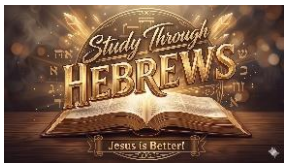
Once for All: The Blood, the Mediator,
and the Blessed Hope
(Hebrews 9:15-28)
(Lesson #17)



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9:15 Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.

We come back to where we ended two weeks ago. Based on everything the author has said—that **Jesus has appeared** in the **fullness of times** as a **High Priest** of **good things to come**, serving in the **true tent**, the **greater tent**, a **tent made without hands** that is **not part of this creation**—that Jesus the Great High Priest has entered into the **holy place above.** He entered not with **animal blood**, but instead by means of **His own blood**. Because His blood does what the blood of bulls and goats could never do—namely, **secure eternal redemption** and **purify our conscience** from **dead works** to **serve the living and true God**—because these things are **true**, He is the **mediator** of a **new covenant.**

As G. L. Cockerill notes: ***"Thus, by establishing an effective way of approaching God, he terminated the Old Covenant as a way of salvation and inaugurated the New that it typified."***

As we mentioned last week, a mediator is one who intervenes between two parties to reconcile them or ratify an agreement.

Jesus is the ultimate Go-Between, bridging the infinite gap between a holy God and sinful humanity. He is the mediator of the New Covenant promised in Jeremiah 31:31–34.

Notice that it is Christ's death that provides ***"redemption."***

The Greek word here is ***apolytrōsis***. Paul frequently employs ***apolytrōsis*** to describe ***"the redemption that is in Christ Jesus"*** (Rom. 3:24). Derived from a verb meaning to "**redeem**," "**release**," or "**set free,"** it suggests **liberation** from **bondage** and **slavery**.

Here the author is crystal clear on what we are being redeemed from: it is from our **transgressions—more specifically, from both the power and the penalty of our sins!**

This is so that all who are **called** may **receive their eternal inheritance**. This is the heavenly calling, we see this in the ancient Old Testament saints, but continuing on today as God calls (through the Word and the Spirit) men and women out of darkness to life in His Son.

The author mentioning "**transgressions committed under the first covenant"** answers a question that many of us have asked: **Namely, how were Old Testament saints saved if works can never save anyone?**

The Bible spells it out:

> *20 For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. (Rom 3:20, ESV)*
>
> *28 For we hold that one is justified by faith apart from works of the law. (Rom 3:28, ESV)*
>
> *21 I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose. (Gal 2:21, ESV).*

If Old Covenant sacrifices could never save:

4 For it is impossible for the blood of bulls and goats to take away sins. (Heb 10:4, ESV)

11 And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. (Heb 10:11, ESV)

Then how were Old Testament saints saved? The coin of the heavenly realm **has been**, and **continues to be, faith—believing God's declaration and responding by faith:**

6 just as Abraham "believed God, and it was counted to him as righteousness"? (Gal 3:6, ESV)

6 just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: 7 "Blessed are those whose lawless deeds are forgiven, and whose sins are covered; (Rom 4:6–7, ESV)

Due to **progressive revelation** and the fact that we **stand** on this **side of the cross**, what we are **trusting in is very clear**. But in all cases—both before Jesus and after Jesus—**we are trusting in God**, believing **He will do what He says He will do.**

Since it is through the death of Jesus, He not only redeems in the present, His death even redeems those who had sinned under the first covenant.

We stand face-to-face with our **mediator**, the Lord Jesus Christ, the one who accomplishes salvation **for all who would ever place their faith and trust in God:**

23 for all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. 26 It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. (Rom 3:23–26, ESV)

Romans 3:25–26 explains that God, in His divine forbearance, ***"passed over"*** former sins until the cross finally retroactively and proactively satisfied the penalty for all sins committed under the first covenant.

The cross is the focal point of all human history, casting its saving shadow backward to Eden and forward into eternity.

Thus, Jesus is the **Mediator of this New Covenant**, which **accomplishes** an **eternal redemption** that includes both Old Testament and New Testament believers.

APPLICATION: Christ's redemption is so comprehensive that it reaches backward to cover the sins of Old Testament saints who looked ahead in faith, and it reaches forward to completely wipe out the transgressions of our own lives. When guilt or a "defiled conscience" tries to paralyze our spiritual growth, we must remember that Jesus acts as our permanent, living **Mediator**.

Vs 16-17 For where a will is involved, the death of the one who made it must be established. 17 For a will takes effect only at death, since it is not in force as long as the one who made it is alive.

Inside baseball: There is little disagreement on how verses 16 and 17 are translated, and even on the ultimate meaning. Although none of the differences fundamentally change the underlying theology, each represents a nuanced perspective.

First, let's look at a few examples of how this is translated differently:
The "Will / Testament" approach (a very common approach found in many modern translations like ESV, LEB, CSB, HCSB, NIV, RSV, and **"testament"** in traditional choices like KJV, NKJV, ASV):

16 For where there is a testament, there must also of necessity be the death of the testator. 17 For a testament is in force after men are dead, since it has no power at all while the testator lives. (NKJV)

The "Covenant" approach (preferred by translations like the NASB95):

16 For where a covenant is, there must of necessity be the death of the one who made it. 17 For a covenant is valid only when men are dead, for it is never in force while the one who made it lives. (NASB95)

As you think through this, note that the author of Hebrews is using the Greek word ***diathēkē***, here in verses 16-17. This word is used **33 times** in the New Testament, and the only two times is it translated as something other than **"covenant."** Those two places are right here. Every other occurrence it is translated **"covenant."**

15 Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant. 16 For where a will (covenant) is involved, the death of the one who made it must be established. 17 For a will (covenant) takes effect only at death, since it is not in force as long as the one who made it is alive. (Heb 9:15–17, ESV)

Biblically, there are some **minor differences** between a **covenant** and a **will** (testament):

- In short, a **covenant** establishes the terms of a lifelong, binding relationship under divine law. A person does not necessarily have to die to execute a covenant. Consider the Abrahamic covenant.
- A **will or testament** illustrates that the **supreme blessings promised** in that **agreement/covenant** could only be legally **unlocked** and **secured** through the death of testator.

Covenants typically involve mutual obligations or divine promises that establish ongoing relationships, although a covenant can sometimes be one-sided (Abrahamic).

While a will, by contrast, operates under distinct legal principles. In the ancient world, a testament was not an agreement between parties (especially equals), but rather was exercised solely by the testator, became effective only upon the death of the testator, and was irrevocable.

To understand the linguistic background of this word:

- In **classical Greek literature** outside the Bible, ***diathēkē*** almost universally meant a **last will and testament**—a **disposition** of property that takes effect only after the death of the testator.
- In the **Septuagint** (the Greek Old Testament) and the New Testament, ***diathēkē*** was used to translate the Hebrew word ***berit***, which means a **covenant**—a solemn, binding pact or agreement between two or more parties, often ratified by a **blood**, **oath**, or **sacrifice**.

So what is the author saying? Again, there are nuances of opinion, but it seems the author is making a **brilliant rhetorical comparison**:

When a **covenant or will** is put into place, it only goes into effect through the death of the one who made it. It is **established** and **activated** with **blood**, which means death is **often involved.**

Verse 17 sums it up: it is never in force when the one who made it is still alive.

The New Covenant functioned like a will or testament in that it did not go into effect until Jesus died; thus, it is a covenant that in a way behaved like a will, yet it is the promised New Covenant.

The author uses a clever bilingual / dual-meaning argument: ***diathēkē*** can mean both a **binding covenant** (sometimes involving a **sacrificial victim's death**) and a **legal will** (**requiring the testator's death**). **Christ fulfills both definitions simultaneously.**

The author's audience, fluent in both Jewish sacrificial concepts and Greco-Roman legal practices, would instantly understand and agree with this point. Equally, we find this testator inheritance language throughout the New Testament:

> *16 The Spirit himself bears witness with our spirit that we are children of God, 17 and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. (Ro 8:16–17, ESV)*

APPLICATION: When we look at the cross, we should not see a tragedy; rather, we should see the execution of a divine will that legally secures our eternal inheritance.

It means our salvation is not based on a temporary agreement that we can mess up and break, but on a finished, blood-sealed testament guaranteed by a Savior who died and rose again to make it ours.

Vs 18-20 Therefore not even the first covenant was inaugurated without blood. 19 For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, 20 saying, "This is the blood of the covenant that God commanded for you."

Because this is true, the author draws to a conclusion a vital point about the old covenant, the first covenant, the Mosaic covenant: when it was inaugurated, it was **not done so without blood**.

Once again, we see the author use a **double negative** here (***ouk aneu***—literally **"not without")** to make **a strong rhetorical point**. The point is absolute: **the first covenant was inaugurated, and we can be sure, with blood.**

In verse 19, the author writes:

> *For when every commandment of the law was declared by Moses to the people, he took the blood of calves and goats, with water and scarlet wool and hyssop and sprinkled with blood both the book and the people! When he did this he said: "This is the blood of the covenant that God commanded for you."*

This quote comes directly from **Exodus 24:8**. Before we look closely at that text, let's **take ourselves back to the moment the author is describing.** There can be no doubt that the pastor is describing events **involving the inauguration of the Mosaic Covenant** as recorded in **Exodus 24.**

The event in question actually starts after the giving of the Ten Commandments by Yahweh to the people in **Exodus 20:1–17.** Following that, we read this:

> *18 Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off 19 and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, lest we die." 20 Moses said to the people, "Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin." 21 The people stood far off, while Moses drew near to the thick darkness where God was. (Ex 20:18–21, ESV)*

Next, Yahweh started laying out a **litany of laws** to the **nation of Israel**: laws about the **altar**, laws about **slaves**, laws around **selling your children**, laws about **fighting**, **animal goring**, **restitution**, **property damage**, **community behavior**, **sorcerers**, **sojourners**, **perverting justice**, the **Sabbath**, and **upcoming festival days**. **Law after law, rule after rule.**

In fact, if you *count them up* across **Exodus 20–23,** there are between **85 and 90 distinct commands or regulations**. And all of that brings us **straight to Exodus 24:**

3 Moses came and told the people all the words of the Lord and all the rules. And all the people answered with one voice and said, "All the words that the Lord has spoken we will do." 4 And Moses wrote down all the words of the Lord. He rose early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. 5 And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the Lord.

6 And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. 7 Then he took the Book of the Covenant and read it in the hearing of the people. And they said, "All that the Lord has spoken we will do, and we will be obedient." 8 And Moses took the blood and threw it on the people and said, ***"Behold the blood of the covenant that the Lord has made with you in accordance with all these words."*** *(Ex 24:3–8, ESV)*

In this ancient **Old Covenant ratification celebration**, the **people**—who agreed with one voice to the covenant—were **bound to the book** by **the blood of calves** and **goats**.

This would have been a **profoundly serious, solemn event**, where those **entering the covenant fully understood** what was **required** and the **associated penalty of disobedience.**

In this **Old Covenant ratification ceremony**, the sprinkling of blood on both the **altar** (representing God) and the **people** (representing Israel) and the **book of the covenant**, visually and legally bound all parties into a blood-pact. If the covenant was broken, the penalty was death.

(Note: While the core Exodus text does not explicitly mention water, scarlet wool, or hyssop, the use of those exact elements is prominent in other purification contexts, such as cleansing skin diseases in Leviticus 14:4–7, the Ritual of the Red Heifer in Numbers 19, and the Passover in Exodus 12. The writer is likely pulling together the standard items used in covenantal purification and cleansing.)

So that we do not miss the forest for the trees: The Old Covenant was inaugurated with blood. In fact, ***lots*** **of blood**—**blood** on the **tabernacle and associated** items, **blood on the book**, **blood on the people**.

That blood served as a **binding seal** and a **solemn warning** to those entering into covenant. The Old Covenant was **dedicated**, **inaugurated**, and **put into effect with blood**. To that point, there can be no doubt!

Vs 21 And in the same way he sprinkled with the blood both the tent and all the vessels used in worship.

Here, the author is simply reminding the audience, what we just read in Exodus 24:3-8, that when the **Old Covenant was inaugurated**, Moses sprinkled **everything with blood:**

- He sprinkled the book.
- He sprinkled the people.
- He sprinkled the tent.
- He sprinkled the various vessels used in worship.

Using **blood mixed with water**—likely **applying it with hyssop**—Moses sprinkled everything with blood. Let that picture settle in, **because it will become critically important in just a moment!**

Now, understand *why* the pastor is building this case—this vivid, pervasive picture of sacrificial blood in the Old Covenant. **First**, he is doing so because it is **historically** and **theologically** true. **But second**—and this is where the **author's argument** is **ultimately heading**—this massive display of blood **anticipates** and **contrasts** with the **far superior**, **eternal cleansing power of Christ's blood!**

APPLICATION: It is easy to look at the meticulous, blood-soaked rituals of the Old Testament tabernacle and view them as foreign, heavy, or even grim. Yet, they paint an unforgettable visual aid: **sin leaves a stain on everything it touches.**

This stark reality makes the finished work of Jesus Christ so breathtaking. The life's blood of Jesus Christ cleanses us from our sins, before our Father.

Vs 22 Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

Here, the author brings his point home. One could say that almost everything under the Old Covenant is purified, cleansed, or made clean **by blood.**

No doubt, we can think of a few rare exceptions in the old system that were not cleansed by blood—such as instances where water alone was used for purification (Leviticus 15), or where water and the ashes of the red heifer were used together (Numbers 19). Yet, those rare exceptions only solidify the general rule: **under the Mosaic law, almost everything is purified by blood.**

And in fact, as the author declares: ***"without the shedding of blood there is no forgiveness of sins."***

Although this statement is not a direct, word-for-word quotation from the Old Testament, it summarizes a foundational biblical fact. As we read in Leviticus 17:

> *11 For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life. (Le 17:11, ESV)*

Blood was an absolutely critical component of the Old Covenant. Here, the author is establishing the absolute necessity of blood. Later in Chapter 10, he is going to rock that foundation with the startling declaration:

> *4 For it is impossible for the blood of bulls and goats to take away sins. (Heb 10:4, ESV).*

For now, blood is an integral part of the Old Covenant; very few things needing purification were cleansed any other way. But hear the writer's ultimate declaration: ***Without the shedding of blood, there is no forgiveness of sins.***

Now, it is not that Jesus's physical blood possesses some type of magical or mystical fluid power—as if one needed to encounter a physical drop of historical liquid.

The power is in the profound theological truth that *the life is in the blood*, and **Jesus laid down His life** willingly for our salvation. He gave His life in our stead; He willingly stepped in, took our place, and received the judgment of God on our behalf.

It is the blood of Jesus—His life poured out for you and me—that brings the remission of sins. By the way, this truth has been taught all the way back since the Garden of Eden, where God clothed Adam and Eve with animal skins, requiring a sacrifice to cover their shame.

Before I leave this point, I want to say one more thing: this verse does *not* say, ***"without good works there is no remission of sins."*** No! **Without the shedding of blood**—specifically, the **blood of the perfect Mediator,** Jesus Christ—there is no forgiveness of sins.

Shedding of blood (*haimatekchusia*): A striking compound noun found only here in the New Testament, thus it is a hapax legomenon, combining ***haima*** (blood) and ***ekchynnō*** (to pour out). More than that this word is not used in the Septuagint or Classical Greek. This is a nonce, a coined word, or a neologism.

It literally means "blood-pouring." Forgiveness is tied directly to a violent, sacrificial death where a life is completely poured out. That is what Jesus did for us!

Vs 23 Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these.

Thus it was necessary—or ***therefore*** it was **necessary**, because **blood is so pervasive** in the **Old Covenant**—that the copies of the heavenly things... **What are those copies?** The earthly tabernacle, the earthly mercy seat, the copies of the substances. Once again, the author is pointing out that the entire **Old Covenant system** was a **shadow system**; it was a **system patterned after a greater reality**. It was a **copy**.

But, it was **indeed necessary for those copies**, those **shadows**, to be **purified with rites involving blood**.

Think about it logically: if the shadows, the patterns, the types, and the models—the things pointing to a much greater and grander reality—were cleansed with animal blood, **what do you suppose is needed to purify the *archetype* with? What do you suppose you purify the substance with?**

The writer of Hebrews answers his own question: it must be with ***"better sacrifices"*** than **any and all of these**.

Whatever it is—and here he has not yet tipped his hand to name Jesus explicitly, but it has to be **better offerings**, **better sacrifices**, something **"better."** When the author of Hebrews uses the word "better," he always means categorically, infinitely superior. The true things that are in heaven will need, by necessity, to be cleansed with better things. Surely no one reading this would, or even could, disagree.

APPLICATION: Hebrews 9:23 reminds us that shadows (rituals or legalism) can never satisfy the soul; they can only point us toward the substance.

Vs 24 For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf.

The author successfully transitions from the Old to speak of the New. Christ, who could not be a high priest if He were here on earth, did not enter the holy places made with hands, did not enter the copies; instead, He entered the **true**, He entered the substance, **He entered heaven itself!**

And why did He enter? Now to appear in the presence of God on our behalf.

The author has been waiting to drop this mic. Jesus did not appear in the **earthly tabernacle**; He appeared in **heaven itself**. Jesus did not merely proceed into an earthly Holy Place; **Jesus proceeded into the presence of God Himself!**

Notice two vital truths:

1. Jesus did not offer a sacrifice for His own sins.
2. Jesus appeared before the Father ***on our behalf*****!**

Only one who has been fully accepted can appear in the Father's presence; only one fully accepted can stand before the face of the Father.

Let's break down the profound depth of this reality across three dimensions.

In Greek, phrases that is translated ***"on our behalf"*** or ***"for us"*** carries deep **substitutionary** and **representative** weight:

- **The Legal Advocate:** Christ enters the ultimate heavenly court not to defend His own record, **but as our appointed representative.**
- **The Federal Headship Principle:** By appearing before the Father for us, Jesus acts as our **"federal head"—**His legal standing, victory, and clearance become legally credited to those He represents.

To the original readers—who understood the Hebrew sacrificial system intimately—the phrase ***"on our behalf"*** evoked the solemn rituals of ***Yom Kippur*** (**The Day of Atonement**):

- **Entering the Presence:** Under the Mosaic law, only the high priest entered the **earthly Holy Of Holies and only once a year**.
- **A Permanent, Uninterrupted Standing:** Hebrews contrasts the temporary, repetitive nature of the earthly priesthood with Christ's eternal ministry.
- The earthly high priest always had to leave the presence of God; Jesus appeared—a decisive, once-for-all historical event with permanent results—and now permanently ***"lives to make intercession"*** **for us (Heb. 7:25).** He stands in the unveiled presence of God **continuously representing us.**

Before a holy God, humanity is alienated by sin. By appearing before the Father on our behalf, Jesus bridges the unbridgeable gulf:

- **A Welcome Presence:** Because He stands there with His own perfected sacrifice, the barrier of sin is removed.

Jesus now stands before the Father on our behalf. Jesus stands before the Father, securing our ability to forever stand before the Father. **That is the good news of the New Covenant!**

APPLICATION: Hebrews 9:24 should completely transform how we view our daily standing before God. **Jesus is in heaven right now, appearing in the presence of God on our behalf!**

Vs 25 Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, 26 for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself.

Nor was it to offer Himself repeatedly! To make this stark contrast crystal clear, let's look at how the author juxtaposes the typical high priest with Jesus Christ:

Typical High Priest	Jesus Christ
Enters the holy place made by human hands.	Entered the Holy Place not made with hands.
Enters a copy of the true	Entered the True
Enters the earthly building	Entered Heaven itself
Appears in the Holy of Holies in the earthly tabernacle	Appeared in the very presence of God
Must repeat	No need to repeat
Enters annually with animal blood	Entered with his own blood
All pointing to the annual Day of Atonement	All pointing to the day when sins was put away
Sins are continually remembered and the offerings continue to flow	Jesus puts away sins, by the sacrifice of Himself.

Unlike the old covenant, Jesus has no need to offer Himself again and again. His offering is a once-and-for-all offering. The writer of Hebrew has already expressed this great truth, two examples:

> *27 He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. (Heb 7:27, ESV)*
>
> *12 he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. (Heb 9:12, ESV)*

If Jesus were to offer Himself repeatedly—which is completely unnecessary—**what would that imply?**

Verse 26 tells us: If the sacrifice of Jesus were **not perfect**, then it would need to be **continued** and **repeated**.

He would need to **continue to suffer** every single year, over and over and over again. ***But as it is***—or literally, ***but now***—**this is how it really is**. He has **appeared**, He has been **revealed**, He has been **manifested once**! **Once for all time, once for all ages, one and done!**

Once for all: Is a crucial theological term in Hebrews (appearing in 7:27, 9:12, 10:10). It means **definitively**, **completely**, and **without any need for repetition**. What Jesus did on the cross can never be **duplicated**, **supplemented**, or **re-enacted. Nor does it need to be.**

He has appeared once at the end of the age to put away sin through the sacrifice of Himself. Every single word of this statement underscores the definitive nature and the continuing effectiveness of the one-time sacrifice of the Lord Jesus! Hallelujah!

Notice how the author emphasizes this once-for-all reality across his letter:

> *27 He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. (Heb 7:27, ESV)*
>
> *12 he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. (Heb 9:12, ESV)*
>
> *12 But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, 13 waiting from that time until his enemies should be made a footstool for his feet. 14 For by a single offering he has perfected for all time those who are being sanctified. (Heb 10:12–14, ESV)*

Notice too, that Jesus came ***at the end of the ages***.

Literally, this means the **climax** or the **culmination of redemptive history**. Christ Jesus Himself brought the ages to their **climax** and **consummation**.

Many contend that His death inaugurated the **"end times"—**bringing in the **final**, **decisive epoch of God's interaction** with **humanity**, for which there is **abundant scriptural evidence** (such as Hebrews 1:2).

But it also certainly includes the **termination of the obsolete temple system**, as it expands to the grand, glorious news of all redemptive history.

Notice, He came to ***"put away"*** sin. The Greek word translated ***"put away"*** is ***athetēsis***, which is used twice in the New Testament, both times in Hebrews (here and in Hebrews 9:26). It means to **set aside**, to **put away**, to **nullify**, or to **disannul**! Jesus appeared the first time to ***annul*** sin through the sacrifice of Himself.

His death put an end to the ultimate penalty of sin for His people. Notice that Christ has put away "sin" singular. Not some sins, rather the entire category, sin!

Because the **penalty of sin has been removed**, we can be sure that through the **power of the Word and the indwelling Spirit**, God is a**ctively working to remove the *power* of sin from our daily lives.**

And because the penalty and power have been addressed, we can rest **completely assured** that **one day the very *presence*** of sin will be removed forever **because of the sacrifice of Jesus!**

APPLICATION: If you have placed faith in the finished work of God's Son, the One who appeared *once for all at the end of the ages*, the penalty of your sin has been legally annulled (***athetēsis***). When guilt whispers that your failures require another sacrifice, look to the cross where Jesus sat down because the work was completely finished.

Vs 27 And just as it is appointed for man to die once, and after that comes judgment,

Here, the author brings his current argument to a powerful close, stating a **universal**, **inescapable reality**: **just as Christ died once for all, so too is it true for humanity.**

Every person—with the exception of that small minority who happen to be alive when Christ returns—have a singular appointment. This **appointment** was made for you, and **you cannot cancel it**, you **cannot reschedule it**, and you **cannot ignore it**. **For all people, it is appointed once to die.**

And what follows immediately after death? **Judgment.** All **men** and **women** will **ultimately stand before God**; all men and women will give an **account to their Creator**. When you die, what follows is judgment.

Every single human being will either stand before the Judge and be judged on their own merits—under the tragic rule that *the soul that sins will die*—or they will stand clothed in the perfect merits of Jesus Christ.

This is the ultimate contrast: Jesus died *once* so that you don't have to face the terrifying condemnation of that final judgment. He satisfied God's righteous judgment completely and fully on your behalf!

There is another aspect of once I want you to briefly consider: **Once:** Just as Christ died *once* (***hapax*** in v. 28), man dies *once*. There is no second chance, no reincarnation, and no purgatorial do-over. The parallel highlights the finality of both human mortality and Christ's substitutionary work.

Vs 28 so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

Christ, in the same way, having been offered once to bear the sins of the many—to bear the sins of all—will appear a second time.

The phrase ***"to bear the sins of many"*** directly echoes Isaiah 53:12b *("Yet he bore the sin of many, and makes intercession for the transgressors").* Jesus stood in our place as the ultimate Suffering Servant, absorbing the judicial consequences of human rebellion.

He appeared the first time to offer Himself, to pay the penalty for sin, and to bear the wrath of God on behalf of all who would place their faith in Him. But He will appear a second time, and when He appears this second time, it will *not* be to deal with sin. He has already accomplished that; it is finished.

Instead, He will appear the second time to "save" eternally those who are eagerly waiting for Him. He will bring their salvation to its final, glorious conclusion.

Think of the three tenses of our salvation:

- **Justification:** When you placed your faith in Jesus Christ, you were saved from the penalty of sin and declared righteous before God. You were justified.
- **Sanctification:** Once you placed your faith in Jesus, through the power of the Word and the Spirit, the ongoing process of sanctification began in your life, saving you daily from the power of sin.
- **Glorification:** Saved from the very *presence* of sin. That is what the author ends with today—how he wraps up this powerful section.

The author Hebrews here encapsulates the Christian view of history between the First and Second Comings. The First Advent was characterized by humiliation, suffering, and the sacrifice for sin (substitution); the Second Advent will be characterized by glory, vindication, and ultimate deliverance (salvation in its fullest, consummated sense).

The day is coming when death will be swallowed up in victory for God's people. The day is coming when you and I will receive our **resurrected, glorified bodies.**

This blessed hope is only possible because our Great High Priest, the Mediator of the New Covenant, offered His life the first time He came. But to be part of that great resurrection morning when He returns the second time, you must place your faith in Him and His finished work at Calvary.