

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER—STUDIES IN THE PENTATEUCH.

NOVEMBER, 1881.

B. C. 1490.

LESSON VI.—THE DAY OF ATONEMENT; or, The Atonement Received.

November 6.

GENERAL STATEMENT.

On the day of atonement a general recognition was made of the sins of the people and their reconciliation to God through the blood of Christ. On that day, from sunset to sunset, no food could be eaten, and on that day alone the curtain of the holiest of all was lifted. The services, in brief, were as follows: 1. Early in the morning, after a night of fasting and prayer, the high-priest entered the holy place, laid aside the gorgeous robes of his office, washed his entire body, where the animals for various sacrifices were brought; for himself and his priestly order, a bullock and a ram for a burnt-offering; for the people, two young goats for a sin-offering, and a ram for a burnt-offering. Upon the goats lots were cast, and they were marked, one "for Jehovah," the other "for Azazel." 3. The priest slaughtered the bullock, and offered it as a sin-censer of live coals from the altar, and incense, he passed through the holy place, lifted the veil, and in the most holy place mingled the incense and the coals, covering the mercy-seat with the fragrant cloud. 5. Going forth, he took the blood of the slain bullock, carried it within, entering the holy of holies for the second time, and sprinkled it upon and before the mercy-seat. On his way out he sprinkled also the altar of incense in the holy place. This was to cleanse away the sin of the people. The goat "for Jehovah" was slain, and its blood sprinkled upon the mercy-seat (the holy of holies being entered a third time) and upon the altar of incense. The ceremonial uncleanness of the sacred tent was now fully removed. 7. The goat "for Azazel" was now offered forward. The high-priest laid his hands on its head, confessed over it the sins of the people, and gave it to the charge of a man, who was to lead it afar into the desert, and there leave it. This represented the sins of Israel borne forever away by an atonement. 8. The priest again entered the tabernacle, removed his white garments, washed his body, (being regarded as defiled by touching the goat "for Azazel,") and arrayed himself in his gorgeous robes, as in a reconciled and purified relation toward God. 9. He then offered two rams as a burnt-offering, one for himself, and other for the people. 10. The flesh of the two sin-offerings, that of the bullock for the priest, and the goat for the people, was carried away, and buried outside the camp as unholiness.

Lev. 16. 16-30.

[Memory verses 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.

Explanatory and Practical.

Verse 16. An atonement. This service took place on the tenth of the month Tisri, (ver. 29,) about the end of September, or beginning of October, and was a representation of sins taken away by the blood of the coming Redeemer. The word atonement means reconciliation, and the object of the service was to bring the people and their tabernacle of worship from a condition of alienation into one of friendship with God. **For the holy place.** Here referring to the holy of holies. **Uncleanness.... transgressions.** The tabernacle, standing in the centre of the camp of Israel, was supposed to share in the common defilement which sin brought among the people. Though the people could not enter the holy place, yet their sins contaminated it. 1. Sin is the universal condition permeating even the holiest places. 2. The ancient atonement was periodically made, because its benefits were transient; but Christ's sacrifice avails forever.

17. No man in the tabernacle. The high-priest alone was to be in the tabernacle during this service, which could not be delegated to any inferior priest. He washed himself in the holy place, by the light of the golden candlestick, robed himself in white, brought in the incense and the blood, and sprinkled all the furniture of the tabernacle, thus representing Christ taking away sin by the offering of himself. This represented the fact that one Redeemer alone can take away sin. 3. Our great High-priest is sufficient for his great work. **To make an atonement in the holy place.** This took place in the holy of holies, when the blood was sprinkled upon the mercy-seat or propitiatory. Three times the high-priest entered the holy of holies, (see General State-