

and covenant are used interchangeably.) His mediation, then, is subsequent to and consequent upon his offering himself without spot to God, and of course the mediation soon followed his suffering. Moses was mediator of the old testament; Christ is mediator of the new; and Paul reasons, "In that he saith, A new covenant, he hath made the first old." Again, "but now hath he (Jesus) obtained a more excellent ministry (service or work,) by how much also he is the mediator of a better covenant." "Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept, &c., he took the blood of calves, &c., and sprinkled both the book, and all the people."

From which it is evident that there is a striking analogy between these two grand systems in the development of the divine philanthropy. Moses was mediator of a covenant; so is Jesus. Jesus' covenant is the new one which made Moses' an old one. Jesus' ministry is the better, his covenant is better, it is established upon better promises, in all which they are compared together: And both were dedicated with blood. Moses' testament was dedicated with the blood of beasts, Christ's by his own blood. The covenant by Moses became of force when it was dedicated. It became a dispensation of conditional favor. Its conditions were the immutable law to Israel for 1500 years; though Moses died within forty years. And it brought no favor to any but such as kept the conditions; to them it gave a covenant right to the blessing. Just so with the mediation of Christ. He was "a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." This he did when he "offered himself up without spot to God." This was the strength of his mediation. Through this sacrifice he obtained for men the new and better covenant by which the first was shorn of all its glory, was made old—His covenant is dedicated by his own blood, the blood of the everlasting covenant. No man or even an angel has a right to preach any other gospel; "The word of God which liveth and abideth for ever." By which we are saved, if we keep in memory what is preached unto us; by which also Jesus shall judge us at the last day; for "the Father judgeth no man, having committed all judgment to the Son." All power (authority) in heaven and earth is given unto him. "It is a light thing," says God, "that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved (marginal, desolations) of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth" Isaiah 49: 6. He has published