

WEDNESDAY SERMON

Willow, Alaska

Date: March 20, 2019

Scripture Reading: Hebrews 9:11-17

Text: Multiple

**Subject: CONFESSION OF FAITH SERIES – The
Mediatorial Office of Jesus Christ**

10. Christ: Mediator and Head

Jesus Christ is made the Mediator of the new and everlasting covenant of grace between God and man, to be perfectly and fully the prophet, priest, and king of Israel and the Head of the church for evermore.

*Jer.31:31-34; 1Ti.2:5; He.8:10-13; 9:15; 10:16-18; 13:20; Jn.14:6;
Is.9:6, 7.*

11. Christ: Appointed and Empowered for Mediatorial Office

Unto this mediatorial office He was appointed by God the Father from everlasting; and in respect of his manhood, from the womb called, separated, and anointed most fully and abundantly with all gifts necessary, God having without measure poured out His Spirit upon Him.

Pv.8:23; Is.42:6, 49:1; 11:1-5, 61:1, 2; Lk.4:17-22; Jn.1:14, 26; 3:34.

12. Christ: Mediation toward the Elect

The Scripture holds forth Christ's call to his mediatorial office; for none takes this honor to himself but he that is called of God, as was Aaron. God ordained His Son to this office, thereby making a special promise: that Christ should be made a sacrifice for sin; and that he should see His seed, prolong His days, and the pleasure of the Lord shall prosper in His hand. Everything contained in that promise is of free and absolute grace toward God's elect and without any condition foreseen in them to procure it.

He.5:4, 5, 6, Is.53:10, 11; Jn.3:16; Ro.8:32.

13. Christ: the Only Mediator

This office to be mediator, that is, to be prophet, priest, and king of Israel and the churches, is so proper to Christ, that neither in whole, nor any part thereof can be transferred from Him to any other. There is one mediator between God and men, the man Christ Jesus.

1Ti.2:5; He.7:24; Dan.7:14; Ac.4:12; Lk.1:33; Jn.14:6.

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Questions and definitions:

- 1. What is a mediator?** - The English word "mediator" comes from the Greek word: μεσιτης mesites. It is found six times in the NT and is always translated as mediator. A mediator is one who intervenes between two, either in order to make peace or restore peace and friendship, or form a compact, or for ratifying a covenant. The *Oxford English Dictionary* defines the noun Mediator as: One who intervenes between two parties, esp. for the purpose of effecting reconciliation; one who brings about (a peace, treaty) or settles a (dispute) by mediation. What does the verb "mediate" mean? (OED) "...to intercede or intervene for the purpose of reconciling."

- 2. What is a covenant?** - The English word "covenant" comes from the Greek word: διαθηκη diatheke *dee-ath-ay'-kay*. This word is translated 20 times as "covenant" in the NT and 13 times as "Testament". It

means a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will. A covenant is made between two parties and can either be conditional or unconditional. The New Covenant is unconditional. There are no conditions. The terms are dictated and worked out by God himself, the originator of the New Covenant. God alone works to keep his commitment in the covenant.

Jer 31:31-34 (KJV) *Behold, the days come, saith the LORD, that I will make **a new covenant with the house of Israel, and with the house of Judah:** **32** Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: **33** But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. **34** And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

1Ti 2:5 (KJV) *For there is one God, and one mediator between God and men, the man Christ Jesus;*

Here in the book of the Hebrews, we are given the specifics of the new covenant which was promised to the house of Judah and the house of Israel. How is, then, that we as gentiles are brought into this covenant. Here are the facts:

1. **The New Covenant was made with the house of Judah and the house of Israel.**

2. **The Hebrews letter is addressed to the “holy brethren, partakers of the heavenly calling.”**
 - a. **Heb 3:1-2 (KJV)** *Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; 2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.*

3. **All the blessings – including the covenants of promise were made to Israel.**
 - a. **Ro 9:3-5 (KJV)** *For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: 4 Who are Israelites; **to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; 5 Whose are the fathers, and of whom as concerning the flesh Christ came,** who is over all, God blessed for ever. Amen.*

4. **As gentiles, we were once without God and without hope. But now in Christ Jesus we are made nigh by the blood.**
 - a. **Eph 2:11-13 (KJV)** *Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 **That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world;** 13 **But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.***

5. When faith came, we were grafted into the root and fatness of the olive tree (Israel's promises).

a. **Ro 11:13-19 (KJV)** *For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: **14** If by any means I may provoke to emulation them which are my flesh, and might save some of them. **15** For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? **16** For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. **17** And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; **18** Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. **19** Thou wilt say then, The branches were broken off, that I might be grafted in.*

6. Remember, our bible is divided into two parts (1) The Old Testament (Covenant) and the (2) New Testament (Covenant). The NT is a full explanation of the New Covenant given to the house of Judah and the house of Israel. Its first beneficiaries were Israelites – the disciples of Jesus, his apostles with the women and all of the church which was at Jerusalem.

Heb 8:10-13 (KJV) *For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: **11** And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. **12** For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. **13** In that he saith, A new covenant, he hath*

made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

Heb 9:15 (KJV) And for this cause **he is the mediator of the new testament**, that by means of death, **for the redemption of the transgressions that were under the first testament**, they which are called might receive the promise of eternal inheritance.

Notice the sovereign grace in the New Covenant. God does it all. The elect person is passive.

Heb 10:16-18 (KJV) *This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more. 18 Now where remission of these is, there is no more offering for sin.*

Heb 13:20-21 (KJV) *Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*

Jesus Christ, the mediator of the New Covenant provided the means whereby God could be just and show his mercy on us – for Christ died for us (in our place) to ratify (confirm and make valid) the new covenant. When he died, he ratified the covenant.

Heb 9:15-17 (KJV) *And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are*

*called might receive the promise of eternal inheritance. **16** For where a testament is, there must also of necessity be the death of the testator. **17** For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.*

“**16.** The way into the heavenly sanctuary is by atoning death. This is the functional meaning of **mediator of a new covenant**. This is true because **a death has taken place**, the death of Jesus Christ upon the cross. A transaction took place there which fully satisfied all redemptive requirements, and this issues in forgiveness and an **eternal inheritance**.

This new covenant may be viewed as a testament sealed by the death of him that made it. In OT times the blood of animal sacrifice sealed a covenant to its makers. The death of Christ seals the new covenant. **17.** Here is added argument to strengthen the fact under consideration. The emphasis is upon **testament** sealed by death and by shedding of blood. This is the only way in which a covenant can be in force. And this is a better covenant. All along through these verses the point is made that death is necessary.”
(*New Testament and Wycliffe Bible Commentary, The Parallel Edition, Moody Press, Chicago, IL, 1972, page 924*)

Joh 14:6 (KJV) *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

Isa 9:6-7 (KJV) *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. **7** Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice*

from henceforth even for ever. The zeal of the LORD of hosts will perform this.

In these passages, we see clearly that our Lord Jesus Christ became the mediator of the New Covenant, (also called the Everlasting Covenant.) It is he who intervened between God and the elect in order to make or restore peace (become the propitiation) and ratify this covenant by His own blood. He brought us into the bond of the covenant, by –

1. Shedding his blood for our sins in a once-for-offering of himself, thereby destroying the enmity.
 - a. **Eph 2:14-17 (KJV)** *For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; **15** Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; **16** And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: **17** And came and preached peace to you which were afar off, and to them that were nigh.*
2. Having slain the enmity by the offering of himself, now those sent by him are preaching peace to those far off (the gentiles) and to them that were night (the Jews). This is the gospel – the good news that Christ has died once and is risen for our justification.
 - a. **2Ti 1:8-10 (KJV)** *Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; **9** Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, **10** But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished*

death, and hath brought life and immortality to light through the gospel: (Clearly the gospel brings us the knowledge of our salvation through Christ alone – thereby that preaching of the gospel both eternal life and immortality are brought to light.).

3. In Christ's death – the death of the mediator of the new covenant, we are reconciled to God – yet, still as the mediator who lives ever to make reconciliation for us, we are being saved by his life.

a. Ro 5:8-10 (KJV) *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*

b. Heb 7:24-25 (KJV) *But this man, because he continueth ever, hath an unchangeable priesthood. 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*