**“LESSON 20.—Hebrews 9:8-14” The Advent Review and Sabbath Herald 67, 5.**

E. J. Waggoner

**(Sabbath, Feb. 15.)**

1. *What did the first covenant have connected with it?* {ARSH February 4, 1890, p. 78.1}

2. *Who performed the service in the worldly sanctuary?* {ARSH February 4, 1890, p. 78.2}

3. *How often was service performed in each apartment?* Hebrews 9:6, 7. {ARSH February 4, 1890, p. 78.3}

4. *What was signified by this?* Verse 8. {ARSH February 4, 1890, p. 78.4}

5. *What was that sanctuary?* Verse 9, first part. {ARSH February 4, 1890, p. 78.5}

6. *How much was accomplished by the service?-Ib*. {ARSH February 4, 1890, p. 78.6}

7. *Who is our real high priest?* {ARSH February 4, 1890, p. 78.7}

8. *Where does he minister?* Hebrews 8:1, 2; 9:11. {ARSH February 4, 1890, p. 78.8}

9. *Is it necessary that he offer something?* Hebrews 8:3. {ARSH February 4, 1890, p. 78.9}

10. *What does he offer?* Hebrews 9:12. {ARSH February 4, 1890, p. 78.10}

11. *What does his blood do for us?* Verses 13, 14. {ARSH February 4, 1890, p. 78.11}

12. *With what are we redeemed?* 1 Peter 1:18, 19. {ARSH February 4, 1890, p. 78.12}

13. *What is the blood of Christ called?* Hebrews 13:20. {ARSH February 4, 1890, p. 78.13}

14. *Did Christ minister as a priest while he was on earth?* Hebrews 8:4; 9:8. {ARSH February 4, 1890, p. 78.14}

15. *When did the first sanctuary cease to stand as a sanctuary?* Matthew 23:38; 27:50, 51. {ARSH February 4, 1890, p. 78.15}

16. *What secured the pardon of transgressions that were committed under the first covenant?* Hebrews 9:14, 15. {ARSH February 4, 1890, p. 78.16}

17. *Since Christ did not begin his priestly work of offering his own blood until after the crucifixion and ascension, how could this be?* Galatians 3:17; Hebrews 6:13-18. {ARSH February 4, 1890, p. 78.17}

**NOTE**

The ordinances of divine service that were connected with the first covenant had no efficacy whatever. They could not make the comer thereunto perfect as pertaining to the conscience. All transgressions committed under that covenant that were pardoned, were pardoned by virtue of the second covenant, of which Christ is Mediator. Yet although Christ’s blood was not shed until hundreds of years after the first covenant was made, sins were forgiven whenever they were confessed. That covenant, as we have seen, was for the purpose of directing the minds of the people to the Abrahamic covenant, which God confirmed in Christ. Galatians 3:17. This confirmation was by an oath, in addition to the promise. These “two immutable things, in which it was impossible for God to lie,” made the sacrifice of Christ as efficacious in the days of Abraham and Moses as it is now. This is made still more evident by the statement that these two things given to Abraham are the things which give us strong consolation. {ARSH February 4, 1890, p. 78.18}

**“LESSON 21.—Hebrews 9:15-20” The Advent Review and Sabbath Herald 67, 6.**

E. J. Waggoner

**(Sabbath 21, Feb. 22.)**

1. *What was effected by the blood of the old covenant?* {ARSH February 11, 1890, p. 93.1}

2. *Was any sin ever removed by that covenant?* {ARSH February 11, 1890, p. 93.2}

3. *What can the blood of Christ accomplish?* {ARSH February 11, 1890, p. 93.3}

4. *What provision is made for transgressors under the first covenant?* Hebrews 9:13. {ARSH February 11, 1890, p. 93.4}

5. *What law did they transgress under the first covenant?* {ARSH February 11, 1890, p. 93.5}

6. *Then if Jesus is Mediator for their transgressions, in behalf of what law is he the Mediator?* {ARSH February 11, 1890, p. 93.6}

7. *By what means did he become their Redeemer?* Verse 15. {ARSH February 11, 1890, p. 93.7}

8. *Who are meant by them which are called? Ans*.-All, of all ages and nations, to whom the word of salvation comes, or whom the Spirit of God moves to accept the word. See Acts 2:39. {ARSH February 11, 1890, p. 93.8}

9. *What may they receive through the priesthood of Christ?* Hebrews 9:15. See note. {ARSH February 11, 1890, p. 93.9}

10. *What is necessary where there is a testament?* Verse 16. {ARSH February 11, 1890, p. 93.10}

11. *Why is this the case?* Verse 17. {ARSH February 11, 1890, p. 93.11}

12. *How was the old covenant ratified?* Verse 18. {ARSH February 11, 1890, p. 93.12}

13. *What did Moses speak to the people?* Verse 19. {ARSH February 11, 1890, p. 93.13}

14. *Where is this transaction recorded?* Exodus 24:3-5. {ARSH February 11, 1890, p. 93.14}

15. *What did Moses send young men to do?* Verse 5. {ARSH February 11, 1890, p. 94.1}

16. *Of what did their burnt-offerings consist?* Compare Hebrews 9:18. {ARSH February 11, 1890, p. 94.2}

17. *What did Moses do with the blood?-Ib.*, Exodus 24:6, 8. {ARSH February 11, 1890, p. 94.3}

18. *With what did he sprinkle the blood?* {ARSH February 11, 1890, p. 94.4}

**NOTES**

Verse 15 has a fund of instruction underlying the first glance at the language. It is made very sure that Jesus is the Mediator between the people who lived under the first covenant, and the law which God proclaimed to them, of which they were transgressors. And it is absurd to suppose that God will judge the family of Adam, moral agents, by different moral standards. It is the law given to the Jews, which David says is perfect, that it is righteousness, etc. It is the same law that Solomon says contains the whole duty of man, and by which God will bring every work into judgment. The commandments given to Israel in the wilderness are the lively oracles which Stephen said they received to give unto us. Acts 7:38. {ARSH February 11, 1890, p. 94.5}

In verse 15 is again introduced the contrast which was so successfully argued in chapter 4. Though the children of Israel rejoiced that they had had rest from their wanderings, and that the Lord had subdued their enemies before them, and given them homes for themselves and their children, they were yet subject to cares, to sickness, pain, and death. Joshua gave them a temporal rest. But a greater than Joshua had become the leader of his people, and the rest that remains is an eternal inheritance. And God is so wise and merciful in the provisions of his grace that the faithful even under the first covenant may share their inheritance. {ARSH February 11, 1890, p. 94.6}

**“LESSON 22.—Hebrews 9:20-22” The Advent Review and Sabbath Herald 67, 7.**

E. J. Waggoner

**(Sabbath. Feb. 22.)**

1. *Who spoke to Israel in behalf of the Lord when the first covenant was made?* {ARSH February 18, 1890, p. 109.1}

2. *What did he do with the blood?* {ARSH February 18, 1890, p. 109.2}

3. *What did he then say?* Exodus 24:8; Hebrews 9:20. {ARSH February 18, 1890, p. 109.3}

4. *Is there any difference in these texts? Ans*.-The first says, made; the second, enjoined. The Hebrew word used has a number of significations. The conditions of the covenant were not arranged between the parties, but were matters enjoined. {ARSH February 18, 1890, p. 109.4}

5. *What similar language did Jesus use in establishing the new covenant?* Matthew 26:28; Mark 14:24. {ARSH February 18, 1890, p. 109.5}

6. *What more did Moses sprinkle with blood?* Hebrews 9:21. {ARSH February 18, 1890, p. 109.6}

7. *In the typical law, were all things purified by blood?* Verse 22. {ARSH February 18, 1890, p. 109.7}

8. *What was the nature of the exceptions?* See Numbers 19. See note. {ARSH February 18, 1890, p. 109.8}

9. *What is necessary to the remission of sin?* Hebrews 9:22. {ARSH February 18, 1890, p. 109.9}

10. *Why was the blood chosen to make atonement?* Leviticus 17:11. {ARSH February 18, 1890, p. 109.10}

11. *What is meant in Genesis 9:6 by the words, “Whoso sheddeth man’s blood”? Ans*.-As the life is in the blood, it is equivalent to saying, Whoso taketh man’s life. {ARSH February 18, 1890, p. 109.11}

12. *What should be the fate of him who sheds the blood of man?* Genesis 9:6. {ARSH February 18, 1890, p. 109.12}

13. *What does this teach? Ans*.-That only blood, or life, can atone for life. {ARSH February 18, 1890, p. 109.13}

14. *Whose lives are forfeited to the law?* See Romans 3:19, 23; 6:23. {ARSH February 18, 1890, p. 109.14}

15. *Must we still depend upon blood to be cleared before the law?* 1 John 1:7; Ephesians 1:7. {ARSH February 18, 1890, p. 109.15}

16. *What was necessary in the earthly sanctuary?* Hebrews 9:23. {ARSH February 18, 1890, p. 109.16}

17. *Were the earthly holy places purified by the blood of bulls and goats?* Leviticus 16:14, 15, 19. {ARSH February 18, 1890, p. 110.1}

18. *What are the earthly things called?* Hebrews 9:23. {ARSH February 18, 1890, p. 110.2}

19. *Do the heavenly things need purifying?-Ib.* {ARSH February 18, 1890, p. 110.3}

20. *How did the patterns become defiled?* See note. {ARSH February 18, 1890, p. 110.4}

21. *Who takes away our sins?* John 1:29. {ARSH February 18, 1890, p. 110.5}

22. *Why did Christ take our sins upon himself? Ans*.-Because he is our High Priest; the priest bears the judgment of the people. Exodus 28:29, 30. {ARSH February 18, 1890, p. 110.6}

23. *Where is he filling his priestly office?* See Hebrews 8:1, 2. {ARSH February 18, 1890, p. 110.7}

24. *Are the heavenly things defiled by our sins going to our priest?* {ARSH February 18, 1890, p. 110.8}

25. *With what is it necessary for the heavenly things to be cleansed?* Hebrews 9:23. {ARSH February 18, 1890, p. 110.9}

**NOTES**

Here again in verse 21 is a statement of that which we do not find in the writings of Moses. But we learn that the Jews had a tradition that such was the case, and in this instance their tradition must have been correct. In the account of the erection of the tabernacle, and the dedication of the holy things, it is recorded that they were anointed with oil, but the sprinkling of blood is not mentioned. This, however, does not involve any contradiction. {ARSH February 18, 1890, p. 110.10}

The fact that some things, and in some cases persons, were purified without blood, see Numbers 19, does not disagree with the reasonable statement that without shedding of blood is no remission; for, in cases of purification with oil, or water, there was no sin. There were misfortunes, as in certain sicknesses, or accidents, fleshly defilements. But the wages of sin is death, always, and where the penalty is death nothing but life can meet the demand of the law. Now as the blood is the life of man (Deuteronomy 12:23), it is given to make atonement. Leviticus 17:11. The offering of blood for life signifies life for life. Hence the statement that we have redemption through the blood of Christ. It means that our lives are purchased with his life, God’s appointments are in strict accord with reason and justice. {ARSH February 18, 1890, p. 110.11}

No objection against the true doctrine of the atonement is more persistently urged than this, that there can be nothing in heaven that needs cleansing. Such pleading for heaven reminds us of the zeal of Peter in vindicating his Lord. Matthew 16:21-23. But to prove that the heavenly sanctuary does need cleansing because of our sins taken by our Priest, and that nothing but the blood of Christ can cleanse it, is the whole drift of the apostle’s argument. Take away this great truth, and his labored argument would be without any logical conclusion. Not only were the earthly sacrifices typical of Christ’s sacrifice, and the earthly priests typical of his priesthood, but the earthly sanctuary was typical of the heavenly holy places. And of course the cleansing of the sanctuary on earth with the blood of bulls and goats was typical of the purifying of the heavenly things with better sacrifice. In the whole argument of this remarkable letter, nothing is made more plain than this. {ARSH February 18, 1890, p. 110.12}

**“LESSON 23.—Hebrews 9:23-28” The Advent Review and Sabbath Herald 67, 8.**

E. J. Waggoner

**(*Sabbath, March 8*.)**

1. *With what were the earthly holies purified?* {ARSH February 25, 1890, p. 126.1}

2. *Whose office was it to cleanse the sanctuary?* {ARSH February 25, 1890, p. 126.2}

3. *Do the heavenly things need cleansing?* {ARSH February 25, 1890, p. 126.3}

4. *Where has our High Priest entered?* Hebrews 9:24. {ARSH February 25, 1890, p. 126.4}

5. *Why could not Christ act as priest in the earthly sanctuary?* Chap. 8:4. {ARSH February 25, 1890, p. 126.5}

6. *If the earthly was the pattern of the heavenly, must there not be two holy places in the heavenly?* Hebrews 9:23, 24. {ARSH February 25, 1890, p. 126.6}

7. *What does the word “true” mean in verse 24? Ans*.-The true holy places-holy places understood. {ARSH February 25, 1890, p. 126.7}

8. *Where are the true holy places?* Verse 24. {ARSH February 25, 1890, p. 126.8}

9. *How often did the high priest enter the most holy on earth?* Verse 25. {ARSH February 25, 1890, p. 126.9}

10. *How often does Christ enter the heavenly sanctuary for us?-Ib*. See Verse 12. {ARSH February 25, 1890, p. 126.10}

11. *What is meant by the end of the world, verse 26? Ans*.-The last dispensation. {ARSH February 25, 1890, p. 126.11}

12. *For what hath Christ appeared?-Ib.* {ARSH February 25, 1890, p. 126.12}

13. *Whose sins did he come to put away?* Compare chap. 7:25. {ARSH February 25, 1890, p. 126.13}

14. *Whose sins does he put away? Ans*.-Only those who cease to sin. They who continue to transgress the law of God never have their sins put away; they retain them. Matthew 7:21. {ARSH February 25, 1890, p. 126.14}

15. *How did he accomplish this work?* Hebrews 9:26. {ARSH February 25, 1890, p. 126.15}

16. *What is appointed to all men?* Verse 27. {ARSH February 25, 1890, p. 126.16}

17. *What comes after death?-Ib.* {ARSH February 25, 1890, p. 126.17}

18. *What is implied by introducing the judgment as following death? Ans*.-That the judgment is consequent upon this life, and for one probation only. {ARSH February 25, 1890, p. 126.18}

19. *What analogy is shown between our probation and the death of Christ? Ans*.-As we die one, living but one life, having but one probation, so Christ once died to bear sins. {ARSH February 25, 1890, p. 126.19}

20. *For how many did he die?-Ib*. Compare chap. 2:9. {ARSH February 25, 1890, p. 126.20}

21. *What is meant by the words, “He hath once appeared,” Hebrews 9:26? Ans*.-He has made one advent to this world. {ARSH February 25, 1890, p. 126.21}

22. *Will he appear again?* Verse 28. {ARSH February 25, 1890, p. 126.22}

23. *How will he appear?-Ib*. See note. {ARSH February 25, 1890, p. 126.23}

24. *For what purpose will he appear?-Ib.* {ARSH February 25, 1890, p. 126.24}

25. *To whom will he appear unto salvation?-Ib*. See 2 Timothy 4:1, 8. {ARSH February 25, 1890, p. 126.25}

26. *How will he appear to those who do not look for him, nor love his appearing?* 2 Thessalonians 1:6-8; Revelation 6:15-17. {ARSH February 25, 1890, p. 126.26}

**NOTE**

It is to be regretted that commentators have so generally overlooked the true intent of Hebrews 9:28, and construed it to mean “without a sin-offering.” The original word occurs seventy-three times in the New Testament, and is rendered “sinful,” once; “offense,” once; “sin,” seventy-one times. It is never claimed that it can bear the sense of sin-offering in the New Testament, except in 2 Corinthians 5:21, and Hebrews 9:28. And we are very confident that it does not in either of these texts. In 2 Corinthians 5:21 the contrast and the force are measurably lost by so rendering it. “He hath made him to be sin for us, who himself knew no sin.” Our iniquity was laid upon him; he was bruised for our sakes-in our stead. He bore our sin, and suffered as if he had actually been the sinner. The Scripture doctrine of substitution is entirely too strong and clear to admit of this text being changed into sin-offering. In Hebrews 9 there is presented a series of events, mostly in contrast with the things of the earthly service, each of which occurs without being repeated. He offered one sacrifice; he offered it but once; he entered once into the heavenly sanctuary. Man dies once (therefore there is but one probationary life); and after this one death, the judgment. So Christ was once offered to bear sin; and he will once more (a second time) come, without sin. He was once offered to bear sin; he bore it on the cross; he bears our judgment-the iniquity of his priesthood-before the throne. As a priest he has continually taken sins, except from those who choose to retain them. But when he comes again, he will be separated from sin; he will bear sin no more. As it reads, it signifies that at his second coming his priesthood, his act of sin-bearing, is forever ended. {ARSH February 25, 1890, p. 126.27}

The difference is evident and material. He might come without a sin-offering, he might not renew his sacrifice, and yet not make an end of his priestly service. He has made but one offering in more than 1,850 years, and his priesthood has continued all these centuries by virtue of that one offering. And it mighty continue indefinitely, in the same manner, by that one and the same offering. All these centuries he has been receiving the sins of penitents. But he comes without sin, separate or apart from sin, as it really means. This indicates that he will bear sin no more; that he has put it from him. Then he that is unjust must so remain. Revelation 22:10-12. {ARSH February 25, 1890, p. 126.28}

The following remarks from Dr. Barnes on this text, concerning the coming again of our blessed Saviour, are interesting:— {ARSH February 25, 1890, p. 126.29}

There is a propriety that he should thus return. He came once to be humbled, despised, and put to death; and there is a fitness that he should come to be honored in his own world. {ARSH February 25, 1890, p. 126.30}

Every person on earth is interested in the fact that he will return, for ‘every eye shall see him.’ Revelation 1:7. All who are now in their graves, all who now live, and all who will hereafter live, will behold the Redeemer in his glory. {ARSH February 25, 1890, p. 126.31}

It will not be merely to gaze upon him, and to admire his magnificence, that they will see him. It will be for greater and more momentous purposes-with reference to an eternal doom. {ARSH February 25, 1890, p. 126.32}

The great mass of men are not prepared to meet him. They do not believe that he will return; they do not desire that he should appear; they are not ready for the solemn interview which they will have with him. His appearing now would overwhelm them with surprise and horror. There is nothing in the future which they less expect and desire than the second coming of the Son of God, and in the present state of the world his appearance would produce almost universal consternation and despair. It would be like the coming of the flood of waters on the old world; like the sheets of flame on Sodom and Gomorrah. {ARSH February 25, 1890, p. 126.33}

**“NOTICE!” The Advent Review and Sabbath Herald 67, 9.**

Any persons intending to make a trip to the Pacific Coast, who wish to go in connection with a party should correspond with the undersigned, care REVIEW AND HERALD Office. The time fixed for starting is March 25. E. J. WAGGONER. {ARSH February 25, 1890, p. 141.1}