

SCHOLARS' NOTES.

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

LESSON IV.

OCT. 23.] THE PEACE OFFERING. Lev. 7: 11-18.

COMMIT TO MEMORY vs. 11-18.

- 11. And this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord. 12. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. 13. Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. 14. And of it he shall offer one out of the whole oblation for an heave offering unto the Lord, and it shall be the priest's that sprinklet the blood of the peace offering. 15. And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. 16. But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: 17. But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. 18. And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it; it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

GOLDEN TEXT.—Offer unto God thanksgiving; and pay thy vows unto the Most High.—PSALM 50: 14.

CENTRAL TRUTH—Fellowship follows reconciliation.

INTRODUCTORY.—From chapter 2 we have the rules to be observed by the people for (1) The meat, or vegetable, offerings, ch. 2; (2) The peace offerings, ch. 3; (3) The sin and trespass offerings, ch. 4: 1-6: 7. Then follow rules for the priests in all these offerings. Our lesson contains these rules in regard to the peace offerings.

TO THE SCHOLAR.—Get the spiritual significance of these sacrifices. Consider the reasons you have for making thank-offerings; through Christ's sacrifice you obtain perfect and everlasting peace.

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EXPLANATIONS.

LESSON TOPICS.—(I.) THE THANK OFFERING. (II.) THE VOW OFFERING.

I. THE THANK OFFERING.—(11-15.) THIS IS THE LAW to the priests; for directions to the people, see 3: 1-17; THANKSGIVING, acknowledgment and praise for special favors, deliverance, &c.; UNLEAVENED CAKES, very thin, made of fine flour; no leaven was allowed because of the command, Lev. 2: 11; oil, from olive berries; frankincense was also added, 2: 1; WAFERS, thin dough baked by being "spread out" on the outside of the oven, while the cakes were baking within, 2: 4; ANOINTED, spread; FOR HIS OFFERING, a distinct one from the preceding, not offered on the altar; OF IT, of the leavened loaves; WHOLE OBULATION, one loaf of each kind of meat offering was to be the officiating priest's; HEAVE OFFERING, so called because the gift was "lifted" upward, while the wave offering was waved from side to side; SPRINKLETH, throweth; THE SAME DAY, probably to guard against pollution, &c.

II. THE VOW OFFERING.—(16-18.) VOW, see Notes; VOLUNTARY OFFERING, a simple, unconditional tribute of thanks for general blessings. The things offered were the same as in the Thank offering; REMAINDER, that which could not be eaten on the day of sacrifice, might be eaten next day, but not afterward. In this it differed from the Thank offering, comp. v. 15; THIRD DAY, after the sacrifice. If any remained till then it was not to be eaten, but had to be destroyed by fire; IT SHALL NOT BE ACCEPTED, the whole offering became invalid, ABOMINATION, "a polluted, foul thing," Ezek. 4: 14; to be held in the same estimation as an unclean animal, 11: 10-20; INIQUITY, i.e., the penalty of his iniquity, comp. v. 20; 19: 5-8.

TEACHINGS:

- (1.) We have peace with God through faith in the sacrifice of Christ. (2.) Special offerings to God for special favors received are right and good. (3.) The best gift of God, Jesus, should impel us to give ourselves to him. (4.) Keep the leaven of unrighteousness from God's house; worship him in the beauty of holiness. (5.) The offerings of an impure heart cannot be accepted, but carry with them punishment to the offerer.

OFFERINGS FOR THE ALTAR were animal (I.

Burnt-offerings, 2. Peace-offerings, 3. Sin-offerings) and vegetable (1. Meat and drink-offerings for the great altar in the Court, 2. Incense and meat-offerings for the altar in the Holy Place). Every burnt-offering and peace-offering was accompanied by a meat-offering and drink-offering, in proportion to the victim, thus:—

Table with 3 columns: Offering, Flour, Oil, Wine. Rows: With a bullock, With a ram, With a sheep or goat.

These offerings were (1) Public sacrifice, at the cost and on behalf of the "whole congregation" (e.g. daily morning and evening sacrifices, and those on festivals); (2) Private sacrifices, enjoined by law on particular occasions, or by voluntary devotion of the worshipper—as thank-offerings. Besides these, there were special sacrifices on the Day of Atonement, Passover, &c. A trespass-offering was a sin-offering, accompanied by a pecuniary fine.—"Notes on Old Testament, Oxford Teacher's Bible."

LESSON V.

OCT. 30.] NADAB AND ABIHU. Lev. 10: 1-11.

COMMIT TO MEMORY vs. 1-3.

- 1. And Nadab and Abihu, the sons of Aaron, took either of them his censor, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. 2. And there went out fire from the Lord, and devoured them, and they died before the Lord. 3. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before the people I will be glorified. And Aaron held his peace. 4. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. 5. So they went near, and carried them in their coats out of the camp; as Moses had said. 6. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people; but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled.

TO THE SCHOLAR.—God demands absolute purity of motive in his worship, and implicit obedience. His righteous judgments on the wilful sinner are swift and terrible.

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EXPLANATIONS.

LESSON TOPICS.—(I.) DESECRATION PUNISHED. (II.) HOLINESS COMMANDED.

I. DESECRATION PUNISHED.—(1-5.) NADAB AND ABIHU, see Notes; CENSER, a vessel used for the purpose of carrying the fire in which the incense was burned, taken from the perpetual supply on the altar of burnt-offering.—"Schah's Bible Dict.," INCENSE, see Exod. 30: 34-36, and Lesson I, Explanations; STRANGE FIRE, either a fire kindled at a source other than the altar, which was afterward expressly forbidden, 16: 12; or strange incense, i.e., not prepared according to God's command, Ex. 30: 37-38, or it may have been offered at an unauthorized time or for wrong purposes of mere display, and perhaps while the two priests were intoxicated, cf. v. 9; BEFORE THE LORD, any place in front of the Ark and between it and the Brazen Altar; here perhaps the Altar of Incense in the Holy Place; FROM THE LORD, from the Shekinah in the Most Holy Place; DEVoured, killed, like a stroke of lightning; DIED BEFORE, ETC., outside the Tabernacle, cf. v. 4; LORD SPAKE, when and where are not recorded; THEM THAT COME NIGH ME, i.e., priests, Ex. 19: 22; HELD HIS PEACE, was silent, in humble submission to God's righteousness; MISHAEL AND ELZAPHAN, UZZIEL, see Notes; BROTHERS, relatives; OUT OF THE CAMP, to bury them there. Criminals had to be ex-

euted outside the camp, and all dead were there buried.

II. HOLINESS COMMANDED.—(6-11.) ELEAZAR AND ITHAMAR, see Notes; UNCOVER, set free, loosen; HEADS, i.e., their hair. To let the hair flow loose and dishevelled was a common sign of mourning, so was the tearing of the clothes from the breast; YE DIE....WRATH COME, as a punishment. Priests and their garments were sanctified; to disfigure and tear them would be desecration; BEWAIL THE BURNING, i.e., the sin that had made it necessary; NOT GO OUT, ETC., i.e., they might not leave their priestly duties in order to attend to the claims of mere earthly feelings and relationships, cf. 21: 10-12; DOOR, entrance; ANOINTING OIL, see Ex. 30: 23-33, the symbol of the Holy Spirit, and of their special consecration to God and separation from the world; WINE, made of grape juice; STRONG DRINK, any intoxicating liquor made from wheat, barley, apples, dates, etc.; WHEN YE GO, ETC., i.e., when performing priestly functions, cf. 1 Tim. 3: 2, 3; PUT DIFFERENCE, be able to distinguish, and shew others the distinction; HOLY, what is consecrated to the Lord in the Tabernacle service; UNCLEAN, whatever defiles according to the law; all else was "clean."

TEACHINGS:

- (1.) God's punishments are swift and severe. (2.) God demands reverence and obedience. (3.) Let nothing interfere with your duty to God. (4.) Strong drink makes men unwise and unholly.

WHY IT WAS.

BY REV. JOHN WAUGH.

A missionary of former days said to the writer: "Many years ago I set out to labor for Christ in Indiana. A friend, who had been a long resident, was with me to give me such information as might be necessary. I remarked that the land around us was low and of a very poor quality." "True," said he, "but wait a little, and I will show you as handsome a prairie as our Heavenly Father ever made." We rode on, and gradually the land spread out before us rich in its soil and carpet of verdure, most inviting to the eye. "Do you see that brick house yonder?" "Yes." "Well, the owner living in it has had two sons hung." "You behold that stone house?" "Certainly." You may think it remarkable, but the builder and resident of it has two sons in the state-prison." "You cannot fail to see that house to the left, Mr. J. and Mr. S. hung." "Further on, do you see that grove, and that house pretty well set back?" "Yes, I can see it distinctly." "The man living there has a son in the state prison." "Over the top of the hill, do you see that man living there has had a son hung."

The facts stated led me to ask my informant, "How came these things to happen? The record is as black as any I ever heard. Do give me the needed explanation." "I will do so in brief. When I settled on the other side of the marsh, those people settled there. The land, as might have been foreseen, proved very productive. They cultivated corn, wheat, oats, and planted orchards. The markets paid good prices. They soon came to be wealthy. The grain marketed in the fall left them little to do in winter; so they gave themselves up to dissipation. They built neither a church nor a schoolhouse. Their children grew up idle, ignorant and vicious. Their apples were turned into cider; and their winter evenings were given up to conviviality. Soon cider was not strong enough, and other intoxicants came into use. They had frequent parties, and these parties meant dancing; and the dancing meant drinking; and the drinking meant drunken revelry; the drunken revelry a fight, and the fight meant, too often, a murder. These are but the outlines. I need not enlarge upon the particulars."

Our missionary friend set me to thinking. How much unwritten history is there of similar neighborhoods and villages? How well would it be if we had some Old Mortality to go over the land, and gather in the details of the early settlers, and what institutions and influences they left behind them? Sodom-settlers will leave behind them Sodom inhabitants. A few God-fearing people established in the wilderness will make it blossom as the rose; and godless pioneers in the well-watered plain of Jordan will only prepare it for the baptism of fire and salt.—Am. Messenger.

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