

HWMR - CRYSTALLIZATION STUDY OF LEVITICUS, Book 3, Week 3

Hebrews as an Exposition of Leviticus

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

- Hebrews 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;
- Hebrews 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;
- Hebrews 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.
- Hebrews 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.
- Hebrews 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.
- Hebrews 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.
- Hebrews 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.
- Hebrews 10: 5 Therefore, **coming into the world**, He says, "*Sacrifice and offering You did not desire, but a **body** You have prepared for Me.*
- Hebrews 10: 6 *In burnt offerings and sacrifices for sin You did not delight.*
- Hebrews 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.**"*
- Hebrews 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),
- Hebrews 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,
- Hebrews 10:10 By which will we have been sanctified through the offering of the **body** of Jesus Christ once for all.
- Hebrews 13: 8 Jesus Christ is the same **yesterday** and **today**, yes, even **forever**.

It was not a simple matter for Christ to **replace** the offerings and sacrifices with Himself. How could a man replace all the offerings and sacrifices? Consider the **qualifications** that were required and the kind of person one had to be. **The person who replaced the offerings and sacrifices had to be one who was absolutely for God, even in every small thing.** Anyone who is not absolutely for God in all of the small things is not qualified to do the will of God to replace the old sacrifices and offerings with the new, that is, to take away the first and establish the second. To **take away the first** and **establish the second** is to take away the old covenant and establish the new covenant. The will of God in Hebrews 10 is to replace all the sacrifices and offerings of the Old Testament with the sacrifices and offerings of the new covenant, and to do this one had to **be absolutely for God.** (Life-Study of Leviticus, Chapter 3, Section 1)

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.

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

- 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:
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.
 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:
 - a. This signifies that Christ as the sin offering suffered reproach outside the Jewish religion—Heb. 13:11-13.
 - b. Christ was crucified outside Jerusalem, which is considered a camp representing the Jewish religious organization—v. 13.
 3. Christ came to **replace the types** of the offerings in Leviticus—Heb. 10:5-10:
 - 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.
 - 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.

Psalm 40:8 says, “*I delight in doing Your will.*” The will of God is to **replace** all the sacrifices and offerings in the Old Testament **with Christ** as the unique sacrifice and offering in the New Testament. This is the divine will ordained by God, revealed in the Old Testament prophecy. **Hebrews 10:5-10** indicates that **Christ is the reality of and the replacement for the Old Testament offerings**. Verses 8 and 9 say, “‘*Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in*’ (which are offered according to the law), *He then has said, ‘Behold, I have come to do Your will.’ He takes away the first that He may establish the second.*” **The will of God** here is to **take away the first**, the animal sacrifices of the old covenant, that **the second**, the sacrifice of Christ of the new testament, **may be established**. The new testament offerings are Christ Himself. Today God's desire and pleasure are **not** in animal sacrifices; God's desire and pleasure are altogether in one person—**Christ**.

The **reality of all the offerings** is Christ realized as **the Spirit** (John 1:17; 14:6, 17). This means that in our experience the Spirit is the reality of the offerings. If we do not have the Spirit in a subjective way, we will not have the reality of the offerings but only the doctrine regarding Christ as the offerings. **In Himself Christ is the reality of the offerings, but He cannot be this reality to us apart from His being the life-giving Spirit**. The more we pray concerning Christ as the offerings with the realization that He is the life-giving Spirit, the more we will enjoy Him as the offerings. **The way to enjoy Christ is to contact Him and take Him in as the Spirit of reality**.

We need to live a life according to God's heart and will by **daily enjoying Christ** as the reality of all the offerings. This is for the fulfillment of the great will of God, which is to have Christ as the **replacement** for all the offerings in the Old Testament in order that we may enjoy Him as everything in living and practicing the Body life for the building up of the Body of Christ as the organism of the Triune God (Eph. 1:5, 9, 11; Heb. 10:7-10; Rom. 12:2). (Conclusion of the New Testament, The (Msgs. 367-387), Chapter 13, Section 2)

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:**

- 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.
- C. In the New Testament, God speaks in the Son, in the person of the Son—1:2:
 1. The Son is God Himself, God expressed—v. 8.
 2. The **essence** of the book of Hebrews is **God's speaking in the Son**—v. 2.
 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.

In the New Testament, **God speaks in the Son**, in the person of the Son. This person was first an **individual** and then became **corporate**. God today speaks in a person, and this person has been increased to be a corporate person, including all the apostles and all the members of this person's Body (1 Cor. 14:4b, 31). Because all the members of the Body of Christ are the sons of God in the firstborn Son of God, their speaking for God is also God's speaking in the person of the Son. The **firstborn Son of God** and the **many sons of God** are considered as one in the person of the Son. Today God is speaking through a corporate person. Therefore, “the Son” mentioned in Hebrews 1:2 is corporate.

God is still speaking in the Son, and we believers are a part of the Son. Throughout the past twenty centuries, the speaking of those who spoke forth the Lord according to the New Testament and its principles has been the Son's speaking. In the New Testament the apostle Paul is an example of one whose speaking was the Son's speaking.

God speaks in the Sonship. The sonship in God's New Testament economy is not only individual but also corporate. Christ is the firstborn Son of God, and we are the many sons of God (Rom. 8:29; Heb. 2:10). God has many sons, and the many sons have been incorporated. The Firstborn plus the many sons are the collective, corporate Son. The entire New Testament is the speaking of the processed God in the person of the Son with all His members. We are the members of the Body of Christ, and the Body is composed of all the sons of God. God begot many children to become His sons, and these sons are the components of the Body of Christ. Therefore, we are the members of the Son. Today **God is still speaking in the corporate Son in the principle of incarnation**. (Conclusion of the New Testament, The (Msgs. 367-387), Chapter 1, Section 3)

- D. In the Godhead the Son is the **effulgence** of **God's glory** and the **impress** of **His substance**—Heb. 1:3:
 1. The glory is the outward expression, and the substance is the inward essence:
 - 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.
 - 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.
- E. In God's creation the Son is the **Creator**, the **Upholder**, and the **Heir**—Heb. 1:2-3, 10:
 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, 13
 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.
- 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.

- G. Christ is the **Author**, the **Captain**, of our full salvation unto glory—Heb. 2:10:
1. God's eternal goal is to **bring His many sons into glory**, into the expression of God—v. 10.
 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.
- H. Christ is the **Apostle** and the **Builder** of God's house—Heb. 3:1-6:
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.
 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.
- 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:
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.
 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.
- J. Christ is the **Forerunner**, who has entered within the veil— 6:19-20:
1. The heavens into which the Lord Jesus entered are today the Holy of Holies within the veil—v. 19.
 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.
- K. Christ is the **surety** of a better covenant—7:22:
1. In verse 22 the word *surety* means that Christ has **pledged** Himself to the new covenant and to all of us.
 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:
1. Christ as our High Priest undertakes our case by **interceding** for us—v. 25.
 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.
- M. Christ is the **Minister** in the heavens—8:1-2:
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.
- N. Christ is the One who entered into the Holy of Holies in the heavens and obtained an **eternal redemption**—Heb. 9:11-12:
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.
 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.
 3. Christ is the One appearing now before the face of God for us—Heb. 9:24.
- O. Christ is the **Initiator** of a new and living way for us—10:19-20:
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.
 2. Through the better sacrifices of Christ, we have boldness to enter into the Holy of Holies—9:23; 10:19.
 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.
- P. The wonderful, all-inclusive Christ typified in Leviticus and revealed in Hebrews is our **eternal portion**—Heb. 13:8:
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**.

Our salvation is also secured by Christ's **eternal redemption**, which is perfect and complete... By offering Himself on the cross without blemish as the one sacrifice to God, Christ has accomplished an eternal redemption. Hence, this redemption is eternally perfect and complete, without any blemish or shortcoming. Through Christ's eternal redemption we, the **sanctified** ones, have been **perfected** eternally. No one can condemn us any longer (Rom. 8:34), nor can anyone nullify the perfect, complete, and eternal redemption which Christ has accomplished for us. Hence, **our salvation is eternally secure**. (Truth Lessons, Level 1, Vol. 4, Chapter 11, Section 3)

The New Testament simply means a **new will**, a **divine will**, made as a **new covenant** by the dying Christ and given as a new testament by the resurrected Christ. In this testament God has **bequeathed** all these wonderful items to us. Now we have this will. Therefore, **incarnation** is our blessing, our portion. His **human living** is our portion. His death is our portion. His **resurrection** is our portion. His **breathing of Himself** as the life-giving Spirit into His disciples is our portion. His **ascension** is our portion. And His **pouring out** of Himself as the Spirit of power upon His disciples economically is also our portion. **All these are our portion**. When we believed in Him and received Him, we received this will and all the items in it. Now we are fully identified with Him. We are fully joined to Him. We have been baptized into Him, and this baptism gives us an organic union with the Triune God...**Whatever He has gone through is ours**. (The Divine Speaking, Chapter 3, Section 2)