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LOOKING UNTO JESUS

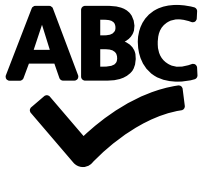
HEBREWS 12:2

It is one purpose, at least, of the Holy Ghost in this epistle, to show that in all things Jesus has the preeminence. First, He brings forward the angels, but only to set them aside in the presence of Jesus; for unto which of the angels said God at any time, “Sit on my right hand, until I make thine enemies thy footstool?” (1:13.) Second, He brings forward Moses, but only to set him aside in the presence of Jesus; for “Moses verily was faithful *in* all his house, as a servant, ... but Christ as a son *over* his own house.” (3:5,6.) Third, He brings forward Aaron, but only to set him aside in the presence of Jesus; for the former was made after the law of a carnal commandment, without an oath, not suffered to continue by reason of death, and offered up sacrifice, first for his own sins; while the latter was made after the power of an endless life, with an oath, who ever liveth to make intercession for us, and is holy, harmless, undefiled, separate from sinners. (7.)

Fourth, He brings forward Melchisedek, “first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace,” but only to set him aside in the presence of Jesus; for it is his highest glory to be a passing shadow, a momentary type, of the man of Calvary who is the very centre of God’s counsels. Fifth, He brings forward the old and broken covenant of works, but only to set it aside in the presence of Jesus, in whom is confirmed the new covenant, the better covenant, established upon better promises, securing beyond the possibility of failure the eternal salvation of all His people. (8.) Sixth, He brings forward the imposing ritual of the tabernacle service, but only to set it aside in the presence of Jesus; for it could “never with those sacrifices which they offered year by year continually make the comers thereunto perfect,” while of Jesus it is said, “By one offering he hath perfected forever them that are sanctified.” (9:10.) Seventh, He brings us at last into God’s gallery of portraits, illustrating the power of faith, but only to set them aside in the presence of Jesus, the Princely Leader and Completer of faith; who stands so far above angels, above Moses, above Aaron, above Melchisedek, above the covenant at Sinai, above the tabernacle of the wilderness, above the saints of four thousand years, that we are told to look off and away from all others and from self unto Jesus, and unto Jesus alone, “looking unto Jesus.”—The Truth.

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— September, 1880 —



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