

# *It Is Written*

*A weekly publication of the  
Junction Highway church of Christ in Kerrville, TX.*

*Vol. 7*

*July 20, 2025*

*No. 29*

## *Where A Testament Is*

By Jim McDonald

Hebrews 9:16 says, "For where a testament is, there must of necessity be the death of him that made it."

In earlier verses of this chapter Paul (if he is the author of the book) spent time detailing the Most Holy Place of the tabernacle God had shown a copy of to Moses. Paul reiterated the various items which were in that Holy Place (9:23-25), and then outlined the rituals that were to be followed the one day of the year the sitting High Priest made the offerings God required that he make. That day was called the "day of atonement."

For all the solemnity with which the actions of the high priest were performed, the lasting effectiveness of the sin offerings given on that day was none. The actions on that day "rolled forward" the peoples' sins to the following year, and were "a figure for the time present according to which are offered both gifts and sacrifices that cannot, as touching the conscience; make the worshipper perfect; being only (with meats and drinks and divers washings) carnal ordinances, imposed unto a time of reformation" (Hebrews 9:9-10). The writer further said, "It is impossible that the blood of bulls and goats shall take away sins" (Hebrews 10:4). This ritual had a divine purpose: these offerings were a type of something with eternal value. It pictured the advent of Jesus to this earth, with His ultimate purpose to return to the "Holy Place" in heaven to offer His blood for the sins of man. "But Christ, having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption" (Hebrews 9:11-12).

While the blood of animals was not effectual in the removing of sin, the offering of blood is: "and according to the law, I may almost say, all things are cleansed by blood and apart from the shedding of blood there is no remission" (Hebrews 9:22). Jesus' death served that purpose: "And for this cause he is the mediator of a new covenant which were under the first covenant, they which have been called may receive the promise of the eternal inheritance" (Hebrews 9:15).

Earlier Paul had shown that for the priesthood to be changed (which was prophesied it would be, Psalms 110:4), there had to be a change of law (Hebrews 7:12). And the change of law demanded the death of the law which had preceded it, that testament. The introduction of the word "testament" in Hebrews 9:16 (ASV) will see the use of two English words: "testament" and "covenant." These two words, in Hebrews 9, are actually translations from the same Greek word *diatheke*. In Hebrews 9 in the American Standard Version, these two words "testament" and "covenant" are found: the word *diatheke* is translated "testament" in verse 16 and 17, while elsewhere in the chapter the word is translated "covenant." In the English language a distinction could be made between "testament" and "covenant," in the Greek and Hebrew it might possibly be difficult. Suffice it to say that in the Old Testament a "covenant" could be made, and while blood was involved, the blood (death) was that of an animal, not of the persons who had entered into that covenant (cp. Genesis 15:1-2 for an illustration of this). On the other hand, in event of a "testament" ("will") the death of he who had made it was necessary. That is the point the Hebrew writer made when he wrote, "For where a testament is, there must of necessity be the death of him that made it" (Hebrews 9:16). Jesus shed His blood to ratify His will, His testament. And, as in the case of all wills, the most current one is taken to be the last wish of he who made that will. That will negated all previous ones.

That is significant. God made a "will," "testament," or "covenant" with fleshly Israel. Now He has made a new "will," "testament," or "covenant" with spiritual Israel. In Romans 7:1-4 Paul wrote, "Or are ye

ignorant, brethren, (for I speak to men who know the law — i.e. Jews) that the law hath dominion over a man for so long as he liveth? For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who hath been raised from the dead.” What law was the Jew made dead to? Paul tells us. He asked, “Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, ‘Thou shalt not covet.’ The Jew was made dead to was the law which said, ‘Thou shalt not covet.’” What law was that? Everyone knows the answer. The ten commandments. We, through the body of Christ, are made dead to the law given by Moses, including the ten commandments. Jesus’ death ratified His covenant, but at the same time it took away the law given by Moses.

## Making The Most Of Today

By Jonathan Glaesemann

There is a simple fact about time, and that is we can never get it back. As we go forward in time throughout our lives, we change. Our bodies age and we soon become old. I think the writer James said it best in James 4:14, “For what is your life? It is even a vapor that appears for a little time and then vanishes away.” It is clear that we do not live long. That is why we need to make the best of today.

How do we do this? Well, first of all, every selfish desire and sin that may be within us must go. It must be swept away. We cannot make the best of today if we are living in sin. Any day in sin is a bad day, therefore it must go (James 1:21).

Secondly, our thoughts of tomorrow have to be controlled, and when I say this, I mean the worries of tomorrow. It’s hard to concentrate on something while having to worry about something else. Jesus said in Matthew 6:34, “Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.”

Once sin and every selfish desire, along with the worries of tomorrow have gone, you are now free to live today to the fullest. To do this, the thought and the intent of living today for God and others must reside in your heart (Philippians 2:4).

Now you can make the best of today. Now you will be fully able to make a difference in the lives of others for the better. But the choice is yours. You have today and may not have tomorrow. What will you do? Hopefully you will make the most of today while you still have it.

## Can You Follow Jesus?

By Kyle Campbell

Most people, at least the ones who read this blog, would say they want to follow Jesus and go to heaven. Regrettably, a lot of people want to praise Jesus far more than they want to obey Him. In order to obey Him, He said in Matthew 16:24, “If any man will come after me, let him deny himself, and take up his cross, and follow me.”

The above-cited passage presents two challenges. The first is to deny yourself and the second is to take up your cross. This means a radical change of loyalty compared to your past life. The Lord further illustrated this by saying, “And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God” (Luke 9:59-62).

Simon carried the cross of Jesus in a physical way (Luke 23:26), but we carry it in a spiritual way by sacrifice to the cause of Christ. It can be a burden to live faithfully, but accepting the challenge and persevering to the end means eternal life.