heritage the exiles re-created the tradition of celebrating Passover in family homes, now formally known as The Order of the Narrative of Passover (*Hebrew: Seder Haggadah shel Pesach*).

To more fully understand the Passover Seder, it will be helpful to take a look at the history of the Jews. In fact, we can lead with the question, "What is the difference between a Hebrew, an Israelite, a Jew, an Israeli and a child of Abraham?"

Abraham was one of many people who traveled up the Fertile Crescent from the Euphrates River to the east coast of the Mediterranean (c. 1921 B.C.). These people who "crossed over" from the Euphrates River were called ha 'Ibri, from which we get our word Hebrew. The Hebrews were semi-nomads; not really city dwellers or farmers or even full nomads who followed the flocks from feeding ground to feeding ground. When Abraham bought his first piece of property in the Promised Land it was only to have a burial ground. He stated at that point that he was only a "stranger and an sojourner" (Gen 23:4). When Abraham was 75 years old, God made a covenant with him and then, in a terrible dream, Abraham was told that *"Know for certain that for four hundred years your descendants will be strangers in a country not their own and that they will be enslaved and mistreated there. But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. You, however, will go to your ancestors in peace and be buried at a good old age. In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure."* (**Gen 15:13-16**)

Abraham's grandson, Jacob, who was also called Israel, had twelve sons. When Israel went with his children and their families down to Egypt to join his son, Joseph (whose story we will tell in our Seder), there were 70 Hebrews. When Jacob appeared before the Pharaoh, he invoked the sentiment of Abraham when he referred to his age as "the years of his pilgrimage." When the descendants of Israel left Egypt 430 years after Abraham received the covenant (c. 1500 BC), they were now called Israelites.

The Israelites settled in the Promised Land and eventually, like the other nations, had kings lead them, beginning with Saul (c. 1050 B.C.). Under King Solomon, the Israelites built a temple to replace the tabernacle, but the glory of the temple was short lived as the kingdom split into two when Solomon's son, Rehoboam, took bad advice and overtaxed the citizens (c. 975 B.C.). The kingdom split into the Northern Kingdom (with 10 tribes) and the Southern Kingdom (with 2 tribes). Because the nation continuously failed to follow God's instructions, God saw fit to exercise His judgment on the nation. First, the Assyrians conquered the Northern tribes (c. 722 B.C.) and scattered them through the Assyrian empire, and we were never to hear about those ten tribes again in history. The Babylonians then conquered the Southern tribes (C. 597 B.C.) and carried all the leaders and promising young people to exile in the city of Babylon. Since, the largest portion of the Southern Kingdom was the tribe of Judah, the people then were begun to be called "Yehudi," which means "followers of Judah." The term was then shortened through time to the term we now know as "Jew."

The Tabernacle and The Passover

The Jews since then have mainly been a nation in exile, and that has been a defining mark of their culture. In fact, Babylon was a center of Jewish culture for 1500 years. There was a remnant of Jews who returned to Jerusalem with Ezra (to rebuild the temple, c. 536BC) and then later with Nehemiah (to rebuild the walls of the city, c. 446BC). But the Jews in Jerusalem were there as guests of the empires that were in power, the Persians, the Greeks and then the Romans. Then in 70 A.D., the Romans destroyed the temple and forced the Jews into exile, scattering them throughout the empire.

The Jews then have had no chance of returning to their homeland. Nearly all Jews were now in exile. How well each Jew fit into their host country is a function of not only the personality of the individual, but the particular culture of the Jewish community (and there are many different sects) and also of the country and the community in which the Jew resides. Sometimes the Jews were allowed to intermingle in the society, but often the Jews were cloistered in ghettos and very often they were persecuted.

Finally, in 1948, the United Nations set aside land in what was then called "Palestine" in order to re-create the nation of Israel. The Jews who now occupy the country are called Israelis, but more than 90% of Jews are still scattered throughout the world.

Also scattered throughout the world are the spiritual "children of Abraham." The Jews are the biological descendants of Abraham, but the spiritual descendants are those who, by faith, put their trust in God - in particular, those who by faith receive Jesus as the Messiah who was promised from of old. For Jew and Gentile alike are able to receive the blessing God gave to Abraham when He promised to bless the whole world. Even the prophet Habakkuk recognized that "the righteous will live by faith."

Like the Jews, we children of Abraham live in exile, and our homeland is in heaven but for now we are living in an alien culture. Like the Jews, some of us are more settled in than others. Like the Jews we too can celebrate our heritage and use the celebration to become closer to God.

It is in the light of all this history that I hope you can not only understand the elements of the Passover Seder, but also understand why it is useful for Christians to appreciate the Passover celebration as part of our heritage. In fact, even though Christians are not mandated to observe holidays or any special days, we are commanded to observe Communion and, as you will see, our celebration of Communion comes directly from the celebration of Passover.

The Passover Seder that we are about to celebrate comes out of the history we have just reviewed. In fact, as we go through the Seder ceremony we shall recall the special meal shared by the Israelite families on the first Passover, the special observances in the tabernacle and the temple, and the Jews in exile waiting for the Messiah to come.

It was the Jews in exile who developed the Seder as we now celebrate it. After the Jews were expelled from Jerusalem by the Romans, they no longer had the Temple in which they could observe the sacrifices. Additionally, they have suffered regular periods of persecution. And so, they are at once a people of the covenant and a people dispersed throughout the world. There is a common cultural and religious heritage they have held onto, yet because they are a culture surviving in the midst of other cultures the world over, there are many varieties of customs and religious practices. With all that said, the common celebrations that the Jews observe, such as the Passover Seder, are marked by many variations and meanings.

Particularly, if we understand that there are as many varieties of Jewish faith as there are of the Christian faith then it will be no surprise to see that all the varieties of the Seder will express those differences. Therefore, the Passover Seder described here will not attempt to be exactly like any one other Seder, although it will try to express the flavor of the Seders directed toward those Jews who recognize Jesus as the Messiah. Thus, the intent of this Seder is to provide Christians who have limited knowledge of the Jewish faith with the essence of the Passover, to strengthen the Biblical framework of the Christian faith through our Jewish heritage, to help Christians see how the celebration of Passover is linked to the celebration of Communion – and to do all that in the time frame of a single Sunday School lesson.

There are many formal prayers in Passover and although we cannot teach a lot of Hebrew, we can introduce the flavor of it by reciting the phrase that begins most of those prayers,

<i>Baruch</i>	<i>Atah</i>	<i>Adonai</i>	<i>Eloheinu,</i>	<i>melech</i>	<i>Ha-olam</i>
Blessed	are you	Lord	God,	King	of the Universe

The Tabernacle and The Passover

In this phrase, the word that we translate as Lord - in many Bibles, it is shown as LORD - is the special Hebrew word יהוה , which in the Jewish tradition is never pronounced because the word is considered too holy. As Christians, since we understand God to have broken the barrier between us, we feel comfortable saying the name; but because the word had never been pronounced for many centuries, there is some uncertainty about how to pronounce it. For many years it was pronounced as Jehovah but in more recent times most think we should pronounce it as Yahweh (for more details see Appendix D). The common Jewish practice has been to either use the word "Adonai" in place of the "unpronounceable name," or they use the term, Hashem (which means "the name") when referring to God.

To hear how this phrase sounds you can go to www.learnhebrewprayers.com where you even have the opportunity to practice those words and see the translations. Otherwise you may refer to Appendix D for information of the Hebrew words and pronunciations used in this text. It will be most effective for the leader to master that phrase ahead of time and then rehearse that phrase with the class before the Passover celebration is started. Plan on 20-35 minutes for reading through the script.

The Passover Seder revolves around food. Because Seder celebrations vary around the country so does the food being used. For our Seder on each plate there will be:

- Parsley – to represent springtime and hyssop – 1 sprig
- Matzah – to represent purity and Christ – 2 pieces
- Horseradish – to represent bitterness – 1 teaspoon
- Lamb – to represent the Passover Lamb – roast or baked (1 bite)
- Charoset – to represent the mortar and hard labor (see Appendix C for the recipe) – 1 tablespoon

You can put more on each plate than the amounts shown, but you can see that you don't need much food to carry this off. It's not necessary to have a lot of food, although you can add more for effect.

Each place setting will also have a set of cups (I find that 3-5 oz. disposable cups work well):

- a cup of water for washing fingers – 1 oz.
- a cup of salt water (to represent sweat and tears) – 1 oz.
- a cup of grape juice – 1 oz.

You can have more in each cup that is listed above. The grape juice will be consumed four times during the course of the Seder, so you need to have more on hand than you see listed above. Most Seders will specify kosher wine instead of grape juice. Also, some Seders have a minimum requirement for the amount of juice (or wine) being consumed each time with some insisting on the whole cup being consumed each time. Make whatever requirement you want to, but be sure to have containers of the "fruit of the vine" available for the participants to refill their glasses.

This Passover Seder also includes candles: Plan on the effect you want. You could use just one candle or more and the candles can be wax or electric. Also, set a place for Elijah. Because of the time constraints for which the Seder is designed, this Seder does not include everything that can possibly be found in other Seders.

The Tabernacle and The Passover

The Tabernacle and The Passover

CANDLE LIGHTING

הדלקת נרות hadlakot nerot



Figure 16 - Burning candle in the dark, Presbyterian Church USA

The days of creation began with the evening ... with darkness ... but a light was shining in the darkness.

The Tabernacle and The Passover

Leader: The Jews begin their days at sunset. This reminds us that when God created the universe, He told us that “there was evening and morning, the first day ...” The Passover feast is usually celebrated in the first part of this day – the evening. (**light the candles**)

Section 1: As sunset begins the day...

Section 2: ... so Passover begins the revelation to the world of God’s chosen people, the nation of Israel.

All: The candle reminds us of this special time that Passover is celebrated.

Leader: Throughout the centuries traditions were added to the "Haggadah" and nowadays may consist of a series of elaborate ceremonies that last for three weeks and is outlined in the *Seder Haggadah shel Pesach*, Order of the Narrative of Passover (סדר הגדה של פסח).

All: In this "telling" today, we will tell of the story as we now understand it.

Leader: **Baruch Atah Adonai, Eloheinu melech ha-olam (v’rho ha-olam).**

Blessed are you Lord our God, King of the Universe, light of the world.

Baruch Atah Adonai, Eloheinu melech ha-olam (shehechiyanu v’kimanu v’hisianu laz-man hazeh).

Blessed are you Lord our God, King of the universe, who has blessed us with life, has preserved us, and has enabled us to reach this season.

Section 1: From the beginning, before we were created God had a plan for our lives.

Section 2: From the beginning, God began to work out a plan that would allow us to return to Him.

All: This plan was and, even now, is being revealed to us in God's time.

Leader: *Ω For we know in part and we prophesy in part, but when perfection comes, the imperfect disappears. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known. (I Corinthians 13: 9-12)*

All: God has only revealed His plan to His people only in steps, deliberately but slowly revealing His plan.

Section 1: Even at the beginning of creation after Adam and Eve had sinned, He said to the serpent,

Section 2: *Ⲛ "And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel." (Genesis 3:15)*

The Tabernacle and The Passover

SANCTIFICATION

kaddesh קִדְּשׁ



Figure 17 - Jesus healing a leper, 3D Relief, Bob Kaylor

We come to Jesus as we are, unclean and unworthy, but Jesus is able to make us healthy, whole ... and holy.

The Tabernacle and The Passover

Leader: Let us remember the Lord who has brought us out of slavery and into His grace.

Section 1. R *"Therefore say to the Israelites: I am the LORD and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them and will redeem you with an outstretched arm and with mighty acts of judgment. (Exodus 6:6)*

Section 2. R *And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the LORD."* (Exodus 6:8)

Section 1. Q *Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. (Ephesians 1: 3)*

Section 2. Q *For he chose us in him before the creation of the world to be holy and blameless in his sight. (Ephesians 1: 4)*

All. Q *In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace (Ephesians 1: 7)*

Leader: (Lift the cup of wine)

Baruch Atah Adonai, Eloheinu melech ha-olam (bore p'ri hagafen).

Blessed are you LORD our God, King of the Universe, creator of the fruit of the vine.

Baruch Atah Adonai, Eloheinu melech ha-olam (shehechyanu v'kimanu v'hitsyanu laz-men hazeh).

Blessed are you LORD our God, King of the Universe, who has preserved us, sustained us, and brought us to this season.

All. Baruch Atah Adonai, Eloheinu melech ha-olam.

(All partake of the first cup)

Leader: Please remember to pass the juice to those who need to refill their glasses.

The Tabernacle and The Passover

WASHING

urchatz רְחִיצָה



Figure 18 – Divine Servant®, by Max Greiner Jr., Photographed in on the grounds of Dallas Baptist University

This stature depicts Jesus washing the feet of his disciple Peter. Just before partaking of the Last Supper, Jesus washed His disciples' feet, declaring that unless He did not wash them then they could not have anything to do with Him.

The Tabernacle and The Passover

Leader: God requires purity among His people. New Covenant believers recognize the cleansing from sin Messiah has brought us. He has washed us and made us clean. It was at that great Passover Seder in the upper room that Jesus washed his disciples' feet.

Section 1. R *On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity. (Zechariah 13:1)*

All: God says, **R** *"I will sprinkle clean water on you and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you." (Ezekiel 36:25-26)*

Section 2. Ω *For the Lamb at the center of the throne will be their shepherd; he will lead them to springs of living water. And God will wipe away every tear from their eyes. (Revelation 7:17)*

Leader: Ω *Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; (John 13: 3)*

Section 1: Ω *... so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. (John 13: 4)*

Section 2: Ω *After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him. (John 13: 5)*

Leader: Ω *He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" (John 13: 6)*

Section 1: Ω *Jesus replied, "You do not realize now what I am doing, but later you will understand." (John 13: 7)*

Section 2: Ω *"No," said Peter, "you shall never wash my feet." Jesus answered, "Unless I wash you, you have no part with me." (John 13: 8)*

Leader: Ω *"Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!" (John 13: 9)*

All: (All wash their fingers)

The Tabernacle and The Passover

GREEN VEGETABLES

karpas כַּרְפַּס



Figure 19 – Parsley, ChefBud, the homemade gourmet

Parsley is commonly one of the green vegetables used to represent new life and also to remind us of the hyssop that was used by the Israelites to sprinkle the door frames of their houses in order to protect them during the first Passover.

The Tabernacle and The Passover

Leader: The green vegetable reminds us of springtime and of newness of life.

Section 1: *I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh. (Ezekiel 11:19)*

Section 2: **Ω** *Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! (2 Corinthians 5:17)*

Leader: It also represents the hyssop that was used to sprinkle blood over the doorway. We are reminded that the blood from the sacrifice is for our sins.

Section 1: **℟** *Then Moses summoned all the elders of Israel and said to them, "Go at once and select the animals for your families and slaughter the Passover lamb. Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. Not one of you shall go out the door of his house until morning. (Exodus 12:21-22)*

Section 2: **Ω** *But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone. (Hebrews 2:9)*

All: We remember how the people of Israel needed to put their faith into action and take the initiative to sprinkle the blood on the doorframes of their houses so that they would be protected. And we remember how we need to respond in faith and truly put our trust in God.

Section 1: **Ω** *Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be" (Romans 4:18)*

Section 2: **Ω** *Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, being fully persuaded that God had power to do what he had promised. (Romans 4:20, 21)*

Leader: Salt water represents the sweat and tears shed during the slavery. The sweat and tears remind us also of the sweat and tears that were shed while we were in bondage to sin.

All: With this salt water, we remember the sweat and the tears suffered while the people of Israel were slaves in Egypt. And we think of the misery we suffered while we were slaves to our own sin. But we look forward to when our tears will be turned to joy.

Section 1: **℟** *The LORD said, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. (Exodus 3:7)*

Section 2: **℟** *So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey (Exodus 3:8)*

Section 1: **℟** *And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. (Exodus 3:9)*

Section 2: **Ω** *I tell you the truth, you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy. (John 16:20)*

Section 1: **Ω** *A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world. (John 16:21)*

Section 2: **Ω** *So with you: Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy. (John 16:22)*

Leader: **Baruch Atah Adonai, Eloheinu melech ha-olam (bore p'ri ha-adamah).**

Blessed are you LORD our God, King of the Universe, who creates the fruit of the ground.

All: (All dip the parsley in salt water and then eat the vegetable.)

The Tabernacle and The Passover

DIVIDING

yachatz יָחַצ

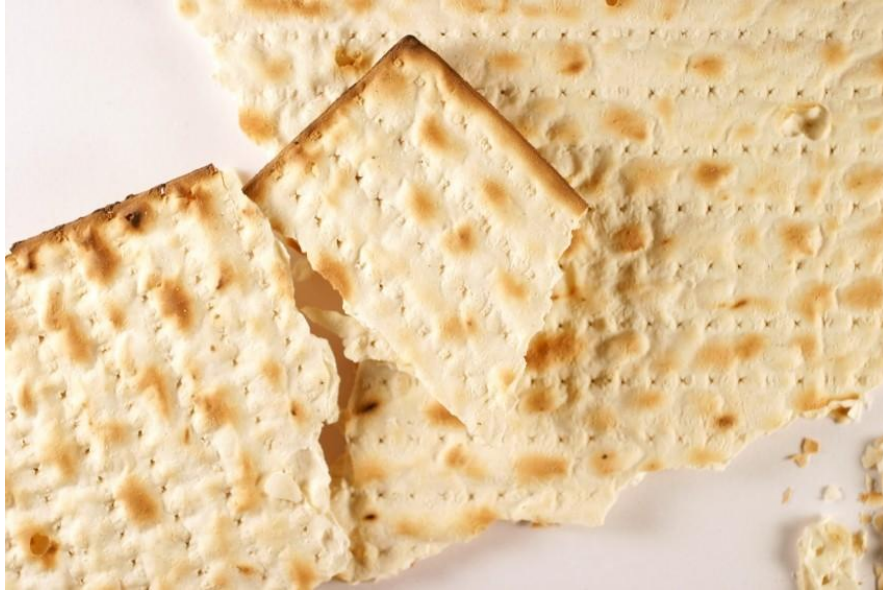


Figure 20 – Broken Matzah – Just-Tzedakah.org

One of the wafers is broken and hidden for use later as the “Afikomen” (אַפִּיקֹמֶן). It is only after the meal is finished that the broken matzah, representing the body of Christ, is shared.

The Tabernacle and The Passover

Leader: The matzah, or unleavened bread reminds us of purity, that is, the matzah has no leaven in it, reminding us of the one who was without sin.

All: Ω *Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed.* (Luke 22:7)

Leader: The matzah bread has holes in it representing the sacrifice that was pierced for our transgressions.

Section 2: Ω *Get rid of the old yeast that you may be a new batch without yeast—as you really are. For Christ, our Passover lamb, has been sacrificed.* (1 Corinthians 5:7)

Section 1: Ω *Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.* (1 Corinthians 5:8)

Leader: With the matzah, we remember how the people of Israel needed to be ready to leave Egypt hurriedly and how they needed a perfect sacrifice.

Section 1: R *The Egyptians urged the people to hurry and leave the country. "For otherwise," they said, "we will all die!" So the people took their dough before the yeast was added, and carried it on their shoulders in kneading troughs wrapped in clothing.* (Exodus 12:33-34)

Section 2: Ω *But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.* (1 John 1:7)

All: The matzah reminds us that the Messiah is with us now in spirit and that he will return in bodily form when he comes to establish his kingdom

Leader: The three matzah remind us of the Holy Trinity: The Father, Son and Holy Spirit.

Section 1: Ω *Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father."* (Galatians 4:6)

Section 2: Ω *He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again.* (Mark 8:31)

Leader: Forgive us, Lord, We know not what we do.

(Break the middle matzah)

As Jesus was buried for three days so shall we hide the matzah.

(Wrap the matzah in a napkin and hold it up.)

This is the "afikomen". We will reclaim this portion at the end of the Seder. This will be the last morsel of food we consume tonight.

(Place the "hidden" matzah on the table)

The Tabernacle and The Passover

PREACHER

magid מַגִּיד



Figure 21 – Exodus, Oil on canvas, ©Richard McBee (1999)
Depiction of the nation of Israel crossing the Red Sea.

The Tabernacle and The Passover

Leader: (Lift up the plate of matzah) This is the bread of affliction our fathers ate in the land of Egypt. All who are hungry, let them come and eat. All who are needy, let them come and celebrate with us.
(Return the plate of matzah to the table)

THE STORY OF THE PASSOVER

Leader: From the beginning the Creator had a plan to redeem His people from sin and death and to make them a people for himself, for his own glory and praise.

Section 1: God called Abraham to leave Haran and to travel to the land God would show him and promised him that He would bless the world through his descendants.

Leader: Indeed Abraham would become **℟** *"the father of many nations"* (Gen. 17:5). **℟** *By faith Abraham believed God and it was credited to him as righteousness* (Gen. 15:6).

Section 2: God told Abraham: **℟** *"Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. But I will punish the nation they serve as slaves, and afterward they will come out with great possessions"* (Gen. 15:13).

Leader: God made a covenant with Abraham and promised the Land of Israel to his descendants.

Section 1: The covenant of blessing was renewed with Jacob who was promised that **℟** *"All peoples on earth will be blessed through you and your offspring."* (Genesis 28:14)

Section 2: Jacob's name was changed to "Israel," meaning "he who has wrestled with God."

Leader: One of Israel's twelve sons, Joseph, had dreams that his brothers would bow down to him. Joseph's brothers then became angry with him and sold him into slavery.

Section 1: But God used this for His plans and Joseph was raised to the highest position in all Egypt, next to Pharaoh.

Section 2: The children of Israel settled in Egypt to avoid a great famine. Joseph said, **℟** *"You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives"* (Gen. 50:20).

Section 1: Several generations after Joseph lived, the Pharaohs made the Israelites into slaves, using them to build the pyramids and other buildings.

Leader: Despite the oppression, God blessed the Israelites and they had very many children and grew into a large nation. But they were a large nation that was in exile from the land God had given them.

Section 1: The Pharaoh grew nervous at the number of Israelites and commanded the midwives to kill all the newborn boys, throw them in the river. The midwives found excuses for not being able to carry the commands and the nation grew.

Section 2: One mother, in order to protect her newborn baby boy, placed him in a basket coated with pitch and placed the basket among the reeds in the river.

Leader: The baby's sister, Miriam, watched the basket until she saw one of the Pharaoh's daughters come to bathe in the river. The princess rescued the boy and decided to adopt him. She named him Moses.

Section 1: When Moses was 40, he killed an Egyptian for beating a Hebrew slave and then fled to Midian for fear of his life.

Section 2: **℟** *The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. God heard their groaning and he remembered his covenant with Abraham.* (Exodus 2:23-25)

Section 1: After 40 years in Midian, God called Moses to lead the Hebrews out of Egypt and take them to the land He had promised them.

The Tabernacle and The Passover

Section 2: So we see that the redemption from Egypt was based upon the covenant with Abraham. The Abrahamic covenant is the foundation upon which the Mosaic covenant is built.

Section 1: In order to convince the Pharaoh to "let His people go," God had to use many plagues.

Section 2: The last plague killed all the firstborn sons in all the households in Egypt, except for those households whose doorframes were sprinkled with the blood of one-year-old male sheep without defect. Those houses would be "passed over."

Section 1: After that last plague, the Pharaoh let the Hebrews go. After the Hebrews were on their way, the Pharaoh changed his mind and chased after them.

Section 2: However, God prevented the Egyptians from reaching the Hebrews and parted the waters of the "Sea of Reeds" so that the Hebrew nation could cross over.

Leader: After the Hebrews had crossed over, the sea on dry ground, the Lord brought back the sea on the Egyptians who were in pursuit.

Section 1: Many saw and feared the LORD. After God led Moses and the Israelites out of Egypt, He gave them many instructions on how to live and how to worship.

Section 2: God had an important message for the Jews. Initially, the Passover was a remembrance of the Passover lamb that protected the firstborn of all the households.

Leader: Finally, in the fullness of time, God sent the Messiah to bring deliverance from bondage to sin and death. He has become the Passover Lamb for all people. He was sacrificed that we might be spared God's judgment. He rose again, conquering death, and providing newness of life in freedom from sin's bondage and in service to God.

THE TEN PLAGUES

Leader: Let us recite the ten plagues. Our joy, like the wine, is diminished when we consider the judgment on those did not believe.

All (slowly): (As each plague is recited, dip a finger into the wine and shake a drop onto the plate) Blood, frogs, gnats, flies, cattle disease, boils, hail, locusts, darkness, slaying of the firstborn.

Leader: May we be warned not to harden our hearts as did Pharaoh!

All: (All lift their cups of wine) Let us therefore thank, praise, worship, exalt, honor and love the One who brought about miraculous redemption for our forefathers and for us!

Leader: In every generation let each one consider it as if he had himself come out of Egypt. God brought us from slavery to freedom, from sorrow to joy, from darkness to *Messiah's* light, from sin to service, from death to life. Let us therefore worship Him with joy!

The Tabernacle and The Passover

PRAISE

hallel הַלֵּל

EXCERPTS FROM PSALM 113



Figure 22 - King David at the harp game, ©Anton Kern

The singer-songwriter who became King David wrote most of the Psalms. Printing is available at Art-prints-on-demand.com

The Tabernacle and The Passover

Leader: **℟** *Praise the LORD. Praise, O servants of the LORD, praise the name of the LORD.* (Psalm 113:1)

All: **℟** *Let the name of the LORD be praised, both now and forevermore.* (Psalm 113:2)

Leader: **℟** *From the rising of the sun to the place where it sets the name of the LORD is to be praised.* (Psalm 113:3)

All: **℟** *The LORD is exalted over all the nations, His glory above the heavens.* (Psalm 113:4)

Leader: **Baruch Atah Adonai, Eloheinu melech ha-olam (bore p'ri hagafen).**

Blessed are you LORD our God, King of the Universe, creator of the fruit of the vine.

All: **Baruch Atah Adonai, Eloheinu melech ha-olam.** (All partake of the second cup).

The Tabernacle and The Passover

BLESSING THE MATZAH

motzi mahtza מוֹצִי מַצֵּה



Figure 23 – Matzah, ©Shalom Hartman Institute

Three wafers of matzah are used for the Passover ceremony. Earlier in the Seder, one of the wafers is broken and then is hidden until the “Afikomen” is served.

The Tabernacle and The Passover

Leader: (holds up the matzah and says)

Baruch Atah Adonai, Eloheinu melech ha-olam (hamotzi lechem min ha-eretz).

Blessed are you LORD our God, King of the Universe, who makes bread come forth from the earth.

Baruch Atah Adonai, Eloheinu melech ha-olam (asher kideshanu b'mitzvotav v'tzivanu al alchilat matzah).

Blessed are you LORD our God, King of the Universe, who has sanctified us through his commandments and has commanded us concerning the eating of the matzah.

The Tabernacle and The Passover

BITTER HERB

maror מרור



Figure 24 – Rau Dắng , a variety of Vietnamese bitter herbs, ©White on Rice Couple
Bitter herbs can be found all over the world and are used in local cuisines on the Passover.

The Tabernacle and The Passover

Leader: The bitter herbs remind us of the bitterness of slavery and of the bitterness of slavery to sin.

Section 1: With the bitter herbs, we remember the bitterness of the people of Israel as they lived as slaves to the Pharaoh. And we think of the bitterness of our hearts while lived under the tyranny of sin.

Leader: But we look forward to the release from bitterness we can have because of the forgiveness of God

Section 1: *℟ Therefore, say to the Israelites: 'I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. (Exodus 12:2-3)*

Section 2: *℟ Moses reported this to the Israelites, but they did not listen to him because of their discouragement and cruel bondage. (Exodus 12: 9)*

Section 1: *Ω We know that the law is spiritual; but I am unspiritual, sold as a slave to sin. I do not understand what I do. For what I want to do I do not do, but what I hate I do. (Romans 7:14, 15)*

Section 2: *Ω Because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death ... (Romans 8:2)*

All: *Ω ... that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. (Romans 8:21)*

Section 1: Charoset reminds us of the mortar for bricks used to build the Pharaoh's cities. Until the Lord returns, we are reminded that, in this life, our labor will be hard work and remember the mortar with which the people of Israel made bricks for the buildings and monuments for the Pharaoh. And we think of the labor we have done for things that will perish.

Section 1: *℟ That same day Pharaoh gave this order to the slave drivers and foremen in charge of the people: "You are no longer to supply the people with straw for making bricks; let them go and gather their own straw. (Exodus 5:6-7)*

Section 2: *℟ But require them to make the same number of bricks as before; don't reduce the quota. They are lazy; that is why they are crying out, 'Let us go and sacrifice to our God.' Make the work harder for the men so that they keep working and pay no attention to lies." (Exodus 5:8-9)*

All: But we look forward to the treasures we can receive which will never perish

Section 1: *Ω Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead and into an inheritance that can never perish, spoil or fade—kept in heaven for you who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time. (1 Peter 1:3-5)*

Section 2: *Ω In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that your faith—of greater worth than gold, which perishes even though refined by fire—may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed. Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy... (1 Peter 1: 6-8)*

Section 2: *Ω ... for you are receiving the goal of your faith, the salvation of your souls. (1 Peter 1: 9)*

All: Let us remember mindful that it was by a dipping that the Messiah revealed who would betray him.

Section 2: *Ω Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it in the dish." Then, dipping the piece of bread, he gave it to Judas Iscariot, son of Simon. (John 13:26)*

Leader: **Baruch Atah Adonai, Eloheinu melech ha-olam (asher kideshanu b'mitzvotav v'tsivanu al alchilat maror).**

The Tabernacle and The Passover

Blessed are you LORD our God, King of the Universe, who sanctified us with his commandments and commanded us concerning the eating of the bitter herb.

All: (All dip matzah into the bitter herb, then into the charoset, and eat.)

The Tabernacle and The Passover

TABLE IS SET

shulchan orech שֻׁלְחָן אֹרֵחַ



Figure 25 –Lamb shank bone, Channel One News

It would be better to say, that the table has been set for us. Jesus, the Lamb of God, has sacrificed Himself for us and has prepared a place for us in heaven.

The Tabernacle and The Passover

Leader: The lamb is a memorial of the Passover lamb that protected all the firstborn of all the households that sacrificed a lamb and sprinkled its blood on the doorposts.

Section 1: R *The LORD said to Moses and Aaron in Egypt, "This month is to be for you the first month, the first month of your year. (Exodus 12:1)*

Section 2: R *Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. (Exodus 12:2)*

Section 1: R *If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. (Exodus 12:3)*

Section 2: R *You are to determine the amount of lamb needed in accordance with what each person will eat. (Exodus 12:4)*

Section 1: R *The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. (Exodus 12:5)*

Section 2: R *Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. (Exodus 12:6)*

All: O *The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!" (John 1:29)*

Leader: But now, we know that this lamb was also a prophecy of the one who is called the Lamb of God who came to take away the sins of the world. So now we think of the sacrifice God had made on our behalf so that we do not have to die for our own sins.

Section 1: O *Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death. (Romans 8:1-2)*

Section 2: O *Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. (Hebrews 10:11)*

Section 1: O *But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God. (Hebrews 10:12)*

Section 2: O *Since that time he waits for his enemies to be made his footstool, because by one sacrifice he has made perfect forever those who are being made holy. (Hebrews 10:13-14)*

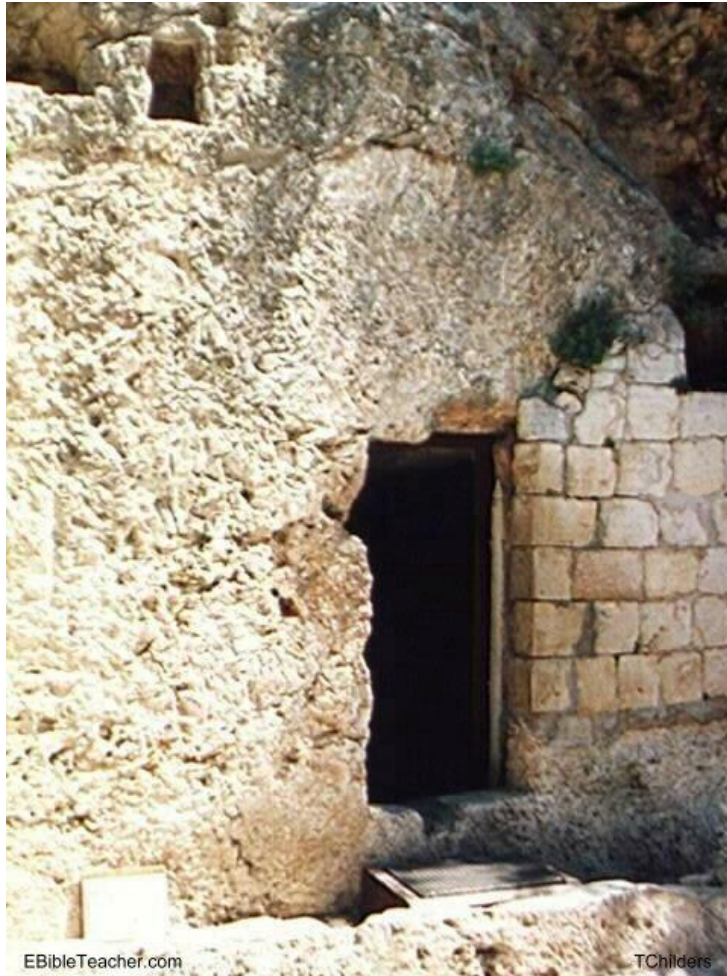
Leader: Baruch Atah Adonai, Eloheinu melech ha-olam (sh'hakol nihiyeh bid'varo).
Blessed are you LORD our God, King of the Universe, by whose word all things exist.

All: (All partake of the lamb)

The Tabernacle and The Passover

HIDDEN

צפון tsafun



EBibleTeacher.com

TChildren

Figure 26 – A garden tomb, ©Ebibleteacher.com

Not the tomb traditionally assumed for Jesus but one similar to the one described in the Bible.

The Tabernacle and The Passover

Leader: (Retrieves the afikomen, breaks it and gives a piece to everyone) We have now come to the eating of the afikomen.

All: The afikomen represents the Passover Lamb, broken for us.

Leader: The afikomen is without leaven, even as the Passover lamb was to be without defect. Blessed are you Lord our God, who has caused bread to come forth from the earth. "The Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it.

All: For Jesus would be broken for us.

Leader: Ω *After the bread was broken Jesus said, 'This is my body which is for you. Do this in remembrance of me.'* (I Corinthians 11:23)

All: (All eat the afikomen.)

The Tabernacle and The Passover

GRACE AFTER THE MEAL

barech בָּרַךְ



Figure 27 – Jesus dines in Emmaus – Rembrandt

Jesus, after his resurrection at the home of the disciples that he encountered on the way to Emmaus. As they were eating, after he broke the bread, their eyes were “opened” and they finally recognized him.

The Tabernacle and The Passover

Leader: May we remember your mercy and receive the merit of Jesus our Messiah in his life of obedience, sacrificial death, and resurrection on our behalf.

All: R *"The time is coming, declares the LORD, when I will make a New Covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt because they broke my covenant though I was a husband to them," declares the Lord. (Jeremiah 31:32)*

Leader: Baruch Atah Adonai, Eloheinu melech ha-olam.

Blessed are you Lord our God, king of the universe, who created the fruit of the vine.' **Q** *In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, whenever you drink it, in remembrance of me.'"* (I Cor 11:25)

All: Baruch Atah Adonai, Eloheinu melech ha-olam.

(All drink the third cup)

Leader: R *He grew up before Him like a tender shoot and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. (Isaiah 53: 2)*

All: R *He was despised and rejected by men, a man of sorrows and familiar with suffering. (Isaiah 53: 3)*

Leader: R *Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. (Isaiah 53: 4)*

All: R *But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. (Isaiah 53: 5)*

Leader: *We all, like sheep have gone astray, each of us has turned to his own way; and the lord has laid on him the iniquity of us all. (Isaiah 53: 6)*

Baruch Atah Adonai, Eloheinu melech ha-olam.

Blessed are you Lord our God, king of the universe, who created the fruit of the vine.

All: Baruch Atah Adonai, Eloheinu melech ha-olam.

(All drink the fourth cup)

The Tabernacle and The Passover

THE CUP OF ELIJAH

קוס אליהו kos elaiyah



Figure 28 – Armenian Elijah cup, Judaica Mall

At the Passover Seder, a place is reserved for Elijah. The expectation is that someday he will come to join in the feast.

The Tabernacle and The Passover

Leader: There is the expectation that the Messiah will come at Passover. Malachi told us Elijah would come to prepare the way for Messiah. **R** *"See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse."* (Malachi 4:5-6)

All: We leave a place for Elijah and open the door to invite him to the feast.

Leader: The process of redemption began in Egypt and comes to completion with the coming of the Messiah.

Section 1: God sent the prophet John the baptizer in the spirit of Elijah to prepare the way for Messiah

Section 2: **Q** *For all the Prophets and the Law prophesied until John. And if you are willing to accept it, he is the Elijah who was to come. He who has ears, let him hear.* (Matthew 11:13-15)

Leader: Messiah came as the ultimate and universal Passover Lamb.

All: It was Passover, the time that the lambs were being slain, that the Messiah suffered and died to pay for our sins.

Leader: Even as hyssop was used to apply the blood of the Passover Lamb to the doors of the Israelites, so hyssop, with vinegar, was lifted up to Jesus' lips as he died to provide the finished redemption. **Q** *Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty."* (John 19:28)

Section 1: *A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips.* . (John 19:29)

Section 2: **Q** *When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.* (John 19:30)

Section 1: Messiah our Passover Lamb has been sacrificed for us.

Section 2: Christ our Passover Lamb has been sacrificed for us.

Section 1: Jesus, Son of Man, Son of God, the Lamb of God,

Section 2: the Light of the World, our Hope and our Redeemer

All: has been sacrificed for us.

Section 1: **Q** *Get rid of the old yeast that you may be a new batch without yeast—as you really are. For Christ, our Passover lamb, has been sacrificed.* (1 Corinthians 5:7)

Section 2: **Q** *Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.* (1 Corinthians 5:8)

Leader: John had come in the spirit of Elijah, but now we wait for the Messiah to come again.

Section 1: **Q** *And while they were gazing into heaven as he went, behold, two men stood by them in white robes, ...* (Acts 1:10)

Section 2: **Q** *... and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven."* (Acts 1:11)

The Tabernacle and The Passover

PRAISE

הלל hallel



**Figure 29 – The Exalter® shown here with Mark Patrick,
©Mark Patrick Studio**

Unlike our popular culture, the Bible commonly depicts some of the angels as warriors.

The Tabernacle and The Passover

EXCERPTS FROM PSALMS 116-118

Leader: *℟ I love the LORD, for He heard my voice; he heard my cry for mercy. Because he turned his ear to me, I will call on Him as long as I live. (Psalm 116:1-2)*

All: *℟ I will give thanks, for you answered me; you have become my salvation. (Psalm 118:21)*

Leader: *℟ Praise the LORD, all you nations; extol him all you peoples. (Psalm 117:1)*

All: *℟ This is the day that the LORD has made; let us rejoice and be glad in it. (Psalm 118:24)*

Leader: *℟ O LORD, save us; O LORD, grant us success. (Psalm 118:25)*

All: *℟ Blessed is he who comes in the name of the LORD. (Psalm 118:26)*

The Tabernacle and The Passover

ACCEPTED

נִרְצָח נִרְצָח



Figure 30 – Adoration of the lamb – Van Eyck

It is so hard to picture the Lamb of God, as described in Revelation, being worshipped by all creatures. This detail of the Van Eyck's work, shown here, tries to represent that moment in heaven.

The Tabernacle and The Passover

Section 1: Ω *After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. (Revelations 7:9)*

Section 2: Ω *They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb." (Revelations 7:10)*

Section 1: Ω *Never again will they hunger; never again will they thirst. The sun will not beat upon them, nor any scorching heat. (Revelations 7:16)*

Section 2: Ω *For the Lamb at the center of the throne will be their shepherd; he will lead them to springs of living water. And God will wipe away every tear from their eyes." (Revelations 7:17)*

Leader: We thank and praise the Eternal Spirit for the Passover deliverance of our forefathers from the land of Egypt and we rejoice that God has brought liberation from sin and death for us through the Messiah, our Passover Lamb.

All: Next year in Jerusalem! Shalom! שלום

[END NOTE:

- 1) Jews look forward to going back to Jerusalem in the land of Israel. Christians look forward to the time when Jerusalem will come down from heaven to earth.
- 2) What is the connection between the Tabernacle and Passover?
 - a. On Passover, which is at the beginning of the biblical year, blood was sprinkled on the door frames of the house to protect people from the Angel of Death before the people would then go on their journey to the Promised Land.
 - b. On Yom Kippur, the Day of Judgement, which is in the middle of the biblical year, the High Priest would sprinkle blood from a sacrifice onto the Mercy Seat for the sins of the people.
 - c. When Jesus first came, he died on Passover, his blood will protect us as we journey on our way to the Promised Land (the new heaven and new earth).
 - d. When Jesus comes again and judgement day comes, the blood of Jesus will still protect us.

]

The Tabernacle and The Passover

Discussion Questions:

Introduction

1. What stories do we tell as a family, our country or our ethnic group that describe who our we are?
2. The Jews show respect for the name of the Creator by leaving letters out of the words like 'G-d' and in not pronouncing the 'unpronounceable' name. How do we show respect for the Creator?

Candle Lighting

3. How did Genesis 3:15 prophesy the coming of Jesus?
4. How does the Passover Seder help to understand scriptural truths more clearly?

Sanctification

5. What is sanctification?
6. The nation of Israel was set apart by the unique work of God in liberating the nation from slavery. How does the Lord sanctify us?

Green Vegetables

7. God asked the Israelites to put blood on the doorframes of their houses in order to be protected, but surely God knew who His chosen people were. If so, then why did God ask the Israelites to do that?
8. What actions do you think God might ask us to take today in order to receive His protection? What will happen if we don't?

Dividing

9. Why was the afikomen broken and then hidden in the napkin?

Preacher

10. Joseph told his brothers that God had sent him to Egypt ahead of them so that he would be there to help provide for his family in the time of famine. Yet, God could have arranged for there to be no famine in the "Promised Land" and He could have provided for His chosen people in that location and kept them there. Why do you think God instead chose to have His people go through slavery in Egypt?
11. Abraham was 140 years old before he saw his twin grandsons born to his "child of the promise." He never even saw his grandchildren get married though he lived until he was 175 years old. Describe Abraham's faith.
12. Most of us can understand God working through Abraham who was best known for his faith, but why did God choose to work through Jacob who was best known for his deceitfulness?
13. The first Passover saw the deaths of thousands upon thousands of Egyptian people and their livestock. That day also saw the deaths of thousands upon thousands of sheep that were sacrificed. How does all that death help us to understand God?
14. The Pharaoh chose to harden his hearts during the time of the plagues, but at one point we are told that God hardened the Pharaoh's heart. Should that concern us?

Bitter Herb

15. Do we really feel free from the tyranny of sin?
16. We have charoset to remind us of our labor. Why is the charoset sweet?

Table is Set

17. With the lamb we remember Jesus sacrificed. With the afikomen we remember Jesus broken for us. How do the other elements of the Passover Seder remind us of Jesus?
18. Even in the Old Covenant, God declared that He was like a husband to the Israelites. How is the New Covenant different?
19. Isaiah had some very evocative prophecies of Jesus. Read Isaiah 53 and reflect on what it means to you.

Cup of Elijah

20. Many Jews are waiting for Elijah to come. Jesus said that John had come in Elijah's spirit. Who should we be waiting for?
21. Hyssop was offered to the dying Jesus. What can we offer to Him?
22. As the disciples were looking into the sky where Jesus had been taken up, and angel reminded them that He would return. Instead of looking up, what did the disciples do?

The Tabernacle and The Passover

Appendix A - The temples

Solomon's Temple: 957-857 - Built by King Solomon to replace the Tabernacle. It was plundered many times during its history and one final time by the Babylonians.

Second Temple:

Zerubbabel's Temple: 520-19 - Zerubbabel was permitted by King Cyrus to return to Jerusalem and rebuild the temple.

Herod's Temple: 19-70 Herod undertook the task of rebuilding Zerubbabel's Temple for his own glory as one of his many building projects. But even this temple lasted only until 70 AD when the Romans began their persecution of the Jews. Below are various attempts to recapture what the temples looked like.

Solomon's Temple



Figure 31 - Solomon's Temple Copy of Melqart's Temple

Second Temple



Figure 32 - Scale model of the Second Temple –
MileChai.com / Aharon's Jewish Books and Judaica

The Tabernacle and The Passover

Appendix B - Recipe for Charoset

There are many as many variations for charoset as there are for the Passover Seder. This is only one of the recipes. To see other recipes go to

<http://www.jewish-food.org/recipes/pchindex.htm>

Ingredients:

3 ounces (75g/3/4-cup) walnuts

1/4 large apple

2 teaspoons cinnamon

2 teaspoons sugar

Mince the walnuts and the apple. Flavor with cinnamon and sugar. The consistency should be that of mortar. Moisten with apple juice in necessary. Makes about twenty 1/2-teaspoon servings.

Appendix C - Bibliography

<http://www.bible-history.com>

<http://www.domini.org/tabern/tabhome.htm>

<http://www.studylight.org/dic/hbd/view.cgi?number=T6178>

<http://www.jewish-food.org/recipes/pchindex.htm>

<http://www.bibleplaces.com>

<http://www.hebrew4christians.com>

<http://www.learnhebrewprayers.com>

<http://www.chaim.org/>

The Tabernacle and The Passover

Appendix D – Hebrew words: definitions and pronunciation

The original Biblical Hebrew text had no vowels. The reason that vowels were not seen as a necessary part of the text was that there was not the expectation that someone would simply take the text by themselves and read it by themselves. It was assumed that the text was a community item and would be learned in community. In this same context, it was not assumed to be necessary to write every communication from God down, rather it was assumed that much of the communication from God would be done orally, spoken from person to person. For this reason, the Jews have developed a large body of "Oral Law" which was passed from generation to generation.

There are a couple of sounds that are particular to Hebrew:

- 1) The Hebrew 'h' is a guttural 'h.' It sounds similar to the English 'kh' but with the tongue touching the back of the throat. This is the sound that begins the name of the Jewish festival, Hanukkah (also spelled Chanukah)
- 2) The Hebrew 'r' is like what we sometimes call a 'rolling r' where the tip of the tongue touches the back of the teeth
- 3) A hyphen will represent the Hebrew guttural sound, a pause in the word

For vowel sounds:

Letter	sound	example
A	ah	as in calm
E	ay	as in bay
I	ee	as in seem
O	oh	as in coat
U	oo	as in blue

The Tabernacle and The Passover

40 Lord	Adonai	אֲדֹנָי
58 Dessert	Afikomen	אֶפִּיקוֹמֶן
38 Ark	Aron	אָרוֹן
78 Blessed are you	Baruch Attah	בָּרוּךְ אַתָּה
47 Charoset	Charoset	חֲרוֹסֶת
38 Testimony	Eduth	עֵדוּת
80 Elijah	Elijah	אֵלִיָּה
46 Our God	Eloheinu	אֱלֹהֵינוּ
48 Candle Lighting	Had'lakat Nerot	הַדְלַקְתָּ נְרוֹת
43 Narration	Haggadah	הַגְדָּה
65 Praise	Hallel	הַלֵּל
46 Universe	Ha'olam	הָעוֹלָם
51 Sanctification	Kadesh	קִדְּשׁ
55 Green Vegetables	Karpas	כַּרְפָּס
33 Incense	Ketora	קְטוֹרֶת
26 Laver	Kiyor	כִּיּוֹר
80 Cup	Kos	כוֹס
28 Bread	Lechem	לֶחֶם
61 Story	Magid	מַגִּיד
69 Bitter	Maror	מָרּוֹר
67 Unleavened bread	Matzah	מַצָּה
36 Master	Melech	מֶלֶךְ
30 Lampstand	Menorah	מְנוֹרָה
20 Tabernacle	Mishkan	מִשְׁכָּן
18 Commandments	Mitzvot	מִצְוֹת
23 Altar	Mizbe'ach	מִזְבֵּחַ
67 Blessing	Motzi	מוֹצֵא
23 Brazen	Nechosheth	נְחוֹשֶׁת
85 Accepted	Nirtzah	נִרְצָה
28 Presence	Panim	פָּנִים
43 Passover	Pesach	פֶּסַח
38 Veil	Poreketh	פָּרֹקֶת
43 Order	Seder	סֵדֶר
86 Peace	Shalom	שָׁלוֹם
43 Of	Shel	שֶׁל
72 Table Prepared	Shulcan Orez	שֻׁלְחָן אוֹרֵז
75 Hidden	Tzafun	צִפּוֹן
53 Washing	Urchatz	וִרְחָצָה
58 Dividing	Yachatz	יָחַץ

The Tabernacle and The Passover

The Name of God:

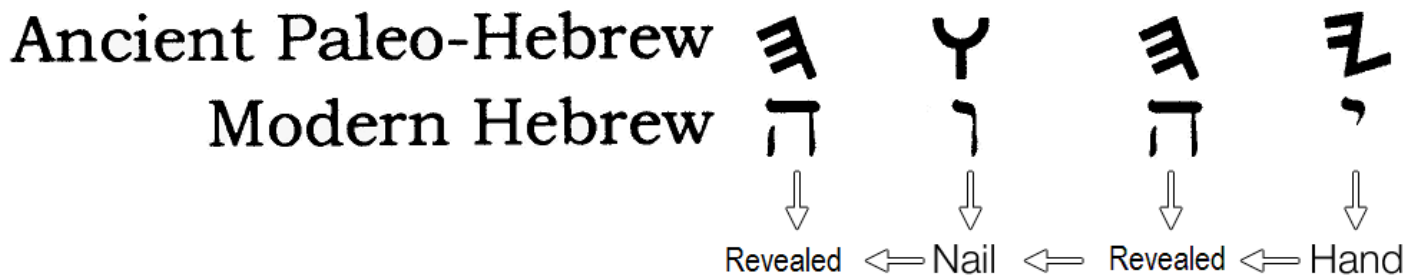
The pronunciation issue – Jehovah vs. Yahweh:

If you examine the actual Hebrew words used in the traditional prayers used in Passover, the word which most Jews will pronounce as “Adonai” is actually the name of God that Moses was given in Exodus 3:15, יהוה (which transliterate to YHVH in English). For the Jews, that name is so holy that they have ceased to pronounce it at least as far back as the destruction of the second temple. This becomes significant when the original Hebrew had no written vowels until the Massoretes started to use them in the sixth century AD. To avoid trying to pronounce that name, the practice had been to use the word “Adonai” (which means ‘Lord’) in liturgical situations and Hashem (which means ‘the name’) in everyday speech.

However, since most cultures have had the habit of reading out loud, the pronunciation of most words could be transferred from one generation to the next by the repeated reading of those words. But for יהוה this ceased to happen more than 2000 years ago. The details are uncertain, but the first attempts at pronouncing the name seems to have occurred sometime before 1500. Using a combination of how the Hebrew letters transliterated into Latin and by using the letters from Adonai (or Eloah, there is some uncertainty here) the name became pronounced as “Jehovah.” However, most current scholars (but not all) are more in agreement to use ‘Y’ instead of ‘J’ as the first consonant and use the letter from the word “Hashem” which yields a pronunciation of “Yahweh”

The meaning of the letters

A new level of understanding can be obtained if we take another type of look at the letters in the name, יהוה. Particularly, if we look at the older letters of the Hebrew language, we can see that the letters are pictorial (see the picture below) – that is they represent objects or actions. The first letter represents either a hand or an activity of doing something. The second and fourth letters represent windows or revealing something. The third character represents a nail or fastening something. That means that the name God revealed to Moses means, according to the letters, “Hand revealed, Nail revealed.”



The Tabernacle and The Passover

Appendix E – Credits for Artwork

All the artwork can be found on the internet. You will note the variety of locations in which such art can be found. Descriptions given in this section are taken directly from the website or are provided by the individual or business. Permission given to the author for copying the artwork does not imply the endorsement by these people/organizations of the content of this book.

Arnold Friberg - www.mcgillfineart.com/biography.html - has been honored by his fellow artists and has been given tribute in western heritage art shows, most recently in 1991. Arnold Friberg has rightly earned his place as one of the enduring masters of our time.

Anton Kern (1709 - 1747). German painter and draughtsman, active also in Italy and Bohemia. He trained first with the Saxon court painter Lorenzo Rossi, whom he accompanied to Venice in 1723. There in 1725 he joined the workshop of GIAMBATTISTA PITTONI, with whom he worked until moving to Prague in 1735, where he matriculated at the Karlsuniversity. In 1738 he was summoned to Dresden by Frederick-Augustus II. In the same year he made a study trip to Rome, returning to Dresden in 1741. After his return, he was appointed court painter and completed a series of public and private commissions in Dresden, where he worked until his death.

Art Prints On Demand - www.art-prints-on-demand.com - ... has solved the time and cost problems involved in sourcing great art from the world's online largest painting catalog. Over **100,000 pictures by 25,000 artists** can be produced to the required size and printed onto a variety of material such as artist canvas, fine canvas textile or fine art paper at a higher quality than most lithographically produced art prints using giclée print technique. On request, any painting of our catalog can be reproduced as a hand printed oil reproduction, to the required size as well.

The Baptist Convention of Israel – www.bcisrael.com - A group of individuals and ministries committed to teaching the Good News of Jesus to our community in the Holy Land. The BCI works closely with other Baptists in Israel as well as other Evangelical denominations. Its ministries include church work, children's and youth camps, education work and sports and tourism ministries. From beginnings in the early part of the last century the Baptist work in Israel has grown to include about 6000 people attending Baptist Churches in the local Baptist convention, the Association of Baptist Churches.

Bibleplaces.com – www.bibleplaces.com - BiblePlaces.com features photographs and descriptions of sites in Israel, Jordan, Egypt, Turkey and Greece with an emphasis on biblical archaeology, geography and history.

Bob Kayler – bobkaylor.typepad.com/bob_kaylor – I am a preacher, writer, drummer, and dad. Interests: drumming, reading history and theology, writing, baseball, teaching, collecting civil war books, playing with my kids.

Channelone.com – www.int.channelone.com - We are Channel One News, the leading television news network for teens nationwide. Our mission is to inform, educate and inspire by making news relevant and engaging for young people and sparking discussion around the important issues impacting youth today. Broadcasting since 1990, Peabody Award-winning Channel One News, now a division of Alloy Media + Marketing, is the top source of high quality, unbiased news and information for young people. The dynamic 12-minute news broadcast is delivered daily to nearly six million teens in approximately 8,000 middle schools and high schools across the country, providing global and national headlines from a teen perspective with a fast-paced production style, youthful reporters and contemporary music.

Chefbud – chefbud.com - ChefBud is Bud Thomas. While working as a chef in top restaurants such as Loews Ventana Canyon Resort and Café Terra Cotta in Tucson, AZ, Les Saveurs and The Collection in London, England, and The Peaks Resort and Golden Door Spa in Telluride, CO, ChefBud has learned the skills needed to run a successful, award-winning kitchen. As the owner of TasteBuds Catering, which brings restaurant-quality food into the comfort of your home, ChefBud has been able to continue to develop his own philosophy and values about food. Now, with the establishment of this website, ChefBud is hoping he can help to demystify cooking good food starting with the basics: quality ingredients and professional techniques.

Dallas Baptist University – www.dbu.edu - The purpose of Dallas Baptist University is to provide Christ-centered quality higher education in the arts, sciences, and professional studies at both the undergraduate and graduate levels to traditional age and adult students in order to produce servant leaders who have the ability to integrate faith and learning through their respective callings.

The Tabernacle and The Passover

Ebibleteacher.com - www.ebibleteacher.com - TERRY TAYLOR is a Sunday School teacher and elder at the Carbondale church of Christ. Terry is the author of several software titles including: "Bible Class Atlas" (over 200,000 copies), "Bible Puzzles & Devos", "Kid's ABC Bible Puzzles", "The Bible & Science" and a series of Sunday School lessons including over 2100 PowerPoint slides. His current software projects include "3D Bible Tabernacle" and "The World Of The Bible". He has published church technology computer articles in "Christian Computing", "Heartlight", "Gospel Advocate", "K'News", "Technology For Worship" and "Christian Bible Teacher" magazines, quoted by "The New Yorker" and has spoken at seminars in several states. His website eBibleTeacher.com has received over 8 million visits and 40 million pageviews.

Jan Van Eyck - www.wga.hu/tours/flemish/eyck/index.html - The adoration of the Mystic Lamb (a.k.a. 'The Gent Altarpiece') can be seen in the Saint Bavo cathedral of Ghent. It is considered to be one of the artistic masterpieces in Belgium. It also is considered one of the most influential and beautiful painting of the Middle-Ages and the Flemish painting school. He became painter at the court of the duke of Burgundy, Philip the beautiful. Jan van Eyck settled in Bruges in 1432 and died there in 1441.

Judaica Mall Inc. - www.judaica-mall.com - Our purpose is to provide exclusive and genuine quality artistic Israeli-made Judaica items to Jewish families all over the world. We at Judaica Mall find it important to bring Israel's finest works of Judaica art to your doorstep at affordable prices. In this way we serve both our clientele and Israel's artisans who work hard to produce such exquisite Judaica pieces.

Mark Patrick - www.markpatrickstudio.com - At this point in his life, Mark has started what he believes to be the God's calling on his artwork, "Eden Productions" A line of Christian sculptures which depict biblical truths and Christian values. On exhibit at "New Life Church" in Colorado Springs, is one of Mark's 10' angel sculptures, titled "Exalter". Mark has produced at least 500 solid bronze sculptures. He lives in Black Forest, Colorado with his wife Sharon, his daughter Sasha and his son Levi. They attend New Life Church in Colorado Springs, Colorado.

Max Greiner Jr Designs, Kerrville Texas- www.maxgreinerart.com/ - Texas Christian Artist, Max Greiner, Jr. is best known for his religious sculptures featuring Jesus Christ. Max's Christian bronze statues are collected worldwide, along with his drawings, paintings and awards. "Divine Servant"®, "Fisher of Men"®, "The Great Commission"®, "The Coming King"®, the "Christian Butterfly"®, "The Empty Cross" TM, and the "Lion of Judah"TM are Max's best known creations. God's visible presence in the form of Shekinah Glory Dust and Angel Orbs have been manifesting in Max's life since March 7, 1999. "Ishi", wildlife and nature subjects comprise Max's early work

Richard McBee - www.richardmcbec.com - Since 1976 he has painted subject matter exclusively from the Torah and Jewish history. In addition to paintings he has also made many figurative relief sculptures, monotypes, unique ceramic menorahs and other Judaica ... Alliance of Figurative Artists ... helped create the American Guild of Judaic Art ... developed the Jewish Art Forum ... has written a weekly critical review column in The Jewish Press. His artwork is in many private collections throughout the country.

McGill Fine Art - www.mcgillfineart.com/ - McGill Fine Art is an authorized distributor of high quality Arnold Friberg prints. These wonderful pieces come in a variety of sizes, with or without frames.

MileChai.com / Aharon's Jewish Books and Judaica - www.milechai.com - Denver is known for the home of Golda Meir and various legends including The Unsinkable Molly Brown. Within 7 short years our store has taken on this legend. No job is easy. No endeavor is done without hard work. It has taken us time to gain the experience to overcome what at times seems impossible odds. We are in the middle of the country. Everything we do has to be shipped and done over the phone. Still we have the best prices on Jewish books and judaica.

Phoenician International Research Center - phoenicia.org - The center is a not-for-profit organization which researches the history and contribution to world culture of the Canaanite Phoenicians and Punic people from the dawn of history until our present day. Further, it supports ancient history student scholarships, disseminates information through <http://phoenicia.org>, builds international and domestic relations with similar centers, publishes books on the subject, creates electronic libraries and databases, and promotes the preservation and protection of Phoenician antiquities and historic sites. The center is in touch with scholars in Italy to promote collaboration with Italian, Tunisian and Spanish centers and scholars that work in this field. Further, the center looks forward to signing collaborative agreements with Lebanese institutes, centers and universities that are interested in pursuing this subject.

The Tabernacle and The Passover

Rene Glashow = I have always wanted to be a teacher for as long as I remember. In 1996, I completed my student teaching at Old Bridge High School and graduated from Montclair State University with a Bachelor's degree in English and teaching certificate in English K-12. After teaching Pre-K and Kindergarten in a private school and subbing in elementary schools, I found I enjoyed working with young children so earned my 2nd teaching certificate in Elementary Education, K-8. Since then, I have worked in both public and private schools.

Rembrandt Harmenszoon van Rijn (July 15, 1606 – October 4, 1669) is generally considered one of the greatest painters and printmakers in European art history.

Side by Side Ministries – www.sbsyouth.typepad.com/side_by_side - Our mission is to make room for Christ to make a lasting imprint on the hearts of young people. We do this by providing retreats for churches, partnering with churches to provide youth ministry programming, training, and staff, collaborative youth events, providing mission opportunities to Guatemala and Honduras, and through peer ministry opportunities with our Servant Leadership Team. Side by Side has been providing great youth ministry since 1998 and is constantly growing. We are always on the lookout for new ways to reach youth with the life giving message of Christ and are also looking for energetic, passionate adults with a heart for youth ministry. Contact us if you would like to bring good youth ministry to your church or if you are interested in making a difference in the lives of young people.

Shalom Hartman Institute - www.hartmaninstitute.com - Shalom Hartman Institute is a pluralistic research and leadership institute at the forefront of Jewish thought and education. The Institute empowers scholars, rabbis, educators and lay leaders to develop new and diverse voices within the tradition, laying foundations for the future of Jewish life in Israel and around the world. Our programs equip thousands of change agents a year with the skills, knowledge and vision to create a new dialogue between Jews of diverse backgrounds, between classic Judaic sources and modernity, and between Judaism and other faiths.

Tzedakah, Inc. - tzedakah.org - ... mission is to help raise the level and effectiveness of Jewish charitable giving by encouraging more informed giving and better managed, more open, and accountable charitable organizations.

Vietnamese Herbs - www.vietherbs.com - To describe Vietnamese food would not be complete without the inclusion of herbs. The textures, flavors, scents and overall freshness that these herbs contribute to everyday Vietnamese dishes is what makes the cuisine stand alone. Although herb use in other ethnic cuisines are common, it is Vietnamese cuisine that is usually most noted for it's abundant and frequent use of unique & exotic herbs. Eaten generously along side almost every meal, these fresh leaves & stems create a unique & delicious layer of flavor to the already dynamic simplicities of Vietnamese cuisine.

Virtual Museum of Canada - www.virtualmuseum.ca/ - Through online exhibits, free games, and images, the Virtual Museum of Canada (VMC) brings together art, culture, and heritage from Canadian museums. Take the VMC into the classroom with interactive lesson plans and learning resources for teachers and students. Make the VMC your travel guide with listings of museums and events from across Canada. Or just browse the site and enjoy the treasures of Canada's museums.

Voices from Russia - <http://02varvara.wordpress.com> – a blog with a Russian viewpoint

Web Gallery of Art - www.wga.hu - The Web Gallery of Art is a virtual museum and searchable database of European painting and sculpture of the Gothic, Renaissance, Baroque, Neoclassicism and Romanticism periods (1100-1850), currently containing over 20,300 reproductions. Picture commentaries, artist biographies are available. Guided tours, period music, downloadable catalogue, free postcard and other services are provided.

White on Rice Couple – www.whiteonrice.com - Carpe Diem! We're cooking instructors, food writers, avid gardeners, travelers and photographers. Trying to live life to the fullest, we never cease to explore new global sights, sounds, flavors and adventures. Thanks for joining us!