

Hand. 9: 15

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SUBJECT: The Mediator
OF THE New Covenant

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Heb. 8:15

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The Mediator of the New Covenant

The great argument of the Epistle closes with the marvellous passage in the 9th through the first half of the 10th chapters. 9:15 Christ is the mediator of a new covenant - this is the root of the whole series of thoughts with which the argument is part of the Epistle's work. The system of views with the rituals, ceremonies, etc. which standing - symbolic rites, passed away when Christ died.

All he has said heretofore
chapter 1 - the divine joy, the Son of God, the dignity to which human nature has been exalted in him

2. his suffering as man, but to accept (other chapter!)
- 3 - - - to Moses
- 4 of the - - - his priesthood to set 2 covenants

culmination in the part that he has established a new covenant between God and man, he has introduced a new relationship between them.

of a like nature, Reformation, reorganizing the rites, ceremonies, and institutions of the Roman Church, appeals to the Scriptures, a spiritual faith. But many retained, cling to the ritual institutions, those not bound to work by faith. Rather on external subjects, with words & actions. Have able to see, the human institution had passed away. (a new. Tragically... has made to me - but not. Not able without the (a new. Religion refers, from Russia, has, but only for the dead earthly church.

- 7 - since priesthood had changed, (only that which succeeded that 2 covenants) the whole system is necessarily changed.
- 8 - recalled to them the prophesy of Jeremiah, a new covenant established on better promises.

9th chapter finally comes to the closing, climactic argument of the system; they both types, him. The Jewish system a discipline, preparation for the 10th, which is the same principles of teaching, methods of instruction, a drawing men who know little, as we teach children, by diagrams, models, pictures.

9:71. the day of atonement
 most of religious festivals, the Jewish people were bright, cheerful,
 their feasts were times of great rejoicing (as Purim, Esther). Even
 Sabbaths & rest days were occasions for merriment. But on
 one day of the year they lived in affliction & sorrow their souls by
 "atone" from. The day of atonement. The angel of God
 against moral transgression revealed more awfully its viti-
 cious than was before. But his cry from the throne was that
 a clear revelation of the divine nature. This was the mis-
 sion appears for the first time in the Pentateuch, as the
 day of atonement = day for the sins of the people.

10:3,4 but no one could suppose the slaying of bulls, goats
 & animals expiating the guilt of the people. It referred to
 morally also. That great reference in 9:13, 14; 10:9, 10.
 9:14 "through the eternal spirit" 10:7 "I can take..."
 The divine personality are well constituted the very center of it
 if I think. The voluntary sacrifice was a divine act, when
 he assumed the nature of man, even in his humanity he was
 God still. when laid aside his eternal glory it was God who
 made himself? no reputation, but upon his own nature...
 throughout the whole story? he came, so on. shall the reality
 Son, the Father. The mystery of the union between Christ &
 humanity cannot be penetrated (no man as you, body spirit)
 but the differences are metaphysical, not moral. The only
 the power of the intellect but do not trouble the conscience.
 suffering of shame, taking upon himself our iniquity, bearing our
 punishment - that we may have account that, forgiveness, etc.
 By the eternal spirit offered himself without spot to God, clean
 the just for the unjust, was wounded for our transgressions, bruised
 that we not have redemption through his blood, forgiveness, & our sin
 according to the riches of his grace.

9:15 That sacrifice, absolutely necessary, marks the end
of the old dispensation; the beginning of the new. The extreme
sacrifice, which cleanses the soul from sin. The
sacrifice of X, therefore, intended a new covenant. Entirely
new rests upon the merit of his death.

(1) 9:16, 17. His death is to the new covenant between God and
man what the death of a testator is to the arrangements he has
made in his will. These Hebrew X's who are writing
were benighted by the shameful circumstances of X's death. He
wants them to know that his death, instead of being forgotten or
evaded, is to be regarded as a transgression of a higher law.

f. gospel of John "glorification"
f. song of the Revolutions
The new covenant rests upon the death of X; in our covenant we
are to receive the eternal inheritance. Inheritance rests upon the
death of the one from whom it is derived. The death of X, which
you are ashamed [of Paul, the Hebrew, the cross], from which you
shrink, is as indispensable to your receiving the inheritance as the
death of the Testator is to his offering of a will. The inheritance
a free gift - to be received with gratitude rather than purchased
by debtors.

(2) 9:18-23 His blood, (death) is to the new covenant what
the blood of the sacrifice, sprinkled upon the people, Paul, the Law,
and upon the tables of the Law, namely, was to the old dispensation:
the nation accepts the mosaic institution, and is purified by blood.
The nation save in the sprinkled blood of the old covenant? a new
method and order of service. A new order. Christ does not stand
in the line of the people, priests, and prophets. He is quite apart.
He is not a defender or a reformer of the old system.
He is the mediator of the new covenant to which the old pointed.

The crucifixion, which secured the last dispensation, the death,
was the foundation, all its glory and its very nature. (Gal. 6:
By the death of X new relations were established between God
and man. The blood of X, like the blood, is no longer
slain at the altar or sacrificed in the mosaic ceremony
and at the banquet of the table and. spiritual and earthly
a new covenant between God and man.

9:28²⁷, 10:10 The receipt of X is final, explicit.
There is no need that it should ever be repeated.
As every hour to die but one, so X had to appear but
once, and to thus that wait 9:28

"He that is washed needeth not, save to wash his feet"
One time saved, washed: thereafter, sufficient for our daily walk.

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