

201011-1 He 9, 11-28, The Death of the Testator–CThurman

Previously Paul stated that the old covenant was old, decrepit and dissipating from the lives of the baptized-believing, NT church-related Jewish brethren (cf. He.8.13); that the Holy Spirit showed that as long as the first tabernacle was standing the way into the holiest of all was not yet made manifest; that the tabernacle was a parable which showed that the gifts and sacrifices offered then could not make perfect the conscience of them that did this service. The point is that these brethren must know that Jesus Christ has come as their High Priest into the very presence of God, into the holiest of all to offer Himself, His body, to shed His blood in order to obtain eternal redemption for them. It was His death for them that purged, cleansed, purified their conscience from dead works so that they might serve the living God. It is for this reason that Jesus Christ is the *mediator* of the NT so that *they which are called might receive the promise of eternal inheritance*.

Paul's goal is to instill NT order into the minds of his brethren: to get them clear of the OT. It is essential for the children of the faith of Abraham to be in the right place and occupy that place in a right manner, so being proper heirs of Jesus Christ.

Ro 4: 13 For the promise, that he (Abraham) should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect ...

Ro 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Ga 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

I'm persuaded that the children of promise, cannot receive the blessings of the NT, the promises in it if they do not *abide* in Christ as His rightful heirs (abiding

both in the place of blessing [the church] and in the way of blessing [living as His dear children]).

An heir is identified to a house:

Ge 15:3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

An heir is occupied with the business of that house (cf. Lk.19.13)

Jas 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

What is a place (a church) if we live in disobedience? What is prayer? What is service? What is act of serving, teaching, preaching, pastoring? What is coming to church services? What is giving? Discipleship is more than a position we hold. Discipleship is following after Christ, doing as He did; keeping His commandments. Otherwise everything without Christ, even if it has the appearance of spirituality is nothing. But it is worse than nothing. It's like a jewel in swine's snout. The term *discipleship* is out of place when applied to one that is disobedient. The proper term that applies to the disobedient disciple is *hypocrite*. Prayers are out of place in the mouths of blasphemers, cursers, and liars. Praises are strange coming from the mouths of complainers, a grumblers, and gossipers. True wisdom is not in the mouth of fools. No.

1Co 13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

So Paul teaches them what it is that a mediator does. The mediator *distributes* to the *rightful* heirs (or heirs of right standing) those things *promised* to them in the *will/testament* in behalf of the One that died. In effect a mediator is the executor of a will for the dead. The dead is the testator. These are the things the apostle Paul urgently presses upon the minds of his brethren so that they might be recipients of *all* (not just one; not just some) of the covenant blessings that are theirs in Jesus Christ. While these brethren have received, by virtue of Christ's mediation, eternal redemption (He.9.12, 15), there is so much more. How can

they receive all of that promised to them in Christ if they will not abide in Him as they should, after the order of the New Testament? So, leave the old behind and come into the full fellowship of the new.

Synopsis of the text, 16-28:

v.16 – Where a testament is of force there must have been the death of a testator.

v.17 – That’s how testaments work.

v.18-20 – So, this is how the Old Testament was established. Blood was sprinkled & the terms of the Old Testament enforced upon Israel.

v.21 – Additionally, blood was applied to the tabernacle and its vessels.

v.22 – So, almost everything by the law has blood applied and is established by blood or death.

v.23 – Based on this precedent set in the Old Testament the heavenly things of the New Testament should be purified with better sacrifices than the blood of animals.

v. 24-26 – Christ entered not into man-made holy places, nor was it necessary that He repetitiously offer Himself as the high priests did every year by bringing blood into the holiest of all; but He appeared once (the finality of the act) to put away sin by sacrificing Himself and then entered into heaven itself to appear for us in the presence of God.

v.27, 28 – Explaining why Christ should only have to die once – It is appointed unto men once to die, but after this the judgment. According this rule Christ died once.

testator, διαθεμένου, gen. sing. masc. part. aor. mid. of the verb διατίθημι, διά by, through + τίθημι, to ordain, appoint, purpose, set; διατίθημι, to appoint, to make (He.8.10; 10.16), to be a testator (He.9.16, gen. sing. masc. part. aor. mid.; 17, nom. sing. masc. part. aor. mid.).

If there is a testament being executed then there must have been the death of the testator.

16 ὅπου γὰρ διαθήκη θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου

		ἐπὶ	
17 For a testament	is of force	after	men are dead:
covenant	firm, stedfast,	upon	the dead (Wigram)
	established		
	operative, A. T. Robertson		

of force, βεβαία, nom sing. fem. of the adj. βέβαιος, tss. sure, stedfast, firm, of force; Thayer, also, stable, fast; Liddell & Scott, also, trusty, safe (cf. He.2.2; 3.6, 14; 6.19; 9.17); the verb, βεβαιόω, is tss. He.2.3, to confirm, to stablish, He.13.9, to establish); 2Co.1.7, and our hope of you is stedfast ...

ἐπεὶ			
otherwise	it is of no	strength at all	while the testator liveth.
since, seeing	avail		covenanting

otherwise, ἐπεὶ, a conjunction tss. because, seeing, when otherwise, forasmuch, else, since, for that. for then, ἐπεὶ, conj. tss. because (He.11.11), seeing, when, otherwise (He.9.17), for, forasmuch, else, since, for that, for then (He.9.26; 10.2),,, he ... suffered, πέπονθεν, 3ps. perf. ind. of πάσχω, to suffer, to vex, his passion, to feel; He. 2.18; 5.8; 9.26; 13.12.

no ... at all, μή ποτε, comb. of μή, not & adv. ποτε, indefinitely, tss. when, aforesaid, in times past, at any time (He.1.5, 13; 2.1; 4.1), sometime, at the last, in time past, of [η]ever, in old time; μήποτε, is

tss. **He.3.12; 4.1, lest; He.2.1, lest at any time; He.9.17, no ... at all;**
also tss. *lest there be, lest haply, peradventure, whether or not.*

strength, ισχύει, 3ps. pres. ind. of the verb ἰσχύω, tss. to be good (idea of useful), to be whole, to be able, to prevail, to avail, to be of strength.

testator, διαθέμενος, nom. sing. masc. part. aor. mid. of the verb διατίθημι, διά by, through + τίθημι, *to ordain, appoint, purpose, set; διατίθημι, to appoint, to make (He.8.10; 10.16), to be a testator (He.9.16, gen. sing. masc. part. aor. mid.; 17, nom. sing. masc. part. aor. mid.).*

Apart from the death of the testator the testament cannot be enacted.

17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία ἐπεὶ μήποτε ισχύει ὅτε ζῆ ὁ διαθέμενος

18 Whereupon	neither the first [testament] was dedicated	χωρὶς
Wherefore (upon this procedure[?])		consecrated
Or, Whereby		ratified

was dedicated, ἐγκεκαίνισται, 3ps. perf. ind. pass. of the verb ἐγκαινίζω, ἐν by, among, with, in, at + καινός, adj. new; ἐγκαινίζω tss. He.9.18, was dedicated; He.10.20 hath consecrated; the noun ἐγκαινία, is once in the NT. tss. feast of the dedication.

LXX, for ἐγκαινίζειν, is tss. Deu.20.5; 1Ki (1Sa).11.14; 3Ki. (1Ki.) 8.63, etc., *to dedicate*; 1Ki. (1Sa.)11.14, Ps. 50 (51).10, *to renew*; and Is.16.11, *to repair*.

Based on this rule (vss. 16, 17) the first testament was established after the death of the sacrificial victims. The LORD then began to dispense to Israel all of those things that He promised them, which included blessings for obedience and cursings for disobedience.

What follows is a summation of the things that Moses did, not necessarily all at once.

18 ὅθεν οὐδ' ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται

19 For when Moses had spoken every ^{ἐντολῆς} precept to all the people
commandment

*precept, ἐντολῆς, gen. sing. of the noun ἐντολή, tss.
commandment/s (oft), precept (1).*

κατὰ νόμον μετὰ
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,

sprinkled, ἐρράντισεν, 3ps. aor. ind. pass. of the verb ῥαντίζω, always tss. to sprinkle (4); the noun ῥαντισμός, is only twice in the NT, and tss. sprinkling.

Israel binds themselves to the Law of God through Moses:

Ex 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 ¶ And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

...

(Then, after the giving of the Ten Commandments ...)

20. 18 ¶ *And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.*

19 *And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.*

20 *And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.*

21 *And the people stood afar off, and Moses drew near unto the thick darkness where God was.*

22 ¶ *And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.*

Ex.24.7 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.*

Particularly, the sprinkling of blood shows that there was death. Upon the death of sacrificial animals the old *testament* was established or enforced upon the whole nation of Israel.

19 λαληθείσης γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐῤῥάντισεν

20 *Saying, This is the blood of the testament which God hath enjoined*
covenant gave commandment

hath enjoined, ἐνετείλατο, 3ps. aor. ind. of the verb ἐντέλλομαι, tss. to give charge, to command, hath enjoined (He.9.20), to give commandment (He.11.22)

πρὸς
unto you.

20 λέγων, Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός

21 Moreover he sprinkled with blood both the tabernacle,
And, Also [later] [Moses]

and all the vessels of the ministry.

ministry, λειτουργίας, gen. sing. of the noun λειτουργία, tss. He. 8.6; 9.21, *ministry* (in other plcs. *ministration, service*); λειτουργικός, is an adj. always tss. *a minister* (5, He.8.2); the adjective λειτουργικός, once in He.1.14, *ministering* [spirits]; and the verb λειτουργέω, tss. He.10.11, *ministering* (in other places, *to minister*; the noun λειτουργός, is always tss. *minister* (5, He.8.2)

The history of this is very likely that which is recorded in Exodus chapter 40, though there is no mention of blood here.

Ex.40.9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.
10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.
11 And thou shalt anoint the laver and his foot, and sanctify it.
12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.
13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.
14 And thou shalt bring his sons, and clothe them with coats:
15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

Le 8:30 And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

*Nu.7.1 ¶ And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, **and sanctified** it (with oil & blood, [Ex.40.9-15; Lev.8.30; He.9.21]), and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them ...*

21 καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐρρόαντισεν

22 And almost all things are ^{κατὰ} *by* ^{ἐν} *the law purged with blood*;
according to purified,
cleansed

almost, σχεδὸν, adv. tss. in the NT three times, almost (Ac.13.44; 19.26; He.9.22); modifying in this case the adjective all.

are purged, καθαρίζεται, 3ps. pres. ind. pass. of καθαρίζω, tss. to clean, to cleanse, to purge (He.9.14, 22), to purify (He.9.23).

and without shedding of blood ^{γίνεται} *is no* ^{ἔστιν} *remission.*
forgiveness, sending [it] away

is, γίνεται, 3ps. pres. ind. of γίνομαι, to be.

remission, ἄφεσις, ἀπό forth + ἵημι to send (Thayer); a noun tss. remission (9), forgiveness (6), deliverance (1), liberty (1).

ἵημι :

εἶμι, (*ibo*), *to make to go, set agoing*: hence 1. *to send, to send away, let go, dismiss ...*' *Greek-English Lexicon*, Liddell & Scott, p.329

The Scriptures testify that remission only comes through death. Death is the punishment for sin.

Ro 6:23 For the wages (the reward, the hire) of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

An instance where there is removal or purification without blood is in Numbers ch. 19. Here is the *water of separation*, which removes the uncleanness of death in those that have touched the dead. This is called a purification for sin, or as it translated, a sin offering.

22 καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις

ὑποδείγματα

23 ¶ *It was therefore necessary that the patterns of things in the examples*

patterns, ὑποδείγματι, dat. sing. of ὑπόδειγμα, ὑπό by, from, under + δείγμα, only Jude 7, *example*; also δείκνυμι always tss. *shew* (31); ὑπόδειγμα, tss. Jn.13.15; **He.4.11; 8.5**; Ja.5.10, **example**; **He.9.23, pattern**; 2Pe.2.6, *ensample*

heavens

should be purified with these;

[referring to the things that were on the earth:

animal sacrifices

the tabernacle, the brazen altar, the laver, shewbread table, candlestick, the incense altar, and the ark with its mercyseat]

should be purified, καθαρίζεσθαι, pres. infin. pass. of the verb καθαρίζω.

silver and beautifully embroidered, colorful fine linen. There isn't a beautiful veil there hanging so that we might come into a sanctuary, which is called a door. Don't expect to find there a gold table with showbread on it, or a gold incense altar sending up a smoke before the LORD, or a gold candlestick giving its light to all that are in the tent. There won't be a heavy, beautiful veil dividing between the first room called the sanctuary and second room called the holiest of all. There won't be behind that veil a gold ark with a gold mercy seat above it serving as a lid. Why won't we find those things in glory? Because they all were a representation, an example, a pattern of Jesus Christ. The unleavened bread, the incense, the light, the sacrifices, the food, the salt, the water, the blood, the high priest, pointed to Jesus Christ.

There is confusion even among the true churches of Jesus Christ so that it is thought that Jesus Christ shed His blood on the cross and then carried His blood into heaven and sprinkled it upon a mercy seat. That is an example of confusing the OT with the NT. And if we are prone to this in our day, how much more likely it was that these dear brethren, to whom the apostle Paul wrote, were probably doing the same things? See the pattern and discern the real. The old was a shadow *and not the very image of the things.* (cf. He.10.1)

What are these *things in the heavens*? I believe this is referring to spiritual things that involve the worship, the prayer, the praise, the thanksgiving, the intercessions, the service of the God by Jesus Christ and through Jesus Christ.

For us, these things, these spiritual things have all been purified, sanctified, purged of the pollutions of sin. What did the blood sprinkling do to the things that Moses applied it to? It sanctified them externally from the pollutions of the sins of the people. The blood of Jesus Christ has purified the spiritual things so that they are received by God. What are the thoughts, the sacrifices, and the way of those that have not Christ's death to their account but abominable?

Pr 15:8 The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight.

Pr 15:9 The way of the wicked is an abomination unto the LORD: but he loveth him that followeth after righteousness.

Pr 15:26 The thoughts of the wicked are an abomination to the LORD: but the words of the pure are pleasant words.

23 Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι αὐτὰ δὲ τὰ ἐπουράνια κρείττοσιν θυσίαις παρὰ ταύτας

**24 For Christ is not entered into the *holy places made with hands,*
or, handmade holy places,**

is ... entered, εἰσῆλθεν, 3ps. aor. ind. of εἰσέρχομαι, to go, to come, to enter, to enter into.

made with hands, χειροποίητα, acc. pl. neut. of the adj. χειροποίητος, χεῖρ + ποιήτος, made from ποιέω (Moulton); χειροποίητος, always tss. made with hands (6).

**which are the *figures of the true* ; but into heaven itself,
patterns [things] ἄλλ' εἰς**

which are the figures, ἀντίτυπα, acc. pl. neut. of the adj. ἀντίτυπος, ἀντί in the place of + τυπος, print, fashion, figure, manner, form, example, pattern, ensample; ἀντίτυπος, only twice in the NT, and tss. figures, like figure whereunto (1Pe3.21).

true, ἀληθινῶν, gen. pl. of the adj. ἀληθινός, always tss. true (27).

Christ isn't entered into man-made holy places on earth, but into heaven itself.

εἰς ἀθέτησιν (a noun) διὰ
to put away sin by the sacrifice of himself.
for an annullment of

put away, ἀθέτησιν, acc. sing. of the **noun** ἀθέτησις, ἄ negative particle + τίθημι, *to appoint, to ordain, to purpose, to set*; **He.7.18, disannulling; He.9.26, put away**; so by the sacrifice of Himself Christ would disannul sin to His elect.

26 ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν ἀμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται

καὶ καθ' ὅσον ἅπαξ
27 And as it is appointed unto men once to die,
inasmuch as the one-time [corporeally]
final act

as, ὅσον is a pronominal adj. of ὅσος, tss. *as long as, as many as, whatsoever, as long as, as many as*;

καθ' ὅσον is only in Hebrews, 3.3; 7.20, inasmuch as; 9.27, *as*.

is appointed, ἀπόκειται, 3ps. pres. ind. of the verb ἀπόκειμαι, ἀπό forth + κειμαι, *to lay, to set, to lay up, to appoint, to make*; ἀπόκειμαι, tss. *to lay up, to appoint*.

Dying here is not numerically dying. Some men die and are revived to continue living for a time. But this refers to the finality of dying, which men experience for sin. (see Gill)

Death is a sentence, a judgment passed upon men for sin. All men die because all men are judged, condemned being sinners (Christ excepted [Ro.5.19, notice the word *many* is not all.]).

Ge.2.16 ¶ And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Ro 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned ...

Eze 18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

μετὰ κρίσις
but after this the judgment:
[the time for] [concerning the issue of sins].

judgment, κρίσις, a noun tss. the judgment, the damnation, the condemnation, an accusation.

The point of this is that Christ didn't have to die repetitiously, but only once to settle the issue of sins before God.

27 καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν μετὰ δὲ τοῦτο κρίσις

28 So **Christ was once offered to bear the sins of many;**
in this manner [by His one-time act of dying]

So, οὕτως, adv. tss. *on this wise, thus, so, after this manner, even so, likewise, on this fashion, for all that.*

was ... offered, προσενεχθείς, nom. sing. masc. **part. aor. pass.** of the verb προσφέρω, tss. *to present, to bring, to offer, to deal with.*

to bear, ἀνεγκεῖν, aor. infin. act. of the verb ἀναφέρω, ἀνά up, again + φέρω, to bring, to bear, to carry, to bring forth, to lead, to lay, to uphold, to endure, to go on, to drive; ἀναφέρω, tss. to bring ... up, to lead ... up, to carry up, to offer up (He.7.27, twice), to bear (He.9.28), to offer (He.13.15).

Since all men have but to die once and a judgment that follows, in this manner Christ offered Himself, synonymous to dying, and bore the judgment for many's sins.

Again, notice this term *many*, which equals the same as in verse 15, *they which are called*. Christ's death was for some men, not all.

If sins have been put away by Christ's death then there is no judgment as it respects punishing sins.

Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation [κρίσις]; but is passed from death unto life.

1Jo 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

and unto them that look for him shall he appear the second time

that look for, ἀπεκδεχομένοις, dat. pl. masc. part. pres. of the verb ἀπεκδέχομαι, ἀπό forth, send, of + ἐκ of, out, out of + δέχομαι to receive, to take, accept; ἀπεκδέχομαι, tss. to wait for (5), to look for (2).

shall appear, ὀφθήσεται, 3ps. fut. pass. of the verb ὄπτομαι, to see, appear, look. For the 1ps. fut. pass. (ὀφθήσομαι) see Acts 26.16, will appear.

second [time], δευτέρου, see adj. δεύτερος, δεύτερον, tss. *second, second time, again, secondarily, afterward.*

without sin ***unto salvation.***

to die for judgment for sin against His people is gone.

salvation, σωτηρίαν, acc. sing. of the noun σωτηρία, tss. salvation, to be saved, deliver (deliverance).

The law was only a shadow of good things to come and not the very, true, real image. (cf. He.10.1) As long as these baptized-believing, NT church-related brethren lived under the law it was impossible for them to appreciate the Person and work of Christ in their behalf. This does not say that Christ will not appear the second time without sin unto salvation for those of them that might remain misled or ignorant of the doctrine concerning Jesus Christ, or for various reasons never came into a NT church relationship. But those that receive all of that which concerns Christ, they hunger after Christ, they truly thirst for His doctrine, the doctrine this Book, these shall certainly have an enduring hope in His second coming.

Pr 13:12 Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

Hope is established by knowing the truths of God's word. This hope alters the whole course of the Christian.

1Pe 1:13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

1Jo 3:3 And every man that hath this hope in him purifieth himself, even as he is pure.

They cannot (we cannot) live in hope of that of which we are ignorant. Paul wants them to know and believe and hope in Christ as they after the NT order. Let us walk with Christ in this church and in His doctrine. Some of

you have a lot to learn and to put away of the errors you have picked up from a very unlearned Christendom. Follow Christ.

We can walk with God. We may serve and worship before His very presence in a way that the OT saints did not understand knowing what Christ has done for us. Will we?

28 οὕτως ὁ Χριστός ἅπαξ προσενηχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν