

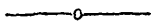
II. Christ is *the High Priest*. It was important that the apostle should give prominence to this topic throughout the epistle. There was much in Judaism to captivate the hearts, and to sway the minds of those, who were dissatisfied with the plain and simple rites of the gospel dispensation. The imposing temple service—the priesthood, and the beautiful house to which the tribes were wont to go up, were unquestionably to be admired. And so, the apostle shows, that in Christ were all the functions and qualifications of a priest, superior to Aaron, in dignity, antiquity, and sacrifice. He fulfilled all the types, and hence the Christian dispensation is one of realities—the substance of what was emblematical and shadowy.

Notice the offering or sacrifice under the new dispensation. Christ offered a most costly—even the perfect sacrifice unto God. It was “himself without spot.” From the time that he became incarnate, it may be said, he was laid on the altar. No sooner did he commence his work, than he was pointed out as the “Lamb of God that taketh away the sin of the world.” During his humiliation, and in particular, as the time of his death drew near, he intimated to the disciples, both by word and action, that “the Son of man came to give his life a ransom for many.” At the supper, in the large upper room, he spoke freely of his “blood being shed for many, for the remission of sins.” Thus, he removed those obstacles which sin interposed to our return to God—“made reconciliation for the sins of the people”—and purchased the means, by which we are fitted and prepared for the mansions of heaven. And, not to dwell on the scene when the “Great High Priest” rendered the sacrifice complete and finished, we have simply to say, that when we contemplate him in the garden of Gethsamene, and on the cross of Calvary, we have the conviction, that in those moments he endured the penalties due to sin—tasted the bitterness of death, and experienced the truth that “God is a consuming fire.”

Notice the fact that this office passes not away in the new dispensation. He abideth a Priest for ever after the order of Melchizedek.” “He ever liveth to make intercession.” “The Son is consecrated for evermore.” We are assured that “when he had himself purged our sins, he sat down on the right hand of the Majesty on high.” He appears in the “presence of God for us,” and is able to save to the utmost them who come to God by him.” His intercession in the upper sanctuary now continues what his ever-living love designed—what his incarnation declared—what his death purchased—and what his resurrection confirmed and ratified. We may well be assured of his faithfulness to the great work—of his power to protect us—of his willingness to impart to us the benefits treasured up in him. Devotedness to the work of redemption, and love for humanity are clearly marked in the course of his hu-

miliation; now, they beam forth in his exaltation. When he rose from the dead his words were:—“Go to my brethren.” “Peace be unto you, my peace I give unto you.” “I ascend unto my Father and your Father.” If then, brethren, we be united to him in the way of his own appointment, our cause in his hands is safe. In a sense, our case is his case; he is glorified in his people. He intercedes for all who shall believe in him—“that they may be one; as thou, Father art in me, and I in thee, that they also may be one in us. And all mine are thine, and thine are mine, and I am glorified in them.”

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh, and having an high priest over the house of God; “let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience.” It is by him, that we have access by faith unto grace, and joy in believing. All our hopes and all our spiritual consolations flow to us through the mediation of the Son. He affords a hope to the guilty—a refuge to the perishing—and a glorious prospect to the dying. And seeing that we have “a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.” Cast not away your confidence. “If any man draws back,” says God, “my soul shall have no pleasure in him.” Let us be warned by God’s threatenings, and animated and encouraged. In the race set before us, by those great and precious promises, which are yea and amen in Christ Jesus, “the Apostle and High Priest of our Profession.”



The press enjoys in the present day an influence, which almost surpasses conception. Modern society lives, moves and breathes in a literary atmosphere—an atmosphere in which the intellect is fed on the choicest productions of the best minds, and the soul is refreshed with waters from various spiritual fountains. Every-day books and papers pour from their pages information into the minds of men, and this process increases in extent over the face of the civilized world. The designation of the ‘fourth estate’ is truly no misnomer, as applied to this secret, mysterious, universal and all-comprehensive power. In public questions men ask, not what says Queen, Lords or Commons; but what says this printed embodiment of public sentiment. Never was there shown such an illustration of the maxim: *vox populi, vox Dei*; as at the present day in the deference paid to sentiments, which appearing especially in the periodical