

# The Temple Service and the Crucifixion

The purpose of the tabernacle/temple was to reveal, through animal sacrifices, offerings and various ceremonies, the Eternal God's spiritual plan for the redemption of man. The daily offerings, the incense offerings, and the care of the Menorah were to be done twice each day: in the morning and between the evenings (Exodus 29:38-30:7). These daily ceremonies pointed to the crucifixion, which is the beginning of God's plan. We will see that hours of Jesus' crucifixion fit the timing of these ceremonies perfectly. The crucifixion is the most important part of God's plan. It is the foundation upon which the entire plan of salvation rests.

## The Tabernacle

The tabernacle was erected in the second year after the exodus of the children of Israel from the land of Egypt. "And it came to pass in the first month in the second year on the first day of the month that the tabernacle was reared up" (Exodus 40:17).

The tabernacle complex was the blueprint for the crucifixion site at Jerusalem (fig. 1). The altar corresponds to the Mount of Olives where the crucifixion took place, and the bronze laver corresponds to the Brook Kidron that is in the valley between the temple mount and the Mount of Olives.

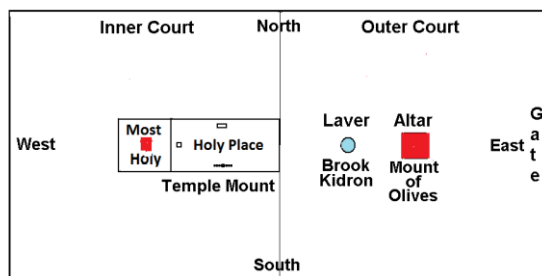


Figure 1

## The Altar

The first item that we encounter upon entering the courtyard is the altar (fig. 1). The altar had a volume of seventy-five cubits (Exodus 27:1). The number 70 represents all of the people of the earth as descended from the sons of Noah, "...and by these were the people divided in the earth after the flood" (Genesis 10:32). The number 5 represents the gift of grace by the hand of God. "For the wages of sin is death; but the gift [5486, a gift of grace, an undeserved favor] of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

We begin with the daily offering that was offered on the altar. The daily offering was a type of the crucifixion of Jesus Christ, and it covered the hours of His crucifixion.

## The Daily Offering

"Now this is that which you shall offer upon the altar; **two lambs** of the first year **day by day** continually. The one [259, first] lamb you shall offer in the **morning**, And the other [8145,

*second*] lamb you shall offer **at even** [lit. *between the evenings*]” (Exodus 29: 38, 39). In order to be offered on the **same day, as God’s instructions state**, the second lamb would have had to have been offered in the afternoon, sometime between noon and sunset, because Biblical days begin and end at sunset.

Verses 40 and 41 repeat the same sequence of the daily offerings. “And with the one [*first*] lamb a tenth deal of flour mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine for a drink offering. And the other [*second*] lamb thou shalt offer **at even** [lit. *between the evenings*], and shalt do thereto according to the meat [*grain*] offering of the morning, and according to the drink offering thereof ...”

The second offering is a copy of the first offering. *Strong’s* #8145 can also mean double, or again, a repeat. The instructions for the daily offerings are repeated in Numbers 28:3-8. Four times the same sequence is given. The first lamb is in the morning and the second lamb is “between the evenings.”

If “between the evenings” means “twilight,” then the second lamb of the day would have been offered between sunset and dark, **at the beginning of the day**. That would make **it the first offering of the day**, and the **first** lamb that was offered in the morning would be the **second offering of the day**. That would turn the instructions of the Eternal God upside down.

In Jesus’ day the days were divided into twelve equal hours from sunrise to sunset (fig. 2). Jesus said, “Are there not twelve hours in the day?” (John 11:9).

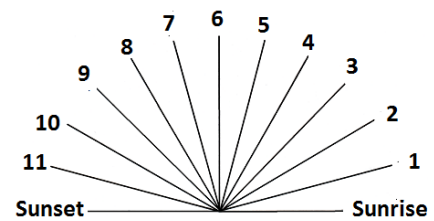


Figure 2

The crucifixion began at the third hour. “And it was the **third hour**, and they crucified Him” (Mark 15:25). The third hour is the midpoint between sunrise and noon, or approximately 9:00 A.M. (fig. 2). This corresponds to the time that the first lamb was to be sacrificed for the morning offering.

“Now from the **sixth hour** there was darkness over all the land to the **ninth hour**. And about the ninth hour Jesus cried with a loud voice....Jesus when He cried again with a loud voice yielded up the ghost [4151, *breath, spirit*]” (Matthew 27:45, 50). Jesus died at the ninth hour, which is the midpoint between noon and sunset, or approximately 3:00 P.M. This is when the second lamb was killed between the evenings, i.e. between noon and sunset.

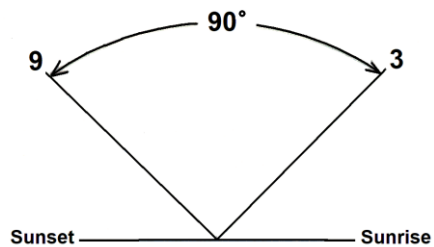


Figure 3

The third and ninth hours form a perfect 90° angle at their vertex (fig. 3). The sixth hour, which is the zenith of the sun, forms a 90° angle with the earth. Hence the third, sixth, and ninth hours form a perfect 90° corner both horizontally and

vertically (fig. 4). This is the corner stone that Isaiah prophesied of.

“...I lay in Zion for a foundation a stone, a tried stone, a precious **corner stone, a sure foundation**...Judgment also will I lay to the line, and righteousness to the plummet...” (Isaiah 28:16, 17). The third, sixth, and ninth hours are the only hours that will form a perfect 90° corner. **The cornerstone cannot be**

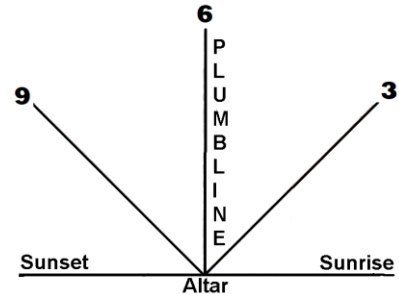


Figure 4

**formed by using twilight!** As we shall see twilight is a mistranslation of “between the evenings.”

The timing of the crucifixion was critical. This is the foundation upon which Christianity rests! The foundation is the most important part of a structure. “For other foundation can no man lay than that is laid, which is Jesus Christ” (1 Corinthians 3:11).

When the inner court of the tabernacle is overlaid on top of the outer court **a plumb line is formed between the altar of burnt offering and the mercy seat in heaven** (fig. 5).

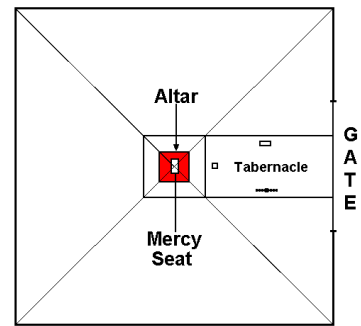


Figure 5

“For all have sinned, and come short of the glory of God; Being justified freely by His grace through the redemption [629, *a release effected by payment of ransom*] that is in Christ Jesus: Whom God hath set forth *to be* a propitiation [2435, *Mercy Seat*] through faith in His blood, to declare His righteousness for the remission [3929, *passing over*] of sins that are past, through the forbearance of God” (Romans 3:23-25).

Jesus Christ is the plumb line of righteousness that stretches from the altar to the Mercy Seat in the Most Holy Place in heaven. Jesus is the Mercy Seat.

### The Incense Offering

The incense was done twice each day at the time of the daily offerings. “And Aaron shall burn thereon sweet incense every morning...And when Aaron lights the lamps at even [*lit. between the evenings*], he shall burn incense upon it, a perpetual incense throughout your generations” (Exodus 30:7, 8). The altar of incense was placed in front of the veil that separated the Holy Place from the Most Holy Place (fig. 6).

The incense offerings represent the prayers of the saints. “And another angel came and stood at the altar [*of incense*], having a golden censer; and there was given to him much incense, that he should offer it **with**

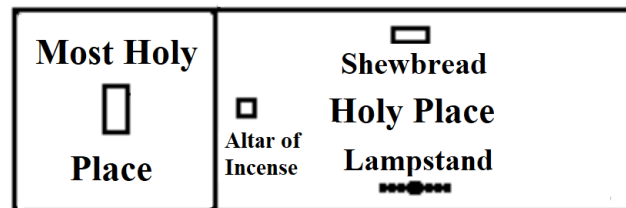


Figure 6

**the prayers of all saints** upon the golden altar which was before the throne. And the smoke of the incense, **with the prayers of the saints**, ascended up before God out of the angel's hand" (Revelation 8:3, 4).

Zacharias was a priest in the days of Herod, and "According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people **were praying without at the time of incense**" (Luke 1:9, 10).

The incense offerings, every morning and "between the evenings," were known as the hours of prayer. "Now Peter and John went up together into the temple **at the hour of prayer, being the ninth hour**" (Acts 3:1). The hour of prayer at the ninth hour, the midpoint between noon and sunset, corresponded to the time of the incense offering that was offered "between the evenings" in the Old Testament.

The timing of the daily offerings and the incense offerings coincided perfectly. David prayed, "Let my **prayer** be set forth before You as **incense**; and the lifting up of my hands as the **evening sacrifice**" (Psalm 141:2). When Daniel received the "seventy weeks" prophesy, he was praying at "... the time of the evening oblation [4503, *offering*] ..." (Dan. 9:21). Ezra said, "...at the evening sacrifice...I fell upon my knees, and spread out my hands to the LORD my God" (Ezra 9:5).

The word "evening" as used in these verses obviously means the same time of day as "between the evenings." That is when the second of the daily offerings and the second incense offering was made.

### **The Incense Offerings and the Crucifixion**

They led Jesus "...to the place, which is called Calvary [2898, Greek for the Hebrew Golgotha, *a skull as round, a hill*], there they crucified Him...Then Jesus prayed, Father forgive them: for they know not what they do..." (Luke 23:33, 34). It "...was the **third hour**, and they crucified Him" (Mark 15:25).

Jesus prayed to His Father at the time of the morning incense offering, thus fulfilling the time of the morning prayers. Now we will see that the incense offering "between the evenings" fit the timing of Jesus' death.

"And it was about the sixth hour, and there was darkness over all the earth **until the ninth hour**" (Luke 23:44). "And at the **ninth hour** Jesus cried with a loud voice, saying...My God, My God, why have You forsaken Me?" (Mark 15:34). "And when Jesus cried with a loud voice, He said, Father, into Your hands I commend [3908, *to set or lay before, commit to the charge of*] My spirit [4151, *wind, air, spirit*]: and having said thus, He gave up the ghost [1606, *to expire, die*]" (Luke 23:45, 46).

Jesus' final words were a prayer to His Father at the hour of prayer, being the ninth hour. At that same time, "...the veil of the temple was rent [4977, *to split, tear asunder, to be divided*] in the midst" (v. 45).

"Having therefore, brethren, boldness [3954, *freedom, liberty*] to enter into the holiest by the blood of Jesus, by a new and living way which He has consecrated [1457, *initiate, institute, dedicate*] for us **through the veil, that is to say, His flesh**" (Hebrews 10:19, 20). The veil, which separated the altar of incense from the Most Holy Place, symbolizes the torn flesh of Jesus Christ, through whom we now have access to the Father, "...who has reconciled [2644, *to cause to be friendly or harmonious again*] to Himself **by Jesus Christ...**" (2 Corinthians 5:18).

The fire for the incense offering was to be taken from the altar of burnt offering (Leviticus 16:12; Numbers 16:46). There is a direct connection between the altar, which represents the place of the crucifixion, and the altar of incense which represents the prayers of the saints. We now have direct access to the Father through the "...one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5).

### **The Care of the Lampstand (Menorah)**

"And you shall make a lampstand of pure gold...its shaft [3409, *loins, as the seat of procreative power*]...And six branches shall come out of the sides of it..." (Exodus 25:31, 32).

*Strong's* #3409 is found in Exodus 1:5. "And all the souls that came out of the loins [3409] of Jacob were **seventy** souls..." As previously mentioned the number 70 represents all of the people of the earth. God is intent on bringing all people to salvation, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

Pure olive oil was to be burned in the Menorah, "...to cause the lamps to burn continually...Aaron shall order it **from the evening to the morning** before the LORD continually..." (Leviticus 24:2, 3).

Olive oil is a type of the Holy Spirit. An example is when Samuel anointed David. "Then Samuel took the horn of oil, and anointed him in the **midst of his brethren: and the Spirit of the LORD came upon David from that day forward...**" (1 Samuel 16:13).

From "evening to the morning" is from the ninth hour to the third hour. The menorah produced light in the tabernacle through the night. "And Aaron shall burn thereon sweet incense every morning when he dresses [or *trims*] the lamps...And when Aaron lights [5297, *to ascend*] the lamps at even [lit. *between the evenings*], he shall burn incense upon it..." (Exodus 30:7, 8).

The lampstand was not burning during the hours of the crucifixion. Now from the sixth hour there was darkness over all the land unto [2193, *until*] the ninth hour" (Matthew 27:45). At the

ninth hour Jesus said, “Father, into Your hands I commend My spirit...” (Luke 23:46). At the ninth hour it became light just as Jesus’ spirit was ascending to the Father in heaven.

It was as though the Father had lit the menorah in the heavenly tabernacle. Jesus is the “...Sun of Righteousness [*who*] shall arise [2224, *to shine, shed light on*] with healing [4832, *deliverance*] in His wings...” (Malachi 4:2). The sun, as a type of the Messiah, is the light of the world. Jesus said, “I am the light of the world: he that follows Me shall not walk in darkness, but shall have the light of life” (John 8:12).

### **Lighting the Menorah at the Third Hour**

The six branches coming out of the sides of it represent the people of God. “...I saw seven golden lampstands; And in the **midst** of the seven candlesticks *one* like unto the Son of man...” (Revelation 1:12, 13). The seventh congregation (Laodicea) was removed (Rev. 3:16). There are six branches coming out of the shaft of the lampstand. Jesus said, “I am the vine, ye *are* the branches: He that abides in me, and I in him, the same brings forth much fruit: for without Me ye can do nothing.” (John 15:5).

On the Day of Pentecost, Jesus’ disciples, the branches, “...were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of **fire, and it sat upon each of them....** it is the **third hour** of the day” (Acts 2:1-3, 15).

At the third hour the lampstand was lit, and our light continues to shine as long as our branch is not cut off. “If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned” (John 15:6).

**Conclusion:** The Old Covenant is God’s blueprint of His plan, and the New Covenant is the fulfillment. The ceremonial law pointed to the New Covenant, “For the law having a shadow [4639, *an image, sketch, an outline*] of good things to come, and not the very image...” (Hebrews 10:1). A blueprint is not the reality; it is merely a drawing that shows what the finished project will look like.

Jesus fulfilled the blueprint that was presented by the daily offering, the incense offering, and the care of the menorah perfectly, which means He fulfilled the blueprint perfectly. That proves that He is the Messiah. It also proves that Jesus died at the same time of day that the Passover sacrifices were performed “between the evenings” under the Old Covenant.

To disprove this you will have to prove that Jesus did not fulfill the tabernacle/temple service, and the Passover sacrifice. However, if Jesus did not fulfill the tabernacle/temple service, or the timing of the Passover sacrifice, then where is the proof that He is the Messiah?