Hebrews 9:1-28

**Digging Deeper in the Word**

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***Hebrews 9*** (ESV)  
**1** Now even the first covenant had regulations for worship and an earthly place of holiness. **2** For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place. **3** Behind the second curtain was a second section called the Most Holy Place, **4** having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron’s staff that budded, and the tablets of the covenant. **5** Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. **6** These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, **7** but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people. **8** By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing **9** (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, **10** but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.

**11** But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) **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. **13** For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, **14** how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God. **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 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. **18** 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.” **21** And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. **22** Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

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

1. Give a brief review of the first 8 chapters.

The is written to ethnic Jews who believe in Yeshua as Messiah. The readers are perhaps living in or near Jerusalem, just prior to the destruction of the temple in 70AD. The author seems to be encouraging them to stand firm in their faith and in following the teachings of Yeshua. It seems there is some pressure for them to rely on temple laws and rituals as being important than their following the Messiah. We conjecture that, given the recent murder of Yeshua’s brother, Yacov, who was the leader of the Way, by the traditional Jewish leadership, it is probable that adherents of the Way were being excluded from sacrifices and other temple rites, in an effort to force them back “into the fold” of traditional Jewish life and worship. The letter is written to counter that false teaching with the Truth that no matter how valuable keeping the commands of Torah is, Yeshua is superior.

The Torah points us to Yeshua. It is a shadow of the real thing… which we now have. Nowhere are we told keeping the commands of Torah is not necessary or not to be desired. But the teaching seems to be that what we have in Yeshua is far greater. Therefore, those who are being forced out of temple life should realize that they have in Yeshua something even greater.

God spoke through prophets and angels (messengers) in the past, but NOW he spoke through His Son.

Ch 1: Yeshua sits at the right hand of God. He reigns with God and as the Son of God reigns as God himself. He is greater than angels (messengers), therefore His words and teachings are greater than any message from messengers (whether heavenly or earthly).

Ch. 2: If the Torah given through messengers was reliable and to be followed, how much more so should we then follow the words of the Messiah. Even though Yeshua is greater than the angels, and his message is greater than that given by the angels to Moses, yet Yeshua was for a while lower than angels, having become man, in order to save man from slavery to fear and death. He was sent from God to be our merciful and faithful high priest.

Ch 3: Yeshua is an apostle and high priest, greater than Moses. Moses was a servant. Yeshua was the son. We must hold fast our faith in Him, and not allow sin to harden our hearts like our ancestors did when they disobeyed Moses. And we know the result of that! None of those who were disobedient were allowed to enter the promised land. Encourage one another not to fall away. Don’t be like your ancestors who didn’t listen to Moses, and didn’t receive God’s promises. NOW, listen to Yeshua, who is greater than Moses and who brings a message greater than that of Moses.

Ch 4: If we **shema** his Word, we receive the promise of His Rest. Our forefathers didn’t have the faith to obey. As a result, they didn’t receive the promise of His Rest. Now we have been given His Word even more directly through Yeshua, and we still have the choice before us to believe and obey and receive the promise of His Rest. Don’t be disobedient like your forefathers. You will have to give account of your actions. No one can hide from power of the Word of God.

Yeshua entered the “rest” of YHWH. He lived a sinless life in perfect obedience to the Word of God, and received the promised “rest” of YHWH. So we should likewise persevere in our obedience to the Word of God received through Him. He has become our great high priest and also our “mercy seat” - the place of our forgiveness. He is both our mediator, leading us into the presence of God, and also our sacrifice, providing the means of atonement for all our sins. He entered through the veil of the heavens into the presence of God on our behalf.

Ch 5-7: The author gives another argument of why Yeshua is superior than anything else in their past. If the action of the high priests was important, how much more so the action of Yeshua as a new and different high priest. Yeshua is our high priest – greater than those appointed by man, he is appointed by God, to serve forever, like Melchizedek (Righteous King). His perfect obedience made him “blameless”, and through his sacrifice he became the source of eternal salvation to all who obey him.

But how could Yeshua be high priest since they had to be sons of Aaron, who was a Levite? The author shows there is precedence for another type of high priest that was greater than those of the Levites. This high priest, Melchizedek, was in some ways similar to Yeshua, and foreshadowed Yeshua’s coming as the ultimate high priest. This is crucial for the Hebrews to understand, since we surmise that in their present situation the existing religious leadership (including Levitical priests) are urging them to return to “the traditional fold” and reject the teachings of Yeshua and his followers called the Way.

Ch 8: Yeshua is the high priest in the **true** tabernacle, built by God not man. The Aaronic priesthood served as intercessors for the first covenant, but there was a problem with that covenant, in the sense that there was a problem with the people being able to keep their end of it. Yeshua is the high priest of a new covenant, which is better because it is built on better promises which offer help for people to keep their end of it. See Jer 31. Now the Torah will be in their minds and hearts (with the help of the Holy Spirit). “What is being made old and aging is close to vanishing.”

1. In Heb 9:1, most English versions include the word “covenant” in the phrase “first covenant”, even though it does not exist in the Greek. Does this seem reasonable?

The focus of the prior chapter is clearly the **priesthood** rather than the covenant. While the covenants are (prior and new / renewed) are specifically referred to, it is the **mediators** of these covenants that are in focus.

Consider the prior verse   
**Heb 8:14** (Tree of Life Version): In saying “new,” He has treated the first as old; but what is being made old and aging is close to vanishing.

The prior verse (Heb 8:14) says “in saying new / speaking of new” - the **only** “new” that was mentioned prior to this in Hebrews in the “new covenant” when he quotes Jer 31 in Chapter 8. So now in Heb 9:1 the “first” seems to be in contrast with the “new” of the prior verse, thus referring to the covenant which was in existence before the “new covenant” was initiated.

So while linguistically we are likely correct in seeing “first” to stand for “first covenant”, from the standpoint of meaning we should understand that the mediators / priests of the covenants are in focus, so we should take this phrase to mean “first priesthood”.

1. In Heb 9:1 what does the earthly place of holiness refer to?

It refers to the “tent” or “tabernacle” (GK **skene**).

1. In Heb 9:2, the word “section” does not appear in the Greek; the author simply says “the first”, as he does in the prior verse. Why do you think he is doing this?

It seems that he is wanting his readers to see a parallel or a connection of some sort between the **first *covenant*** and the **first** ***section*** of the tabernacle.

1. According to Ex 40:1-8, what were the three main sections tabernacle, and what was located inside each section?

***Exodus 40:1–8*** (ESV)  
**1** YHWH spoke to Moses, saying, **2** “On the first day of the first month you shall erect the tabernacle of the tent of meeting. **3** And you shall put in it the ark of the testimony, and you shall screen the ark with the veil. **4** And you shall bring in the table and arrange it, and you shall bring in the lampstand and set up its lamps. **5** And you shall put the golden altar for incense before the ark of the testimony, and set up the screen for the door of the tabernacle. **6** You shall set the altar of burnt offering before the door of the tabernacle of the tent of meeting, **7** and place the basin between the tent of meeting and the altar, and put water in it. **8** And you shall set up the court all around, and hang up the screen for the gate of the court.

Courtyard – with altar of sacrifice, and laver

Holy Place – with lampstand, bread and table, and incense altar

Most Holy Place – with ark of covenant and its contents (manna, tablets, Aaron’s staff).

From this passage the location of the altar of incense is a bit uncertain. It is located “in front of / before the ark”. But was it inside the holy of holies or not?

1. Where was the golden altar of incense located, according to Ex 30:1-8?

***Exodus 30:1–8*** (ESV)  
**1** “You shall make an altar on which to burn incense; you shall make it of acacia wood. **2** A cubit shall be its length, and a cubit its breadth. It shall be square, and two cubits shall be its height. Its horns shall be of one piece with it. **3** You shall overlay it with pure gold, its top and around its sides and its horns. And you shall make a molding of gold around it. **4** And you shall make two golden rings for it. Under its molding on two opposite sides of it you shall make them, and they shall be holders for poles with which to carry it. **5** You shall make the poles of acacia wood and overlay them with gold. **6** And you shall put it in front of the veil that is above the ark of the testimony, in front of the mercy seat that is above the testimony, where I will meet with you. **7** And Aaron shall burn fragrant incense on it. **Every morning when he dresses the lamps he shall burn it**, **8** and when Aaron sets up the lamps at twilight, he shall burn it, a regular incense offering before YHWH throughout your generations.

Since Aaron was the tend to the altar of incense every morning, it had to be in the holy place and not the holy of holies. He could only enter the holy of holies once a year.

1. In Heb 9:3, the author refers to the “second curtain”, with no mention of a “first curtain”. What would the first curtain refer to? See again Ex 30:1-8 and also Ex 40:5.

***Exodus 40:5*** (ESV)  
**5** And you shall put the golden altar for incense before the ark of the testimony, and set up the screen for the door of the tabernacle.

There were two curtains / veils. One at the entrance to the tent (holy place), and a second to isolate the ark in the holy of holies. The “first” of Heb 9:1 referring to the section (Holy Place) had a “first” curtain associated with it, even though the author doesn’t specifically mention it here.

1. What does Lev 16:11-13 teach us about the location of the altar of incense?

***Leviticus 16:11–13*** (ESV)  
**11** “Aaron shall present the bull as a sin offering for himself, and shall make atonement for himself and for his house. He shall kill the bull as a sin offering for himself. **12** And he shall take a censer full of coals of fire from the altar before YHWH, and two handfuls of sweet incense beaten small, and he shall bring it inside the veil **13** and put the incense on the fire before YHWH, that the cloud of the incense may cover the mercy seat that is over the testimony, so that he does not die.

It seems like, on the Day of Atonement (Yom Kippurim) the altar of incense was located in the Holy of Holies. UNLESS we recognize that there were two veils, one at the entrance to the holy place, and one inside the holy place at the entrance to the holy of holies. If the inner curtain were open, and the altar of incense were in front of it, then the cloud of smoke would certainly cover the ark as well as everything in the holy place.

1. Heb 9:4 refers to the Holy of Holies as “having the golden altar of incense and the ark of the covenant”. How should we understand this? Does this conflict with the location of the altar of incense based on other Scriptures?

Notice that Heb 1:4 says “having” and not “in” or “located in”. So this verse links together both the altar and the ark with the Holy of Holies, without specifically stating anything about location. This is also the case in Ex 40:1-8, where there was also some ambiguity as to the altar’s location. Clearly the altar was “in front of” the ark, and in close association with the ark and the Holy of Holies. So it seems that the altar “went with / belonged to” the ark, and so was located right at the entrance (veil) so that on Yom Kippur the smoke would cover the ark.

1. Why do you think Heb 9:5 says “we cannot now speak in detail” of these things? Of what things? What are cherubim (Gen 3:24 and Ezek 10:18-22)? And what is a mercy seat (Ex 25:1-8, Rom 3:21-25)?

***Genesis 3:24*** (ESV)  
**24** He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

***Ezekiel 10:18–22*** (ESV)  
**18** Then the glory of YHWH went out from the threshold of the house, and stood over the **cherubim**. **19** And the cherubim lifted up their wings and mounted up from the earth before my eyes as they went out, with the wheels beside them. And they stood at the entrance of the east gate of the house of YHWH, and the glory of the God of Israel was over them. **20** These were the living creatures that I saw underneath the God of Israel by the Chebar canal; and I knew that they were cherubim. **21** Each had four faces, and each four wings, and underneath their wings the likeness of human hands. **22** And as for the likeness of their faces, they were the same faces whose appearance I had seen by the Chebar canal. Each one of them went straight forward.

***Exodus 25:17–22*** (ESV)  
**17** “You shall make a mercy seat of pure gold. Two cubits and a half shall be its length, and a cubit and a half its breadth. **18** And you shall make two cherubim of gold; of hammered work shall you make them, on the two ends of the mercy seat. **19** Make one cherub on the one end, and one cherub on the other end. Of one piece with the mercy seat shall you make the cherubim on its two ends. **20** The cherubim shall spread out their wings above, overshadowing the mercy seat with their wings, their faces one to another; toward the mercy seat shall the faces of the cherubim be. **21** And you shall put the mercy seat on the top of the ark, and in the ark you shall put the testimony that I shall give you. **22** There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will speak with you about all that I will give you in commandment for the people of Israel.

***Romans 3:21–25*** (ESV)  
**21** But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— **22** the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: **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** **(GK hilasterion = *mercy seat*)** 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.

Cherubim – guardian beings of some sort, that are associated with the presence of YHWH.

Mercy seat = HB **kapporet** “place of atonement, place of covering” GK **hilasterion**from **koper “**pitch**”**

Considering the imagery of the cherubim in Ezek 10 and connection between the mercy seat the Messiah in Rom 3, we can there is MUCH meaning and symbolism here. The author of Hebrews doesn’t want to get side tracked into a deep discussion of these things since it would divert him from his focus on the main point, which is the greater priesthood of the Messiah and the new covenant he has introduced.

1. Heb 9:8-9 makes a surprising comparison, although it was hinted at earlier. What is this comparison? How was it hinted at earlier?

The first “tent / section” (the Holy Place) is symbolizes the “present age” (or “the age then present”). Implied, therefore, is that the second tent / section (The Holy of Holies) symbolizes the age to come, when the new covenant is fully implemented.

It was hinted at earlier in Heb 9:1-2 with the word “first” referring to both the first covenant as well as the first section / tent of the tabernacle.

1. The earthly tabernacle deals with sacrifices that cannot perfect (GK **teleioo**), and regulations for the body “until the time of reformation” (Heb 9:10). What might this mean? What is the Greek word translated as reformation? Have we already reached this time of reformation or not? Note: This is a much-disputed question, due to two variations in ancient manuscripts of the next verse, Heb 9:11. Look at various English translations of Heb 9:11 to see if you can find the significant variation.

GK **diorthosis** – “making right, setting straight, restoring to order”  
only used this once in all of Scripture, but found in other ancient literature

Heb 9:11 -- The textual evidence is split between “**the good things that have come**” and “**the good things to come**.”

So based on which version of 9:11 you follow, either the “time of making everything right” already happened with the death and resurrection of the Messiah, when the new covenant was initiated, OR it will happen when the Messiah returns and the new covenant is put fully into effect.

Or maybe both – since clearly this “setting things straight” refers to the implementation of the new covenant, which based on the definition of Jer 31 must be a process that has begun but is not yet complete.

1. Consider Heb 9:13. This is a typical Hebrew construction (even though written in Greek) called **kal v’chomer** “light and heavy” : If X is important, how much more so is Y important. What are the X and Y in this construction? How does this tie in with the phrases “perfect the conscience” in Heb 9:10 and “purify our conscience” in Heb 9:14?

If the sacrifices of the earthly tabernacle were effective, how much more so is Yeshua’s perfect sacrifice effective. It was able to do something the animal sacrifices never could – purify our conscience (inner man).

1. What specifically does it mean to “purify our conscience from **dead works**” (Heb 9:14). What are “dead works”? Look at this same term in Hebrews in 6:1. See also Matt 7:22-23.

***Hebrews 6:1–2*** (ESV)  
**1** Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of r**epentance from dead works** and of faith toward God, **2** and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgment.

“Conscience” in GK could be understood as “heart” in English, referring to our inner self, the place of our desires and intentions. So this phrase refers to the cleansing of our hearts from “dead works”.

Dead works refers to deeds or actions that are done for a purpose, but which do not accomplish that purpose. They are deeds done in vain.

***Matthew 7:22–23*** (ESV)  
**22** On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ **23** And then will I declare to them, ‘**I never knew you;** depart from me, **you workers of lawlessness**.’

Dead works can describe the attempt to keep Torah apart from faith in Yeshua. Such “Torah observance” would yield “**dead works**,” that is, mitzvot which do not fulfill their purpose and therefore remain unrecognized by God, for “without faith it is impossible to please Him” (Heb 11:6).

1. Heb 9:15 speaks explicitly about both the “new covenant” and the “first covenant”. What did the new covenant do that the prior one did not?

“A death occurred (Yeshua) that redeems from the transgressions committed under the first covenant”

1. The Greek ***diatheke*** “covenant” is the same as the word usually translated here as “will”, however it would be better translated as “covenant” like all the other times the same Greek word is used throughout Hebrews. Recall Genesis 15 and the way covenants were ratified (or “cut”) in Biblical times. What is the author’s point about death and covenants? How is Yeshua’s death linked with the covenant made with Abraham, as well as that at Sinai? (For further study, read the article by Tim Hegg, “Did the Author of Hebrews Change “Covenant” to “Last Will and Testament”?

This is not about wills, but rather the “cutting of covenants”, which required an animal to be cut in half, its blood draining into a trench, and the two parties walking through the blood, symbolically saying “may you do to me what we have done to this animal should I be the one to break this covenant”. In the covenant with Abraham, God walked through this trench twice (smoking pot and flaming torch), once for himself, and once on behalf of Abraham. Death was always required to atone for sin, as continued by sacrifices via the Aaronic priesthood. But ultimately, the failure of God’s people to keep the covenant resulted in God himself having to pay the penalty. This was the death of Yeshua. The price of breaking of the original covenant was now paid, once and for all. And God decides to renew the covenant (remarry his people) and this time to provide his Spirit to help his people keep the covenant.

1. In Heb 9:16 says “Where a covenant is involved, the death of the one who made it must be **established**.” The Greek word translated as “established” is ***phero***, which literally means “to carry, to bear, to be born”. If the author is speaking of Biblical covenants rather than someone’s “last will and testament”, what does this verse really mean?

Covenants required death to be ratified. And in walking the trench, death “was born” by the one making the covenant, in the sense that he committed to give his life should he break the covenant. Those that ratify the covenant literally take an “oath of death”.

1. The translation of Heb 9:17 needs to be closely examined, especially in light of the traditional “covenant-cutting” practices of that time. What is a more literal translation of the first clause, which ESV translates as “For a will takes effect only at death”?

Literally, “For a covenant is confirmed over dead ones.” This is in fact how a covenant was ratified – over the death of the sacrificed animals, which represented the death of those who are ratifying the covenant (should they break the covenant).

1. Given that the previous context is clearly referring the covenant ratification process, consider the second half of Hebrews 9:17 which is translated “since it is not valid when the one who made it lives.” How should the clause be understood in light of the covenant making context?

The one who ratifies the covenant takes of “oath of death” in the ceremony. This is what is referred to in the previous verse (Heb 9:16). Verse 17 builds on this prior statement. So it would seem that we should understand this phrase to say “since it is not valid unless the one who made it has taken an oath of death”.

This may seem like a stretch, but it is the best explanation. For those that would be inclined to read this entire section as talking about “a last will and testament” rather than a “covenant”, it should be noted that wills in that time and culture were very different than they are in ours today. A will when went into effect immediately and not at the time of death. So if you were in someone’s will, you could rightfully claim what is designated as yours at any time. Hence the parable of the prodigal son. So the arguments in Hebrews would make no sense given the laws of wills in that time and culture.

1. Heb 9:18-22 speaks about the Torah given at Sinai and the role of “blood” at that time and subsequently, specifically using the phrase “the blood of the covenant”. What was the “blood needed of the covenant”? What did it represent? What did it remind the people of?

“Blood of covenant” referred to the blood of the sacrificed animals, which represented the blood of the animals used to “cut the covenant”. It would be a constant reminder of blood of the animals in the cutting of the covenant with Abraham. And their continual sacrifices would be daily reminders of the death they deserve for breaking the covenant. The “fearful dread” that Abraham felt was no doubt always upon the God-fearing people who knew they fell short. This was the curse of Torah – the constant reminder of their falling short and the death they deserved.

1. Yeshua uses the phrase “blood of the covenant” in Matt 26:27-28. How does that fit with the passage in Hebrew 9:18-22 which is talking about the events at Sinai?

***Matthew 26:27–28*** (ESV)  
**27** And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, **28** for this is **my blood of the covenant**, which is poured out for many for the forgiveness of sins.

Yeshua’s blood became the blood of the covenant. The very payment required by the people’s breaking of Torah. The very payment required by Gen 15 when God walked twice through the trench of blood. It was the payment for the breaking of the first covenant, and at the same time the sacrifice which initiated the new.

1. The ESV translated Heb 9:22 with the phrase “under the law”. What is that phrase literally, and how does that change our understanding of the meaning of this verse?

GK **kata** – according to (not under)

According to the Torah, everything needs to be purified with blood. Blood is required for forgiveness. This was true then (first covenant) and now (with the new covenant). This does not imply that the Torah is not now still to be followed.

1. In Heb 9:23-24 the author speaks of “heaven” and “heavenly things” in contrast with “copies” that are on the earth. Recall Heb 8:5 (quoting Ex 25:40). List the things included in the copy, as well as their heavenly counterpart.

***Hebrews 8:5*** (ESV)  
**5** They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, “See that you make everything according to the pattern that was shown you on the mountain.”

Tabernacle – “heavenly” dwelling place of God

Aaronic earthly priesthood – Yeshua’s heavenly priesthood

High priest – Yeshua as High priest

Animal Sacrifices – Yeshua’s sacrifice

First covenant – new covenant (as defined in Jer 31)

1. Consider Heb 9:27-28. How does the phrase in 9:28 “so Christ having been offered once… will appear a second time” relate to the first half of the sentence in 9:27. It seems like it says, “We all die once and then are judged; likewise, Yeshua died once and then is coming a second time.” At first glance, Yeshua’s coming a second time doesn’t seem to fit. Or does it?

Sin needs no more atonement. Yeshua has dealt with that. All that remains is for his return to claim those who belong to Him. When he returns the second time, it will not be to deal with sin, since that is taken care of. He will return **to save** those who eagerly await him.

ALL men undergo judgement after death. Those whose sins are covered by Yeshua are not punished. It is as if there are sins are not there, because of Yeshua. Yeshua saves them, and gathers them together with Him. This is what happens to them after death.

The parallel is really God’s appointment for a purpose. God appointed man to die and then face “judgement”. The judgement of man should in fact result in man’s death. However, God appointed Yeshua to take care of that. He appointed Yeshua to die once also – to die for man, dealing with his sin, and after that return **to save** His people. This is what happens to believers at the judgement (when they meet their maker).

There is a clear parallel. Man dies once and then comes judgment. Yeshua dies once and then deals with judgement. He saves man from the punishment that judgment would require.