

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

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:

- 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.
- 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.

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

- 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.

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

- 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.
- 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).

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

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

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

- 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.
- B. Christ in His humanity is the good material for God's building, and in His divinity He is the Builder—vv. 2-6.

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

- A. Christ is the Captain, or Author, of our full salvation unto glory—vv. 3, 10.

- 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.

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

- 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.
- 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.

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:

- 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.
- 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.

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

- 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.
- 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.

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

- 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.
- 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.

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

- 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.
- 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.

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

- 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.
- 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.

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

- 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.
- 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.

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

- 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.
- 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.

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

- 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.
- 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.

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

- 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.
- 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.