

μεσίτης διαθήκης καινῆς (Mediator of the New Covenant)

Covenant: From the Old to the New

1. The Biblical Concept of Covenant

A covenant (*berith* in Hebrew, *diathēkē* in Greek) is a sacred, binding agreement between God and His people. It establishes a relationship based on divine promises and human obligations. Covenants in Scripture are often sealed with blood and involve both blessings and responsibilities.

Major Biblical Covenants:

- **Adamic Covenant (Genesis 2-3):** The original relationship between God and humanity, disrupted by sin.
- **Noahic Covenant (Genesis 9:8-17):** God promises never to destroy the earth by flood again.
- **Abrahamic Covenant (Genesis 12, 15, 17):** God promises Abraham land, descendants, and that all nations will be blessed through him.
- **Mosaic (Old) Covenant (Exodus 19-24):** God gives Israel the Law at Sinai, establishing a conditional covenant based on obedience.
- **Davidic Covenant (2 Samuel 7):** God promises David an eternal throne, fulfilled in Christ.
- **New Covenant (Jeremiah 31:31-34):** A covenant of grace, written on the hearts of believers, fulfilled in Christ.

2. The Old Covenant

The Old Covenant, established at Mount Sinai, was a conditional agreement between God and Israel. It included:

- **The Law (Torah):** The Ten Commandments and other statutes governing worship, morality, and social life.
- **The Priesthood:** The Levitical priesthood, descended from Aaron, was responsible for offering sacrifices and mediating between God and Israel.

- **The Sacrificial System:** Animal sacrifices were required for atonement, but they were temporary and imperfect (Hebrews 10:1-4).
- **Temporal Nature:** The Old Covenant anticipated a greater, eternal covenant (Jeremiah 31:31-34).

Limitations of the Old Covenant:

- The Law exposed sin but could not remove it (Romans 3:20).
- The sacrifices had to be repeated and could not fully cleanse sin (Hebrews 10:1-7).
- The priesthood was limited to the tribe of Levi and could not include Gentiles.

3. The Priesthood in the Old Covenant

The Levitical priesthood was central to the Old Covenant. Its duties included:

- Offering sacrifices for sin (Leviticus 1-7).
- Teaching the Law (Deuteronomy 33:10).
- Mediating between God and the people (Numbers 18:1-7).

The High Priest and Yom Kippur:

The High Priest's most solemn duty was performed on the Day of Atonement (*Yom Kippur*) (Leviticus 16):

- Entering the Holy of Holies once a year.
- Offering blood sacrifices for the sins of Israel.
- Sprinkling blood on the Mercy Seat of the Ark of the Covenant.
- Sending a scapegoat into the wilderness, symbolically carrying away the people's sins.

This ritual foreshadowed Christ's once-for-all sacrifice (Hebrews 9:11-14).

4. Prophecy of a New Covenant

The Old Testament prophets foretold a New Covenant that would surpass the Old:

- **Jeremiah 31:31-34:** “I will make a new covenant... not like the one I made with their ancestors.”
- **Ezekiel 36:25-27:** God promises to give His people a new heart and His Spirit.
- **Isaiah 55:3-5:** The New Covenant will include all nations.

This New Covenant would not be based on external laws but on inner transformation through the Holy Spirit.

5. Prophecy of a New Priesthood and Offering

The Old Testament also prophesied:

- **A New Priesthood:** Not based on the Levites but like Melchizedek’s (Psalm 110:4).
- **A New Sacrifice:** Offered by Gentiles (Malachi 1:11).
- **A Universal Offering:** “In every place, incense and a pure offering will be offered to My name” (Malachi 1:11).

These prophecies are fulfilled in Christ’s priesthood and the Eucharistic sacrifice of the Church.

6. The Inauguration of the New Covenant

The New Covenant was inaugurated by Christ:

- **At the Last Supper (Covenant Thursday):** Jesus said, “This is My Blood of the New Covenant, shed for many” (Matthew 26:28).
- **On the Cross:** Jesus, the true High Priest, offered Himself as the perfect sacrifice (Hebrews 9:11-14).
- **The Tearing of the Temple Veil:** Symbolized the end of the Old Covenant and direct access to God (Matthew 27:51).
- **His Ascension:** He is present at the right hand of his Father as a slain Lamb entering into the Holies by his own blood. (Hebrews 9)

7. The High Priest and Priests of the New Covenant

- **Jesus as the Eternal High Priest:** Unlike the Levitical priests, Jesus is a priest forever after the order of Melchizedek (Hebrews 7:17).
- **The Church's Priesthood:** The apostles and their successors (bishops and priests) serve as ministers of the New Covenant (2 Corinthians 3:6).

8. The Eucharist as the Covenant Meal

The Eucharist is the New Covenant meal, fulfilling the Passover:

- **Christ's Command:** "Do this in remembrance of Me" (Luke 22:19).
- **The Pure Offering:** Fulfills Malachi 1:11's prophecy of a universal offering.
- **Covenant Renewal:** At each Eucharist, the covenant community renews its commitment to Christ.

9. The Orthodox Church as the True Covenant Community

The Orthodox Church maintains the full covenant structure given by Christ:

- **Apostolic Succession:** Ensures a valid priesthood.
- **Liturgical Worship:** The biblical model of covenant renewal.
- **The Eucharist as the Center of Worship:** The fulfillment of Malachi 1:11's prophecy.

Protestantism's Break from Covenant Worship:

- The rejection of apostolic succession and liturgical worship disconnects Protestantism from the biblical covenantal model.
- The infrequent celebration of the Lord's Supper contradicts covenant theology.

10. Priesthood and Sacrifice:

1. Jesus Christ, Our Great High Priest

- The Epistle to the Hebrews reveals Jesus as our great High Priest, **the mediator of a new covenant** (Hebrews 9:15; 12:24). As St. Athanasius notes, Christ's

priesthood is inseparable from **His humanity**. He sympathizes with our **weaknesses**, having been tempted in all things as we are, yet without sin (Hebrews 4:15). This **humanity** is the “material” of His priesthood, as St. Epiphanius and St. Ambrose emphasize. On the Cross, Christ offered His wounded humanity as the perfect sacrifice.

2. The Cross as the Priestly Offering

- On the Cross, Jesus prayed the **psalms of David**, uniting the prayers of Israel with His own. As St. Cyril of Alexandria explains, Christ **worshipped as man while remaining God**. His sacrifice on the Cross is not merely a historical event but an **eternal offering**, as He now stands in the **heavenly Holy of Holies**, interceding for us (Hebrews 7:25).

“Since he put on the form of a servant, he fulfilled the ministry **befitting a servant**, without **ceasing to be God** and Lord Worship is a thing most befitting men, reckoned in the order of a debt and offered by us to God. Therefore **he worshipped as man when he became man**, but is ever **worshipped with the Father**, since he is God and ever will be God by nature, and true God (*In Joannis Evangelium*, LXXXIII, 340, 305).

3. The Heavenly Liturgy

- **Christ’s ascension brings His sacrifice into eternity**. The Old Testament high priest bore the names of Israel on his shoulders and heart (Exodus 28:12, 29), but Christ, our eternal High Priest, **bears humanity itself before the Father**. The Church’s liturgy participates **in this heavenly worship**, as we offer our gifts through Christ, the “**Offerer and the Offering**.”

4. The Priesthood of All Believers

- The priesthood entails offering “both gifts and sacrifices” (Hebrews 5:1). Every baptized Christian is called to share **in Christ’s royal priesthood** (1 Peter 2:9), offering their lives as a living sacrifice (Romans 12:1). This priesthood is marked by compassion, as we bear one another’s burdens and share in each other’s brokenness.

11. The Perfect High Priest: Hebrews 7:26-28; 8:1-2

1. The Heavenly Sanctuary

- Christ, our High Priest, is seated at the right hand of the throne of the Majesty in heaven, ministering in the true tent set up by the Lord (Hebrews 8:1-2). This heavenly sanctuary is the reality foreshadowed by the earthly tabernacle and temple.

2. The Transformation of Worship

- In the New Covenant, **the curtain separating the Holy of Holies is torn**, and the royal gates of the altar are opened. The priest no longer enters the Holy of Holies once a year but offers the bloodless sacrifice of the Eucharist frequently. **The bread and wine, consecrated as the Body and Blood of Christ, replace the animal sacrifices of the Old Covenant.**

The Divine Liturgy

- The liturgy reflects the heavenly worship led by Christ, the eternal High Priest. As fallible human priests, we strive to **emulate Christ's perfect priesthood**, offering the Eucharist as a foretaste of the heavenly kingdom.

Mediator of the New Covenant

The Term "Mediator" in Scripture

The term "mediator" (Greek: *mesitēs*) is central to understanding Jesus' role in the New Testament. A mediator is an intermediary who bridges two parties, and in this case, Jesus mediates between God and humanity. While the noun "intercessor" is not explicitly used in Scripture, the verb "to make intercession" (*entynchanein*) is employed to describe Jesus' role in pleading or appealing to God on behalf of humanity. This highlights Jesus' active role in reconciling humanity with God.

2. Key Scripture: 1 Timothy 2:5

1 Timothy 2:5 is a cornerstone text for understanding Jesus as the Mediator: "For there is one God, and one Mediator between God and human beings: the man, Christ Jesus." This verse emphasizes two critical points:

- **Jesus' Humanity:** The text explicitly refers to Jesus as a "man" (*anthrōpos*), affirming His full humanity. This is essential for His role as Mediator because, to represent humanity before God, He must share in human nature.
- **Exclusivity of Jesus' Mediation:** The verse underscores that Jesus is the *only* Mediator between God and humanity, a theme that resonates throughout the New Testament.

This aligns with the Nicene Creed, which declares that Jesus became fully human for the sake of human salvation. The early Church fought against heresies that denied Jesus' full humanity, such as Docetism, which claimed that Jesus only appeared to be human. Orthodox Christianity maintains that Jesus' full humanity is indispensable for His mediatory role.

3. Jesus' Humanity and the Hypostatic Union

The doctrine of the **Hypostatic Union** affirms that Jesus is both fully divine and fully human. This one composite nature is crucial for His role as Mediator:

- As fully divine, Jesus represents God to humanity.
- As fully human, He represents humanity to God.

Early Christian heresies, such as Arianism and Apollinarianism, often compromised either Jesus' divinity or humanity.

4. Mediator in Galatians 3:20

In Galatians 3:20, Paul explains that a mediator is not of one party but mediates between two. Jesus, as the Mediator, bridges the gap between God (who is one) and humanity. This passage also connects Jesus to the promise made to Abraham, identifying Him as the singular "seed" through whom all nations are blessed. This fulfills God's covenant with Abraham and establishes Jesus as the ultimate fulfillment of God's redemptive plan.

5. Jesus as High Priest and Mediator

The Letter to the Hebrews extensively develops the theme of Jesus as the **High Priest** (*archiereus*) who mediates on behalf of humanity. Unlike the Levitical priests, whose priesthood was temporary due to their mortality, Jesus' priesthood is eternal. Hebrews 7:25 emphasizes that Jesus "lives forever to make intercession" for those who come to God through Him. This eternal intercession is a key aspect of His mediatory role.

6. The Role of Sacrifice in Mediation

Jesus' mediation is intrinsically linked to His sacrificial death. Hebrews 9:15 describes Him as the "Mediator of the new covenant," established through His blood. Unlike the temporary sacrifices of the Old Testament, Jesus' sacrifice is offered once and for all, providing eternal redemption. This sacrifice is central to His role as Mediator, as it reconciles humanity with God.

7. Jesus as Paraclete and Advocate

Jesus is also called the **Paraclete** (*Paraklētos*), meaning Advocate or Counselor. This role complements His function as Mediator, as He stands as humanity's defense before God. Romans 8:34 reinforces this, stating that Christ, who died and was raised, is at the right hand of God, making intercession for us.

8. The Eternal Nature of Christ's Mediation

Jesus' mediation is not confined to His earthly life but continues eternally in heaven. Hebrews 7:25 and 8:6 highlight that His mediation is ongoing and superior to that of Moses, as it is based on a better covenant and promises. This eternal intercession ensures that His work of reconciliation is perpetually effective.

9. The Blood of Christ in Mediation

Hebrews 9:11-15 emphasizes that Jesus entered the heavenly Holy of Holies with His own blood, securing eternal redemption. The blood of Christ, offered through the eternal Spirit, cleanses consciences and enables believers to serve the living God. This underscores the superiority of Christ's sacrifice over the animal sacrifices of the Old Testament.

10. The Saints as intercessors in Christ

While Jesus is the one Mediator, believers participate in His mediating work through faith, baptism, and the Holy Spirit. This is the theological basis for the intercession of the saints. In Orthodox tradition, Mary, the mother of Jesus, is revered as the foremost intercessor among the saints.

11. The Holy Spirit as Intercessor

Romans 8:26 describes the Holy Spirit as interceding for believers with "unutterable groanings." This Trinitarian mediation involves the Holy Spirit mediating between believers and Christ, while Christ mediates between humanity and God the Father.

12. The Church's Role in Mediation

The Church, as the body of Christ, is called to intercede for the world. This includes prayers for enemies, forgiveness, healing, and spiritual growth. In the Divine Liturgy, the Church offers prayers and sacrifices in Christ's name, participating in His mediating work.

13. Conclusion: Jesus as the One Mediator

Jesus is the one and only Mediator between God and humanity, as affirmed in 1 Timothy 2:5. His mediation is unique and irreplaceable, but He invites believers to participate in His mediating work through prayer, intercession, and sacrificial living. This reflects the generosity and grace of God, who allows humanity to share in Christ's redemptive mission.

Theological and Practical Implications

Centrality of Jesus' mediation in Christian theology and practice:

- The necessity of Jesus' full humanity and divinity for His mediatory role.
- The eternal and sacrificial nature of His mediation.
- The participation of believers in His mediating work through prayer and intercession.

Irenaeus of Lyons

*"And therefore in the last times the Lord has restored us into friendship through His incarnation, having become **the Mediator between God and men**; (1 Timothy 2:5) **propitiating indeed for us** the Father against whom we had sinned, and cancelling (consolatus) our **disobedience by His own obedience**; conferring also upon us the gift of communion with, and subjection to, our Maker."*

— *Against Heresies, Book V, Chapter 17.1*

2. Gregory of Nazianzus

*"Ninthly, they allege, seeing **He ever lives to make intercession for us**. O, how beautiful and mystical and kind! **For to intercede does not imply to seek for vengeance**, as is most men's way (for in that there would be something of humiliation), **but it is to plead for us by reason of His Mediatorship**, just as **the Spirit also is said to make intercession for us**. For there is One God, and One Mediator between God and Man, the Man Christ Jesus. **For He still pleads even now as Man for my salvation; for He continues to wear the Body which He assumed, until He make me God by the power of His Incarnation**; although He is no longer known after the flesh—I mean, the passions of the flesh, the same, except sin, as ours. Thus too, we have **an Advocate, Jesus Christ**, not indeed prostrating Himself for us before the Father, and falling down before Him in slavish fashion ... Away with a suspicion so truly slavish and unworthy of the Spirit! For neither is it seemly for the Father to require this, nor for the Son to submit to it; nor is it just to think it of God. **But by what He suffered as Man, He as the Word and the Counsellor persuades Him to be patient**. I think this is the meaning of His Advocacy."*

— *Fourth Theological Oration, XIV*

3. Origen

*"Therefore, take heed of how you understand that Jesus '**intercedes for us**.' For he is the one of whom it is also written elsewhere that '**the Father judges no one, but he has given all judgment to the Son**.' And just as he is sacrifice and priest, and he is in the form of a slave and in the form of God, so he is **both advocate and judge**."*

— *Commentary on the Epistle to the Romans, Book 7, Chapter 10.3*

4. Ambrosiaster

*"He adds, moreover, that Christ cannot condemn us, because he loves us with such feeling that he died for us and, rising from the dead, **always acts on our behalf before the Father**. His requests cannot be spurned because he is **at the right hand of God**, that is, in a place of honor because he is God. Thus, confident in God the Father and in Christ his Son who will come to judge, we rejoice in their surety ... In this way, then, **the Savior intercedes for us**. For, knowing the might and the profound malevolence of our enemy once he has mobilized against us, the Savior intercedes for us—provided that we do not consent to the enemy—so that he dare not do us any sort of violence and his arrogance is kept in check. Although the Son himself accomplishes everything **and is equal to God the Father**, the Son nevertheless is said to intercede so that, given that God is said to be one, the Father or the Son may not be thought to be singular or a union."*

— *Commentary on the Pauline Epistles: Romans 8:34*

5. Ambrose of Milan

*"But what is He Who is at once the Most High and man, what **but the Mediator between God and man**, the man Christ Jesus Who gave Himself as a ransom for us? (1 Timothy 2:5) This place indeed refers properly **to His Incarnation, for our redemption was made by His Blood**, our pardon comes through His Power, our life is secured through His Grace. **He gives as the Most High, He prays as man**. The one is the office of the Creator, the other of a Redeemer. Be the gifts as distinct as they may, yet the Giver is one, for it was fitting that our Maker should be our Redeemer."*

— *Exposition of the Christian Faith, Book III, Chapter 2.8*

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“ጌል ፡ ደ ፡ ኡ ፡ ሆኑ ፡ ኡ ፡ ልጁ”

፸፱ ፤ ምንም ፡ እንደ ፡ እኛ ፡ በሰው ፡ መጠን ፡ እንደ ፡ ተገ
ለጠ ፡ ቢነገርለትም ፡ ያመኑበትን ፡ በሥልጣኑ ፡
ብቻ ፡ ያድናቸው ፡ ዘንድ ፡ በክብር ፡ በጸጋም ፡
ያከብራቸው ፡ ዘንድ ፡ ሥልጣን ፡ አለው ፡ ለእግዚአ
ብሔር ፡ ክብ ፡ ስለ ፡ እነሱ ፡ መሥዋዕት ፡ ሆናቸዋልና፤

፸፻ ፤ ዛሬም ፡ ስለ ፡ እኛ ፡ በእግዚአብሔር ፡ ፊት ፡ ተገ
ለጠ ፡ ሰው ፡ ከመሆኑ ፡ በፊት ፡ በእግዚአብሔር ፡
ፊት ፡ ለምን ፡ አልተገለጠም ፤ እርሱማ ፡ በህልውና ፡
ያለ ፡ ያለ ፡ ድካም ፡ ሁሉን ፡ የፈጠረ ፡ ሁሉ ፡ የተፈጠ
ረበት ፡ የክብ ፡ ጥበቡ ፡ ነው ፡ እንጂ ፡ ዮሐ ፡ ፩ ፡
፩—፲፰ ።

፸፻፲ ፤ ወበዐይ ፡ አምሳል ፡ አስተርአየ ፡ ይእዜ ፡ ቅድመ ፡
እግዚአብሔር ፡ አስተርአየ ፡ በግብር ፡ ሐዲስ ፡ ቃል
ቅዱስ ፡ ለቢሶ ፡ ሥጋ ፡ ከማነ ፡ እንዘ ፡ ወእቱ ፡
ህልው ፡ በመለኮቱ ፡ ጎበ ፡ ክብ ፡ እምቅድመ ፡ ዓለም
ወእምቅድመ ፡ ይሠጎ ፡ ወአስተርአየ ፡ ይእዜ ፡
ቅድመ ፡ እግዚአብሔር ፡ በእንቲኣነ ፡ በህላዌን ።

፸፻፲፱ ፤ ወዝውእቱአምሳል፡ዘንብል፡ ከመ ፡ ወእቱ ፡ አስተ
ርአየ ፡ ቦቱ ፡ ይእዜ ፡ ቅድመ ፡ እግዚአብሔር ፡ በእን
ቲኣነ ፡ እስመ ፡ ወእቱ ፡ ከሠተ ፡ ቅድመ ፡ እግዚአብ
ሔር ፡ አቡሁ ፡ ህላዌ ፡ ዕገለ ፡ እመሕያው ፡ ዘኮነ ፡
ጎሠረ፡በዐሊዎተ፡አዳም፡ወአቀሞ፡በዘዚአሁ፡ቅድመ፡
እግዚአብሔር፡ክብ፡ወአኮ፡ዘከመ፡ኮነ፡ቅድመ፡አላ፡አስ
ተርአየ፡ከመ፡ብእሲ፡ከመ፡ያብኣነ፡ለነሂ፡ዓዲ፡ቅድመ፡
እግዚአብሔር፡ አቡሁ፡ፊልጵ፡፪፡፲፩፡ኤፌፌ፡፲፰ ።

፸፻፲ ፤ ዛሬስ ፡ በምን ፡ ሥራ ፡ በምን ፡ ነገር ፡ በእግዚአብ
ሔር ፡ ፊት ፡ ተገለጠ ፡ ለምሳክ ፡ ቃል ፡ እንደ ፡
እኛ ፡ ሰው ፡ ሆኖ ፡ በአዲስ ፡ ሥራ ፡ ተገለጠ ።
ዓለም ፡ ሳይፈጠር ፡ ሥጋንም ፡ ሳይዋሐድ ፡ በመ
ለኮቱ ፡ በክብ ፡ ዘንድ ፡ ህልው ፡ ሲሆን ፡ ዛሬ ፡
ስለ ፡ እኛ ፡ በእግዚአብሔር ፡ ፊት ፡ በእኛ ፡ ባሕርይ
በአስታራቂነት ፡ ተገለጠ ።

፸፻፲፱ ፤ ዛሬ ፡ ስለ ፡ እኛ ፡ በእግዚአብሔር ፡ ፊት ፡ እንደ ፡
ተገለጠ ፡ የምንናገረው ፡ ነገር ፡ ይህ ፡ ነው ፡ በአ
ዳም ፡ ትእዛዝ ፡ ማፍረስ ፡ ምክንያት ፡ ተዋርዶ ፡
የነበረ ፡ የሰውን ፡ ባሕርይ ፡ ባሕርይ ፡ አድርጎ ፡ በአ
ባቱ ፡ በእግዚአብሔር ፡ ፊት ፡ ገልጦታልና ፡ በነ
ንዘቡ ፡ ግብር ፡ በእግዚአብሔር ፡ ክብ ፡ ፊት ፡ አቆ
መው ፡ ቀድሞ ፡ እንደ ፡ ነበረው ፡ አይደለም ፤ ሰው
ሆኖ ፡ ተገለጠ ፡ እንጂ ፡ እኛንም ፡ ዳግመኛ ፡ ወደ
አባቱ ፡ ወደ ፡ እግዚአብሔር ፡ ያቀርበን ፡ ዘንድ ።
ፊልጵ ፡ ፪ ፡ ፭—፲፩ ። ኤፌ ፡ ፪ ፡ ፲፰ ።

፻፵፬ ፡ አ ፡ ወልድ ፡ ክላሕ ፡ ከመ ፡
 ዘሐመ ፡ ወበል ፡ ኤልማስ ፡ ላማ ፡ ሰበቅ
 ታኒ ፡ ወእንዘ ፡ ሀሎ ፡ ውስተ ፡ አፋሆሙ ፡
 በል ፡ አባ ፡ ወአቡየ ፡ መሐር ፡ ወተሣሃል ፡
 እለ ፡ በልዑ ፡ ሥጋየ ፡ ወሰትዩ ፡ ደምየ ።

፻፵፬ ፡ ወልድ ፡ ሆይ ፡ እንደ ፡ ታመመ ፡
 ሰው ፡ አሰምተህ ፡ ተናገር ፡ ኤልማስ ፡ ላማ
 ሰበቅታኒ ፡ በል ። በአፋቸውም ፡ ውስጥ ፡
 ሳለ ፡ አባ ፡ አባቴም ፡ ሆይ ፡ ሥጋዬን ፡ የበሉ
 ትን ፡ ደሜን ፡ የጠጡትን ፡ ማራቸው ፡ ይቅር
 በላቸው ፡ በል ።

፶፪

መጽሐፈ ፡ ሰዓታት ።

ዘር ፡ ንጹሕ ፡ ዘይፈሪ ፡
 ውስተ ፡ ሥጋሆሙ ፡ ለንጹ
 ሐን ፡ ውእቱ ፡ ኢየሱስ ፡
 ክርስቶስ ።

ሊቀ ፡ ካህናት ፡ ዘይቀ
 ውም ፡ ሎሙ ፡ ለንጹሐን ፡
 በደብተራ ፡ ስምዕ ፡ እንተ ፡
 እግዚአብሔር ፡ ተከላ ፡ ው
 እቱ ፡ ኢየሱስ ፡ ክርስቶስ ።

በንጹሐን ፡ ሥጋ ፡ የሚያ
 ፈራ ፡ ንጹሕ ፡ ዘር ፡ ይህ ፡
 ኢየሱስ ፡ ክርስቶስ ፡ ነው ።

እግዚአብሔር ፡ በተከላት ፡
 በምስክር ፡ ድንኳን ፡ ለንጹ
 ሐን ፡ ቁሞ ፡ የሚያገለግላ
 ቸው፤ የካህናት ፡ አለቃ ፡ ይህ ፡
 ኢየሱስ ፡ ክርስቶስ ፡ ነው ።

ሃይማኖት ፡ አበው ።

፳፻፩

ቃለ ፡ ግዘት ፡ ም ፡ ፻፲፯ ።

ቃለ ፡ ግዘት ፡ ም ፡ ፻፲፯ ።

፯፤ ወተጸርዐ ፡ ሙስና ፡ በተገንዘ ፡ ሥጋሁ ፡ ወእስተ
 ርአየ ፡ በኩረ ፡ ትንሣኤ ፡ ወርእስ ፡ ጽድቅሂ ፡ ሰበከ
 ውስተ ፡ ዓለም ፡ ሃይማኖት ፡ ወሰበከ ፡ ለሰብእ ፡
 መንግሥተ ፡ ሰማያት ፡ ወኮነ ፡ ማእከለ ፡ ሰብእ ፡
 ወማእከለ ፡ እግዚአብሔር ፡ ስታፌ ፡ ላዕለ
 ዝንቱ ፡ ሀብት ፡ ንሰብሐ ፡ ለአብ ፡ ዘመ
 ጠወ ፡ ወልዶ ፡ ዋሕዶ ፡ ለሕይወተ ፡ ነፍሱ ፡ ዓለም፤
 ወንሰብሐ ፡ ለወልድ ፡ ዋሕድ ፡ ዘመጠወ ፡ ነፍሱ፤
 ባሕቲቱ ፡ በእንተ ፡ መድኃኒትነ ፡ ወዓጼ ፡ ንሰ
 ብሐ ፡ ለመንፈስ ፡ ቅዱስ ፡ ዘይበውእ ፡ ውስቴትነ ፡
 ወያሐይወነ ፡ ወይሁበነ ፡ ሀብታተ ፡ ተሳተፎ ፡
 ምስለ ፡ እግዚአብሔር ።

፯፤ ሥጋው ፡ በመገነዘም ፡ ፈርሶ ፡ በስብሐ ፡ መቅረት፤
 ጠፋ ፡ የትንሣኤ ፡ በኩር ፡ ሆኖ ፡ ተገለጠ ፡ የትፋ
 ፋት ፡ መምህርም ፡ ሆኖ ፡ በዚህ ፡ ዓለም ፡ ሃይማኖ
 ትን ፡ አስተማረ ፡ ለሰው ፡ መንግሥተ ፡ ሰማያትን ፡
 አስተማረ ፡ ለጅነትን ፡ ለመስጠት ፡ በሰውና ፡ በእ
 ግዚአብሔር ፡ መካከል ፡ አስታራቂ ፡ ሆነ ፡ ሰውን ፡
 ሁሉ ፡ ለማዳን ፡ አንድ ፡ ልጁን ፡ የሰጠው ፡ አብን፤
 እናመስግነው ፡ እኛን ፡ ለማዳን ፡ በተለየ ፡ አካሉ፤
 ራሱን ፡ ለሕማም ፡ ለሞት ፡ የሰጠ ፡ ወልድ ፡ ዋሕድ
 ንም ፡ እናመስግነው ፡ ለማመኛም ፡ በእኛ ፡ አድርፎ
 የሚያድነን ፡ ከእግዚአብሔር ፡ ጋርም ፡ አንድ ፡
 የምንሆንበትን ፡ ሀብት ፡ የሚሰጠን ፡ መንፈስ፤
 ቅዱስንም ፡ እናመስግነው ።

ዘዮሐንስ ፡ አፈወርቅ ፡ ም ፡ ፳፪ ።

ዘዮሐንስ ፡ አፈወርቅ ፡ ም ፡ ፳፪ ።

፲፫፤ ወእኮ ፡ ይኩነን ፡ እኅወ ፡ ባሕቲቶ ፡ አላ ፡ ተሣሃ ለነ ፡ ፈድፋደ ፡ ወፈቀደ ፡ ዓዲ ፡ ይኩነን ፡ ሊቀ ፡ ካህናት ፡ ለኅበ ፡ አብ ፡ ከመ ፡ ይስረይ ፡ ኃጢአተነ ፡ ወበእንተ ፡ ዝንቱ ፡ ወሰኸ ፡ በዲበ ፡ ነገሩ ፡ ወይቤ ፡ ከመ ፡ ይኩኖሙ ፡ መሐሬ ፡ በኩሉ ፡ ምእመን ፡ ሊቀ ፡ ካህናት ፡ ለመንገል ፡ እግዚአብሔር ፡ ከመ ይስረይ ፡ ኃጢአተ ፡ ሕዝብ ። ዕብ ፡ ፪ ፡ ፲፮ ።

፲፬፤ ይቤ ፡ ዘንተ ፡ በእንተ ፡ ዘተወክፈ ፡ ሥጋነ ፡ ከመ ፡ ይምህረን ፡ በእንተ ፡ ትሰብእቱ ፡ ወአልቦ ፡ ምክን ያት ፡ ለትሰብእቱ ፡ ዘእንበለ ፡ ዝንቱ ፡ ባሕቲቱ ፡ መኑ ፡ ውእቱ ፡ ሊቀ ፡ ካህናት ፡ ምእመን ፡ ዘእንበ ሌሁ ፡ ዘይክል ፡ ለሊሁ ፡ ባሕቲቱ ፡ ሰራየ ፡ ኃጢ አት ፡ ወምንት ፡ ውእቱ ፡ መሥዋዕት ፡ ዘአፅሪን ፡ በእንተ ፡ ዝንቱ ፡ ሥርዓት ፡ ዘእንበለ ፡ ሥጋሁ ፡ ባሕቲቱ ፡ ዘነሥእ ፡ በእንተ ፡ ዝንቱ ፡ ጭቁር ።

፲፭፤ እስመ ፡ ለሊሁ ፡ ነጻረን ፡ ወኖሁ ፡ ቅኝ ፡ አጽ ራረ ፡ ለእግዚአብሔር ፡ ወእልላኝ ፡ ምንቅፋ ፡ ግሙራ ፡ ዘይክል ፡ ያቅርበን ፡ ኅቤሁ ፡ ለዐቂብ ፡ ሀብቱ ፡ ኢኪዳን ፡ ወኢመሥዋዕት ፡ ወበእንተ ፡ ዝንቱ ፡ ተሣሃለን ፡ ወኢምሥእ ፡ ለነ ፡ ሊቀ ፡ ካህናት ፡ እመላእክት ፡ ወኢእምኃይላት ፡ እለ ፡ እመንቱ ፡ ይቀውሙ ፡ ዐውደ ፡ መንበሩ ። ኢሳ ፡ ፳፫ ፡ ፱ ። ፳፬ ፡ ፮ ። ዕብ ፡ ፭ ፡ ፩-፬ ።

፲፫፤ ሰው ፡ የሆነም ፡ ዘመድ ፡ ሊሆነን ፡ ብቻ ፡ እይ ደለም ፤ ፈጽሞ ፡ ይቅር ፡ አለን ፤ ኃጢአታችንን ፡ ለማስተስረይ ፤ ከአብ ፡ ጋር ፡ ለማስታረቅ ፡ ሊቀ ካህናትም ፡ ይሆነን ፡ ዘንድ ፡ ወደደ ፡ እንጂ ፤ ስለ ዚህም ፡ ሰዎችን ፡ ሊመስላቸው ፡ ይገባል ፡ ባለው ነገሩ ፡ ላይ ፡ ጨምሮ ፡ በሁሉ ፡ አዛኝ ፡ የሕዝቡንም ኃጢአት ፡ ለማስተስረይ ፡ በእግዚአብሔር ፡ ዘንድ የታመነ ፡ አስታራቂ ፡ ይሆናቸው ፡ ዘንድ ፡ ነው ፡ አለ ዕብ ፡ ፪ ፡ ፲፮ ።

፲፬፤ ባሕርያችንን ፡ ስለተዋሐደ ፡ ሰው ፡ የመሆኑን ፡ ነገር ፡ ያስተምረን ፡ ዘንድ ፡ ይኸን ፡ ተናገረ ፡ ሰው ፡ ለመሆን ፡ ያበቃው ፤ ለማስታረቅ ፡ ኃጢአትን ፡ ለማ ፡ ስተስረይ ፡ ብቻ ፡ ነው ፡ እንጂ ፡ ሌላ ፡ ምክንያት ፡ የለውም ፤ ከእርሱ ፡ በቀር ፡ ራሱ ፡ ብቻውን ፡ ኃጢ አት ፡ ማስተስረይ ፡ የሚቻለው ፤ የታመነ ፡ አስታራቂ ማነው ፡ ለማስታረቅ ፡ ኃጢአትን ፡ ለማስተስረይ ፡ ያቀረበው ፡ መሥዋዕት ፡ ምንድነው ፡ መሥዋዕት ፡ ለመሆን ፡ የነሣው ፡ ሥጋው ፡ ብቻ ፡ ነው ፡ እንጂ ።

፲፭፤ እርሱ ፡ ተመልክቶን ፡ እነሆ ፡ ለእግዚአብሔር ፡ ጠላቶቹ ፡ ሆነን ፡ ተገኘን ፡ ሀብቱን ፡ ለማግኘት ፡ ኪዳንም ፡ ቢሆን ፤ መሥዋዕትም ፡ ቢሆን ፡ ወደ እርሱ ፡ ያቀርበን ፡ ዘንድ ፡ የሚችል ፡ ፈጽሞ ፡ አልነ በረንም ፤ ስለዚህ ፡ ይቅር ፡ አለን ፡ ዙፋኑን ፡ ከበው ከሚቆሙ ፡ ከመላእክት ፤ ከኃይላትም ፡ ወገን ፡ ሊቀ ካህናት ፡ አልሾመልንም ። ኢሳ ፡ ፳፫ ፡ ፱ ። ፳፬ ፡ ፮ ። ዕብ ፡ ፭ ፡ ፩-፬ ።

፳፮፤ ወእምዝ ፡ ይቤ ፡ ርእይዎ ፡ ለዝንቱ ፡ ሐዋርያ ፡ ሊቀ ፡ ካህናት ፡ እምነትን ፡ ስመዮ ፡ ሐዋርያ ፡ በእንተ ፡ ዘፈ ነዎ ፡ አብ ፤ ወሊቀ ፡ ካህናት ፡ እምነትን ፡ በእንተ ፡ ዘእመነ ፡ ቦቱ ፡ እስመ ፡ ውእቱ ፡ ይተነብል ፡ በእ ንቲአነ ፡ ለእለ ፡ አጥረየን ፡ ሎቱ ፡ ሕዝበ ፡ ጸድቀ ፡ ቀናዔ ፡ ለምግባረ ፡ ሠናይ ። ዮሐ ፡ ፲፮ ፡ ፩-፳፮ ።

፳፯፤ ይቤ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ጸድቅ ፡ ወምእመን ፡ በኅበ ፡ ዘገብሮ ፡ ይብል ፡ እስመ ፡ ንሕነ ፡ ነአምር ፡ ከመ ፡ ውእቱ ፡ ይቀውም ፡ ሠናየ ፡ ለሕዝቡ ፡ ወኢ የኅድጎሙ ፡ ይማስኑ ።

፳፰፤ ወዘሰ ፡ ይብል ፡ ኅበ ፡ ዘገብሮ ፡ ይብል ፡ ዘንተ ፡ ከመ ፡ ውእቱ ፡ ገብሮ ፡ ሐዋርያ ፡ ወሊቀ ፡ ካህናት ፡ ወኢተናገረ ፡ በዝየ ፡ በእንተ ፡ ህላዌ ፡ መለኮት ፡ አላ ፡ ተናገረ ፡ በእንተ ፡ ስርዓተ ፡ ትሰብእቱ እስመ ፡ ትሰብእቱ ፡ ግብር ፡ ውእቱ ።

፳፮፤ ከዚህም ፡ በኋላ ፡ የምናምንበትን ፡ አስታራቂ ፡ ሐዋርያ ፡ እርሱን ፡ አብነት ፡ አድርጉት ፡ አለ ፡ አብ ፡ ከወዲያ ፡ ዓለም ፡ ወደዚህ ፡ ዓለም ፡ ስለ ፡ ላከው ፤ ሐ ዋርያ ፡ አለው ፤ ስለ ፡ እመንበት ፡ በኅ ፡ ሥራ ፡ ለመሥ ራት ፡ የምንቀና ፤ ደግ ፡ ወገን ፡ አድርጎ ፡ ገንዘብ ፤ አደረገን ፡ ለእኛ ፡ ማልዶልናልና ፡ የምናምንበት ፡ ሊቀ ካህናት ፡ (አስታራቂ) አለው ። ዮሐ ፡ ፲፮ ፡ ፩-፳፮ ።

፳፯፤ ኢየሱስ ፡ ክርስቶስ ፡ ሐዋርያ ፡ ሊቀ ፡ ካህናት ፡ በአደረገው ፡ በአብ ፡ ዘንድ ፡ የታመነ ፡ እውነተኛ ፡ ነው ፡ አለ ፡ ለወገኖቹ ፡ በኅ ፡ ማገልገልን ፡ እንዲያገ ለግል ፡ ይጎዱም ፡ ዘንድ ፡ ቸል ፡ እንደማይላቸው ፡ እኛ ፡ እንድናውቅ ፡ መናገሩ ፡ ነው ።

፳፰፤ ገብሮ ፡ ያለውንም ፡ ሐዋርያ ፡ ሊቀ ፡ ካህናት ፤ አድርጎ ፡ እንደ ፡ ሾመው ፡ መናገሩ ፡ ነው ፤ በዚህ ፡ አንቀጽ ፡ ስለባሕርየ ፡ መለኮት ፡ አልተና ገረም ፡ አምላክ ፡ ሰው ፡ ስለመሆኑ ፡ ሥርዓት ፡ ተና ገረ ፡ እንጂ ፡ ሥጋ ፡ ፍጡር ፡ ነውና ።

13. Conclusion

The transition from the Old Covenant to the New Covenant finds its fulfillment in Christ, who is:

- The Eternal High Priest, offering Himself as the one perfect sacrifice.
- The Mediator of the New Covenant, uniting all nations.
- The Eucharistic Offering, fulfilling the prophecy of a pure sacrifice.

The Orthodox Church, as the New Israel, **continues the covenant** through apostolic succession, liturgical worship.

Final Reflection

Holding the Bible does not make one part of the covenant community, any more than holding the Torah made someone a faithful Israelite. Covenant membership requires:

- **Baptism:** As covenant initiation.
- **The Eucharist:** As covenant renewal.
- **A Faithful Life:** In obedience to Christ's commandments.

return.