

In the Name of the Father, and of the ✠ Son, and of the Holy Ghost.

The Author of the Epistle to the Hebrews describes the Office and Work of the Christ so that the hearers can understand. He calls the Lord “the Apostle and High Priest of our confession”. The Apostle calls his Lord the Apostle.

An apostle is one who is sent. The word is derived from the Greek verb “I send”. It is a New Testament word. The Hebrew has a word for this as well: *Shaliach*. It is also a noun derived from the verb to “send”. It can be translated “sent one” or “the one sent”.

The New Testament was written in Greek. But the Epistle to the Hebrews is directed to those who would have understood the language of Israel. When the Apostle calls the Lord “the Apostle”, his original readers understood. The *Shaliach* is one sent by a king to do the king’s business – to negotiate a transaction, to affirm a treaty, to proclaim a victory and accept a surrender, to serve as the representative of the king with the full authority of the king.

The Lord regularly referred to Himself as the Sent One. Consider His Words as recorded by the Apostle John: "I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me." Again in John "For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak."

And again "As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me." St. Matthew too records the Lord speaking of Himself as The Apostle: "He who receives you receives Me, and he who receives Me receives Him who sent Me."

And St. Luke writes of the Lord reading from the Isaiah scroll in the synagogue on the Sabbath: "The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed; To proclaim the acceptable year of the LORD."

The passage read publicly by our Lord, the Scripture He used to point to Himself, is Isaiah 61:1, where the verb for “sent” is the Hebrew verb SHLCH, which makes Christ the *Shaliach* of the Father.

So the Author of the Epistle to the Hebrews bids his readers “Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus”. And in so doing, he fulfills the Lord’s petition to the Father in His great High Priestly Prayer, as He prays for the Holy Church: "I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. “

Christ, God the Son, God Incarnate, was sent by the Father. He came with the full authority of the Father, for He is fully God and fully Man. He came as The Apostle of the Father to do the

Father's will. And that will, the Father's will, is expressed by the Author of the Epistle to the Hebrews when he writes "...the Apostle and High Priest of our confession..."

He was sent by the Father to be the great High Priest. God and Man, He came to He came to intercede for the people with God, and to intercede with the people for God. He came to reconcile fallen men to the God who made them. He came to do His Priestly Work – to stand in the breach, to pray for the people, to teach the people God's will and Word, and to offer sacrifices on behalf of the people to God. That's what the priest does.

But the Apostle and High Priest of our confession did that in a way that no other priest ever could, as the Epistle to the Hebrews teaches: "...every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God... For by one offering He has perfected forever those who are being sanctified."

He prayed for the people. St. John records that great High Priestly Prayer. And He offered up the Sacrifice, the Once For All Sacrifice, the Priest offering Himself, the Lamb of God being sacrificed on the altar of the cross as the Sin Offering for all men of all times, hanging between heaven and earth.

But He who for a time was made a little lower than the angels in His State of Humiliation, for the suffering of death, who tasted death for everyone, is now crowned with glory and honor. He took up His life again. He ascended into heaven. He is the Captain of your salvation, that you be among those many who He brings into that same glory.

He shared in your flesh and blood that through death He might destroy him who had the power of death, and release you, who through fear of death were subject to bondage. Because He is the Faithful High Priest, He made propitiation for your sins. And that He Himself has suffered, being tempted, He is able to aid you who are tempted.

His Apostolic Work is finished. He accomplished that for which He was sent: your redemption. He fulfilled His High Priestly duties, making the perfect Once For All Offering, making perfect intercession with God for you. And He has done what the Sent One must do: He has returned to Him who sent Him. He has ascended into heaven.

But His redemptive work continues through His sent ones, through those He calls and ordains to preach His Word, and to administer His Gifts. By those Gifts the forgiveness and reconciliation He won are made yours. And that comes to you by believing, believing that He is the One whom the Father sent.

Salvation comes to you by hearing, by eating, and by drinking the Christ who was sent for you, the Christ who came for you, the Christ who gave Himself for you, the Christ who comes to you, that His joy may remain in you, and that your joy may be full.

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