

SCHOLARS' NOTES.

(From the International Lessons for 1879, by Edwin W. Rice, as issued by American Sunday-School Union.)

LESSON XL

OCTOBER 5.] OUR GREAT HIGH PRIEST.—Heb. 4: 14-16; 5: 1-6. [About 62-64 A.D.]

COMMIT TO MEMORY, vs. 14-16.

- 14. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.
15. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.
16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.
CHAP. V. 1 For every high priest taken from among men is ordained for men in things pertaining to God that he may offer both gifts and sacrifices for sins:
2. Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.
3. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.
4. And no man taketh this honor unto himself, but he that is called of God, as was Aaron.
5. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.
6. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

GOLDEN TEXT.

Seeing he ever liveth to make intercession for them.—Heb. 7: 25.

CENTRAL TRUTH.

Christ is the High Priest forever.

NOTES.—HE'-BREWS. The persons for whom this Book was written. They were Israelites who had embraced Christianity; whether they were of Palestine, or of some other country, as of Alexandria, is a question in dispute among scholars. HE'-BREWS, BOOK OF. The authorship of the Book is disputed. In the early church Barnabas and Paul were each spoken of as the author. Paul's name is said not to have been affixed to it for 300 years. Luther ascribed it to Apollon; and learned scholars, as Erasmus, Calvin, and Alford, did not regard it as Pauline. The weight of modern scholarship, however, seems to favor the view that it was dictated by Paul to Luke, who wrote it out from memory, as Paul was in prison. It was very probably written before the destruction of Jerusalem. Leathers places it at 62-64 A.D., others at 68-70 A.D. The place from which it was written, Alford thinks, was Ephesus, others say Caesarea or Rome. Its design is to show the superiority of the Gospel to the Jewish covenant. HIGH PRIEST. The chief officer in the Jewish Church; first filled by Aaron, and continued until Christ, about 1,400 years. His work was to act as leader of the people in the worship of Jehovah, and once a year to enter into the holy of holies, to make an offering for all the people. AARON—lofty, elder brother of Moses, and first High Priest of the Jewish Church; was a speaker for Moses at the Court of Pharaoh; aided him in guiding the Israelites through the wilderness; died on Mount Hor. MELCHISEDEC—king of righteousness, a king of Salem, and priest of God, who met and blessed Abram after the latter's victory over the king of Elam or Syria

EXPLANATIONS.

LESSON TOPICS.—(I.) A SINLESS HIGH PRIEST. (II.) A COMPASSIONATE HIGH PRIEST. (III.) A GLORIFIED HIGH PRIEST.

I. A SINLESS HIGH PRIEST. (14.) SEEING THEM literally, "Having therefore," etc.; GREAT HIGH PRIEST, that is, one greater than Aaron or Moses. Heb. 3: 5, 6; PASSED INTO, or "through the heavens," and to God, as the high priest passed through the temple into His presence: HOLD FAST, keep our profession, the knowledge of Christ pending for us, giving us courage. (15.) CANNOT BE TOUCHED, as the Levitical priest who was removed beyond the common troubles of others; WAS... TEMPTED, or "who bore in all things the likeness of our trials" (Hovson). (16.) COME BOLDLY, or "with liberty," freedom of speech; THRONE OF GRACE, the priest formerly came to the throne or seat of grace, that is, the mercy seat; IN TIME OF NEED, in due time, seasonably, as required; not necessarily to-day, as Alford implies.

II. A COMPASSIONATE HIGH PRIEST. (5: 1.) TAKEN FROM... MEN, as Aaron and his successors; FOR MEN, or, "is appointed to act for men in the things of God;" GIFTS AND SACRIFICES, as tithes of the first fruits, and lambs for sin offerings. (2.) HAVE COMPASSION, or, "can bear with the ignorant;" OUT OF THE WAY, or, "the erring;" COMPASSED... INFIRMITY, that is, a Jewish priest was liable to sin. (3.) REASON HEREOF, because of his sinful tendencies; FOR HIMSELF he must make an offering for his own sins also. (4.) THIS HONOR, of making an offering; as was AARON, who was specially called of God to the priesthood, but Korah, Dathan, and Abiram were destroyed for acting as if they were priests.

III. A GLORIFIED HIGH PRIEST. (5.) SO ALSO, that is, as Aaron did not appoint himself priest, so Jesus did not; GLORIFIED, a different word from that in verse 4; BUT HE, that is, God glorified him by calling him his son; THOU ART, this is quoted from the Greek, not the Hebrew, version of Ps. 2: 7. (6.) THOU... PRIEST. This is also from the Greek version of Ps. 110: 4; AFTER THE ORDER, or after the manner, or similitude, but not of "the rank." See chap. 7: 15.

State two things we are urged to do in this lesson. Three reasons why Christ will bear with us. When and where we may hope to find grace. How Jesus may become our High Priest.

LESSON XLI.

OCTOBER 12.] THE TYPES EXPLAINED.—Heb. 9: 1-12.

COMMIT TO MEMORY, vs. 8-12.

- 1. Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.
2. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew bread; which is called the sanctuary.
3. And after the second veil, the tabernacle which is called the holiest of all:
4. Which had the golden censer, and the ark of the covenant overlaid round about with gold wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant.
5. And over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly.
6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.
7. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:
8. The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:
9. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience:
10. Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them till the time of reformation.
11. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

GOLDEN TEXT.

For by one offering he hath perfected forever them that are sanctified.—Heb. 10: 14.

CENTRAL TRUTH.

The law was a shadow of good things to come.

NOTES.—TAB'-ER-NA-CLE, the tent of Jehovah, built according to the directions given to Moses in the wilderness. It was constructed of gold, silver brass blue, purple, scarlet and fine linen, and covered with skins of the sheep and badger (9), while the frame-work was of shittim wood. In shape it was oblong, being 30 cubits by 10 cubits, or about 48 x 15 feet; divided into two unequal parts, called the Holy Place (20 x 10 cubits), which was separated from the Holy of Holies (10 x 10 cubits) by a veil of precious material. In the most holy place was the Ark and the Mercy Seat. The Tabernacle was the chief sanctuary of the Jews until superseded by the building of Solomon's Temple. CAN'-DLE-STICK, made of beaten gold, though Josephus says it was cast gold, and hollow. It was in the holy place on the south side. TABLE which was opposite the candlestick and held the shew bread. The table was made of shittim or acacia wood, and was two cubits long, one wide, and one and one-half cubits high and was overlaid with pure gold. SHEW BREAD. Every Sabbath twelve newly-baked loaves were put on the table in the sanctuary, and were placed in two rows of six loaves each, and were sprinkled with incense. GOLD-DEN CEN'-SER, a small portable metal vessel fitted to hold burning coals from the altar, and on which incense was sprinkled by the priest. ARK, an oblong chest made of shittim wood, (about 3 1/2 by 2 feet, inlaid and overlaid with gold, the lid or covering being called the Mercy Seat. The ark held the two tables of the law, and was kept in the most holy place of the sanctuary. CHER'-U-BIM, figures placed upon the Mercy Seat and overshadowing it with their wings. The forms of the figures are not now certainly known.

EXPLANATIONS.

LESSON TOPICS.—(I.) THE EARTHLY SANCTUARY AND SERVICE. (II.) THE PERFECT SANCTUARY AND SERVICE.

I. THE EARTHLY SANCTUARY AND SERVICE. (1.) THEN VERILY, or "accordingly then;" the writer resumes the subject from chap. 8: 5; FIRST COVENANT, made with the fathers, especially with Moses; ORDINANCES, or "ceremonies" of worship; WORLDLY SANCTUARY "a holy place in this world." (2.) TABERNA-CLE MADE IN TWO PARTS, by MOSES: THE FIRST, the first part or holy place; CANDLESTICK, TABLE, SHEW BREAD, see Notes; SANCTUARY, holy place. (8.) AFTER THE SECOND VEIL, beyond or inside of the veil between the holy and most holy place; the outer or first veil was that at the entrance to the tabernacle. (4.) GOLDEN CENSER, or, as Hovson translates, "Golden altar," that is, of incense, but his translation is doubtful. The priest carried the Golden Censer into the most holy place; the golden altar was not there, nor ever carried there; ARK, see Notes; GOLDEN POT THAT HAD MANNA. Some of the manna was gathered and placed in the Ark for a memorial. Ex. 16: 33; AARON'S ROD, his staff; it budded in proof of Aaron's authority, when certain princes rebelled, see Num. 17; TABLES OF THE COVENANT, two stone tablets or the ten commandments, Ex. 34: 28. (5.) CHERUBIM, MERCY SEAT, see Notes. (6.) ORDAINED, appointed, or ordered; THE PRIESTS, meaning all but the high priest; FIRST TABERNA-CLE, or rather, first part of the tabernacle, the holy place; ACCOMPLISHING, performing. (7.) SECOND, second part, the most holy place. (8.) THIS SIGNIFYING, showed by the high priest's offering; MADE MANIFEST, way to the holiest place, which was a type of heaven was not opened or made sure and plain to men. (9.) FIGURE, or image, or representation (stronger word than type, and same Greek word as "parable"); PERFECT AS... CONSCIENCE, that is, could only reach the outward form, not remove the sense of guilt. (10.) CARNAL ORDINANCES, or "rites," ceremonies.

II. THE PERFECT SANCTUARY AND ITS PRIEST. (11.) GREATER... TABERNA-CLE, this is variously understood: (1) church on earth; (2) Christ's glorified body; (3) the heavens; the latter seems the more probable meaning; NOT OF THIS CREATION, not built by hands as the Mosaic tabernacle was; or as Alford explains, "it belongs to the age of the future, the glorified world," chap.

8: 2. (12.) ETERNAL REDEMPTION, redemption once for all; not needing to be repeated.

State from this lesson—

- 1. The meaning of the Mosaic tabernacle and its services.
2. How it has been made unnecessary now.
3. How Christ became our High Priest.

READING WITH A PURPOSE.—There is a great deal too much reading at random; of this book to-day, and of that to-morrow, with no careful method governing the selection, and no high purpose gathering up the results into a definite good. One cannot read all the books that are published; one cannot even know by name the books that have been written; the only possible achievement is to adopt some eclectic system and abide by it rigorously; to do a little reading upon a few choice topics, and do it thoroughly and well. It is an excellent way to fix upon some epoch in history, or some noted figure in biography, or some important department of science and art; and to govern one's reading by its requirements. Concentrate fact, fiction, and fancy all upon the theme; illuminate all parts of it by every aid that can be brought to bear upon it, and make it a life-work to master it in all its aspects and relations. Such a course will give constant interest to a pursuit which, even with those who are fond of it, may sometimes flag; it will economize thought and time; and it will enrich the mind with the best fruits of study.—The Literary World.

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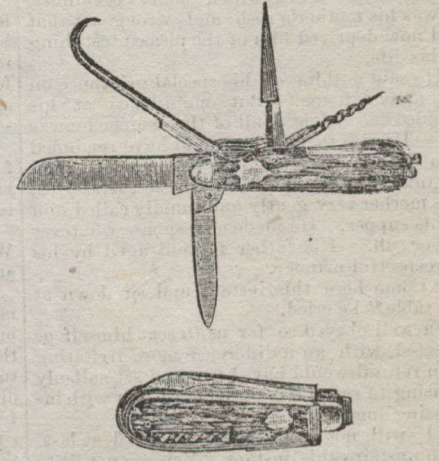
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