THE ADVENT REVIEW AND SABBATH HERALD, VOL. 67

January 7, 1890

**“LESSON 15.—Hebrews 8:2-6” The Advent Review and Sabbath Herald 67, 1.**

E. J. Waggoner

**LETTER TO THE HEBREWS, LESSON 15 — Hebrews 8:2-6 (*Sabbath, Jan. 11.)***

1. *In the Mosaic dispensation, did God have a dwelling place among his people?* {ARSH January 7, 1890, p. 14.1}

2. *Where was it made? and by whom?* {ARSH January 7, 1890, p. 14.2}

3. *What were its two rooms called?* {ARSH January 7, 1890, p. 14.3}

4. *Who were permitted to go into the sanctuary?* Numbers 18:1-7. {ARSH January 7, 1890, p. 14.4}

5. *How often did the priests go into the holy place?* Hebrews 9:6. {ARSH January 7, 1890, p. 14.5}

6. *Who was permitted to go into the most holy?* Verse 7. {ARSH January 7, 1890, p. 14.6}

7. *In what does our priest minister?* Hebrews 8:2. {ARSH January 7, 1890, p. 14.7}

8. *Where is the sanctuary in which he ministers?* Verses 1, 2. {ARSH January 7, 1890, p. 14.8}

9. *Who made that sanctuary?* Verse 2. {ARSH January 7, 1890, p. 14.9}

10. *Where was the blood of the sin-offerings presented before the Lord?* Leviticus 4:7; 16:14, 15. {ARSH January 7, 1890, p. 14.10}

11. *Could Christ have any priesthood on earth?* Neb. 8: 4. See note. {ARSH January 7, 1890, p. 14.11}

12. *Who were the priests that served according to the law?-Ib*. Exodus 28:1. {ARSH January 7, 1890, p. 14.12}

13. *What was the nature of their service?* Hebrews 8:5. {ARSH January 7, 1890, p. 14.13}

14. *What is meant by the example and shadow?* *Ans*.-They were typical. {ARSH January 7, 1890, p. 14.14}

15. *How was the pattern or example obtained?* Same verse, last part. {ARSH January 7, 1890, p. 14.15}

16. *Of what is Christ the mediator?* Verse 6. {ARSH January 7, 1890, p. 14.16}

17. *How does this compare with the old covenant?-Ib*. {ARSH January 7, 1890, p. 14.17}

18. *What was the old covenant?* See Exodus 19:5-8; 24:3-8. {ARSH January 7, 1890, p. 14.18}

19. *What is a covenant?* See note. {ARSH January 7, 1890, p. 14.19}

20. *Upon what was the better covenant established?* Hebrews 8:6. {ARSH January 7, 1890, p. 14.20}

21. *What was the condition of the covenant in Exodus 19:5-8?—*It was that which the Lord called *his covenant*. {ARSH January 7, 1890, p. 14.21}

22. *What was his covenant which he required them to keep?* Deuteronomy 4:12, 13. {ARSH January 7, 1890, p. 14.22}

**NOTES**

At first glance it might seem that the reasoning is not good, which decides that Christ could have no priesthood on earth; for, if the law which confined the priesthood to the family of Aaron were abolished, what would hinder one serving though he were of another tribe? But it must be remembered that the priesthood and the law ordaining the priesthood stood and fell together. The only law for an earthly priesthood was that law which gave the office exclusively to the family of Aaron, and if any would act as priest on earth he must conform to the law of the earthly priesthood. It was impossible for one of another tribe to act as priest on earth. Further, it must be borne in mind that the service in the temple was still kept up by the Jews at the time when this letter was written, so that the words in this verse were conformable to the facts as they existed, as well as to the facts concerning the change of dispensations. For no one could possibly have then officiated as priest unless he were of the family of Aaron. {ARSH January 7, 1890, p. 14.23}

Webster gives two principal definitions to the word “covenant.” The first is, “A mutual agreement of two or more persons or parties, in writing and under seal, to do or to refrain from some act or thing.” The second is, “A writing containing the terms of agreement between parties. But neither of these definitions is extensive enough to cover all the uses of the word in the Bible. For instance, in Genesis 9:9-16 the word “covenant” is used with reference to a promise of God, given without any condition expressed or implies. The common idea of a covenant more nearly fits the transaction recorded in Exodus 19:5-8; yet even here we shall find that the thing called a covenant, which God made with the people, does not in every particular correspond to a contract made between two men. It is only another instance of the impossibility of a perfect comparison between divine and human things. In other places in the Bible the word “testament” or “will” is used with reference to the same transaction, although a *contract* and a *will* are greatly different. The transaction between God and Israel partakes of the nature of both. But it is of little consequence that a human covenant does not perfectly represent the affair, or that the Bible uses the word “covenant” in so widely varying senses. The main point is to understand just what is meant in each instance, and this the Scriptures themselves enable us readily to do. {ARSH January 7, 1890, p. 14.24}

Still another sense in which the word “covenant” is used in the Bible, is found in the text under consideration. Exodus 19:5-8. The condition of the covenant which the Lord made with Israel, was that they should keep his covenant. Here was something already existing, which God calls “my covenant,” concerning which he was about to make a covenant with the people. What God’s covenant is, may be found from Deuteronomy 4:12, 13. It is the ten commandments. God’s law-called his covenant-was the basis of the covenant between him and Israel. The matter is so plain that there is no necessity for confusion. It makes no difference that the same term is applied to both; it is sufficient to know that God’s covenant-the ten commandments-antedated and is entirely distinct from the transaction at Horeb-also called a covenant. That to which the apostle refers as the first covenant, was, therefore, simply this: A promise on the part of the people to keep his holy law, and a statement on the part of God, of the result to them if they should obey him. {ARSH January 7, 1890, p. 14.25}

**“LESSON 16.—Hebrews 8:8-13” The Advent Review and Sabbath Herald 67, 1.**

E. J. Waggoner

**(*Sabbath, January 18*.)**

1. *What was the old covenant that was made with Israel?* Exodus 19:5-8; 24:3-8. {ARSH January 7, 1890, p. 14.26}

2. *How does the second covenant compare with the first?* Hebrews 8:6. {ARSH January 7, 1890, p. 14.27}

3. *What was the necessity for the second covenant?* Verse 7. {ARSH January 7, 1890, p. 14.28}

4. *Since the second covenant is better than the first, in that it is founded upon better promises, wherein must the first have been faulty? Ans*.-In the promises. {ARSH January 7, 1890, p. 14.29}

5. *What were the promises of the first covenant?* Exodus 19:8; 24:3, 7. {ARSH January 7, 1890, p. 14.30}

6. *What was God’s covenant which the people promised to perform?* {ARSH January 7, 1890, p. 14.31}

7. *What is said of the nature of those commandments?* Psalm 19:7; 119:172. {ARSH January 7, 1890, p. 14.32}

8. *What of those who do them?* Psalm 119:1-3; Ecclesiastes 12:13. {ARSH January 7, 1890, p. 14.33}

9. *Then could the children of Israel have promised anything better than to keep God’s commandments?* {ARSH January 7, 1890, p. 14.34}

10. *Wherein, then, was the fault?* Hebrews 8:8, first part. {ARSH January 7, 1890, p. 14.35}

11. *What did the people really promise to do?* Exodus 19:5, 6, 8. See note. {ARSH January 7, 1890, p. 14.36}

12. *What cannot the law do?* Romans 3:20. {ARSH January 7, 1890, p. 14.37}

13. *What renders the law thus powerless?* Romans 8:3. {ARSH January 7, 1890, p. 14.38}

14. *What is all human righteousness?* Isaiah 64:6. {ARSH January 7, 1890, p. 14.39}

15. *What is the only true righteousness?* Philippians 3:9. {ARSH January 7, 1890, p. 14.40}

16. *In the terms of the first covenant do we find any mention of faith, or of divine assistance?* {ARSH January 7, 1890, p. 14.41}

**NOTES**

Let the student note that the promises in the old covenant were really all on the part of the people. God said, “If ye will obey my voice indeed, and keep my covenant [the ten commandments], then ye shall be a peculiar treasure unto me above all people.... and ye shall be unto me a kingdom of priests, and an holy nation.” God did not say that he would make them such, but that they would be such a people if they obeyed his commandments. It could not be otherwise. The keeping of God’s holy law would constitute them a holy people; and as such they would indeed be a peculiar treasure, even as are all who are zealous of good works. All that was set before them was simply what would result from obedience to the law, and that covenant contained no promises of help in doing that. Therefore the first covenant was a promise on the part of the people that they would make themselves holy. But this they could not do. The promise was a good one; with it alone there could be no fault; the fault lay with the people. The promise was faulty, through the weakness of the people who made it; just as we read in Romans 8:3 that the law was weak through the flesh. {ARSH January 7, 1890, p. 14.42}

The first thought in the minds of many, on learning that in the first covenant the people made a promise which they could not possibly fulfill, is that God was unjust to require such a promise. And since they know that God is not unjust, they conclude that the first covenant must have contained pardon and promise of divine assistance, although it contained no hint of it. If the student will wait until the subject of the covenants is concluded, he will see the justice and the mercy of God’s plan. But right here let us fasten these two thoughts: First, if the first covenant had contained pardon, and promise of divine assistance, there would have been no necessity of any other covenant. Pardon and divine aid are all that any soul can get, and if the first covenant had had these, it would not have been faulty. But, second, let it not be forgotten that the fact that there was no pardon, and no Holy Spirit’s aid, in that covenant does not imply that there was no salvation for the people who lived under it. There was ample provision for them, but not in the first covenant. What the provision was, and why the first covenant was given, will be learned later. {ARSH January 7, 1890, p. 14.43}

**“LESSON 17.—Hebrews 8:8-13” The Advent Review and Sabbath Herald 67, 2.**

E. J. Waggoner

**(*Sabbath, Jan. 25.*)**

1. *With whom was the old covenant made?* Jeremiah 31:31, 32. {ARSH January 14, 1890, p. 30.1}

2. *With whom did the Lord say he would make a new covenant?* Hebrews 8:8. {ARSH January 14, 1890, p. 30.2}

3. *Have Gentiles any part in the covenants?* Ephesians 2:11, 12. {ARSH January 14, 1890, p. 30.3}

4. *What were the promises of the old covenant?* {ARSH January 14, 1890, p. 30.4}

5. *What did the people really bind themselves to do?* {ARSH January 14, 1890, p. 30.5}

6. *Wherein was that covenant faulty?* {ARSH January 14, 1890, p. 30.6}

7. *What made the promises faulty?* {ARSH January 14, 1890, p. 30.7}

8. *In what was the second covenant better than the first?* Hebrews 8:6. {ARSH January 14, 1890, p. 30.8}

9. *Repeat the promises of the new covenant?* Verses 10-12; Jeremiah 31:33, 34. {ARSH January 14, 1890, p. 30.9}

10. *Who makes these promises?* {ARSH January 14, 1890, p. 30.10}

11. *What is the order of their fulfillment?* See note. {ARSH January 14, 1890, p. 30.11}

12. *What is meant by putting the law into the minds of the people? Ans*.-So impressing it upon their minds that they would not forget it, and causing them to delight in it, and acknowledge its holiness. Romans 7:12, 22. {ARSH January 14, 1890, p. 30.12}

13. *What is meant by writing it in their hearts? Ans*.-Making it the rule of their lives, the spring of all their actions. In other words, making it a part of them. {ARSH January 14, 1890, p. 30.13}

14. *What is said of those in whose hearts the law of God is?* Psalm 119:11; 37:31. {ARSH January 14, 1890, p. 30.14}

15. *Whom will such a one be like?* Psalm 40:7, 8. {ARSH January 14, 1890, p. 30.15}

16. *What will be the characteristic of those who have the law written in their hearts?* Titus 2:14. {ARSH January 14, 1890, p. 30.16}

17. *Is not this the object set before the people in the first covenant?* Exodus 19:5, 6. {ARSH January 14, 1890, p. 30.17}

18. *Then wherein is the great difference between the first covenant and the second? Ans*.-In the first covenant the people promised to make themselves holy; in the second, God says that he will do the work for them. {ARSH January 14, 1890, p. 30.18}

19. *In order that this work may be done, what must men do?* James 4:7, first clause; 1 Peter 5:6; Romans 6:13. {ARSH January 14, 1890, p. 30.19}

20. *What is the reason why man who profess to desire righteousness do not obtain it?* Romans 10:3. {ARSH January 14, 1890, p. 30.20}

21. *If they would humble themselves and submit to God, what would he do for them?* Isaiah 61:10. {ARSH January 14, 1890, p. 30.21}

22. *Through whom alone can this righteousness be obtained?* Romans 5:17, 19. {ARSH January 14, 1890, p. 30.22}

23. *What is the condition on which it is given?* Romans 3:22. {ARSH January 14, 1890, p. 30.23}

**NOTES**

The first of the blessings of the gospel is the forgiveness of sins. The term for this in the quotation in Hebrews is. “I will be merciful to their unrighteousness.” The next is the writing of the law in the hearts of the people. Then comes the final blotting out of sins: “Their sins and their iniquities will I remember no more.” And then comes the close of probation, and the eternal inheritance, when “they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord.” Jeremiah 31:34. Then all the people will be taught of the Lord. Isaiah 54:13. {ARSH January 14, 1890, p. 30.24}

Israel were indeed be called the people of God; but his dealings with them abundantly prove, what the New Testament plainly declares, that only the faithful are really Israel, and no others were truly his people. The Lord sent word to Pharaoh, saying, “Let my people go, that they may serve me.” Again he said, “Israel is my son, even my firstborn.” He also said he had seen the affliction of his people, and had come to deliver them, and to bring them into the land of Canaan. He did indeed deliver them out of Egypt, but of all the host that went out, only two were brought into the land of Canaan. The rest fell in the desert because of their unbelief. When they rebelled against God, they cut themselves off from being his people. And as he said in the prophecy, and in the text we have been considering, when they refused to continue in his covenant, he regarded them not. To be the people of God in truth, we must have his law in our hearts. {ARSH January 14, 1890, p. 30.25}

**“LESSON 18.—Hebrews 8:6-13” The Advent Review and Sabbath Herald 67, 3.**

E. J. Waggoner

**(*Sabbath, Feb. 1*.)**

1. *In what does the difference between the old covenant and the new consist?* Hebrews 8:6. {ARSH January 21, 1890, p. 45.1}

2. *What were the promises of the old covenant?* {ARSH January 21, 1890, p. 45.2}

3. *What are those of the new?* {ARSH January 21, 1890, p. 45.3}

4. *Was there any promise of pardon in the old covenant?* See Exodus 19:3-8; 24:3-8. These scriptures contain the complete record of the making of the old covenant, but they contain no hint of pardon, or of any help through Christ. {ARSH January 21, 1890, p. 45.4}

5. *Then how did people under the old covenant find salvation?* Hebrews 9:14, 15. {ARSH January 21, 1890, p. 45.5}

6. *Was there actual forgiveness for the people at the very time they sinned? or was forgiveness deferred until the death of Christ?* Psalm 32:5; 78:38. Enoch and Elijah were taken to Heaven, which shows that they had received the same fullness of blessing that those will receive who live until the Lord comes. {ARSH January 21, 1890, p. 45.6}

7. *Since there was present and complete salvation for men who lived under the old covenant, and forgiveness of the transgressions that were under the first covenant came only through the second, what must we conclude? Ans*.-That the second covenant really existed at the same time as, and even before, the first covenant. {ARSH January 21, 1890, p. 45.7}

8. *Tell again what is included in the blessings of the second covenant?* {ARSH January 21, 1890, p. 45.8}

9. *What will be received by those whose transgressions are forgiven through the new covenant?* Hebrews 9:15, last clause. {ARSH January 21, 1890, p. 45.9}

10. *Whose children are all they who are heirs of the eternal inheritance?* Galatians 3:29. {ARSH January 21, 1890, p. 45.10}

11. *Of how many is Abraham the father?* Romans 4:11, 12. {ARSH January 21, 1890, p. 45.11}

12. *Did Abraham have righteousness?* Genesis 26:5. {ARSH January 21, 1890, p. 45.12}

13. *How did he obtain this righteousness?* Romans 4:3; Galatians 3:6. {ARSH January 21, 1890, p. 45.13}

14. *Through whom did Abraham receive this righteousness?* Galatians 3:14, first part. {ARSH January 21, 1890, p. 45.14}

15. *Then could the covenant with Abraham have lacked anything? Ans*.—No; having Christ, it had all that can be desired—“all things that pertain to life and godliness.” {ARSH January 21, 1890, p. 45.15}

16. *Since all the blessings which people receive through the new covenant, they receive as children of Abraham, can there be any difference between the second covenant and the covenant with Abraham?* {ARSH January 21, 1890, p. 45.16}

17. *How long before the old covenant was the covenant with Abraham made?* Galatians 3:17. {ARSH January 21, 1890, p. 45.17}

18. *Then why was that “first” covenant made?* See notes. {ARSH January 21, 1890, p. 45.18}

**NOTES**

The question has often been asked, How could any be saved under the old covenant, if there was no pardon in that covenant? That there was no pardon in that covenant is readily seen: 1. There is no hint of pardon in the covenant itself, as recorded in Exodus 19:5-8, or in the reiteration and ratification of it in chap. 24:3-8. 2. In the sanctuary service there was no blood offered that could take away sin. Hebrews 10:4. There was therefore no chance for pardon in that covenant. But to say they were under that covenant settles nothing as to what was in the covenant. All were under that covenant who lived while it endured. But that was not all. They were “beloved for the Father’s sake.” As children of Abraham, they were also under the Abrahamic covenant, of which their circumcision was the token. John 7:22; Genesis 17:9-14. This was a covenant of faith, already confirmed by the word and oath of the Lord, in Christ, the Seed, and it was not disannulled by any future arrangement. Galatians 3:15-17. All who were of faith were blessed with faithful Abraham. Verses 6-9. Overlooking this plain fact, which indeed lies at the very foundation of gospel faith in the new covenant, which is but the development of the Abrahamic, some have ascribed salvation to the covenant at Horeb. But, according to both Scripture and reason, if salvation had been possible in that covenant, there was no need of the second. Hebrews 7:11; 10:1, etc. {ARSH January 21, 1890, p. 45.19}

Though much dissatisfaction is expressed by commentators with the received rendering of Hebrews 9:1, their suggestions do not make it very greatly different. The first covenant is said to have had ordinances of divine service and a sanctuary for this world. But these were superadditions, not at all necessary to the covenant, but quite necessary as types of the sacrifice and priesthood of the new covenant. They all recognized the existence of sin; but no sin was taken away by them. Hebrews 10:3, 4. As a sanctuary of this world, and offerings that could not take away sin, were connected to that covenant, these things themselves were but recognitions of the fact that there was no pardon in that covenant. By those things the people expressed faith in the mediation of the new covenant. If any pardon had been contained in that covenant, we must conclude that some means would have been devised to make that fact manifest. But there was not. {ARSH January 21, 1890, p. 45.20}

The word sanctuary means a *holy place*, *or the dwelling-place of God*. Indeed, the same word is often used in the Hebrew for *sanctuary* and *holiness*. All can see that it is derived from a verb which signifies *to sanctify* or *make holy*. The sanctuary being a holy dwelling, and being divided into two rooms each of course was a holy place. And each is called *the holy*. See Leviticus 16:2. Here the word “holy” is used, and we learn only by the description-within the veil before the mercy-seat, which is upon the ark-that the inner holy is meant. Inasmuch as in the second was placed the ark, containing the tables of stone on which were the commandments-the most sacred things committed to them,-it was called the most holy, or, properly, according to the Hebrew, the holy of the holies. {ARSH January 21, 1890, p. 45.21}

What was in the ark? Few subjects have occasioned more perplexity than this description of what was in the ark. The apostle specifies, as being in the holy place, only the candlestick and the table upon which was the bread; whereas it is certain that the golden altar of incense was also therein. Moses had direction to put the two tables of testimony in the ark. Exodus 26:16, 21. This order he obeyed. Exodus 40:29; Deuteronomy 10:5. But we do not read of his putting anything else in the ark, or of his being ordered to do so. In 1 Kings 8:9 it is distinctly said that “there was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel.” This was spoken of the time when the vessels of the sanctuary were brought into their appropriate places in the temple built by Solomon. Dr. Clarke says:— {ARSH January 21, 1890, p. 45.22}

“As Calmet remarks, in the temple which was afterwards built, there were many things added which were not in the tabernacle, and several things left out. The ark of the covenant and the two tables of the law were never found after the return from the Babylonish captivity. We have no proof that, even in the time of Solomon, the golden pot of manna, or the rod of Aaron, was either in or near the ark.... We need not trouble ourselves to reconcile the various scriptures which mention these subjects, some of which refer to the tabernacle, others to Solomon’s temple, and others to the temple built by Zorobabel, which places were very different from each other.” {ARSH January 21, 1890, p. 45.23}

That changes took place is evident. If Paul wrote of the tabernacle in the days of Moses, then the rod of Aaron and the pot of manna had been removed from the ark before the time of Solomon, which some suggest might have occurred while the ark was in the hands of the Philistines. Or, otherwise, Paul was speaking of things as they existed some time after Solomon, of which we have no account in the Scriptures. Which is the case is not at all material. {ARSH January 21, 1890, p. 45.24}

None should allow themselves to be confused by the terms *first covenant* and *second covenant*. While the covenant made at Sinai was called “the first covenant,” it is by no means the first covenant that God ever made with man. Long before that he made a covenant with Abraham, and he also made a covenant with Noah, and with Adam. Neither must it be supposed that the first or old covenant existed for a period of time as the only covenant with the people before the promise of the second or new covenant could be shared. If that had been the case, then during that time there would have been no pardon for the people. What is called the “second covenant” virtually existed before the covenant was made at Sinai; for the covenant with Abraham was confirmed in Christ (Galatians 3:17); and it is only through Christ that there is any value to what is known as the second covenant. There is no blessing that can be gained by virtue of the second covenant that was not promised to Abraham. And we, with whom the second covenant is made, can share the inheritance which it promises only by being children of Abraham. To be Christ’s is the same as to be children of Abraham (Galatians 3:29); all who are of faith are the children of Abraham and share in his blessing (verses 7-9); and since no one can have anything except as children of Abraham, it follows that there is nothing in what is called the second covenant that was not in the covenant made with Abraham. The second covenant existed in every feature long before the first, even from the days of Adam. It is called “second” because both its ratification by blood and its more minute statement were after that of the covenant made at Sinai. More than this, it was the second covenant made with the Jewish people. The one from Sinai was the *first* made with that nation. {ARSH January 21, 1890, p. 45.25}

When it is demonstrated that the first covenant-the Sinaitic covenant-contained no provisions for pardon of sins, some will at once say, “But they *did* have pardon under that covenant.” The trouble arises from a confusion of terms. It is not denied that *under* the old covenant, *i.e*., during the time when it was specially in force, there was pardon of sins, but that pardon was not offered in the old covenant, and could not be secured by virtue of it. The pardon was secured by virtue of something else, as shown by Hebrews 9:15. Not only was there the opportunity of finding free pardon of sins, and grace to help in time of need, during the time of the old covenant, but the same opportunity existed before that covenant was made, by virtue of God’s covenant with Abraham, which differs in no respect from that made with Adam and Eve, except that we have the particulars given more in detail. We see, then, that there was no necessity for provisions to be made in the Sinaitic covenant for forgiveness of sins. The plan of salvation was developed long before the gospel was preached to Abraham (Galatians 3:8), and was amply sufficient to save to the uttermost all who would accept it. The covenant at Sinai, was made for the purpose of making the people see the necessity of accepting the gospel. {ARSH January 21, 1890, p. 45.26}

**“LESSON 19.—Hebrews 9:1-7” The Advent Review and Sabbath Herald 67, 4.**

E. J. Waggoner

**(*Sabbath, Feb. 8.*)**

1. *What does the apostle say that the first covenant had?* Hebrews 9:1. {ARSH January 28, 1890, p. 61.1}

2. *Were these a part of that covenant?* See Exodus 19:3-6; 24:3-8. {ARSH January 28, 1890, p. 61.2}

3. *What is meant by ordinances of divine service? Ans*.-Ceremonies of divine appointment. There is no divine service without divine appointment. {ARSH January 28, 1890, p. 61.3}

4. *What is meant by a worldly sanctuary? Ans*.-A sanctuary of the world, in distinction from the one in heaven. {ARSH January 28, 1890, p. 61.4}

5. *Where is the only real sanctuary?* Hebrews 8:1, 2. {ARSH January 28, 1890, p. 61.5}

6. *What relation did the worldly sanctuary and its services sustain to the heavenly?* Verse 5. {ARSH January 28, 1890, p. 61.6}

7. *How many apartments were in the tabernacle?* Hebrews 9:2, 3. {ARSH January 28, 1890, p. 61.7}

8. *What were the two apartments called?-Ib*. See note. {ARSH January 28, 1890, p. 61.8}

9. *What was in the holy?* Verse 2; Exodus 40:23-27. {ARSH January 28, 1890, p. 61.9}

10. *What was in the holiest of all?* Hebrews 9:4. {ARSH January 28, 1890, p. 61.10}

11. *What was in the ark?* Compare Exodus 25:31; 1 Kings 8:9. See note. {ARSH January 28, 1890, p. 61.11}

12. *What was the cover of the ark called?* Hebrews 9:5; Exodus 25:21. {ARSH January 28, 1890, p. 61.12}

13. *Why was it called the mercy-seat? Ans*.-It was there that mercy was dispensed. The sanctuary was God’s dwelling-place; the ark represented his throne; and from his throne he dispenses grace, or favor, or mercy. See Hebrews 4:16. {ARSH January 28, 1890, p. 61.13}

14. *How often did the priests go into the sanctuary?* Hebrews 9:5. {ARSH January 28, 1890, p. 61.14}

15. *How often was there service in the most holy?* Verse 7. {ARSH January 28, 1890, p. 61.15}

16. *Why was this service performed?* {ARSH January 28, 1890, p. 61.16}

17. *What alone is sin?* 1 John 3:4. {ARSH January 28, 1890, p. 61.17}

18. *What was the basis of the old covenant?* {ARSH January 28, 1890, p. 61.18}

19. *What, then, was it that made it necessary for that covenant* *to have ordinances of divine service connected with it?* {ARSH January 28, 1890, p. 61.19}

20. *Does the new covenant have ordinances of divine service?* Hebrews 9:1. The word “also” indicates that it had already been shown that the second covenant had ordinances of divine service. This was done in chapter 7 and 8. {ARSH January 28, 1890, p. 62.1}

21. *Then what must be the basis of the second covenant?* {ARSH January 28, 1890, p. 62.2}

**NOTES**

Hebrews 9:1 is a text that hinders many from seeing that all of God’s blessings to man are gained by virtue of the second covenant, and not by the first. That text reads: “Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.” This, together with the fact that when men complied with these ordinances of divine service, they were forgiven (Leviticus 4), seems to some conclusive evidence that the old covenant contained the gospel and its blessings. But forgiveness of sins was not secured by virtue of those offerings; “for it is not possible that the blood of bulls and of goats should take away sins.” Hebrews 10:4. Forgiveness was obtained only by virtue of the promised sacrifice of Christ (Hebrews 9:15), the Mediator of the new covenant, their faith in whom was shown by their offerings. So it was by virtue of the second or new covenant that pardon was secured to those who offered the sacrifices provided for in the ordinances of divine service connected with the old or first covenant. {ARSH January 28, 1890, p. 62.3}

Moreover, those “ordinances of divine service” formed no part of the first covenant. If they had, they must have been mentioned in the making of that covenant; but they were not. They were connected with it, but not a part of it. They were simply the means by which the people acknowledged the justice of their condemnation to death for the violation of the law which they had covenanted to keep, and their faith in the Mediator of the new covenant. {ARSH January 28, 1890, p. 62.4}

In brief, then, God’s plan in the salvation of sinners, whether now or in the days of Moses, is: The law sent home emphatically to the individual, to produce conviction of sin, and thus to drive the sinner to seek freedom; then, the acceptance of Christ’s gracious invitation, which was extended long before, but which the sinner would not listen to; and lastly, having accepted Christ, and being justified by faith, the manifestation of the faith, through the ordinances of the gospel, and the living of a life of righteousness by faith in Christ. {ARSH January 28, 1890, p. 62.5}