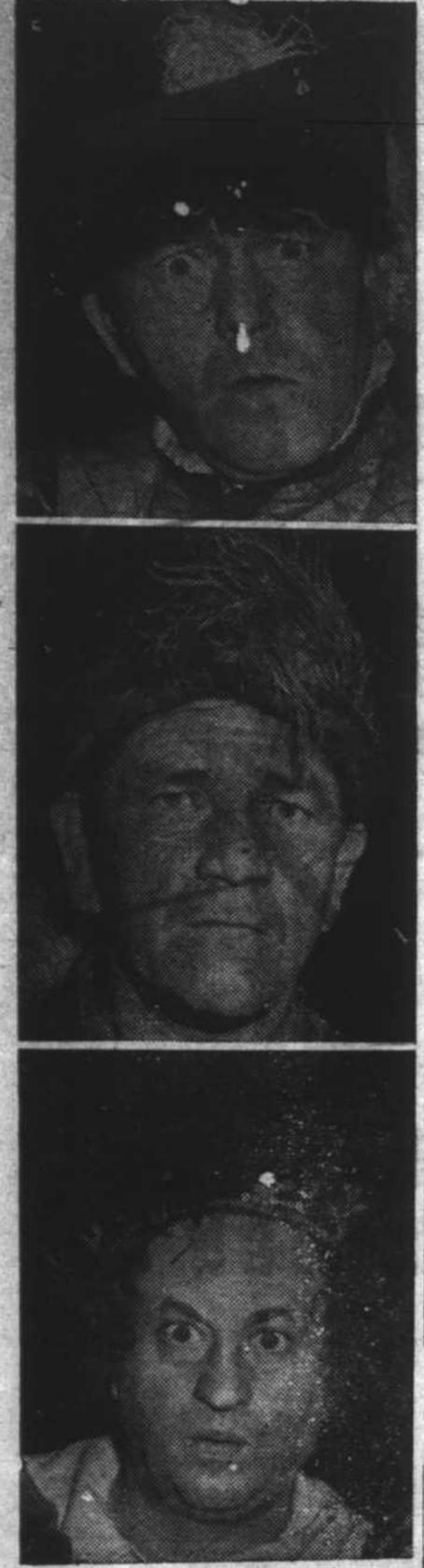


**COMING—  
IN PERSON**  
The  
**3 STOOGES**  
IN THEIR OWN  
**HOLLYWOOD  
FUN REVUE**  
ON THE STAGE



Watch For Date

**LIBERTY**

# Sunday School

## Lesson

OCTOBER 5, 1947  
By Dr. Paul Caudill

Topic: "The Better Revelation"  
Printed Text: Heb. 1:1-4; 2:1-3;  
John 14:5-11

The authorship of the Epistle to the Hebrews is unknown. Some ascribe it to the Apostle Paul. Others have suggested Apollos, Clement of Rome, and Luke as the author. Harnack suggested that Priscilla might be the author. Priscilla was the chief teacher of Apollos who was an Alexandrian, and some see evidence of Alexandrian influences in the contents of the Epistle. Some of the late manuscripts attribute the Epistle to Paul in the title as it is set forth in the King James Version of our Bible. But the older manuscripts have as the title "To the Hebrews."

The aim and object of the Epistle is clear to the careful reader from the very beginning. "The Christians addressed are evidently in danger of falling away from their faith and apostatizing altogether. So desperate does their condition appear to the author, that he feels it necessary to expostulate in the gravest terms. It is not fascination of the world luring them away from their original consecration that occasions this danger. The Hebrews are discouraged, almost to the extent of despair, because they do not see how the gospel can offer them anything like compensation for what they have lost in being cast out of the synagogue on account of their confession of the Nazarene. This is the condition that the Epistle has to face. The method of meeting it is to boldly challenge the vaunted, venerable Judaism in its very citadel, the Levitical Law. The author institutes a comparison between Christianity and Judaism, or rather between Christ and the chief personages of Judaism—for with him 'Christianity is Christ'—in order to show that Christ is their superior in their very points of excellency, and that the gospel gives us the very thing that the Law professed to give, but much more effectually. It has all that Judaism had; and it has this in a higher form, in a larger measure; nay, it alone really has this, for Judaism failed—Judaism could not do what it was relied upon to accomplish."

God's Final Word  
Verses one and two of the opening chapter of Hebrews declare that God's final word was spoken to humanity through his Son. "God having of old times

spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds."

Here we have the two methods of revelation contrasted (Dummelow). "Judaism rested on the Old Testament as its authority; Christianity rests on the revelation in Christ. The earlier revelation was fragmentary, and limited by the limited human nature of the prophets through whom it came; the later revelation is a unity coming through that one person in whom Sonship to God has been perfected, and who therefore most adequately represents the divine nature."

The author (v. 4) proceeds then to set forth his argument of the supremacy of Christ. Jesus is declared to be superior to the angels by nature though he had for awhile, on earth, the lowly abode of the incarnation whereby he was able to learn to sympathize with us, taking our own nature upon him in order to become our adequate high priest; (2:5-13). In this way he tasted "death for every man" and became as the author of our salvation "perfect through sufferings" (Heb. 2:10).

Jesus is likewise set forth as superior to Moses who is regarded as the founder of the National religion (3:1-6). "For he hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house" (Heb. 3:3).

Christ Jesus, therefore, is to be looked upon as the final Word of God—the last door. It is his privilege to bestow the "promised rest" to which Joshua alluded. He is the High Priest, our Saviour.

**Drifting Away**  
The opening verses of Chapter 2 shout one of the most solemn warnings to be found in God's Word: "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them. For if the word spoken through angels proves steadfast, and every transgression and disobedience

received a just recompense of reward; how shall we escape, if we neglect so great a salvation?"

The readers of the Epistle were in danger of doing exactly the thing that the author was warning them against—they were in danger of drifting away from the teachings they had received concerning the Son of God. And that is the gravest danger that Christians of every generation have to face. It is so easy for one to profess faith in Christ as Saviour and Lord and to manifest a fair degree of loyalty for a season and then to "drift" farther and farther away from the will and purposes of God.

What one believes has a decided effect upon what one does in life. As a man thinketh in his heart so is he. That is why the Apostle Paul enjoined his fellow Christians to have within them the same mind "which was also in Christ Jesus" (Phil. 2:5).

Protestants, and Baptists in particular, have not spent enough time in indoctrinating their young Christians. Too much is taken for granted. Unless a person has theological "bottom" to his beliefs and to his Christian life he is not apt to stand firmly in hours of temptation and supreme trial. Creed is important. And it is nothing short of imperative that more attention be given to doctrinal teachings in our churches. We need to believe and to know what we believe and why we believe!

**Way . . . Truth . . . Life**  
In John 14:6 we have what might be regarded as the "ten words" of the New Testament. They set forth in the New Testament an interpretation of the character and mission of the Messiah that may well stand over against the ten words setting forth the moral law in the Old Testament.

Christ is a "way" of life. That is what Paul is talking about in the 13th chapter of 1 Corinthians. He is setting forth "a most excellent way" (1 Cor. 12:31). Moreover Christ is the truth, not merely a truth or "some truth." He is the final revelation of God concerning his plan for redemption of the World.

And he is "the life." These words in themselves are enough to compel us to follow Jesus. He is our one and only hope, for there is hope in no other.

In 1777, James Madison, who later became President of the United States, refused to treat the electors to rum and punch, after the custom of the time; consequently, he was not re-elected to his state convention.

### FLOCKS IN FINAL BATTLE FOR LEAD AT ELKIN SUNDAY

Elkin—Fresh from an impressive victory at the Greensboro Fairgrounds last week-end, Fony Flock, now leading the national point standings over his brother Bob by 60 small points, will head a crack field of some 35 of the nation's foremost drivers in 110 laps of stock car racing at the Elkin Speedway Sunday afternoon.

Scheduled for Elkin's final race of the 1947 season are three 10-lap heats, a 20-lap consolation and 60-lap feature, longest such program ever to be held here. Time trials will begin at 1 p. m. and the first race will get under way at 3 p. m.

It will be the next-to-the-last stock car race of the year in North Carolina, as the National Championship Stock Car Racing Circuit schedule calls for only two shows in addition to the big Elkin races—Greensboro this coming Saturday and North Wilkesboro October 19.

### GAINS 10 LBS. ON RETONGA, IS FEELING FINE

Nervous Indigestion Had Him Afraid to Eat Hardly Anything, States Asheville Citizen.

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