

Holies, the Holy Place, and the altar of burnt offering, vs. 15-19. Study the meaning of these various services.

3. Atonement was made for all the congregation of Israel, vs. 20-22. All else was preparatory. In this was seen the fact of atonement in its fullest expression. The high priest took all the sins of all the people, and placed them on the head of the scapegoat, which was then taken away to the wilderness. Thus all sins were taken away. This was most suggestive. There were many sins unrecognized and unatoned for in the daily sacrifices, much unworthiness gathered during the year; but all was removed on the Day of Atonement. It thus restored the lost holiness of the nation, and gave it a new beginning with God.

This service taught the holiness of God, the insufficiency of the daily offerings, and the need of one great Offering to cover all sin. It was thus prophetic of the one Sacrifice for sin. The people had to prepare themselves, v. 29. There was to be no work, they were to afflict their souls, to fast and repent on pain of death, ch. 23 : 29. The tabernacle service was conducted by the high priest (v. 17), and special offerings were made, Num. 29 : 7-11.

The author of the Epistle to the Hebrews contrasts the work of the high priest on the Day of Atonement with the atoning efficacy of Jesus' work, Heb., ch. 9. This is worked out in detail. Let the teacher show the sufficiency of Jesus' merit, and the freeness of access at all times to Him for pardon and holiness.

### For Teachers of the Boys and Girls

The best preparation, likely, for this difficult Lesson is a "quiz" on the diagram of the tabernacle in the Lesson before the last, to see that the scholars know the plan of the tabernacle, its various divisions and their names, and its furniture and vessels.

A question or two, also, on the last Lesson, bringing out the sin of Nadab and Abihu in breaking through the laws which God had appointed for the tabernacle services,—a very grievous sin, judging by the terrible punishment.

Then take up the thread of the narrative

in vs. 1, 2 (the class should be asked to read them in concert). Here will come in the benefit of the review of Lesson V.,—the scholars will know of the "holy place" (the Holy of Holies), and the ark, and the mercy seat. How often was Aaron to go in thither? Have the scholars answer from v. 34. This day, let the scholars remember, was called the Day of Atonement. It was, perhaps, the very greatest of the great days in Israel's calendar of worship. Question as to the meaning of "atonement", Rom. 5 : 11 (whether in the Ordinary, or the Revised Version) sheds a flood of light. The ancient ceremonies of altar and sacrifice, and priest, the sprinkling of blood, and so on, were all "a shadow of good thing to come", of which Christ was the substance. It is well that this be brought out just here. The rest of the Lesson will be more luminous for the explanation: we see Christ in the Day of Atonement, as, from behind the screen, one sees the lantern picture.

The scholars will get lost if the attempt be made to note and explain every point in the day's ceremonies: the Lesson period is too short for this. Try to make these six things clear and memorable:

(1) One only is to go into the holy presence of God to make atonement for sin. He stands for the whole congregation. Have the class read 1 Tim. 2 : 5, and explain that a "mediator" is, one who brings together two who are apart, and that Jesus Christ brings God and man together, who had been separated by man's sins.

(2) Aaron must be clean, in his person and in his garments, when he goes into the presence of the holy God, v. 4 (compare Rev. 3 : 4 ; 19 : 8). Our Great High Priest, Christ Jesus, is "holy...undefiled, separate from sinners", Heb. 7 : 26.

(3) Aaron takes a sacrifice for himself (v. 3), and a sacrifice for the people, v. 5. Jesus, the Christ, needed no sacrifice for His sin, for in Him was no sin. The Sacrifice He offered for the people was Himself—His own precious blood; see Heb. 9 : 13, 14, and such like passages.

(4) Aaron sprinkled the blood of the sacrifices upon the mercy seat (v. 14), the golden lid of the golden ark within the Holy of Holies,