

This morning I want to build upon what we said last night concerning the Covenant that God made with His people, prophesied in Isaiah 42, and unpacked in 2Corinthians and many other places in the Scriptures. It is important to note that the same word is translated "covenant" and "testament" in the New Testament Scriptures with slight shades of meaning depending on the context



Introduction: Isaiah 42:5-8

As we saw last night, God delivers His gifts to His people in terms of covenant, administered by a Mediator, who delivers the gifts of grace to the people and in turn receives the offerings of praise and thanksgiving from the people

This mediator is not chosen by the people, but by God, and the people are called to believe and obey the terms of the covenant. There are so many things that could be said, and so many relevant Scriptures to look at, but we will be content to make a number of observations and look at several of the relevant passages.

Isaiah prophesied that God had said, "6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

8 I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.

We know that this Mediator is Jesus Christ from the Gospels and from Paul who wrote, there is one God and one Mediator between God and men, the man Christ Jesus. Jesus Himself said, "I am the way the truth and the life, no man cometh unto the Father, but by me." He is truly given of God for a covenant of the people, for a light of the Gentiles, a light to all men.

First, this morning we will see the nature of Christ's priesthood or mediatorship; then we will see the light of God that shines in this mediatorship; then we will try to make some applications, time permitting.

- I. The Nature of Christ's Priesthood. This overview will come from several observations derived from Hebrews 8, 9, 10
 - A. The elaborate way to God was given only by the Jews by the Law of Moses. Both the Westminster Confession of Faith and the Heidelberg Catechism, among other things summarize the work of the Mediator under the offices of prophet, priest, and king.

- B. I would concentrate only on one aspect of His work as Mediator, that of our High Priest as set forth in the following summary of Hebrews 8-10
1. The elaborate figures in the Old Testament under Moses
 - a. The temple itself: figuring things in heaven: actually God Himself.
The court, the Holy Place with the lampstand, the showbread, Altar of incense; then the Holy of Holies with the Ark of the Covenant with the Tables of Stone, the pot of manna, and Aaron's rod, and over all the Cherubim of gold and the mercy seat.
 - b. The offerings and sacrifices, of which I will speak only of the sin offering on the Day of Atonement which took place once a year.
 - (1). The priests performed the regular services of tabernacle in the Holy Place, but the High Priest entered into the Holy of Holies only once a year, on the Day of atonement.
 - (2). He first made atonement for himself, sprinkling the blood of a bullock upon the mercy seat on the top of the Ark of the Covenant; then he would take a goat, take the blood and enter again into the Holy of Holies and sprinkle the blood for the atonement for the people.
 - (3). Then another goat would be released into the wilderness, symbolically carrying the sins of the people far away.
 - (4). There were elaborate ceremonies of purification and cleansings in all of the worship of God in the tabernacle, which are too much to mention in the time we have.
 - c. All of this indicated that the way into the presence of God was not yet fully revealed.
 - (1). After describing all that I have said above, Hebrews 9: 8 "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: 9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience...."
 - (2). Not even the priests that did the service could be fulfilled and brought to the full image of God by those services, for the conscience was not purged and made pure.
 2. The meaning of all this shines in Christ and brings the nature of God and His people into sharp focus. This is spelled out especially in Hebrews 9, 10.
 - a. The temple represents God Himself. Heb. 9: 23 "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."
 - b. All this ceremony points to one thing: that the way into the presence of God was not yet fully revealed. Moses saw only the hinder parts of God; the glory of God shines in the face of Jesus Christ to a people from whom the veil is removed.

- II. The Light of God that Shines in His priesthood; the priesthood of Jesus Christ.
- A. The offerings of bulls and goats and lambs could not take away sin. This is what the last of Hebrews 9 and the first part of Hebrews 10 is about.
1. The sin of man cannot be expiated by the sacrifice of mere creatures. You cannot pay a billion dollar debt with a two dollar bill. There is a greater covenant, made by a better Mediator.
 - a. 9:1-14 Christ, the high priest of a far greater tabernacle brings His own blood, not for himself, but for the people.
 - b. He is therefore Mediator of the New Testament vs. 15-28. Moses sanctified and cleansed the tabernacle with the blood of calves and goats, sprinkling the tabernacle, the book, and all the people. For He entered into heaven itself, not into holy places made with hands.
 - c. The blood of bulls and goats could never take away sin: Heb. 10:1-4. They only were a remembrance of sins, not the taking away.
 2. In the eternal counsels of eternity, God appointed The Only Begotten Son to come to die for sinners; God determined to prepare Him a body.
 - a. The Son fully accepted the eternal covenant of Redemption and became flesh and dwelt among us
 - (1). He must be man so that He could die a real death.
 - (2). He must be God so that He could die for all the people of God.
 - b. The plan of redemption preceded the fall of man, preceded the creation of Adam and Eve, and is an eternal and everlasting covenant.
- B. Man's creation was decided in a counsel in the Triune God: "Let us make man...."
1. When God stooped, as it were, and created man in His image as a potter molds the clay, He was also committing to something far greater than Adam, greater than Eve, greater than you and me, greater than devils and angels and principalities.
 2. He purposed in eternity that in the fullness of the time, at the time appointed, He would give up His only begotten Son to the horrors of the Cross, so that His light might blaze throughout the Universe in a dazzling display of Everlasting Light:
 3. Jer 9:24 "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD."
 - a. God does loving kindness in the earth: Not only is the universe filled with the light of His loving-kindness and mercy; but mostly in the sending of His only begotten Son: God so loved the world: From the Cross the glorious light of God's loving kindness extends to all creation.
 - b. God does judgment in the earth: He knows the difference between a hawk and a handsaw. He knows the misery that sin has brought to the world, and He purposes to gain complete and total victory over sin and evil.
 - (1). Every mouth will be stopped and the wicked shall be turned into hell and the righteous will shine in His glory forever and ever.
 - (2). If you doubt that God will judge the world, look at the light streaming from the Cross: When the sins of the world were laid on Christ, God did not hold

back His hand, but fully punished His Own Son for those sins. This is the meaning of the phrase in the Apostles’ Creed: “He descended into hell.”

c. God does righteousness on the earth: not the righteousness of the scribes and Pharisees which was outward in the flesh, but He writes His law on our hearts, in our souls and our spirit. Our uncleanness is in our hearts, not just in our flesh. God must be worshipped in spirit and in truth, not by ceremonies.

4. Through the rending of the flesh of Christ, the veil is torn from the temple, the veil is removed from our hearts and the glory of God is seen in the face of Jesus Christ as we saw last night.

- C. Heb. 10:10-18 sets forth the effect of this sacrifice of Christ. We do not have time.
- a. The purification of the people of God. Vs. 10
 - b. The putting away of sins forever. Vs. 11,12. He sat down; it was finished.
 - c. All His and our enemies are overthrown. Vs. 13.
 - d. We are perfected in Him, to which the Holy Ghost witnesses for He is given to us.
 - e. The New Testament or New Covenant in His blood is fully established and there is no more offering for sin; no more offering of blood; all that pertained to the offerings of blood are done away; it is finished.

III. Applications. Hebrews 10:19-25 If all that system of sacrifices is done away, what does the godly man do.

- A. We do enter into the holiest by the blood of Jesus. Vs.19 through His flesh
- B. We have a high priest over the house of God. Vs.20,21 who has instituted a new way into the heavenly holy of holiest.
- C. We enter by faith, by which our consciences are cleansed—guilt is removed for we are justified of all things.
- D. We are baptized in pure water.
- E. We profess Him publicly and persevere in that profession.
- F. We love one another and stir each other to keep the commandments of God in all good works. Vs. 24\
- G. We do not forsake the gathering of the church, which is the earthly temple of God.
- H. Sin against this new way is even more egregious than sin against the old way was, for we must not trample under foot the blood of the new covenant.

May God bless you. Amen.