

The King's Highway

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CHRIST, IN THE HEBREW EPISTLE

Rev. F. A. Dunlop

In the eighth verse of the first chapter the Father is addressing the Son in regal language: "Thy throne, O God, is forever and ever: A sceptre of righteousness is the sceptre of Thy kingdom." Here the Father ascribes to the Son the full honours of Deity. He bears, by the Father's choosing, the title, God. There is no limiting of anything the term implies. He occupies an everlasting throne; He wields a sceptre of righteousness; He rules a kingdom. Here is an exaltation of the Son rarely given in the Scriptures. In this unveiling, God the Father seems to recede from the picture while the Son stands out brighter and brighter, taking His place as Eternal God.

The writer speaks not alone of the King but of the King's reign. His sceptre is a sceptre of righteousness. It is significant that the Sovereignty of God and the Holiness of God go hand in hand. Wherever the Bible records a display of Divine Power there is always a corresponding display of His Holiness. God is interested in the overthrow of evil whether it be found in a country, a community, or a human heart. The onward march of His reign has been toward the elimination of evil, and destruction, sure and certain, will befall any force, small or great, that interferes. The one crowning glory of the Holiness Cause is; that God is for it. He calls men unto it; He will accept nothing short of it; He is building His future plans upon it. His sceptre is a sceptre of Righteousness. The Russians may build on Communism. Nehru may build on Pacifism, America may build on Democratic policies, but God builds on Righteousness, and His kingdom is an everlasting kingdom—His throne is forever and ever.

Methinks that if we could see the unfolding of things as God sees them we would have more courage to endure when enemy forces hold all the principal positions. Surely, as God is Infinite, these lesser forces must give way. God's preparations, God's plans, God's Investments in man, argues a triumph for tomorrow. His truth is marching on.

In the 9th verse we have another combination characterizing the King. "Thou hast loved righteousness and hated iniquity." These attitudes balance well in the King. In every heart, as righteousness is loved more, sin is hated more. How can a man say that he loves God if he is unwilling to break with sin, all sin? Jesus presents no such contradiction. Sin has no place in His Kingdom. The act is treason, the attitude is rebellion, the admission is damning. From Eternity unto Eternity Jesus moved in spheres of spotless purity. To enjoy His reign, to honour His majesty, is to part company with sin. He loves Righteousness. "Therefore God, even Thy God hath anointed Thee with the oil of gladness above Thy fellows." The crowning act of the King will be the complete overthrow of evil. The new heavens, and the new earth, will be an order in keeping with the spirit of the King. The curse shall be lifted; Satan shall be destroyed; and Christ, the everlasting God, shall Reign.

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THE MESSAGE OF EASTER

S. M. Zwemer

What is Easter all about? Why do men and women crowd the church doors so long neglected?

Here is the answer: Easter celebrates the fact that Jesus Christ rose from the dead. He is alive for ever more. He is our contemporary.

The fact of Christ's Resurrection is the very centre and pivot of New Testament Christianity. In the fifteenth chapter of the Apostle Paul's first letter to the Corinthians we find the Bible's great logical argument for the bodily resurrection of our Lord and for the resurrection at the last day. It is an answer to the agnostics of Paul's day and of ours when they ask, "How are the dead raised up?" It is the Hallelujah Chorus of the Apostle—and his triumphant boast as believer and missionary. It is a page torn from his spiritual diary, wet with tears and yet full of joy unspeakable. And it is the promise of our own resurrection—that there is life for us beyond the gates of death.

The Garden Tomb was sealed once, never to be sealed again. Christ lives forever in resurrection glory and could, therefore, say before He ascended: "All power is given unto Me . . . Go ye therefore . . . lo, I am with you always, even unto the end of the world."

The Resurrection gave the Church its Great Commission, and all those who have obeyed Christ's command have realized His promise and presence. His power is made perfect in human weakness. That is the story of Paul's life and of his successors down the centuries—Carey, Livingstone, Martyn, Hudson Taylor, and all the others.

It is significant that to Paul the thought of the Resurrection immediately suggests power (Phil. 3:10). The Greek word for power is allied to our dynamic; it is not atomic energy but spiritual effectiveness, spiritual release of God's power.

Because Jesus Christ is the Son of God, "it was not possible that He should be holden of [death]" (Acts 2:24). He burst its bonds and by His life released such omnipotence for the Church that the gates of Hades can never prevail against her. The power of His Resurrection began at Pentecost and has continued for these nineteen centuries around the world. In the daily experience of every believer we see release of that same Resurrection power. Moment by moment Christians are kept by Christ's love.

The glorious company of the apostles and the noble army of martyrs, from the days of Stephen to our own day of martyrdom for Christ, all found their power in the Risen Christ. "I can do all things through Christ who strengtheneth me" (Phil. 4:13), "We are more than conquerors through Him that loved us" (Rom. 8:37), and by His own death and resurrection He has made us partakers of His power and glory.

Dr. John A. Hutton, writing in The British Weekly

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