

branch of me." Thereafter, there were two kinds of Passover in Israel; the one that Hillel kept according to the Law of Moses, and the other which the Lord Jesus instituted. To begin with, the disciples of Jesus, being devout Jews, observed both kinds. As long as the Temple stood, they with the rest of the Jewish people ate the Passover after the manner of Hillel, and at the close remembered with the bread and the wine the death and the resurrection of their Lord. Then in A.D. 70 Jerusalem and the Temple with the Priesthood were destroyed. As a consequence, the Passover after the manner of Hillel was done away with, and only the Passover after the manner of Jesus remained.

The abolition of Hillel's Passover left an intolerable void in the religion of Israel. That void had to be filled if Israel as a nation was to survive. But it had to be a kind of "Passover" which was not tied inseparably to the Temple and the Priesthood that were no more. The "Passover" of the disciples of Jesus completely answered their purpose. The Jewish leaders, therefore, incorporated it into the religion of their people, building around it embellishments and other features to adapt it to the circumstances of Israel in the Golus (Exile). Yet, in spite of all the features and embellishments with which they loaded it, they could not efface its inner and original import.

Always and ever, therefore, it was Jesus the Shepherd, and Saviour of Israel, who provided for the spiritual need and sustenance of His people to insure their survival; and forever He will stand by their side, waiting till they hear His voice, find safety in His fold, and find rest for their troubled hearts.

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A Hermon House Publication
Division of

World Messianic Fellowships, Inc.
57 Edmund Street • P. O. Box 449
Lynbrook, New York 11563



the story

THAT COULD NOT BE FORGOTTEN!



THE NEW INGREDIENT

THE LAW OF MOSES which gave the Passover to Israel carefully prescribed the manner in which it was to be kept. The outstanding feature of that feast was the Lamb offered by the Priests in the Temple of Jerusalem commemorating the Lamb slain in Egypt, and which alone was called "The Passover."

All of this is recorded in the 12th chapter of the Book of Exodus.

Yet today with the Temple and the Priesthood gone, and no possibility of offering the Lamb, we nevertheless persist in our claim that we are keeping the Passover!

And as if to make up for that deficiency, a new ingredient has been added to its observance, namely the *Wine*. Although nowhere, neither in the writings of Moses, nor in those of the Rabbis (including Hillel) during the fifteen centuries that followed the days of Moses, is there any mention made of wine as being necessary for the keeping of the Passover.

The Hagadda (the Jewish Passover story) tells us how Hillel kept it. Only 3 things were essential: Pesach, Matzo, and Moror, that is: the Passover Lamb, the Unleavened Bread, and the Bitter Herbs.

In other words, during the fifteen hundred years between Moses and the birth of Christ, Israel kept the Passover without the wine. Possibly, wine was used by those who could afford it, but it was not an essential part of the observance of the Passover.

Yet today the four cups of wine for the celebration of the Passover, or Seder, are mandatory. No Jew could keep the Passover without them. The Shulchan Aruch (Jewish Book of Rules) further instructs that the wine used on that occasion should be red!

THE DRAMA OF THE MATZO

Moreover, as an additional feature, so as to make up for the sorely felt loss of the Passover Lamb, part of one of the Matzos on the Passover Table or