

I. Review

- A. We have made a transition in the letter to the Hebrews from speaking of the new covenant ministry of our High Priest to speaking of legalities and qualities of His atoning sacrifice performed on our behalf.
 - 1. Jesus's new covenant high priestly present and effective activity in personal ministry as intercessor on our behalf. Motivated by His deep love and care for us through an intimate personal relationship established by faith. (Heb. 7-8)
 - 2. Jesus's high priestly death and sacrifice that legally and powerfully initiates the new covenant. (Heb. 9-10:18)
- B. The writer starts by pointing out that the atoning sacrifices of the old covenant demanded blood (figurative language of death) and that the blood of bulls and goats effectively atoned for sins committed. How much more effective and powerful is the blood of Jesus the perfect man.

II. Verse-By-Verse (Heb. 9:15-28)

- A. For the transgressions under the first covenant - The writer takes us back to one of the main themes of the book of Hebrews. The promise of salvation, rest, inheritance, and blessing given to Abraham and his descendants. The writer tells us that under the first covenant, the law and sacrificial system was not powerful or effective enough to redeem (purchase) those under it from sin. All it could do was provide a temporary covering (atonement) for sins. The "called" refers to anyone who had been invited into the promises given to Abraham.
 - 1. All the believers (called) from Abraham's time until the time of Jesus were waiting for redemption from transgressions. There was no redemption under the first covenant for sin, only temporary covering. Debt of their transgressions was still owed, but the death of Jesus obtained eternal redemption for transgressions allowing them to inherit the promise.
- B. Where there is a testament there must be the death of the testator - The writer now uses the idea of a will (testament) of inheritance that is left by a benefactor (testator) to a beneficiary upon the death of the benefactor. The will in the example is the new covenant and the inheritance that will come with the will is inheritance of salvation.

1. Moses was the mediator of the old covenant and gave the Torah to the people as the covenant (will), but it was not legally binding or empowered until the death of the animal. The writer quotes Exodus 24:3-8 to show how Jesus uses the exact same language (Mat. 26:26-28) indicating the initiation of the new covenant would happen through His death. In this case, Jesus is the Testator/Benefactor of the new covenant/testament/will that gives the believers/called the benefits of inheriting salvation.
- C. Therefore it was necessary that a better sacrifice was made - God instructed that a sacrifice would be made to initiate the copy or parable (Heb. 9:9) of the first covenant to point to the true sacrifice that would be made in the true tabernacle that enabled the people to enter into the promise of salvation. Because Jesus was the lamb slain before the foundation of the earth, the first covenant mandated that a lamb be slain in the copy to point to the true. (1 Pet. 1:19-20; Rev. 13:8)
- D. He has appeared to put away sin by the sacrifice of Himself - The language could not be clearer and shows once again the surpassing worth of this High Priest and His sacrifice over any other. The high priests and sacrifices of the first covenant could only inform and temporarily cover sin, whereas the high priest and sacrifice of the new covenant puts sin away forever. Sinful actions and thoughts are forgiven, sinners are justified and redeemed, the sinful conscience is purified, and the power of sin is broken, and the sin nature is destroyed and replaced by a holy nature. This is what it means to say He put away sin.
- E. Appointed for men once to die then the judgement - This verse does not mean that all men will die. We know that this is not the case biblically (Enoch, Elijah, the raptured, etc.). The writer is talking about the justice of giving rewards or consequences of a life lived that happens at the end of a life lived. Upon the death of Jesus, He was given justice and rewards for the life that He lived to God.
- F. He will appear a second time apart from sin for salvation to those who wait - As we have pointed out in prior sessions, the Messiah, our Savior, became the High Priest to position us to inherit salvation. All of the desires of His heart to be with us forever and restore all that was lost caused Him to set His face to the cross. The sacrifice of Jesus is the sure hope of every single promise that corresponds with salvation proper being fulfilled. The fulfillment of those promises are biblically and consistently connected to His appearing, and therefore, so should be our hopes and expectations. (Titus 2:11-15; 2 Tim. 4:8; 1 Pet 1:3-5, 10-13; Is. 62:11)