

**HEBREWS 27
(Hebrews 9:15-28)**

**OUR INHERITANCE
By Ron Harvey
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INTRODUCTION

Last time we saw the contrast between the relative ineffectiveness of the Mosaic Law (the Old Covenant) and the effectiveness of the New Covenant.

Remember that the Old Covenant was characterized by ceremonies. It was in essence a ceremonial covenant. Everything was a type of something that was coming later. It had a ceremonial tabernacle. It had a ceremonial altar. It had ceremonial priests. It had a ceremonial people. It had ceremonial sacrifices. And on and on we could go. Everything they did was ceremonial.

If there had been no Christ to follow it all up, then all of that would have been worthless. That Old Covenant was not effective in and of itself. If that is all there was, then all men would have remained condemned. There was no efficacy in the ceremonies. There was no efficacy in the work of the priests. There was no efficacy in the washings. There was no efficacy in keeping the lamp lit – no efficacy in the incense. There was no efficacy in the sacrifices. They were all just types. Look at Hebrews 9:9,10.

Which was a figure for the time then present in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience.

Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

Notice the words in those verses that signify ineffectiveness:

It was a figure.

It could not make him that did the service perfect, as pertaining to the conscience.

It stood only in meats and drinks and divers washings and carnal ordinances.

It was temporary. (until)

Oh how the Jews loved their ceremonies. But their ceremonies were empty pictures. Their only significance was in Christ. And the Jews labored under those ceremonies as though the ceremonies themselves would save them.

But there is only one way of salvation and that way is Christ. Salvation is in a blessed person. Salvation is in a personal substitute. Salvation is in the unmitigated grace of God through Christ and not through the mere observance of ceremonies. Whereas the Old Covenant was weak unto salvation, Christ is very strong.

Now I would like to make some observations regarding verse 15 of chapter nine and we will see several things: First,

I. Under the New Covenant there is an inheritance.

Now remember, under the Mosaic Covenant, it simply said, if you obey you will receive certain blessings and if you disobey you will receive certain curses. And the Jewish nation proved that under a works covenant, man is hopelessly unable to achieve the blessings. The only thing that came to them under the law was cursing. And this is because the law was very demanding and the law did not provide salvation. Everything under the law was conditional and the condition was perfect obedience.

But the New Covenant provides an inheritance that is not conditional upon the sinner's obedience. It is a pure gift to sinners. This is very good news to sinners because sinners are dead spiritually. Sinners are always inclined to sin. Sinners are unable to pull themselves up out of sin. Sinners are in a state of sin. And the New Covenant provides salvation to such as these.

Christ did not come to call the righteous, but sinners to repentance.

The Old Covenant couldn't do a thing for the sinner. But the New Covenant could. The blood of lambs and goats could not take away sins,

but the blood of Christ could. And the Old Covenant could promise nothing but curses upon the people. But the New Covenant promises an inheritance.

Now this is what salvation is. It is an inheritance. And it is spoken of in this way in many places in the Scriptures.

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

Ephesians 1:11

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

Col.1:12

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

I Peter 1:3, 4

II. An inheritance is conveyed by a Last Will and Testament.

Now look at our text. It says that Christ is the mediator of the new testament.

Now that word testament is exactly the same greek word that up until now has been translated "covenant." (8:6; 7; 8; 9; 10; 13; 9:1; 4) And the greek word used is "diatheke."

Now when the King James translators came to this word in verse 15, they used their discretion and they translated it testament. And the reason they did so, is because this is clearly the idea that is conveyed here.

Up until this point, the idea has been better expressed by using the word covenant because that conveys the idea of an administration of things - an economy. The Mosaic Covenant was the way God administered things to the nation of Israel. They were under that way of doing things.

And the New Covenant also is a new administration of things. It is a different way of dealing for a different age.

But one of the provisions of this New Covenant is an inheritance. And so, in this way, the New Covenant acts like a Last Will and Testament. And that is what is in view here in verse 15 and 16.

For where a testament is, there must also be the death of the testator.

Hebrews 9:16

Here is the idea. There is a New Covenant and one of the provisions of this Covenant is that Jesus, the Mediator of that Covenant, has made a Last Will and Testament. And he has put us in his will.

Example: Now how would like to answer the door one day, and it would be an attorney. And he would explain to you that a very wealthy man had died and he left a will and in that will you were made an heir.

Now that would be a nice surprise. And that is one of the nice surprises of the New Covenant. Jesus Christ has died and in his Will, he has named heirs.

III. The basis of the inheritance is promise.

It is called the *promise of eternal inheritance*.

Now I suppose that an inheritance could be established on the basis of works. You could put a man in debt and he might then repay you through his inheritance. However, not so in the case of Christ.

Before Christ died he made a will and it is on the basis of promise. He simply says, "I promise my people an inheritance."

This inheritance is for sinners. It is for the undeserving. It is for those who have committed all manner of sins. It is for those who in no wise could say that they have earned such an honor. It is by the mere promise of God. And if it is by promise, then it is by grace. The Old Covenant gave the people exactly what they deserved. But the New Covenant gives us what

we don't deserve. There is a huge difference between the two covenants. One is of works and the other is of grace.

IV. The nature of the inheritance is eternal and spiritual.

A. The inheritance is eternal. What could be greater than this? It is life eternal. It is not temporal blessings as in that Old Covenant, but eternal blessings in Christ. (v.15)

Christ has left you an eternal inheritance. Now we would be ecstatic if someone left us a million dollars. Why we could enjoy that for the next 10 or 20 years. And then it would be gone. But Christ has left us an eternal inheritance.

B. The inheritance is incorruptible.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

I Peter 1:3, 4

C. The inheritance is in heaven.

Our inheritance is in a much better place than on earth. Things on earth shall pass away. Everything here is temporal. Everything here is tainted by sin and a curse - but not so, the benefits of the New Covenant. Our inheritance is in heaven.

D. The inheritance is reserved. (I Peter 1:4)

There is a reservation in heaven. There is an inheritance in heaven and it is marked and held especially for people in particular.

V. The recipients of the inheritance.

They which are called might receive the promise of eternal inheritance.

Now I want you to notice that the inheritance of Christ is not universally distributed. This is not an inheritance for all men without exception. But it is an inheritance to those who are called.

Now sometimes the word called is used in a general sense. Do you remember the verse that says, "Many are called, but few are chosen." This would be a universal calling. The gospel goes out into the whole world. The gospel is preached to all. There is a universal offer of the gospel. We are not to restrict the preaching of the gospel. It may go out to all men everywhere.

But there is a principle here which should be remembered. The universal call of the gospel is universally refused.

The natural man receiveth not the things of the Spirit of God: neither can he know them, because they are spiritually discerned.

I Cor. 1:14

But there is an effectual call of God which is not universal at all. It is very selective. And it is a call of God that is upon those who have a share in Christ by election and predestination.

But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God.

I Cor. 1:23, 24

There is an effectual call that goes out to those whom God has purposed to save.

See Romans 8:28-30

So please notice that it is the called who receive the inheritance. It is those who are effectually called. An inheritance is reserved in heaven for them.

The beneficiaries of the New Covenant are not those who obey the law of God – for there is none that doeth good no not one. But the beneficiaries of the New Covenant are those who are called.