

SCHOLARS' NOTES.

(From the International Lessons for 1881, by Edwin W. Rice, as issued by American Sunday-School Union.)

LESSON VI.

Nov. 6.]

THE DAY OF ATONEMENT.

Lev. 16: 16-30.

COMMIT TO MEMORY VS. 20-22.

16. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

17. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

22. And the goat shall bear upon him all their iniquities into a land not inhabited: and he shall let go the goat in the wilderness.

23. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:

24. And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25. And the fat of the sin offering shall be burnt upon the altar.

26. And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27. And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29. And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be of your own country, or a stranger that sojourneth among you:

30. For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.

GOLDEN TEXT.—We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.—ROM. 5: 11.

CENTRAL TRUTH.—Christ taketh away sin.

INTRODUCTORY.—The sin and punishment of Nadab and Abihu interrupted the instructions and laws for the sacrifices and purifications, and of which our lesson is a continuation.

NOTE.—THE DAY OF ATONEMENT, or atonements, was the only fast day of the Hebrews. It was held on the 10th of Tisri, our September or October, five days before the Feast of Tabernacles, and was observed as a solemn Sabbath, v. 31, "to make an atonement for the children of Israel, for all their sins, once a year," v. 34, cf. Heb. 9: 7.

EXPLANATIONS.

LESSON TOPICS.—(I.) SIN OFFERING FOR THE TABERNACLE. (II.) THE SCAPEGOAT, (III.) THE BURNT OFFERING. (IV.) FINAL DIRECTIONS.

I. SIN OFFERING FOR THE TABERNACLE.—(16-19) HOLY PLACE, here means the Most Holy Place. The direction, "he shall make," refers to the preceding ceremonies, vs. 12-15, by which the Most Holy Place was cleansed; UNCLEANNESS, natural sinfulness, &c.; TABERNACLE OF THE CONGREGATION, "tent of meeting," the tent as a whole with all within it; REMAINETH, dwelleth, abideth; NO MAN, of the priests or people, was to be present in the Tabernacle during any of the preceding ceremonies; FOR HIMSELF, &c., vs. 3, 11, these victims had to be purchased by himself; ALTAR, the Brazen Altar in the court was finally cleansed; UPON THE HORNS, as in the common sin offering, 4: 30, 34; HALLOW, make holy.

II. THE SCAPEGOAT.—(20-22) LIVE GOAT, two goats were presented to the Lord, one was devoted by lot and sacrificed as a sin offering for the people; the other, the "live goat," is called the scapegoat, vs. 7-10; PUTTING THEM, imputing, transferring Israel's sins to the goat; FIT MAN, "a man at hand," who led the goat away by a scarlet cord; BEAR, John 1: 29, carry away forever; NOT INHABITED, "land of separation"; LET GO, where the people were not likely to find it the goat was set free.

III. THE BURNT OFFERING.—(23-25) LINEN GARMENTS, see v. 4: LEAVE THEM THERE, they were worn only on this day of the year (for his usual garments, see Ex. 28: 29-33); WASH HIS FLESH, bathe himself in v. 4; GARMENTS, usual high priestly ones; HIS BURNT OFFERING, AND ... OF THE PEOPLE, a ram for each, vs. 3, 5, offered on the Brazen Altar, (see Lesson III.); FAT OF THE SIN OFFERING, i.e., of the bullock and

goat whose blood had been sprinkled; BURN, or roast.

IV. FINAL DIRECTIONS.—(26-30) WASH... CLOTHES... HIMSELF, his contact with the goat that bore Israel's sins had made him unclean; BULLOCK... GOAT, &c., only their blood and fat had been used; CARRY FORTH, &c., cf. 4: 11, 12, the carcasses of the sin offering having had sin transferred, was not to be eaten but burnt, was unclean, 6: 30; HE THAT BURNETH, &c., his contact with them made him unclean; FOR EVER, i.e., until its fulfillment in Christ; AFFLICT, in the sense of humble; YOUR SOULS, yourselves; OF YOUR OWN COUNTRY, i.e., a Jew; STRANGER, foreigner, it means one not born a Jew, but living with Israel.

TEACHINGS:

- (1.) All have sinned, all need atonement.
- (2.) Only Christ's blood can cleanse our souls.
- (3.) Faith transfers our sins to Christ, who bears them away forever.
- (4.) Are you cleansed from all sin?

LESSON VII.

Nov. 13.]

THE FEAST OF TABERNACLES

Lev. 23: 33-44.

COMMIT TO MEMORY VS. 41-44.

33. And the Lord spake unto Moses, saying, 34. Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles, for seven days unto the Lord.

35. On the first day shall be an holy convocation: ye shall do no servile work therein.

36. Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein.

37. These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38. Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord.

39. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath:

40. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.

41. And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month;

42. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43. That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the Land of Egypt: I am the Lord your God.

44. And Moses declared unto the children of Israel the feasts of the Lord.

GOLDEN TEXT.—Bless the Lord, O may soul, and forget not all his benefits.—PSALM 103: 2.

CENTRAL TRUTH.—Wisdom's ways are ways of pleasantness.

INTRODUCTORY.—Five days after the Day of Atonement, the Feast of Tabernacles, the most joyous season of the Jewish year, was to be celebrated. Chapter 23 recapitulates, in part at least, the chief festivals ordained, with special stress on those that included "Holy Convocations." The Passover, Pentecost, and the Feast of Tabernacles were the three "Great Festivals" of the year, Deut. 16: 16.

TO THE SCHOLAR.—God wants us to count the blessings of "our lives" often, so that we may learn to trust and love him more and more, and to rejoice and be glad in him.

NOTES.—PALM TREES, probably the date-palm (an evergreen tree), growing from 60 to 100 feet high, and living more than 200 years. In ancient times it was very plentiful in Palestine. It has a bare trunk, with no branches, and is surmounted by a crown of long, wide evergreen leaves. It is emblematic of the righteous, Pa. 1: 3.—WILLOWS, same as those known to all of us. Before the Captivity it was a symbol of joy, but since then of sorrow. Willows are often referred to in the Bible, though not so often as palms.

EXPLANATIONS.

LESSON TOPICS.—(I.) ITS CHARACTER AND OFFERINGS. (II.) THE BOOTHS AND THEIR MEANING.

I. ITS CHARACTER AND OFFERINGS.—(33-38) SEVENTH MONTH, September or October. The feast began at the full moon, and lasted seven days, 15th to 22nd, followed on the eighth day by the "closing festival," v. 36; FEAST, not the same word as in vs. 2, 4, 37, etc., but the same as in vs. 6, 39, 41, has the special meaning of "joyous festival," and properly was applied only to the three Great Festivals, which all male Jews celebrated by attendance at the Tabernacle or Temple, Ex. 23: 17; TABERNACLES, booths or huts; HOLY CONVOCATION, a day to be observed by Sabbath-like rest, on which the people came together for religious edification; SERVILLE WORK, secular, everyday occupation; except such work as was necessary for the preparation of food, etc., Ex. 12: 16; this exception was not allowed on the weekly Sabbaths nor the day of Atonement, Ex. 35: 3; Lev. 23: 28-30; SEVEN DAYS, etc., on each of them as prescribed in Num. 29: 13-39, where the Meat Offerings are included, and also the Sin Offering required on each of the eight days; YE SHALL OFFER, ETC., i.e., on the eighth day; and on the other seven; this is the Sin Offering; SOLEMN ASSEMBLY, better, "closing festival," refers to the eighth day; FEASTS, "appointed times," i.e., all the preceding ones mentioned in the chapter; TO OFFER... UPON HIS DAY, with the appropriate kinds of offerings prescribed for each occasion; THE SABBATHS, regular weekly Sabbaths, Num. 28: 9, 10; GIFTS... VOWS... FREEWILL OFFERINGS, cf. Num. 28: 39, all voluntary, occasional offerings, not required by law.

II. THE BOOTHS AND THEIR MEANING.

—(39-44) ALSO, better, "truly"; WHEN YE HAVE GATHERED IN, "when ye gather in," the harvest did not necessarily require to be completed before the feast; this depended on the season. It was sometimes called the feast of in-gathering, Ex. 23: 16; FRUIT, of field, vineyard and orchard; A FEAST, the festival just described; A SABBATH, a sabbath-like rest, vs. 35, 36; BOUGHS, "fruits," probably with the boughs on which they grew; GOODLY TREES, "tree of goodliness," some think it meant only the citron; THICK TREES, with thick leaves, Neh. 8: 15; PALM TREES, of these branches booths or arbors were made, v. 42, while bouquets of the same were carried in the hand; BEFORE THE LORD, usually means at the sanctuary, here perhaps only a holy rejoicing; BOOTHS, bowers, sheds, huts. In modern times they are made of boards, and then covered with green branches; they were erected in every available spot, even on the flat roofs of houses, etc. On the eighth day of the feast they were not to be inhabited; ALL ISRAELITES BORN, "strangers" were excepted from this rule; THAT, ETC., explains the purpose of the festival; WHEN I BROUGHT THEM, ETC., in Israel's wanderings on Sinai they probably dwelt in tents rather than booths; but both were temporary, portable places of sojourn. The booths thus reminded of those long years of pilgrimage and camp life.

TEACHINGS:

- (1.) It is God's purpose that his people shall be happy and rejoice.
- (2.) Special days of remembrance and thanksgiving are profitable for all.
- (3.) God's mercies should draw from us liberal offerings.
- (4.) Remember all good only as coming from God, not from yourself.

SLEEP.

There is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep; if the recuperation does not equal the expenditure, the brain withers; this is insanity. Thus it is that in early English history persons who were condemned to death by being prevented from sleeping always died raving maniacs; thus it is also that those who are starved to death become insane; the brain is not nourished and they cannot sleep. The practical inferences are three:

Those who think most, who do most brain work, require most sleep.

That time "saved" from necessary sleep is infallibly destructive to mind, body and estate.

Give yourself, your children, your servants, give all who are under you the fullest amount of sleep they will take, by compelling them to go to bed at some regular, early hour, and to rise in the morning the moment they awake of themselves, and within a fortnight nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule, and as to the question how much sleep any one requires, each must be a rule for himself; great nature will never fail to write it out to the observer, under the regulations just given.—Standard.

DO IT NOW.

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it, from beginning to end. Work, play, study, whatever it is—take hold at once, and finish it up squarely and cleanly, then to the next thing, without letting any moments drop between. It is wonderful to see how many hours those prompt people contrive to make of a day, who contrive to pick up the moments that the dawdlers lose. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret—take hold of the very first one that comes to hand and you will find the rest all fall into file, and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word now.—League Journal.

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