

Hebrews 9:16-28

The following Scriptures, verses 16-28, are commentary on verses 13-15 where we are told that the blood of animals under the first covenant (Mosaic) was totally inadequate and that the blood of the Messiah is adequate for redemption of all transgressions, even those under the first covenant, and provides eternal life to those who embrace it.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Testament (or Covenant as translated earlier - Hebrews 8:8,9,10 - the same Greek word) has the same meaning as will. For a will to be in force there needs to be the death of the one who made the will.

Covenants usually require two parties where a will requires only one party. The covenant that is mentioned here is the New Covenant and is instituted by Jesus alone through His death.

Genesis 15:18 speaks of God "cutting" a covenant with Abraham. God passing alone through the animals showed that He is the guarantor of the covenant.

"A street evangelist in Edinburgh, Scotland by the name of Robby Flockheart often spoke about Jesus as the Savior who died but who also lives. He would illustrate from personal experience the necessity of stressing both of these truths. He said that when he was called to serve in the army, he became friends with a man who was later condemned to die. The prisoner called for Robby and in his presence made out his will, leaving him what little money ye had. But on the day of his scheduled execution, the man was pardoned. Recounting the circumstances, Robby said, 'He lived, but I lost my legacy. A testament is not in force while the testator lives.'

Well, another time a person left him a small legacy, and he did not get it either, because some rogue of a lawyer came along and he never saw a penny of it. He used to say, 'If the man who left the will had been alive, he would have made sure his old friend Robby got his money. But being dead, he had no power to see his will carried out.'"

Jesus, the great testator of the new covenant, did die; there is no question about that. Therefore, the will, certified by His precious blood, is valid. He has secured eternal redemption for us through His atoning death. But the Savior did not remain in the grave. After 3 days He arose, and today He lives to make sure that His will is fully carried out. His life ensures that every blessing promised by the New Testament will be given to everyone who trusts the Savior.

Thank God, the will is valid and our priceless inheritance is guaranteed!

Our Daily Bread

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

This event is recorded for us in Exodus 24.

- 3 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.
- 4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.
- 5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.
- 6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.
- 7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.
- 8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

God commanded that the shedding of blood establish the covenant - a principle that remains.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

See Exodus 29:12,36

- 12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Not everything was cleansed by blood, some was by water (see Leviticus 14:1-9), but for remission of sins a blood offering was required.

'For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.'" Leviticus 17:11

23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

The earthly things needed to be purified (Leviticus 16:16 - "And he shall make an atonement for the holy place...")

Why would the heavenly things need to be purified?

"In short, the heavenly sanctuary needs no cleansing, *per se*, but those who enter it to worship God must first be cleansed by the blood of Christ." Robert Sumner, *Hebrews: Streams of Living Water*, page 232

Notice the cleansing is by a better sacrifice, Jesus Christ.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

The emphasis of Hebrews is that Christ is our mediator. He appears before God on believers behalf.

1 Timothy 2:5 For there is one God, and **one mediator** between God and men, the man Christ Jesus;

1 John 2:1-2 My little children, these things write I unto you, that ye sin not. And if any man sin, **we have an advocate** with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Romans 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, **who also maketh intercession for us.**

Hebrews 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing **he ever liveth to make intercession** for them.

Bold emphasis added.

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

The great truth of Scripture is that Jesus died **once** for our sins and it is **His sacrifice** that is alone sufficient.

The 22nd session of the Council of Trent:

"Inasmuch as in this divine sacrifice which is celebrated in the Mass there is contained and immolated in an unbloody manner the same Christ who once offered Himself in a bloody manner on the altar of the cross, the Holy Council teaches that this [the Mass] is truly propitiatory and has the effect that if, contrite and penitent, with sincere heart and upright faith, with fear and reverence, we draw nigh to God, 'we obtain mercy and find grace in seasonable aid' (Hebrews 4:16). For, appeased by this sacrifice, the Lord grants the grace and gift of penitence (repentance), and pardons even the gravest crimes and sins." *The Teaching of the Catholic Church*, Neuner and Rahner, page 296

Is the Roman Catholic Church correct or Hebrews?

27 And as it is appointed unto men once to die, but after this the judgment:

Job 14:1-5 - all have an appointment with death

- 1 Man that is born of a woman is of few days, and full of trouble.
- 2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.
- 3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?
- 4 Who can bring a clean thing out of an unclean? not one.
- 5 Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

In these last 5 verses there are three appearances of Christ.

Verse 26: **"once in the end of the world hath he appeared to put away sin"**

First Coming

Verse 24: **"For Christ is...entered...into heaven itself, now to appear in the presence of God for us:**

Presence before God now on believers behalf

Verse 28: **"shall he appear the second time without sin [*hamartia*, αμαρτια] unto salvation."**

Second coming - primarily has to do with Israel

Romans 11:26-27 And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.

Albert Barnes NT Commentary

"Without sin. That is, when he comes again he will not make himself a sin-offering; or will not come in order to make atonement for sin. It is not implied that when he came the first time he was in any sense a sinner, but that he came then with reference to sin, or that the main object of his incarnation was to "put away sin by the sacrifice of himself" When he comes the second time, it will be with reference to another object."

2 Corinthians 5:21 **For he hath made him to be sin [*hamartia*, αμαρτια] for us, who knew no sin; that we might be made the righteousness of God in him.**

The Greek word *hamartia*, αμαρτια, in 2 Corinthians 5:21, is understood in the same way as the Hebrew word *hatta't* - either sin or sin offering. (The LXX uses *hamartia* in Leviticus 4:24 and 5:12 for sin offering)

F.F. Bruce, in commenting on 2 Corinthians 5:21, said, "Paul had in mind the Hebrew idiom in which certain words for *sin* (*hatta't*, 'asam) mean not only *sin* but *sin offering*; in this case we have a parallel here to Romans 8:3, where God is said to have sent His Son 'as a sin offering.'

William MacDonald says, "We must beware of any idea that on the cross of Calvary the Lord Jesus Christ became *sinful* in Himself. Such an idea is false. Our sins were placed *on* Him, but they were not *in* Him. What happened is that God made Him to be a sin-offering on our behalf."

Adam Clarke's Commentary

In the second place, it signifies a sin-offering, or sacrifice for sin, and answers to the חטאת *chattaah* and חטאת *chattath* of the Hebrew text; which signifies both sin and sin-offering in a great variety of places in the Pentateuch. The Septuagint translate the Hebrew word by *amartia* in ninety-four places in Exodus, Leviticus, and Numbers, where a sin-offering is meant; and where our version translates the word not sin, but an offering for sin. Had our translators attended to their own method of translating the word in other places where it means the same as here, they would not have given this false view of a passage which has been made the foundation of a most blasphemous doctrine; viz. that our sins were imputed to Christ, and that he was a proper object of the indignation of Divine justice, because he was blackened with imputed sin; and some have proceeded so far in this blasphemous career as to say, that Christ may be considered as the greatest of sinners, because all the sins of mankind, or of the elect, as they say, were imputed to him, and reckoned as his own. One of these writers translates the passage thus: *Deus Christum pro maximo peccatore habuit, ut nos essemus maxime justi*, God accounted Christ the greatest of sinners, that we might be supremely righteous. Thus they have confounded sin with the punishment due to sin. Christ suffered in our stead; died for us; bore our sins (the punishment due to them), in his own body upon the tree, for the Lord laid upon him the iniquities of us all; that is, the punishment due to them; explained by making his soul-his life, an offering for sin; and healing us by his stripes.

"WHO are "those who eagerly await Me"? We know that the writer is addressing this book primarily to Jewish believers (some of whom are only professors and not possessors of eternal life), so that this verse could have very special meaning to those Jews who are alive at the end of the last 3.5 yrs which Jesus referred to as the Great Tribulation when the Messiah returns and brings salvation to those Jews who eagerly await Him not shrinking back in face of the most fierce "anti-Semitism" the world has ever known ~ the time of Jacob's trouble (Jeremiah 30:7), Daniel's time of distress (Daniel 12:1), Jesus' Great Tribulation (Matthew 24:13). At the appointed time of the end "all Israel" will be saved (Romans 11:25- 26; Zechariah 12:10,11, 13:8,9). Obviously the verse is applicable to those Gentiles who come out of the tribulation ("great multitude" - see Revelation 7:9) refusing the Mark of the beast 666 (Revelation 13:16-18)." https://www.preceptaustin.org/hebrews_927-28

THE "THREE" APPEARINGS OF CHRIST

PAST	PRESENT	FUTURE
<p>He has appeared at Calvary's Cross for propitiation of our sins</p> <hr/> <p>He has appeared for our redemption.</p> <hr/> <p>He has appeared in humiliation.</p> <hr/> <p>He has appeared for atonement.</p> <hr/> <p>He has appeared for justification.</p>	<p>He does appear at the right hand of the throne of God to carry out intercession for us</p> <hr/> <p>He does appear for our representation.</p> <hr/> <p>He does appear in exaltation.</p> <hr/> <p>He does appear at the right hand of the Father in priesthood.</p> <hr/> <p>He does appear for sanctification (which He carries out now on our behalf)</p>	<p>He shall appear at the Second Advent for the final deliverance of His elect.</p> <hr/> <p>He shall appear for our rewards at His Second Coming.</p> <hr/> <p>He shall appear in world wide manifestation.</p> <hr/> <p>He shall appear for salvation.</p> <hr/> <p>He shall appear for our glorification.</p>