

“FOR THIS REASON HE IS THE MEDIATOR OF A NEW COVENANT”

Hebrews 9:15

Reading: Hebrews 9:11-15

INTRO: This is part two of a *must-do* way of living. We must live in harmony with the New Covenant. Last week we looked at prophecy and its fulfilment (**Jeremiah 31 and Hebrews 8**). We saw that the first covenant was one of **LAW** while the second one was of **GRACE** – See **John 1:17**. Two different ways of living are required to meet demands of each one.

Please be impressed again with God’s prediction and completion: **Deut.18** and **Acts 3:22**

I) JESUS IS THE MEDIATOR OF A NEW COVENANT

A) A Mediator Has Certain Identifying Marks:

- 1) Always implied is two or more parties who have some controversy.
- 2) There is some obstacle that needs reconciliation.
- 3) The parties, of themselves, are incapable fixing the problem.
- 4) We think of **Colossians 1:21, 22**.
- 5) He must be friends of both parties in order to affect a change.

B) Moses Was Suitable In All Areas- Deut. 5-*“Hear, O Israel, the statutes and the ordinances which I am speaking today in your hearing, that you may learn them and observe them carefully. The LORD our God made a covenant with us at Horeb. The LORD did not make this covenant with our fathers, but with us, with all those of us alive here today”*

C) But Last Week We Learned That There Was a Second Covenant-Jeremiah 31

- 1) It too would need a mediator
- 2) Hear Moses: **Deut. 18:15-** *“The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him.”*
- 3) Jesus is that mediator. Hear Peter in **Acts 3:22**

D) This Topic Receives Lots Of Press In The New Testament Letters

- 1) **Galatians 3:19,20; I Timothy 2:5**
- 2) Hebrews makes it central- **Hebrews 8:6; 9:15 and 12:24**

II) THIS IS PLAIN BUT IMPORTANT FOR US TO KNOW AND FOLLOW- Heb.9:15-17

A) (Jesus) Is The Mediator Of A New Covenant-15

- 1) *“For this reason”* sends us backwards
 - (a) Read vs **6-10**
 - (b) Read vs **11-14**
- 2) *“Since a death has taken place”* Now we go way backward in time.
 - (a) Every sin ever forgiven came as a result of Jesus on the cross!!!
 - (b) **ILLUST:** She Gave A Hand
 - (c) Here(**15**) and Heb. **11:39,40**. Also **Rom. 3:23-26**

B) This New Covenant Became Effective At The Death Of Jesus

- 1) The one who made the covenant or testament **must die first!-v.16,17**
- 2) Most of Matthew through John is still under the Old Covenant(some don’t know this!)
- 3) When we are dealing with God we must go by book, chapter and verse.
- 4) **ILLUST:** When Our Instructions Are From Man

C) To Follow The New Covenant Means:

- 1) Recognizing the burden of keeping law is gone, while grace and faith have come.
- 2) We don’t ask *“What would Moses do?”* but *“What would Jesus do?”*
- 3) There is no demand now for clothes, times, material sacrifices to consume us.
- 4) We remember Jesus in both preaching Him and partaking of the emblems of communion.
- 5) The burden is to live a high *“Jesus”* standard every day, not just on one day a week.
- 6) We are ALL responsible for telling the good news of Jesus, in word and deed. G.C.

CONCLUSION: ILLUSTRATION: The King's Ransom

ILLUSTRATIONS USED IN THIS LESSON

SHE GAVE A HAND

In another story that came from the Crusades, Norman Lord Grimbald de Pauncefort was captured by the Saracens. When asked the ransom price for his release the Turkish prince demanded the severed right hand of de Pauncefort's young bride, Eleanor. In a tremendous act of courage and sacrifice, Lady Eleanor complied, and had her left hand amputated and sent to ransom her husband.

In a sense, that's what Jesus did for you, but He didn't just give His hand--**He gave His life.**

THE KING'S RANSOM

In 1193, the English King Richard I, also known as Richard the Lionheart, was returning from leading a Crusade to the Holy Land. As he returned through Europe, Leopold V captured him in Austria. The Holy Roman Emperor demanded a ransom for Richard's release. The price was to be 150,000 marks, equal to three tons of silver. This was an enormous ransom demand. But the people of England so loved their king they submitted to extra taxation, and many nobles donated their fortunes for Richard's release. After many months, the money was raised and King Richard returned to England. That's where we get the expression, *"a king's ransom."*

But to us, the term *"a King's ransom"* could better be applied to the tremendous price Jesus, the King of Kings paid for our sins on the cross. This King wasn't being ransomed; He paid the ransom so we can be set free. It is the most expensive ransom in the history of mankind.

WHEN OUR INSTRUCTIONS ARE FROM MAN

The doubleheader train was bucking a heavy snowstorm as its steam engines pulled it west.

A woman with a baby wanted to leave the train at one of the little stations along the route. She repeatedly called, ***"Don't forget me!"*** to the brakeman responsible to call out the stations they approached. Her husband was to meet her.

The train slowed to a stop, and a fellow traveler said, ***"Here's your station."*** She hopped from the train into the storm. The train moved on again.

Forty-five minutes later, the brakeman came in. ***"Where's the woman?"***

"She got off at the last stop," the traveler said.

"Then she got off to her death," the brakeman responded. ***"We stopped only because there was something the matter with the engine."***

They called for volunteers to go back and search for the woman and child. When they found her hours later, not far from the track where they stopped, she was covered with ice and snow. The little boy was protected on her breast. She had followed the **man's directions**, but they **were wrong**—dead wrong.

Paul declares *Christ is the one Mediator between man and God.* Peter emphasizes *"there is no other name given under heaven whereby we must be saved."* Acts 4:12

I wish to speak about "He is the mediator of a new covenant..." Mediator- Gal 3:19, 20; 1Ti 2:5; Heb 8:6; 9:15; 12:24

Covenant=Diatheke - 33x in 30v - Matt 26:28; Mark 14:24; Luke 1:72; 22:20; Acts 3:25; 7:8; Rom 9:4; 11:27; 1 Cor 11:25; 2 Cor 3:6, 14; Gal 3:15, 17; 4:24; Eph 2:12; Heb 7:22; 8:6, 8, 9, 10; 9:4, 15, 16, 17, 20; 10:16, 29; 12:24; 13:20; Rev 11:19

Additional Info: Diatheke was a commonly used in the Greco-Roman world to define a legal transaction in settling an inheritance and would correspond with our modern term of a "final will and testament" which defines how that which belongs to the owner (the one who makes the will) will be divided among the heirs. Obviously a prerequisite of its effective disposal requires the death of the disposer.

In reference to the divine covenants, such as the Abrahamic covenant, diatheke is not a covenant in the sense that God came to an agreement with fallen man as if they were signing a contract. To the contrary, when God entered a diatheke with Abraham it involved His declaration of His unconditional promise to make Abraham and his seed the recipients of the covenant blessings.

18 For you have not come to a mountain that can be touched and to a blazing fire, and to darkness and gloom and whirlwind, 19 and to the blast of a trumpet and the sound of words which sound was such that those who heard begged that no further word be spoken to them. 20 For they could not bear the command, "If even a beast touches the mountain, it will be stoned." 21 And so terrible was the sight, that Moses said, "I am full of fear and trembling." 22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of [h]angels, 23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than *the blood* of Abel.

"there is one mediator between God and man the man Christ Jesus"-1 Tim. 2:5

15 "The Lord your God will raise up for you a prophet like me from among you, from your [j]countrymen, you shall listen to him. 16 This is according to all that you asked of the Lord your God in Horeb on the day of the assembly, saying, 'Let me not hear again the voice of the Lord my God, let me not see this great fire anymore, or I will die.' 17 The Lord said to me, 'They have [k]spoken well. 18 I will raise up a prophet from among their [l]countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. Deut. 18 → acts 3:22ff

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Cleaning Out The Files

A certain businessman was notorious for saving almost everything that came across his desk—especially correspondence. Consequently, the files in his office were bulging. One day his secretary asked if she might dispose of all the old, useless material. The man was reluctant, but finally said, “Well, all right, but be sure you make a copy of everything before you throw it away.”

That’s the way some Christians handle their sins. They know that Jesus paid the penalty, but somehow they can’t let go of the guilt. It’s as if Christ’s suffering were not enough, and they must contribute some of their own anguish by continually lamenting their failures. They want to keep copies of everything they’ve done. How foolish!

The apostle Paul wanted nothing of this. He accepted as an accomplished fact the removal of all his guilt before God because Christ’s death had marked PAID IN FULL over his account. The memory of earlier days remained vivid, but it didn’t weigh him down.

Everything that happens to us is retained in that remarkable filing system called “*memory.*” A wise forgetfulness based on Christ’s atoning sacrifice can keep all guilt feelings from cluttering up our life. —Dennis J. De Haan

The Lord forgives our sins because of Calvary,

And He Himself remembers them no more;

So let us not be burdened with their memory,

But look ahead to all He has in store. —Hess

Guilt is a burden God never intended His children to bear.