THE CHRISTIAN VISITOR.

Oct. 19

Sabbath School.

LESSONS. BIBLE Lesson 4.-October 23.

Lev. 7: 11-18. THE PEACE OFFERING.

GOLDEN TEXT.

Offer unto God thanksgiving; and pay thy yows unto the Most High .- Psa. 50:14

Topro.-A Grateful Service.

Eccl. 3: 1-8. Sunday, 1 Pet. 4: 1-11.

BY TALBOT W. CH AMBERS, D. D.

of peace offerings. The other effectual method of securing obeditwo great classes of sacrifices were the ence. It removed all temptation to sin (or trespass) offering and the hoard the sacrificial food or in any burnt offering; the former denoting way confound it with the ordinary substitution or explation; the latter supplies for the table. consecration. The third species, here is, which any one shall offer.

peace offerings. The sense will be plainer if we read (as in verse 15), "his sacrifice of peace offerings for thanksgiving." The materials of the offering were (1.) The victim; (2.) the various unleavened cakes and wafers; (3.) the leavened bread; Vs. 14 .- Out of the whole oblation Rather, out of every oblation. One loaf or cake of each kind that was presented was to be set apart. For an the altar, but not placed upon it. our lesson world M. H. of This heaving process seems to have been a solemn form of dedicating anything to the use of the sanctuary. It shall be the priest's. According to Jewish tradition, there were to be ten cakes of each kind of bread in every thank offering. One of each kind was to be given to the priest (Num. 18: 8, 11, 19), and the rest were re-turned to the offerer. That sprink-streng turned to the offerer. That sprint strength to the whole system. led the blood. Either a designation of the officiating priest in the present of the chief priestly function in general. Vs. 15.—Shall be eaten the same of the chief priestly function in general. Vs. 15.—Shall be eaten the same of the could be eaten the same of the chief priestly function in general. It cures Pain in the Side, Back of Bowels, Sore Throat Rheumatism. Tooth actie, Lumbago and any kind of apain or Ache the chief priestly function the same Vs. 15.—Shall be eaten the same day. One reason, doubtless, was the danger of corruption, since it was proper that the sacrificial flesh should not be polluted by any approach to putrefaction. Another gived by Philo, is that they were not to lay ap the food for the future as their own, but to use it directly as consecrated to God, and by him offered to the wor-God, and by him offered to the worhasty consumption was an inducement to invite the poor, especially the poor Levites, to share in the feast, since there would often be more than the offerer and his family could dispose of. And we may add that, the shorter the interval between the sacrifice and the feast, the less likely was the latter to lose its sacred and sacrificial charac-ter. He shall not leave any of it. An emphatic reiteration of the pre-ceding command. Ceding command. Vs. 16, 17.—The remainder of the lesson treats of votive and free-will offerings, which were varieties of the peace offering. A vow or a coluntary offering. The vow offering appears to have been a peace offering stipu-lated upon stated conditions. The perfect instance on record, in the column rliest instance on record is that of Jacob (Gen. 28: 20-22), who made

that of the apostle Paul (Acts 18: 18; 21: 23, 26) whose vow was personal and private, but its exact nature cannot be determined. The voluntary, or (as it is usually rendered) free-will offering, was the simple tribute of a devout heart rejoicing in peace with God and man. Both of these offerings seem to have been of inferior importance to the stated, regular peace offering, and hence a large liberty was • allowed. Shall be eaten the same day. The offerer and his friends were required to begin immediately to feast upon the sacrifice, so as, if possible, to finish the whole DAILY READINGS.-Monday, Lev. 7: of it on that day. On the morrow 11-18. Tuesday, Rom. 5: 8-18. Wednes- shall the remainder. In case it were day. Psa. 51: 15-19. Thursday, Lev. 3: not practicable to consume the whole, 1-5. Friday, Matt. 5: 21-26. Saturday, they might defer it till the second day. The indulgence was never to be extended beyond two days. Whatever Vs. 11. The law of the sacrifice Burnt with fire. This was the most

Vs. 18 .- A very solemn) enforcedescribed, expressed the peace or con- ment of the previous precept. If cord arising from forgiveness, and any of the flesh. Quantity does not the consequent gratitude and joy. In seem to be considered. The reservathe third chapter the directions for tion of any portion, however small, to the people in regard to this sacrifice the third day, both vitiated the entire were set forth. Here the law is giv. service and drew down an additional en that sets forth the duties and priv. penalty. It shall not be accepted. ileges of the priests in relation to the same subject. Which he shall. That it be reckoned. The worshipper shall is, which any one shall offer. is, which any one shall offer. Vs. 12.—For a thanksgiving. This verse and the three that follow consider the case of eucharistic offer-ings; that is, such as are presented in token of gratitude for special fa-vors received. With the sacrifice of thanksgiving. That is, in addition to the animal sacrifice, which was of the herd or the flock only, birds be-ing too small for the accompanying which God smiled: but extended heing too small for the accompanying which God smiled; but extended be-feast. Unleavened cakes mingled youd the time he limited, it became with oil. Mixed with oil in the making. Unleavened wafers: Cakes or nation. Shall bear his iniquity. loaves spread out to be as thin as That is, the just recompense of his possible. These were anointed, smear- sin, which is the constant sense of ed on the outside, with oil. Of fine flour, fried. Better, of fine flour soaked. It is not possible to state acfour, fried. Better, of fine flour soaked. It is not possible to state ac-carteely the composition of these cakes. The later scholars are agreed that the last word cannot be render-ed "fried." The precise determina-tion of the matter is of less impor-tance since all the articles mentioned were in daily use among the people, and the mode of their preparation is a matter of archeological rather than of typical or doctrinal interest. Vs. 18.—Besides. This is the same word in the Hebrew that is rendered "with" in the first clause of verse. 12 "with the starifice," and in the last clause of this verse. Leaven-ed bread. This, of course, was never put upon the altar, as there leaven was entirely prohibited (2:11). It is therefore mentioned "separately. The sacrifice of thanksgiving of his peace offerings. The sense will be guished this class of sacrifices. In the Septuagint version, the common name for these offerings is "sacrifices of praise," and this is the term that is used by the author of the Epistle to the Hebrews (13: 15) to set forth the duty and privilege of the open confession of Christ. Instead of the fruits of the earth, we are to offer "the fruit of our lips," And this when sincerely, meekly, and faithfully rendheave offering. That, is, one ered, is as acceptable as the best of that was moved up and down before the material offering contemplated in ered, is as acceptable as the best of





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