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itself, and bearing the peaceable fruits of righteousness, will ever perish for the lack of money.

And meanwhile the growth of mutual tolerance and the freedom with which men now express their views within the defined limits of our Church; the increased loyalty and (in a sense which is not that of party) the stronger Churchmanship of our people; the sense of duty which leads eminent laymen to give invaluable aid, unbought, in all our councils; their harmony; the disappearance from them of noisy politicians and self-seekers; the fact that all our charities have been maintained and many new ones are flourishing (including Diocesan or County Protestant Orphan Societies, well supported, in almost every place where they did not exist already); the immensely increased revenues drawn by our two great missionary societies from Ireland, where that of the C.M.S. has quadrupled—all these, I am persuaded, are outward and visible signs of the inward and spiritual grace of God, Who is with us of a truth.

G. A. DERRY AND RAPHOE.



ART. II.—MESSAGES FROM THE EPISTLE TO THE HEBREWS.

I. “*Consider Him.*”

LET us open the Epistle to the Hebrews together, with a simple aim, altogether practical, for heart and for life. Let us take it just as it stands, and somewhat as a whole. We will not discuss its authorship, interesting and extensive as that problem is. We will not attempt, within the compass of a few short papers, to expound continuously even a portion of its text. We will gather up from it some of its large and conspicuous spiritual messages, taken as messages of the mighty Word of God.

No part of Holy Scripture is ever really out of date. But it is true meanwhile that, as for persons so for periods, there are Scripture books and Scripture truths which are more than ordinarily timely. It is not that others are therefore untimely, nor that only one class of book or one aspect of truth can be eminently timely at one time. But it seems evident that the foreseeing Architect of the Bible has so adjusted the parts of His wonderful vehicle of revelation and blessing that special fitnesses continually emerge between our varying times and seasons on the one hand and the multifold Word on the other.

Is not the Epistle to the Hebrews in some remarkable respects a book timely now? Does it not invite the renewed attention of the thoughtful Christian, and not least of the thoughtful Christian of the English Church, as it brings him messages singularly in point to some of the main present needs of his soul and its surroundings? It was written manifestly in the first instance to meet special and pressing current needs; it bears the impress of a time of severe sifting, of a time when foundations were challenged, and individual faith put to even agonizing proofs, and the community threatened with almost dissolution. Such a writing must have a voice articulate and sympathetic for a time like ours.

We will take into our hands, then, month by month, this wonderful "open letter," and listen through it to some of the things which "the Spirit saith" to the saints and to the Church.

To-day we contemplate in this sense the first two chapters. We put quite aside a host of points of profound interest in detail, and ask ourselves only what is the broad surface, the drift and total, of the message here. As to its climax, it is JESUS CHRIST, our "merciful and faithful High Priest" (ii. 17). As to the steps that lead up to the climax, it is a presentation of the personal glory of Jesus Christ, as God the Son of God, as Man the Son of Man, who for us men and our salvation came, suffered, and prevailed.

Who that reads the Bible with the least care has not often noted this in the first passages of the Hebrews, and could not at once so state the matter? What is the great truth of Hebrews i.? Jesus Christ is God (verse 8); the Son (verse 2); absolutely *like* the Father (verse 3); Lord of the bright Company of Heaven, who in all their ranks and orders worship Him (verse 6); creative "Architect of the Universe" (verse 10), so that the starry depths of space are but the folds of His vesture, which hereafter He shall change for another (verse 12); Himself eternal, "the same," above time, yet all the while the Son begotten, the Son, infinitely adequate and infinitely willing to be the final Vehicle of the Father's voice to us (verses 1, 5, 6). What is the great truth of Hebrews ii.? Jesus Christ is Man. He is other than angelic, for He is God. But also He is other than angelic, for He is Man (verses 5, 6, 7). He is the Brother of Man as truly as He is the Son of God (verse 11). He has taken share with us in flesh and blood (verse 14), that is to say, He has assumed manhood in that state or stage in which it is capable of death, and He has done this on purpose (wonderful thought) that He may be capable of dying. This blessed Jesus Christ, this God and Man, our Saviour, was bent upon dying, and that for

a reason altogether connected with us, and with His will to save us (verse 15). We were immeasurably dear and important to Him. And our deliverance demanded His identification with us in nature, His temptations (verse 18), and finally His suffering. So He came, He suffered, He was "perfected" (in respect of capacity to be our Redeemer) "through sufferings" (verse 10). And now, incarnate, slain, and risen again, He (still our Brother) is "crowned with glory and honour" (verse 9), our Leader (verse 10), our High Priest, merciful and faithful (verse 17).

Thus the Epistle, on its way to recall its readers, at a crisis of confusion and temptation, to certainty, patience, and peace, leads them—not last but first—to Jesus Christ. It unfolds at once to them His glories of Person, His wonder of Work and Love. It does not elaborately travel up to Him through general considerations. It sets out from Him. It makes Him the base and reason for all it has to say—and it has to say many things. Its first theme is not the Community, but the Lord; not Church principles, not that great duty of cohesion about which it will speak urgently further on, but the Lord, in His personal adorable greatness, in His unique and all-wonderful personal achievement. To that attitude of thought it recurs again and again in its later stages. In one way or another it is always bidding us look up awhile from even the greatest related subjects, and "consider Him."

Am I not right in saying that here is a message straight to the restless heart of our time, and not least to the special conditions of Christian life just now in our beloved Church? We must—of course we must—think about a hundred problems of the circumference of Christian life and of the life of the Church. At all times such problems, asking for attention and solution, emerge to every thoughtful Christian's sight. In our own time they seem to multiply upon one another with an importunate demand—problems doctrinal, ritual, governmental, social; the strife of principles and tendencies within the Church, and all that is involved in the relations between the Church and the State, between the Church and "the World," that is to say, human life indifferent or opposed to the living Christian creed and the spiritual Christian rule.

Well, for these very reasons let us make here first this brief appeal, prompted by the opening paragraphs of the great Epistle: If you would deal aright with the circumference, earnest Christian of the English Church, live at the Centre. "Dwell deep." From the Church come back evermore to Jesus Christ, that from Jesus Christ you may the better go

back to the Church, with the peace and the power of the Lord Himself upon you.

There is nothing that can be a substitute for this. The "consideration" of our blessed Redeemer and King is not merely good for us; it is vital. To "behold His glory," deliberately, with worship, with worshipping love, *and directly in the mirror of His Word*, can and must secure for us blessings which we shall otherwise infallibly lose. This, and this alone, amidst the strife of tongues and all the perplexities of life, can develop in us at once the humblest reverence and the noblest liberty, convictions firm to resist a whole world in opposition, yet the meekness and the fear which utterly exclude injustice, untruth, or the bitter word. For us if for any, for us now if ever, this first great message of the Epistle meets a vital need, "CONSIDER HIM."

H. C. G. MOULE.



ART. III.—JESUS CHRIST'S USE OF THE TITLE "THE SON OF MAN."

II.

HOW, then, do we explain our Lord's use of the title? How are we to escape from the sense of difficulty which, as I have said, haunts us on reading those passages in the Gospels in which the phrase occurs, if we allow it to be a generally-admitted designation of the Messiah? What we want to do is, in the first place, to keep the ante-Christian date of Enoch, and yet to escape from the conclusion that the phrase was, on that account, popularly understood of the expected Christ; and afterwards, when we have succeeded in doing this, to explain for what reasons Jesus adopted it, and made such strenuous use of it throughout His ministry. We may look at each of these questions in turn, and may, I think, hope to find for each a not unsatisfactory answer.

Are we, then, bound to suppose that the title "Son of Man" passed into the popular phraseology either in consequence of Dan. vii. or of the Similitudes? Canon Liddon answers unhesitatingly in the affirmative: "In consequence of this prophecy [Dan. vii.] the Son of Man became a popular and official title of the Messiah." Professor Sanday more or less agrees with him, but he expresses himself more guardedly, and his concurrence is only approximate, not complete: "I take it that among the Jews at the Christian era—at least,