

## Review of the Epistle to the Hebrews.\*

By MISS AGGIE L. GOOD.

Key word—JESUS.

**I**N what eloquent, lofty strains our glorious Jesus is here set forth—the Author of the Gospel Dispensation—the fulfilment of O. T. types, with which the Apostle maintains a constant parallel—the greater than Moses; yea, than the angels—“the very image of His substance”—through whom the worlds were created—the Son of man, and as such, “a little lower than the angels”—“tasting death for every man,” and made “perfect through sufferings,” (Heb. 2: 10) the *Son sacrifice*—the high priest—“passed through the heavens”—“perfected for evermore,” and who ever liveth “to make intercession for us,” to whom be the glory for ever and ever.

How vividly Paul portrays the transcendent excellency of the *Gospel* above the *Law*, to whose ceremonies even the *Christian* Hebrews were so wedded. The unknown voice of Sinai, thundering forth the righteous law, is now the well-known voice of our Mediator speaking from Heaven.

The law but the shadow of things to come, “like in pattern to the true,”—Christ the reality and fulfilment. The sacrifices of the law *imperfect*, “that cannot as touching the *conscience* make the worshipper perfect” (Heb. 9: 9); but the blood of Christ offered through the eternal Spirit *without blemish* unto God, “can cleanse your *conscience* from dead works to serve the living God.” (Heb. 9: 14.)

The veil of the Holy of Holies, even Heaven itself, has been rent, and the way for us opened by our Forerunner, Christ Himself the sacrifice, offered once, and now entered; while into that of the earthly tabernacle, the high priest alone might enter, once a year, and not without a fresh sacrifice each time—for “it was impossible that the blood of bulls and goats should take away sins.” (Heb. 10: 4.) Had the Levitical priesthood, “made after the law of a carnal commandment,” been perfect, what need that another priest should arise “after the order of Melchizedek?” Yea, truly; He was “the surety of a better covenant,” and “able to save to the uttermost, them that draw near unto God through Him.” They having infirmity, and “hindered by death,” were many and continued not; Christ abideth forever, unchangeable, “the same yesterday, to-day, and forever:” a minister of the “true tabernacle which the Lord pitched, not man.” (Heb. 8: 2) As in the Mount of Transfiguration, Moses and Elias faded from the Apostle’s vision, so

the first covenant passes into oblivion and leaves “*Jesus only*.”

The mysterious union of the *human* and the *Divine* natures in Jesus is strongly set forth. The one encircling poor, fallen humanity; and through the other, presenting it acceptably to God, who is well pleased with us in Him. Human, to feel for us in every temptation, loneliness, agony and suffering, for He had His Gethsemane, and “learned obedience through suffering.” His is a heart of love, tenderness and compassion, calling us “*brethren*,” and remembering “the love which ye showed towards His name.” As Divine, He is able to succour the tempted, and to grant the beautiful benediction closing this epistle: “To make you perfect in every good thing to do His will, working in you that which is well-pleasing in His sight.” (Heb. 13: 21.)

The very completeness of our salvation in Jesus’ life, death, and intercession, is used to emphasize man’s responsibility in “*laying hold*” and “*holding fast*” without wavering, taking *Faith* as the watchword, “without which it is impossible to please God.”

A grand category of O. T. faith-heroes is graphically given. Although only receiving the promises “from afar,” these, “with a single eye, lived and died in faith. God was not ashamed to be called their God, and “hath prepared for them a city.” Strongly is the *life of faith* spoken of throughout.

Believers, having the “hope both sure and steadfast,” are urged to press along the blood-besprinkled path unto perfection, with all boldness to approach the throne, accepting all the promises and privileges, and ever “looking unto Jesus,” lest they should become weary and faint. A grand fortress this for the Christian soldier to approach, (Heb. 12: 22-25): Mount Zion, the city of the living God, the heavenly Jerusalem, the innumerable hosts of angels, the general assembly and church of the first-born, God, Judge of all, spirits of just men made perfect, Jesus the Mediator, and the blood of sprinkling, true and only deliverance, that cannot be shaken!

Drinking of this living fountain, the life must flow forth in patience, peace, love, purity of thought, intent and act (for all are manifest to Him), exhorting the weak, and ever mindful of those in trouble; free from the world’s entanglements and ambitions; accepting chastisement as sons, and going forth to Him *without the camp, bearing His reproach*” (Heb. 13: 13), “considering Him that hath endured.” We have no promise of “an abiding city here,” but a sure one of “entering into His rest,” both here and hereafter, which is compensation a thousand fold. There is to be regard for the “assembling together,” and for the shepherds of the flock, whose faith is to be imitated.

In many passages, deep warning is given to those neglecting the “great salvation,” and to the backslider, for whom there remains no *other* or *new* Christ to be sacrificed. (Heb. 10: 26). The voice from Heaven, where He has entered into his glory, speaks to all. To those that listen, it is the voice of love,

\* The publishers having offered a prize for the most comprehensive Review of the Epistle to the Hebrews, (for publication in “Notes for Bible Study”) received Miss Good’s contribution. When submitted to the judges for decision, this article was considered of such merit as to render it difficult to decide as to its place in the list of competitors; but finally the second position was assigned to Miss Good’s Review. Desiring that the readers of “Our Mission” should receive the benefit of so much careful study, we have secured Miss Good’s kind permission to print it.—E. U.