

1: Christ Our Mediator: Finding Passion at the Cross by C.J. Mahaney

Without a mediator, we are destined to spend eternity in hell, for by ourselves salvation from our sin is impossible. Yet there is hope! "For there is one God and one mediator between God and men, the man Christ Jesus" (1 Timothy).

You have come to thousands upon thousands of angels in joyful assembly, to the church of the firstborn, whose names are written in heaven. You have come to God, the judge of all men, to the spirits of righteous men made perfect, to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. This morning our text tells us that Jesus is our mediator. That is one of those long words Very simply; it means that Jesus is our go-between. He goes between our Heavenly Father and us to plead on our behalf because of our sinfulness. Our text describes that so that we as believers would enjoy the comfort that comes from knowing that our sins have been paid for. There is only one mediator. Paul writes to Timothy: You and I as Christians on the other side of the resurrection of Jesus from the dead have seen and heard and know and believe this testimony given at its proper time. For the people of the Old Testament, they were always looking ahead to that mediator who was yet to come. That is what our text talks about to us today. Our text reminds us that: Not on Mount Sinai Did you notice the difference in our text, how it started with fear and trembling, but how it ended up with joy and thanksgiving? In our text the writer describes very accurately Mount Sinai. You may remember that Mount Sinai was on the way as the children of Israel were wondering in the wilderness for forty years. They came to Mount Sinai before they came to the Promised Land. Listen to how that event is described: If you turn back into the Old Testament to Exodus 19 and read verse 16 it says just about the same thing. It was on Mount Sinai that there was gloom and a cloud and a sound like the blast of a trumpet. It was into that cloud, that gloom, and that storm that Moses went, because God had called him there. Moses spends a good amount of time there. People were wondering whether he was ever going to come back down or maybe the glory of the Lord had consumed Moses. In their own thinking they listened to the brother of Moses, Aaron who gathers together all their gold and throws it into a fire. Then he says out of that fire came the golden calf. The writer to the Hebrews describes that in our text today: Moses came down and saw the idolatry and the first time broke those tablets of stone. But the children of Israel did not want to hear any more of the commandments of God that said, "You shall not have any other gods. They begged that the voice of the Lord would stop.

2: Christ Our Mediator [Of Christ the Mediator]

Therefore Christ is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, now that He has died to redeem them from the transgressions committed under the first covenant.

And, even, also, namely. A man, one of the human race. From aner and ops; man-faced, i. Anointed One; the Messiah, the Christ. From chrrio; Anointed One, i. The Messiah, an epithet of Jesus. Surely then, to us who call ourselves by the name of Christ, the fate of the heathen who as yet know not Christ cannot be a matter of indifference. We must in our praise and prayer include these strangers whom the Father wills should come to Him, for whose sake the Son has given his life. The man Christ Jesus. Paul with special emphasis speaks of the "one Mediator between God and man" as "the man Christ Jesus," no doubt wishing to bring into prominence the true humanity of the Lord. It is also a silent refutation of the docetic errors of some of the false teachers, of whose doctrines Timothy was to beware. These would have persuaded men that the Christ Jesus who was nailed to the cross was no man, but simply a phantom. The human nature of Christ is also specially mentioned because in this state He performed His office as Mediator. In the statement of the next verse we find another reason for St. The Messiah must have taken the human nature upon Him before He could have suffered that death which was the ransom of all. Again, the human nature of the Mediator is brought forward to show that the mediatorial office extended over the whole human race--a grand thought, expressed in the following words--"who gave Himself a ransom for all. For there is one God, etc. Pray to God for all men, Jews and Gentiles, barbarians, Scythians, bond and free. For this is good and acceptable in the sight of the one God, who is the God of all the nations of the earth. And God wills that all should come to the knowledge of the truth as it is in Jesus, because Jesus Christ is the One Mediator between God and all men, by whom alone men can come to the Father, and who gave himself a ransom for all. In the only other passage where St. Paul uses it Galatians 3: Surely an infelicitous and unnecessary change from the A. Even supposing that the exact construction of the sentence requires "Christ Jesus" to be taken as the subject and "man" as the predicate, the English way of expressing that sense is to say, "the man Christ Jesus. The human nature of our Lord is here insisted upon, to show how fit he is to mediate for man, as his Godhead fits him to mediate with God. Matthew Henry Commentary 2: Our duty as Christians, is summed up in two words; godliness, that is, the right worshipping of God; and honesty, that is, good conduct toward all men. These must go together: What is acceptable in the sight of God our Saviour, we should abound in. There is one Mediator, and that Mediator gave himself a ransom for all. And this appointment has been made for the benefit of the Jews and the Gentiles of every nation; that all who are willing may come in this way, to the mercy-seat of a pardoning God, to seek reconciliation with him. Sin had made a quarrel between us and God; Jesus Christ is the Mediator who makes peace. He is a ransom that was to be known in due time. In the Old Testament times, his sufferings, and the glory that should follow, were spoken of as things to be revealed in the last times.

3: Jesus Christ, Our Mediator - Adrian Rogers - Jesus Christ and Salvation

Christ Our Mediator by C. J. Mahaney is an excellent book that discusses the impact of the cross and how that relates to Christ as the bridge between God and man.

Autobiography of Frank G. Allen, Minister of the Gospel – Frank G. Allen "For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all; the testimony to be borne in its own time" I. A mediator is one who comes between alienated parties to effect a reconciliation. He must be the friend, the advocate and equal of both parties. Failing in one of these, he is incapacitated. No one would accept a mediator whom he believed would be wanting in any of these respects in his relations to him. No one is fit to mediate who is not qualified to do justice to both parties. This he can not do unless he knows the rights of both and is the friend of both. He must be unbiased in his judgment and impartial in his friendship. He must be considered the equal of both, in so far, at least, as his knowledge of them and his ability to judge between them is concerned. A mediator between God and men implies alienation between them. The history of the race shows this to be true. The time was when they were one; when not a feeling or a shadow came between them. The bliss of Eden reached its daily acme when the footfall of God was heard amid its bowers. The hour that He joined their company was that of supreme joy. But man sinned, and then the presence of God was shunned. That which was delightful before is painful now. Such is the principle of congeniality; and such the consequences of sin -- to make of heaven a hell. This fact alone should teach us that it lies not within the limits of divine power to make a heaven for sinful men. Separation from God is hell; and with the soul defiled by sin, union is worse than separation. After the fall of man he could no longer stand in the immediate presence of God, as he was wont to do before. Sin can not approach the divine presence, hence he needed a mediator, one to stand between him and an offended God, through whom he might again be heard and blessed. Mediators of an imperfect and typical character were had in that age of preparation for the coming perfection. But where could a perfect mediator be found to stand between an offended God and rebellious man? Where in all the universe could one be found the friend and equal of both parties? Where could one be found that could stand on equality with God, know what was just and right in regard to Him, and, at the same time know the weaknesses, the wants and the rights of man? The boundless dominions of God contained not such a being. Man could not thus act, for the best of men are themselves sinners, and can approach God only through a mediator. An angel could not stand between God and men, for he can not descend to equality with fleshly natures, to know their weaknesses and their wants; nor can ascend the heights of divine perfection till he knows the mind and the rights of God. In the Divine Logos, and the Divine Spirit we find, in a sense, equality with God, but no equality with men. The human and the divine must be blended. They must meet and dwell in one. This is accomplished, not by lifting the human up to the divine, but by bringing the divine down to the human. God glories in condescension. The Word that was in the beginning with God, that was God in His divine attributes, became flesh and dwelt among us. In the person of the babe of Bethlehem we have a being that never before existed -- a being both human and divine. He brought from the skies the divinity of His Father, and dwelt among men with the humanity of His mother. Hence the mighty chasm between man and God, between earth and heaven, is bridged over in the God-man, Christ Jesus. His divinity reaches half-way from heaven to earth, and His humanity half-way from earth to heaven, and the two unite in Him. In the life of Jesus we see His two natures constantly manifested. As He hungers and thirsts and sleeps; as He weeps over the sins of men, and sorrows over their afflictions, we see His humanity. He seems to be only a man. But when He stills the tempest on the Sea of Galilee, or calls Lazarus back to life, we see His divinity. It is interesting to study His life with a view to the manifestation of His two natures in each event -- their distinctness and their blending. We may never know in this life the reasons for the blending of the divine and the human in the person of the mediator. These things are doubtless beyond the ken of an archangel, in all their fullness. Yet from our point of view, obscured by our fleshly weakness, we may see some reasons lying on the surface why this was a necessity. Some of these let us consider. Man fell through the weakness of the flesh and the power of temptation. Satan works through the flesh to pollute the spirit. In

order to be one with us in our temptation, and perfect Himself as an experimental sympathizer, our mediator must be tempted in all points like as we are, that He may know how we feel under temptation. This demanded that He take upon Himself not the nature of angels, but that of the seed of Abraham. He must, therefore, be a man. But this temptation is to be successfully met. It is to be without sin. No man had ever successfully withstood the assaults of Satan. Our mediator was to do this. Hence the necessity of divinity. He must be human to be tempted; He must be divine to resist it. And to make His victory the more complete, He had His flesh put to the sorest test. After a fast of forty days, when His long pent-up hunger rushed upon Him as a lion upon its prey, Satan approached and exhausted his strength to overcome Him. Not only did He give Satan this advantage, such as he had never had nor needed over men, but He even went out of the flesh, into the citadel of which Satan held the keys, and came out a triumphant conqueror. Hence His humanity in order to enter in; His divinity in order to come out. The scheme of redemption contemplated a sacrifice for the sins of the world. Men must get rid of sin. They had no power of themselves to do this. Sin must be remitted. This demanded a sacrifice for sin. It must contain the life under condemnation. Hence the "blood of bulls and of goats could not take away sin. It was used as an imperfect type, but the perfection required the blood that courses in human veins; but the victim must be innocent. It must be absolutely free from sin. Only a sinless offering can meet the requirements of the divine government. Hence, in order to offer the blood of the condemned race, our mediator must be human; in order to offer it in innocence, He must be divine. The completion of the preparation of our mediator for His work as such, required His death and resurrection. It is shocking to the mind of some to speak of Christ having to be educated and perfected for His office of mediator, but this He asserts Himself. The reasons for it are easily seen in the foregoing. He had to become a man, and these things peculiar to humanity He had to learn. In offering Himself a sacrifice for sin, our mediator had to die. In order to His work as such, of which His death was only preparatory, He had to live again. His death was voluntary. He said, "I have power to lay down my life, and I have power to take it up again. Having accomplished His preparatory work, Christ returned to the Father to make an atonement, and to sit henceforth as a mediator between God and men. He was equal with God before He left the heavens; He became the equal of man in His sojourn in the world. Hence He is now perfectly qualified for His work. But we find that we can not dispose of this subject in one chapter.

4: Christ Our Mediator - Plain Bible Teaching

Christ Our Mediator One of the ways that Jesus is described in the New Testament is as a mediator. Paul wrote, " For there is one God, and one mediator also between God and men, the man Christ Jesus " (1 Timothy).

You spend money on Netflix, fast food, coffee Truth For The World needs your help. Jesus Is Our High Priest, Advocate, and Mediator Jesus Is Our High Priest Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people Hebrews 2: Jesus was not a high priest after the order of Aaron. He is a spiritual high priest after the order of Melchizedek. No one followed Melchizedek in His priesthood. No one follows Jesus in His Hebrews 5: Jesus is the forerunner of His people. He has gone before them in order to intercede plead on their behalf. This is the reason He was made a High Priest. It was necessary for Jesus to be made like His brethren in the flesh so that He could understand their trials and temptations Hebrews 4: Therefore, He can have mercy on them when they sin. He can be trusted to keep His promises. He became our High Priest when He took upon Himself the nature of man, but kept His divine nature and likeness to God. He atoned for the sins of the people and reconciled them to God by the shedding of His blood Romans 5: After He shed His blood, Jesus was qualified to enter again into Heaven and there serve as the High Priest for the church because of the blood He had shed for their sins Hebrews 4: They must always strive against sin Hebrews God has given us His Word to help us in our struggles. His Word teaches us the right way to live. However, we still fall into sin 1 John 1: When we do, God has provided an Advocate for us. He is an intercessor. When Christians sin, they must repent and pray to the Father for forgiveness Acts 8: A mediator is one who reconciles opposing persons or parties. Many today think they can go to Heaven by their own way. However, Jesus Christ is the only Mediator between God and man. There is no other way to go to Heaven except through Jesus. He is the way, the truth, and the life John Jesus was human so he can fairly represent man on the earth. He is the Christ and can stand before the throne of God on behalf of man. If anyone comes to the Father, it is only through Jesus Christ, our Mediator. Jesus died for all men and therefore is the Mediator for all men. He died in order to give us a better covenant which is established upon better promises than the Old Testament Hebrews 8: Under the Old Testament, the blood of bulls and goats could not take away sin Hebrews Whenever men were forgiven under the Law of Moses , their sins were charged against the blood of Christ. Jesus had to come into the world in the form of a man and shed His blood to be qualified to make intercession for all men. He shed His precious blood so that all the world could have the opportunity for eternal life Hebrews 9:

5: The Mediator Jesus Christ

Mediation Sprinkling Sealing A Covenant Human Blood Shed Moses, Significance Of Types Of Christ Abel Newness Christ, The Mediator and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

Jesus Christ, our Mediator, pays the price that we are not able to pay so we can return to live with our Heavenly Father. Let me tell you a story—a parable. There once was a man who wanted something very much. It seemed more important than anything else in his life. In order for him to have his desire, he incurred [took on] a great debt. He had been warned about going into that much debt and particularly about his creditor, the one who lent the money. But it seemed so important for him to have what he wanted right now. He was sure he could pay for it later. So he signed a contract. He would pay it off some time along the way. He had what he wanted now, and that was what seemed important. The creditor was always somewhere in the back of his mind, and he made token [small] payments now and again, thinking somehow that the day of reckoning [the day he had to repay all the money] would never really come. But as it always does, the day came and the contract fell due. The debt had not been fully paid. His creditor appeared and demanded payment in full. Only then did he realize that his creditor had not only the power to repossess [take away] all that he owned but also the power to cast him into prison as well. You agreed to that. It was your choice. You signed the contract, and now it must be enforced. Surely you believe in mercy? Will you not show mercy? It would serve only you. If I show mercy to you, it will leave me unpaid. It is justice I demand. Do you believe in justice? I did not need mercy then nor think I should need it ever. You have agreed to it, and that is the way it must be. Mercy cannot rob justice. One meting out justice, the other pleading for mercy. Neither could prevail [win] except at the expense of the other. Both laws, it seemed, could not be served. They are two eternal ideals that appear to contradict one another. Is there no way for justice to be fully served and mercy also? There is a way! The law of justice can be fully satisfied and mercy can be fully extended—but it takes someone else. And so it happened this time. His Mediator The debtor had a friend. He came to help. He knew the debtor well. He thought him foolish to have gotten himself into such a predicament. Nevertheless, he wanted to help because he loved him. He stepped between them, faced the creditor, and made this offer: Though he cannot pay you, I will do so. You will have been justly dealt with and can ask no more. It would not be just. The mediator turned then to the debtor. It will not be easy, but it will be possible. I will provide a way. You need not go to prison. He had been justly dealt with. No contract had been broken. The debtor, in turn, had been extended mercy. Both laws stood fulfilled. Because there was a mediator, justice had claimed its full share and mercy was fully satisfied. Our Mediator Each of us lives on a kind of spiritual credit, a debt. One day the account will be closed, a settlement demanded. However casually we may view it now, when that day comes and the foreclosure is imminent [near], we will look around in restless agony for someone, anyone, to help us. And by eternal law, mercy cannot be extended save there be one who is both willing and able to assume our debt and pay the price and arrange the terms for our redemption. Unless there is a mediator, unless we have a friend, the full weight of justice must fall on us. The full payment for every transgression, however minor or however deep, will be exacted [taken] from us to the uttermost. Truth, glorious truth, proclaims there is such a Mediator. Through Him mercy can be fully extended to each of us without offending the eternal law of justice. The extension of mercy will not be automatic. It will be through covenant with Him. It will be on His terms, His generous terms, which include, as an absolute essential, baptism by immersion for the remission of sins. All mankind can be protected by the law of justice, and at once each of us individually may be extended the redeeming and healing blessing of mercy.

6: CHRIST OUR MEDIATOR - Pilgrim Covenant - Reformed Church in Singapore

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Mediator as applied to Christ, is borrowed from persons, whose office it is to reconcile such parties as are at variance, being as it were in the middle, betwixt both, soliciting the cause of each to the other, till they bring them to concord or agreement. The term is applied to Moses typically, Deuteronomy 5: It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: Sin made a great breach between God and man: A Mediator properly signifies a middle-man, a reconciler. He is not only God, but man; not only man, but God: A Mediator oftentimes is appointed to make up differences that arise between two parties upon a breach of covenant. God and man were in peace and concord, whilst man stood in the state of innocency; but when he fell, Christ came to make up that breach. A Mediator must be a person willing to undertake the great work and transaction of making peace. Jesus Christ was willing to undertake the work of Mediator, to make peace between God the offended Creator, and man the offending creature. A Mediator ought to be an indifferent or impartial person, free from all exceptions. Jesus Christ is a person free from all exceptions whatsoever. God approved of him, Acts 2: A Mediator ought to be a well-wisher to peace, a person that loves it, and longs after it; nothing being more acceptable to him, than to be a peace-maker. A Mediator must have the great transaction of making peace committed to him, or be invested with full power and authority to do it. God hath given Christ full power and commission to accomplish this work of Mediatorship. He is anointed and ordained to be a Prince and Saviour. A Mediator ought to be a condescending person, not to have his own will to be done in any respect, further than the nature of the cause will require it. Christ showed himself to be a marvelous condescending Spirit: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: A Mediator is not chosen, unless there appear great need of it, and that the business cannot be accomplished otherwise. There was great need of, or it was very necessary that there should be a Mediator betwixt God and man: In respect of the glory of his wisdom. This of bringing forth and ordaining a Mediator, was the marvelous contrivance, and the highest manifestation of divine wisdom: It was for the glory of his mercy and goodness, which moved wisdom to seek out and provide this blessed Mediator, and glorious means of reconciliation, when God might justly have left fallen man, as he did the fallen angels. Moreover, this of a Mediator shows us, that God must be dealt with in a way of free grace, entreaty, and request. Hence we read, how frequently Christ prayed and interceded for us, yea, what strong cries and tears he offered up in the days of his flesh, Hebrews 5: Whatsoever blessed relief, pardon, peace, mankind receives, it is wholly in a way of mercy and free grace through the mediation of the Lord Jesus Christ. It was for the glory of his justice, which must be dealt with in a way of satisfaction; grace will be dealt with in a way of entreaty: The sovereignty of God is manifested in its glory, that through a Mediator he is pleased to extend mercy to mankind, when none is afforded to the angels that sinned: For this purpose the Son of God was manifested, that he might destroy the works of the devil. The like might be said of the holiness, patience, and faithfulness of God. Moreover, this undertaking adds to the glory of Christ Jesus, who is the Mediator himself; God had hereby a design to magnify the name of his Son, the second Person of the Trinity, in our nature. In that he is constituted by undertaking this honourable office King, Priest and Prophet, Acts 5: In respect of that great power which is given to him, to make peace between God and man; to have the keys to open and shut; and to give eternal life to as many as he pleaseth, or are given by the Father to him, Ephesians 2: He that honoureth not the Son honoureth not the Father which hath sent him. Secondly, In respect of man, there was great need of such a Mediator. God would not treat with sinners upon any other terms. There is no knowledge of God which is saving, nor union with him, without a reconciliation. Without a Mediator, to atone and make peace between the Father and us, there is no communion with him: Christ was every way qualified and fitted for this work. He was not only wise, but the Wisdom of God, 1Corinthians 1: And then again, how was he fitted by his being God? It is from the worth and

excellency of his Person, that the price comes to be satisfactory, Matthew 3: Besides, had he not been God, as he could not have expiated sin, so he could not have overcome death, and other enemies he was to encounter with, that he might accomplish our redemption. He must be a man because he is to plead for us, and be sacrificed on the cross in our stead; he must bleed, as well as intercede for man. He must be man, that he might receive the Spirit for us, and we from him who is the Son, receive it with the adoption of sons, and thereby be sure of the eternal inheritance, John He must be God and man in one person: He must be a person at an equal distance from, and drawing near and allied to both parties; have interest in, and participating of the nature of each. Hence it is thought that he is called our daysman kinsman that might lay his hand upon us both, Job 9: Having access unto them: Christ is faithful both to God and man, greatly for the honour of the one, and as much for the comfort and salvation of the other. A Mediator many times meets with great trouble and difficulty, in undertaking the composing of some differences. Jesus Christ met with much trouble in the days of his flesh, in managing our business as Mediator, from the devil and wicked men, Matthew 4: A Mediator ought to be endued with much patience, meekness and long-suffering, not only bearing frowns from one party, or the other, but also in his long waiting upon either of them, to yield to terms of peace offered to them. Jesus Christ was meek and lowly in heart, Matthew How quietly did he bear and endure the punishment due to us for our sin? A Mediator must be undaunted and courageous, unwearied, not tired out, nor let the work fall. Jesus Christ, as he was potent, so he was of a very courageous and undaunted spirit: A Mediator should be mollifying, that is, of so pacifying a temper, as to labour for such mediums that the streams of strict justice may run in a way of mercy, especially considering the weakness and impotency of one party for peace sake. Jesus Christ was a pacifying Mediator; for instead of a personal satisfaction from the sinner, God accepts of his mediation: Instead of an inherent righteousness, God accepts of a righteousness imputed; and accepts of sincerity instead of a perfect keeping the whole law; and through his mediation obtains pardon for human frailties, Romans 4:

7: How is Jesus our mediator?

Jesus Christ, Our Mediator by Adrian Rogers on www.enganchecubano.com Find answers to your questions about Jesus Christ.

Weekly Articles hartadmin By Ellen G. White The Lord is honored when we trust in Him, bringing to Him all our perplexities. The throne of grace is the center of attraction, because it is occupied by One who permits us to call Him Father. Jehovah did not deem the plan of salvation complete while it was invested only with His own love. He has placed at His altar an Advocate clothed with our nature, whose office it is to introduce us to God as His sons and daughters. Christ intercedes in behalf of all who receive Him. He gives to them power to become the sons of God. He is satisfied with the atonement made. He is glorified by the mediation of His Son. We are accepted in the Beloved. He intercedes in our behalf, and the Father lays open for our appropriation all the treasures of His grace. Make use of My name. This will give your prayers efficiency and power, the Father will give you the riches of His grace. Wherefore ask, and ye shall receive, that your joy may be full. What more could God do for us than He has already done? The rainbow encircling the throne is an everlasting promise that all who approach Him will find pardon. Christ encourages us to pray always. He seeks to draw us to Him, that He may satisfy His desire to help us. He urges us to present our needs. His heart of love is filled with an earnest desire to bring us in close touch with God. He suffered a cruel death that He might enable me to resist temptation. I know that He loves me, notwithstanding my imperfection. I rest in His love. God has accepted His perfection in my behalf. He is my righteousness, and I trust in His merits. He takes away my sin-stained garments, and clothes me with the robe of His righteousness. Clothed with this garment, I stand before the Father justified. If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things? Yes, Christ has become the medium of prayer and of blessing between God and man. He places the whole influence of His righteousness on the side of the suppliant. He pleads for man; and man, in need of divine help, pleads for himself, using the name of the One who gave His life for the life of the world. We are clothed with His priestly vestments. The Savior draws us close to His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite. Last Generation is a vibrant page soul-winning magazine published six times a year. To subscribe, call , Ext.

8: 1 Timothy For there is one God and one mediator between God and men, the man Christ Jesus,

A mediator is a sort of go-between that assists with communication and negotiation between two or more different parties. In the New Testament, three different passages refer to Jesus as the mediator between God and people. A look at these three passages reveals much regarding Christ's work on our.

It is important that we understand what this means. Let us consider what the New Testament teaches about Jesus as our mediator. What Is a Mediator? It is used two ways in the New Testament: So as it is described in the New Testament, what does the role of mediator entail? A mediator is one who brings two parties together to secure a covenant between them. He was qualified because he shared characteristics of both parties. While on earth, Jesus indicated that He was equal with the Father. Jesus was qualified to serve as the mediator between God and men because He shared characteristics of both God and men. One who mediates between two parties to produce peace. One who acts as a guarantee to secure something that would otherwise not be obtained. Jesus brought about peace between man and God through His death on the cross. This was what Jesus did when He died on the cross. The sacrifice of Jesus on the cross, in which He offered His body and shed His blood, made reconciliation possible between God and men. This sacrifice was part of His work as our mediator because it allowed the two parties to be brought back together. In His death, Jesus did more than just bring peace – He also ratified the conditions of peace the covenant. First, we have peace with God. Our sin separates us from God Isaiah Second, we have a covenant that has been guaranteed. We know what to do to be right with God through the gospel that has been revealed. The gospel shows us how to live by faith. Furthermore, we know that the terms of the gospel will not be changed. Because this covenant is guaranteed, we have the hope of salvation. He brought about peace between man and God. He also guaranteed the covenant with its better promises.

9: Christ a Mediator | Learn The Bible

Jesus Is Our High Priest, Advocate, and Mediator Jesus Is Our High Priest. Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people (Hebrews).

A mediator is a person who intervenes between two parties, which are either at variance or separated for any reason, for the sake of making reconciliation and fellowship. Before the Fall of man, there was no need for a mediator between God and man since there was no variance between them though their distance in nature is very great. A mediator became absolutely necessary. Christ was appointed the Mediator. Thus the Apostle Paul says: The fact is that in order for Christ to be the mediator between God and man, He has to be fully God and fully man. How is Christ a mediator? We can think of the necessity of a mediator in various situations in life. For examples, 1 a mediator-messenger is needed to bring the message of a king to his subjects in the way that his subjects can understand and appreciate it; 2 a mediator-advocate is needed to plead the cause of an offending party with the offended party, especially when the latter is of great significance, whereas the former is insignificant by comparison; and 3 a mediator-arbiter is needed to restore order by subjugating persuasion and execution of justice in such situations as a civil riot where the rioters have been led astray to rebel against the government. In which of these situations is Christ a mediator between God and men? All these three functions of Christ are clearly taught in the Scripture. For example, Moses speaks of Christ as a Prophet like unto himself Deut In this article, we would like to discuss briefly this threefold office of Christ, that we be better acquainted with Christ our Lord, and appreciate the great work of mediation that He has done and is doing on our behalf to reconcile us to God. Before we continue, however, we must bear in mind that these are not three offices, but three functions of the one indivisible office of the Mediator. This fact is important because while we may abstractly distinguish between the functions, in reality, each of the functions are inter-related and so qualifies each other. So when Christ teaches, He teaches as a royal and priestly Prophet cf. When He intercedes on our behalf, He does so as a royal and prophetic Priest cf. Christ Our Prophet In a general sense, a prophet is a man appointed by God to speak on His behalf, and given authority to explain and interpret the message if necessary. We have an interesting allusion of what a prophet is when God appointed Aaron to be a mouthpiece of Moses Ex 4: Moses was to appear to Pharaoh as a god Pharaoh being polytheistic , whereas Aaron was to be his prophet. This probably explains why Pharaoh did not attempt to arrest Moses. A prophet, in other words, is to be a herald of God. Foretelling of future events is only incidental. We have already seen that the Scripture explicitly speaks of Christ as a Prophet like unto Moses. But what is the difference between Christ and the other prophets whom God has appointed, such as Elijah, Jeremiah, Isaiah, or even Moses himself? The difference is that all the other prophets speak about Christ Lk Christ alone is God and Prophet at the same time. He alone, among men, was present as a representative when the everlasting Covenant of Grace was made between the persons of the Godhead. How does Christ execute the office of a Prophet? From the Scriptures we see that He executes this office in two modes. Thank God for Christ our Prophet. This office is described by the writer of Hebrews who speaks of his appointment and duty as well as his sympathy which enables him to intercede for his people: For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity Heb 5: The priest, in other words, is essentially a mediator, admitted from among men to stand before God, firstly to offer propitiation by sacrifice for men, and secondly to make intercession for them. The writer of Hebrews tells us that this was one of the chief reasons why the Lord Jesus took on the nature of man rather than of angels, for only as man can He represent us as a merciful High Priest Heb 2: But how could Jesus be a priest when He is descended from Judah rather than Levi? The answer lies in the fact that He was anointed a priest in the order of Melchizedek, with an oath Heb 5: Firstly, rather than offering animal sacrifices which are but shadows and types which cannot take away sins Heb Christ, being the God-man, is the only one who may offer Himself in this manner, for only the blood of God Acts Moreover, by offering

Himself, Christ fulfilled and gave meaning to all the Old Testament sacrifices Col 2: It is only in this way that all the Old Testament sacrifices, which were made by faith, could be efficacious. In other words, even while the Aaronic priesthood was still functioning, Christ was the true Great High Priest of His people. Secondly, unlike the Aaronic priests, the Lord continues ever to make intercession for us Heb 7: Moreover, He does not intercede for us on earth as the Aaronic priest would have; rather, He is exalted to the right hand of God the Father, and He intercedes for us there Rom 8: What does He intercede for? As our Advocate, He pleads with God that on account of the merit of His death our sins may be pardoned; our consciences quieted and our souls preserved: At the same time, Christ beautifies our prayers by removing all impurities and sin, and then presenting them to the Father and pleads that such as made in His name and in the will of God may be answered: Thank God that we need not any other priests. Pastors and elders are no priests, they are but appointed teachers and rulers in the church Eph 4: We may indeed call them to pray for us Jas 5: The Aaronic priesthood has been abolished through fulfilment by the Antitype, Christ Heb Let no man therefore pretend to be a priest, whether in place of Christ or to mediate between man and Christ, for Christ is our only mediator and way between God and man 1 Tim 2: All the priests of Rome and Eastern Orthodoxy are therefore antichrists falsely standing in the place of Christ. Christ Our King A king is the ruler of a kingdom. Christ is such a king. His kingship was early prophesied in the OT, when Jacob blessed Judah by saying: Shiloh refers to the one to whom tribute belongs, i. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever 2 Sam 7: David, under inspiration of the Holy Spirit, recognises that this King who will sit on the throne is his Lord: Under the ministry of the writing prophets the prophecy of the coming King became more and more distinct. Isaiah is even more specific. It is only when we come to the New Testament, however, that the kingship of Christ is unveiled completely and proclaimed openly. It becomes clear that His Kingdom is not an earthly, political one, but one in which His subjects are the elect or redeemed people of God Mt 5: This does not mean that Christ is not rightly the King of His and their enemies. He is Ps In the meantime, Christ executes His kingship in three ways: Firstly, He subdues us to Himself by making us willing to obey Him Col 1: This, He does so by effectually calling us by His Word and Spirit and then working in our heart a disposition to yield to Him the obedience He requires Phil 2: Secondly, He rules and defends us by giving us laws to guide and protect us Isa And then, to implement these laws, He appoints officers in the Church not only to proclaim the law but to exercise Church discipline where necessary Mt Thirdly, He currently restrains and finally puts down all who oppose us and Him, including Satan and the world 1 Cor Thank God that Christ is our King. Were it not for His subduing us with His Spirit of regeneration, we would still be in the bondage of sin and constantly falling for the deception of Satan to do his will. But thanks be to God, we have victory in Christ our King. Let us therefore humbly submit to the rule of Christ through obeying His laws and His deputies in the Church, who are faithful to Christ our King. Conclusion The doctrine of the mediatorial offices of Christ is a very comforting doctrine for believers, if properly understood. Every believer is covenantally and spiritually united to Christ since we are federally represented by Christ and indwelt with the Spirit of Christ. Therefore we may individually say: Moreover, through our union with Christ, every believer is also a prophet, a priest and a king. We are prophets in that through illumination of the Spirit we may know and proclaim the truth of God 1 Jn 2: We are priests in that we may both offer spiritual sacrifices of praise and thanksgiving with our lips unto God, as well as make intercession for others 1 Pet 2: We are kings not only because we will reign with Christ one day 2 Tim 2: Let us thank God for Christ our Mediator.

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