

said of Him—"the brightness of the Father's glory, and the express image of his person"—what is unfolded in the preceding chapter concerning his character and offices, and what is still to be dwelt upon throughout the epistle.

Let us, in this discourse, speak concerning those offices or titles, by which the Son of God, in his mediatorial work, is here designated. He is called the *Apostle* and *High Priest* of our profession. By His agency, life and value are imparted to our profession, and those principles of belief, and precepts of holy walk and conversation, which are unfolded in His revelation, are hereby not received by us in vain. In fact, it is the pointing out and illustrating Christ's dignity and superiority and claims over others, in respect of executing these offices, which occupies more or less the doctrinal portion of this Epistle.

1. Christ is the *Apostle*. This is the only passage where Christ is spoken of as an apostle. It is used with reference to his having been sent into the world on a mission. John x. 36: and xvii. 18. But the sacred writer introduces and dwells upon this topic in allusion to Moses. This great prophet, however, is not *directly* called an apostle; but, it is plainly implied in Exodus iii. 10, 15. Now, the apostle had reasons for bringing forward this topic in the course of his argument. The Jews much valued their religious system on many accounts: they gloried in many facts which had marked its development. As an instance of which, they pointed to the dignity and eminence of the founder of their economy, by whose instrumentality they were prepared for ranking among the nations, and who was the medium of such sublime instruction. Deut. xxxiv. 10, 12. But the apostle shows, that the Lord Jesus Christ, in the new dispensation, sustains a rank and office, similar to the great Jewish law-giver; but much superior in dignity, authority and claims. Like Moses, Christ was a prophet; but he was the bearer of clearer and plainer communications of heavenly truth. There had been the twilight, increasing and expanding to "the perfect day." There had been a series in "the revelation of Jesus Christ"—portions of heavenly light had marked the epochs of the world's history. At length the "Light" of the world—the "Sun of righteousness" arose, and shed over the divine economy a light which excelleth. Christ gave to the world, a brighter manifestation of the divine glory, and a greater display of the divine love. He was indeed "that prophet who should come into the world," and in him the idea of a true prophet was realized in all its entirety. His predictions were faithful and true—his teaching was authoritative—and his declarations concerning God and human duty, were most clear and convincing. Moreover, his life among the people, was an exemplification of his devotion to the work he was sent to perform, and a manifestation of all virtues, sacred, social, and personal. To his bitterest enemies he could say, "Which of you convinceth me of

sin?" Of the influence and agency of Satan he could say, "The prince of this world cometh and bath nothing in me." Of his own gracious mission of love and condescension, he could say, "My meat is to do the will of him that sent me, and to finish his work." To this, everything he said or done was rendered subservient. Wherever he was, or in whatever circumstances placed, he never forgot that his "kingdom was not of this world."

But, whilst his path was marked with actual, persevering virtue, he maintained continual communion with his heavenly Father. Public things and public duties did not occupy all his time. Follow him to the mountain solitude, notice the places, occasions, and times, which he selected for devotion; and learn, how deep the importance—how solemn the duty of prayer to God, and that too, when no human eye sees you, and when the world's cares and vanities are shut out!

But whilst he abode on earth in human form carrying on that gracious work, which was present to his mind in the recesses of a perpetuity, he "made himself of no reputation, in the estimation of this world's wisdom. He was made under the law. He did not reign but he obeyed—he did not live a life of comfort and dignity, but one of poverty and self-denial—he submitted to the ills of humanity—made himself dependent upon the bounty of others for a precarious and scanty fare, and "was in all points tempted as we are"—yet without sin. And what instances of benevolence and tenderness does his earthly life exhibit? He was ever abroad on his work of mercy, and all classes seemed to engage his attention and to share his compassion. To him the afflicted found a comfort and a solace—he hushed the cries of pain—brightened the languid brow of sickness—and set free the captives of death. And how condescending in the Saviour of the world to be "midst his brethren," in that "he wept with them who wept," and was seen as one who sympathized with man, and partook of human sensibilities!

But, in any consideration of the offices and character of Christ Jesus, we shall certainly form inadequate notions thereof, and be short of perceiving the benefits of his interposition, and his suitability to our condition, if we confine attention *simply* to that obedience, he rendered to God, and to those acts of kindness he performed for man. The great design of his being sent into the world was, not only to show to us a pattern of holiness, but also, to meditate between God and man—to be "wounded for our transgressions to be bruised for our iniquities, and to be chastised of our peace laid upon him." "All we like sheep have gone astray, and have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." It is in this view of his work that he is to be considered as the "High Priest of our profession." To a brief consideration of which we now proceed.