

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XLII.

Oct. 12, } THE TYPES EXPLAINED. { Heb. ix. 1-12.
1879.

GOLDEN TEXT.—"For by one offering He hath perfected for ever them that are sanctified."—Heb. x. 14.

HOME STUDIES.

- M. Ex. xxxvi. 1-38.... The tabernacle.
T. Ex. xxxvii. 1-29.... The tabernacle furniture.
W. Heb. ix. 1-28.... The more perfect tabernacle.
Th. Lev. xvi. 1-19.... Entering the holy place.
F. Lev. xvi. 20-34.... Atonement in the holy place.
S. Heb. x. 1-18.... Christ offered once for all.
S. Heb. x. 19-31.... A new and living way.

HELPS TO STUDY.

Intelligent Christians study the Old as well as the New Testament. It is from the latter that they obtain the framework of their creed and the clearest statements of the way of salvation; but they find the former well-fitted to give them a full view of the scheme of redemption and God's general plan in dealing with men. That there is a very close connection between the dim foreshadowings of the Old Testament and the plain revelations of the New is very clearly shown in our lesson. It sets before us the rites of the temple service as types of the only way of access to God, which is through the blood of Christ. The subject may be very conveniently dealt with under the following heads: (1) *The Types Enumerated*; (2) *The Types Explained*; (3) *The Types Fulfilled*.

I. THE TYPES ENUMERATED.—vers. 1-7.

Our lesson is an explanation of the typical significance of the tabernacle and its services. It was hard for even the Christian Jew to surrender his reliance upon the temple and its observances. It was the most natural of things for him to turn to that, thinking that no other spot had such authority for worship, and that its rites were still binding and of spiritual need and service. It was quite important, therefore, that he should be made to understand that the temple and its services were only promises of better things to come—promises that had been realized—and that it was folly to cling to them when the good things of which they were but the shadow were now in his possession. "In that he saith, a new covenant, he had made the first old. Now that which decayeth, and waxeth old, is ready to vanish away." viii. 13. In accordance with the impression that Paul desires to make, he speaks of the first covenant as a thing of the past. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." He speaks of it as in the past tense. He did this though the splendid temple was still standing, and though the smoke of its sacrifices ascended every morning and evening in contradiction to his assertion. It was a monument of what was—the husk of that which for centuries it had held in hope. Two things the first covenant possessed: 1. "Ordinances of divine worship;" 2. "A worldly sanctuary." The apostle treats of the second of these first, in verses 2-5, and in the first in verses 6-7.

The sacred writer then enumerates what the temple contained, mentioning those things first that were in the holy place, or what he calls the "first" tabernacle. They were: 1. The candlestick; 2. The table with its shew-bread. Either in the holy of holies, "after the second veil," or connected with it there were: (1) The golden censer; (2) The ark of the covenant, which contained the golden pot of manna, Aaron's rod that budded, and the tables of the covenant; (3) The cherubim that overshadowed the mercy-seat. Doubtless each one of these things had a typical significance. What was the special meaning of each one the apostle does not reveal. Instead, he says concerning them, "of which we cannot now speak more particularly." He has other, and more important typical meanings to show, and therefore does not dwell upon them lest they should withdraw attention from that which he considers to be the most momentous of all.

II. THE TYPES EXPLAINED.—vers. 8-10.

We have had the facts, and now the apostle proceeds to give the typical meaning of that which was most necessary for us to know. He says of all that of which he has spoken, "The Holy Ghost this signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." Through the tabernacle and the temple, then, the Holy Ghost was speaking to the people, and telling them of their restrictions, in order that they might listen, and give the more heed to the voices of the prophets whom he inspired to tell them of the greater privileges that were to come. The temple and its services were "a figure for the time then present—a parable in stone and in act of the better things to be. The holy of holies was a 'figure' of 'the holiest of all'—the place where God is. Entrance to that was not known, 'while as the first tabernacle was yet standing'—while the Levitical system still held sway—but now is accessible by faith to every Christian who seeks God in prayer. He can have 'boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, through his flesh.' When that was rent upon the cross the veil of the temple was torn from top to bottom, thus proclaiming that thereafter the holy of holies was accessible to all men at all times.

III. THE TYPES FULFILLED.—vers. 11, 12.

They were fulfilled in Christ's coming. 1. In His being a high priest of good things to come. As the antitype

necessarily would surpass the type, He surpassed the high priest of the temple in the respect that He is a high priest of those good things that we look for beyond this life. He is preparing mansions in heaven for those who believe upon His name. He is sitting heaven for them, as well as sitting them for heaven. There are glories that they are to share with Him, spiritual feasts that excel anything of which here they dream, and delights of which they have no conception—of these He is the high priest. 2. In the greater and more perfect tabernacle, not made with hands, that is to say, not of this building. Here is a sentence that is enigmatical. What tabernacle is here meant? Some take it that it refers to Christ's body, to which He once referred as "this temple," when the Jews supposed that he meant the temple that stood before them in stately grandeur. John ii. 19. Others understand that the inner heaven, where God is, is intended. The last view is consistent with the interpretation that has been given to the phrase the holiest of all that appears in this lesson. That must be a part of the "greater and more perfect tabernacle"—a tabernacle that has no "first," or holy place, since the veil is torn away, but whose holy of holies is one with its whole dimension. It is "greater" than its earthly prototype in respect both to its size and its glory—"more perfect" because it makes "the comers thereunto perfect"—a thing which the other could not do (x. 1). This, we take it, is the tabernacle referred to in chap. viii. 2—"the true tabernacle which the Lord pitched, and not man." 3. In His making a perfect sacrifice. Neither by the blood of goats and calves, but by His own blood, He entered once into the holy place, having obtained eternal redemption for us.

THE EPISTLE TO THE HEBREWS.

BY THE REV. EDWARD F. HUMPHREY, D.D.

The Author.—This Epistle, like the three of John, is anonymous. The titles in our version are no part of the inspired text. Although the authorship of the Hebrews is not wholly free from doubt, yet we may safely ascribe it to Paul, on the authority of persuasive external and internal evidence; the prevailing consent of the church; the judgment of the great majority of the soundest and most orthodox scholars; and the conspicuous failure of every effort that has been made to ascribe its authorship on good grounds to any writer except Paul.

To whom addressed.—Undoubtedly to all Jewish Christians, with special reference, perhaps, to those in and about Jerusalem.

It was called for by the sore temptations to which the Jewish Christians were exposed, urging them to renounce Christianity and go back to Judaism. They were exposed to fierce persecutions from their unbelieving brethren. Besides, it might be plausibly argued: "Our own religion is of divine authority. It was given from Sinai by the mediation of angels and through the ministry of Moses. Consider its holy priesthood; its magnificent temple; its imposing ritual; its awful mysteries; its inspired and soothing psalmody. Judges, prophets and kings have adorned its history. Mighty miracles have attested its divine original. Thousands have found salvation in its worship. The dispensation is glorious. Why should we abandon it? Why renounce the faith of our fathers?" Now, in order to resist this tendency to reaction and apostasy, Paul prepared this Epistle. He wrote for the benefit also of the Church in all ages; furnishing it with an inspired commentary on the ceremonial law, and showing how Judaism flowered out into Christianity, the glorious old into the more glorious new. 2 Cor. iii. 7-11.

The plan of the Epistle is very simple. Paul demonstrates, in a compact and unanswerable argument, the superiority of the new dispensation over the old; and he weaves into the substance of the argument the most fervid exhortations and warnings against apostasy. This is his whole plan.

The train of thought may be reduced to four arguments:

1. Christ, the author of Christianity, is infinitely superior to all the angels of God. Chap. i. ii. Christ is the Lord and Creator of all; the express image of God. He is enthroned on high; He is the Son of God; all the angels worship Him; and God Himself ascribes to Him supreme and eternal dominion. Such is the majesty of Christ; but the angels are no more than ministering spirits. i. 1-14. The human nature of Christ takes nothing from His majesty, but adds to it. For, He is in that nature crowned with glory and honour. ii. 7-9. In that nature, also, He made expiation for sin. ii. 10-15. And, again, He is able to succour us, He having been tempted as we are. ii. 16-18.

2. Christ our Head is superior to Moses the head of the old dispensation. Moses was only a servant in the household of God, but Christ is the Son over the household. Chap. iii. 1-6. See also Eph. i. 20-23.

3. Christ as a High Priest was superior to the Jewish high priest. Chaps. iv. 14 to vii. 28. Like the Jewish priests, He offered sacrifices for sin, and was compassionate towards the erring. v. 1, 2. But He was higher than they, because He had passed into the heavens (iv. 14); and He took the office from the direct appointment of God. v. 4, 5. Next, Christ is a priest after the order of Melchisedec, and Melchisedec is superior to the Levitical priests. v. 6 and vii. 1-21. Christ also was appointed by an oath. vii. 21, 22. Because Christ never dies, He has an unchangeable priesthood, and is an ever-living intercessor. vii. 23-25. Holy, also, harmless and undefiled is He, not needing to offer a daily sacrifice first for His own sins. vii. 26-28. How inferior, in all these respects, was the Jewish priest to Him!

4. The priestly office of Christ is exercised in a heavenly sanctuary. Chaps. viii. 1 to x. 18. The heavenly temple far exceeds in grandeur the earthly. Indeed, this latter tem-

ple, its beautiful implements of worship and the most holy place itself, were mere copies and types of the true sanctuary, into which Christ has entered. To His covenant the old is subservient. The blood of bullocks and goats would not take away sin; but Christ has carried His own blood into the heavenly sanctuary. And He has made an atonement once for all which need not be repeated.

These four arguments for the superiority of Christianity over Judaism, are enforced by the most solemn and persuasive warnings against apostasy. Many of these are interwoven with the several arguments. See ii. 1-4; iii. 7-19; iv. 1-16; chaps. v. and vi.; x. 19-30. Chapter xi. shows the nature of faith in the unseen future, and its power to protect the child of God from the danger of falling away. Chapter xii. sets forth the consolations offered to those who suffer afflictions. Chapter xiii. contains practical cautions and counsels.

The whole Epistle, considered as an inspired and wonderfully lucid exposition of the ceremonial law, as a description of the glory of Christ, and as a persuasive to steadfastness in the Christian profession, is one of the most precious parts of Word of God. To which we may add, although it is far less important, this Epistle contains passages which for pathos, eloquence and sustained power of thought and expression, are unsurpassed in all literature—ancient or modern. See vi. 1-8; xi. 32-40; with xii. 1, 2; xii. 5-13; and xii. 18-29.

JEALOUSY.

There is a story in the Bible which we do not often read. It is in a very strange book to be in the Bible. The name of God does not occur once in the book, and the whole story reads more like an eastern fable or a bit out of the "Arabian Nights" than a piece of God's word. It is the book of Esther. There we read about the sojourn of certain Jews in the kingdom of Persia, among whom was an old man named Mordecai, with his niece Esther, who afterwards became queen. The king's chief minister, Haman, was richer and more powerful than any of the other nobles. He had many children, and many honours, and everything that could delight his heart; and yet he hated this Mordecai so much, and was so jealous of him, that when he was telling of all his honours to his wife and his friends, he said, "Yet all this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate." Then he arranged a plan by which he might have Mordecai hanged upon a gallows fifty cubits high. The gallows was built, and all things were ready, and then, by one of those sudden changes of oriental caprice, the gallows which was prepared for Mordecai, received Haman, who, coming under the sudden frown of Ahasuerus the king, was sentenced to be hanged upon this high scaffold.

We hear a great deal to-day about green-eyed jealousy. This is the wonderful lesson of Shakespeare's play of Othello. Too many people think this term "green-eyed" is a mere figure of speech. But jealousy does make us look at things in a wrong light! People who are jaundiced look yellow; the whites of their eyes are yellow, and everything appears to them tinged with their own yellow sickness. Then there are other people who are colour-blind. Everything looks wrong to them. They cannot distinguish one colour from another. And people who are jealous of others see them in a false light. They look at them with a jaundiced, diseased eye. They will believe nothing good of them; they find fault with everything they do; the sight of others whom they hate being happy, makes them unhappy. As when Haman said, after reviewing all his honours, and glories, and then thought of the poor old Jew whom he hated, "Yet all this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate."

Malaria is a terrible disease. It poisons the blood and spoils the system. It starts up all sorts of symptoms which we try to cure with medicine, and which cannot be cured until the intruding curse of malaria, the sickening blood-poison, is rooted out of the system.

And jealousy is a moral malaria in the heart. It makes everything appear sickened and green with its hated blight. It has the curse of God upon it. It kills out all human happiness; it separates us from our friends, and will give us a loveless old age. Rooks and ravens, those ugly black birds, are said to kill the trees in which they make their nests. And the black raven of jealousy does the same when it makes its nest in the human heart.—Rev. W. W. Newton in S. S. Times.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 199 Power Block, Rochester, N. Y.

HER Majesty Queen Victoria has intimated that the sale of the photographs of the so-called fashionable beauties has her severe displeasure, and an earnest attempt is to be made to limit the abuse. The principal sinners, says an English weekly, are ladies of the aristocracy, and the remedy lies in her Majesty's own hands.