“Out With the Old, In With the New”
Hebrews 9:1-15

I read that when the railroads were first introduced to the U.S., some people feared that they would be the downfall of the nation. Here’s an excerpt from a letter to then President Jackson dated January 31, 1829:

“As you may know, Mr. President, 'railroad' carriages are pulled at the enormous speed of 15 miles per hour by 'engines' which, in addition to endangering life and limb of passengers, roar and snort their way through the countryside, setting fire to crops, scaring the livestock and frightening women and children. The Almighty certainly never intended that people should travel at such breakneck speed. Martin Van Buren, Governor of New York”

People, by their very nature, are resistant to change.

Anonymous—“Some people will change when they see the light. Others change only when they feel the heat.”

Whether we like it or not, change is a necessary part of life. I have heard it said that the more things change, the more they stay the same. In a world that is in a constant state of change, I am glad, however, that the truth never changes.

The first century Jewish Christians whom the writer of Hebrews is addressing were having to deal with some change in their life. All they had known was the Old Testament way of worship. Now, since Christ had come, the Old was fulfilled and the new had been ushered in.

The last verse in chapter 8 establishes the context of chapter 9:

8:13—“In that He says, a new covenant, He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.”

In other words, it was pointless for these Hebrews to hold on to their Old Testament ritual because it had all been fulfilled in Christ. So in effect, the writer of Hebrews is essentially saying, “Out with the old, and in with the new.”

While it is easy for us to see this, imagine yourself in their shoes. All they had ever KNOWN was the old covenant—the temple, the priesthood, the levitical system, and the animal sacrifice. The law had even
specified what they were to eat as Jews, and it wouldn’t take much for a Jew to become ceremonially unclean. 

Realizing this better helps us to understand where they were coming from. Let’s face it—we have problem with change even within the church!

**John MacArthur**—“God never asks anyone to give up anything without His offering something far better in return. The chief obstacle in the way of the Hebrews’ faith was their failure to see that everything connected with the old covenant was preparatory.”

In chapter 9, the writer of Hebrews digs down a bit deeper and goes back into some of the specifics that were associated with the old covenant and explains how they were merely **SYMBOLS** that pointed to the **SON**.

1. **The SYMBOLS of the Earthly Sanctuary (9:1-10)**

   “Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary. For a tabernacle was prepared...”

For a Jew, the tabernacle and later the temple was the center of gravity for his or her worship. Everything in Jewish life revolved around the sanctuary. In the Old Testament book of Exodus, we even see how the camp of the Israelites was arranged around the tabernacle with the tabernacle being exactly in the center of the camp.

When David became king, the Bible says that he had a burning desire to build a permanent house for the Lord. However, God would not let David build the temple, but allowed his son Solomon to do so. From all that we read in Scripture, Solomon’s temple was a sight to behold. It was corrupted by idolatry and later destroyed by the Babylonians. The Jews who returned to Jerusalem after the captivity built a temple in its place, but it was never quite the temple that Solomon had built.

By the time Jesus steps onto the scene, the temple had been imbelished and renovated by Herod, hence history refers to it as Herod’s temple. It was this temple that was completely destroyed by Rome in 70 A.D. Since then, the Jews have not had a temple.

The Jewish audience whom the writer of Hebrews is addressing were so caught up with the temple. They were finding it difficult to see how it had become obsolete.
Yet Jesus Himself said this would be the case:

Mark 13:1-2—“Then as He went out of the temple, one of His disciples said to Him, ‘Teacher, see what manner of stones and what buildings are here!’ And Jesus answered and said to him, ‘Do you see these great buildings? Not one stone shall be left upon one another, that shall not be thrown down.’”

Under the old covenant, the relationship that people had with God was based upon a PLACE. Under the new covenant, the relationship that people have with God is based upon a PERSON.

It was this truth that Stephen preached and it cost him his life:

Acts 7:48—“However, the Most High does not dwell in temples made with hands.”

The sanctuary was always intended to be symbolic, but the people of Israel made it into an object of worship rather than the symbol that it was. It was a SHADOW that pointed to a greater SUBSTANCE.

Notice that the tabernacle and all of its instruments are looked at by the writer of Hebrews, and he explains for us how they were all symbolic:

First, he mentions the symbolic FURNISHINGS

v. 2-5—“For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary; and behind the second veil, the part of the tabernacle which is called the Holiest of All, which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron’s rod that budded, and the tablets of the covenant; and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.”

Within the tabernacle, there were four unique pieces of furniture that had been specifically designed according to blueprints that God gave Moses, and each of these carried a spiritual meaning:

1. The lampstand

This lampstand had seven golden lamps, one in the exact center, and the other six surrounding it. The light was produced by burning oil, and keeping the wicks trimmed and the oil filled was a regular responsibility of the priest. Since there were no windows in the tabernacle, the lampstand provided the light that was necessary for the priest to minister.
John 8:12—“I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”

2. The table of showbread

Within the tabernacle, there was also a table with twelve loaves of bread on it, and it was called the table of showbread. Each Sabbath, the priests would remove the old loaves and place fresh loaves on the table. These loaves were called “the bread of the presence.” Only the priests could eat this bread, and they were required to eat it in the sanctuary. It was a reminder to the twelve tribes of Israel that it was God who sustained them.

John 6:48—“I am the bread of life…I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever.”

3. The golden incense altar

This instrument stood in front of the veil that separated the Holy Place from the Holy of Holies. The word “censer” means “altar.” Though it was not located within the Holy of Holies, its ministry pertained to the Holy of Holies. For instance, on the Day of Atonement, the high priest would take hot coals from this altar to burn incense before the mercy seat within the veil.

Every morning and evening, a priest would burn incense on this altar.

Psalm 141:2—“Let my prayer be set before You as incense, the lifting up of my hands as the evening sacrifice.”

It was symbolic of the intercessory work of Jesus on our behalf.

4. The ark of the covenant

With the Holy of Holies resided the ark of the covenant which contained the stone tablets of the law, a jar of manna, and Aaron’s rod that budded.

On top of the ark was the mercy seat made of gold with a golden cherubim at each side. On the Day of Atonement, blood was sprinkled on this mercy seat and it covered the tablets of law within the ark. God did not look at the broken law—He saw the blood. The blood served as an atonement or covering for sin.
1 John 2:2—“And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.”

“Propitiation”—Greek word that means atonement or covering

Romans 3:23-26—“For all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.”

Under the Old Covenant, at best the people’s sin was only COVERED. But under the New Covenant, our sin has been CLEANSED.

Second, he mentions the symbolic FEATURES

v. 6-7—“Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services. But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people’s sins committed in ignorance.”

Every day the priests of Israel had to minster within the tabernacle on behalf of the people. In and out, day in and day out, the priests would move in and out of the Holy Place.

Theirs was a never-ending work.

Whenever an Israeliite sinned, his fellowship with God was broken. For that reason, the work of the priests was never finished. This, there would continually be sacrifices and blood shed on behalf of the people.

The Day of Atonement was intended to make sacrifice for those sins that had not yet been covered.

John MacArthur—“Very early on the Day of Atonement, the high priest cleansed himself ritually and put on his elaborate robes, with the breastplate (near the heart, signifying that he carried the people in his heart) and the ephod (on the shoulder, signifying that he had power on their behalf) representing the twelve tribes. Then he began his daily sacrificing. Unlike Christ, he had to sacrifice for his own sin. Very likely he would have already slaughtered twenty-two different animals by the time he reached the event
known as the atonement. It was an exceptionally busy and bloody thing that he did on this day. After finishing all these sacrifices, he took off the robes of glory and beauty and went and bathed himself again completely. He then put on a white linen garment, with no decoration or ornament at all, and performed the sacrifice of atonement. In this ritual, the high priest symbolized Jesus Christ, who, in His true and perfect work of atonement, stripped off all His glory and beauty and became the humblest of the humble. He dressed Himself in human flesh, pure but plain and unadorned. In all of His humility He never lost His holiness...In the garment of white linen, the high priest took coals off the bronze altar, where sacrifice was going to be made. He put them in a gold censer with incense and carried it into the Holy of Holies...Then the high priest went out and took a bullock purchased with his own money, because it was to be offered for his own sin. After slaughtering the bullock and offering the sacrifice, he had another priest assist him in catching the blood as it drained off. He swirled some of it in a small bowl and carried it into the Holy of Holies, where he sprinkled it on the mercy seat. The people could hear the bells on his robe as he moved about. He hurried out, and the people breathed a sigh of relief at seeing him...When he came out, two goats were waiting for him by the bronze altar. In a small urn were two lots to determine which goat would be used for which purpose. One lot was marked for the Lord and the other for the scapegoat...The goat designated for the Lord was then killed on the altar. Its blood was caught in the same way...as it was carried into the Holy of Holies. This blood, too, was sprinkled on the mercy seat, but this time for the sins of the people. Again he hurried back out. He then placed his hands on the goat that remained, the scapegoat, symbolically placing the sins of the people on the goat’s head. That goat was taken far out into the wilderness and turned loose, to be lost and never to return.”

Third, he mentions the symbolic FUNCTION

v. 8-10—“The Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing. It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience—concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.”

In other words, the Holy Spirit meant for the tabernacle to be a visual illustration of divine truth—sin separates us from God, and sin can only be atoned for by the blood of an innocent substitute.

Even the tabernacle, the way it was set up, showed it to be temporary. Man could not even enter the Holiest Place of All.
2. The SUPERIORITY of the Eternal Sanctuary (9:11-15)

“But Christ came…”

That phrase marks a transition here in the chapter. All of the old had served its purpose up until the point that Christ came. Here is the main point of Hebrews—Jesus is superior to anyone and anything else. Therefore, the eternal sanctuary is to now become our focus, not the earthly sanctuary. Why is it superior?

First, it is served by a superior PRIEST

v. 11—“But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.”

He is a far better High Priest than Israel had ever had. This is the point being made in the last couple of chapters.

Second, it is situated in a superior PLACE

v. 11—“...the greater and more perfect tabernacle not made with hands...”

The earthly sanctuary had to be moved and was in constant need of repair. It was subject to corruption and destruction. But not the sanctuary where Jesus presently ministers!

Third, it is secured by a superior PRICE

v. 12-14—“Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. For is the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?”

Under the Old Covenant, an animal’s blood was carried by the High Priest into the Holy of Holies, but under the New Covenant, Jesus offered up His own blood as the final and complete sacrifice for sins.

His blood is the last blood:

*When man sinned in the garden
that sin Jehovah could not condone*
that blood shed of animals
could not forever sin atone.

but the son had compassion
He said Father I'll be your Lamb,
so once again blood was shed
as the soldiers nailed His hands.

It's been three days since Heaven
watch their Prince of glory die
His followers are in mourning
for in the tomb their Saviour lies.

but at the grave something is happening
as death screams I lost my hold.
angels rise in anticipation
for the Son is coming home.

and there He comes and He's got the blood
that he shed on Calvary
and the Father says Well Done My Son
this is the last blood I'll ever need.

Fourth, it is supported by a superior PROMISE

v. 15—“And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.”

Notice the emphasis is on the eternal in this text—eternal redemption (v. 12), eternal Spirit (v. 14), eternal inheritance (v. 15).

The blessings under the old covenant were contingent upon OBEDIENCE.

“The Precious Blood of Jesus“
The story is told of how evangelist John Wesley (1703-1791) was returning home from a service one night and was robbed. The thief, however, found Wesley to have only a little money and some Christian literature. As the bandit was leaving, Wesley called out, "Stop! I have something more to give you." The surprised robber paused. "My friend," said Wesley, "you may live to regret this sort of life. If you ever do, here's something to remember: 'The blood of Jesus Christ cleanses us from all sin!'" The thief hurried away, and Wesley prayed that his words might bear fruit in the man's life.

As the story goes, many years later, Wesley was greeting people after a Sunday service when he was approached by a stranger. What a surprise to learn that this visitor, now a believer in Christ as a successful businessman, was the one who had robbed him years before! "I owe it all to you," said the transformed man. "Oh no, my friend," Wesley exclaimed, "not to me, but to the precious blood of Christ that cleanses us from all sin."

1 Peter 1:18-19—"Knowing that you were not redeemed with corruptible things, like silver or gold...but with the precious blood of Christ, as of a lamb without blemish and without spot."

"Precious"—costly and of utmost value

This same word is used throughout the NT to refer to precious stones.

This is what the hymn writer had in mind when he wrote:

"O, precious is the flow that makes me white as snow;  
No other fount I know, nothing but the blood of Jesus."

This is the same truth that the writer of Hebrews presents us with here in the ninth chapter. Those who have placed their faith in Christ have been washed, not with the blood of bulls or goats, but with the precious blood of Christ—the Lamb of God.

This is one of the most "bloody" chapters in all of the Bible, for in 28 verses, the word "blood" is used no less than 12 separate times. The key to understanding why this is the case is found in verse 22:

9:22—"And without shedding of blood there is no remission."
The only way that sin can be forgiven and atoned for is through blood shed. The life of an innocent substitute must be taken in the place of the guilty offender and its blood must be shed to cover the offense.

Russell Moore—“American Christianity is far less bloody than it used to be. Songs like “Power in the Blood” or “There Is a Fountain Filled with Blood” or “Are You Washed in the Blood?” are still sung in some places, but fewer and fewer, and there aren’t many newer songs or praise choruses so focused on blood. The Cross, yes; redemption, yes; but blood, rarely. We’re eager to speak of life, but hesitant to speak of blood.”

The mention of blood is offensive, and many modern church leaders no longer speak of it in the name of appearing more culturally relevant.

Charles Spurgeon—“If ever there should come a wretched day when all our pulpits shall be full of modern thought, and the old doctrine of a substitutionary sacrifice shall be exploded, then will there remain no word of comfort for the guilty or hope for the despairing. Hushed will be forever those silver notes which now console the living, and cheer the dying; a dumb spirit will possess this sullen world, and no voice of joy will break the blank silence of despair. The gospel speaks through the propitiation for sin, and if that be denied, it speaketh no more. Those who preach not the atonement exhibit a dumb and dummy gospel; a mouth it hath, but speaketh not; they that make it are like unto their idol. Would you have me silence the doctrine of the blood of sprinkling? Would any one of you attempt so horrible a deed? Shall we be censured if we continually proclaim the heaven-sent message of the blood of Jesus? Shall we speak with bated breath because some affected person shudders at the sound of the word ‘blood’? or some ‘cultured’ individual rebels at the old-fashioned thought of sacrifice? Nay, verily, we will sooner have our tongue cut out than cease to speak of the precious blood of Jesus Christ.”

If you ever become too CULTURED to speak of the blood of Christ, you’ve become too CALLOUSED to be saved by the blood of Christ.

The writer of Hebrews wants us to know just how precious the blood of Jesus is and how effective His sacrificial death is in securing the Christian’s salvation.

Within these verses, we’re told of the PRIEST who came, the PRICE that was paid, the PURCHASE that was made, and the PROMISE that was given.

According to the text, what does the precious blood of Jesus do?
1. The blood of Jesus COVERS our sin (9:11-12)

“But Christ came as High Priest of good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.”

The SANCTUARY where our priest ministers

Jesus, as our heavenly High Priest, has a much greater sanctuary in which to minister than did all those priests throughout Israel’s history. Within this chapter, the writer of Hebrews is contrasting the inferior earthly tabernacle with the superior eternal tabernacle:

- The earthly was a shadow; the eternal is the substance
- The earthly dealt with externals; the eternal deals with internals
- The earthly was inaccessible; the eternal is accessible

The point being made is that the heavenly sanctuary is superior because it is served by a greater priest, it is situated in a greater place, and it is secured by a greater price.

The SACRIFICE that our priest made

The High Priest was responsible for offering up the sacrifice to God for the people’s sin. It was the priest’s job to slaughter the sacrificial animal on the altar and drain its blood into a basin. On the Day of Atonement, a bull was to be slain by the priest for his own sin, while a goat was to be slain by the priest for the sin of the people.

Philip Ryken—“What did all this signify? The goat represented God’s sinful people. In a symbolic way, the sins of God’s people were transferred to the goat. Ordinarily, before an animal was sacrificed, the sinner would place his hand on the animal’s head while he confessed his sins (Lev. 4:3). This was to show that the sinner’s guilt was being charged or imputed to the animal. Then the animal—in this case a goat—was sacrificed on the altar. This was necessary because once the sins of the people were imputed to the goat, the goat had to die. Remember that God told Adam that if he sinned he would die...Once the goat was made to bear the people’s sins, it was the goat that had to suffer sin’s punishment. The goat was a substitute dying in the place of sinners.”
It was all a reminder that the only proper penalty for sin is death. Once the sacrifice had been made, the blood was proof that atonement had been made for sin.

The High Priest would then take that blood into the Holy of Holies and sprinkle it over the mercy seat which was above the ark of the covenant where the glory cloud of God’s presence dwelt.

The mercy seat itself was a place of divine judgment, because the ark contained the law of God, which the people had broken. Sprinkling blood on the mercy seat, then, was a way to show that the atoning blood had come between God and His sinful people.

Whenever it was placed between God and man, there were two things that the sacrificial blood accomplished: expiation and propitiation. One is man-ward while the other is God-ward.

- Expiation—the guilt of sin is covered
- Propitiation—the wrath of God is turned away

Expiation refers to the covering of sin and explains what the sacrifice accomplished for sinners and their guilt. Their sin was covered, their transgression was put away, their guilt was removed, their iniquity was pardoned.

Psalm 32:1—“Blessed is he whose transgression is forgiven, whose sin is covered.”

Once the blood was applied to the mercy seat, the penalty for sin had been paid, no further guilt remained, and pardon for the sinner could be received.

The second thing that the blood accomplished was propitiation which meant that divine anger was turned away. This is what the blood sacrifice accomplished toward God and His wrath against sin. Wrath is God’s holy opposition to sin and His personal determination to punish it.

God loves the sinner, but God hates sin. This is why the High Priest never came into God’s presence without blood. (9:7, “not without”)

v. 12—“Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.”

Jesus our High Priest did not enter the Divine Presence with the blood of an inferior sacrifice. No, He entered into the presence with His own blood, thus making a once-for-all sacrifice for sin.
The SUCCESS of our priest matters

The problem with the old covenant sacrifice was that it had to be offered again and again. It was never truly effective when it came to the removal of sin. In fact, it was impossible for the blood of an animal to take away sin.

Hebrews 10:4—“For it is not possible that the blood of bulls and goats could take away sins.”

By His blood, Jesus has obtained eternal redemption. The success of His sacrifice is eternal in that it takes away our sin.

2. The blood of Jesus CLEANSES our soul (9:13-14)

“For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?”

CEREMONIAL cleansing vs. CONSCIENCE cleansing

John MacArthur—“The purpose of the old sacrifice was to symbolize, externally, the cleansing of sin. It accomplished this purpose. The purpose of the new sacrifice, however, was to cleanse actually, internally (where sin really exists).”

The blood of Christ is soul-cleansing. The blood He shed through His death on the cross washes and removes the deepest, darkest of stains brought on by sin.

It was this blessed truth that led Charles Wesley to write:

O for a thousand tongues to sing
My great Redeemer’s praise,
The glories of my God and King,
The triumphs of His grace!

He breaks the power of canceled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me.
His blood can make the foulest clean! The blood of Jesus washes where the blood of no other sacrificial animal ever could—the soul.

His cleansing blood LIBERATES our soul from guilt

The cleansing of the conscience means that the believer’s conscience is free from guilt.

Hebrews 10:22—“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.”

The blood of Jesus purifies us before God in a way that no Old Testament sacrifice ever could. Jesus cleanses us from the inside, where the real problem is.

His cleansing blood ENABLES our soul to worship

Once a person’s conscience has been cleansed by the blood of Jesus, that person is then enabled to worship and serve God freely. When a person is guilt-ridden and ashamed, he is unable to worship and enjoy the presence of God. The blood of Christ is the answer to this dilemma we often find ourselves in.

1 John 1:7—“The blood of Jesus Christ His Son cleanses us from all sin.”

1 John 1:9—“If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

3. The blood of Jesus CONFIRMS our salvation (9:15)

“And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.”

In what way does the blood of Jesus confirm salvation for those who trust Him?

Provides the REQUIREMENT of a go-between
v. 15a—“And for this reason He is the Mediator of the new covenant, for the redemption of the transgressions under the first covenant…”

“Mediator”—one who comes between two parties and acts as a link; literally means a go-between or a reconciler

Ezekiel 18:4—“Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine; the soul who sins shall die.”

Romans 6:23—“For the wages of sin is death…”

The only way that a person can come to God is to have the penalty of his or her sin paid. Jesus has provided full payment for sin for everyone who trusts in Him as Savior and Lord. Through His death and the shedding of His blood, He became the bridge, the mediator between God and men.

Illustration—“There is an old story about a man by the name of John Griffith, who lived in Oklahoma in 1929. After having lost all he had in the stock market crash, he moved to Mississippi where he took a job as bridge operator for a railroad trestle. In 1937 he was involved in a horrible accident. One day his 8 year-old son, Greg, spent the day with his Dad at work. The boy poked around the office and asked dozens of questions—just like little boys do. The bridge was over a river and whenever a ship came John had to open the bridge to allow the ships to pass. The day the boy was there with his father a ship was coming, so John opened up the draw bridge. After a moment or two he realized his son wasn’t in the office and as he looked around, to his horror, John saw his son climbing around on the gears of the draw bridge. He hurried outside to rescue his son but just then he heard a fast approaching passenger train, the Memphis Express, filled with 400 people. He yelled to his son, but the noise of the now clearing ship and the oncoming train made it impossible for the boy to hear him. All of a sudden John Griffith realized his horrible dilemma. If he took the time to rescue his son the train would crash killing all aboard, but if he closed the bridge, the boy would be crushed in the gears. To save those on board the train, John would have to sacrifice his son. He made the horrible decision, pulled the lever and closed the bridge. It is said, as the train went by John could see the faces of the passengers, some reading, some even waving, all of them oblivious to the sacrifice that had just been made for them.”

With only three nails and two pieces of wood, Jesus built a bridge.

John 14:6—“I am the way, the truth, and the life. No one comes to the Father except through Me.”
There can be no salvation for man apart from Jesus Christ. He alone is the Mediator of the new covenant. He alone is the Bridge from earth to heaven.

1 Timothy 2:5—“For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all.”

Promises the REWARD of His grace

v. 15b—“...that those who are called may receive the promise of the eternal inheritance.”

The eternal inheritance spoken of here refers to the believer’s salvation in Christ, the total forgiveness that alone brings total access to God. The new covenant was ratified by the blood of Jesus and provided the full salvation that the Old Testament saints had been hoping for since the very beginning.

Notice that the emphasis is on “eternal” inheritance. We have confidence as the children of faith because all that we have in Christ is eternal and lasting.

Ephesians 1:3—“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ.”

Patrick Henry—“I have now disposed of all my property to my family. There is one thing more I wish I could give them and that is faith in Jesus Christ. If they had that and I had not given them a single shilling, they would have been rich; and if they had not that, and I had given them all the world, they would be poor indeed.”