

# THE CENTRAL LINE OF THE BIBLE

(Saturday—Second Morning Session)

## Message Five

### A Panoramic View of the All-inclusive Christ in the Epistle to the Hebrews

Scripture Reading: Heb. 1:2-3; 2:10-11, 17; 6:20; 8:2, 6; 10:19-20; 12:2; 13:8, 20

- Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;
- Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;
- Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
- Heb 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,
- Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.
- Heb 6:20 Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchisedec.
- Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.
- Heb 8:6 But now He has obtained a more excellent ministry inasmuch as He is also the Mediator of a better covenant, which has been enacted upon better promises.
- Heb 10:19 Having therefore, brothers, boldness for entering the *Holy of Holies* in the blood of Jesus,
- Heb 10:20 Which *entrance* He initiated for us as a new and living way through the veil, that is, His flesh,
- Heb 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.
- Heb 13:8 Jesus Christ is the same yesterday and today, *yes*, even forever.
- Heb 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

#### I. The all-inclusive Christ is the Son of God—Heb. 1:2, 5, 8; 3:6; 4:14; 5:5, 8; 7:3, 28:

- Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;
- Heb 1:5 For to which of the angels has He ever said, "You are My Son; this day have I begotten You"? And again, "I will be a Father to Him, and He will be a Son to Me"?
- Heb 1:8 But of the Son, "Your throne, O God, is forever and ever, and the scepter of uprightness is the scepter of Your kingdom.
- Heb 3:6 But Christ *was faithful* as a Son over His house, whose house we are if indeed we hold fast the boldness and the boast of hope firm to the end.
- Heb 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.
- Heb 5:5 So also Christ did not glorify Himself in becoming a High Priest, but *it was* He who said to Him, "You are My Son; this day have I begotten You";
- Heb 5:8 Even though He was a Son, learned obedience from the things which He suffered.
- Heb 7:3 Being without father, without mother, without genealogy; having neither beginning of days nor end of life, but likened to the Son of God, abides a priest perpetually.
- Heb 7:28 For the law establishes men as high priests who have weakness, but the word of the oath, which *was* after the law, *establishes* the Son, perfected forever.

- A. The Son, through whom God speaks, is God Himself; the essence of the Epistle to the Hebrews is God's speaking in the Son—1:2, 8.

Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;

Heb 1:8 But of the Son, "Your throne, O God, is forever and ever, and the scepter of uprightness is the scepter of Your kingdom.

- B. To us, Christ, the Son of God, is the mouthpiece of God, the oracle of God; the Son is God Himself speaking—vv. 2, 5.

Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;

Heb 1:5 For to which of the angels has He ever said, "You are My Son; this day have I begotten You"? And again, "I will be a Father to Him, and He will be a Son to Me"?

## II. The all-inclusive Christ, the Son of God, is the effulgence of God's glory and the impress of His substance—v. 3:

Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

- A. The effulgence of God's glory is like the shining or the brightness of the light of the sun; Christ the Son is the shining, the brightness, of the Father's glory, and He is God Himself reaching us and coming into us.

- B. Christ the Son is the impress, the express image, of the substance of God; the Son is the expression of what God the Father is—v. 3; Col. 1:15.

Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,

## III. The all-inclusive Christ is the Heir of all things—Heb. 1:2:

Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;

- A. Christ the Son is the appointed Heir, the legal Heir, inheriting all things in God's economy; since Christ is the Heir of God, all that God the Father is and has is His possession—John 16:15.

John 16:15 All that the Father has is Mine; for this *reason* I have said that He receives of Mine and will declare *it* to you.

- B. As typified by Isaac, the son of Abraham, Christ will inherit the earth (Psa. 2:8), the kingdom (Dan. 7:13-14), and all things (Matt. 11:27).

Psa 2:8 Ask of Me, And I will give the nations as Your inheritance And the limits of the earth as Your possession.

Dan 7:13 I watched in the night visions, And there with the clouds of heaven One like a Son of Man was coming; And He came to the Ancient of Days, And they brought Him near before Him.

Dan 7:14 And to Him was given dominion, glory, and a kingdom, That all the peoples, nations, and languages might serve Him. His dominion is an eternal dominion, which will not pass away; And His kingdom is one that will not be destroyed.

Matt 11:27 All things have been delivered to Me by My Father, and no one fully knows the Son except the Father; neither does anyone fully know the Father except the Son and him to whom the Son wills to reveal *Him*.

## IV. The all-inclusive Christ is the Son of Man—Heb. 2:5-18:

Heb 2:5 For *it was* not to angels *that* He subjected the coming inhabited earth, concerning which we speak.

- Heb 2:6 But one has solemnly testified somewhere, saying, "What is man, that You bring him to mind? Or the son of man, that You care for him?"
- Heb 2:7 You have made Him a little inferior to the angels; You have crowned Him with glory and honor and have set Him over the works of Your hands;
- Heb 2:8 You have subjected all things under His feet." For in subjecting all things to Him, He left nothing unsubject to Him. But now we do not yet see all things subjected to Him,
- Heb 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.
- Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
- Heb 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,
- Heb 2:12 Saying, "I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You."
- Heb 2:13 And again, "I will trust in Him." And again, "Behold, I and the children whom God has given to Me."
- Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
- Heb 2:15 And might release those who because of the fear of death through all their life were held in slavery.
- Heb 2:16 For assuredly *it is* not to angels *that* He gives help, but He gives help to the seed of Abraham.
- Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.
- Heb 2:18 For being tempted in that which He Himself has suffered, He is able to help those who are being tempted.

A. Hebrews 2 reveals that the Son of Man has fulfilled God's original purpose— Gen. 1:26-28; Psa. 8:4-8.

- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Gen 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.
- Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.
- Psa 8:4 What is mortal man, that You remember him, And the son of man, that You visit him?
- Psa 8:5 You have made him a little lower than angels And have crowned him with glory and honor.
- Psa 8:6 For You have caused him to rule over the works of Your hands; You have put all things under his feet:
- Psa 8:7 All sheep and oxen, As well as the beasts of the field,
- Psa 8:8 The birds of heaven and the fish of the sea, Whatever passes through the paths of the seas.

B. Hebrews 2 also reveals the process through which Christ passed in His humanity to accomplish God's purpose, a process involving incarnation (v. 14), crucifixion (v. 9), resurrection (vv. 11-12), glorification (v. 10), and exaltation (v. 7).

Heb 2 (be omitted)

- Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

- Heb 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.
- Heb 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,
- Heb 2:12 Saying, "I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You."
- Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
- Heb 2:7 You have made Him a little inferior to the angels; You have crowned Him with glory and honor and have set Him over the works of Your hands;

**V. The all-inclusive Christ is the Apostle and the Builder of God's house—3:1-6:**

- Heb 3:1 Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus,
- Heb 3:2 Who was faithful to Him who constituted Him, as also Moses was in all His house.
- Heb 3:3 For He has been counted worthy of more glory than Moses, by as much as He who built the house has more honor than the house.
- Heb 3:4 For every house is built by someone, but He who built all things is God.
- Heb 3:5 And Moses was faithful in all His house as a servant, for a testimony of the things to be spoken later;
- Heb 3:6 But Christ *was faithful* as a Son over His house, whose house we are if indeed we hold fast the boldness and the boast of hope firm to the end.
- A. As the Apostle, Christ was sent to us from God and with God to share God with us so that we might partake of His divine life, nature, and fullness—v. 1.
- Heb 3:1 Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus,
- B. Christ in His humanity is the good material for God's building, and in His divinity He is the Builder—vv. 2-6.
- Heb 3:2 Who was faithful to Him who constituted Him, as also Moses was in all His house.
- Heb 3:3 For He has been counted worthy of more glory than Moses, by as much as He who built the house has more honor than the house.
- Heb 3:4 For every house is built by someone, but He who built all things is God.
- Heb 3:5 And Moses was faithful in all His house as a servant, for a testimony of the things to be spoken later;
- Heb 3:6 But Christ *was faithful* as a Son over His house, whose house we are if indeed we hold fast the boldness and the boast of hope firm to the end.

**VI. The all-inclusive Christ is the Captain of our salvation—2:10-11:**

- Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
- Heb 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,
- A. Christ is the Captain, or Author, of our full salvation unto glory—vv. 3, 10.
- Heb 2:3 How shall we escape if we have neglected so great a salvation, which, having had its beginning in being spoken by the Lord, has been confirmed to us by those who heard,
- Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

- B. As the Captain of our salvation, Christ is leading God's many sons into glory, the corporate expression of God, by saving them organically through sanctification—vv. 10-11; Eph. 1:4-5; 1 Thes. 5:23; Rom. 5:10.

Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Heb 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,

Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

1 Thes 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

## VII. The all-inclusive Christ is a merciful, faithful, and great High Priest— Heb. 2:17; 4:14-15:

Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

Heb 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.

Heb 4:15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like *us*, yet without sin.

- A. Hebrews 1 through 3 reveal that Christ as the Son of God and the Son of Man is fully qualified to be our High Priest; His being merciful corresponds with His being a man, and His being faithful corresponds with His being God—2:17.

Heb 1-3 (be omitted)

Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

- B. As our High Priest, Christ is great in His person, in His work, and in His attainment—1:3, 5, 8; 2:6, 9-10, 14-15, 17; 3:5-6; 4:8-9; 6:20; 9:24.

Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

Heb 1:5 For to which of the angels has He ever said, "You are My Son; this day have I begotten You"? And again, "I will be a Father to Him, and He will be a Son to Me"?

Heb 1:8 But of the Son, "Your throne, O God, is forever and ever, and the scepter of uprightness is the scepter of Your kingdom.

Heb 2:6 But one has solemnly testified somewhere, saying, "What is man, that You bring him to mind? Or the son of man, that You care for him?"

Heb 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.

Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

- Heb 2:15 And might release those who because of the fear of death through all their life were held in slavery.
- Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.
- Heb 3:5 And Moses was faithful in all His house as a servant, for a testimony of the things to be spoken later;
- Heb 3:6 But Christ *was faithful* as a Son over His house, whose house we are if indeed we hold fast the boldness and the boast of hope firm to the end.
- Heb 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.
- Heb 4:9 So then there remains a Sabbath rest for the people of God.
- Heb 6:20 Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchisedec.
- Heb 9:24 For Christ did not enter into a holy place made by hands, a figure of the true, but into heaven itself, to appear now before the face of God for us;

### VIII. The all-inclusive Christ is the kingly and divine High Priest according to the order of Melchizedek—5:6, 10; 6:20; 7:11, 17:

- Heb 5:6 Even as also in another place He says, "You are a Priest forever according to the order of Melchisedec."
- Heb 5:10 Being addressed by God as a High Priest according to the order of Melchisedec;
- Heb 6:20 Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchisedec.
- Heb 7:11 If indeed then perfection were through the Levitical priesthood (for under it the people have received the law), what need was there still that a different Priest should arise according to the order of Melchisedec and that He should not be said *to be* according to the order of Aaron?
- Heb 7:17 For it is testified, "You are a Priest forever according to the order of Melchisedec."
- A. The book of Hebrews is focused on the heavenly Christ, and the chief point concerning the heavenly Christ is that He is the kingly and divine High Priest according to the order of Melchizedek—1:3; 4:14; 5:6, 10; 6:20; 8:1; 9:24; 12:2.
- Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;
- Heb 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.
- Heb 5:6 Even as also in another place He says, "You are a Priest forever according to the order of Melchisedec."
- Heb 5:10 Being addressed by God as a High Priest according to the order of Melchisedec;
- Heb 6:20 Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchisedec.
- Heb 8:1 Now in the things which are being said the chief point *is this*: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens,
- Heb 9:24 For Christ did not enter into a holy place made by hands, a figure of the true, but into heaven itself, to appear now before the face of God for us;
- Heb 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.
- B. As a kingly and divine High Priest constituted with the power of an indestructible life, Christ is interceding for us so that we may be saved to the uttermost—7:15-17, 24-26, 28.
- Heb 7:15 And it is still more abundantly evident since *it is* according to the likeness of Melchisedec *that* a different Priest arises,

- Heb 7:16 Who has been appointed not according to the law of a fleshy commandment but according to the power of an indestructible life.
- Heb 7:17 For it is testified, "You are a Priest forever according to the order of Melchisedec."
- Heb 7:24 But He, because He abides forever, has His priesthood unalterable.
- Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.
- Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,
- Heb 7:28 For the law establishes men as high priests who have weakness, but the word of the oath, which *was* after the law, *establishes* the Son, perfected forever.

#### **IX. The all-inclusive Christ is the Forerunner—6:19-20:**

- Heb 6:19 Which we have as an anchor of the soul, both secure and firm and which enters within the veil,
- Heb 6:20 Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchisedec.
- A. As the Forerunner, the Lord Jesus took the lead to pass through the stormy sea and enter the heavenly haven to be the High Priest for us according to the order of Melchizedek—vv. 19-20.
- Heb 6:19 Which we have as an anchor of the soul, both secure and firm and which enters within the veil,
- Heb 6:20 Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchisedec.
- B. Christ as the Forerunner is the example, the model, of a person who has entered into God's glory; He suffered and entered into glory, the full expression of God—Luke 24:26; 1 Pet. 1:11.
- Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?
- 1 Pet 1:11 Searching into what *time* or what manner of time the Spirit of Christ in them was making clear, testifying beforehand of the sufferings of Christ and the glories after these.

#### **X. The all-inclusive Christ is the heavenly Minister—Heb. 8:2:**

- Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.
- A. As the heavenly Minister, Christ ministers heaven (which is not only a place but a condition of life) into us so that we may have the heavenly life and power to live a heavenly life on earth, as He did while He was here—v. 2.
- Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.
- B. As the heavenly Minister, He transmits what we need from God the Father, who is the source, into our spirit to supply and sustain us; this is the dispensing of the Triune God into our being—2 Cor. 13:14.
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

#### **XI. The all-inclusive Christ is the surety and Mediator of a better covenant— Heb. 7:22; 8:6:**

- Heb 7:22 By so much Jesus has also become the surety of a better covenant.
- Heb 8:6 But now He has obtained a more excellent ministry inasmuch as He is also the Mediator of a better covenant, which has been enacted upon better promises.
- A. Christ is the surety, the pledge that everything in the new covenant will be fulfilled; His being the surety of a better covenant is based on the fact that He is the living and perpetual High Priest—7:21-22, 24.
- Heb 7:21 (For they are appointed priests without the taking of an oath, but He, with the taking of an oath by Him who said to Him, "The Lord has sworn and will not regret *it*, You are a Priest forever"),

Heb 7:22 By so much Jesus has also become the surety of a better covenant.

Heb 7:24 But He, because He abides forever, has His priesthood unalterable.

- B. In His heavenly ministry Christ, as the Mediator, is the Executor of the new covenant, the new testament, which He bequeathed to us by His death—8:6.

Heb 8:6 But now He has obtained a more excellent ministry inasmuch as He is also the Mediator of a better covenant, which has been enacted upon better promises.

## XII. The all-inclusive Christ is the unique sacrifice and offering—10:5-10:

Heb 10:5 Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me.

Heb 10:6 In burnt offerings and *sacrifices* for sin You did not delight.

Heb 10:7 Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."

Heb 10:8 Saying above, "Sacrifices and offerings and burnt offerings and *sacrifices* for sin You did not desire nor delight in" (which are offered according to the law),

Heb 10:9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,

Heb 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.

- A. Christ came through incarnation to terminate God's old economy and to initiate His new economy, the New Testament, by replacing the animal sacrifices and establishing Himself as the unique sacrifice of the new covenant—vv. 5-10.

Heb 10:5 Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me.

Heb 10:6 In burnt offerings and *sacrifices* for sin You did not delight.

Heb 10:7 Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."

Heb 10:8 Saying above, "Sacrifices and offerings and burnt offerings and *sacrifices* for sin You did not desire nor delight in" (which are offered according to the law),

Heb 10:9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,

Heb 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.

- B. As the unique sacrifice and offering, Christ is the factor that enacts God's New Testament economy so that He might be its centrality and universality for the producing and building up of the church as His organic Body, which will consummate in the New Jerusalem—Matt. 26:28; Eph. 1:22-23; Rev. 21:2.

Matt 26:28 For this is My blood of the covenant, which is being poured out for many for forgiveness of sins.

Eph 1:22 And He subjected all things under His feet and gave Him *to be* Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

## XIII. The all-inclusive Christ is the Initiator of a new and living way—Heb. 10:19-20:

Heb 10:19 Having therefore, brothers, boldness for entering the *Holy of Holies* in the blood of Jesus,

Heb 10:20 Which *entrance* He initiated for us as a new and living way through the veil, that is, His flesh,

- A. As the Initiator of a new and living way, Christ opened the way for us to enter the Holy of Holies by His blood through the veil, His flesh—vv. 19-20.

Heb 10:19 Having therefore, brothers, boldness for entering the *Holy of Holies* in the blood of Jesus,

Heb 10:20 Which *entrance* He initiated for us as a new and living way through the veil, that is, His flesh,

- B. Through the better sacrifices of Christ, we have boldness to enter into the Holy of Holies; the blood of Jesus opens the way for us to come into the Holy of Holies—9:12, 24; 10:19.

Heb 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the *Holy of Holies*, obtaining an eternal redemption.

Heb 9:24 For Christ did not enter into a holy place made by hands, a figure of the true, but into heaven itself, to appear now before the face of God for us;

Heb 10:19 Having therefore, brothers, boldness for entering the *Holy of Holies* in the blood of Jesus,

#### XIV. The all-inclusive Christ is the Author and Perfecter of faith—12:2:

Heb 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

- A. Christ is not only the Author, the Originator, of faith but also the Perfecter, the Finisher, of faith; He will finish what He originated and complete what He inaugurated—v. 2.

Heb 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

- B. When we look away unto Jesus, being attracted by Him, He as the life-giving Spirit transfuses us with Himself, with His believing element, and spontaneously we have the faith to believe in Him—1 Cor. 15:45b; Eph. 2:8.

1 Cor 15:45b ... the last Adam *became* a life-giving Spirit.

Eph 2:8 For by grace you have been saved through faith, and this not of yourselves; *it is* the gift of God;

#### XV. The all-inclusive Christ is the One who remains the same—Heb. 13:8:

Heb 13:8 Jesus Christ is the same yesterday and today, *yes*, even forever.

- A. We must hold to the Christ who is the same yesterday, today, and forever, the One who is perpetual, unchangeable, and unchanging—1:11-12.

Heb 1:11 They will perish, but You remain perpetually; and they all will become old like a garment,

Heb 1:12 And like a mantle You will roll them up; like a garment they will also be changed; but You are the same, and Your years will not fail."

- B. The word in Hebrews 13:8 was spoken after Christ had passed through the processes of incarnation, human living, crucifixion, resurrection, and ascension; as the Christ who has been processed and consummated, He remains the same and will remain the same forever.

Heb 13:8 Jesus Christ is the same yesterday and today, *yes*, even forever.

#### XVI. The all-inclusive Christ is the great Shepherd of the sheep in the blood of an eternal covenant—v. 20:

Heb 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

- A. God raised up our Lord Jesus from the dead to be the great Shepherd to consummate the New Jerusalem according to God's eternal covenant; the eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body of Christ and consummating the New Jerusalem— v. 20; Eph. 1:22-23; Rev. 21:2.

Heb 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

Eph 1:22 And He subjected all things under His feet and gave Him *to be* Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

B. As the great Shepherd, the Lord is leading us into the experience and enjoyment of all the positive matters revealed in the book of Hebrews, and He is making real to us the contents of the new covenant—Heb. 8:8-13.

Heb 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,

Heb 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.

Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

Heb 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

Heb 8:13 In saying, A new *covenant*, He has made the first old. But that which is becoming old and growing decrepit is near to disappearing.

## **Excerpts from the Ministry:**

### **EXPERIENCING AND ENJOYING CHRIST AS THE FORERUNNER**

#### **His Becoming Forever a High Priest according to the Order of Melchizedek**

In Hebrews 6:20 we are told that as the Forerunner, Christ has entered within the veil, “having become forever a High Priest according to the order of Melchizedek.”

The Bible reveals two orders of the priesthood: the order according to Aaron and the order according to Melchizedek. The order of priests according to Aaron was a matter of man bringing his needs to God, because these priests were chosen from among men. By contrast, the order according to Melchizedek was a matter of coming from God to man, imparting God to man. The order of Melchizedek is revealed in Genesis 14:18-20, where we see that Melchizedek came from God with bread and wine to meet and bless Abraham who had fought in battle for God.

There are two directions, a “two-way traffic,” in these two orders of the priesthood. In the first order the direction is from man to God, and in the second it is from God to man. Christ as our great High Priest has these two orders with two directions. He is the High Priest according to the order of Aaron and also the High Priest according to the order of Melchizedek. On the one hand, according to the order of Aaron, Christ as the Son of Man was chosen from among men to go to God with all the needs of man. On the other hand, according to the order of Melchizedek, Christ as the Son of God came from God to impart God into us and bless us with God.

As the Forerunner, the Lord Jesus is now within the veil, in the Holy of Holies in heaven. His purifying of sins is typified by the work of Aaron, whereas His sitting down on the right hand of the Majesty on high (Heb. 1:3) is according to the order of Melchizedek (Psa. 110:1, 4). His work on the cross on earth, typified by the work of Aaron, affords us forgiveness of sins. His ministry on the throne in heaven ministers to us the overcoming of sin. His cross delivered us out of Egypt; His throne brings us into Canaan. We participated in His work on the cross. Now we need to press on to enter into the enjoyment of His ministry on the throne. We need to enter into the full participation in His priesthood according to the order of Melchizedek. If we do this, we will have a complete overcoming of sin, and sin will be absolutely under our feet. We will be in the Holy of Holies, having nothing to do with sin but continually enjoying grace.

As our High Priest, the heavenly Christ is not according to the order of Aaron but according to the order of Melchizedek. We need to be occupied with the present Melchizedek. Melchizedek is not a High Priest for the purpose of offering sacrifices to God for our sins but for ministering the processed God as grace into us. Now sin is over, and grace is here. Sin has gone, and the enjoyment of God has come. It is no longer a matter of offering sacrifices for sin but rather a matter of ministering bread and wine for our enjoyment.

The book of Hebrews reveals that although Christ completed His redemptive work, He is very active as our High Priest, ministering Himself into us as the processed bread and wine for our daily supply. This is why today the heavenly Christ is a High Priest not according to the order of Aaron but according to the order of Melchizedek. Today Christ on the throne is not the sacrifice-offering High Priest; He is the bread-and-wine-ministering High Priest. First, we need Christ’s priesthood as typified by Aaron to offer the sacrifices for sin. Then we need His priesthood according to the order of Melchizedek to minister the life supply to us.

Having the processed God ministered into us as our supply fulfills God’s eternal purpose. However, offering the sacrifices for sin is merely to deal with the negative situation. God’s original purpose was not to redeem us; it was to impart and work Himself into us. Since we became fallen, He had to rescue us, redeem us, and reconcile us to God. Whereas this is the function of His priesthood, as typified by Aaron, His priesthood according to the order of Melchizedek is for God’s original purpose. If we had not fallen, we would not have needed the priesthood typified by Aaron, but we would still need Christ’s priesthood according to the order of Melchizedek to minister God into us. Most Christians know only Christ’s priesthood as typified by the priesthood of Aaron for reconciliation. But according to Hebrews, Christ as our High Priest is not mainly the One who offers the sacrifice for sin, but the One who ministers into us the processed God as the bread and wine. (*The Conclusion of the New Testament*, pp. 3793-3795)

### **EXPERIENCING AND ENJOYING CHRIST AS THE ONE WHO REMAINS THE SAME**

#### **His Being the Same Yesterday, Today, and Forever**

Hebrews 13:8 says, “Jesus Christ is the same yesterday and today, yes, even forever.” We should remember that the writer of the book of Hebrews spoke this word after Christ ascended to the heavens. Before His ascension He underwent changes; that is, He passed through processes. In eternity past, Christ was only the Son of God, not the Son of Man. He did not have humanity, the flesh. However, in His incarnation Christ underwent a change, picking up humanity and putting the flesh upon Himself (John 1:1, 14). Christ then passed through death and entered into resurrection. In resurrection He, as the last Adam, was transfigured into the life-giving Spirit. Thus, He changed to become that which had not been—the life-giving Spirit (1 Cor. 15:45). After passing through all His processes, including incarnation, human living, crucifixion, resurrection, and ascension, Christ, the embodiment of God, is now processed and consummated. For Jesus Christ to remain the same yesterday, today, and forever does not mean that Christ remains unprocessed from eternity past, through time, and into eternity future. Rather, by passing through the processes, Christ underwent many changes. Yet since He went through and completed the processes, He is now processed and consummated, possessing divinity, humanity, human living, the all-inclusive crucifixion, the all-surpassing resurrection, and the all-transcending ascension. As the Christ who has been processed and consummated, He remains the same and will remain the same forever.

Christ, who is the word that the ministers of the word of God in Hebrews 13:7 preached and taught, who is the life that they lived, and who is the Author and Perfecter of their faith, is perpetual, unchangeable, and unchanging. He remains the same forever (1:11-12). There must not be another Jesus and another gospel preached in the church (2 Cor. 11:4; Gal. 1:8-9). For a true and steadfast church life, we must hold on to the Christ who is the same yesterday and today, and even forever, and we must not be carried away by various strange teachings (Heb. 13:9).

**God Having Raised Him as  
the Great Shepherd of the Sheep from the Dead  
by the Blood of an Eternal Covenant**

Hebrews 13:20 says, “Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant.” The sheep here are the flock, which is the church. This confirms the view that the things covered in Hebrews 13, with the experience of the unchanging Christ as our sin offering, through whom we were redeemed, and as our great Shepherd, by whom we are now being fed, are all for the church life. Today Christ as the High Priest is the Shepherd who takes care of us for the church as we pass through the sufferings of Christ (1 Pet. 4:13).

Hebrews 13:20 speaks of the eternal covenant. The book of Hebrews does not concern temporal things, such as the things of the old covenant, but eternal things, things that are beyond the limit of time and space, such as eternal salvation (5:9), eternal judgment (6:2), eternal redemption (9:12), the eternal Spirit (v. 14), the eternal inheritance (v. 15), and the eternal covenant (13:20). The new covenant is not only a better covenant (7:22; 8:6) but also an eternal covenant. It is eternally effective because of the eternal efficacy of Christ’s blood, with which it was enacted (Matt. 26:28; Luke 22:20).

The eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body and consummating the New Jerusalem. The eternal covenant of God is to consummate the New Jerusalem by the shepherding. God raised up our Lord from the dead to be the great Shepherd to consummate the New Jerusalem according to God’s eternal covenant.

Hebrews 13:20 indicates that it was by the blood of the eternal covenant that God raised Christ from the dead. All that God has ordained has been covenanted to be our portion. This portion is actually God Himself with His nature, life, attributes, and virtues. It is through the blood of the covenant that God becomes our portion. The blood of the covenant brings us into God, into the divine life and nature, into the inward law of life and the ability of life to know God, and into the infusion, transfusion, and enjoyment of God both now and in eternity. This is the function of the blood of the covenant.

The blood of the covenant is not mainly for forgiveness; it is primarily for God to be our portion. God has ordained and predestinated us to enjoy Him. This enjoyment has also been covenanted to us. This covenant was enacted by the blood of Jesus Christ, the blood which brings us into all the divine blessings. According to Matthew 26:28, the Lord Jesus took the cup and said, “This is My blood of the covenant, which is being poured out for many for forgiveness of sins.” According to Luke 22:20, the Lord Jesus said, “This cup is the new covenant established in My blood.” In 1 Corinthians 10:16 Paul refers to the cup as the “cup of blessing.” This

cup of blessing is the covenant enacted by the blood. The blood of the new covenant is the blood which enacted the covenant of blessing. The covenant is the cup and also the blessing as our portion. This portion is God Himself for our enjoyment.

The blood is spoken of in Exodus 12 and 24 and Leviticus 16. In Exodus 12 we see the blood of the passover lamb for redemption; in Exodus 24 we see the blood of the sacrifices for the enactment of the law; and in Leviticus 16 we see the blood of the expiation by which man could enter into the Holy of Holies, contact God, and be one with Him. In the New Testament we see that the Lord Jesus shed His blood on the cross. This is typified by the blood of the passover lamb in Exodus 12. With the blood shed on the cross, the Lord enacted the new testament. This is typified by the blood in Exodus 24. Ultimately, the blood of Christ brings us into the fullness of God as our eternal enjoyment. This aspect of the blood, the blood of the eternal covenant, is typified by the blood in Leviticus 16.

The blood brings us into the Holy of Holies; that is, it brings us into God. When the high priest entered into the Holy of Holies, it was not his purpose to observe the law. On the contrary, because of the blood sprinkled in the Holy of Holies, he could enjoy God, behold His beauty, and receive His infusion. Enjoying God in this way is what produces a man of God.

In Revelation 7 those who have “washed their robes and made them white in the blood of the Lamb” are before the throne of God, in the temple of God, and are brought to springs of waters of life (vv. 14-17). Furthermore, 22:14 says, “Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.” Here we see that through the washing of the blood, we have the right to come to the tree of life and enter into the city, New Jerusalem. The tree of life and the city are the ultimate aspects of God as our portion. If we view the Bible as a whole, we will see that the blood of the covenant brings us into the full enjoyment of God as our portion both now and forever.

### **Through Him God Doing in Us That Which Is Well Pleasing in His Sight**

Hebrews 13:21 tells us that through Christ the God of peace is “doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.” God is doing in us that which is well pleasing in His sight through Jesus Christ that we may be able to do His will. God works in us both the willing and the working for His good pleasure (Phil. 2:13). From beginning to end, the book of Hebrews presents to us a heavenly Christ. Only in 13:20-21, with the expression *God...doing in us...through Jesus Christ*, does this book imply the indwelling of Christ. It is through the indwelling Christ that God works in us so that we can do His will.

Through Jesus Christ God does in us that which is well pleasing in His sight. This means that God is working in us. Not only is God leading us to go outside the camp to bear the reproach of Christ; He is also working within us that which is well pleasing in His sight in order that we would live a life according to His pleasure.

In verse 21 Jesus Christ is the subjective Christ. This indicates that God must work within us subjectively through Jesus Christ. This conclusion impresses us that all the teachings within the book of Hebrews are for the subjective work of God within us.

Hebrews 13:21 indicates that the great, wonderful, and inexhaustible Christ is now in us. This Christ in us is the life-giving Spirit (1 Cor. 15:45). As the Spirit within us, He is always available and easy to experience. If we would simply pray a little, we would pray ourselves into our spirit to touch this One and enjoy Him. He is inexhaustible yet available. As we enjoy the aspects of Christ as revealed in the book of Hebrews, we will be led into the experience of His humanity, His divinity, His death, His resurrection, and His ascension, and we will grow in Him in all these aspects. The book of Hebrews reveals many wonderful aspects of Christ for our experience and enjoyment. It will take our entire lifetime and even eternity for us to enjoy all these aspects of what Christ is to us. (*The Conclusion of the New Testament*, pp. 3837-3838, 3845-3848)