

Series: Hebrews

Lesson # 73

Title: Continually

Scripture: Hebrews 13: 15; Leviticus 23

Date: 4-5-09

Place: Sovereign Grace Baptist Church, Princeton, New Jersey

**Hebrews 13: 15: By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.**

Note this word "continually." Last time, we saw that the believer does not praise and thank God sometimes, but rather, we praise and thank God continually. Let's consider this word "continually" a little more in depth.

### LET ME SHOW YOU A FEW OTHER KEY WORDS IN VERSE 15

1. Offer--let us offer
2. Sacrifice--let us offer the sacrifice
3. Fruit--praise to God is called here, the fruit of our lips giving thanks to Christ's name.

**Proposition:** These 3 words tells we have been made priest unto God so that we can now offer the sacrifices which please God and we can do so continually.

If we want to see how much better the privilege of the believer is by what Christ accomplished for us then we should compare what this scripture says with what was required under the law of God. Now remember this word "continually."

Turn to Leviticus 23. Under the law, the priests were *required* to offer sacrifices of praise and thanksgiving. In this chapter we have God appointing special days, times and seasons for this.

These seven feasts were seasons of joy appointed by God. They each foreshadowed Christ's coming and the salvation he would accomplish. Each feast pointed the children of Israel back to something they had experienced and pointed them forward to things yet to come.

**Leviticus 23:1: And the LORD spake unto Moses, saying, 2: Speak unto the children of Israel, and say unto them, *Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.***

1. These were called the feasts--the assemblies--of the LORD.
2. These were holy convocations (assemblies)--at appointed times your principle calls you all into the gym or the cafeteria for "assembly." The LORD calls this "my holy assembly." It is only the LORD who makes an assembly, a "holy" assembly.
3. They are "holy" because each of these feast days typify the praise of Christ Jesus the Son of God.

BEFORE ALL OF THESE OTHER FEAST DAYS, THE LORD REMINDS THEM OF THE SEVENTH DAY SABBATH. On the 7th day of each week the LORD appointed the weekly sabbath

**Leviticus 23: 3: Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work *therein*: it is the sabbath of the LORD in all your dwellings.**

Before the world was made, in his sovereign purpose God the Father created the whole work of redemption and rested all his work in Christ. Then in creation, showing what he had done before the world was made, God worked 6 days then rested in the seventh day. Mankind lost all rest when Adam sinned in the garden. Yet, continually pointing to his purpose of grace which RESTS IN CHRIST JESUS, God commanded those under the law to work 6 days then rest in the seventh day.

What a picture! This typifies the union Christ has made in making God the Father AT ONE WITH with the believer. Both parties rest in Christ our Sabbath. Just as God entrusted all his work into the hands of Christ so the believer ceases from all work and rests in Christ Jesus our Sabbath by faith in him.

Do you see the picture? All heaven and all earth resting in the glory of Christ our Sabbath!  
**Matthew 11:28: Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29: Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30: For my yoke is easy, and my burden is light.**

**Hebrews 4:3: For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.**

This is mentioned first because this is preeminently what all the other feast days typify and what the LORD's people praise and thank God for--Christ our Sabbath, our perpetual Rest.

**Hebrews 13: 15: By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.**

THEN THE LORD ALSO APPOINTED SEASONAL FEAST DAYS

**Leviticus 23: 4: These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.**

14 day of the 1st month was the LORD's Passover

**Leviticus 23: 5: In the fourteenth *day* of the first month at even is the LORD'S passover.** On this evening the people remembered the night the LORD came to each house in Israel while they were slaves in Egypt. When he saw the blood he passed over so that their firstborn did not die--typifying the blood of Christ who died so that his people could go free. Passover was the day of liberty by the blood of the lamb for the children of Israel.

But it also pointed forward to Christ Jesus our Passover: **1 Corinthians 5:7: Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:**

This is that supper which our Lord Jesus ate with his apostles. Truly it was not the Lord's Table which was the last supper. The last supper refers to the last time the Passover was ever to be observed because Christ is the end of the law. After eating the Passover for the last time he then instituted the ordinance we are observing here this morning.

**BUT HE ATE WITH HIS APOSTLES IN THE EVENING? WHY ARE YOU OBSERVING IT IN THE MORNING?**

Under the law, the LORD said observe the Passover in the evening. Under grace no day, no time, no season was given. If there had been a specific DAY that our Lord would have us to observe then surely he would have said, "On this day--the 14th day of the 1st month, at this time in the evening--observe this ordinance of my table." Instead, he said, "**This do ye, as oft as ye drink it,**" Why did he not appoint a day? "This do ye, as oft as ye drink it, **in remembrance of me.**"

**Hebrews 13: 15: By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.**

Then on the next day, the 15th day of the 1st month, connected with the Passover, the LORD appointed the feast of unleavened bread.

**Leviticus 23: 6: And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. 7: In the first day ye shall have an holy convocation: ye shall do no servile work therein. 8: But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.**

On this day they could do no "servile work"--that is they could not be made to do the work of a slave or a servant by their master--the feast of unleavened bread represents that which was accomplished by our Lord's redemptive work:

First, our Lord Jesus Christ, though he were a servant of the most high God, was not *made* to do the work of his Father but rather, he laid down his life willingly to declare God just and the justifier of all who believe.

Secondly, those saints who are gathered by God at his throne of grace are not made to do so out of "servile" restraints but come willingly by the blood of Christ to praise and to give thanks to his most precious name.

Seven days they offered an offering made by fire unto the LORD--typifying the believer's rejoicing in the satisfaction of perfection which Christ made as he endured the wrath of God as the sinners Substitute. For seven days they ate unleavened bread typifying our life of

rejoicing that the work is finished. Then again on the seventh day was another holy convocation marking the time when Pharaoh and his army was drowned, pointing to the conquering of all our enemies fully when our Lord shall return and we shall at last be free forever.

By the blood of Christ, believer's begin this feast at the season appointed by God when he comes in love and gives us life and faith in Christ through the Holy Spirit. John 6:53: Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54: Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55: For my flesh is meat indeed, and my blood is drink indeed. 56: He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."

But we do not joy in this feast one time a year but continually. And we shall continually forever more. Hebrews 13: 15: By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

Next came the feast of firstfruits.

**Leviticus 23: 9: And the LORD spake unto Moses, saying, 10: Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: 11: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. 12: And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.**

It was observed the second day of the feast of unleavened bread--(v11) **on the morrow after the Sabbath**--that first day of unleavened bread was a sabbath (holy convocation) this was the second. Yet, it was observed not while in the wilderness but--**when ye be come into the land which I give unto you and shall reap the harvest thereof**--this signifying the believer's deliverance in Christ Jesus through faith in his name.

A. This feast was at the beginning of the harvest to acknowledge what God had done for them in delivering them and in providing the fruit of the earth for them. It pointed to Christ's resurrection and our resurrection in him and by him.

1. Note *what* they brought: (v10) **Then ye shall bring a sheaf of the firstfruits of your harvest.** Christ Jesus is the Firstfruit of God. He is the Firstfruit for which we praise and thank God. And we are a kind of firstfruits in him. This is our praise and thanksgiving in his name.

**1 Corinthians 15:23: But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.**

**James 1:18: Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.**

**Romans 11:16: For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.**

This is the branch, the fruit of the earth, that rose up to God in the resurrection which we saw in **Isaiah 4: 2: In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.**

2. Note *who* they brought this firstfruit to: (v10) **unto the priest. 11: And he shall wave the sheaf before the LORD, to be accepted for you:**

3. Note *what* they offered with it: (v12) **And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.**

Christ is the Firstfruit which we wave before God in praise...**in his name**. Christ is the High Priest who waves his offering before God continually for us. Christ is that Sacrifice who makes our offering of praise a sweet-smelling savor unto God.

What a blessing, because he is the end of the law for righteousness, we no longer wait in observance of a day but we can come in the holiest to wave this sheaf offering continually. **Hebrews 13: 15: By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.**

Next is the feast of weeks-- it was appointed fifty days after the feast of firstfruits.

**Leviticus 23: 15: And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: 16: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. 17: Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* the firstfruits unto the LORD. 18: And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD. 19: Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. 20: And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. 21: And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations.**

A. The feast of the *first-fruits* (just before this) was the introduction to the harvest. This was the celebration of the in-gathering of all the fruits of the harvest.

You notice here that brought leavened bread: verse 17: Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are the firstfruits unto the LORD.* With leaven? Yes, because this points us to the work of our great High Priest in gathering all his elect from the four corners of the earth during this gospel age.

1. Remember the parable of our Lord?

**Matthew 13: 33: Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.**

2. This feast went by another name, Pentecost, because of the number of weeks 50.

When Pentecost was fully come, the risen Christ gave us a picture and foretaste of the complete harvest of his elect. There he poured out his Spirit upon all flesh and 3000 souls were gathered into the fold of his grace at one time. So the gospel goes forth like leaven until the *fullness*--until the all seed--all the fruit--all Christ's redeemed be gathered into the garner.

**Isaiah 43:5: Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west; 6: I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; 7: Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.**

**John 10:15: As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16: And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 17: Therefore doth my Father love me, because I lay down my life, that I might take it again. 18: No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.**

3. We observe this harvest as we praise and thank our God, not sometimes, not after 50 weeks, but continually, right now.

Note, again: no servile work to be done--we come willingly, Christ receives sinners willingly; Note again: the sacrifice of praise was brought to the priest--he is doing the work, by him we praise him for this continually; Note, again: it was offered with the sacrifice of bulls and goats--our offering of praise is sanctified by him. **Hebrews 13: 15: By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.**

4. Note something else: verse 22: And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the

**stranger: I am the LORD your God. Now connect this back to Hebrews 13: 16: But to do good and to communicate forget not: for with such sacrifices God is well pleased.**

**Application: More than a tithe--the gift of grace**

- God did not give 10%. He did not have 10 sons and give one. He gave his Only Begotten Son. For you were poor and a stranger in your mind to him.
- Christ did not give 10%. He did not have 10 lives and give one. He laid down his life. For you who were poor and a stranger in your mind to him.
- The work of the gospel takes time, money and sweat. Give the corners of your fields.

This was part of the feast of weeks. **Hebrews 13: 15: By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name. 16: But to do good and to communicate forget not: for with such sacrifices God is well pleased.**

Next is the feast of trumpets--7th month, 1st day of the month

**Leviticus 23: 23: And the LORD spake unto Moses, saying, 24: Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. 25: Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto the LORD.**

We read throughout the psalms:

**Psalm 66:1: <<To the chief Musician, A Song *or* Psalm.>> Make a joyful noise unto God, all ye lands:**

**Psalm 98:6: With trumpets and sound of cornet make a joyful noise before the LORD, the King.**

What makes the noise joyful? What makes the trumpet blast a time of rejoicing? Not the one making the noise; Not the one blowing the trumpet; Not the one singing the song. Singing aloud--means to burst forth. Your volume may be higher than my volume; it is not the loudness of our bursting forth; one person may speak better than another; the joy in the noise is THE REDEEMER WHOM IT PROCLAIMS.

The feast of trumpets represented the glorious triumph of Christ proclaimed by the gospel, in songs of praise and throughout his word. Psalms 89:14-37

Surely we would not sound forth the gospel of our God on certain appointed days, times or seasons? No. **Hebrews 13: 15: By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.**

THE FEAST OF ATONEMENT--10th day of the same 7th month.

**Leviticus 23: 26: And the LORD spake unto Moses, saying, 27: Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. 28: And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God. 29: For whatsoever soul *it be***

that shall not be afflicted in that same day, he shall be cut off from among his people. 30: And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people. 31: Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings. 32: It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath.

The feast of atonement--sets forth the glory of our Savior in the expiation of the sins of those given him--atonements, plural, is the word because our sins are many. No work can be added to the work of atonement accomplished by our High Priest

Hebrews 9: 7: But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: 8: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: 9: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; 10: *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation. 11: But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12: Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. 13: For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

- Heb 9: 24-26

We do not observe the atonement one day but this one day represents the life of the believer who rests in Christ's finished atonement and looks ahead to the restitution of all things:A life of assembling ourselves together--at the feet of Christ; A life of rest in Christ--no work; A life of affliction--mourning over our sin, desiring the restitution of all things

This day magnified Christ our Atonement so much that it included the strictest of penalties for failure to observe. So we read in Hebrews:

Hebrews 24: And let us consider one another to provoke unto love and to good works: 25: Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching. 26: For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27: But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28: He that despised Moses' law died without mercy under two or three witnesses: 29: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?



Lastly comes the Feast of Tabernacles--15th day of this 7th month.

**Leviticus 23: 33: And the LORD spake unto Moses, saying, 34: Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles for seven days unto the LORD....40: And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days....42: Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: 43: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.**

This reminded them of how God lead them in the wilderness by a cloud by day and in the fiery pillar by night. Because Christ came and tabernacled among us in our flesh, now the believer abides in him. We dwell in booths of flesh right now--but we celebrate as our God lead us. This may be what the Hebrew writer alluded to in: **Hebrews 13: 14: For here have we no continuing city, but we seek one to come.**

**Revelation 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb....13: And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14: And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15: Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 16: They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 17: For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.**

**John 7:37: In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38: He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.**

### **Application:**

1. Believe on Christ Jesus the Lord.

2. Look no more to a day, a time, or a season.

The apostle said to the Galatians **9: But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 10: Ye observe days, and months, and times, and years. 11: I am afraid of you, lest I have bestowed upon you labour in vain.**

He said to the Colossians:

**Colossians 2: 14: Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;... 16: Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: 17: Which are a shadow of things to come; but the body is of Christ. 18: Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, 19: And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. 20: Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21: (Touch not; taste not; handle not; 22: Which all are to perish with the using;) after the commandments and doctrines of men? 23: Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.**

**3. Hebrews 13: 15: By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.**