

## **The Holy Sacrifice Of The Mass Part III**

### **How Christ Said The First Mass**

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### **How The Heavenly Mysteries Of The Mass Were Unveiled In The Temple**

Leaving not the supernal glories He had with the Father and the Holy Spirit before the world was, the Eternal Son was made man, suffered death to redeem us, then with our nature united to the Divinity, He went back into the spirit world unseen, where He ever offers sacrifices from our altars.

Day by day, at every Mass, He returns from these eternal, boundless, spaceless, timeless realms, hides His body, soul, and Divinity under forms of bread and wine, is sacrificed in Eucharistic offering, in Communion feeds our souls, and then enters again His eternal sanctuary. Thus every Mass is like a renewal of the Incarnation and an entry into heaven. Communion is an image of God made man in the Person of the Divine Son united to each soul who receives Him, and the feasts of the Incarnation and birth of Christ intermingle with feasts of the Eucharist in all Church Liturgies.

Every year the Hebrews held a most holy and mysterious Temple rite, foretelling Christ's death and His entry into heaven at His Ascension and after every Mass. God himself told Moses how to establish the ceremonies of this the Day of Atonement, so celebrated in Jewish writings. But only thirty-four verses are all we have in the Old Testament relating to this great day (Levit xvi.). The ancient world has vanished, the priesthood ceased centuries ago, and not a stone remains on a stone of the Temple. But fortunately, a work hardly ever seen by Christian eye has most minute details of this the most striking of all the Temple ceremonies of the time of Christ.

One Part of the Babylonian Talmud Tract Yomah: "Day of Atonement," is filled with descriptions of the rites and ceremonies of that day. We will first see the origin of this remarkable product of the Jewish people, which they revere next after the Old Testament. Then we will lay before our readers details picked out here and there from this work, at the same time giving explanations of the text as we go along. This is the first time, we think, that this work has

been given to Christian readers in this form. For the Talmud has been looked on as a vile product of the Jewish mind, written to deceive, and perhaps prejudice has prevented its study. We will first give the origin and history of the Talmud.

The year 3,428 of Adam's creation, 128 of Rome's foundation, 6226 before Christ, reigned in Babylon Nabuchonosor II "Nebo protects the landmarks." Nebo comes from nibach, "to teach," "to prophesy." Because of their idolatry, God allowed this monarch's armies to capture Jerusalem, destroy Solomon's Temple, carry away the Hebrews as slaves and scatter them over the plains of Babylonia.

There they began to better study their religion. With the Torah "The written Law," in Moses' five books, they claimed, came down also the Talmud "The Teachings"; that these traditions were as old as Holy Writ; that they were equally revealed to Moses with the law, and that they are the explanations and the supplement of the written word and Temple ceremonial.

The New Testament mentions these traditions thirteen times (Matt. xv. 2,3,6; Mark vii. 3,5,8,9,13; Acts vi. 14; Gal. i. 14; Col. ii. 8,II; Thess. ii. 14; I Pet. 18). The Scribes and Pharisees had carried them to excess, which Christ reproved. In their foundations these Talmud traditions are correct. Many traditions come down to us from apostolic days, always existed, came from no Pope or counsel, and found everywhere. Such universal customs or teachings give us an idea of the Talmudic Jewish traditions, when stripped of fanciful, or distorted exaggerations (See Geikie, Life of Christ, ii. 193, etc.).

### **Capture of Jerusalem By The Romans**

In the year A.D. 10, the Jews rebelled against the Romans. Vespasian marched down from the north to invade Judea. Elected emperor by the army, his son Titus became commander, took Jerusalem, destroyed the Temple, carried the captive Jews to Rome, where they worked building the Colosseum. A few years later the Jews again rebelled, and Hadrian captured the sacred city, left it a heap of stones and forbade a Jew to enter the sacred city under pain of death, except once a year to celebrate the Passover.

On the site of an old cemetery, Herod Agrippa had founded Tiberias, nestling on the shores of the Lake of Galilee. The leading Jews made this their religious capital, where they founded a flourishing college, to which wealthy Jews from all the nations sent their sons to be educated, especially if they were destined to become rabbis or preachers of the synagogue.

None but a Jew would be received; the Gentiles were, they held, doomed to hell because they did not know the Torah or written law, and the Talmud or traditional Law, which were only for the Jew. St. Jerome tells us he could not find a Jew in Jerusalem or Bethlehem who dared teach him Hebrew, and he went down to Tiberias, where he says his teacher feared for his life like another Nicodemus.”

### **Talmud Traditions**

In the second century after Christ, the famous Jehudah Hansi, heir of a wealthy family, and honoured as a patriarch, was president of this college. He began to write the traditions in the year 150 after Christ (Zanolini, De Fide Jud. Cap.1) which they claimed could be traced back as far as Josaphat (II. Kings, viii. 16, 20-24; III Kings iv. 3; I. Par. i. 18-15), David's recorder, and which they contend God had given to Moses with the written word.

These writings of Jehudah form the Mishna "Study," the first part of the Talmud. His successors at the Tiberias school wrote the part called the Gemara "Explanation" or "Commentary," on these traditions given in each Mishna. Later learned Jewish sages added further explanations, and opinions of different schools of thought which flourished before the destruction of the Temple under Titus, were added. In later ages still other opinions were incorporated till the work becoming unwieldy, a decree of the Sanhedrin forbade any other additions. This is what is now called the Jerusalem Talmud.

In the year B.C. 490, the great Persian king issued the decree that the Jews could return and rebuild their city and Temple. But many Hebrews engaged in trade remained in Babylonia, and at the time of Christ numerous Hebrew colonies there flourished. These also had their traditions coming down, as they held, from Moses. They also began to write them down in the

same form as the learned rabbis of Tiberias. Their labours come down to us under the name of the Babylonian Talmud.

The Talmuds, most peculiar products of an age when Christ walked the earth, throw a bright light on the Old Testament, Hebrew customs, Temple ceremonial, public and private prayers, and show the Jew of that epoch in his religious belief and practice.

Living in Palestine before the Babylonian Captivity, the Hebrew kept himself separated from all nations, for he was of the chosen race, of whom the Messiah was to be born. Of brightest mind, glorying in being a son of Abraham, he kept secret from pagans his religion, and it was almost impossible to penetrate the secrecy of his belief and practice. Religious right thinking and living, faith and morals, were only for the Jew. All Gentiles were condemned to hell, because of their ignorance of the Law or Torah and of the Talmud, and they would not teach the Gentiles, for the Law was for the Jews —this was the prevailing idea of the Scribe and Pharisee in the days of Christ.

### **The Talmud Saved From Destruction**

Mutual suspicions caused the persecutions of the middle ages, the Jew was proscribed in every Christian country, the Hebrew mind became exceedingly acute because of adversity and poverty. But amid all their miseries they held with a death-grasp to their religion perhaps there is a Providence in this, for they show that the Old Testament is true.

In the middle ages all Jewish books were condemned to be destroyed, the Talmud was ordered burned; but they saved a few copies. A Jew learned in Talmudic lore was converted to the Catholic Church, and explaining to the Pope the contents of this work, the Pontiff forbade any further destruction of this product of antiquity. This decree saved the Talmud from utter destruction.

The Talmud is divided into six sections: "Seeds," "Festivals," "Women," "Jurisprudence," "Holiness," and "Purity," making sixty "Tracts," each treating of different matters — both Talmuds forming sixty volumes in quarto(See Edersheim, Life of Christ, i. 47, 103, 104, 175.).

These Talmuds show you the Jewish mind before and during the time of Christ. There is little in them to be condemned, as many hold who never saw them, except that the Jerusalem Talmud, contains some scandalous attacks on Christ's character. But the Babylonian Talmud hardly alludes to Him.

You pass page after page of weary waste of discussion, disputes of learned sages, and their opinions of what the Torah "the Law," means reminding you of disputed points of moral theology. The oldest part, called the Mishna, the purest and best, is rich in information, for it comes down perhaps from beyond the Babylonian Captivity, when Israel was led by the prophets guided by the Holy Spirit.

The Gemara, coming after the Captivity, shows minds absolutely without faith, devoid of a spark of the supernatural. All is founded on the Torah, "the Law," as they call the Books of Moses, — the first five books of the Bible. The prophets are seldom quoted; the beautiful Temple service is explained, but they never look beyond and behind it to see the Christ it foretold.

### **The Two Messiahs Looked For By The Jews**

They looked for two Christs — one to be born of David's family who was to establish a kingdom of matchless splendours, trample on his enemies, and wade through rivers of blood to his throne in Jerusalem, where he would make the Jews rulers over all the earth. Borrowing these ideas from the Jew, Mohammed and his successors spread their empire by the sword. The other Christ or Messiah, to be born of Joseph's tribe, was to be a suffering Christ to come and die; why, they do not explain.

Bible and Talmud, both written by Hebrews, differ in a striking degree — one is the product of inspired men, through whom God spoke to the world, the other was written by men of an outcast nation, spiritually dead, absolutely divested of every spark of supernatural faith. One pulsates with life; in every page you see, in the original, the foretold Redeemer, the face of the Holy Ghost; the other, the Talmuds, show the heart of a race punished for idolatry by the Babylonian Captivity, and for the crime of killing their Messiah driven by the Romans into all the earth fulfilling these words. "We will not have this man rule over us." "His blood be on us and on our children."

## **How Tradition Was Handed Down The Ages**

We do not always realize what an Oriental tradition is. To us a tradition is a story, more or less true, changing from one generation to another, vague, or exaggerated, founded on truth, but developed by time.

But a tradition among the Jews was a religious truth coming down from their forefathers, told and repeated in the synagogues, in the Temple, at feasts, by family firesides, given exactly word for word as they had heard it. If it were not given as handed down. in almost the very same words if a word were added to it, or left out, the whole company cried out, the relater was execrated and driven away. This was the way the patriarchs taught their children the story of the creation, the fall of man, the religious belief of ancient days. In this way they claim religion and history were handed down till Moses wrote them in Genesis.

Adam died in the year 930 when Mathusala was ninety-four years old. The latter lived till Sem, called also Melchisedech, was in his fiftieth years. Sem, or Melchisedech, died on Sion when Isaac was thirty-three years of age, and the latter lived till he was 180, — 2288 years after the creation of Adam, and but a short time before the birth of Amram, Moses' father. Thus history came down from Adam and the patriarchs to Moses the great Lawgiver, Founder of the Hebrew nationality and writer of the first five books of the Bible(*De Religione Hebraeorum*, n. 68.).

In the same way, they claim, the teachings they called the "traditions" of the Jews, passed down till written in the Talmud. In the schools of Babylonia and Judea, the scholars received only what was taught, no deviation was allowed, not a word was changed. From his high seat, like a pulpit, the learned Rabbi gave the sayings of their fathers, the traditions of the elders held as sacred as the written word, sometimes more so, and the pupils learned them by heart and treasured them as the breath of their nostrils.

Living in Babylonia since the days of the Captivity, the Hebrews were not there disturbed by the Christ's life, His teachings, the tragedy of His death and the preaching of the apostles. The Talmud contains little relating to



Christianity. We find in it Hebrew rules and customs of the Passover, as it was celebrated in the days of the Jewish kings.

### **Institution Of The Day Of Atonement**

We will describe the Temple worship on the Day of the Atonement, because we wish to lay before the reader the minute details of how God was worshiped in the days of Christ, because the Temple ceremonial was introduced into the synagogue and was followed by Christ on the night of the Last Supper, and because atonement of sin is the very foundation of every Old Testament offering fulfilled in the Last Supper and is now continued in the Mass.

The Temple high priest in the ceremonial, and the celebrant today offering the Mass, image Him, the High Priest of eternity who came into the world, offered His life and sufferings as a sacrifice, then passed back again into His heavenly sanctuary. Therefore ascending the altar steps, beginning Mass the celebrant recites these deep words of the Church's Liturgy "Take away from us, we pray thee, O Lord, our sins, that with pure minds we may be made worthy to enter into the Holy of Holies. Through Christ our Lord. Amen."(Roman Missal)

To link every offering with Christ and the Holy Spirit burning in Him, following God's orders, every sacrifice was consumed or roasted on the altar with a fire which had come down from heaven(Levit. ix. 24). But Nadab and Abiu, Aaron's sons, sacrificed with a strange fire, which did not typify the holy Ghost or relate to the foretold Redeemer. For that awful sin God struck both dead(Levit. x. 2). Then the Eternal ordained the ceremonial the Hebrews were to follow each year on the Day of the Atonement(Levit. xvi. 16).

The Bible does not go into the details of that sacred, holiest and most striking of all the Temple ceremonies. But before us is the Tract Yomah "Day of Atonement," of the Babylonian Talmud. We will go over the whole volume, search in the rubbish for the pure untarnished gold of the days before Christ, and lay before the reader these interesting details. As we go along we will give explanations of the Hebrew texts that the reader may better understand how Christ and the Mass were foretold.

## **The Six Days Of Preparation**

The high priest, representing Christ for the Hebrew nation, alone performed all the ceremonies of this solemn day which always fell on the tenth day of Tishri. In fear and trembling, he bore the sins of Israel behind the veil in the gold-walled room, the Holy of Holies, image of heaven, where the Shekina, the Holy Spirit, dwelled as a cloud by day and a fire by night, in the tabernacle and first Temple. Before the ceremonial of this day, priest and people, even the very sanctuary, were unclean, and without this ceremonial the services of the following year could not be carried on. The Law laid down numerous details(Levit. 16), but we will give the more minute descriptions of the Talmud.

“Seven days before the Day of Atonement, the high priest moves from his house, lest his wife might defile him, and takes up his abode in the Palhedrin Chamber, called in Greek Paraderon, (the Lord's Chamber), near the Nicanor Gate. Another priest, generally the Sagon, his substitute, is chosen and instructed to take his place if he becomes unclean(Levit. viii. 34). Out of his own pocket he must buy all the animals for the sacrifice.”(Babylonian Talmud, Tract Yomah. “Day of Atonement,” Ch. 1; Mishna and Gamaras).

Thus he foretold the sinless Christ atoning for the iniquities of the world, and foreshadowed the unmarried clergy entering our sanctuary to offer Mass.

"Why was he separated six days before the feast? When God gave the Law on Sinai, he called Moses up the mountain. ‘And the glory of the Lord dwelled on Sinai, covering it with a cloud six days, and on the seventh day he called him out of the midst of the cloud’(Exod. Xxiv. 16). During all these six days of preparation, they sprinkled the high priest with the ashes of all the red cows offered."

## **Holy Water Foreshadowed**

These animals, were sacrificed outside the walls of the city, led over the bridge spanning the Cedron, built by the high priest out of his own pocket. Across that same bridge they dragged Christ the night of his arrest.



The red cows foretold Christ, red with his blood, offered in sacrifice for mankind. The high priest was sprinkled with water mixed with their ashes, to typify that the pontiff was typically in spirit sprinkled with the Redeemer's blood to clean him from sin to offer the sacrifice and enter the sacred sanctuary. Sprinkling the high priest foretold our holy water.

"Aaron was separated seven days, during which time Moses instructed him regarding the services of this day. During these days two men of the Beth Din 'The Court of Law' taught him (the high priest) the ceremony as it was written, as at this present it hath been done, that the rite of sacrifice might be accomplished(Levit. viii. 34). Moses ascended into the cloud and was sanctified in the cloud, in order that he might receive the Torah 'The Law,' for Israel in a state of holiness."(Talmud Tract Yomah, "Day of Atonement" p.4)

"This happened the day after the Ten Commandments were given, which was the first of Moses', fast of the next forty days(Talmud Tract Yomah, "Day of Atonement" p.4). The high priest the Day of Atonement has not the gold plate with the engraved words; 'Holiness unto Jehovah' on his brow "for he represented our High Priest Christ "who His ownself bore our sins in His body on the tree(I Pet. ii. 24)."

"The chamber where he took up his abode was first called the 'Chamber of the Lords,' but after the high priests bought their office with money, after the Roman occupation of Palestine, it was called the Hall of the Palhedrin, ' Officers.'"

All houses, chambers, etc., had hangings on the doorposts boxes of leather, in which on parchments were written the morning and evening prayers. "Hear, O Israel, the Lord our God is one Lord. Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul and with thy whole strength," etc. "And thou shalt write them in the entry, and on the doors of thy house"(Deut. vi. 4-9). Did they give rise to the holy water founts of our churches and houses, that by taking the water, and blessing ourselves we may remember our baptism and redemption through Christ?

"No chamber of the Temple had these Muzuzahs except the Palhedrin Chamber, because for seven days it was the high priest's abode, and the Nicanor Gate through which the people entered the Temple.

### **Offering The Incense In The Holies**

"First he clothed himself in the eight vestments God prescribed for Aaron and his sons, went with the gold basin turned over the sacrifices burning on the altar to make it burn better. Every day he sprinkled the blood of the victims, offered the incense in the Holies, trimmed the lamps of the seven-branched candelabrum, and takes for his own use a part of the first offerings, which he eats. Incense he offers first, then he trims the lamps, and sacrifices the lamb morning and afternoon. (Incense typified the prayers of Christ offered to His Father before He was sacrificed.)

"They drew lots to choose the priests to wait on him. The first lot was to select the priests to clean the ashes from the great altar, called the Ariel, 'Lion of God,' the second, for those who would kill the victim, sprinkle the blood, clear the ashes on the altar of incense in the Holies, trim the lamps and carry up the members of the sacrifices. The third lot was to choose the one among the nine priests to offer the incense in the Holies,"

The incense was offered first, and that is the reason the candles are first lighted and the celebrant of the Mass first incenses the altar at the beginning of Mass. "And Aaron shall burn sweet-smelling incense upon it in the morning. When he shall dress the lamps, he shall burn it."(Exod. xxx. 7-8 etc)

Then follow directions to mark the horns of the great altar with the blood of the victims in the form of a cross which we will describe later.

"Four chambers were in the heating-house, like small rooms opening into a great hall, two belonged to the sanctuary (the Priests' Court in the middle of which stood the great altar of sacrifice), and two were profane, and small wickets parted the sacred ones from the profane. The southwestern was for the lambs for the sacrifice.

The southeastern was for the showbreads (the proposition bread in our Bible). In the northeastern the Machabees, the Asmoneans, had hidden the stones of

the altar profaned by the Greeks. The northwestern was used as a passage to the bath-house. The chamber at the northeast was the place where the wood was kept, and priests examined the wood there, as moldy wood was unfit for the altar. The northwestern chamber was the place for the cured lepers, who came to the Temple to be sprinkled. Wine and oil for the offerings were kept there, and it was called the chamber of oil.

"The altar stood in the middle of the court, and was in size thirty-two ells, ten ells opposite to the door of the Temple, twenty ells wide, eleven ells toward the north, and eleven ells to the south, so that the altar was opposite to the Temple, and its walls."

This altar stood on the summit of Mount Moriah, where Abraham offered his son Isaac, who carried the wood of the sacrifice up the mount, foretelling Christ carrying his cross. At the present time the Mosque of Omar, called the "Dome of the Rock," covers the rock summit of Moriah, which rises about fifteen feet over the floor of the eight-sided building, it being within covered with beautiful faience or delf ware, mostly colored white and blue, and ornamented with passages from the Coran.

The rock is now enclosed with an iron railing. In the southeastern part of the rock is a round hole about two feet in diameter, through which the blood of the victims flowed down and was carried by underground pipes below the city to the Cedron " Black Valley," thus called because of the blood. The great rock, irregular like the top of a mountain, never leveled off, shows the groves where the blood flowed, and is colored by age. To Mohammedan eyes this holy place is second to Mecca, because of Abraham from whom the Arabians descended through Ishmael. Under the rock is a kind of cave, and there they showed shrines, where they told the writer Abraham, Christ and Mohammed prayed.

"During these six days the elders of the Beth Din, judges and learned lawyers of the supreme court, instruct the high priest, read to him out of Leviticus xvi., and say to him, 'My lord the high priest, say it aloud lest thou hast forgotten or not studied this.' On the morning, preceding the Day of Atonement, he comes to the eastern gate and the bulls, rams and sheep are placed before him, that he

might get a knowledge of the service. All the seven days he is free to eat and drink, but the eve of the Day of Atonement he is not permitted to eat much.

"The elders of the Beth Din left him to the elders of the priesthood, who took him up into the house of Abtinas, and made him swear: 'My lord the high priest, we are the delegates of the Beth Din, and thou art our delegate, and the delegate of the Beth Din, we conjure thee by Him who hast made His abode in this house, that thou shalt not alter one thing about which we have spoken to thee'"

"They made him take an oath that he was not a Sadducee, for the Sadducees believed not in the future life. He took farewell, weeping, and they wept, he because he might be suspected of being an infidel, they lest they might suspect an innocent man. He read day by day the Scriptures, especially the Books of Job, Esdras, Chronicles and Daniel.

### **His Baths Were Shadows Of Baptism**

"He lived in two chambers, one on the north, the other on the south, the Palhedrin to sleep in, and the Abtinas as a study. He used to take a handful of incense so as not to spill any, and practised with the censer, the sacrificial knives, took five legal baths, and ten times washed his hands and feet in the brazen laver."(Exod. xxx. 18)

These baths were shadows of baptism. The night before the great day, he slept not, for the night of his passion Jesus did not sleep. "The chief priests sang to him Psalm exxxvi., and talked among themselves and with him all night. About the midnight hour, they cleaned the great altar of ashes, beginning at the crowing of the cock, in Hebrew the geber, while the courts and the Temple were filled with Israelites, for no one slept in the Holy City that night.

"Bezeleel 'God in protection' made three arks, the middle one was of wood nine spans high, the one inside was of gold eight spans high, that outside was of gold ten spans high, and a span and a trifle over to hide it.

The gold on the top was a span thick, that it might seem like a small crown on the top of the ark under the mercy seat.

"There were three crowns, one of the altar, one of the ark, and one of the table of proposition for the bread and wine. Of the altar called the 'Crown of the Priesthood' Aaron received; that of the table called the 'Crown of Royalty' David received; that of the ark called the Crown of Learning is yet to be bestowed on the Messiah." (That foretold the Crown of Thorns on Jesus).

Then follows a long description of the way God spoke to them through the Urim and Thummin with their twelve precious stones, each having the name of one of the twelve tribes of Israel, which became bright so they read God's oracles and thus wrote his reply.

### **The Urim And Thummim**

"In the Urim and Thummim were only the names of the tribes, the names of Abraham, Itz'hak, and Jacob, likewise the words Shibtei Jeshurun 'The Tribes of Israel,' we have learned that a priest on whom the Shekina does not rest, and is not inspired by the Holy Spirit, need not be inquired through. The Holy Spirit enabled him to perceive the letters.

"Five things were missing in the second Temple. What are they? The ark, the mercy-seat, the cherubim, the heavenly fire, the Shekina, 'the Holy Spirit,' and the Urim and Thummim"

"Formerly, whoever desired to clear the altar of ashes did so. When there were many priests, they ran on the staircase leading to the top of the altar.

Whoever came within four ells, merited it. One of two who were running up the staircase, pushed his companion so he fell and broke his leg. Another time one stabbed a priest to death. The Beth Din made a reform, that the altar should be cleared by lot — there were four lots. If a layman should sprinkle the blood, offer incense, water and wine, he would be put to death(See Yomah, chap. xi. 33).

"The second lot was to choose thirteen priests to slaughter the victim, sprinkle its blood, clean the gold altar in the Holies of ashes, trim the lamps, take up the members of the victim to the great altar, the head, right hind leg, two fore legs, tail, left hind leg, windpipe, two flanks, entrails, fine flour, things in pans; and the third lot was to select priests who had never offered in the Holies, and

the fourth lot was to choose priests to take up the members of the animal from the stair-case to the altar. The daily sacrifices were offered by nine, ten, eleven and twelve priests, according to the feast. The ram was offered by eleven priests, the flesh by five, the entrails, fine flour and wine by two."

The services began when the sunlight illumined the tomb of Abraham. When Sarah died, in her 127th year, Abraham bought of Ephron, the Hethite, the double cave of Hebron, with argument and talk, just as to-day the Arabs will haggle with you in making a contract. It is a specimen of Oriental agreement, showing how little the people of that country have changed for thousands of years (Gen. xxiii).

### **Tombs Of Abraham, Isaac And Jacob**

A good carriage road leads south from Jerusalem to Hebron, twenty miles away, winding through Bethlehem, and south by Solomon's Pools. On the side of the hill, surrounded with ancient reservoirs, and other marks of extreme antiquity, in the midst of the city of Hebron rise the walls of a mosque once a Christian church. Moslem fanatics fill the streets scowling at you. Your life is hardly safe from those who guard with jealous care the burial-place of the patriarchs and their wives. The Prince of Wales, later Edward VII., with his suite, having the Sultan's fireman, was allowed to enter the upper parts of the building, where six silk-covered cenotaphs cover the places, where down beneath, in the "doublecave," rest the remains of the fathers of Hebrew and Arabian races.

On the walls of the upper church, a bronze Greek tablet tells you that below is the tomb of "Abraham the Friend of God." Some years ago the building was repaired under the direction of an Italian architect, Farenti, who one day followed the keeper down the stone steps, although kicked and rebuffed, he persisted, and tells us, he saw on the floor of the cave the six white marble sarcophagi of the patriarchs, Abraham, Isaac, Jacob, and their wives.

"The lots to choose the ministers of the Temple took place either the evening before or at dawn. Before the break of day the Superintendent said: "Go out and see whether the time for sacrificing has come."



" They ascended the Temple tower at the southeast corner of the area, and the one who saw the light first said: "Barquai, It becomes light. The East is bright"

"As far as Hebron? Is the whole East bright as far as Hebron?"

"Yes, Baraq Barquai, the light has risen."

"Then each went to his work. Why this ceremony? Because the patriarchs Abraham, Isaac, Jacob, Joseph and their wives were buried at Hebron. Abraham began the Mincha prayers of the morning, when the walls began to throw dark shadows, according to the words, "Abraham rose up early in the morning."(Gen. xxii. 3)

When the disc of the sun rose over the far-distant Nebo whence Moses saw the Promised Land, where he died and was buried, its shadows in the forenoon stretching across the mirrored waters of the Dead Sea, a band of priests, stationed in the tower on Olivet, blew blasts on their silver trumpets. The priests stationed on the Temple tower took up the strain and blew three blasts, the first reminding them of the prophecies of the coming of the Messiah and his kingdom, the second God's providence over the world, and the last the General Judgment. All the people in the sleeping city rose, each Jew put on his Phylacteries, stood beside his bed and recited his "Shema" and morning prayers. But this great Day of Atonement, all Jewry gathered in the Temple or went to the synagogue if they lived in distant lands.

The pontiff rose from his couch at the trumpet tone, clothed himself and went to take a bath showing forth the baptismal innocence required of the celebrant entering the sacred sanctuary of our Church to sacrifice the Lamb of God.

"Undressing he went down and dived into the water of the great bath over the Beth Haparva, a screen of linen byssus being placed between him and the people. Five times the high priest bathed, and ten times he washed his hands and feet. Each time he dived into the water he said "Let it be Thy will, O God, my Lord, that Thou causest me to come in and to go out in peace, that Thou causest me to return to my place in peace, and save me from this and from like danger, in this world and in the world to come."

The danger he feared was lest he might die within the Holy of Holies, as God struck with death the two wicked sons of Aaron(Levit. x. 2).

### **The High Priest Vestments**

"The high priest ministers in eight vestments, a common priest in four — in linen breeches, cassock, girdle and miter; to the high priest are added the breastplate, the ephod, a coat, and the tists, the gold fillet on the forehead with the words "Holy to Jehovah"(Exod. xxviii. 36). The Urim and Thummim "Learning and Virtue" were inquired of only when he was thus vested, but inquiries were not made for a common man, only for the nation, the king, the chief of the Beth Din. (the chief justice of the Supreme Court), and for a public official.

"The vestments should be made, according to the Bible, of linen six times twisted. Where twisted linen is prescribed, it should be eightfold twisted. The material of the high priest's cassock was twelve times twisted, that of the veil twenty-four times twisted, and that of the breastplate and ephod twenty-eight(Exod. xxxix. 28). They made on the lower hem of the robe pomegranates of blue, and purple and red yarn, twisted. "And thou shalt make the rational of judgment, with embroidered work of diverse colors, according to the workmanship of the ephod, of gold, violet and purple and scarlet twice dyed, and fine twisted linen."(Exod. xxviii. 15). Four times each sixfold is twenty-four, and the gold thread four times makes twenty-eight.

"Cleanliness is next to godliness" was the rule in the Temple. The frequent bathing of the whole body, the washing of the hands and feet required before ceremonies of the Temple and the bath taken before the Passover, foretold Christian baptism. For without this sacrament, the Eucharist cannot be received. When John the Baptist came to the banks of the Jordan at Galgal, where the Hebrews crossed to take possession of the Promised Land, preaching penance and baptizing he followed the Temple teachings. Following the customs of Jewish bathing, the Mohammedan washes himself at the mosque before entering the house to him so holy.

In the morning, while the vast crowds are filling the Temple courts, and 1,000 priests and Levites are preparing for the service, the high priest again takes a

bath saying the prayer we have given. While the high priest sacrifices the ordinary morning lamb the priests and Levites sing the Temple Liturgy, the Psalms, the Canticles and the prayers. Surrounded by twelve priests, at his right hand the Segan, ready to take his place if he became unclean, at his right and left the heads of the "course " of priests serving that week, like the assistant priest, deacon and subdeacon of the Mass, with twelve other priests around him he carried out the service.

### **Costly Raiment**

"In the morning, he clothed himself in vestments of Pelusian linen costing \$180, in the evening, Hindu linen worth not less than \$100; sometimes they were more valuable, and they were paid for from the Temple treasury. But he could use still more costly vestments bought from his own funds.

"After the service of the congregation was finished, if the high priest had a linen vestment made by his mother at her own expense, he might put it on and perform the service for a private person, but not for the congregation, carry out the spoons for the frankincense, and incense from the holies of Holies, but after taking it off he must give it to the congregation.

"His mother made for R. Ishmael ben Phabi,(he was very wealthy, dressed in the height of fashion, decked with gold lace and jewels. He seized the property of widow and orphan. He was one of the judges of the Sanhedrin, was bitterly opposed to Christ and with the others condemned Him to death) who was the high priest, a linen vestment worth \$9,000. He used to put it on, perform the services for private persons, and mentally give it to the congregation, but brought it home. R. Eliezer ben Harsum's mother made him a linen vestment worth 20,000 minas. (It seems hard to believe this, for as the former vestment cost \$9,000 that is 100 minas, what did this cost? But we are giving the statements just as we find them in the Talmud, Tract Yomah.) His brethren the priests did not let him put it on, as in it he seemed to be naked, so delicate was its texture"

If priests of Jehovah's Temple vested in such magnificent and costly vestments, when sacrificing animals to foretell the Victim of the cross, how

beautiful and spotless should be our vestments, when we offer in the Mass the real Lamb of God.

### **Royal Gifts To The Temple**

"The high priest Ben Katin made twelve cocks to the laver, which had only two. He also made a machine for the laver to take it down into the well at will, that its water might not become unfit by being kept overnight. The King Monobaz made all the handles of the utensils used on the Day of Atonement of gold. Helen, his mother made the gold candelabrum over the temple-gate. She likewise made a tablet of gold whereon was inscribed the section about a woman who goes aside."

This Queen Helen, a convert to Judaism, carefully followed its tenets, took the vow of a Nazarene three times and practised it for twenty-one years. Her family tombs, called the "Tombs of the Kings" are now shown at the north of Jerusalem. They are very extensive, being rooms excavated out of the solid rock to the north of what was once a deep quarry. The steps leading down were cut so the rain water is conveyed into cisterns under the rock to the south. The door to the tombs was closed by a round flat stone like the stone which closed the door of Christ's tomb.

"The high priest bathed. Coming out, he wiped himself with a sponge, his vestments of cloth of gold were brought him, which he put on, and then again he washed his hands and feet. They brought him the daily sacrifice, the lamb offered morning and evening at nine o'clock and three p.m. He cut the lamb's throat, another priest finished the sacrifice in his presence.

"He took up the blood, sprinkled it on the horns of the great altar. He went into the Holies and there offered the incense, trimmed the seven lamps of the gold candelabrum, and coming out he offered the head and members of the lamb, the things in pans and the bread and wine.

## **The Morning Sacrifices**

“This day there were five services. The daily morning sacrifice in vestments of cloth of gold, the service of the day in linen vestments, his ram and the people's ram in vestments of cloth of gold, the spoon, and censer in linen vestments, and the daily offerings in cloth of gold. Between each service, he had to change his vestments, and dive deep into the bath, washing his hands and feet before and after the bath, according to the words of the Lord to Moses regarding his brother Aaron.

"He made an incision in the throat of the next victim. How much? Says Ulla: The greater part of the windpipe and the gullet. Abyi ordered the services according to a tradition he had, and it agrees with that of Abbu Saul. The first great arrangement of wood precedes the second arrangement of wood on the southwestern corner of the altar, as will be explained in the Talmud. This preceded the two measures of wood, and they preceded the removal of the ashes from the inner altar, and this preceded the trimming of the five lamps. This preceded the sprinkling of the blood of the morning daily offering, and this preceded the trimming of the two lamps, and this preceded the offering of incense, which came before the offering of the members, this was before the flour-offering, and this was before the things baked in pans. This preceded the drink offering (the bread and wine), and this preceded the additional offerings for Sabbath or festival, and these were before the spoonfuls of frankincense. From the word Hashlamin, ‘Peace-offerings,’ it can be inferred that they complete the service of the day."

## **How The Scapegoat Was Chosen**

Now they lead the bullock into the priests' court, facing his body north and south, as he stands at the north of the great altar, they turn the animal's face to the west. For so faced Christ on the cross away from the city which killed him towards the western nations which would later receive his Gospel. The high priest stood towards the east, his face to the west. He placed his two hands, palms down, thumbs forming a cross, on the head of the victim, between the horns. "On this sin-offering he confessed the sins for which the sin-offering was brought, on the trespass-offering the sins corresponding to it, and on a

burnt-offering sins of preventing the poor to gather, for forgetting the poor and not leaving corners."(Levit. xix. 9, 10)

"He put his two hands on him and confessed his sins in the following words:

"I beseech Thee, O Jehovah, I have committed iniquities, I have transgressed and have sinned before Thee, I and my house. I beseech Thee, O Jehovah, forgive, I pray, the iniquities, the transgressions, and the sins I have committed, transgressed before Thee, I and my house, as it is written in the Law of Moses Thy servant, "Upon this day shall be the expiation for you and the cleansing from all your sins, that you shall be cleansed from all your sins."(Levit. xvi. 30; Yomah vi. 9)

With a mighty sound the whole congregation reply, "Blessed be the name of His kingdom's glory for ever."

"Now the high priest comes to the front of the altar, and a priest holds out to him the gold box, wherein are the 'lots,' on one is written: 'For Jehovah,' on the other 'For Azazel'(Azazel means "Almighty Eloi," the Eternal Father; for Christ, foretold by the scape-goat, offered Himself on the Cross to His Father, with the sins of mankind on Him). The Segan is on his right, the head of the family of priests serving that week on his left. If that of Jehovah was taken out by his right hand, the Segan says to him: 'My Lord the high priest, raise thy right hand.' If that of Jehovah was taken out by his left hand, the head of the family says: 'My lord the high priest, raise thy left hand.' He placed the lots on the two goats saying: 'To Jehovah, a sin offering.' 'For Azazel the scapegoat.' The whole assembly responded with a mighty voice: 'Blessed be the name of His Kingdom's glory forever'

"The Segan always walked or remained at the pontiff's right hand, that if he became unfit for the service he might take his place. He tore the scarlet cloth in two, tied one half to the rack and the tongue of crimson wool to the head of the goat that was to be sent away, the scape-goat, and placed him opposite the gate, through which he was to be led, and the one to be sacrificed opposite the place of its slaughtering."



Formerly the crimson wool became white as a sign that God had forgiven their sins; the western lamp always burned, and remarkable miracles happened showing their sacrifices were received.

"The Rabbis taught: Forty years before the Temple was destroyed, the lot never came into the right hand, the wool did not become white, the western light did not burn, the gates of the Temple opened of themselves, till the time that R. Johanan ben Zakki rebuked them, saying: Temple, Temple, why alarmest thou us? We know that thou art destined to be destroyed. For of thee hath prophesied Zacharias ben Iddo, 'Open thy gates, O Libanus, and let fire devour thy cedars'"(Zach. ii. 1; Yomah ix. 43-39-59). These prodigies took place the moment Christ died. Then the veil was torn from top to bottom, the earthquake shook down the two pillars sustaining the veil, shattered the walls, the dead rose and came into city and Temple. God showed that the services had fulfilled their mission in pointing to the Redeemer, and that he would receive no more the services of the Deicide nation. Another sacrifice, the Last Supper — the Mass fulfilling all these had been established the night before in the Cenacle as foretold. "I have no pleasure in you, saith the Lord of hosts, and I will not receive a gift of your hands. For from the rising of the sun, even to the going down thereof, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation. For My name is great among the Gentiles, saith the Lord of hosts."(Malachy i. 10-11)

"Six times the high priest pronounced the name Jehovah during the Day of Atonement, three times in the first confession, and three times in the second confession, and the seventh time when he had drawn the lot. He went to the bull the second time, putting his hands on him and confessing in the same words given in the first confession. And all Israel responded as before."

### **Preparation For The Sacrifices**

Then began the preparations for the sacrifices. A layman killed the animals; for lay Romans crucified Christ delivered up by the priests.

"Everyday he scooped up the incense with a silver spoon, and emptied it into a gold vessel, but this day he used gold vessels. He gathered up the live

coals from the altar of ever-burning fire, filling a vessel holding 3 Kabs, and poured them into one holding 3 Kabs. Every day he filled one holding a Seah — 6 Kabs, but on this day he filled one of 8 Kabs. Every day it was a heavy vessel of yellow gold, but this day it was light made of red gold with a long handle.

"Every day he used to offer half a Mina, fifty Dinars in weight of incense, half in the morning, and half in the evening, but this day he added a handful more. Each day it was finely pounded, but this day it was of the finest(Levit. xvi. 12). Each day the priests went up the eastern staircase of the altar, and came down on the western, but this day the high priest went up and came down the middle. Every day the high priest washed his hands from the laver, but this day from the golden pitcher the cyanthus. Every day there were four fires on the altar, but this day there were five.

"When the bull was slaughtered, he received in a gold basin his blood, gave it to a priest, standing on the fourth row of marble steps, to be stirred. He took the censer, mounted to the top of the altar, cleared the coals on either hand. Taking a censerful of the glowing coals, he came down again, and placed the censer on the fourth row of stones in the forecourt."

### **The Desertion Of The Apostles Foreshown**

Although five hundred priests and five hundred Levites vested in Temple robes stand by in the Priests' Court and at the Nicanor Gate, while thousands of people throng the Temple, the high priest alone must carry on the service in the Holies; no one must be with him; to typify that the apostles ran away when Jesus alone passed through in His Passion, His atonement, when He opened the Holy of Holies of heaven to mankind.

"They brought him the gold spoon and censer; he took two handfuls of incense, and filled the spoon with it. He took the censer in his right hand and the spoon in the left."

He is about to enter that holiest place of earth, image of that heaven closed by Adam's sin. Let the celebrant of the Mass learn the baptismal innocence, the

purity of soul and the sinless life required to enter the sanctuary to offer prayer and sacrifice the Lamb of God from the following:

"It once happened on the Day of Atonement that the high priest spoke in a public place with an Arab whose saliva was sprinkled on the high priest's vestments. He became unclean; this high priest was R. Israel, son of Qim'hith. Then his brother Jeshohab entered and took his place, so his mother saw two high priests of her sons the same day. Another day the high priest spoke with a Gentile nobleman, the same happened, then his brother Joseph took his place.(Yomah, iv. 69-70)

'He bent his three middle fingers on his palm, and removed with the little finger and thumb the incense found outside the three, one of the most difficult service in the Temple. He took the handle of the spoon with his fingertips, and moved his thumbs up the handle, being thus able not to spill the frankincense, till the handle fell near his armpits, and the head of the spoon was above his palms. He then overturned the spoon, thus emptying the frankincense into his hands, heaped the frankincense on the censer and spread it out, upon the burning coals.

"He walks through the Temple, holding the censer in his right hand, hanging from its chains, till he reaches the place between the two veils separating the sanctuary from the Holy of Holies — one ell wide."

They did not know whether the veil of Solomon's Temple; was on the inside or outside of the wall dividing the Holy from the Holy of Holies, so in the second Temple, they put up two veils one within the other without the dividing wall; the space between the two veils being called Debir.

"The outer one was raised and looked to the southern wall, and the inner one to the northern. He walked between them till he reached the northern wall, where he turned his face to the south, walked back with his left hand to the veil and reached the ark, which was on his right in the Holy of Holies. Coming there he placed the censer between the staves, heaped the incense on the top of the coals so the whole place was filled with smoke of incense. He departed in the same way as he had come, facing the Holy of Holies walking backward, and said a short prayer in the Holies, but not making it long, so as not to alarm

the Israelites about his delay lest they might think he had been killed by God."(Yomah iv. 73)

A rope was tied to him so that if God struck him dead, they might pull his body out, for no one could ever enter that gold-walled room, with its dim religious light, where once God, the Shekina, the Holy Spirit, alone dwelled, showing forth that no member of mankind was in heaven.

"The ark, with the cup of manna(Exod. xvi. 33), the flask of oil for anointing priests and kings, Aaron's rod, with its almonds and buds, and the box the Philistines sent as a gift to the God of Israel with the gold vessels were not in the Holy of Holies."(Deut. xxviii; II. Par. 35)

To Be Cont'd.