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PREPARING TO TEACH.

FOR STUDY

BY

SABBATH-SCHOOL TEACHERS AND TRAINING CLASSES.

BY

JOHN HALL, D.D.; EDWARD P. HUMPHREY, D.D., LL.D.;
WM. HENRY GREEN, D.D., LL.D.; FRANCIS L.
PATTON, D.D.; AND J. BENNET TYLER.

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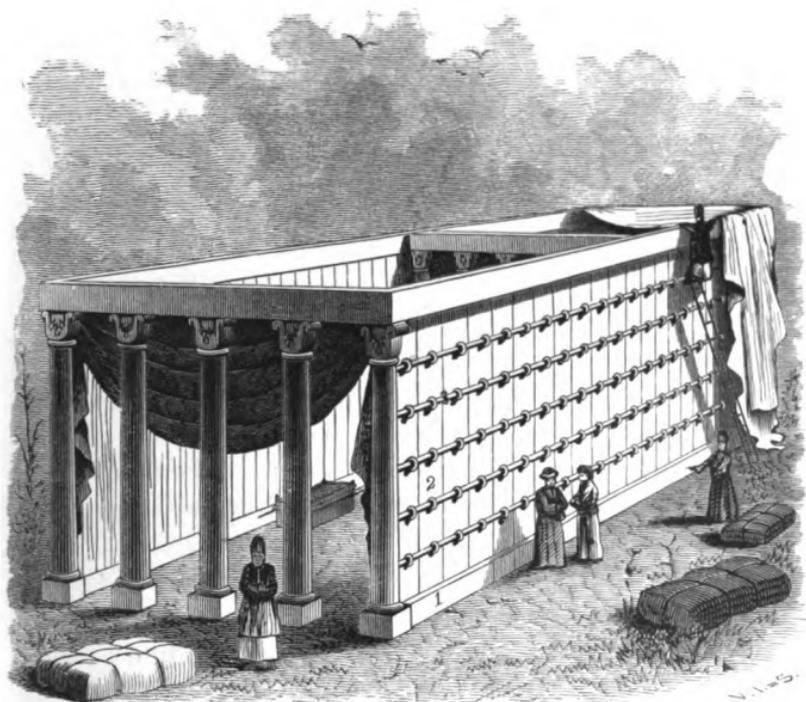
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CEREMONIAL INSTITUTES.

- I. SACRED PLACES.
 - II. SACRED PERSONS.
 - III. SACRED RITES.
 - IV. SACRED TIMES.
-

BY THE
REV. EDWARD P. HUMPHREY, D. D., LL.D.



The Tabernacle, with its Coverings mostly removed.

CEREMONIAL INSTITUTES.

LESSON I.

THE CEREMONIAL INSTITUTES DISTRIBUTED.

THEY naturally divide themselves into four particulars:
I. Sacred Places. II. Sacred Persons. III. Sacred Rites.
IV. Sacred Times.

THEIR HISTORICAL ORIGIN.—The altar was the basis of the sacred places, the priesthood was the basis of the sacred persons, the burnt-offering was the basis of the sacred rites, and the Sabbath was the basis of the sacred times. Here we discover the links that connect the ceremonial laws given by Moses with the primeval ordinances of religion.

In the altar set up in the family of Adam we have the genesis of the tabernacle and temple. At the beginning the minister of sacrifice was the patriarch of the existing family, and his sacred office passed over to the Mosaic priesthood. In the offering of blood by Abel and the offering by fire of Noah we discover the germs of the Jewish ritual. The Sabbath ordained in paradise became the central institute in the sacred times appointed by Moses. These facts show—(1.) That the religious institutes of the Hebrews had their roots in the ordinances which God gave to the human race in the primeval age; (2.) The organic unity of the Pentateuch considered as a history; (3.) The position of the book of Genesis as an introduction to the laws given from Sinai; (4.) The gradual development of the Church and its ordinances of worship from the begin-

ning; (5.) The ceremonial law was not wholly a new thing to the children of Israel. They learned from the book of Genesis that God was proposing no principles regulating divine worship which were not laid in the early history of redemption; (6.) Atonement for sin by the shedding of blood, which was taught at the altars of both Cain and Abel, was the predominant idea in every section of the ceremonial law.

SACRED PLACES.

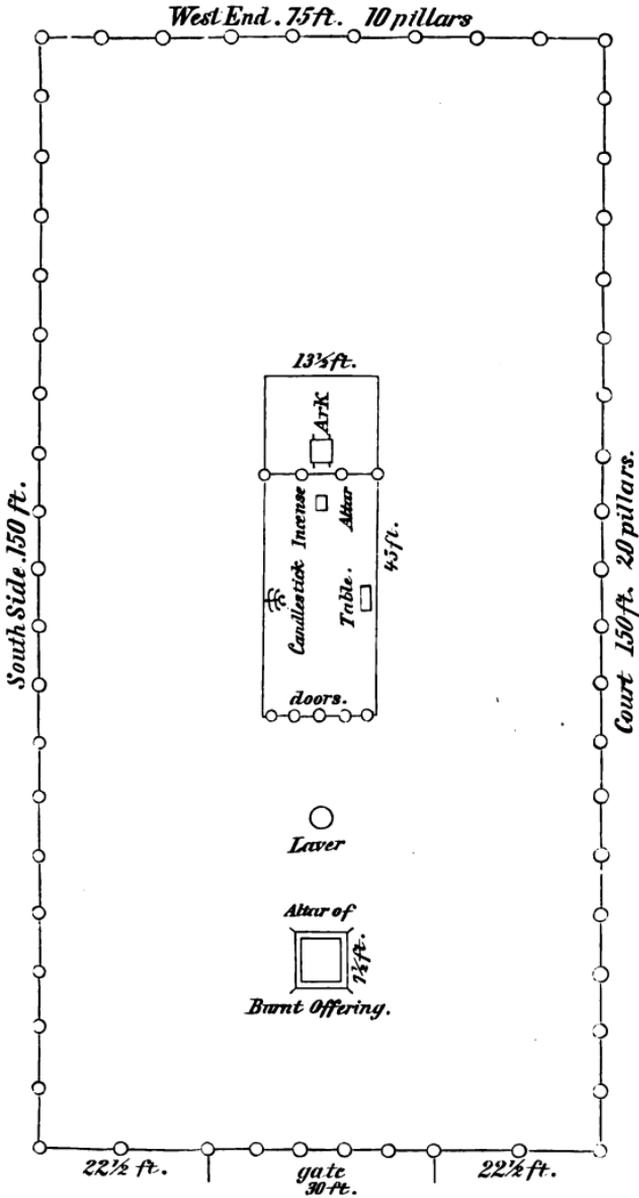
DESIGNATIONS.—The place of worship was—(1.) The Tabernacle, from the giving of the law until about the tenth year of Solomon's reign—five hundred years; (2.) Solomon's temple, until the Babylonish captivity—about four hundred and seventeen years; (3.) Zerubbabel's temple, built after the return from the captivity (about B. C. 520). This stood till it was removed or rebuilt by Herod (B. C. 8), or about five hundred and twelve years. (4.) Herod's Temple, from about 8 B. C., or till the destruction of Jerusalem by Titus, A. D. 70, or seventy-eight years.

SECTION I.

THE TABERNACLE.

1. THE PLAN AND SPECIFICATIONS, down to the minutest particular, even the hooks and pins and shovels and snuffers, were prescribed by God himself, and are preserved in chapters xxxvi. to xxxix. of Exodus. Next, God gave to Moses in the mount a pattern of the house and its furniture. Ex. xxv. 9; xxvi. 30; Heb. viii. 5. This was probably an ideal pattern only, such as an architect forms in his own mind of a building to be erected. When the house was finished, Moses examined it thoroughly to see if it was exactly conformed to God's command. Ex. xxxix. 33-43.

2. THE ARCHITECTS were appointed and taught to execute the divine plan and specifications. God called by



Ground Plan of the Court of the Tabernacle.

name to this service Bezaleel and Aholiab, and endowed them with supernatural gifts in architecture and the ornamental and curious arts. Ex. xxxi. 1-11; xxxv. 30-35; xxxvi. 1, 2. The gift of God's Spirit qualified these men simply for the work of rearing and furnishing the tabernacle. It was not an inspiration for any other purpose, nor did it necessarily convey to them personal holiness.

The lessons taught here are—(1.) The extraordinary care which God took to secure a suitable place of worship, free from incongruities and wholly unlike the idol temples of Egypt; (2.) The supreme skill which appeared in the ornamental work about the tabernacle and its furniture and the sacred vestments of the priests is to be referred to the supernatural endowments of the artists. The rough, coarse work of Egypt in brick and mortar had disqualified the people for the curious arts of jewelry and embroidery and carving, which were now called into requisition.

The materials were derived from—(1.) The atonement money of half a shekel levied on all the males that left Egypt (Ex. xxx. 12-15); (2.) The voluntary contributions of the people. Ex. xxxv. 4, seq. These riches became so embarrassing to Moses that he issued an order "restraining the people from bringing." Ex. xxxvi. 6. The house when finished was loaded down with gold and silver and precious stones; *it was not loaded down with debt.* (3.) When the people left Egypt, they took spoils from their task-masters, "jewels of silver and jewels of gold, and raiment." Ex. xii. 35. The value of the house and furniture has been estimated at \$1,500,000.

THE STRUCTURE OF THE TABERNACLE.

The relation of the tabernacle proper to the "court of the tabernacle," by which it was surrounded, will be understood by a reference to the engraving of the ground plan of the tabernacle and its courts. Fo: a description of the fence

of curtains which formed the enclosure, with its supports, see Exodus xxvii. 9-18.

THE TABERNACLE, in its structure, is illustrated by the engraving given at a preceding page, in which the coverings are represented as almost entirely removed. The description is given in Exodus. 1. Base course of silver sockets. Ex. xxvi. 19. 2. Boards of shittim-wood standing upright. xxvi. 15-19. 3. Rings inserted in the boards and rods or bars running through the rings. xxvi. 26-29. Five pillars stood at the entrance. xxvi. 37. The under curtain was of fine linen (xxvi. 1-6), the next of goats' hair (v. 7 and 9), the next of rams' skin (v. 14), and the outer covering was of badgers' skin. v. 14.

FURNITURE OF THE TABERNACLE.

1. In the fore court. The brazen altar for burnt-offering. Ex. xxvii. 1-8. The laver of brass. Ex. xxx. 18.

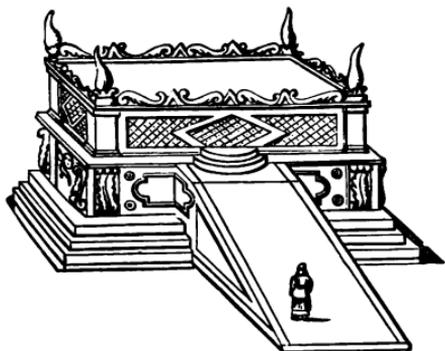
2. In the holy place. Golden altar of incense. Ex. xxx. 1-10. Table of show-bread. Ex. xxv. 23, *sq.* Golden candlestick. Ex. xxv. 31, *sq.*

3. In the most holy place. Ark of the covenant, its golden lid the mercy-seat; above that the cherubim (Ex. xxv. 10, *sq.*; Ex. xxxvii. 1-9); between the cherubim the *Shekinah* or dwelling-place of Jehovah. Ex. xxv. 18-22; xxxvii. 6-9. Within the ark of the covenant were deposited the two tables of the law, a pot of manna, Aaron's rod that budded and the book of the law. Ex. xvi. 33-34; xxv. 16; Num. xvii. 10; Deut. xxxi. 26; Heb. ix. 4.

THE TABERNACLE AS A WHOLE.

1. It was a *tent* in the midst of the tents of Israel while they dwelt in the wilderness. That was the fundamental idea of the structure, and controlled in part its size, shape and position in the encampments and marches.

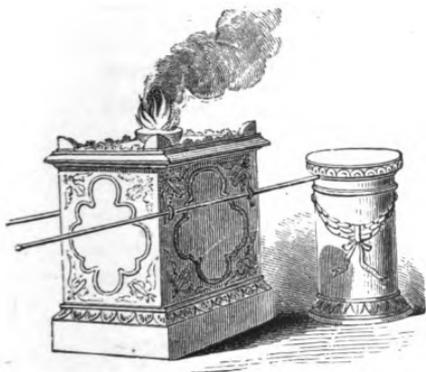
2. It was *portable*. The curtains could be easily removed



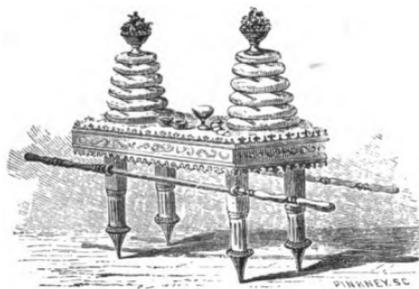
The Brazen Altar. For Burnt Offerings.



The Golden Candlestick.



The Altar of Incense and a Roman Altar.



The Table of Shew Bread.

FURNITURE OF THE TABERNACLE.

and folded up, the planks taken down; and the articles of furniture were supplied with rings and staves by which they could be borne along in the marches. In the first four chapters of Numbers we have the distribution of the twelve tribes about the tabernacle when in camp; the mode of taking it down and setting it up; the method in which the various parts of the building, the curtain and furniture were carried by the Levites; and the order in which the tribes moved in the journeys.

3. It was a *small, narrow* building, about forty-five feet long and thirteen and a half feet wide. It was hardly large enough to give standing-room for a hundred men, yet it was the only place of public worship for the twelve tribes of Israel, numbering not less than three millions. This smallness is explained by the fact—

4. That it was intended for worship by *representation*. Sacrifice was offered, not *by* the people in a mass, but *for* the people by the ministry of a few men representing all Israel.

5. The edifice and its appointments were exceedingly *beautiful*. The material glory of the house shined forth from the profusion of gold and embroidery and cunning work. It was a tent and a sanctuary or habitation fit for God.

IMMEDIATE USES OF THE HOUSE.

1. It was a *tent* for Jehovah. Just as a commander-in-chief of an army in the field has a tent for his headquarters, so Jehovah, who was the "leader and commander of the people," ordered a tent to be prepared for himself. His throne-room was the most holy place, and the exact situation of the throne was the mercy-seat. "O Thou that dwellest between the cherubims, shine forth." Ps. lxxx. 1.

2. The place of the *oracles*. God spake first to Moses on Mount Sinai. When the tabernacle was finished and dedicated, the pillar of cloud and of fire came down from

the mount and stood over the most holy place. Ex. xl. 34. God spake to Moses out of "the tabernacle of the congregation" and delivered to him the Levitical law. Lev. i. 1. See also Num. xii. 4; Ex. xxv. 22.

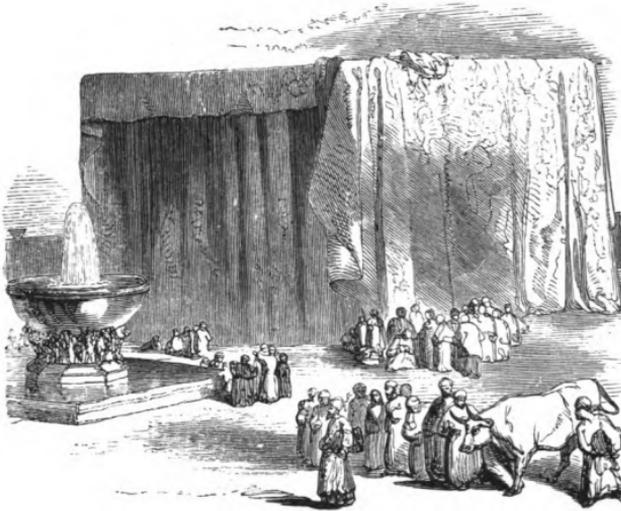
3. A *meeting-place*. Jehovah met with his servants in the sanctuary. The phrase "tabernacle of the congregation" means simply the tent of meeting—*i. e.*, the tent where God meets with his people. Ex. xxix. 42, 43.

4. The house took the *name* "tabernacle of witness" or testimony (Num. xvii. 7; Acts vii. 44) from the fact that the ark of the covenant, standing in the most holy place, contained at first the two tables of the law, and in due time the book of the law or the Levitical institutes. Deut. xxxi. 26. It was a witness of the holiness of God and of the sinfulness of the people, establishing the necessity of the atonement and purification set out in the ritual.

SYMBOLICAL MEANING OF THE TABERNACLE.

1. The main truth symbolized by the sanctuary was the inhabitation of God in the midst of the race. It was a perpetual testimony that God does not dwell afar off; that he is not too great to concern himself with human affairs; that he is near at hand to punish the wicked and reward the righteous. Jehovah's tent in the centre of the camp, the cloud of his glory standing above the dwelling, his glory between the cherubim, his voice heard therein, were expounded by God himself: "And let them make me a sanctuary, that I may dwell among them." Ex. xxv. 8; xxix. 45.

2. Approach can be made to God only by atonement and purification. Between the curtain of the fore court and the door of the tabernacle stood first the altar of burnt-offering, then the laver of washing. Both must be passed on the way to the sanctuary, showing the necessity of forgiveness and the washing of regeneration.



The Tabernacle and Laver.



The Ark of the Covenant.

3. The mercy-seat *covering* the tables of the law showed that "mercy rejoiceth over judgment." Kapporeth, the *covering*.

4. The altar of incense symbolized prayer. Ps. cxli. 2; Rev. v. 8. The candlestick was the symbol of truth diffused (Rev. i. 20), and the table of show-bread, a loaf for each tribe, suggested communion with God at his table. The priests by whom the bread was eaten represented the people in the act of communion.

TYPICAL MEANING.

See the Epistle to the Hebrews.

AFTER-HISTORY OF THE TABERNACLE.

After the children of Israel entered Canaan, the tabernacle of Moses was the sanctuary for about five hundred years, until the reign of Solomon, when the temple was built. When the Israelites crossed the Jordan, the tabernacle was set up first in Gilgal, then in Shiloh, twenty-three miles north of Jerusalem, in Ephraim. Shiloh retained the tabernacle between three and four hundred years. In the reign of Saul it was removed to Nob, about six miles north of Jerusalem, and was afterward conveyed to Gibeon. In the time of Eli the ark of the covenant was taken from the tabernacle, and was never returned to its place.

SOLOMON'S TEMPLE.

The tabernacle bore a distinct relation to the temple in its plan and furniture. It was a tent for Jehovah while Israel dwelt in tents; it was movable until Mount Moriah was purchased by David (2 Sam. xxiv. 18, *sq.*), when it gave place to a permanent and magnificent sanctuary.

Solomon's temple was double the size of the tabernacle. The materials were square stones instead of acacia wood; the walls and ceiling were lined with cedar curiously carved in flowers and palm trees and cherubim. The altar of burnt-offering was twenty cubits square and ten in

height; instead of the laver, a molten sea, measuring from fifteen to seventeen thousand gallons, standing on twelve brazen oxen with their heads turned outward; instead of one golden candlestick and one table of show-bread there were ten; in the most holy place the cherubim were of olive wood, ten cubits high; and at the door of the temple two pillars of brass. For descriptions see 1 Kings, chapters vi. and vii.; 2 Chronicles, chapters iii. and iv.

For the temple of Zerubbabel and the temple of Herod reference is made to the Bible dictionaries.

LESSON II.

SACRED PERSONS.

ORIGIN AND HISTORY OF THE PRIESTHOOD.

1. THE PRIESTHOOD IN THE PRIMITIVE AND PATRIARCHAL AGES.—At the beginning each worshiper offered sacrifice for himself, as Adam (Gen. iii. 21), Cain and Abel. Gen. iv. After the flood the office was in the patriarch of the family. Noah, Abraham, Isaac and Jacob among the chosen seed, Melchizedek, and perhaps the priest of Midian (Ex. ii. 16), among the heathen, ministered at the altar.

2. INDICATIONS OF FUTURE CHANGES IN THE ORDINANCE.—(1.) In Jacob's prophecy respecting the future of the twelve tribes, he declared that the tribe of Levi should have no separate inheritance in Canaan, but should be "scattered and divided." Gen. xlix. 5-7.

(2.) At the slaying of the first-born in Egypt, God reserved to himself, for the service of the altar, the first-born son in every family of all Israel and the first-born of beasts. Ex. xiii. 2; Num. viii. 17. At the great covenant sacrifice at Sinai, burnt-offerings and peace-offerings were

offered by these first-born sons. Ex. xxiv. 5. But their priesthood was temporary and provisional.

(3.) Meanwhile, the leading position assigned to Aaron in the negotiation with Pharaoh and in the giving of the law intimated not obscurely that he was foreordained to some high calling.

3. THE SACRED PERSONS DESIGNATED.—(1.) Very early in the proceedings at Sinai, God commanded Moses to set Aaron and his sons apart to the priesthood. Ex. xxviii. 1. At this stage in the history Aaron and his sons were the priests, and the first-born sons of all Israel were their assistants.

(2.) As a reward of the fidelity and zeal of the Levites at Sinai (Ex. xxxii. 25–29) they were consecrated to the service of Jehovah. Deut. xxxiii. 10. In due time he ordered all the first-born males of all Israel, twenty-two thousand in number, to be exchanged for a like number of males in the tribe of Levi. The remainder, two hundred and seventy-three first-born males in all Israel, were released from the service of the altar by the payment of five shekels each redemption money. By this arrangement Aaron and his male descendants became the priests, and the males of the tribe of Levi became his assistants, instead of the first-born of all the tribes. Num. iii. 5–13, 40–51; viii. 16–19. That was the final and permanent arrangement.

DIVINE VOCATION OF THE SACRED PERSONS.

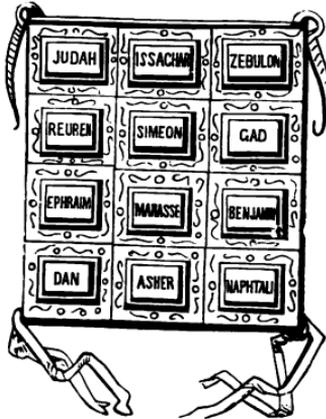
1. THE CALLING.—We have already seen that Aaron and his sons were set apart to the priesthood by the divine command, wherein they were named one by one. Ex. xxviii. 1. To this purpose Paul says, “No man taketh this honor unto himself, but he that was called of God as was Aaron.” Heb. v. 4. The tribe of Levi, as we have seen, was also appointed to the service of the tabernacle by the Almighty.

2. **THIS VOCATION WAS SOVEREIGN.**—No reason is given why God chose Aaron to be high priest rather than any other Israelite. Even when Korah and his company contested Aaron's right to the office, God did not condescend to give reasons for the choice which he had made. Aaron was no doubt eminently a man of God. But the narrative is careful to show that Aaron was by no means free from sin. Even after he was called to his holy office (Ex. xxviii. 1), he encouraged the people in the worship of the golden calf. Ex. xxxii. Not long afterward he joined Miriam in murmuring against the divine appointment by which Moses, being assigned to the prophetic office, was preferred before them. For this sin Miriam was smitten with leprosy. Aaron escaped that punishment only because the leprosy would have disqualified him for the priestly office. Num. xii. And, finally, thirty-eight years afterward, he became a partaker in the sin of Moses, and was sentenced to die in the wilderness. Num. xx. It is certain that Aaron was chosen to the holy priesthood out of God's good pleasure, "without any foresight of faith and good works, or perseverance in either of them, as conditions or causes moving him thereto." The same is to be said with much emphasis of the choice which God made of two of Aaron's sons, Nadab and Abihu. After their consecration they offered strange fire before the Lord, and were devoured by fire going out from the Lord. Lev. x. 1-3. They were not chosen for their piety.

3. **VINDICATION OF AARON'S VOCATION.**—Within one or two years after Aaron's call and consecration, Korah, who was a Levite, with Dathan and Abiram of the tribe of Reuben, instigated a revolt in the camp against the leadership of Moses and the priesthood in the hands of Aaron. Two hundred and fifty princes, men famous in the congregation and of great renown, entered into the conspiracy. Its object was to oust both Moses and Aaron



The High Priest.



The Breastplate.

from their offices. The conspirators were put to the test before the Lord. Korah and his company were destroyed, and the two hundred and fifty princes who presumed to offer incense were consumed by fire from the Lord. Num. xvi. 35. The censers which the insurgents used were, by God's command, made into broad plates for a covering for the altar, to be a memorial unto the children of Israel that "no stranger which is not of the seed of Aaron come near to offer incense before the Lord." Num. xvi. 40.

AARON'S VOCATION AUTHENTICATED.—The chiefs of Israel, one out of each tribe, were directed by Jehovah to take, each of them, a rod, and write his name upon it. Aaron did the same. The twelve rods were laid up in the tabernacle. On the morrow it was found that the rod of Aaron had blossomed and yielded almonds. This rod was laid up in the most holy place as a memorial that Aaron, to whom that rod belonged, and his sons were the only true and lawful priests. It was, in some sense, a commission, deposited in the ark of the covenant, authenticating the divine and exclusive priesthood of Aaron and his sons. Num. xvii.

THE OFFICE, HOW PERPETUATED.—The priesthood was conferred upon Aaron and his sons, descending from him through the ages. We must recognize here an extraordinary providential intervention in the usual course of nature. It is rare that any family is perpetuated in the male line beyond six or eight generations. But God made himself responsible for the continuance of heirs male to Aaron through about forty-five generations down to the coming of Christ. Through this entire period of fifteen hundred years there was no failure in the succession. For the line of descent, see 1 Chron. vi. 3-14 and Neh. xii. 10, *sq.*

DRESS OF THE HIGH PRIEST.

See Ex. xxviii., and illustrations.

CEREMONIAL HOLINESS.

The most important qualification of the priesthood was the ceremonial purity. God laid upon the conscience of the priest the command to be pure in heart; yet one might be a lawful priest, though a wicked man. No standard of mental training was proposed, for the reason that the functions of his office required in him little more than the decent and orderly performance of outward ceremonies. He taught the people mainly by the dumb-show of the ritual, using not oral but pictorial instruction. But he must be ceremonially clean, scrupulously so—

1. In his dress. On the forefront of his mitre was written, Holiness unto the Lord. Ex. xxviii. 36.

2. In his consecration. Aaron and his sons were washed with water at the door of the tabernacle. Ex. xxix. 4. A solemn atonement was made for them. Ex. xxix. 10, 15, 19.

3. He must be free from bodily defects. If he was deformed, he might be supported from the treasury of the sanctuary, but might not officiate as priest. Lev. xxi. 17-23.

4. Cleanliness. See Lev. xxii. 1-9. The law touching leprosy in Lev. xxii. 4 explains the fact that Aaron was not smitten with leprosy as well as Miriam. Num. xii. 9. The priest might not touch a dead body, nor enter a house where the dead lay, even if the dead were his father or mother. Lev. xxi. 11. Nor might he give any sign of mourning, for that was unclean ceremonially. Lev. xxi. 10-12. For this among other reasons, at the death of Nadab and Abihu, God commanded Aaron and his surviving sons not to exhibit any signs of grief, or even to leave the tabernacle.

FUNCTIONS OF THE PRIESTHOOD.

1. The priest taken from among men was ordained for men in things pertaining to God, that he might offer gifts and sacrifices for sin. Heb. v. 1.

2. He stood as the representative of a wide constituency. (1.) Israel was appointed by God to be "a kingdom of priests, a holy nation." Ex. xix. 6. That was the point of Korah's plea against the exclusive prerogative claimed by Aaron: "Ye take too much upon you, seeing all the congregation are *holy*, every one of them." Num. xvi. 3. See also Isaiah lxi. 6. (2.) The tribe of Levi represented the whole kingdom of priests—*i. e.*, all Israel; the family of Aaron represented the tribe of Levi; and Aaron represented his family in the office of high priest. Aaron, who stood at the head of the whole hierarchy, represented his family before the Lord's altar; and through his family his tribe; and through his tribe all Israel; and through them the whole body of God's elect. This circumstance gives us a deep insight into the typical relation between the Aaronic priesthood and that of Christ, to wit: Christ's representative relation to his people.

3. Aaron's representative position is indicated—(1.) In his official dress. On his shoulders were ten onyx stones, bearing the names of the twelve tribes. His breastplate contained twelve jewels on which the same names were graven. Ex. xxviii. 9, 15. (2.) His special duty was to offer sacrifices not only for his own sins but for the sins of the people. Lev. xvi.; Heb. ix. 7. (3.) He was the sole offerer of sacrifices. If any other man, even any other Levite, should come nigh the altar, he was put to death. Num. iii. 10; xvi. 40; xviii. 3. (4.) He was the mediator between God and the people, representing both. By the words "Holiness to the Lord," engraved on his mitre, he appeared for God; by the names of the twelve tribes in the onyx stones and in the breastplate, he appeared for the people.

4. He was the bearer of the holy oracles. The Urim and Thummim were in the breastplate, and by the use of these, when he stood before the inner veil of the tabernacle,

he asked counsel of God and received the answer spoken out of the holy of holies. Num. xxvii. 21.

SYMBOLICAL MEANING OF THE SACERDOTAL OFFICE.

1. Man needs a divinely appointed mediator between himself and God. No other could come before God and live.

2 The mediator must be a representative of both God and man.

3. He must come before God with the blood of an atoning sacrifice.

TYPICAL LESSON.

See on this vital doctrine the Epistle to the Hebrews, which is an inspired and luminous commentary on the book of Leviticus. Some of the points are—

1. The divine vocation of Christ. Compare Ex. xxviii. 1 with Heb. v. 4.

2. Personal holiness. The holiness of the Levitical priest was ceremonial, a type only of the essential holiness of Christ.

3. His representative position. Christ has entered into heaven itself, now to appear in the presence of God for us. Heb. ix. 24.

4. Christ is our mediator. Compare Lev. xvi. 15 with Heb. ix. 15 and 1 Tim. ii. 5.

5. He made a true atonement for sin. Compare Lev. iv. 20, 26, 31, 35, with Heb. ix. 11, 12.

6. He is our intercessor. Compare Lev. xvi. 15 with Heb. ix. 24; vii. 25.

CHRIST AS PRIEST SUPERIOR TO AARON.

(1.) Christ made priest with an oath. (2.) Holy, harmless, undefiled. (3.) A royal priest—priest and king after the order of Melchizedek. (4.) Offering a sacrifice once for all. (5.) Holding an unchangeable and eternal priest-

hood. (6.) Christ a priest, not under but above the Mosaic law; not after the order of Levi, but an order greater than that of Melchizedek himself. Heb. vii. and viii.

LESSON III.

SACRED RITES.

THE ritual was the central part of the ceremonial institutes. The sanctuary and its utensils were adapted to worship by sacrifice only. The priesthood was appointed to offer sacrifices. The sacred times were set apart for these solemnities.

DISTRIBUTION OF THE SACRED RITES.

1. Into offerings and purifications. These two classes correspond to the furniture of the fore court, the altar being symbolical of atonement, and the laver of regeneration. The offerings also refer to the guilt (*culpa*), and the purification to the stain (*macula*), of sin.

2. The offerings were—(1.) Animal, or bloody and expiatory; (2.) Vegetable, or bloodless and thankful. They rested on the truth that the worship of sinners must contain the two elements of expiation for sin and gratitude for the blessings of God. The first element was represented by the bloody, the last by the unbloody, oblation.

3. The animal oblations were—(1.) The whole burnt-offering, Hebrew *Olah*, wherein the whole body of the victim was slowly burned on the altar. (2.) The burnt-offering, in which only a part of the victim—*e. g.*, the fat—was burned. See Ps. li. 19.

4. Burnt-offerings were—(1.) Sin; (2.) Trespass; (3.) Peace-offerings. In all these a portion of the victim was burned; the fat only, or a part of the flesh with the fat.

5. Peace-offerings were bloody and were for—(1.) Vows; (2.) Thanksgiving; (3.) Free-will.

6. Vegetable offerings were—(1.) Meat; (2.) Drink; (3.) First fruits; (4.) Fruits dedicated in vows.

SECTION I.

OFFERINGS.

CHARACTERISTICS OF ANIMAL OFFERING.

1. The animals were invariably such as were used for food; the ox-kind, the sheep, the goat, and in condescension to the poor the turtle dove and pigeon. The reasons why animals used for food were chosen are—(1.) They represented the wealth of the people, and the lesson was that man's possessions all belonged to God. (2.) This rule brought religious worship and daily family life close together. (3.) Eating the flesh of the victim was a part of certain ceremonies at the altar.

2. The place of the sacrifice was always at the sanctuary. The one sole altar and the one single high priesthood intimated not obscurely the unity of God; the unity of the race as created, fallen and redeemed; the unity of the Church, and the oneness of the mediator. The law was imperative. See Deut. xii. 13; compare Josh. xxii. 9-34.

3. The minister of the sacrifice was the priest alone. Num. iii. 10; xvi. 40; xviii. 3-7. Compare the crime and punishment of Korah and his company in Num. xvi.

THE WHOLE BURNT-OFFERING.

1. It was so called because the whole body of the victim (the skin only excepted, which was the priest's perquisite, Lev. vii. 8) was burned. Lev. i. 6-9. It was also styled *Olah*, ascension, because it went up to God in the smoke thereof. In the Greek text of Heb. x. 8 it is called *holocaust*—*i. e.*, burnt whole.

2. This was the most ancient form of sacrifice. It was

offered by Noah eight hundred years before the giving of the law. When introduced into the Hebrew ritual, the people well knew that it was no new act of worship, that it taught no new theology. It was one of their oldest and most sacred traditions.

3. The basis of the entire ritual was laid in this oblation. The burning entered as an integral element into all the forms of the bloody offerings; into the sin-, the trespass- and the peace-offerings. Blood and fire were invariably seen in every one of the expiatory rites.

4. It was renewed twice daily from day to day, and was therefore a "continual burnt-offering." The fire never went out, the smoke never ceased to ascend day or night. Ex. xxix. 42; Num. xxviii. 3-6.

5. This was the general comprehensive offering for sin as sin and for the sin of the race as a whole. Offerings for particular sins, whether of individuals or of all Israel, took the specific form of the sin- or the trespass- or the peace-offering. The olah was in the nature of a general act of worship and expiation for sin, without special reference to the guilt of the individual, or even of the Hebrews as the chosen people. "Behold the Lamb of God which taketh away the *sin of the world*."

THE SIN-OFFERING.

See Leviticus iv. to v. 14.

1. Like the *olah*, it was expiatory. Blood was shed and sprinkled on the furniture of the sanctuary, and was poured in floods over the altar of burnt-offering in the fore-court.

2. Unlike the *olah*, it was expiatory of particular sins and the sins of individuals.

3. Unlike the *olah*, the fat only was burnt, and the kidneys, because these organs were imbedded in large deposits of fat. The flesh was otherwise disposed of. Lev. iv. 8, 10-15.

4. The greater sin-offering was presented—(1.) For the high priest when he was guilty of crime (Lev. iv. 3-12); (2.) For a sin of the whole people (Lev. iv. 13-21); (3.) On the great day of atonement. Lev. xvi. 26.

5. The lesser sin-offering was presented—(1.) By the ruler (Lev. iv. 22-26); (2.) By the private person (vs. 27-35); and (3.) In various purifications. xii. 6; xiv. 19.

THE TRESPASS-OFFERING.

The full distinction between the sin- and the trespass-offering has not, perhaps, been ascertained. But the following are points in which they differ: 1. The trespass-offering was never presented for the guilt of the whole people. That was a peculiarity of the sin-offering.

2. The trespass-offering was presented when the idea of restitution for injuries done was introduced into the service. Lev. vi. 1-7. This offering belonged, in a special sense, to trespasses against human rights. Lev. vi. 1-6; vii. 1-7; Num. v. 6-8.

3. It was an inferior form of the sin-offering. This appears—(1) from the occasion on which it was offered; and (2) the blood was not taken into the sanctuary, nor put on the horns of the altar of burnt-offering; but was simply sprinkled round about on the altar. Lev. v. 9; vii. 2.

4. Christ is said, in 2 Cor. v. 21, to be made a sin-offering for us; but nowhere is he called a trespass-offering, for the reason that the notion of our making restitution for our sins as against God is excluded.

PEACE-OFFERING.

See Lev. vii. 11-21. (1.) It was generally presented by way of thanksgiving for mercies received. 2 Sam. xv. 8; Ps. lxvi. 13-15. See also Jephthah's vow in Judges xi. 30, 31.

2. Expiation for sin was an essential element in the

ceremony, showing that thanksgiving to God could not be separated from confession for sin. This was one of the fatal defects in Cain's offering.

3. The *votive* and *freewill*- and *thank-offerings* were the three forms of the peace-offering. The *wave*- and *heave*-offering took their name from the ceremony of waving or heaving a portion of the victim, say the shoulder, toward the altar in the holy of holies. Hence the "wave breast" or "heave shoulder." Lev. vii. 32-34.

BLOODLESS OFFERINGS.

1. These were also called the meat- and drink-offerings. Lev. ii.

2. The matter was corn, oil, wine, the first-fruits, etc. They were, like the bloody offerings, chosen from the wealth of the people, and were articles of food, for the same reasons.

3. These were solely thank-offerings. But the idea of expiation by fire and blood was never absent from even the thank-offering. Without the shedding of blood there could be no acceptable service of thanks.

SACRIFICIAL RITES.

1. The rites performed by those who presented the victims were—(1.) The act of the individual (Lev. i. 3), or of the elders for the congregation (iv. 14), bringing the victim to the door of the sanctuary. Rom. xii. 1. (2.) The imposition of hands upon the head of the victim, denoting substitution, the imputation of sin, and devoting the victim to God. These are the great outstanding elements of the ceremony. They go deeply into the very efficacy of the ritual and into the doctrine of salvation by Christ. Lev. xvi. 21, 22; Num. viii. 9-11; Lev. xxiv. 14. (3.) The slaying of the victim. This was at first done by the worshiper. Lev. i. 5. Afterward this was done by the Levites, because they were more expert.

2. It was the office of the priest to dispose of the blood. He poured the blood upon the brazen altar or at its foot. Lev. i. 5. Or he sprinkled the blood on the altar of incense or the mercy-seat. Lev. iv. 4-7, 17, 18; xvi. 14. Hence the term, "blood of sprinkling." The priest also burned the flesh or the fat with the use of salt, etc. Lev. i. 7, 8; ii. 13.

THE BLOOD.

The capital controlling idea of the offering stood in the use made of the blood. (1.) With the blood began the office of the priest. (2.) God declared that the life of the flesh was the blood, and the "blood maketh an atonement for the soul." Lev. xvii. 11. (3.) A perpetual statute forbade the eating of blood or fat, the first being poured on the altar and the last being offered by fire. Lev. iii. 17; vii. 22-27. Here the lesson was indicated that by the shedding of blood was the remission of sins.

THE OFFERINGS OF THE POOR.

If one was too poor to bring a lamb, he might present two turtle doves and two pigeons. Or in case of extreme poverty he might bring a little flour, without even frankincense or salt; that, said God, shall be a "sin-offering," an atonement for him that hath sinned. Lev. v. 7-11. This is remarkable not only because it shows God's compassion for the poor, but because it is an allowed departure, in behalf of the poor, from the law of sacrifice. This explains the offering of Mary, the mother of our Lord. Luke ii. 24.

SECTION II.

RITUAL OF PURIFICATIONS.

EXPLANATION.

1. THE OCCASION OF CEREMONIAL UNCLEANNESS.—(1.) Women in child-bed. Lev. xii. (2.) Issue from the flesh. xv. (3.) Leprosy. xiii. (4.) Contact with dead bodies.

2. RESTRAINTS LAID ON THE UNCLEAN.—They were shut out of the sanctuary on penalty of death. Lev. xiv. 1-7; xv. 3; Num. xix. 13. In leprosy they dwelt in a separate house.

3. PROCESS OF CLEANSING.—(1.) Washing in water. Lev. xiv. 8; xv. 13. (2.) Cleansing by the use of ashes. See the ordinance of the red heifer in Num. xix.; compare Heb. ix. 13. (3.) Hyssop and cedar were used to sweeten the unclean. Num. xix. 6; Lev. xiv. 4. (4.) A sacrifice, usually by the sin-offering. Lev. xiv. 10-32. This fact is most important, showing that purification had direct reference to sin.

SIGNIFICANCE OF PURIFICATION.

The skeptical writers teach that they were simply *sanitary* regulations founded solely in—(1) a regard for personal cleanliness; (2) in a purpose to prevent the spread of disease; (3) and in a natural repugnance to certain habits of the body.

These explanations are insufficient. (1.) The occasions of uncleanness are too few for mere sanitary purposes. There are many things more defiling to the body than touching a dead body or entering a tent where the dead are laid out. (2.) The sacrifice of one lamb for a burnt- and another for a sin-offering, or of a turtle dove and pigeon, can have no relevancy to sanitary precautions, or to mere cleanliness and natural aversion to filth.

This part of the ritual was intended to set out the stain (*macula*) of sin, just as the ritual of offering corresponded to guilt (*culpa*). The occasions show this. *Child-birth* was ceremonially unclean to point out the fact of birth-sin. Ps. li. 5. *Leprosy* was a lively image of the loathsomeness of sin. *Death* is the wages of sin. The *stain* of sin being thus indicated, *purification* from sin was symbolized by the sin-offering, by the washings and the cleansings and the sweetening by hyssop and cedar. The use of the ashes of a red

heifer shows that these were not sanitary but religious ordinances.

SYMBOLICAL MEANING OF THE RITUAL AS A WHOLE.

1. The imputation of sin, and its transfer from the offender to the victim. Lev. iv. 3, 15, 24.

2. Atonement by the shedding of blood. Lev. xvii. 11; Heb. ix. 22.

3. The work of salvation is twofold. It is an atonement and a purification. These two distinct yet related truths were plainly taught by the two distinct yet related systems of offering and purification, both making one undivided ritual. Atonement for sin by the shedding of blood, purification from sin by washings and cleansings, were the outstanding and inseparable ideas of the system.

TYPICAL MEANING.

1. The lamb was typical of Christ. John i. 29.

2. The death of Christ atoning for sin and the work of the Spirit purging away sin. See Epistle to the Hebrews.

3. The ritual as a whole was typical of the gospel as a whole; it was a shadow of good things to come. Heb. ix.

LESSON IV.

SACRED TIMES.

1. DISTRIBUTION.—I. The Sabbath. II. The feast of trumpets. III. Three great feasts of convocation. IV. Great day of atonement.

2. THE BASIS OF THE CALENDAR was the Sabbath, after the manner in which the altar was the basis of the tabernacle, the patriarchal priest the basis of the priesthood, and the *olah* that of the ritual.

3. Out of the Sabbath were evolved the three other seasons which followed the rule of sevens, thus—(1.) *The feast of trumpets*. (2.) *The Sabbatical year* was the seventh year, during which the soil rested from tillage, and its spontaneous products were given to the poor. Ex. xxiii. 10, 11; Lev. xxv. 1-7; Deut. xv. 1, 2. (3.) *The year of jubilee* was the Sabbath of the sabbatical years—the forty-ninth year, 7×7 . Servants were liberated, and property sold was returned to its former owner. Lev. xxv.

HISTORICAL RELATIONS OF THE SABBATH.

1. TO THE HUMAN RACE.—It was given to man at the creation for a day of rest. Gen. ii. 2; Mark ii. 27.

2. TO THE JEWS.—It was made a sign of the covenant between God and Israel. Ex. xxxi. 13. The violation of it was a capital crime. Ex. xxxi. 14; xxxv. 2, 3. This law grew out of the constitution of the Hebrew state as a theocracy, and out of God's peculiar position in the government as its supreme temporal King and Ruler. Sabbath-breaking was *leze-majesty*—a crime against the sovereign power in the land. The worship of the Sabbath is prescribed in Num. xxviii. 9. The show-bread was renewed on this day. Lev. xxiv. 5, 9; compare Matt. xii. 5.

THE FEAST OF TRUMPETS.

1. On the first day of the new moon the beginning of the month was announced to the people by the blowing of silver trumpets and the offering of a burnt-offering. Num. x. 10; xxviii. 11.

2. The ecclesiastical year began with the first new moon after the vernal equinox, generally in April. The civil year began six months later, in *October*, and was introduced by the feast of trumpets. Special sacrifices were offered on this new year's anniversary. Lev. xxiii. 25; Num. xxix. 1-6. The effect of this was a double date in

the Jewish reckoning, analogous to the usage in certain public documents issued in the United States, wherein two dates appear, January 1 and July 4. For scriptural expositions of the feast, see Ps. lxxx. 3; Isa. i. 13, 14; Col. ii. 16.

FEASTS OF CONVOCATION.

1. These were the passover, pentecost and the feast of tabernacles. In Deut. xvi. 16 they are denominated the feasts of unleavened bread, of weeks and of tabernacles.

2. They are commonly called feasts of convocation because all the males of Israel were required on these occasions to assemble at the door of the sanctuary while they were in the wilderness, and ever after, through the ages, while they dwelt in the land of Canaan. Ex. xxiii. 17. Among the advantages of this remarkable ordinance were: (1.) It gave opportunity for the religious instruction of the whole people. (2.) It strengthened the bonds of national unity, counteracting some of the divisive tendencies of tribal separation and jealousy. (3.) It brought to the minds of the people the truths and promises of which these feasts were symbolical.

3. The passover took place at the opening of the ecclesiastical year; the feast of the tabernacles occurred at the beginning of the civil year. The pentecost divided the interval unequally. The three feasts all fell into the six months from April to October.

4. Each of these feasts had a threefold association with the usages of the people. One was historical, commemorating an event in the history of the people. A second was national, marking the season of the year. The third was religious, connected with spiritual blessings enjoyed or expected.

PASSOVER.

1. It commemorated the departure from Egypt. Ex. xii. 1-28.

2. It marked the beginning of the early harvest. Lev. xxiii. 10-14. "Green ears" in April.

3. The lamb slain was a type of Christ: "Christ our passover." 1 Cor. v. 7, 8.

PENTECOST.

This feast was held seven weeks after the passover; hence called feast of weeks. Lev. xxiii. 15, 16.

1. Jewish traditions suggest that it commemorated the giving of the law from Sinai, fifty days after the Exodus.

2. It marked the latter harvest; hence called the "feast of harvest" in Ex. xxiii. 16. Compare Num. xxviii. 26; Lev. xxiii. 17.

3. It prefigured perhaps the descent of the Holy Spirit, "when the day of pentecost was fully come." Acts ii. 1.

FEAST OF TABERNACLES.

It was so called because during the feast the people dwelt in booths or tents. Lev. xxiii. 40.

1. Historically it was associated with the journey in the wilderness.

2. It marked the beginning of the vintage and ingathering of the fruits. Ex. xxiii. 16.

3. The state of the Church in the everlasting rest was represented by this feast. Compare Lev. xxiii. 40 with Rev. vii. 9.

THE GREAT DAY OF ATONEMENT.

This was by far the most solemn and imposing of all the ceremonial observances. It is described at length in the sixteenth chapter of Leviticus. The references below are to that chapter, unless otherwise indicated.

1. It was a day of fasting and sorrow and humiliation for sin. Lev. xxiii. 27-29; xvi. 29-31.

2. The day occurred very near the close of the civil year

in October. Lev. xvi. 29. The sins of the people had been typically atoned for by the daily sacrifice and the continual burnt-offering. But now the sins of the whole year were recapitulated, and a broad atonement was made for the accumulated mass of transgressions.

3. The atonement was most thorough. The high priest made an atonement for himself and his family; for the people; for the holy place; for the most holy place; for the altar of sacrifice itself. vs. 6-20. See the summing up in v. 33. It was a most vivid picture of the moral pollution of man. The high priest was held to be himself a sinner; he was held to be polluted by the sins of the people as their representative. The altar of their daily worship, all the sacred furniture of the sanctuary, the holy place, the most holy place, and even the mercy-seat, were treated as things polluted, and now to be purified by the shedding and sprinkling of blood. Like a subtle infection, sin had poisoned all, even the most holy, and was required to be removed on the great day of national fasting and humiliation.

4. The services of the day summed up and recapitulated the entire ritual. (1.) All the animals used in daily sacrifices were now slain. vs. 3-5. (2.) The three great forms of sacrifice were used, the olah (v. 24); the sin-offering (v. 25); and the burning without the camp. v. 27. (3.) All parts of the sanctuary and all its furniture were brought into use: the fore-court (v. 24); the holy place (v. 20); and the holy of holies. v. 14. The whole ritual system was reproduced. It was all there. The sanctuary in all its apartments was entered. The priesthood was there in its highest representative. The ritual was there in the blood of bullock, ram and goat—this blood sprinkled everywhere; the burnt-offering on the altar, the sin-offering, the burning without the camp were seen there. The day itself was a Sabbath of rest and affliction. Lev. xxiii. 32. The ceremonies made up an atonement for sin, for all sin—of all the people, an

atonement for the altar and the sanctuary and the mercy-seat, unclean by the transgression of Israel.

5. Ceremonies peculiar to this day. (1.) One of these was the entrance into the most holy place by the high priest. On this one day in the year only might the high priest go behind the veil. He went in during the day once with incense and with blood for his own sins, and once with blood for the sins of the people. Lev. xvi. ; Heb. ix. 7, 25.

(2.) Another was the ceremony of the slain and the scape-goats. Lev. xvi. 7-10 ; xvi. 21-26. The symbolical meaning of this rite is plain. The atonement for sin includes two ideas, substitution for sin and its removal from the offender. Substitution was set forth by the goat slain at the door of the tabernacle. Its removal was represented by the acts of the high priest confessing over the other goat the iniquities of the people, putting them on its head, and sending him into the wilderness to return no more. Substitution for the sinner and the removal of his sin made up expiation. The slain goat was a symbol of the sin-sacrifice ; the scapegoat of the sin-bearer. This plain explanation of the rite shows how useless are the puzzles which have been invented whereby the subject is confused. These are some of the unreasonable suggestions that have been offered—that the two goats represented the human and the divine nature of Christ ; or his humiliation and exaltation ; or his personal sufferings and the contempt of men ; or Christ and Barabbas.

(3.) The burning of the victim without the camp. Heb. xiii. 11.

TYPICAL SIGNIFICANCE OF THE CALENDAR.

See Epistle to the Hebrews.

CONCLUDING REMARKS.

I. THE EFFICACY OF THE MOSAIC RITUAL.

(1.) These atonements did not purchase the pardon of sin. Heb. x. 4. The place to this effect in Isa. xl. 16 is

thus paraphrased by Umbreit: "Lebanon the altar; nature the temple; its lordly woods the pile; and its countless beasts the sacrifice;" but all could not put away sin.

(2.) The Levitical purification did not purify the soul, but the flesh only. Heb. ix. 13, 14.

(3.) These ordinances restored the offenders and the unclean to church privileges.

(4.) They expiated certain civil offences. Lev. iv. 2, *seq.* But high crime could not be expiated even by these bloody rites.

(5.) Sin as against God was only *typically* atoned for by these rites. They pointed forward to a true atonement by the blood of Christ and a vital regeneration by the work of the Holy Ghost. The analogy is found in the Christian sacraments. They do not save by any virtue in them—they are the signs and seals of what does save; viz.: the work of Christ and of the Spirit. The efficacy of the ritual may be stated thus: *Ceremonial sin actually, moral sin typically, atoned for.*

II. ALLOWED DEPARTURES FROM THE CEREMONIAL INSTITUTES.

1. For the strict law of the sanctuary, see Lev. xvii. 8–9; Deut. xii. 1–11. For allowed departures, see 1 Sam. xvi. 5; 1 Kings xviii. 33; 2 Sam. xxiv. 25.

2. For the law of the priesthood, see Num. xvi. 40; 2 Chron. xxvi. 19. For the allowed departures, see offerings made by David, Elijah, Samuel, Saul, and notably by Solomon in 2 Chron. i. 6. None of these men were Levitical priests.

3. For the law of the ritual, compare the law requiring blood with the offering of the poor, a little "fine flour" in Lev. v. 11.

4. For the law of the calendar, compare the regular time of the passover with the appointment out of time by Heze-

kiah in 2 Chron. xxx. 18. On the subject generally, see Lev. xxiv. 8; 1 Sam. xxi. 6; Num. ix. 6; Matt. xii. 10, *seq.*; John xviii. 28.

These departures from the provisions of the law show—
(1.) That the law ascribes to its rites no inherent power to save. Salvation was not tied to any of them. (2.) The rites were typical. Their significance as such was not marred by occasional departures from any one or all of them. (3.) The law contained within itself signs of its incomplete and provisional character. The law made nothing perfect. Heb. vii. 19. (4.) Its chief value was in its relation to the blood of Christ, to which salvation is tied—a salvation which is complete and final, and from the methods of which there is neither departure nor exception.