

daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people : for this **He** did *once*, when *He offered up Himself*. For the law maketh men high priests which have infirmity ; but the word of the oath, which was since the laws, maketh the SON, who is consecrated for evermore."

Now, dear friends, this passage clearly teaches us that it is quite needful that Christians should have a Priest ; it also, with equal clearness, teaches us that God has provided a Priest suited to the special and peculiar wants of a redeemed and justified people, that Priest being His SON, the self-same Person who *hath* redeemed them, and by whom they are justified, Surely Christians cannot esteem highly enough their privileges under grace ; nor be too intimately acquainted, in a practical way, with what God hath set forth in His word relating to those privileges. So then, it is no less a Personage than the Son of God who is the high priest of Christians. Blessed, but humbling truth when we think of what we are.

But let us examine a little more minutely the passage we have just quoted, and see if we can discover the practical application of it.

In the first place I would remark, what has frequently been remarked before, that *Hebrews* is all *contrast* : that is, it *contrasts* (it does not *mix*)—Christianity with Judaism ; Christianity being that better hope by the which we *draw nigh unto God*. Observe it is not our drawing nigh to the Priest ; we draw nigh " unto God *by Him*."

The first thing contrasted, then, is the *unchangeable* Priesthood of Jesus with the *changeable* one