**“LESSON 24.—Hebrews 10:1-9” The Advent Review and Sabbath Herald 67, 9.**

E. J. Waggoner

**(*Sabbath, March 15*.)**

1. *What was the nature of the law of sacrifices?* Hebrews 10:1. {ARSH March 4, 1890, p. 141.2}

2. *Was it exactly like the things of which it was the shadow?-Ib.* {ARSH March 4, 1890, p. 141.3}

3. *What differences were there between the priesthood of Aaron and that of Christ?* {ARSH March 4, 1890, p. 141.4}

4. *Could the sacrifices of that law make anyone perfect?-Ib.* {ARSH March 4, 1890, p. 141.5}

5. *If they could, what would have been the result?* Verse 2. {ARSH March 4, 1890, p. 141.6}

6. *Why would they have ceased to be offered? Ans*.-They would have had the same power as the offering of Christ, and would not have needed to be repeated. {ARSH March 4, 1890, p. 141.7}

7. *What is meant by their being remembrances of sin? Ans*.-Their continued sacrifices were continual acknowledgments of sin. Verse 3. {ARSH March 4, 1890, p. 141.8}

8. *Why were their sins kept in continual remembrance?* Verse 4. {ARSH March 4, 1890, p. 141.9}

9. *What is Christ represented as saying when he came into the world?* Verse 5. {ARSH March 4, 1890, p. 141.10}

10. *Did this mean that the Lord would not have any sacrifice?* {ARSH March 4, 1890, p. 141.11}

11. *From what scripture is this quoted?* Psalm 40:6-8. {ARSH March 4, 1890, p. 141.12}

12. *For what can we say a body was prepared him? Ans*.-For a sacrifice in contrast with those undesirable ones that could not take away sin. {ARSH March 4, 1890, p. 141.13}

13. *Where was it written that he should thus come?* Hebrews 10:7. The volume of the book doubtless refers to the Pentateuch; for the Saviour said that Moses wrote of him, and that all things written in the law of Moses concerning him must be fulfilled. John 5:46; Luke 24:44. {ARSH March 4, 1890, p. 141.14}

14. *For what did he say he came?* Hebrews 10:7. {ARSH March 4, 1890, p. 141.15}

15. *What two things are spoken of in verses 6 and 7? Ans*.-Burnt-offerings and the will of God? {ARSH March 4, 1890, p. 142.1}

16. *What do we learn concerning the will of God in the verse from which this is quoted?* Psalm 40:8. {ARSH March 4, 1890, p. 142.2}

17. *Is the law the will of God? Ans*.-There is no difference between the will of God and the law of God. The law of any ruler is his will. See Romans 2:17, 18, etc. {ARSH March 4, 1890, p. 142.3}

18. *Where did Christ say the law was?* Psalm 40:8. {ARSH March 4, 1890, p. 142.4}

19. *Where did God promise to put his law, in the new covenant?* Hebrews 8:10. {ARSH March 4, 1890, p. 142.5}

20. *Who is the mediator for the fulfillment of this promise?* {ARSH March 4, 1890, p. 142.6}

21. *Would he make the sacrifice that he did, to accomplish this, if the law were not in his own heart?* {ARSH March 4, 1890, p. 142.7}

22. *What is meant by his taking away the first?* Hebrews 10:9. {ARSH March 4, 1890, p. 142.8}

23. *What is the second, that he came to establish?* See note. {ARSH March 4, 1890, p. 142.9}

**NOTE**

Verse 9 has also been obscured by the unwarranted additions of theologians, who have put their theories into their translations. In a certain translation of the New Testament, of high pretentions, it is made to read, “He taketh away the first will that he may establish the second.” But there are no two wills spoken of in the text. The rendering is intended to be equivalent to this: He taketh away the first covenant, that he may establish the second. No one is warranted in putting an idea into a text which is not written in the text, merely because the idea may be true. That construction is altogether foreign to the apostle’s train of reasoning. There is a contrast presented throughout in verses 5-9, as follows:— {ARSH March 4, 1890, p. 142.10}

1. “Sacrifice and offering thou didst not desire.” “I come to do thy will.” {ARSH March 4, 1890, p. 142.11}

He takes away the first, that he may establish the second. In this is found the only contrast in the argument, and it is made very prominent. The sacrifices and offerings of the Mosaic law could not perfect the conscience, could not reform the life, could not write the law of God in the heart. These are taken away, that he may come in whose heart is the law, and who alone can fulfill the promise of the new covenant. {ARSH March 4, 1890, p. 142.12}

**“LESSON 25.—Hebrews 10:10-20” The Advent Review and Sabbath Herald 67, 10.**

E. J. Waggoner

**(*Sabbath, March 22*.)**

1. *For what did Christ take away the sacrifices of the law of Moses?* {ARSH March 11, 1890, p. 153.1}

2. *What do we learn in the Scriptures is the will of God?* {ARSH March 11, 1890, p. 153.2}

3. *What is done for us by this will?* Hebrews 10:10. {ARSH March 11, 1890, p. 153.3}

4. *What is the law called in Psalm 119:142?* {ARSH March 11, 1890, p. 153.4}

5. *What did the Lord Jesus say in his prayer for our sanctification?* John 17:17. {ARSH March 11, 1890, p. 153.5}

6. *Is the truth necessary for our sanctification? Ans*.-It is; error, however fine in appearance, however firmly believed, has no sanctifying influence. {ARSH March 11, 1890, p. 153.6}

7. *Are we sanctified by hearing the truth?* Compare John 3:19; 15:22; Matthew 7:26, 27. {ARSH March 11, 1890, p. 153.7}

8. *Are we sanctified by believing the truth?* James 2:14, 17, 20, 26. {ARSH March 11, 1890, p. 153.8}

9. *What is necessary in order to be sanctified through the truth?* 1 Peter 1:22. {ARSH March 11, 1890, p. 153.9}

10. *Can all truth be obeyed? Ans*.-It cannot. To be obeyed it must be in the form of law. There can be no obedience where there is nothing commanded. {ARSH March 11, 1890, p. 153.10}

11. *Is that truth sanctifying which does not call for obedience?* James 2:19. {ARSH March 11, 1890, p. 153.11}

12. *Is it therefore of no profit because it will not sanctify?* See note. {ARSH March 11, 1890, p. 153.12}

13. *What did God say the children of Israel should be if they would keep his commandments?* Exodus 19:6. {ARSH March 11, 1890, p. 153.13}

14. *Can we, then, be sanctified by our obedience to the law? Ans*.-We cannot. See note. {ARSH March 11, 1890, p. 153.14}

15. *How does Paul say that we are sanctified by the will of God?* Hebrews 10:10. Compare 2 Timothy 3:15. {ARSH March 11, 1890, p. 153.15}

16. *After our High Priest offered his sacrifice, where did he go?* Hebrews 10:12. {ARSH March 11, 1890, p. 153.16}

17. *What is he expecting-waiting for?* Verse 13. {ARSH March 11, 1890, p. 153.17}

18. *Who puts his enemies under his feet?* Psalm 110:1. Compare 1 Corinthians 15:27, 28. {ARSH March 11, 1890, p. 153.18}

19. *Where have we liberty to enter?* Hebrews 10:19. {ARSH March 11, 1890, p. 153.19}

20. *What is meant by the holiest? Ans*.-It is, literally, the holies, that is, the heavenly sanctuary. {ARSH March 11, 1890, p. 153.20}

21. *By what means do we enter there?-Ib*. {ARSH March 11, 1890, p. 153.21}

22. *Do we enter there actually, or in person? Ans*.-No; we enter in the person of our Priest as a man is said to appear in court when his advocate is there for him. {ARSH March 11, 1890, p. 153.22}

23. *By what manner of way do we enter there?* Verse 20. {ARSH March 11, 1890, p. 153.23}

24. *With what is the new and living way in contrast? Ans*.-With the sacrifices of the Mosaic law, which were dead when their blood was offered in the sanctuary. {ARSH March 11, 1890, p. 153.24}

25. *What is that way?-Ib*. See note. {ARSH March 11, 1890, p. 153.25}

**NOTES**

By 2 Timothy 3:16, 17 we learn that all truth is profitable, but truths are not all of the same nature, and are not all equally profitable. Some truths are primary, some are secondary. In James 2:19 we are told that we do well if we believe that there is one God; that is a very important truth, which, unfortunately, some nations of the earth have entirely forgotten. But it does not call for obedience-nobody can obey an abstract statement of that kind. It only calls for belief. And the demons believe it, and they remain demons still, even though they tremble before that truth. They are not sanctified by their belief, because it works no change of character; it is dead. But he who does the will of that one God is sanctified thereby, because he thereby forms a character in harmony with that will. While the law of God is that primary truth, which directly sanctifies, other truth is secondary; it can only work indirectly in our sanctification. But it leads toward sanctification, even indirectly, only when it leads us toward the law-to the way of obedience. {ARSH March 11, 1890, p. 153.26}

We could be sanctified by obedience to the law if we had never forfeited our justification and destroyed our ability by disobedience. Instead of now being justified by the law, we already stand condemned, for we have all disobeyed it. Romans 3:9, 19, 23. Sin has perverted our natures, so that alone we can do nothing. John 15:5. But that does not destroy the fact that the law is perfect, and is justifying in its virtue. That the law cannot justify us is not the fault of the law-it is our own fault. The law did not fall in the fall of man; the law does not become sin because we sin. Romans 7:7-14. The law is the measure and rule of the righteousness of God; it witnesses to that righteousness. Romans 3:21. By our fall we are far below the righteousness of the law, and we are now dependent upon another to raise us up to where its righteousness may be fulfilled in us. Romans 8:4. {ARSH March 11, 1890, p. 153.27}

There is a fund of instruction in this expression in Hebrews 10:20. It is not a “way of life,” as some have construed it, but a way ever new, ever living. Our Sacrifice is alive forever, and his blood is ever fresh, precious, incorruptible. 1 Peter 1:18, 19. This great truth is denied by the Catholics by their doctrine of transubstantiation. They affirm that there is no sacrifice now available for man, except upon their altars, where the water and wine are turned into the actual body and blood of Christ. In that doctrine the sacrifice of Christ is not even new, but needs ever to be renewed; the body and blood need a constant re-creating. By it the contrast between the daily offerings of the old law, and the one offering of Christ, is utterly destroyed. {ARSH March 11, 1890, p. 153.28}

**“LESSON 26.—Hebrews 10:21-25” The Advent Review and Sabbath Herald 67, 11.**

E. J. Waggoner

**(Sabbath, March 29.)**

1. *Where is our High Priest?* See Hebrews 8:1, 2. {ARSH March 18, 1890, p. 173.1}

2. *To what purpose did he go to heaven as a priest?* Hebrews 9:26. {ARSH March 18, 1890, p. 173.2}

3. *Are we said to go into the sanctuary, or holies?* Hebrews 10:19. {ARSH March 18, 1890, p. 173.3}

4. *How may we approach the throne?* Verse 22, first part. {ARSH March 18, 1890, p. 173.4}

5. *How does faith come?* Romans 10:17. {ARSH March 18, 1890, p. 173.5}

6. *What is necessary to full assurance of faith?* See note. {ARSH March 18, 1890, p. 173.6}

7. *What is a true heart? Ans*.-A heart that clings to the ground of faith, the word of God. {ARSH March 18, 1890, p. 173.7}

8. *What is said to be done to the heart?* Hebrews 10:22. {ARSH March 18, 1890, p. 173.8}

9. *What is said to be sprinkled upon the heart to purify it?* See 1 Peter 1:2; Hebrews 12:24. {ARSH March 18, 1890, p. 173.9}

10. *Is the heart literally sprinkled with blood?* {ARSH March 18, 1890, p. 173.10}

11. *How is the blood of Christ applied to our hearts? Ans*.-By our faith and the work of the Holy Spirit. {ARSH March 18, 1890, p. 173.11}

12. *What is said to be done to the body?* Hebrews 10:22, last part. {ARSH March 18, 1890, p. 173.12}

13. *Is the body literally washed with water?* {ARSH March 18, 1890, p. 173.13}

14. *Is either of these words ever used for baptism? Ans*.-They are not. Washing is used for the object or end of baptism in Acts 22:16. Baptism describes the action, by which the washing was accomplished. {ARSH March 18, 1890, p. 173.14}

15. *How should we hold our profession of faith?* Hebrews 10:23. {ARSH March 18, 1890, p. 173.15}

16. *What is said of him that wavereth?* James 1:6. {ARSH March 18, 1890, p. 173.16}

17. *Why are we encouraged to hold fast without wavering?* Hebrews 10:23, last part. {ARSH March 18, 1890, p. 173.17}

18. *What is meant by considering one another? Ans*.-Having regard for; watching over for good. Verse 24. {ARSH March 18, 1890, p. 173.18}

19. *What is meant by provoke? Ans*.-To incite; to stimulate. {ARSH March 18, 1890, p. 173.19}

20. *Unto what should we incite one another?-Ib.* {ARSH March 18, 1890, p. 173.20}

21. *What should we not forsake?* Verse 25. {ARSH March 18, 1890, p. 173.21}

22. *What should we do in our assemblies?-Ib.* {ARSH March 18, 1890, p. 173.22}

23. *Is the duty to exhort one another confined to meetings?* {ARSH March 18, 1890, p. 173.23}

24. *Does the apostle specify any particular time for assembling?* {ARSH March 18, 1890, p. 173.24}

25. *What special reason is given why we should exhort one another?* {ARSH March 18, 1890, p. 173.25}

26. *To what day does the apostle here refer? Ans*.-The day of which he has spoken, when our Redeemer will come again. He has introduced no other. {ARSH March 18, 1890, p. 173.26}

27. *Is it, then, true that we can see the day approaching?* Matthew 24:3, 32, 33, etc. {ARSH March 18, 1890, p. 173.27}

**NOTE**

Many people mistake strong feeling for an assurance of faith, though they are essentially different. Strong feeling may be an accompaniment of faith, though it is not faith itself. And many suppose that there can be no faith without a happy state of feeling, which is a great mistake. Paul had great faith, though circumstances caused him to have great heaviness and continual sorrow of heart. Romans 9:2. Compare Isaiah 50:10; Matthew 5:4. Faith rests entirely upon the word of God, but feeling is often the outgrowth of impressions, produced in various ways. Self-complacency, deep satisfaction over one’s own experience, is very often mistaken for assurance of faith, while, oftentimes, the individual has no faith at all-no clear conception of the teachings of God’s word. Full assurance of genuine faith is unwavering confidence in God, with knowledge of his word and implicit belief of the word. The clearer the word is to our understanding, the better is the chance for full assurance of faith; for how can we have faith in that of which we are ignorant? The mystical system of interpreting the Scriptures, by which they are made to mean anything that can be imagined, precludes faith. Under that system the mind is filled only with fancies, while faith is something substantial. This subject is fully considered in the next chapter. {ARSH March 18, 1890, p. 173.28}