

# Do we need a mediator? - Tony Pearce

So, that's why God sets these bounds around the mountain. He comes down with power and majesty, and awe. And He chooses Moses to be the mediator to come between Himself and the people, and to reveal His words to the people.

Moses is appointed by God and chosen by God to go up to the mountain, and to receive the Word of God.

We read in **Exodus chapter 20 verse 18** how the people accept that Moses should be this the mediator. It says:

**<sup>18</sup> Now all the people witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw it, they trembled and stood afar off. <sup>19</sup> Then they said to Moses, "You speak with us, and we will hear; but let not God speak with us, lest we die." <sup>20</sup> And Moses said to the people, "Do not fear; for God has come to test you, and that His fear may be before you, so that you may not sin." <sup>21</sup> So the people stood afar off, but Moses drew near the thick darkness where God was.**

Moses was the mediator, and Moses came to mediate between God and the people.

And this reminds us that when we come to God, we all need a mediator. We can't just come our own way.

The New Testament says **there is one God and one Mediator between God and men, the Man Christ Jesus**. He is the mediator between God and man.

I once spoke to a Jewish man. He said to me, *"you Christians, you have to go to God through the middleman. We go straight to the boss."*

I said *'No you don't. Actually, even under the Old Covenant, you didn't go straight to 'the boss', you needed a mediator.'*

And right the way through, we see that God requires some way to mediate to His people, because, in the natural, all of us, whether Jew or Gentile, are sinners and come short of the glory of God. And we need One to mediate between us. And that mediation comes in the New Covenant through Yeshua, Jesus the Messiah.

Just to close, there is one other scripture I want to read which comes from the book of **Hebrews** and contrasts with what we've just read, with the New Covenant, and tells us that Jesus is the mediator of the New Covenant, which is the better covenant through which we can come to know God.

**Hebrews chapter 12 verse 18**, describing this passage in Exodus and applying it now to the New Covenant, says:

**<sup>18</sup> For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest, <sup>19</sup> and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore. <sup>20</sup> (For they could not endure what was commanded: "And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow." <sup>21</sup> And so terrifying was the sight that Moses said, "I am exceedingly afraid and trembling.")**

**22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, <sup>23</sup> to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, <sup>24</sup> to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.**

HEBREWS Chapter 12 verses 18-24

At Sinai, Moses is the mediator. At Zion, Jesus is the mediator.

At Sinai, we have the Old Covenant ratified by the blood of animals. At Zion, we have the New Covenant ratified by the blood of Yeshua, Jesus, God's precious Son.

At Sinai, we see the barriers and exclusion, but in the New Testament, at Mount Zion, there's inclusion, so that whoever calls on the Name of the Lord, wherever you come from, whatever your nationality, even whatever you've done in the past, it can be forgiven, and you can come into the presence of God through Jesus the Messiah.

And so, at Sinai, we learn also about God's commandments, His commandments which are good, which are to be kept. But they also put us under condemnation because of our failure to keep them.

At Mount Zion, we learn of God's grace and forgiveness, and mercy, and of our undeserved favour in Jesus the Messiah who died for our sins to redeem us from them and to give us eternal life in Jesus, the Messiah.

We have so much to thank the Lord for Jesus, that He has bought us with the price of His precious blood. **Hebrews 9 verse 15** says,

**<sup>15</sup> And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.**

We thank God we live in the time of the New Covenant, that we can come to God through Yeshua, through Jesus the Messiah.

And we come to a different mountain, Mount Zion, which speaks of salvation and the New Covenant.

Sinai speaks of fear and terror of God, and actually, of a barrier between Him and His people. Zion speaks of love and forgiveness, and acceptance of His people through the Messiah.

At Sinai, only Moses could come up and meet with God. At Zion, there is a numeral company, a general assembly of the people who are called into the presence of God through Jesus.

The result of the giving of the Law at Sinai actually places all under condemnation, because all have sinned and come short of the glory of God, and we all end up 'guilty' because of our sin.

But through Mount Zion, through what God has done in Jesus, just men are made perfect through the blood of Jesus. So, we are redeemed through the blood of Jesus, and come into His presence.

Verses 26 and 27 say:

**but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.<sup>27</sup> And as it is appointed for men to die once, but after this the judgment,<sup>28</sup> so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.**

So, praise the Lord! We have redemption through Jesus the Messiah and He has brought us into that New Covenant.

What happened at Sinai was tremendously important. It was setting the stage for all that was to take place afterwards, in the Old Testament. And it was also setting the stage for Jesus to come, to be the One who paid the price for the sin which is caused by our collective failure to keep God's commandments, and offers us the way to come into the presence of God through Jesus the Messiah, and have eternal life in His name.

So, we give thanks to God for what He's done for us and for Jesus.

Next time I speak, we'll look at the Ten Commandments themselves, and the implication for us as believers in the Messiah. But, in the meantime, let's remember the greatness and love of God: His power, His Majesty which was revealed at Sinai, but also His love, which is revealed in Jesus the Messiah and the redemption which we have in Him.

**<sup>30</sup> But every one shall die for his own iniquity; every man who eats the sour grapes, his teeth shall be set on edge.**

**<sup>31</sup> “Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah—<sup>32</sup> not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the Lord.**

JEREMIAH Chapter 31 verses 30-32