

Message Three

Hebrews as an Exposition of Leviticus

JL Hymns: 188

Scripture Reading: Heb. 1:2-3, 8; 2:10, 17; 4:14-15; 10:5-10; 13:8

- 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 1:3 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 1:8 But of the Son, "Your throne, O God, is forever and ever, and the scepter of uprightness is the scepter of Your kingdom.
- Heb 2:10 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 2:17 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.
- 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.
- Heb 13:8 Jesus Christ is the same yesterday and today, yes, even forever.

I. Leviticus is a book of types, a book of typology; the most fine and detailed types of Christ are in Leviticus:

- A. Christ is wonderful and all-inclusive, and plain words are not adequate to reveal Him; types, which are actually pictures, are also necessary.
- B. Because Leviticus is a book of types, there is the need for it to be expounded; the apostle Paul expounded Leviticus in the Epistle to the Hebrews—1:1-3.
- Heb 1:1 God, having spoken of old in many portions and in many ways to the fathers in the prophets,
- 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;

II. Hebrews is an exposition of Leviticus—Heb. 9:14, 25-26; 10:5-12; 13:11-13:

- Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?
- Heb 9:25 Nor in order that He might offer Himself often, just as the high priest enters into the Holy of Holies year by year by the blood of other creatures;
- Heb 9:26 Since then He would have had to suffer often since the foundation of the world. But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.
- 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.
- Heb 10:11 And every priest stands daily, ministering and offering often the same sacrifices, which can never remove sins;
- Heb 10:12 But this One, having offered one sacrifice for sins, sat down forever on the right hand of God,
- Heb 13:11 For the bodies of those animals whose blood is brought into the Holy of Holies for sin by the high priest are burned up outside the camp.
- Heb 13:12 Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate.
- Heb 13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.
- A. In order to have the proper understanding of Leviticus, we need to see the connection between Leviticus and Hebrews.
- B. In the Epistle to the Hebrews we have the reality of the types of the offerings in chapters 1 through 7 of Leviticus—Heb. 10:5-10:
- Lev 1-7 be omitted
- 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.
1. The sin offering signifies Christ as the offering for the sin of God's people; our sin has been dealt with by Christ as our sin offering—Lev. 4; Heb. 9:26.

Lev. 4 be omitted.

Heb 9:26 Since then He would have had to suffer often since the foundation of the world. But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.
 2. The whole sin offering, including its skin and all its flesh, with its head, legs, and its inward parts and its dung, was burned outside the camp—Lev. 4:11-12, 21:

Lev 4:11 And the skin of the bull and all its flesh with its head and with its legs, and the rest of its inward parts and its dung,

Lev 4:12 That is, all the rest of the bull he shall bring out to a clean place outside the camp, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned.

Lev 4:21 And he shall bring out the bull outside the camp and burn it as he burned the first bull; it is the sin offering for the congregation.

 - a. This signifies that Christ as the sin offering suffered reproach outside the Jewish religion—Heb. 13:11-13.

Heb 13:11 For the bodies of those animals whose blood is brought into the Holy of Holies for sin by the high priest are burned up outside the camp.

Heb 13:12 Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate.

Heb 13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.
 - b. Christ was crucified outside Jerusalem, which is considered a camp representing the Jewish religious organization—v. 13.

Heb 13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.

3. Christ came to replace the types of the offerings in Leviticus—Heb. 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. As the unique sacrifice and offering, Christ took away all the sacrifices and offerings of the old testament and established Himself as the new testament sacrifice and offerings—vv. 7-10.
- 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. Christ came to be the real sacrifice and living offering, who offered Himself on the cross as the reality of all the offerings—9:14, 25-26; 10:11-12.
- Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?
- Heb 9:25 Nor in order that He might offer Himself often, just as the high priest enters into the Holy of Holies year by year by the blood of other creatures;
- Heb 9:26 Since then He would have had to suffer often since the foundation of the world. But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.
- Heb 10:11 And every priest stands daily, ministering and offering often the same sacrifices, which can never remove sins;
- Heb 10:12 But this One, having offered one sacrifice for sins, sat down forever on the right hand of God,

III. The central thought of Leviticus is that the universal, all-inclusive, inexhaustible Christ is everything to God and to God's people; as an exposition of Leviticus, the Epistle to the Hebrews reveals the marvelous, mysterious, and all-inclusive person of Christ—1:2-3; 4:14-15; 10:5-10; 13:8:

- 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 1:3 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 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.
- 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.
- Heb 13:8 Jesus Christ is the same yesterday and today, yes, even forever.
- A. In the book of Leviticus itself we cannot see how great, excellent, wonderful, all-inclusive, and inexhaustible is the Christ whom we offer and enjoy as the offerings; for a revelation of the all-inclusiveness of Christ, we need to consider the aspects of Christ that are revealed in Hebrews.
- B. Christ the Son is the center, the focus, of the book of Hebrews—1:2-3; 13:8.
- 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 1:3 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 13:8 Jesus Christ is the same yesterday and today, yes, even forever.
- C. In the New Testament, God speaks in the Son, in the person of the Son—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;
1. The Son is God Himself, God expressed—v. 8.
- 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.
2. The essence of the book of Hebrews is God's speaking in the Son—v. 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;
3. God the Father is hidden; God the Son is expressed; as the Word of God and the speaking of God, the Son has declared the Father with a full expression, explanation, and definition of Him—John 1:1, 18.
- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
- John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.
- D. In the Godhead the Son is the effulgence of God's glory and the impress of His substance—Heb. 1:3:
- 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;
1. The glory is the outward expression, and the substance is the inward
- a. With respect to glory as the outward expression of God, the Son is the effulgence of God's glory, the brightness of the Father's glory—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;
- b. With respect to substance as the inward essence of God, the Son is the impress of God's substance, the expression of what the Father is.
2. For the Son to be the effulgence of God's glory and the impress of God's substance means that the Son is God coming to us—v. 3; John 1:1, 14, 18.
- 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;
- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

- John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.
- E. In God's creation the Son is the Creator, the Upholder, and the Heir—Heb. 1:2-3, 10:
- 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 1:10 And, "You in the beginning, Lord, laid the foundation of the earth, and the heavens are the works of Your hands;
1. In the past all things came into existence in Him, through Him, and unto Him—v. 2; John 1:3; 1 Cor. 8:6; Col. 1:16.

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;

John 1:3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.

1 Cor 8:6 Yet to us there is one God, the Father, out from whom are all things, and we are unto Him; and one Lord, Jesus Christ, through whom are all things, and we are through Him.

Col 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.
 2. In the present the Son upholds all things by the word of His power, and all things cohere in Him—Heb. 1:3; Col. 1:17.

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 1:17 And He is before all things, and all things cohere in Him;
- F. The Son destroyed the devil; in the fullness of time, the Son came to become flesh by being born of a virgin so that He might destroy the devil though His death on the cross—Heb. 2:14; John 1:14; Rom. 8:3; Gal. 4:4.
- 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,
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
- Gal 4:4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under law,
- G. Christ is the Author, the Captain, of our full salvation unto glory—Heb. 2:10:
- 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.
1. God's eternal goal is to bring His many sons into glory, into the expression of God—v. 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.
 2. As the Captain, Christ took the lead to enter into glory, and we, His followers, are taking the same way to be brought into the same glory, which was ordained by God for us—1 Cor. 2:7; 1 Thes. 2:12.

1 Cor 2:7 But we speak God's wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages for our glory,

1 Thes 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

- H. Christ is the Apostle and the Builder of God's house—Heb. 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.
1. The Lord Jesus is our Apostle, the One who was sent to us from God and with God; He came to us with God to share God with us so that we might partake of His divine life and nature—John 6:46; 8:16, 29; 10:10b.

John 6:46 Not that anyone has seen the Father, except Him who is from God, He has seen the Father.

John 8:16 But even if I do judge, My judgment is true, for I am not alone, but I and the Father who sent Me.

John 8:29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.

John 10:10b ... I have come that they may have life and may have it abundantly.
 2. In His humanity Christ is the material for God's house, God's building, and in His divinity He is the Builder—Heb. 3:2-6.

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.
- I. Christ is the merciful, faithful, and great High Priest—2:17; 3:1; 4:14-15; 5:5, 10; 6:20; 7:26—8:1:
- 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 3:1 Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus,
- 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.
- 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 5:10 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 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,
- Heb 7:27 Who does not have daily need, as the high priests do, to offer up sacrifices first for his own sins and then for those of the people; for this He did once for all when He offered up Himself.
- 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.
- 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,

1. Christ is able to be a merciful and faithful High Priest because He is both the Son of God with divinity and the Son of Man with humanity; His being merciful corresponds to His being a man, and His being faithful corresponds to His being God—1:8; 2:5-18.
 - 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 2:5 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.
 2. As our great High Priest, Christ is great in His person, in His work, and in His attainment; He has passed through the heavens, and He sympathizes with our weaknesses—4:14-15.
 - 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.
- J. Christ is the Forerunner, who has entered within the veil—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.
1. The heavens into which the Lord Jesus entered are today the Holy of Holies within the veil—v. 19.
 - Heb 6:19 Which we have as an anchor of the soul, both secure and firm and which enters within the veil,
 2. As the Forerunner, the Lord Jesus took the lead to pass through the stormy sea and enter into the heavenly haven to be the High Priest for us according to the order of

Melchizedek—v. 20.

Heb 6:20 Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchisedec.

K. Christ is the surety of a better covenant—7:22:

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

1. In verse 22 the word *surety* means that Christ has pledged Himself to the new covenant and to all of us.

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

2. He is the Bondsman, the guarantee, that He will do everything necessary for the fulfillment of the new covenant.

L. Christ is the High Priest who is able to save us to the uttermost—vv. 25-26:

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,

1. Christ as our High Priest undertakes our case by interceding for us—v. 25.

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.

2. Christ appears before God on our behalf and prays for us that we may be saved and brought fully into God's eternal purpose—v. 26.

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,

M. Christ is the Minister in the heavens—8:1-2:

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 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

1. Christ, as a Minister of the true (heavenly) tabernacle, ministers heaven (which is not only a place but also 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.

2. Whatever Christ carries out as the heavenly Minister, He applies to us as the Spirit; whatever He ministers is transmitted into our spirit—1 Cor. 6:17.

1 Cor 6:17 But he who is joined to the Lord is one spirit.

N. Christ is the One who entered into the Holy of Holies in the heavens and obtained an eternal redemption—Heb. 9:11-12:

Heb 9:11 But Christ, having come as a High Priest of the good things that have come into being, through the greater and more perfect tabernacle not made by hands, that is, not of this creation,

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.

1. Christ accomplished redemption on the cross, but it was not until He entered into the heavenly Holy of Holies, that is, when He brought His redeeming blood to offer it before God, that He obtained the redemption that has an eternal effect—Col. 1:20; Heb. 9:11-12.

Col 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross -- through Him, whether the things on the earth or the things in the heavens.

Heb 9:11 But Christ, having come as a High Priest of the good things that have come into being, through the greater and more perfect tabernacle not made by hands, that is, not of this creation,

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.

2. Since Christ as the Lamb of God took away the sin of the world by offering Himself once for all on the cross as the sacrifice for sins, His blood, which He sprinkled in the heavenly tabernacle, has accomplished eternal redemption for us; thus, we have been

redeemed with the precious blood of Christ—John 1:29; Heb. 9:14; 10:12; 12:24; 1 Pet. 1:18-19.

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

Heb 10:12 But this One, having offered one sacrifice for sins, sat down forever on the right hand of God,

Heb 12:24 And to Jesus, the Mediator of a new covenant; and to the blood of sprinkling, which speaks something better than that of Abel.

1 Pet 1:18 Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers,

1 Pet 1:19 But with precious blood, as of a Lamb without blemish and without spot, the blood of Christ;

3. Christ is the One appearing now before the face of God for us—Heb. 9:24.

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;

O. Christ is the Initiator of a new and living way for us—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,

1. 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—v. 20.

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

2. Through the better sacrifices of Christ, we have boldness to enter into the Holy of Holies—9:23; 10:19.

Heb 9:23 It was necessary therefore for the examples of the things in the heavens to be purified by these, but the heavenly things themselves, by better sacrifices than these.

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

3. Although the Holy of Holies today is in heaven, where the Lord Jesus is (9:12, 24), in 10:19 the Holy of Holies refers to the Holy of Holies in our spirit; our spirit is God's residence, the chamber in which God and Christ dwell—Eph. 2:22.

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,

Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

P. The wonderful, all-inclusive Christ typified in Leviticus and revealed in Hebrews is our eternal portion—Heb. 13:8:

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

1. All the aspects of Christ revealed in Hebrews are inexhaustible.

2. This wonderful, all-inclusive Christ is our eternal portion for us to enjoy.