

Handout 1: Revelation Lesson 8

Moses turned and came down the mountain with the two tablets of the Testimony in his hands, tablets inscribed on both sides, inscribed on the front and on the back. The tablets were the work of God and the writing on them was God's writing, engraved on the tablets.

Exodus 32:15-16

When I looked, there was a hand stretching out to me, holding a scroll. He unrolled it in front of me; it was written on front and back, on it was written lamentations, dirges, and cries of grief.

Ezekiel 2:9-10 (Ezekiel received his scroll in 593 BC; seven years before the destruction of Jerusalem, as the ancients counted, in 587 BC)

Then I saw, in the middle of the throne with its four living creatures and the circle of elders, a Lamb standing [Arnion Hestekos] that seemed to have been sacrificed; it had seven horns, and it had seven eyes, which are the seven Spirits that God has sent out over the whole world

Notice the repeated pattern from Chapter 1, where first John “hears,” and then he “sees.” What John sees isn’t a meek and humble lamb; this Lamb is the mighty King of Kings, the Lion of the Tribe of Judah. This passage is not a reference to Jesus in His human nature, but Christ the victorious Savior as He continues to bring us His salvation. The Book of Revelation describes Jesus as:

1. One with a human form with burning eyes and a voice like a trumpet and thunder (1:10-15)
2. One who stands at the place of honor on the right side of God’s throne (5:7).
3. He is divine but has human attributes: he comes from the tribe of Judah and is both the origin and sprig from the root of the great King David (5:5; 22:10).
4. He has the attributes of both a lion and a lamb (5:5-6).
5. He receives adoration (5:8).
6. Human rulers fear His wrath (6:16).
7. He is Savior, leader, shepherd (7:10, 17).
8. He stands on Mt. Zion, a symbol for the Church (14:1-5).
9. He engages in war against evil and is victorious (17:14).
10. He is humanity’s judge (13:8; 14:10; 20:11-15; 21:27; 22:12).
11. He is the Bridegroom of the Church (19:7-9; 21:9).
12. He shares God’s throne (22:1, 3).
13. He is the King of kings and Lord of lords (15:3; 17:14; 19:16).
14. The One who has renewed creation with the gift of eternal life (21:1-7).

John presents the doctrine of the sacrifice of Christ in Revelation in a uniquely Jewish way. He uses two Greek words for the English translation “Lamb Standing” in Revelation 5:6 ~ *Arnion Hestekos*. The Greek word *hestekos* means “standing” as in upright, but in Hebrew, *tamid* has a double meaning: standing as in an upright position and continual or perpetual. John uses the Greek word *arnion* for lamb, an unusual choice. The usual form of the word used for lamb in the first century was *amnos*. Except for John 21:15, St. John uses *amnos* for lamb in his Gospel; for example, in 1:29 when John the Baptist calls Jesus the Lamb of God, saying, “*Look, there is the lamb (amnos) of God that takes away the sin of the world.*” *Arnion* is the archaic, diminutive form of the word lamb. St. John will use *arnion* 30 times: once in the Gospel of John 21:15 where *arnion* refers to the faithful, New Covenant people of God when the Resurrection Jesus

commands St. Peter to “*Feed my lambs [arnion],*” and an astonishing twenty-nine times in the Book of Revelation where *arnion* identifies Jesus in His glorified state as “the Lamb.”

Elements of the New Song in 5:9-14:

1. *You are worthy to take the scroll and to break its seals* refers to the Lamb establishing the New Covenant Kingdom Treaty.
2. the words *for you were sacrificed, and with your blood you bought* (some ancient MMS add “us”) *people for God of every race, language, people and nation* refer to Jesus act of redemption in purchasing the citizens of the New Israel from their bondage to sin and death.
3. *and made them a line of kings and priests for God* refers to nationhood in the establishment of the New Covenant Kingdom of the redeemed/new Israel, and the hierarchy of the Universal/Catholic Church.
4. *to rule the world* (or in other translations: *and they shall reign on the earth*) refers to dominion: the Church receiving the power to bind and loose in her authority over the nations of the earth.

There are two significant observations:

1. The Four Living Creatures sing the New Song with the angels and saints, and
2. The song shifts to the 3rd person between verses 9 and 10

The Lamb that was sacrificed is worthy to receive: 1) power, 2) riches, 3) wisdom, 4) strength, 5) honor, 6) glory, and 7) blessing.

The host of heaven joins in the song of praise to the Lamb with all creation singing in response! The list of the created things that join in the song as well as the enumerated items of praise: (1) in heaven and (2) on the earth and (3) under the earth (Purgatory) and (4) in the sea join in the song of praise. The totality of all of creation becomes part of the cosmic chorus. They are singing to God the Father and God the Son: (1) praise, and (2) honor, and (3) glory, and (4) power, for eternity.

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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 (referring to the Tamid sacrifice)

SCHEDULE OF THE TAMID SACRIFICE AND THE TEMPLE LITURGICAL SERVICE

This is the order of the daily whole offering in the liturgy of the house of our God.

Mishnah: Tamid, 7:3R

The sacrifice of the two Tamid lambs was a single sacrifice
(Exodus 29:42 and Numbers 28:3).

DAWN

After the preparation of the altar, the first male lamb was brought out at dawn (at approximately 6 AM) from the Lamb Chamber. The High Priest inspected the lamb and gave it a drink from a golden cup. The priests kept the lamb in the Court of the Priests (inner courtyard) near the altar for everyone to observe its perfection from dawn until the third-hour Jewish time/9 AM (*Mishnah: Tamid, 2:1-3:4; Philo, Special Laws XXXV [169]*).

THIRD HOUR

When the sacrifice of the first Tamid lamb took place, the Temple gates opened for the Morning Prayer service at the third hour/9 AM (Acts 3:1; Edersheim, *The Temple: Its Ministry and Services*, pages 72-75), as a priest collected the lamb's blood in a chalice (*Mishnah: Tamid 3:7H; 4:1A-F*). The first "hour" of individual prayer, in Hebrew *Shacharit*, "morning prayer," could be recited from the third to the sixth hours/9 AM to noon (*Mishnah: Berakhot, 4:1A*). At about the fifth hour (11 AM), the liturgical service ended, the Levites cleansed the courtyard, and preparations for the second prayer service began at noon (Edersheim, *The Temple: Its Ministry and Services*, page 108).

SIXTH HOUR

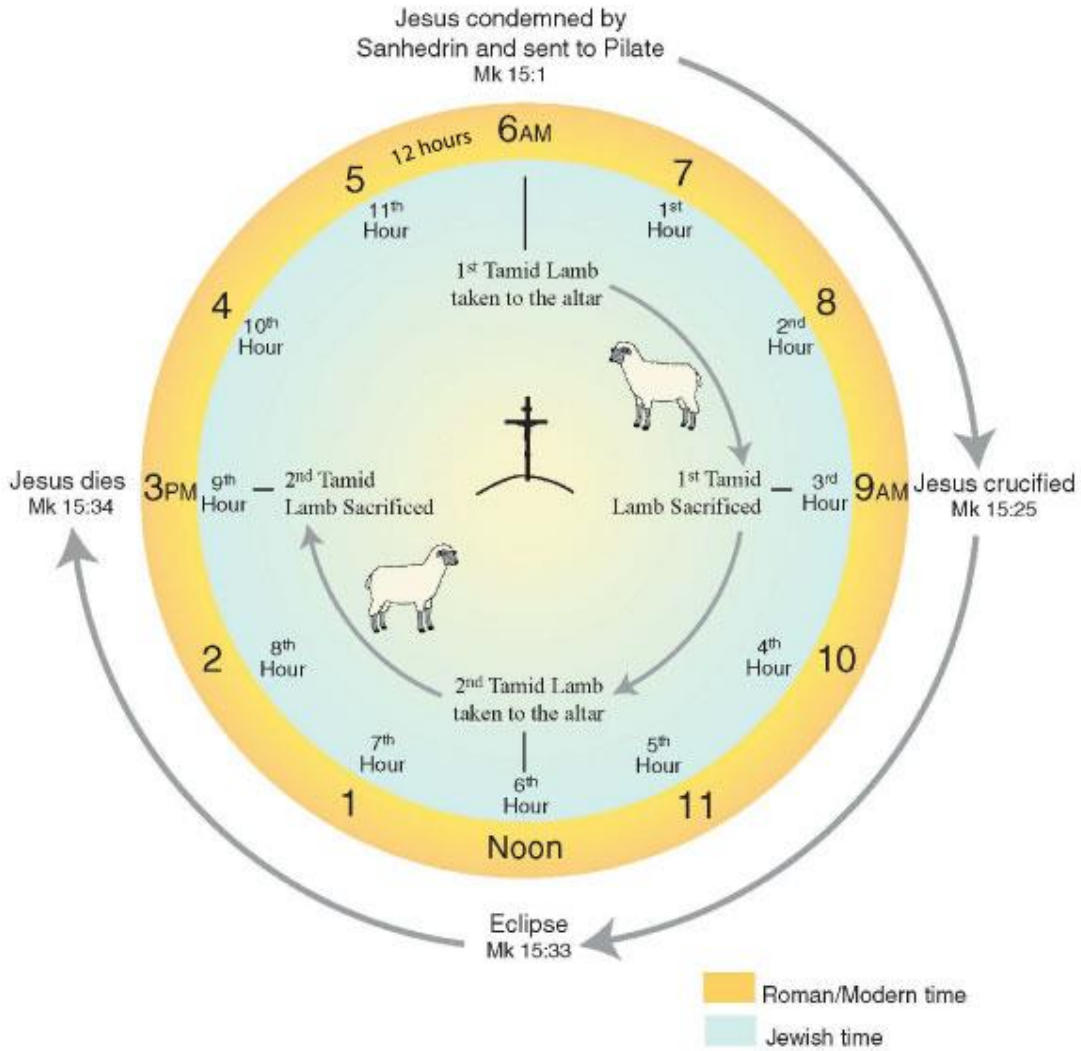
The second lamb was brought out from the Lamb Chamber at the sixth hour (noon). A priest inspected it and gave it a drink from a golden cup. The lamb remained in the Court of the Priests until the time for the second daily liturgical service (*Mishnah: Tamid 3:4; 4:1G-N; Josephus, Against Apion, 2.8[105]*).

NINTH HOUR

The sacrifice of the second lamb signaled the beginning of the afternoon prayer service (Philo, *Special Laws I, XXXV [169]*). According to the first century AD Jewish priest-historian, Flavius Josephus, this service began at about the ninth hour/3 PM (*Antiquities of the Jews, 14.4.3 [65]*). It was the second hour of prayer, in Hebrew *Minhah*, "gift-offering," lasting from the sixth hour (noon) to the eleventh hour/5 PM, the length of the time from tying the second lamb near the altar to the conclusion of the afternoon service (*Mishnah: Berakhot, 4:1C; Acts 10:9*). The afternoon prayer service and all sacrifices ended by about the eleventh hour, 5 PM (Josephus, *The Wars of the Jews, 6.9.3 [423]*).

12 Seasonal Daylight Hours Divisions in the Liturgy of the Tamid Worship Service Compared to Christ's Crucifixion

"...since the priests ...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]



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