

Handout 1: Luke Lesson 16

Jesus Last Seven Statements from the Cross	Scripture
1. "Father, forgive them, they know not what they do."	Lk 23:34
2. "Amen, I say to you, today you will be with me in Paradise."	Lk 23:42
3. "Woman, behold, your son" ... "Behold, your mother."	Jn 19:26-27
4. "Eli, Eli lema sabachthani," "My God, my God, why have your forsaken me." ~ Hebrew "Eloi, Eloi, lema sabachthani," "My God, My God, why have your forsaken me." ~ Aramaic*	Mt 27:46 (*Ps 22:1a quoted in Hebrew) Mk 15:34 (Jesus quoted from Ps 22:1/2a in Aramaic)
5. "I thirst."	Jn 19:28
6. "It is fulfilled."+	Jn 19:30
7. "Father, into your hands I commend my Spirit."+	Lk 23:46 (Ps 31:5/6 quoted)
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*Jesus has alluded to Psalms 22 in Mt 27:35, 39 and 43. +It is hard to know which of these two statements are His last words from the Cross.

...but did still twice each day, in the morning and about the ninth hour, offer their sacrifices on the altar (Josephus, *Antiquities of the Jews*, 14.4.3/65). Jewish-Christian scholar Alfred Edersheim: *According to general agreement, the morning sacrifice was brought at the third hour, corresponding to our nine o'clock (The Temple: Its Ministry and Services, page 108).*

Jesus fulfills the Tamid—the sacrifice of the atonement and sanctification:

1. He was condemned at dawn as the first lamb was led to the altar.
2. He was crucified at 9 AM as the first lamb was sacrificed.
3. Darkness came over the whole land at noon as the second lamb was led to the altar.
4. The second Tamid lamb was sacrificed at 3 PM as Jesus gave up His life on the altar of the Cross.
5. The Tamid was the single sacrifice of two lambs; Jesus, the Lamb of God is the single sacrifice of He who is fully human and fully divine.

The sacred annual feasts of Passover, Unleavened Bread and Firstfruits are fulfilled in Jesus' last week in Jerusalem.

1. The Passover is the last Old Covenant legitimate sacrifice that looked forward to Jesus' sacrifice the next day. Jesus becomes "our Paschal lamb, Christ" who is sacrificed, becoming the true Lamb of sacrifice that all other Old Covenant animal sacrifices prefigured.
2. The first night of the Feast of Unleavened Bread, when the Passover victim is eaten in a sacred meal, became the New Covenant sacred meal of the Eucharist. It was the beginning of Jesus' walk to the altar of the Cross. The next day, on the first daytime celebration of Unleavened Bread, Jesus is crucified,
3. Jesus is raised from the dead on the annual Feast of Firstfruits as the "first fruits" of the resurrected dead.

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**THE EIGHT DAYS OF THE FIRST THREE JEWISH ANNUAL SACRED FEASTS
FULFILLED IN JESUS' PASSION AND RESURRECTION**

These are shadows of things to come; the reality belongs to Christ (Col 2:17)
(all Biblical quotations are from the New American Bible translation)

FEAST	OLD TESTAMENT SCRIPTURE AND SIGNIFICANCE	FUTURE SIGNIFICANCE	FULFILLED IN JESUS THE MESSIAH
<p style="text-align: center;">PASSOVER 14th of Abib (Nisan)</p>	<p>The sacrifice of the unblemished male Passover victims in preparation for the coming judgment of the tenth plague. Ex 12:1-7; Lev 23:5; Num 28:16; Josh 5:10</p>	<p>Prefigures Christ, the perfect, unblemished victim of sacrifice that ineffective animal sacrifice pointed to: Lev 17:11; Ps 51:16-17; Is 1:11-17; Jer 6:20; Hos 6:6.</p>	<p>Blood Sacrifice for Atonement: Last legitimate O. T. sacrifice that prefigured the sacrifice of Jesus Christ: Jn 1:29; 1 Cor 5:7; Heb 9:15, 18-23, 26-28; 10:4-10; 1 Pt 1:18-19; Rev 5:6.</p>
<p style="text-align: center;">UNLEAVENED BREAD 15TH-21ST of Abib (Nisan)</p> <p>A pilgrim feast that began at sundown on the night of the Passover sacrifice (Ex 23:14; Ex 34:18-23; Num 28:17; Dt 16:5-17; 2 Chr 8:13).</p>	<p>Eating the sacred meal of the Passover victim with unleavened bread. The redemption and salvation of Israel from the death of the tenth plague under the sign of the blood of the sacrificial victim. Ex 12:7-27, 43-50; Lev 23:6-8; Num 28:17-25</p>	<p>Promised redemption and salvation from sin and death: Ps 40:7-9/39:7-9; Is 45:17; 51:6-8; 61:10-11.</p>	<p>The Last Supper and the Crucifixion—New Covenant sacrifice of redemption, justification and sanctification: Mt 26:26-28; Mk 14:22-24; Lk 22:19-20; Rom 5:9; 2 Cor 5:7, 21; Heb 8:13; 10:16-18; 1 Pt 2:24.</p>
<p style="text-align: center;">FIRSTFRUITS</p> <p>On the day <u>after</u> the Sabbath of the holy week of the feast of Unleavened Bread = the first day of the week which is our Sunday</p>	<p>The offering of the “first fruits” of the harvest; Israel’s gratitude to God as the redeemed “first fruits” of the people of God. Lev 23:9-14; 26:1-11</p>	<p>The promise of the resurrection of the dead: Ex 3:15; Hos 6:2; Amos 6:2 (Lk 20:37-38).</p>	<p>The Resurrection of Jesus Christ and the promise of our future resurrection: Mt 28:1, 6-7; Mk 16:1-6. <i>But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep ...</i> 1 Cor 15:20</p>

JEWISH TIME DIVISIONS IN THE 1ST CENTURY AD

Jesus replied, "Are there not 12 hours in a day?" John 11:9

12 hour daylight division: The Hours of Prayer for the Old Covenant Church

The sacrificial system was at the heart of the Temple ritual. Public and private offerings were made daily. A public sacrifice was brought each morning and afternoon...

The Jewish Book of Why, volume I, page 148

The Jewish daytime hours began with dawn and ended with sundown, which began the next day. The hours are seasonal, so the length of the daylight hours varied with the season of the year. The Romans began their day at midnight and counted 12 hours to high 12 noon and then 12 more hours from noon to the next midnight. We keep Roman time.

SCHEDULE OF THE HOURS OF PRAYER AND THE TEMPLE LITURGICAL SERVICE JEWISH TIME/ MODERN TIME
<p style="text-align: center;">DAWN/ c. 6 AM (the sixth hour Roman time)</p> <p>A priest prepares the altar before dawn (Lev 6:1-4, <i>Mishnah: Tamid</i> 1:2). The first unblemished male lamb of the Tamid sacrifice is brought out and tied near the altar at dawn and is given a drink (<i>Mishnah: Tamid</i> 3:2-3:4).</p> <p>The Scripture references for the offering of the Tamid sacrifice: Ex 29:38-42; Lev 6:1-6; Num 28:3-9. It is the <u>single sacrifice</u> of two male lambs, one in a morning and the other in an afternoon liturgical service. It is the only liturgical sacrifice that requires a male lamb other than the feast of Firstfruits. For other sacrifices multiple lambs or other animals from the flock or herd are required (i.e. for Passover a goat kid or a lamb can be offered).</p>
FIRST HOUR/ 7 AM
SECOND HOUR/ 8 AM
<p style="text-align: center;">THIRD HOUR/ 9 AM</p> <p>The incense is offered in the Sanctuary and the first Tamid lamb is sacrificed as the Temple gates open (<i>Mishnah: Tamid</i> 3:7; Edersheim, <i>The Temple</i>, chapter 7, p. 108). It is the time for the communal "Shacharit" (morning) prayer service (Acts 2:15). Individual morning prayer may be recited until noon (<i>Mishnah: Berakhot</i>, 4:1A; Acts 10:9).</p>
FOURTH HOUR/ 10 AM
FIFTH HOUR/ 11 AM
<p style="text-align: center;">SIXTH HOUR (NOON)/ 12 PM</p> <p>The second lamb is brought out and tied near the altar at high noon (<i>Mishnah: Tamid</i> 4:1).</p> <p>The second Tamid lamb is given a drink from a gold cup and remains near the altar until the time of sacrifice (Ex 29:41; <i>Mishnah: Tamid</i> 3:4; 4:1G; Josephus, <i>Against Apion</i>, 2.8[105]).</p>

Individual afternoon prayer lasts from the sixth hour (noon) to about the eleventh hour (5 PM), the length of the time from when the second lamb is tied near the altar to the conclusion of the afternoon service (<i>Mishnah: Berakhot</i> , 4:1C; Acts 10:9).
SEVENTH HOUR/ 1 PM
EIGHTH HOUR/ 2 PM
NINTH HOUR/ 3 PM The second Tamid lamb is sacrificed (<i>Antiquities of the Jews</i> 14.4.3 (14:65); Philo <i>Special Laws</i> I, XXXV (169). 3 PM is the second hour of prayer (Acts 3:1; 10:9), called “ <i>Minchah</i> ” (gift-offering); also called the hour of confession. Individual afternoon prayer lasts from the sixth hour (noon) to about the eleventh hour (5 PM), the length of the time from when the second lamb is tied near the altar to the conclusion of the afternoon service (<i>Mishnah: Berakhot</i> , 4:1C; Acts 10:9).*
TENTH HOUR/ 4 PM
ELEVENTH HOUR/ 5 PM The afternoon liturgical service is concluded with the burning of the incense (sacrifices of the two lambs is embraced by the burning of the incense, making it a single sacrifice) and the priestly benediction (<i>Mishnah: Tamid</i> , 6:3-7:2; Num 6:24-26).
TWELVETH HOUR (SUNDOWN)/ 6 PM

* The third hour of prayer, *Ma'ariv* or evening prayer that begins at sundown (see the Jewish Talmud, *Mishnah: Berakhot*), was not a part of ritual prayer at this time. The *Ma'ariv* is a later addition that was instituted after the destruction of the Temple in 70 AD: *The Jewish Talmud records the late addition of the Ma'ariv service which is not connected with the sacrificial system* (*Jewish Book of Why*, volume I, page 148).

According to St. Mark, Jesus went to the cross at the third hour, which in Jewish time corresponds to our 9 AM (Mark 15:25), and according to the Gospel accounts He gave up His life at the ninth hour, our 3 PM (Mt 27:46, 50; Mk 15:34, 37; Lk 23:44-46). The Jewish day began at sundown. The daytime was divided into 12 seasonal hours, and the day division of hours was focused on the schedule of the liturgy of the Tamid sacrifice.

12 hour night time division (Roman night watch division was adopted after Roman occupation began in 63 BC)

The end of each watch was signaled by a trumpet signal as Jesus noted in Mark 13:35:
So stay awake, because you do not know when the master of the house is coming: evening, midnight, cockcrow or dawn. Mark 13:35

THE NIGHT WATACH IN THE 1ST CENTURY AD	
Sundown to 9PM	First watch (Evening watch)
9PM to midnight	Second watch (Midnight watch)
Midnight to 3AM	Third watch* (Cockcrow watch)
3AM to sun rise	Fourth watch (Dawn watch)

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