

S.D.G.

Chapter Seven

THE SABBATH AFTER PASSOVER

Book Three

THE KING CROWNED

By Stephen H. Funck,

April 10, 2020

The celebration of Passover went long into the night, except for those who had duties early on the Sabbath. One year in seven, Sabbath followed Passover. This was the year and the next day was First Fruits. Three great days in a row. Exciting, exhausting, glorious! No rest for the night watch at the Temple. No rest for the priests preparing for the morning worship. For miles around the millions snored, in tents, in fields, inside every kind of building, on rooftops, inns and homes.

For many this was a good time to be at morning worship. Other times it would be even more crowded and they have less chance of making inside the Temple. It did not even hold two hundred thousand of the two million. There were crowds gathering at the gates in the predawn darkness. Those for whom this would be their first time were especially bubbling with excitement. They had come from long distances, weeks and months on the way, knowing they would not ever make the trip another time.

Ah. The privilege of working when everyone else is sleeping the celebration off. Night shift at the Temple had to prepare for the morning great Sabbath celebration. The day before, a quarter million lambs had been slaughtered in the Outer Courts. Everyone had celebrated Passover, the great meal and rejoicing, now to work not to bed. A normal night watch had fifty priests, one hundred for a Sabbath and more for this Sabbath after Passover. There were normally two hundred forty Levites. The services in the morning would involve hundreds more. Many more Levites would be needed for the music, choir and heralds. The morning Temple guard would be the entire legion, trained paramilitary. Some pilgrims might be demon possessed and there were terrorists, "knifemen", zealots.

The lamb for the sacrifice had been selected the evening before. The priests in the Chamber of the Hearth had the keys to the Temple Courts. They gave them to the officer in charge of the lots. He led the two groups of torch bearing priests into the Inner Court where they went in opposite directions inspecting everything. The great water wheel began to turn in the Golah Chamber, refilling the Great Laver and fountains.<sup>1</sup> The first lot was cast for who was to clear the Altar and prepare the fire for the sacrifices.

---

<sup>1</sup> The information about the Temple and the sacrifices is based studies of the earliest records from Eliezer ben Jacob who saw the Temple and the Services, by Alfred Edersheim "The Temple 1874 <https://philologos.org/eb-ttms/temple02.htm> and by Leen & Kathleen Ritmeyer "The Ritual of the Temple In The Time of Christ" 2002 and "Secrets of Jerusalem's Temple Mount" 2006 [https://en.wikipedia.org/wiki/Shabbat\\_\(Talmud\)](https://en.wikipedia.org/wiki/Shabbat_(Talmud)) The water wheel in the chamber was very large and could have supplied a number of fountains and pools .

That highly honored priest first had to wash at the Laver. As for everything with exact ritual, while the other priests said, "Take heed that thou touch not the vessel before thou has sanctified thy hands and feet in the laver." He washed with right hand on right foot and left hand on left foot. He took the silver fire pan and went up the ramp. The Great Altar was forty five feet square and twice a man's height. Usually there were four small fires, one in each corner, but yesterday the whole was one enormous fire. The fat of yesterday's lambs had burned there. He gathered the ash and cinder. His assistants whitened the stones on the top and ramp. Then he rekindled the always burning fire, started two smaller fires to make coals for the Incense Altar, and for the sacrifice.

Great lamps were lit on the walls of the Inner Court and the four great lamps in the Middle Court. A large number of priests were inspecting and cleaning the Middle and Outer Courts. With many buildings and construction equipment there were many places to hide and places to be overlooked. As they worked some talked about the crucifixion of that false Messiah. Praise Adonai, that is now over.

The priests went to the Chamber of Hewn Stone to cast the remaining lots. The second lot was to prepare the Incense Altar and Lampstand in the Holy Place. He also had the responsibility to kill the sacrifice. The third lot, the most desired, was to offer the prayers and burn the incense. It was rare to have this honor twice in a lifetime. The fourth was to lay the pieces of the sacrifice on the fire and offer the meal and drink offerings that concluded the sacrifice.

The delegation was sent off to the Prefect to obtain the ceremonial robes the High Priest needed for the worship. The High Priest's steward, Malchus, was detailed with an additional request. That false messiah said he would return in three days. They did not want his followers to steal the body and claim he had risen. The prefect agreed and said they could seal the tomb. Malchus ordered the Commander of the Guard to bring a detail. They went to the tomb. The garden there was filled with sleeping pilgrims. They inspected the body by torchlight and confirmed it was the blasphemer. The stone was sealed with the steward's seal and the guard posted.

The Temple Watch took their stations throughout the courts and gates. A number were overhead on the roofs watching over everything. The outer gates were opened. The great hoard waiting there began to come in, running as fast as they could so they would be near the gates to the Middle Court. A blessed few would finally be able to enter. The Outer Courts overflowed back out through the far gates.

The officer in charge of the lots asked the watch on the roof, "Is the sky lit up as far as Hebron?" Two silver trumpets sounded at the southwest corner. The full two hundred trumpets on the roofs around the inner courts took up the blasts, a sustained, a quavering and another sustained. The lamb was brought to the Shambles. The trumpets were heard all over the city at the olive press and at Lazarus' home in Bethany. The gates were opened. The great ones, nearly ten thousand, were escorted into the Middle Court, the most prominent thousand into the Inner Court of the Israelites. The priests who were not participating in the service filled the Court of the Priests while the Levitical choir, musicians and heralds took their places. The Nicanor Gate<sup>2</sup> divided the Inner and Middle Courts, those bronze doors were forty cubits high. Since there were fifteen steps down to the Middle Court, sight was limited. Those waiting at the gates pushed their way in until no more could fit. Women went to the porticos above. The rest crowded around the open gates and at the base of the forty cubit high walls of the inner courts.

---

<sup>2</sup> <https://www.biblestudytools.com/commentaries/lightfoot-new-testament/matthew/centuries/the-gate-of-nicanor-or-the-east-gate-of-the-court-of-israel.html>

The lamb was slaughtered, its blood caught in a golden bowl. It was skinned and prepared at the tables. The Priest with the second lot entered the Holy Place in the Temple and prepared with elaborate and detailed ritual the Altar of Incense and the Menorah, Great Seven-branched Lampstand. From the Great Altar he gathered the burning coals of fig-tree wood in a silver fire pan and transferred them to a golden fire pan and smoothed them down on the Incense Altar.

The High Priest Joseph, arrayed in his glorious finery, entered with great retinue and ascended to the Porch. He prostrated before the open doors to the Holy Place and Holy of Holies. He arose and faced the multitude. He presided over the solemn actions of the Passover. The Chief Priest of the House of Pagi with a company of priest entered the Holy Place. As with everything else, the ceremony for taking the old bread off and replacing it was long and complicated. Since these were festival days, the Golden Table of Showbread was carried out of the Holy Place onto the Porch of the Temple for all to see.

The priest of the third lot entered the Holy Place with two assistants. After they made sure all was in order, the lights on the Menorah lit, they withdrew, leaving him alone. He offered the Prayer and Incense. The Magrephah<sup>3</sup> was sounded. The Levitical choir began the psalm. At this time the priest of the fourth lot carried the pieces of the sacrifice up the ramp. He placed them on the fire on the Altar. Then he went down the ramp to carry the meal and drink offerings on a circuit around the Altar.

All the officiating priests of the Sacrifice, the Showbread, the Incense assembled across the Porch, holding the ash pan, the oil jug, the fire pan, the incense dish, the ladle and cover. They stood on both sides of the High Priest. The Chief Priest of the House of Pagi lifted up the loaves of the showbread and chanted "Behold, God's love for you!"<sup>4</sup> The heralds on the walls and more heralds further out loudly chanted the words from inside. They were well practiced, with one voice the words carried beyond the assembled throng. Then all the priests raised their hands over their heads,<sup>5</sup> thumbs touching, fingers with first and second touching separated from third and fourth, and chanted The Blessing God commanded Aaron to place upon His people. "'Yahweh bless thee and keep thee: Yahweh make His face shine upon thee and be gracious unto thee: Yahweh lift up His countenance upon thee and give thee peace."<sup>6</sup>

There was great pandemonium, people shouting praise, and trumpets and drums resounding. All of the proceeding had been heard by the pilgrims in the outer courts and beyond. Pilgrims outside the Temple standing on rooftops in the city and surroundings hills closely followed the words and actions inside. Some had been privileged to have seen them before, everyone had heard of them and participated as best they could.

Most pilgrims camped with their friends, family, neighbors from home. They gathered in their usual synagog groups and prayed their normal Shabbat worship.

Yeshua's followers had slept poorly, if at all. They dreaded the morning. Now what to do? Some of the folks at the olive press started up the hill. Go to Lazarus, the Master of the Oil, that great house, look at him, miraculously raised from the dead. This past week it had been so good to be here. Yeshua had been in the

---

<sup>3</sup> <https://www.biblicalencyclopedia.com//incense.html>

<sup>4</sup> "They used to lift it up and exhibit the Shewbread on it to those who came up for the festivals, saying to them, Behold, God's love for you! The word rendered "presence" is literally "face". Looking at it is seeing the face of God. Babylonian Talmud, Menahoth 29A <http://halakhah.com/pdf/kodoshim/Menachoth.pdf>

<sup>5</sup> [https://en.wikipedia.org/wiki/Priestly\\_Blessing](https://en.wikipedia.org/wiki/Priestly_Blessing)

<sup>6</sup> Talmud 7.2. In the Temple they pronounced the Name, while elsewhere they said "Lord".

Temple every day teaching, healing. The authorities were unable to stop him. They reveled in his mastery. They were the followers of the Messiah. Now? Nearly all of Yeshua's people were common folk. Lazarus, his home, was great. They felt so good being there. His servants treated them well, good food, beautiful surroundings. Now? Everything was changed. They were not the same. The Messiah, Yeshua, was dead, buried, crucified. Their minds, hearts, feelings were empty, confused. What would tomorrow bring? What would today bring?

Practical issue, every Sabbath Lazarus led synagog for Bethany at his home. As Master of the Sacred Oil, he was just one step down from the Sanhedrin. It is Sabbath. God requires their worship. So they must. Joanna, wife of Herod's steward Chuza, and Susanna came. The followers were very gratified, some high and powerful remained faithful. They wondered how Joseph of Arimathea and Nicodemus felt, being with the other great ones in the Court of the Israelites. So many were missing, Peter, Judas, Judas' wife. Few from Capernaum were there, people Yeshua had healed.

Still the house was beyond overflowing. Lazarus began the chant: "Blessed are You, Adonai our God, Source of all being, by whose word the evening falls. In wisdom You open heaven's gates. With understanding You make seasons change, causing the times to come and go." He could not go on. He asked his steward to continue. Everyone understood. The choir was excellent, they were next to the best of the Temple. In the Temple the Levitical choir chanted the Psalm from the steps between the Middle and Inner Court, at the Nicanor Gate. Mother Mary joined the other musicians, with her psaltery. The Psalm for the day was one of the new ones.<sup>7</sup>

"It is a good thing to give thanks unto the LORD, And to sing praises unto Thy name, O Most High; To declare Thy lovingkindness in the morning, And Thy faithfulness in the night seasons, With an instrument of ten strings, and with the psaltery; With a solemn sound upon the harp. For Thou, LORD, hast made me glad through Thy work; I will exult in the works of Thy hands. How great are Thy works, O LORD! Thy thoughts are very deep. A brutish man knoweth not, Neither doth a fool understand this. When the wicked spring up as the grass, And when all the workers of iniquity do flourish; It is that they may be destroyed forever. But Thou, O LORD, art on high for evermore. For, lo, Thine enemies, O LORD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered. But my horn hast Thou exalted like the horn of the wild-ox; I am anointed with rich oil. Mine eye also hath gazed on them that lie in wait for me, Mine ears have heard my desire of the evil-doers that rise up against me. The righteous shall flourish like the palm-tree; He shall grow like a cedar in Lebanon. Planted in the house of the LORD, They shall flourish in the courts of our God. They shall still bring forth fruit in old age; They shall be full of sap and richness; To declare that the LORD is upright, My Rock, in whom there is no unrighteousness."<sup>8</sup>

Lazarus' priests chanted the lessons. The Torah for the Sabbath after Passover was the third account of the giving of the Law. The reader began: "Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Law. Blessed art thou, O Lord, who givest the Law.

"And Moses said unto the LORD: 'See, Thou sayest unto me: Bring up this people; and Thou hast not let me know whom Thou wilt send with me. Yet Thou hast said: I know thee by name, and thou hast also found grace in My sight. Now therefore, I pray Thee, if I have found grace in Thy sight, show me now Thy ways, that I may know Thee, to the end that I may find grace in Thy sight; and consider that this nation is Thy people.' And

---

<sup>7</sup> The Psalm and Qumran [http://thesignofconcord.com/uploads/The\\_Psalm\\_and\\_Qumran.pdf](http://thesignofconcord.com/uploads/The_Psalm_and_Qumran.pdf) In Nazareth she sang with the choir. That was no longer allowed at the Temple.

<sup>8</sup> Psalm 92

He said: 'My presence shall go with thee, and I will give thee rest.' And he said unto Him: 'If Thy presence go not with me, carry us not up hence. For wherein now shall it be known that I have found grace in Thy sight, I and Thy people? is it not in that Thou goest with us, so that we are distinguished, I and Thy people, from all the people that are upon the face of the earth?'

"And the LORD said unto Moses: 'I will do this thing also that thou hast spoken, for thou hast found grace in My sight, and I know thee by name.' And he said: 'Show me, I pray Thee, Thy glory.' And He said: 'I will make all My goodness pass before thee, and will proclaim the name of the LORD before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.' And He said: 'Thou canst not see My face, for man shall not see Me and live.' And the LORD said: 'Behold, there is a place by Me, and thou shalt stand upon the rock. And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand until I have passed by. And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

"And the LORD said unto Moses: 'Hew thee two tables of stone like unto the first; and I will write upon the tables the words that were on the first tables, which thou didst break. And be ready by the morning, and come up in the morning unto Mount Sinai, and present thyself there to Me on the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.' And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto Mount Sinai, as the LORD had commanded him, and took in his hand two tables of stone. And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed: 'The LORD, the LORD, God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.' And Moses made haste, and bowed his head toward the earth, and worshipped. And he said: 'If now I have found grace in Thy sight, O Lord, let the Lord, I pray Thee, go in the midst of us; for it is a stiff necked people; and pardon our iniquity and our sin, and take us for Thine inheritance.' And He said: 'Behold, I make a covenant; before all thy people I will do marvels, such as have not been wrought in all the earth, nor in any nation; and all the people among which thou art shall see the work of the LORD that I am about to do with thee, that it is tremendous.'

"Observe thou that which I am commanding thee this day; behold, I am driving out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest they be for a snare in the midst of thee. But ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim. For thou shalt bow down to no other god; for the LORD, whose name is Jealous, is a jealous God; lest thou make a covenant with the inhabitants of the land, and they go astray after their gods, and do sacrifice unto their gods, and they call thee, and thou eat of their sacrifice; and thou take of their daughters unto thy sons, and their daughters go astray after their gods, and make thy sons go astray after their gods. Thou shalt make thee no molten gods. The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib, for in the month Abib thou camest out from Egypt. All that openeth the womb is Mine; and of all thy cattle thou shalt sanctify the males, the firstlings of ox and sheep. And the firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break its neck. All the first-born of thy sons thou shalt redeem. And none shall appear before Me empty. Six days thou shalt work, but on the seventh day thou shalt rest; in plowing time and in harvest thou shalt rest. And thou shalt observe the feast of weeks, even of the first-fruits of wheat harvest, and the feast of

ingathering at the turn of the year. Three times in the year shall all thy males appear before the Lord GOD, the God of Israel. For I will cast out nations before thee, and enlarge thy borders; neither shall any man covet thy land, when thou goest up to appear before the LORD thy God three times in the year. Thou shalt not offer the blood of My sacrifice with leavened bread; neither shall the sacrifice of the feast of the passover be left unto the morning. The choicest first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in its mother's milk.' And the LORD said unto Moses: 'Write thou these words, for after the tenor of these words I have made a covenant with thee and with Israel.' And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten words. And it came to pass, when Moses came down from Mount Sinai with the two tables of the testimony in Moses' hand, when he came down from the mount, that Moses knew not that the skin of his face sent forth beams while He talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face sent forth beams; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him; and Moses spoke to them. And afterward all the children of Israel came nigh, and he gave them in commandment all that the LORD had spoken with him in Mount Sinai. And when Moses had done speaking with them, he put a veil on his face. But when Moses went in before the LORD that He might speak with him, he took the veil off, until he came out; and he came out; and spoke unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face sent forth beams; and Moses put the veil back upon his face, until he went in to speak with Him.<sup>9</sup>

The priest concluded, "Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Law. Blessed art thou, O Lord, who givest the Law. And this is the Law which Moses set before the children of Israel, according to the commandment of the Lord by the hand of Moses. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Length of days is in its right hand; in its left hand are riches and honor. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honorable.

"Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets, and hast found pleasure in their words which were spoken in truth. Blessed art thou, O Lord, who hast chosen the Law, and Moses thy servant, and Israel thy people, and prophets of truth and righteousness."

The Hafarah was the Vision of the Valley of Dry Bones: "The hand of the Lord was upon me, and the Lord carried me out in a spirit, and set me down in the midst of the valley, and it was full of bones; and He caused me to pass by them round about, and, behold, there were very many in the open. The hand of the LORD was upon me, and the LORD carried valley; and, lo, they were very dry. And He said unto me: 'Son of man, can these bones live?' And I answered: 'O Lord GOD, Thou knowest.' Then He said unto me: 'Prophecy over these bones, and say unto them: O ye dry bones, hear the word of the LORD: Thus saith the Lord GOD unto these bones: Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.' So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a commotion, and the bones came together, bone to its bone. And I beheld, and, lo, there were sinews upon them, and flesh came up, and skin covered them above; but there was no breath in them. Then said He unto me: 'Prophecy unto the breath, prophecy, son of man, and say to the breath: Thus saith the Lord GOD: 'Come from

---

<sup>9</sup> [Exodus 33:12-34:26](#)

the four winds, O breath, and breathe upon these slain, that they may live.' So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great host. Then He said unto me: 'Son of man, these bones are the whole house of Israel; behold, they say: Our bones are dried up, and our hope is lost; we are clean cut off. Therefore prophesy, and say unto them: Thus saith the Lord GOD: Behold, I will open your graves, and cause you to come up out of your graves, O My people; and I will bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, and caused you to come up out of your graves, O My people. And I will put My spirit in you, and ye shall live, and I will place you in your own land; and ye shall know that I the LORD have spoken, and performed it, saith the LORD.'<sup>10</sup>

The reader chanted: "Blessed art thou, O Lord our God, King of the universe, Rock of all worlds, righteous through all generations, O faithful God, who sayest and doest, who speakest and fulfilllest, all whose words are truth and righteousness. Faithful art thou, O Lord our God, and faithful are thy words, and not one of thy words shall return void, for thou art a faithful and merciful God and King. Blessed art thou, O Lord, God, who art faithful in all thy words."

The Maftir was from the Torah. "And in the first month, on the fourteenth day of the month, is the LORD'S passover. And on the fifteenth day of this month shall be a feast; seven days shall unleavened bread be eaten. In the first day shall be a holy convocation; ye shall do no manner of servile work; but ye shall present an offering made by fire, a burnt-offering unto the LORD: two young bullocks, and one ram, and seven he-lambs of the first year; they shall be unto you without blemish; and their meal-offering, fine flour mingled with oil; three tenth parts shall ye offer for a bullock, and two tenth parts for the ram; a several tenth part shalt thou offer for every lamb of the seven lambs; and one he-goat for a sin-offering, to make atonement for you. Ye shall offer these beside the burnt-offering of the morning, which is for a continual burnt-offering. After this manner ye shall offer daily, for seven days, the food of the offering made by fire, of a sweet savour unto the LORD; it shall be offered beside the continual burnt-offering, and the drink-offering thereof. And on the seventh day ye shall have a holy convocation; ye shall do no manner of servile work."<sup>11</sup>

At the end of the service the reader chanted, "Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen." The congregation responded: "Let his great name be blessed for ever and to all eternity."

The steward conclude the worship, "Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen."

The service was over. It was like all the other Sabbath Services they had been to. It was nothing like any Sabbath Services before. They heard the old words as if they had never heard them before. God whose words are truth and righteousness show me now Thy ways. 'Son of man, can these bones live?' Many of the priests from the village were eager to leave. Some seemed embarrassed, worried for Lazarus, for themselves. They talked quietly among themselves. Yeshua's followers heard some words of condolence. "I do not know what to say." No one did. Everyone was empty. What would they do? Where would they go? Home. Back to the old ways?

---

<sup>10</sup> [Ezekiel 37:1-14](#) These lessons are still read today in synagog on the Sabbath after Passover.

<sup>11</sup> [Numbers 28:19-25](#),

The ten remaining disciples were not any help. Peter's family was shamed into silence. It was Sabbath, no work of any kind was allowed. Nothing to do all day. People doing nothing, saying nothing, feeling nothing. Some prayed quietly, wept quietly. Mother Mary sat with her eyes closed. She looked at peace.

The Centurion's family slept on the roof of the rest house of the synagog of Capernaum. After worship, he talked with Jairus. He was disturbed, confused by the events with the prophet Yeshua. "What has happened?"

"I do not understand."

"He healed your daughter, raised her from death."

"We thought. We knew, he was the Messiah."

"He made that clear to all in your synagog, didn't he."

Jairus quoted: "Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds on this bread will live forever."<sup>12</sup>

When they grumbled, Yeshua made it harder. "Then what if you see the Son of Man ascend to where he was before! The Spirit gives life; the flesh counts for nothing. The words I have spoken to you—they are full of the Spirit and life."

"And many stopped following Him. Maybe we should have too?"

"All this past week, we saw the Messiah a week ago, entering His Temple."

"We heard Him teach and heal and felt the rage of the council, all the great ones." Jairus added.

"What was going on. What were we seeing? What was God doing?"

"God, the Almighty, all knowing, judge is testing us."

"Who has failed the test? I am disgusted, with myself, with all of us. We did not know. Is this Jewish God real? Is this idea of a Messiah real? We know the Roman gods are nothing. So this god is nothing too?"

"The prophet Jeremiah complained, "O LORD, Thou hast enticed me, and I was enticed, Thou hast overcome me, and hast prevailed; I am become a laughing-stock all the day."<sup>13</sup> "Will the Lord cast off for ever? And will He be favorable no more? Is His mercy clean gone for ever? Is His promise come to an end for evermore? Hath God forgotten to be gracious? Hath He in anger shut up his compassions?"<sup>14</sup>

"So this is how God treats us?"

"The Almighty is righteous in all His ways. He loves us with perfect love. Holiness surrounds Him."

"Then why have you turned your back on Yeshua?"

With anger Jairus replied, "I have nothing more to say to you."

---

<sup>12</sup> [John 6:58 They lived in a culture that memorized, remembered far better than today.](#)

<sup>13</sup> [Jeremiah 20:7](#)

<sup>14</sup> [Psalm 77:8-10](#)

It was Sabbath, everywhere, In Jerusalem, Judea, everywhere in the land, all over the world, wherever there were Jewish believers, people rested, relaxed. The people of the great Lord God relished the holy presence of the God of Abraham, the salvation under Moses. Redeemed of the Lord, the chosen people, the blessed beloved of God, they were satiated with His love. The King of all commanded them to rest, to enter His rest the completion of Creation, the rest He had prepared for them. They looked back to His great saving, outstretched arm in the past rest from the slavery of Egypt. They looked forward to hope to His great saving rest to come, in the day of the Lord, the coming of the Messiah, the great victory over all.

The followers, the mourners, of Yeshua had nothing to do all day, saying nothing, feeling nothing. The day was very slow. They ate yesterday's bread. The villagers came back for evening prayers. Lazarus led the worship at the close of day. All were pleased that he was able to chant with full voice.

In the palace of Annas, Joseph was asked if the arrangement were complete for the morrow. "All is ready for the Feast of First Fruits."

"No. I was asking about the removal of Lazarus," Annas replied.

After the last sacrifice, a procession lead out to the barley field near Bethlehem where the day before bundles had been bound. The ceremony required the three apostles from the Sanhedrin to ask the crowd three times: "Has the sun set?" with the answer "Yes". Then they asked three times, "Shall we cut with this sickle?" "Shall we place the grain in this basket?" "Shall I begin to cut now?" They collected three seahs, each enough for the omer, the Torah required.<sup>15</sup> That night in the Temple the grain was thrashed, ground, sifted through thirteen sieves and baked.

Questions:

- 1 Holy Saturday is a blank spot for Christians. What was going on?
- 2 What was a Sabbath service like in the Temple?
- 3 The reading, Ezekiel and the Valley of the Dry Bones, is still assigned today.

The historical record has a great amount on the Temple and sacrifices, there is next to nothing on the order of service, what was done in what order or a listing of words and actions. The service described in this chapter is a construct, interpolation, of many bits and pieces. The best account I found is by Alfred Edersheim , "The Temple" in 1874. No one has attempted to write a modern version which is both sad and a testament to the excellence of Edersheim's book.

The Gospels record the events of Jesus' life. They do not include the background information everyone knew at the time they were written. This is one of a series of stories that includes that background faithful to what is known about the history and culture. I hope this provokes-in a good way-the reader to think deeply about the Scriptural account. Go to my web site for more. <http://thesignofconcord.com> . These are in the section titled "King of Kings". There is also a section titled "King of Kings Supplements" with additional information.

If you do not think this reflects the culture and historic situation, how would you tell the story?

Many thanks to my patient wife Lynne for repeatedly proofreading.

This is meant for non technical readers. The footnotes are links to the documentation.

---

<sup>15</sup> <https://www.bethimmanuel.org/articles/counting-omer>