



II. A SUPERIOR TESTAMENT (Hebrews 9:15-22)

A. The Benefit of a Testament (Hebrews 9:15)

1. The mediator of the testament
 - a. Before we proceed, it should be noted that we transitioned from the “new covenant” to the “new testament.”
 - (1) The “new covenant” is an agreement made by God with Israel.
 - (2) The “new testament” is a promise made by God to the saints.
 - (3) Interestingly, Christ serves as the “mediator” of both.
 - a) New Testament (Hebrews 9:15)
 - b) New covenant (Hebrews 12:24)
 - b. The concept of a mediator
 - (1) A mediator denotes two or more parties (Galatians 3:20).
 - (2) A mediator serves as the in-between or the go-between.
 - c. The identity of the mediator
 - (1) Identified by the pronoun “he” in Hebrews 9:15 which refers back to Christ in Hebrews 9:14.
 - (2) Paul also made this clear in 1 Timothy 2:5 where he said, “For *there is* one God, and one mediator between God and men, the man Christ Jesus.”
 - (3) Typically, a testator dies and leaves the enacting of a testament in the hands of a mediator or advocate. In this case, Christ died as a testator and rose again as the mediator.
 - d. The concern of the mediator—“the new testament”
 - (1) A **testament** requires death, and, in the case of a scriptural testament, blood. A **covenant** requires neither.
 - (2) A **testament** is made by one party. A **covenant** requires two or more parties.
 - (3) A **testament** is not in effect until the death of the testator. A **covenant** is enacted at the agreed upon time.
2. The means of the testament
 - a. Here, the means is specified as “death.”
 - b. However, it is obvious from other passages that this would include
 - (1) Crucifixion (Ephesians 2:16; Philippians 2:8; Colossians 2:14)
 - (2) Blood (Colossians 1:20)
3. The magnitude of the testament; Note: This is a parenthetical thought with the previous thought resuming with the word *they*.
 - a. The truth stated
 - (1) The redemption of the transgressions
 - (2) That were under the first testament
 - b. The truth explained—Christ died to pay for (see Romans 3:24-26)
 - (1) The transgressions against the law
 - (2) Sins committed by all who have transgressed against the law
4. The promise of the testament—“they which are called might receive the promise of eternal inheritance”



- B. The Force of a Testament (Hebrews 9:16-17)
1. The necessity of a testament (Hebrews 9:16)
 - a. The presence of a testament
 - b. The requirement stated
 - (1) In dogmatic terminology
 - a) Must
 - b) Necessity
 - (2) In clear terminology
 - a) It requires death.
 - b) It requires the death of THE TESTATOR.
 2. The strength of a testament (Hebrews 9:17)
 - a. The writing of the testament
 - (1) The testament is in writing during the life of the testator.
 - (2) The testament is not intended to be in effect as the testator lives.
 - b. The force of the testament
 - (1) The testament is of force after men are dead.
 - (2) It is of not strength while the testator liveth.
 3. Note: We ought to clear up a common misconception.
 - a. Some men suggest that the Bible improperly divides into the Old Testament and New Testament after Malachi and before Matthew.
 - b. They state the New Testament did not begin until Christ's death.
 - c. However, the testament includes not only the death of the testator and the benefits received from that death, but also the writing of that testament. It would also include the life of the testator and all that he did and acquired in his life.

C. The Dedication of the First Testament (Hebrews 9:18-22)

1. The statement of dedication (Hebrews 9:18)
 - a. The uniting thread for both testaments—"neither"
 - b. The declaration of the Old Testament—the first testament was dedicated with blood
2. The recount of dedication (Hebrews 9:19-21)
 - a. Moses spoke the precepts to the people (Hebrews 9:19).
 - b. Moses sprinkled the book and people (Hebrews 9:19; Exodus 24:7-8)
 - c. Moses' statement concerning the blood (Hebrews 9:20; Exodus 24:8)
 - d. Moses sprinkled the tabernacle and vessels (Hebrews 9:21).
3. The importance of blood (Hebrews 9:22)
 - a. Almost all things are by the law **purged** (cleared) with blood.
 - b. Without the shedding of blood there is no **remission** (to send back).

III. A SUPERIOR SACRIFICE (Hebrews 9:23-28)

A. Its Heavenly Nature (Hebrews 9:23-24)

1. The purification of the first testament (Hebrews 9:23)



2. The purification of the New Testament (Hebrews 9:23)
 - a. The heavenly things themselves
 - b. With better sacrifices than these
 3. The work of Christ (Hebrews 9:24)
 - a. He entered into the holy place.
 - b. He appeared in the presence of God for us.
- B. Its Completeness (Hebrews 9:25-26)
1. The completeness (Hebrews 9:25)
 - a. He did not have to offer Himself often.
 - b. Instead, He suffered ONCE for all (Hebrews 10:10, 12, 14).
 2. The contrast (Hebrews 9:25)
 - a. The high priest (earthly instead of heavenly) entered the holy place (earthly instead of heavenly) every year (instead of once for all).
 - b. With blood of others (instead of his own blood)
 3. The conflict (Hebrews 9:26)
 - a. Christ would have had to suffer often since world's foundation.
 - b. Instead, He appeared:
 - (1) Now...in the end of the world
 - (2) Once
 - (3) To put away sin
 - (4) By the sacrifice of Himself
- C. Its Offer (Hebrews 9:27-28)
1. The appointment (Hebrews 9:27)
 - a. Once to die; Note: It is imperative that we spend some time here in order to insure we have a full understanding of the truth taught by this passage.
 - (1) Historically, at least one man never died—Enoch (Genesis 5:24; Hebrews 11:5).
 - (2) Historically, some died twice.
 - a) Lazarus
 - i) He died (John 11:14).
 - ii) He was raised from the dead (John 11:43-44).
 - iii) We would have to assume he died again.
 - b) Etc.
 - (3) In the future, different scenarios exist
 - a) Elijah will die for the first time.
 - i) Historically, he was taken out alive in a whirlwind (2 Kings 2:1, 11).
 - ii) In the future, he will be one of the witnessed put to death (Revelation 11:7-12).
 - b) Moses will die for the second time.
 - i) Historically, he died and the Lord buried him (Deuteronomy 34:5-6).



- ii) In the future, he will be one of the witnessed put to death (Revelation 11:7-12).
 - c) Raptured saints will never die (1 Corinthians 15:51).
 - (4) In other words, this is an appointment that can be missed.
 - b. After this the judgment
- 2. The exemption (Hebrews 9:28)
 - a. The offer—"Christ was once offered to bear the sins of many"
 - (1) Sin has consequences
 - a) Sin identified (Proverbs 24:9; Romans 14:23; James 4:17; 1 John 3:4; 1 John 5:17)
 - b) Sin's partakers (Psalm 14:3; 1 Kings 8:46; Ecclesiastes 7:20; Romans 3:23)
 - c) Sin's consequences (Exodus 28:43; Jeremiah 31:19; Ezekiel 14:10; Ezekiel 16:54; Micah 7:9)
 - (2) Someone must bear the consequences
 - a) They will be borne (Leviticus 5:1; Leviticus 24:15).
 - b) They are personal (Deuteronomy 24:16; Ezekiel 18:20).
 - c) They are often sin specific (Genesis 9:6; Exodus 21:21-25; Numbers 14:34).
 - (3) Christ bore it all
 - a) Generally (Isaiah 53:11-12; Hebrews 9:28; 1 Peter 2:24)
 - b) Specifically (Isaiah 53:4-5 and Galatians 3:13; Romans 15:3; Hebrews 2:9 and 1 Peter 3:18; Hebrews 12:2)
 - b. The gift
 - (1) The recipients—"unto them that look for him"
 - (2) The rescue—"shall he appear the second time without sin unto salvation"
- 3. The question—what happened to the sin?
 - a. Christ bore the sins of the world
 - (1) He bore our griefs and carried our sorrows (Isaiah 53:4).
 - (2) He was "wounded for our transgressions, he was bruised for our iniquities" (Isaiah 53:5).
 - (3) He "shall . . . justify many: for he shall bear their iniquities" (Isaiah 53:11).
 - (4) He "bare the sin of many" (Isaiah 53:12).
 - (5) He was made "sin for us" (2 Corinthians 5:21).
 - (6) He was "once offered to bear the sins of many" (Hebrews 9:28).
 - (7) He "bare our sins in his own body on the tree" (1 Peter 2:24).
 - b. Christ will appear without sin (Hebrews 9:28)
 - c. What happened to the sin? The answer is likely found in the death of Christ.
 - (1) The triune nature of Christ
 - a) Man is spirit, soul, and body (1 Thessalonians 5:23)
 - b) When Christ became man, He too took on Himself this threefold nature.
 - (2) The happenings at the death of Christ
 - a) His spirit



- i) Man has no power to retain the spirit (Ecclesiastes 8:8).
 - ii) Christ commended (Luke 23:46) or committed (Psalm 31:5) His spirit into the hands of the Father. When He did, He gave up the ghost. Note: Stephen asked that his spirit be received, but that was not him relinquishing his spirit, only God could do that for him. Not so with Christ, He said of His life, “No man taketh it from me, but I lay it down of myself. I have power to lay it down” (John 10:18).
 - iii) Note: It is imperative to know that the spirit of every man (saved or lost) returns to God who gave it (Ecclesiastes 3:21; Ecclesiastes 12:7).
- b) His body
- i) He made His grave with the wicked and the rich in His death (Isaiah 53:9).
 - ii) He was buried in the tomb of Joseph (Matthew 27:57-60).
 - iii) It is here where His flesh would rest in hope (Acts 2:26).
- c) His soul
- i) His soul was exceeding sorrowful even unto death (Matthew 26:38). This was the timeframe in which He submitted Himself to partake of God’s wrath (the contents of the cup).
 - ii) His soul was made an offering for sin (Isaiah 53:10-11). Note: The soul that sinneth, it shall die (Ezekiel 18:20). Christ was made to be sin for us (2 Corinthians 5:21) so we might be made the righteousness of God in Him.
 - iii) His soul was not left in hell suggesting it went there for a time (Acts 2:31).
 - iv) He tasted death for every man (Hebrews 2:9; with Romans 6:23; Revelation 20:14-15).
 - v) His death relinquished Him to go preach to the **spirits** in prison (1 Peter 3:19-20). Note: Although we do not have time to venture into this subject, these were not the unsaved dead, but disobedient spirits facing the judgment of God.
 - vi) He had to move quickly over to Abraham’s bosom to keep His promise to the thief on the cross (Luke 23:42-43). Note: This was a gulf unable to be crossed by man (Luke 16:26).
 - vii) Before Christ went over to paradise (Abraham’s bosom), he likely dropped of the sins in hell.
 - viii) When Christ went into the presence of the Father, He did so with blood, not with sin.