

Handout 1: Mark Lesson 10

The Jewish day began at sundown. The daytime was divided into 12 seasonal hours, but the division of hours was focused on the schedule of the Tamid sacrifice.

<p style="text-align: center;">SCHEDULE OF THE TAMID SACRIFICE AND THE TEMPLE LITURGICAL SERVICE</p> <p style="text-align: center;"><i>But did still twice each day, in the morning and about the ninth hour, offer their sacrifices on the altar (Josephus, The Antiquities of the Jews, 14.4.3 [65]).</i></p>	
JEWISH TIME	ROMAN TIME (we keep Roman time)
<p><b>FIRST HOUR (dawn)</b> After the priests prepare the altar, (Ex 29:38-42; Lev 6:1-6; <i>Mishnah: Tamid 1:2</i>) the first male lamb is brought out and tied near the altar at dawn and is given a drink of water (<i>Mishnah: Tamid, 3:2-3:3</i>).</p>	<p><b>6 AM Dawn</b></p>
<p><b>THIRD HOUR</b> The first lamb is sacrificed (<i>Mishnah: Tamid, 3:7</i>; Edersheim, <i>The Temple</i>, page 108). The holy incense is burned <u>before</u> the lamb's body is placed on the altar fire with unleavened bread and red wine libation.</p>	<p><b>9 AM</b> The Temple gates open for the communal "Shacharit" (morning) prayer service (Acts 2:15). Individual morning prayer may be recited until noon (<i>Mishnah 4:1</i>).</p>
<p><b>FIFTH HOUR</b> The morning service is concluded and the courtyard of sacrifice is cleansed</p>	<p><b>11 AM</b></p>
<p><b>SIXTH HOUR</b> The second lamb is brought out and tied near the altar at noon and given a drink of water (<i>Mishnah: Tamid, 3:4b, 4:1</i>).</p>	<p><b>NOON</b></p>
<p><b>NINTH HOUR</b> The second lamb is sacrificed (<i>Antiquities of the Jews 14.4.3 (14:65)</i>; <i>Philo Special Laws I, XXXV [169]</i>). The incense is burned <u>after</u> the lamb is placed on the altar fire with its unleavened bread offering and red wine libation.</p>	<p><b>3 PM</b> The second hour of prayer (Acts 3:1; 10:9) "Minchah" (gift-offering); also called the hour of confession.</p>
<p><b>ELEVENTH HOUR</b> Conclusion of the liturgical service and cleansing of the courtyard.</p>	<p><b>5 PM</b></p>

The burning of the incense embraced the Tamid lambs as one sacrifice.

There were only two "hours" of private prayer prior to the destruction of the Temple in AD 70.

## Handout 2: Mark Lesson 10

All the different classes of the blood sacrifices of the Old Covenant were fulfilled in the one perfect sacrifice of Jesus, the Lamb of God. However, three sacrifices were uniquely fulfilled in Christ’s Passion and Resurrection:

1. The sacrifice of the Passover was fulfilled in the Last Supper when Jesus began His walk to the altar of the Cross.
2. The sacrifice of the unblemished Tamid lamb, a single sacrifice offered in a morning and afternoon liturgical service, was fulfilled in Jesus’ Passion and sacrificial death on the altar of the Cross in offering up both His humanity and divinity.
3. The Feast of Firstfruits was celebrated on the day after the Sabbath during the Holy Week of Unleavened Bread, and the required sacrifice was a single, unblemished, male lamb (Lev 23:10-12). Resurrection Sunday was the Feast of Firstfruits in which Jesus is the “firstfruits” of the resurrected dead (1 Cor 15:20-23).

<b>Jesus’ Last Seven Statements from the Cross</b>	<b>Scripture</b>
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 you forsaken me?” ~ Hebrew	Mt 27:46 (*Ps 22:1a in Hebrew)
“Eloi, Eloi, lema sabachthani,” “My God, My God, why have you forsaken me?” ~ Aramaic	Mk 15:34 (*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)
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\*Jesus has also 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.

There are two endings that appear in the ancient manuscripts of the Gospel of Mark. Some Biblical scholars believe the shorter ending was the original conclusion since the longer ending does not appear in some important Biblical manuscripts. Possible explanations are:

- A scribe failed to add the longer ending and that error was copied by other scribes.
- Mark wrote the short ending, and then at a later date he added a more complete ending.
- Mark wrote a shorter ending, and a longer ending was added by another writer to complete the story of the resurrection.

The third possibility is favored by most Bible scholars. In any event, the longer ending is accepted in the canonically accepted body of inspired Scripture (Council of Trent).