

Christ, In the Hebrew Epistle

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From this third chapter to the close of the Epistle Paul exhibits a tactful approach in argumentation. He begins by accrediting these Hebrew Christians with an enviable relationship to Christ and the Church. Addressing them as, "holy brethren, partakers of the Heavenly calling," he exhorts them to consider Christ as Apostle and High Priest. To do this would be a commitment that would take them far in the pathway of Christian doctrine and Christian experience.

First, they must accept Christ as God-sent. This is what I understand the term Apostle means. As God-sent, He is the Successor of Moses and the Bringer-in of a new dispensation. Christ is similar to Moses in that each was Divinely appointed; but He is superior to Moses in that Moses acted the part of a servant while Christ enjoys the position of a Son. Superior again, in that Christ was the God ordained originator of both the Old and New Covenants. Moses as faithful servant, presented and executed the Laws of the former Covenant, but Christ as Architect and Builder, prepared and established the Covenant. Therefore, Christ is greater than Moses and the Law, as the builder of a house is greater than the house. Moses occupied as a servant what Christ as Son provided, and if Moses is to be honored by them as a God sent servant, Christ is to be more honored by them as a God sent Son. He further enforces his argument by pointing out to them that Moses himself was the handiwork of God. But for Christ, there would have been no Moses, nor Law. This change in the Divine economy calls for a changed allegiance. Christ, the Son has spoken, "therefore we ought to give the more earnest heed."

Second, they must accept Christ as High Priest. This title makes Christ's ministry all important in their relationship to God. As Apostle, Christ speaks for God to man; as High Priest, Christ speaks for men to God. As Hebrews, they would be well instructed in these Temple terms. The importance of the High Priest in Israel's worship would be well known. He alone among them could offer Atonement, he only could plead their cause before God. Therefore, to consider Christ in this light allows for no doubting.

In the sixth verse Paul opens up to them a weighty truth. Christ is presented as the Builder of a new edifice, not the Law but the Church. He gains by stating that Christ built the Law—the Law that was put into effect by Moses, but he insists that the new order which is also built by Christ is made effective by Christ. The Church will never be known as belonging to another. It will never be called the "Church of Moses" or the "Church of Peter" or the "Church of Rome",—It is, and ever will be, the "Church of Christ." This is the building Paul refers to in Ephesians, chapter two: "We are His workmanship, created in Christ Jesus unto good works." As God's Son He builds it; as God's Son He indwells it; and we become material for this House if we hold fast our confidence in Him as Apostle and High Priest. With such a conception of Christ as this we can well understand the burden of this great man who feared lest these Hebrew Christians would revert to the empty forms of Judaism and perish in their unbelief.

For several chapters Paul continues this same line of argument, ever fitting Christ into the picture as Apostle and High Priest. A reading of the Epistle would show you how cleverly he builds the New Church from the crumbling relics of the Old Dispensation, keeping Christ beautifully related to each.

The King's Highway

A Camp Meeting Classic

R. A. Kerby

The day had dawned bright and clear, as from the simple wooden tabernacle the voice of prayer and praise floated out on the serene morning air. As the mid-morning drew on, people from nearby city, town and hamlet filled the simple structure dedicated to the worship of the Most High God. Just outside, the old maple trees lifted up their arms toward the blue skies, through which the stately cloud-ships sailed beyond the rim of the purple hills. The velvet-warm atmosphere bathed mountain and plain in an intimate embrace as all Nature praised the great Creator.

The atmosphere of the tabernacle was redolent with the aroma of an old-time love-feast. The shavings which carpeted the tabernacle floor breathed the sweet odor of the nearby pine woods, as to the platform came a singer in the simplicity of Christian womanhood. In a clear, spiritual soprano voice the singer rendered the opening bars of "Arise, my Soul, Arise." Heaven began to draw near while the faces of the saints glowed, as each word of the classic-hymn was commissioned of the Holy Spirit to bring blessing and inspiration.

The spiritual tide began to rise with a subtle, all-pervading force, which men and devils cannot withstand. Every word caroled its way into the hearts of the tried and true, as their spirits soared on the wings of faith and love.

The singer continued, as one anointed of God, and the Mercy Seat appeared in wondrous view before which the once-slain, now-risen Saviour pleaded the cause of those whom He has redeemed. With difficulty, the worshipping ones restrained their triumphant shouts, that the magic of the song might have opportunity to work its full mission in all hearts. Thoughts of the "five bleeding wounds" melted many to tears which soon glistened like diamonds, as the echo of the effectual prayers of our Lord before the Throne fell on the inner ear.

As this great classic-hymn approached its redemptive climax, the Spirit moved at large among the congregation, answering to the Blood, and giving the fresh, warm reassurance to the faithful, that they were indeed born of God. The message of full reconciliation was at once so intimately tender and so awe-inspiring that some could but rise to their feet and stand, "lost in wonder, love, and praise." In the confidence of a glorious faith, the redeemed ones moved heavenward and ranged themselves around the mediatorial Throne of the Lamb, while the concluding strains of this great classic were poured forth. The pillars of heaven tottered and crumbled under the "exceeding and eternal weight of glory," and instantly the whole congregation was ablaze as each in his own way and manner declared the wonderful works of God.

The storm at length subsided and found the saints sitting serenely and confidently "in heavenly places in Christ Jesus."

O holy scene! O wondrous hour! Thy memory shall never fade from the living canvas of the soul's most treasured reveries! The confidence of thy hallowed ministry shall endure through life's changing scenes until the Holy City shall in God's good time descend, and invite with Gates of Pearl, the weary traveller home.

"Wholesale intercession has always a dangerous tendency. Prayers which are so inclusive that they cease to be incisive, which take in so many interests that they take hold of none—who has not been wearied by such comprehensibly feeble intercession?"