

“So Great a Salvation” as Revealed in the Epistle to the Hebrews

by David Yoon

The New Testament primarily reveals the economy of God's salvation of man. Regrettably, most believers today see God's salvation mainly as deliverance from sins through the redeeming death of Christ in order to escape an eternal torment at the hands of a wrathful God. Few realize that salvation also encompasses the entrance of redeemed humanity into a participation in the divine life and glory for the fulfillment of God's good pleasure. Many believers' appreciation and experience of salvation is limited because they hold a narrow, man-centered view of His salvation. This view of salvation runs contrary to Paul's word in 2 Timothy 1:9 that God "has saved" the believers "according to His own purpose." The New Testament reveals that God's full salvation does much more than reconcile believers to God by appeasing His wrath that was provoked by the fall; more significantly, it accomplishes God's eternal purpose to dispense Himself as life into them in order to produce a glorious corporate expression of Himself.

A number of crucial aspects of God's dynamic salvation are presented in the Epistle to the Hebrews—an Epistle written to a group of believers who, through their neglect of God's salvation, were in peril of abandoning the New Testament faith. Whereas the subject of this Epistle concerns the superiority of Christ with His new covenant of grace over Judaism with its old covenant of law, the focus of this Epistle is God's full salvation in His new covenant with the preeminent and all-inclusive Christ as its centrality and universality. In the Epistle to the Hebrews the term *salvation* is used more frequently than in any other Epistle in the New Testament, and each instance is charged with profound significance regarding the execution of God's eternal will (1:14; 2:3, 10; 5:9; 6:9; 9:28; 11:7). To the author of Hebrews, the salvation that God has prepared in Christ for us is so super-excellent that it is referred to as "so great a salvation," and it is so complete that it is characterized as a salvation "to the uttermost"

(2:3; 7:25). In this great and uttermost salvation God in Christ leads us into glory by progressively sanctifying our tripartite being through the impartation of His indestructible life into our inward parts in the present age, thus qualifying us to share in Christ's inheritance of His unshakable kingdom in the coming age.

Salvation from Eternal Judgment through Christ's Eternal Redemption

The Epistle to the Hebrews reveals that God's salvation delivers us from eternal condemnation through Christ's eternal redemption. It unveils that Christ passed through the process of incarnation, crucifixion, resurrection, and ascension in order to obtain an eternal redemption. Through incarnation Christ as the Son of God was made like us, His brothers (2:14, 17; John 1:14). He partook of blood and flesh so that through death He might both destroy the devil, who has the might of death, and make propitiation for the sins of the people (Heb. 2:14-15, 17). His destruction of the devil releases us from the slavery under the fear of death, and His making propitiation satisfies the demand of God's righteousness and appeases the relationship between God and us so that God may be peacefully gracious to us. Christ's propitiating death on the cross appeased God on our behalf, settled every problem between us and God, and reconciled us to God so that He may give grace to us. Through His crucifixion Christ tasted death on behalf of everything and accomplished redemption not only for all human beings but for every creature (v. 9; cf. Col. 1:15, 20). He drank the cup of God's wrath, receiving God's righteous judgment and tasting the torment of death in our stead. Consequently, we, the believers, will never be subject to drinking the bitter cup of God's ultimate punishment; instead, we will enjoy the cup of God's blessing, the cup of salvation, for eternity (Psa. 23:5; 116:13; cf. Rev. 14:9-10; Gal. 3:13-15).

Hebrews 10 unveils that in His incarnation Christ came into the world to do the will of God. Through His death Christ did God's will by taking away the animal sacrifices of the old covenant and establishing Himself, in His human body, as the unique sacrifice of the new covenant (vv. 7-10). Similarly, Hebrews 9:14 says that on the cross Christ offered Himself "without blemish" as the sacrifice for sins to God "through the eternal Spirit" so that His blood might purify our conscience from dead works to serve the living God. As One who partook of blood and flesh in His incarnation, Christ was a genuine human being with genuine human blood that was shed to redeem us; and as One who "has been tempted in all respects like us, yet without sin" in His human living, Christ was the Lamb without blemish and spot, the perfect offering for the sins of humankind (4:15; 1 Pet. 1:19). Although Christ's genuine and sinless humanity supplies a proper and perfect sacrifice for the forgiveness of sins, the eternal Spirit, who is nothing less than the divinity of the God-man Christ (cf. 3:18), guarantees the eternal efficacy of this sacrifice and of our redemption. Even though the human body in which Christ offered Himself to God was under the limitation of time, the eternal Spirit through whom Christ offered Himself transcends the limit of time. Christ's offering of Himself was once for all (Heb. 7:27), and the redemption consummated through His death is eternal (9:12), having an eternal effect; hence, "the span of His redemption fully covers the span of sin" (Lee, Recovery Version, v. 14, note 2).

On the cross Christ offered Himself to God once for all not only for putting away sin in order to save us from our sinful nature but also for bearing our sins in order to save us from our sinful deeds (1:3; 7:27; 9:26, 28). After dying a vicarious death, Christ was raised from the dead in the blood of an eternal covenant (13:20). Then He ascended, entered into the heavenly Holy of Holies, and sprinkled His redeeming blood before God in the heavenly tabernacle. Thus, He obtained a redemption with eternal merit before God (12:24; 9:12). On the Day of Expiation in the Old Testament dispensation, the high priest brought the blood of the sin offering into the Holy of Holies and sprinkled it on the expiation cover, the lid of the Ark, in order to appease God on behalf of fallen man (Lev. 16:14). However, the blood of goats and calves of the old covenant could only cover people's sins (vv. 15-18); it never accomplished redemption for their sins, since it is impossible for the blood of bulls and goats to take away sins (Heb. 10:4). Hence, the priests stood daily, offering the same sacrifices again and again. In contrast, Christ as the Lamb of God in the new covenant took away the sin of the world by offering Himself once for all on the cross as "one sacrifice for sins" and then sat down forever on the right hand of God (John 1:29; Heb. 10:12). In brief,

through His work of redemption Christ took away sin, accomplished the purification of sins, and sat down at the right hand of the Majesty on high as a proof of the completion of His redemptive work (1:3, 13; 8:1; 12:2).

The eternal redemption that Christ obtained for us is the basis of our eternal salvation (5:9). It is the eternal redemption of Christ that maintains the security of our salvation. Because Christ obtained an eternal redemption, we will receive "the promise of the eternal inheritance," which is God in Christ with His unsearchable riches for our enjoyment (9:15). Our destiny is secured: we will not suffer "eternal judgment" but will enjoy "eternal salvation" (6:2; 5:9). Moreover, our salvation from perdition is guaranteed by the new covenant, which is eternally effective based upon the efficacy of Christ's blood offered to God through the eternal Spirit. In order for the eternal covenant, the new covenant of grace, to be enacted, Christ's blood of the covenant needed to be "poured out for many for forgiveness of sins" (Matt. 26:28), since "without shedding of blood there is no forgiveness" (Heb. 9:22). The new covenant, the better covenant, was consummated with

The eternal redemption that Christ obtained for us is the basis of our eternal salvation, and it maintains the security of our salvation. Our salvation from perdition is guaranteed by the new covenant.

Christ's better sacrifices and His better blood, the blood of an eternal covenant (v. 20; 13:20; cf. Luke 22:20).

Through His blood, which is the blood of the new covenant, Christ sanctified us positionally, separating us from the world unto God (Heb. 13:12; 10:29). Thus, we have boldness in the propitiating blood of Christ for entering the Holy of Holies and approaching the throne of grace to receive mercy and find grace for timely help (v. 19; 4:16). The blood of Christ "speaks something better than that of Abel," for it speaks to God on behalf of us concerning forgiveness, justification, reconciliation, and redemption, declaring to God that in the new covenant enacted by this blood He is obligated to give Himself and all His blessings to us (12:24; 8:10-12). In setting forth the blessings of the new covenant, God said, "I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore" (v. 12). The propitiation of our unrighteousnesses and the forgetting (forgiveness) of our sins are precious in that they assure us of our salvation from eternal condemnation. From the perspective of the economy of God's

salvation, however, the deeper significance of these two blessings is that they remove the obstacles between God and humanity that were created by the fall and open the way for God to impart Himself as the divine life into redeemed humanity. It is this impartation of God as life that constitutes the primary blessing in the new covenant and fulfills God's original intention in creating man.

Salvation unto Glory through Christ's Sanctification

Although the Epistle to the Hebrews presents a clear revelation of Christ's redemptive work, which saves us from eternal judgment, redemption is not the central theme of this Epistle. The principal thought of the book of Hebrews concerns our enjoyment of the deeper aspect of God's salvation whereby God sanctifies our tripartite being through the dispensing of His life in order to bring us on to maturity and into glory (6:1; 2:10).

Needing to Be Brought on to Maturity

The recipients of the Epistle to the Hebrews were genuine

The principal thought in Hebrews concerns our enjoyment of the deeper aspect of God's salvation whereby God sanctifies our tripartite being through the dispensing of His life in order to bring us on to maturity and into glory.

believers in Christ, since the author of this Epistle identifies his readers as believers, brothers, sons of God, partners of Christ, partakers of a heavenly calling, those who have been enlightened and have tasted of the heavenly gift, those who have been sanctified by the blood of the better covenant, those who partake of the Holy Spirit and the Father's discipline and holiness, and those who have shown love toward the name of God and have ministered to the saints (3:1, 12, 14; 4:3; 6:4, 10; 10:10, 19; 12:5-10; 13:22). Nevertheless, these believers needed to progress from their initial experience of God's salvation to a fuller participation in God's complete salvation. According to Hebrews, they were sluggish, dull of hearing, hardened in their heart by the deceitfulness of sin, negligent of their own assembling together, and they were at risk of drifting away from God's great salvation, coming short of the promised rest, falling into the hands of the judging God, shrinking back to ruin, and falling away from grace (2:3; 3:8, 13, 15; 4:1; 5:11; 6:12; 10:25-31, 39; 12:15). Most significantly, they were in danger of remaining in a state of spiritual immaturity, for they were spiritual infants who still had need of milk, the word of the beginning of Christ, and who were

inexperienced in solid food, the word of righteousness, which is for the full-grown (5:12, 14; 6:1).

Hebrews 5:12 and 13 present a contrast between "the rudiments of the beginning of the oracles of God" and "the word of righteousness." This contrast highlights the distinction between the initial aspects of salvation and the extent of God's full salvation, the "so great a salvation" in 2:3. The rudiments of the beginning of the oracles of God in 5:12 is equivalent to the word of the beginning of Christ (6:1), associated with the believers' infancy (5:13), and corresponds to Christ's ministry on earth as typified by the Aaronic priesthood. The word of righteousness is associated with our maturity and corresponds to Christ's ministry in the heavens as typified by the priesthood according to the order of Melchizedek. *The word of the beginning of Christ* refers to the six items enumerated in 6:1-2 that constitute the foundation of the Christian life: repentance from dead works, faith in God, the teaching of baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment. The expression *the beginning of Christ* refers not only to the beginning of our experience of Christ but also to His ministry on earth. By contrast, the word of righteousness, which is deeper than the rudiments of the beginning of the oracles of God, is related to His ministry in the heavens (5:13). After completing His earthly ministry for the accomplishment of God's judicial redemption, Christ resurrected from the dead and ascended into heaven to inaugurate His heavenly ministry for the application of God's salvation in life (Rom. 5:10). Christ's earthly ministry corresponds to His priesthood

according to the order of Aaron, which refers to His putting away of sin by offering Himself to God as the unique sacrifice for sin. This aspect of Christ's priesthood is typified by Aaron's offering sacrifices for sin (Exo. 29:1, 4). Christ's heavenly ministry corresponds to His priesthood according to the order of Melchizedek, which refers to His ministering God to us as our life supply in order to save us to the uttermost according to the power of His indestructible life (Heb. 7:16, 25). This aspect of Christ's priesthood is typified by Melchizedek's ministering bread and wine to Abraham (Gen. 14:18-20).

The chief point concerning the heavenly Christ revealed in Hebrews is that He is a Priest according to the order of Melchizedek (Heb. 8:1). Just as the order of Melchizedek is higher and greater than the order of Aaron (7:4-7), so also Christ's heavenly ministry is higher and greater than His earthly ministry: the latter solves the problem of our sin, whereas the former fulfills God's eternal purpose. God's great salvation in His grand economy is carried out by Christ as a great High Priest according to the order of Melchizedek (4:14; 7:4; 10:21). The Hebrew believers

participated in Christ's ministry on earth through the cross by tasting the good word of God (6:5). However, instead of remaining in their infantile state, attempting to lay the foundation of their Christian life again and again, they needed to progress by entering into the experience of Christ's ministry on the throne in heaven. The book of Hebrews was written to exhort the immature Hebrew believers to advance from the word of foundation concerning Christ's earthly ministry to the word of perfection concerning His heavenly ministry. By heeding such an exhortation, they would leave the rudiments of the beginning of the oracles of God, be brought on to maturity, and thus enjoy the "so great a salvation" prepared by God (v. 1).

The Author of Salvation Leading God's Many Sons into Glory through Dispositional Sanctification

After exhorting the believers not to neglect God's great salvation in 2:3, the writer speaks of Christ as "the Author of their salvation" who was made "perfect through sufferings" (v. 10). The salvation of which Christ is the Author is the salvation that leads us as "many sons into glory" (vv. 10-11). Hebrews 2 reveals not only that Christ as the Son of Man was glorified through the process of death and resurrection but also that we, as the many sons of God, are glorified through the process of sanctification.

Glory is the expression of God; it is the God of glory Himself declared and expressed in splendor (Acts 7:2; John 1:14, 18; 2 Cor. 3:18; Rev. 21:23). In His divinity Christ as the only begotten Son of God is the effulgence of God's glory, the shining, radiant expression of the Godhead (Heb. 1:2-3). God gave the Son this glory before the foundation of the world (John 17:24). However, when Christ partook of blood and flesh and was made a little inferior to the angels, the glory of His divinity was embodied and concealed within the shell of His humanity (Heb. 2:7, 14). Through Christ's death on the cross, the shell of His humanity was broken, and His divine life and glory were released from within Him (John 12:24). In His resurrection Christ's divinity pervaded His humanity (1 Pet. 3:18), thereby deifying, glorifying, and uplifting His humanity into the divine sonship (Luke 24:26, 46).

According to Acts 13:33, Christ's resurrection was His being begotten of God, and Romans 1:3-4 indicates that Christ's resurrection, His being begotten of God, was His being "designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead" as the seed of David. Through resurrection the only begotten Son, who possesses divinity but not humanity, became the firstborn Son, who possesses both divinity

and divinized humanity. This thought is corroborated by Hebrews 1:5, which says, "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?'" Verse 6 identifies the Son as the Firstborn. Hence, Christ is not simply the only Begotten Son who is eternally begotten of the Father; He is also the Firstborn who was begotten at the time of His resurrection. The term *the only Begotten* refers to Christ's eternal sonship in His immutable Godhead, which sonship cannot be shared (John 1:14, 18). The term *Firstborn* refers to Christ's divine-human sonship in God's economy, in which we are His many brothers (Rom. 8:29). In resurrection Christ in His humanity was deified and glorified to be the firstborn Son of God, and the way was opened for human beings to become sons of God.

After His resurrection the God-man Jesus ascended to the heavens, where He was seated at the right hand of the throne of God and crowned with glory and honor (Heb. 12:2; 2:9). On earth sinners crowned Jesus with thorns in order to shame Him while He was going to the cross

Hebrews reveals not only that Christ as the Son of Man was glorified through the process of death and resurrection but also that we, as the many sons of God, are glorified through the process of sanctification.

(John 19:2), but God crowned Him with glory and honor, exalting Him to the throne in heaven. Although many Christians fix their gaze on Jesus hanging on the cross and wearing a crown of thorns as their suffering Redeemer on earth, few behold Jesus enthroned in heaven and wearing the crown of God's glory and honor as the prototype of their deification and glorification. Because He passed through sufferings in His incarnation, human living, and crucifixion and received a crown of glory in His exaltation, Jesus as the deified and glorified God-man is qualified to be the source of eternal salvation and the Author of the salvation that leads the believers into glory (Heb. 5:9). As the first human being who obtained the divine sonship and entered within the veil, He is the Forerunner, who pioneered the way for many human beings to be deified and glorified (6:20; cf. 9:24).

Immediately after referring to Christ as the Author of their salvation who ushers many sons into the divine glory in Hebrews 2:10, the author of Hebrews speaks of Christ's sanctifying us as His brothers in verse 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.” The word *for* in this verse links verses 10 and 11, implying that sanctification is an organic process in Christ whereby we are led into glory as the eternal goal of God’s salvation. In *The New Testament for English Readers* Henry Alford, commenting on these verses, speaks of glory as an organic issue of sanctification: “Sanctification is glory working in embryo: glory is sanctification come to the birth and manifested” (1462). The thought of sanctification as the procedure to bring us into glory is found also in 2 Thessalonians 2:13-14, which says that God called us to “salvation in sanctification of the Spirit” through the gospel “unto the obtaining of the glory of our Lord Jesus Christ.”

In Hebrews 2:10-11 the firstborn Son as the Sanctifier and the many sons of God as the sanctified are all out of one source, one Father, because both Christ and the believers are born of the same Father and thus share His life and nature (John 5:21; 2 Pet. 1:4; cf. Eph. 4:18). In His resurrection Christ was begotten to be the firstborn Son of God, and we were also regenerated to be the many

Father’s holiness and discipline (6:4; 12:5-10). This indicates that in our experience of dispositional sanctification, we partake of God’s holy nature by receiving the Spirit’s dispensing inwardly and by accepting the Father’s discipline outwardly. Christ was designated the Son of God according to the Spirit of holiness, and we are constituted sons of God in our inward parts by enjoying the Holy Spirit (Rom. 1:3-4; Gal. 3:2-3, 5, 26). By believing into Christ, we have received distributions of the Holy Spirit, which include the Holy Spirit Himself (Heb. 2:4; John 16:13-15; Eph. 1:13-14). Furthermore, as partners of the God-anointed Christ, we share the Spirit as the oil of exultant joy with whom Christ is anointed (Heb. 1:9; Luke 4:18; cf. Ps. 133). Our dispositional sanctification requires that we partake of the Spirit of grace and hear the Holy Spirit’s speaking, which imparts God’s holy element into us (Heb. 10:15, 29; 3:7; cf. Eph. 5:26).

If we are sanctified in our disposition throughout the course of our Christian life, we will eagerly await Christ’s second appearing which is “unto salvation” (Heb. 9:28). In this context salvation refers to

Because the Firstborn and the many sons of God are out of the same paternal source, possessing the Father’s divine life and holy nature, Christ as the Firstborn is not ashamed to call us brothers.

sons of God (Acts 13:33; 1 Pet. 1:3). Because the Firstborn and the many sons of God are out of the same paternal source, possessing the Father’s divine life and holy nature, Christ as the Firstborn is not ashamed to call us brothers, declaring the Father’s name to us (Heb. 2:11; John 20:17). On this basis, the writer also exhorted the staggering Hebrew believers as “holy brothers” and sons of God (Heb. 3:1; 12:5-9).

Hebrews reveals that although we have been sanctified in our position before God through the redeeming blood of Christ (10:29; 13:12), we also need to be sanctified in our disposition with God’s holy nature by the deifying life of Christ. To be sanctified in our disposition is to be saturated with the holy nature of God so that we may be made constitutionally holy in our inward being. Since God alone is intrinsically holy (Rev. 15:4), for us to become holy is for us to become the same as God in His attribute of holiness. “The focal point of the book of Hebrews is to bring us into the holy nature of God” (Lee, *Hebrews* 607). Hebrews refers to us both as “partakers of the Holy Spirit” and as sons of God who partake of the

the redemption of our body and deliverance from the vanity and slavery of corruption of the old creation into the freedom of the glory of the children of God (Rom. 8:18-23; Phil. 3:20-21). This is to be glorified (Rom. 8:17, 30). (Lee, Recovery Version, Heb. 9:28, note 2)

Through regeneration we are born of the Spirit in our spirit to be “holy brothers” of Christ, and our regenerated spirit becomes “a holy spirit” (Gal. 3:2-3; John 3:5-6; Rom. 8:16; Heb. 3:1; 2 Cor. 6:6). By allowing the Holy Spirit to spread into the inward parts of our soul, we are in the process of “being sanctified,” that is, “being transformed” (Heb. 2:11; 10:14; 2 Cor. 3:18). When this process is completed, Christ will return to transfigure the body of our humiliation into the body of His glory for the completion of the salvation of our entire tripartite being (Phil. 3:21; 1 Cor. 15:52-53). At that time we will be wholly sanctified in our spirit, soul, and body, and we will “obtain the salvation which is in Christ Jesus with eternal glory” (1 Thes. 5:23; 2 Tim. 2:10). The salvation that Christ will bring in His second manifestation is our glorification, which is the climax of His salvation and the ultimate issue of our experience of progressive dispositional sanctification. In our glorification God will obtain a full expression of Himself through His deified sons. The ultimate significance of God’s full salvation in His New Testament economy revealed in Hebrews is the deification of our redeemed humanity in our entire tripartite being. In the economy of God’s salvation, God in Christ partook of blood and flesh and was made like human beings in every respect yet without sin, thereby becoming man in life and

nature but without participating in sin so that through regeneration, sanctification, and glorification, as believers in Christ, we may become sons of God, partake of His holiness, and enter into His glory, thereby becoming the same as God in His divine life, holy nature, and glorious expression but not in the Godhead.

Christ's Intercession in Heaven and His Operation as the Law of Life within the Believers

This rich and boundless salvation of God is carried out by Christ's intercession in heaven as the High Priest and His operation within us as the law of life. Concerning Christ as the High Priest, Hebrews 7:25 says, "He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them." This verse links Christ's saving of us to the uttermost with His intercession, indicating that the goal of Christ's heavenly intercession is that we would experience salvation to the uttermost, which is to be glorified. Prior to His death Christ besought the Father concerning our glorification, praying that the glory He received from the Father would be given to us (John 17:22). Having passed through death, resurrection, and ascension, Christ now continually appears before God in heaven and prays for our participation in His uttermost salvation, our glorification (Heb. 9:24). This notion is also present in Romans 8, which reveals that Christ is at the right hand of God, interceding for us, who were foreknown and predestinated by God to not only be called and justified but also to be conformed to the image of the Firstborn and brought into His glory for the accomplishment of God's purpose (vv. 28-30, 34). Since God always hears and answers Christ's prayers, our eternal destiny is assured: we will be glorified with Him (John 11:42; Heb. 5:7; Rom. 8:17). As those who aspire to echo Christ's heavenly intercession, we ought to pray on behalf of all of God's elect so that they will be saved to the uttermost by being led into His glory for the fulfillment of their God-ordained destiny (1 Tim. 2:1-4; 1 Pet. 5:10).

Shortly after speaking of Christ as the High Priest who intercedes for our participation in His uttermost salvation, the author of Hebrews reveals that Christ is the Mediator of the new covenant (8:2-13). Christ established the new covenant in His precious blood and now executes this covenant through His indestructible life. Whereas the old covenant was made with the outward law of letters and was lifeless, the new covenant is enacted with the inward law of life and is constituted with the indestructible life of God. The Mosaic law "perfected nothing" due to its inability to give life and because of the weakness of the flesh; the law can only make demands on human beings but cannot supply them with life (7:19; Gal. 3:21;

2 Cor. 3:6). Unlike the old covenant of law, the new covenant of grace ministers life to us based on the propitiation accomplished through Christ's redemption. Hence, the first and principal blessing of the new covenant is the impartation of the divine life into us: "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" (Heb. 8:10). The words *impart* and *inscribe* imply the dispensing of the Triune God into our inward parts. Hence, *laws* here does not refer to a judicial decree with codes of moral conduct but to the innate capacity, automatic function, and spontaneous power of the Triune God as life in us. The laws that God in the new covenant intends to inscribe upon our heart correspond to the Spirit of the living God who is inscribed by new covenant ministers into our heart in order to make us a letter of Christ and transform us into His image (2 Cor. 3:2-3, 18). For this reason, the law of the new covenant imparted into us is nothing less than "the law of the Spirit of life," that is, the indwelling Spirit Himself as the law of life (Rom. 8:2).

The law of the new covenant imparted into us is nothing less than the law of the Spirit of life, that is, the indwelling Spirit Himself as the law of life.

The crucial function of the law of life is to impart the Triune God as the divine life into the inward parts of our soul. Hebrews 8:10, which speaks of God's laws (plural), is a quotation of Jeremiah 31:33, which speaks of His law (singular). This indicates that one law, the law of the Spirit of life, spreads into our inward parts to become a number of laws (Lee, Recovery Version, Heb. 8:10, note 1). It also implies that the Spirit of life, who was imparted into our spirit at regeneration, needs to spread into our inward parts—our mind, emotion, and will—so that the Spirit may be deeply inscribed into every part of our inner being. It is by the working of the law of the Spirit of life within us that our spirit becomes life itself, that the mind set on the spirit is also life, and that life is given even to our mortal bodies (Rom. 8:10, 6, 11). Through the operation of the law of life to impart the divine life into our entire tripartite being, we as the many sons of God are conformed to the image of the firstborn Son of God, thereby becoming the corporate reproduction of Christ as the standard model of our deification and glorification (v. 29). It is the inner law of life that enables us to participate in fellowship with Him in the divine life so

that He may be God to us and that we may be a people to Him (Heb. 8:10; 1 John 1:1-3), and it is according to the consciousness of the law of life that we may know Him, living by His eternal life and partaking of His divine nature for His manifestation in the flesh (Heb. 8:11; John 17:3; Phil. 1:20-21; 1 Tim. 3:16). Thus, the execution of God's splendid salvation in the new covenant is dependent not only upon Christ's intercession in the heavens but also upon the inner operation of the law of life, which is God in Christ as the Spirit dwelling and working in the believers to deify and glorify them.

Coming Forward to God on the Throne of Grace in the Holy of Holies

Christ's heavenly intercession for us and His operation within us as the law of life are fully effective in saving us to the uttermost. Hence, if we are not saved to the uttermost, this does not mean that Christ is not able to save but that we are not willing to be saved. According to Hebrews 7:25, He saves to the uttermost "those who come forward to God through Him." Christ tasted death on behalf of all

through Christ to partake of this salvation. For this reason, the book of Hebrews exhorts us to come forward to God, to the throne of grace, and to the Holy of Holies (4:16; 10:22; 11:6). The Holy of Holies is the place within the veil and the location of the throne of grace upon which God in Christ sits (Lev. 16:2). In order to be saved to the uttermost, we need to come forward to God in Christ on the throne of grace in the Holy of Holies, which we enter with boldness in the redeeming blood of Jesus through the riven veil, that is, His crucified flesh (Heb. 10:19-20; Matt. 27:51). Within the veil we can look away unto Jesus seated on the right hand of the throne of God, beholding and reflecting His glory to be transformed into His image in order to be the corporate duplication of the deified and glorified God-man (Heb. 12:2; 2 Cor. 3:18).

The Holy of Holies is the inmost part of the tabernacle, the most holy place where God dwells in His shekinah glory and meets and speaks with man (Heb. 9:3-5; Exo. 25:22). Heaven is God's throne and habitation; hence, the Holy of Holies today is in heaven (Deut. 26:15; 1 Kings 8:49; Psa. 33:13-14; Isa. 63:15; 66:1; Matt. 6:9; Heb. 9:12, 24). In our spiritual experience, however, the practical Holy of Holies is the mingled spirit—our human spirit regenerated by, joined to, and indwelt by the Holy Spirit, who is the realization of the Triune God. We are the temple of God, and our human spirit is the innermost part of our tripartite being, the holiest of all (1 Cor. 3:16; cf. John 7:38). Our regenerated spirit is the dwelling place of God and the gate of heaven (3:6; 4:24; 1 Cor. 6:17; Eph. 2:22; Gen. 28:12-17; cf. Rev. 4:1-2). This is because in our spirit Christ—the Lord Spirit, the One who is simultaneously the Lord in the heavens and the Spirit in our spirit—resides as the heavenly ladder that joins us on earth to heaven and brings heaven to us (Rom. 8:10, 16, 34; John 1:51; 2 Cor. 3:18). By setting our mind on and walking according to the mingled spirit, we may come forward to God in the heavenly Holy of Holies in order to participate in His uttermost salvation (Rom. 8:4, 6).

Since the throne of grace is signified by the expiation cover of the Ark in the Holy of Holies, to come forward to the Holy of Holies is to come forward to the throne of grace (Exo. 25:17, 21). The throne of grace in Hebrews 4:16 is the throne of God and of the Lamb, whence flows the river of water life in Revelation 22:1. This indicates that grace is nothing less than God in Christ (the Lamb) as the Redeemer flowing into us as the Spirit, the river of water of life (John 7:37-39). The grace of God, which is the Triune God Himself in Christ as life and the life supply, plays "the most important role in the economy of God's salvation" (Lee, Recovery Version, Titus 2:11, note 2). It is the grace of God that brings salvation to all, and it is by grace that we have been saved through

The execution of God's splendid salvation in the new covenant is dependent not only upon Christ's intercession in the heavens but also upon the inner operation of the law of life.

human beings in order to redeem them, yet only those who believe and come forward to God through Him will be saved and receive the application of redemption. Although all believers have experienced an initial salvation from eternal judgment by receiving Christ's redemption, they still need to be saved "much more" in His life (Rom. 5:10). If believers would participate in God's "much more" salvation, they need to continually come forward to God through Christ.

In Hebrews 7:25 our coming forward to God through Christ in order to be saved to the uttermost does not refer to our experience of initial salvation. This is suggested by the fact that the Greek infinitive translated "to save" (σώζειν) and the participle rendered "those who come forward" (προσερχομένους) are both in the present tense, indicating durative action. The use of the present participle "come forward" implies that those who are saved to the uttermost are those who habitually draw near to God for the entire duration of their Christian life. Just as Christ always lives to intercede for our uttermost salvation, we also should keep coming forward to God

faith (v. 11; Eph. 2:4-8; 1 Pet. 1:9-10). Instead of shrinking back to ruin by falling away from the grace of God, we need to come forward to the throne of grace in order to have grace and enjoy the Spirit of grace to participate in God's complete salvation (Heb. 4:16; 10:29; 12:28). The throne of grace is realized in our regenerated human spirit indwelt by the Spirit of grace, since the Lord as the saving grace is with our spirit (2 Tim. 4:22; Gal. 6:18; Phil. 4:23; Heb. 10:29). Hence, the exhortation in the book of Hebrews to come forward to the throne of grace in order to find grace is an exhortation to turn to the mingled spirit in order to enjoy the Triune God as the all-sufficient grace, the vital means of His uttermost salvation.

That the throne of grace is in our regenerated spirit is confirmed by the fact that shortly before exhorting believers to come forward to the throne of grace (4:16), the writer speaks of the dividing of soul and spirit:

For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart. (v. 12)

The verse immediately preceding says, "Let us therefore be diligent to enter into that rest lest anyone fall after the same example of disobedience" (v. 11). The word *for* at the beginning of verse 12 connects *the dividing of soul and spirit* in this verse with *enter into that rest* in verse 11, implying that our entering into the Lord's rest is contingent upon the dividing of our soul from our spirit.

Deuteronomy 12:9-10 associates the Israelites' entering into rest with their crossing over the Jordan and inheriting the land of Canaan, which is a type of the all-inclusive Christ as the Spirit (Josh. 1:13, 15; Col. 1:12; Gal. 3:14). This indicates that in order to enter into the participation in Christ as the land of rest, we need to experience the dividing of our soul from our spirit through the breaking of our soul by the living and piercing word of God. The call to enter into the Sabbath rest today is a call for us to experience the rest-giving Christ, who is realized as the life-giving Spirit in our spirit, by discerning our spirit from our soul, which allows for the denial of the soul and the exercise of the spirit (Matt. 11:28-29; 16:24-25; 2 Tim. 1:6-7). We should not be soulish believers, wandering and stumbling in the wilderness of our fallen soul, but should aspire to be spiritual believers, who press on to enter into the rest of the good land, the enjoyment of Christ, by walking according to the mingled spirit (1 Cor. 2:14-15). For this reason, the writer speaks of God as "the Father of spirits"—the Father of our regenerated human spirit who disciplines us so that we

would leave our untransformed soul and cross over to our mingled spirit to enjoy Christ for our participation in His great salvation (Heb. 12:9; John 3:6).

Since the staggering Hebrew believers were wandering in their mind, not following the Lord in their spirit, the Father of spirits used the persecution by Judaism to force them to turn from their mind to their spirit ([Heb.] 4:12) that they might partake of His holy nature. (Lee, *Hebrews* 571)

In brief, Hebrews points to our mingled spirit as the locus of God's economical salvation, exhorting us to come forward to our spirit as the reality of both the Holy of Holies and the rest of the good land so that we may experience Christ as grace in order to be saved to the uttermost.

The Issue of God's Great Salvation—the Church Consummating in the Heavenly Jerusalem

The Israelites' experience of God's salvation in the Old Testament prefigures the believers' participation in His

The exhortation in Hebrews to come forward to the throne of grace in order to find grace is an exhortation to turn to the mingled spirit in order to enjoy the Triune God as the all-sufficient grace.

complete salvation in the New Testament (1 Cor. 10:1-11). In the Old Testament God saved the children of Israel from His righteous judgment upon Egypt in order to bring them into the enjoyment of the riches of the promised land so that they would build His temple for His expression and establish His kingdom for His representation on earth. Similarly, the goal of God's saving us from His eternal judgment into our participation in the grace of Christ as the life-giving Spirit is that we would become God's corporate expression and representation, which is the church in the present age and the New Jerusalem in eternity. The Epistle to the Hebrews reveals that the ultimate issue of our enjoyment of God's great salvation is not our individual spiritual perfection but the church as His house and kingdom, which consummates in the heavenly Jerusalem (12:22; cf. 11:10).

That the church is the goal of God's salvation is conveyed by the proclamation of the firstborn Son, who is revealed as the Author of the believers' salvation that produces the holy brothers of Christ, the glorious sons of God (2:10-11): "I will declare Your name to My brothers;

in the midst of the church I will sing hymns of praise to You" (v. 12). Instead of saying, "In their midst," or "In the midst of My brothers," Christ said, "In the midst of the church." This reveals that the church is composed of the many brothers who are being sanctified, the many sons of God who are being brought into glory, as the issue of God's salvation. Thus, the church is not merely an assembly of human beings who believe in Christ; more intrinsically, it is the corporate Son of God—a corporate composition of the many brothers of Christ, among whom Christ, the firstborn Son, has the preeminence (Rom. 8:29; Col. 1:18). Moreover, according to Hebrews, the brothers of Christ, the components of the church, not only constitute the house of God but also receive the unshakable kingdom of God as its inward reality today (3:4-6; 12:28). This indicates that the church is not only the house of God for His rest, satisfaction, and manifestation but also the kingdom of God for His representation through the carrying out of His administration (1 Tim. 3:15-16; 1 Pet. 2:5; 4:17; Rom. 14:17; Rev. 1:9). Therefore, the church as God's house and kingdom fulfills His purpose in His creation of man—that we would bear God's

the living God, the heavenly Jerusalem;...to the church of the firstborn, who have been enrolled in the heavens;... and to the spirits of righteous men who have been made perfect.

Here the adjective *heavenly* does not refer to the city's location in heaven but to its heavenly nature and character, indicating that the constituents of the city are those who have received a heavenly calling, have tasted the heavenly gift, and bear the image of the heavenly as the corporate reproduction of Christ, the second man who is heavenly (3:1; 6:4; 1 Cor. 15:47-49). Hence, the heavenly Jerusalem is not a physical city in heaven: it is an organic corporate entity composed of all God's elect who have experienced God's great salvation in full, including both the Old Testament saints—righteous men who have been made perfect—and the New Testament believers—the church of the firstborn (Lee, *Building* 53). In this light, the heavenly Jerusalem should be understood as the New Jerusalem, which is also comprised of both the Old Testament saints (represented by the names of the twelve tribes of Israel on the twelve gates of the city) and the New Testament

believers (represented by the twelve apostles of the Lamb on the twelve foundations of the wall of the city). The heavenly Jerusalem is "the city which has the foundations, whose Architect and Builder is God," with twelve solid foundations composed of twelve kinds of precious stones (Heb. 11:10; Rev. 21:19-20). The heavenly Jerusalem is the city that Abraham, the father of faith, eagerly awaited, the city to come that we should seek, and the city that God has prepared for the saints who have sojourned on earth as foreigners, longing after a

heavenly country (Heb. 11:8-16; 13:14). This city, the final destination of the heavenly pilgrims, is not a material structure in heaven; it is an organic building, a mutual abode of God with the believers in which God and the believers dwell and find mutual rest and satisfaction in one another (Rev. 21:2, 22; John 14:2, 23; 15:1).

The New Jerusalem as the holy city that has God's glory is the completion of the economy of His salvation to lead His many sons into glory through the process of sanctification. The New Jerusalem is composed of believers who have been fully separated from everything common unto God and who have been fully saturated with His holy nature in their tripartite being by partaking of His holiness; hence, it is the *holy city* (Rev. 21:2, 10; 22:19). The New Jerusalem, whose defining attribute is glory, is the eternal corporate expression of the Triune God through His redeemed, regenerated, sanctified, transformed and glorified sons (21:7, 11). This ultimate expression of the Triune God in Christ is composed of His firstborn Son, who has been crowned with glory and honor, and His many sons, who have been led into glory. Throughout eternity

It was the church
as the fulfillment of God's
eternal purpose that was the joy
set before the Lord Jesus when He
endured the cross, despising the shame.

image and exercise His dominion (Gen. 1:26). It was the church as the fulfillment of God's eternal purpose that was the joy set before the Lord Jesus when He endured the cross, despising the shame (Heb. 12:2). On the cross the Lord anticipated that His divine life would be released from within Him through His crucifixion and would be imparted into us in His resurrection so that we might be regenerated, thus becoming the many brothers who constitute the church for His corporate expression and representation (John 12:24; 19:34; 1 Pet. 1:3).

The church as God's house and kingdom consummates in the heavenly Jerusalem, which is the tabernacle of God shining with His glory and the eternal kingdom of God in which He reigns from the throne of God and of the Lamb (Rev. 21:2-3, 10; 22:1-2). The intimate association between the church and the heavenly Jerusalem is unveiled in Hebrews 12:22-23, which reveals the heavenly and spiritual things to which those who take the way of the new covenant have come forward:

You have come forward to Mount Zion and to the city of

the New Jerusalem in the new heaven and new earth will manifest our Savior God as the wise Architect and the masterful Builder of the city of the living God, and it will be the crowning validation of Christ's being able to save all of God's elect to the uttermost and to bring them into His glory (Eph. 1:4-5; Rom. 8:29; 1 Cor. 2:7).

Salvation from Dispensational Punishment into the Inheritance of the Unshakable Kingdom in the Coming Age

Based upon Christ's eternal redemption, every believer is destined to participate in the New Jerusalem in the new heaven and new earth as a common portion of God's eternal salvation. Nevertheless, only believers who have grown to maturity by partaking of God's full salvation in this age will be rewarded with co-kingship with Christ in the coming millennial kingdom. The believers who remain immature because of their neglect of God's full salvation will suffer loss for the duration of the millennial kingdom. These believers will be saved, yet so as through the fire of God's dispensational discipline before entering into the eternal destiny of God's redeemed elect (3:15). For this reason, the author of Hebrews sounds a solemn warning to his fellow believers; he reminds them that those who disobeyed and transgressed against the law given through the angels received God's just recompense for their transgression and asks, "How shall we escape" His recompense "if we have neglected so great a salvation?"—a salvation that was spoken by the Son of God and to which God bears witness by distributions of the Holy Spirit (2:1-4). Disqualification from inheriting salvation in the coming age of the millennium will be the righteous recompense meted out to believers who disregard the great salvation prepared for them by the Triune God.

Inheriting Salvation by Inheriting the Kingdom of God

Immediately after speaking of us as those who are to "inherit salvation" in 1:14, the writer says, "Therefore we ought to give heed more abundantly to the things" concerning God's "so great a salvation," lest perhaps we drift away from this salvation (2:1-3). The word *therefore* connects *salvation* in 1:14, which we are to inherit, with *salvation* in 2:3, which we must heed and not neglect. The salvation that we are to inherit does not refer to our initial salvation from eternal perdition; it refers to the full salvation that enables us to inherit the millennial kingdom.

For this reason, shortly after warning us in 2:2-4 to not disregard God's salvation, lest we receive a just recompense, the writer says in verse 5, "For it was not to angels that He subjected the coming inhabited earth, con-

cerning which we speak." The word *for* at the beginning of this verse connects the coming inhabited earth in verse 5 with the just recompense that those who neglect God's salvation will receive. The coming inhabited earth refers to the earth during the coming age, when God's unshakable kingdom, which is now a hidden, intrinsic reality within us, will be openly manifested with power and great glory (Matt. 13:44-45; Rev. 12:10; cf. Luke 21:27). Hebrews 1:5 quotes Psalm 2:7, which prophesies concerning Christ's being begotten in His humanity to be the firstborn Son of God in His resurrection. Verses 8 and 9 of this psalm go on to prophesy that when Christ as the Firstborn returns, God will give Him the nations as His inheritance and the limits of the earth as His possession and that Christ will rule the nations with an iron rod. This corresponds to Hebrews 1:6-8, which reveals that when God brings again the firstborn Son into the inhabited earth, this Son will reign as the King on the throne in His kingdom with the scepter of uprightness. According to 2:6-8, God ordained that the coming inhabited earth would be ruled not by angels but by the man Christ Jesus—the man whom God made a little inferior to angels in His incarnation, human

Disqualification from inheriting salvation in the coming millennium will be the righteous recompense meted out to believers who disregard the great salvation prepared for them by the Triune God.

living, and crucifixion but whom He also crowned with glory and honor and set over all the works of His hands through this One's resurrection and ascension. At Christ's return, the kingdom of this world will become the kingdom of our Lord and of His Christ, and He will inaugurate a thousand-year kingdom on earth (Rev. 11:15). However, in this millennial kingdom He will not reign alone but will reign with the overcoming believers who were faithful to partake of God's full salvation and become mature sons of God conformed to the image of the Firstborn in the present age of grace (20:4-6). In the coming millennium Christ as the God-appointed Heir of all things will inherit the earth, the kingdom, the throne, and all things (Heb. 1:2; Psa. 2:8; Dan. 7:13-14; Luke 1:32; Matt. 11:27), and the overcomers as His partners will be the heirs of God and the joint heirs with Christ, inheriting the kingdom of Christ in the coming inhabited earth (Rom. 8:14, 17; 1 Cor. 6:2; Eph. 5:5; Gal. 5:21; Heb. 1:9). They will receive a crown of righteousness and be saved into the Lord's heavenly kingdom (2 Tim. 4:8, 18), and they will be Christ's co-kings, sitting with Him on His throne, receiving authority over the nations, and shepherding them with

an iron rod (Rev. 3:21; 2:26-27; 12:5; cf. Isa. 32:1). This is what it means for us to participate in God's great salvation so that we might inherit salvation in the coming age of the kingdom. The loss of the inheritance of the kingdom of Christ in the coming age of the millennium will be the negative recompense received by those who neglect God's salvation.

Receiving the Reward or Suffering the Punishment

The just recompense that God will assign to the believers who neglect God's salvation involves not only the loss of the birthright to inherit the kingdom of Christ but also some form of governmental discipline in the coming age of the millennium (cf. Heb. 12:16). Hebrews 10 reveals that at the Lord's coming back we will receive either "reward" or "punishment," depending upon whether we were faithful to participate in God's full salvation in the present age. Verses 35 through 37 say,

Do not cast away therefore your boldness, which has great reward. For you have need of endurance in order

At the Lord's coming back we will receive either reward or punishment, depending upon whether we were faithful to participate in God's full salvation in the present age.

that, having done the will of God, you may obtain the promise. For in yet a very little while the Coming One will come and will not delay.

The word *for* in verse 37 links the Lord's second coming in this verse with winning great reward in verse 35 and obtaining the promise in verse 36. *Boldness* in verse 35 refers to a boldness to take the way of the new covenant at the cost of suffering persecution by enduring a great conflict of sufferings, being made a spectacle both in reproaches and in afflictions, and accepting with joy the plundering of our possessions; such boldness has great reward (vv. 32-35). If we are willing to enjoy the economy of God's salvation while enduring unrelenting opposition, we will receive a reward at the second coming of Christ (Rev. 11:18; 22:12; Matt. 16:27). To receive a great reward in Hebrews 10:35 is to obtain the promise in verse 36, which promise refers to the promised Sabbath rest of the coming kingdom (4:9). In order for us to obtain the promise of our inheritance in Christ's kingdom at the Lord's coming back, we must do the will of God by partaking of His great salvation in His new

covenant, bearing as the church the reproaches heaped upon Christ, and going outside the camp of religion (10:19-25, 32-34; 13:13).

If we revert to the old covenant and abandon God's salvation provided in the new covenant, there will be punishment. Hence, Hebrews 10:29 says, "How much do you think he will be thought worthy of worse punishment who has trampled underfoot the Son of God and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?" The New Testament repeatedly reveals that in the coming age of the millennium we may suffer not only the loss of our reward and works but also receive dispensational punishment, including receiving lashes, being cut asunder, and having our portion assigned with the hypocrites (Luke 12:48; Matt. 25:30; 24:51). This notion is suggested in Hebrews 10:37-39. Verse 37 highlights the Lord's imminent return as the Coming One who will not delay, while verses 38 and 39 unveil the negative consequence we will face at the Lord's coming back if we abandon the New Testament

salvation—if we shrink back to ruin and lose our soul: "My righteous one shall live by faith; and if he shrinks back, My soul does not delight in him." But we are not of those who shrink back to ruin but of them who have faith to the gaining of the soul." To shrink back to ruin corresponds to suffering the "worse punishment" in verse 29. In the same chapter the writer indicates that it is possible for us who have been sanctified by the blood of the better covenant to suffer punishment and that it is also possible for us who have been justified by faith to shrink back to ruin. Both *punishment* in verse 29 and *ruin* in verse 39 refer not to eternal condemnation but to a certain dispensational discipline exercised by "the living God" who is to judge His people (vv. 30-31).

According to verse 39, those who do not shrink back to ruin are identified as those who gain the soul. To gain the soul means to save, preserve, and possess the soul at the Lord's return. At the time that we believed in the Lord Jesus, our spirit was regenerated with the Spirit of God to have the divine, eternal life; hence, our spirit is not merely living but life itself (John 3:6; Rom. 8:10). For this reason, the salvation of our spirit is eternal (cf. 1 Cor. 5:5). In contrast, the gaining, or the salvation, of our soul is conditional. In the Gospels Jesus repeatedly exhorted the disciples to lose their soul-life for the Lord's sake and for the gospel's sake in the present age so that they may gain it in the coming age (Matt. 19:29; 16:25-27; Mark 8:35-38; 10:29-30; Luke 9:24; 17:33). If we are willing to lose our soul-life by allowing the soul to lose its enjoyment in the worldly things in this age, we will give the Lord a way to spread from our spirit into every part of our

soul so that our soul may be wholly sanctified, transformed, and conformed to His image. Then at the Lord's coming we will be rewarded with the gaining of the soul, entering into His joy and sharing His kingship in the next age of the millennium (Matt. 25:21, 23; 24:45-46). Participation in the kingdom of God in the coming millennium will be the most enjoyable part of God's full salvation prior to the enjoyment of the New Jerusalem in the new heaven and new earth for eternity.

However, if we preserve our soul-life by allowing the soul to have its enjoyment in the earthly things in the present age, we will lose it at the Lord's return and thus suffer weeping and gnashing of teeth in an outer darkness during the coming age (25:30; 24:51). This is the dispensational punishment suffered by those who shrink back to ruin. The prospect of facing God's governmental discipline should foster a holy fear of preserving our soul and encourage us to deny it, to discern the soul from our spirit, to come forward to our spirit, and to exercise our spirit of faith so that we may have faith to the gaining of the soul and receive the end of our faith, the salvation of our souls (2 Cor. 4:13; 1 Pet. 1:9). In light of the peril of shrinking back to ruin and suffering a governmental punishment, we need to be faithful to partake of God's great salvation by continually coming forward to the Holy of Holies in our spirit so that we may receive the reward of entering into the joy and glory of the millennial kingdom. The possibility of either enjoying a great reward or suffering punishment in the coming age of the millennium should serve as a powerful incentive, motivating us to pay whatever price is necessary to participate in God's great salvation in the present age.

Conclusion

The salvation bequeathed to the believers in Christ as revealed in the Epistle to the Hebrews is rich, dynamic, perfect, and all-embracing. This Epistle assures us of our eternal salvation through Christ's redemption and guarantees our enjoyment of God as our eternal inheritance and abiding possession (10:34). It also exhorts us to be brought on to maturity in the divine life by partaking of God's organic salvation, whereby we are deified through sanctification with God's holy nature in order to be brought into divine glory. Finally, it warns us not to neglect but to treasure God's salvation lest we receive a just recompense, which includes not only the loss of the great reward of reigning with Christ but also some form of dispensational punishment in the coming millennial kingdom. More significantly, Hebrews unveils that God's full salvation is the application of the saving Christ to us, the believers. Our participation in God's great salvation is dependent upon our experience of the all-inclusive Christ,

who carries out God's New Testament economy through His ministry on earth, His ministry in the heavens, and His reign in the coming kingdom. In His earthly ministry Christ partook of blood and flesh, tasted death on our behalf, made propitiation for our sins, and offered Himself as the perfect sacrifice for our sins once for all, thereby accomplishing judicial redemption. By believing into Christ we appropriate His redemption and are saved from eternal condemnation. In His heavenly ministry Christ now carries out His organic salvation through His heavenly intercession so that we will be saved to the uttermost by His operation within us as the law of the Spirit of life, which imparts the divine life into our inward parts for our conformation to His image as the firstborn Son. We may experience this salvation by continually coming forward to our spirit as the reality of the Holy of Holies to receive grace so that we, the many sons as His corporate reproduction, may be built up as the church, which is God's house for His expression and His kingdom for His representation. For His reign in the coming kingdom Christ will return to the inhabited earth, inherit God's unshakable kingdom, and rule therein with the scepter of

The possibility of enjoying a great reward or suffering punishment in the coming age should motivate us to pay whatever price is necessary to participate in God's great salvation in the present age.

uprightness in the coming age of the millennium. We may share in Christ's reign in the next age by maturing in the divine life in the present age to become joint heirs with Christ in the millennial kingdom. May the revelation concerning God's great salvation in Hebrews motivate us to advance in our enjoyment of Christ so that we may partake of this salvation in full for the accomplishment of God's eternal purpose—to gain His corporate expression and representation in His deified and glorified sons. **LFC**

Works Cited

- Alford, Henry. *The New Testament for English Readers*. Vol. 4. Grand Rapids: Baker Book House, 1983. Print.
- Lee, Witness. *The Building of God*. Anaheim: Living Stream Ministry, 2004. Print.
- . Footnotes. Recovery Version of the Bible. Anaheim: Living Stream Ministry, 2003. Print.
- . *Life-study of Hebrews*. Anaheim: Living Stream Ministry, 1984. Print.