

Hebrews 9:27, The Judgement?

Brother Pastor Sean,

You were kind enough to share a thought with regard to the judgement of Hebrews 9:27, thank you. I was unable to be at peace with this verse so I took some time to labor for the following short thought on this subject. If I annoy you with these emails please tell me so; for sure. (How much do I annoy Brother Mike? I'm hoping for a 6 on the scale of 1-10. If it is higher, I'll work to make some adjustments.)

The writer of Hebrews wrote with apostolic skill in chapters nine and ten for the salvation process of Elohim. He began with the tabernacle made with hands ending with the tabernacle made without hands. The entire theme is eternal life beginning with the shedding of blood; First the covenant then the testament. This book is written only to the elect, the called out. Our question is: why a judgement to the elect?

I list a few scriptures for the covenant under the bulls and goats and then the three scriptures that make our point of interest. Verse 9:26 picks up with the putting away of sin and verse 9:28 brings us to the time of "without sin unto salvation". In between these verses we have 9:27; why would this writer change the subject I wondered. Did he change the subject for one verse then get back to eternal life and remission of sin? (Maybe he was a Baptist hell damnation preacher 😊.) I don't believe he did, but I'm not educated enough to support what looks to be obvious into a presentable argument. I decided to use A Commentary, Critical, Practical, and Explanatory on the Old and New Testaments by Robert Jamieson, A. R. Fausset and David Brown [1882]. They do provide some additional greek terms and some good arguments. I don't harmonize with all of their comments but they have some good work.

Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, **they which are called might receive the promise of eternal inheritance.**

Heb 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to **put away sin by the sacrifice of himself.**

Heb 9:27 And as it is appointed unto men once to die, but after this the judgment:

Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time **without sin unto salvation.**

Heb 10:18 Now where remission of these *is, there is* no more offering for sin.

[Hebrews 9:27 Jamieson, A. R. Fausset and David Brown](#)

And as it is appointed unto men once to die, but after this the judgment:

27. as—inasmuch as. In so much as:

it is appointed—Greek, "it is laid up (as our appointed lot)," Col 1:5. The word "appointed" (so Hebrew "seth" means) in the case of man, answers to "anointed" in the case of Jesus; therefore "the Christ," that is, the anointed, is the title here given designedly. **He is the representative man;** and there is a strict correspondence between the history of man and that of the Son of man. **The two most solemn facts of our being are here connected with the two most gracious truths of our dispensation, our death and judgment answering in parallelism to Christ's first coming to die for us, and His second coming to consummate our salvation.**

once—and no more. after this the judgment—namely, at Christ's appearing, to which, in Heb 9:28, "judgment" in this verse is parallel. Not, "after this comes the heavenly glory." The **intermediate state is a state of joyous, or else agonizing and fearful, expectation of "judgment"; after the judgment comes the full and final state of joy, or else woe**
End

For me these bold letter sentences are the premise of verse 9:27. The writer of Hebrews did pause, but only to remind the sons of Elohim what did await them if not for the remission of sins and redemption by the work/faith of Messiah. Below verse 9:28 continues this argument.

[Hebrews 9:28](#)

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

28. Christ—Greek, "THE Christ"; the representative Man; representing all men, as the first Adam did. once offered—not "often," Heb 9:25; just as "men," of whom He is the representative Head, are appointed by God once to die. He did not need to die again and again for each individual, or each successive generation of men, for He represents all men of every age, and therefore needed to die but once for all, so as to exhaust the penalty of death incurred by all. He was offered by the Father, His own "eternal Spirit" (Heb 9:14) concurring; as Abraham spared not Isaac, but offered him, the son himself unresistingly submitting to the father's will (Ge 22:1-24).

to bear the sins—referring to Isa 53:12, "He bare the sins of many," namely, on Himself; so "bear" means, Le 24:15; Nu 5:31; 14:34. The Greek is literally "to bear up" (1Pe 2:24). "Our sins were laid on Him. When, therefore, He was lifted up on the cross, He bare up our sins along with Him" [Bengel].

many—not opposed to all, but to few. He, the One, was offered for many; and that once for all (compare Mt 20:28).

look for him—with waiting expectation even unto the end (so the Greek). It is translated "wait for" in Ro 8:19, 23; 1Co 1:7, which see.

appear—rather, as Greek, "be seen." No longer in the alien "form of a servant," but in His own proper glory.

without sin—apart from, separate from, sin. Not bearing the sin of many on Him as at His first coming (even then there was no sin in Him). That sin has been at His first coming once for all taken away, so as to need no repetition of His sin offering of Himself (Heb 9:26). At His second coming He shall have no more to do with sin.

unto salvation—to bring in completed salvation; redeeming then the body which is as yet subject to the bondage of corruption. Hence, in Php 3:20 he says, "we look for THE Saviour." Note, Christ's prophetic

office, as the divine Teacher, was especially exercised during His earthly ministry; His priestly is now from His first to His second coming; His kingly office shall be fully manifested at, and after, His second coming.

A Commentary, Critical, Practical, and Explanatory on the Old and New Testaments by Robert Jamieson, A. R. Fausset and David Brown [1882]

Brother Brian