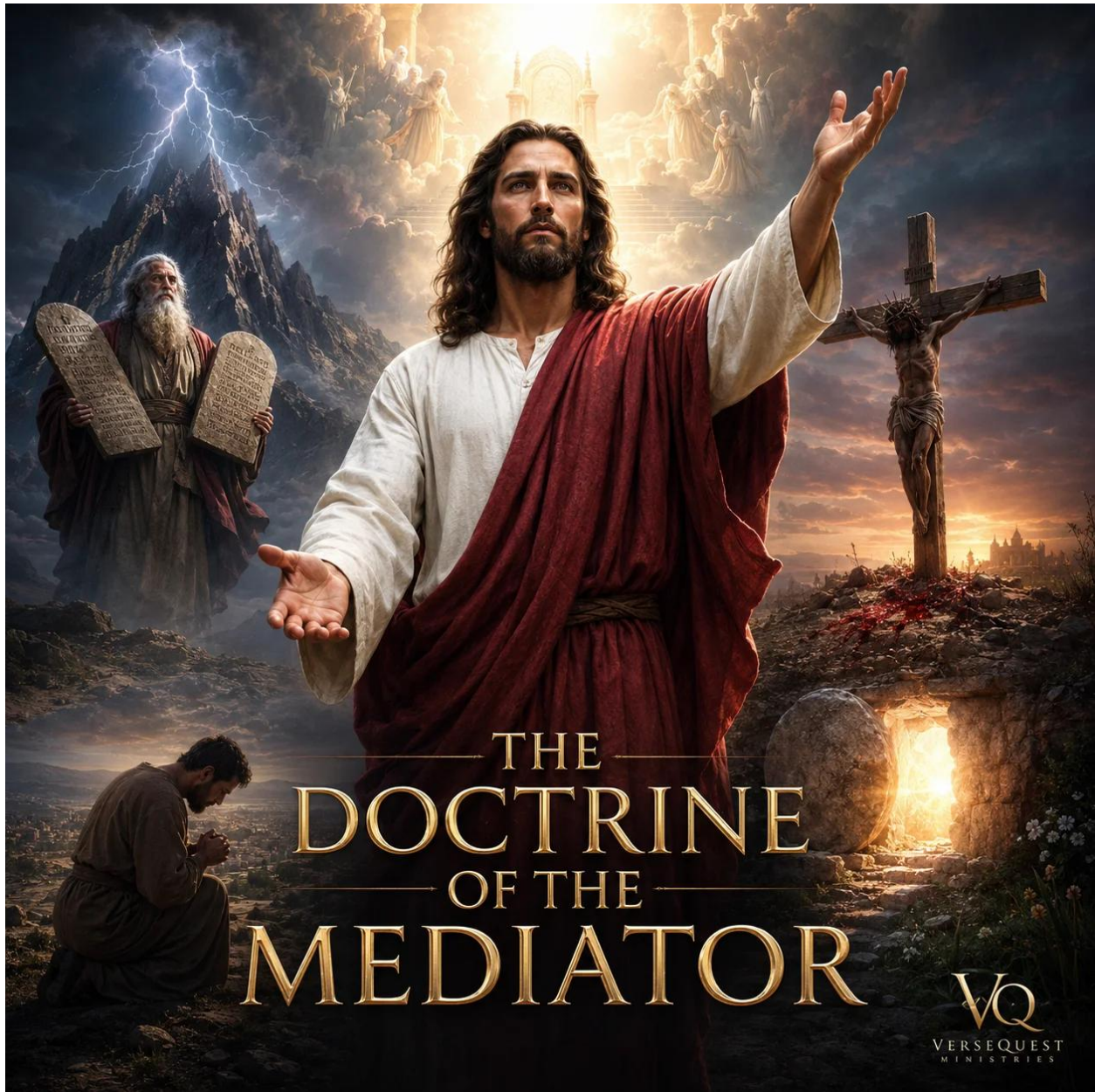


The Doctrine of the Mediator

Series 1-7

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Introduction to the Series: The Doctrine of the Mediator

There are some doctrines in the Bible that men can afford to be fuzzy on for a little while before the Lord straightens them out, but the doctrine of the mediator is not one of them. This thing reaches straight into the heart of the gospel itself. It touches sin, law, covenant, blood, priesthood, redemption, access, and the person of Jesus Christ all at once. A man who does not understand why he needs a mediator will never fully understand what happened when Christ died for him. He may learn religious language. He may memorize verses. He may even talk about grace and salvation in a general way. But until he sees that there stood between him and a holy God a gap he could never cross, he will never feel the force of what it means that Jesus Christ is “the mediator of the new covenant” (Hebrews 12:24) and “the one mediator between God and men” (1 Timothy 2:5). This doctrine is not decoration. It is not a side topic for seminary shelves. It is one of the load-bearing beams of the Christian faith.

The whole subject begins with a problem man cannot fix. The Bible does not present the sinner as a fellow who just needs better information, a little moral guidance, or a more positive spiritual atmosphere. It presents him as guilty, separated, condemned, and shut out. Sin is not a personality flaw. It is rebellion against God. “Your iniquities have separated between you and your God” (Isaiah 59:2). That separation is real. It started in Eden, it was exposed by the law, and it runs through the whole history of the human race. A holy God cannot pretend sin does not matter, and a sinful man cannot stroll into the presence of divine holiness as if his church attendance, emotions, intentions, or religious habits will balance the scales. That is where the need for a mediator comes in. A mediator is one who stands between two parties and represents both in such a way that peace can be made. In Scripture, that truth rises far above any earthly idea of arbitration. This is not merely someone settling a disagreement between neighbors. This is the God-man standing between divine righteousness and human guilt.

That is why Job’s cry is so important to the whole doctrine. Long before the full revelation of Christ came into view, Job already felt the problem in his bones. He said, “Neither is there any daysman betwixt us, that might lay his hand upon us both” (Job 9:33). That old patriarch understood something a lot of modern church members have never understood. If man is going to have peace with God, there must be someone who can lay hold of both sides. He must be able to approach God without being consumed and represent man without being corrupted. He must belong in the presence of God and yet truly stand in the place of men. That immediately rules out every false mediator religion has ever invented. No saint can do that. No priest can do that. No pope can do that. No church system can do that. No sacrament can do that. No ritual can do that. No human repentance, as a meritorious work, can do that. Only Jesus Christ qualifies, because only Jesus Christ is

both God and man, holy toward the Father and yet identified with the race He came to redeem, “yet without sin” (Hebrews 4:15).

This series has shown that the doctrine of the mediator is not one thin line of thought but a whole chain of truths running from Sinai to Calvary to Heaven itself. We saw that the law was “ordained by angels in the hand of a mediator” (Galatians 3:19), showing that even the old covenant came through mediation, though that arrangement was temporary and incomplete. Moses stood between God and Israel in a real sense, but the law he mediated could reveal sin without removing it. It could magnify transgression, fence the people in, and point them toward the Seed to come, but it could not perfect the conscience. Then we moved to the great flagship verse, “For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5). That verse slams the door on every rival claimant. It shows that mediation is exclusive because the One who mediates is unique. He is not simply a messenger carrying information back and forth. He is the God-man, the only possible bridge between a holy God and fallen men.

From there we moved into the glory of Hebrews and saw that Christ is the mediator of a better covenant, established upon better promises (Hebrews 8:6). That opened up the contrast between shadow and substance, repetition and completion, earthly tabernacle and heavenly ministry. The old covenant had real glory, but it could not produce final cleansing or eternal redemption. Christ did not patch it up. He fulfilled what it pointed toward and brought in something infinitely greater. Then we saw that mediation in the Bible is never sentimental or philosophical. It is bloody. It is costly. It required death. “For this cause he is the mediator of the new testament, that by means of death” (Hebrews 9:15). That verse keeps the cross where it belongs, right in the center. Christ is mediator because He paid what justice demanded. Without blood, mediator is just a religious title. With blood, it becomes salvation.

Then the doctrine reached even higher when we looked at “the blood of sprinkling, that speaketh better things than that of Abel” (Hebrews 12:24). Abel’s blood cried from the ground for judgment. Christ’s blood speaks from Heaven for mercy, cleansing, peace, and access. That means the believer does not stand before God hoping his intentions will speak for him, or that his church history will speak for him, or that his promises will somehow count for enough. The blood speaks. The mediator speaks. The covenant speaks. And finally, the whole thing gathered into its full strength when we saw that Jesus Christ is not merely the mediator who once died, but the living mediator who now ministers in Heaven. He is risen, seated, accepted, and active. He ever liveth to make intercession. He is our great high priest. He is our advocate with the Father. That means salvation is not

hanging by a thread in the believer's hand. It is secured in a living Person who stands for him where he could never stand for himself.

So this short series may be small in number, but it is massive in substance. It forces the reader to ask the most important questions a sinner can ask. What does it mean to need a mediator? What kind of God requires one? What kind of sinner cannot do without one? What kind of person could ever stand between both? And what kind of salvation has God provided through Jesus Christ? The answer running through all seven essays is that biblical mediation is not an ornament added to Christianity. It is one of the clearest revelations of who Jesus Christ is and what He accomplished. He is the Daysman Job longed for, the one Mediator Paul preached, the better Mediator Hebrews magnifies, and the living Lord now ministering in Heaven for His redeemed. If a man understands this doctrine rightly, he will never again look at Jesus Christ as merely a teacher, a moral example, or a religious symbol. He will see Him as the only One who could ever bring guilty men to God.

1 of 7: The Doctrine of the Mediator - Why Man Needs a Daysman

Introduction

A man does not start looking for a mediator until he finds out he is in trouble with God. That is the problem right there. Most folks do not know they are in trouble because they compare themselves with a drunk in a ditch, a politician on television, a crooked preacher on the internet, or some Hollywood reprobate who has been married six times and still thinks he is qualified to teach the public about morality. But the standard is not another sinner. The standard is the holiness of God. When Adam fell, he did not just make a bad decision. He opened a breach between man and his Maker that no son of Adam can repair by his own efforts. The minute sin entered, fellowship was broken, shame entered, fear entered, hiding entered, and death entered. Genesis 3:8 says, "And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God." There is your first sermon on the human race. Man is hiding from the God he was made to walk with.

That breach did not get smaller with time. It got clearer. The law came in and put the flashlight on the corpse. Romans 3:19 says, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Notice that. Guilty before God. Not unfortunate. Not misguided. Not emotionally wounded. Guilty. The law did not arrive to flatter man, educate man into self-improvement, or give him a ladder to Heaven. It arrived to expose him,

condemn him, and shut his mouth. A man may brag about his religion, his baptism, his giving, his fasting, or his spiritual experiences, but when the law of God gets done with him, he finds out he is not climbing upward. He is standing in the dock waiting for the sentence.

That is where the doctrine of the mediator begins. It begins where man's excuses end. A mediator is not an ornament for theology professors. A mediator is not a nice extra for people who want a richer devotional life. A mediator is a necessity because there is a holy God on one side and a guilty sinner on the other side, and those two parties are not naturally reconciled. Job saw the problem before he ever saw the full answer. He cried out in Job 9:32-33, "For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both." That old patriarch looked up, looked in, looked around, and realized the human race needed someone who could stand between God and man without being destroyed by God's holiness or infected by man's corruption. That cry runs all the way to Jesus Christ.

1. The Breach Began in Eden

When the Bible says in Isaiah 59:2, "But your iniquities have separated between you and your God, and your sins have hid his face from you," it is not speaking poetically. It is speaking doctrinally. Sin separates. It does not unite. It does not elevate. It does not enlighten. It separates. The devil sold Eve the lie that sin would open her eyes, but what it really opened was the grave, the courtroom, and the distance between man and God. The modern world still believes the serpent's sales pitch. It thinks rebellion produces freedom, but rebellion produces alienation. It produces exile. It produces a conscience that knows something is wrong even when the mouth keeps grinning and the body keeps dancing.

Look at Adam after the fall. Before sin, there was openness. After sin, there was covering. Before sin, there was communion. After sin, there was concealment. Genesis 3:10 records Adam saying, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." That is the language of every lost man on earth, whether he admits it or not. He may hide behind education, hide behind success, hide behind religion, hide behind morality, or hide behind church membership, but he is hiding. He is hiding because he is afraid. And he is afraid because sin has made him conscious of exposure before a God he cannot manipulate.

The reason man needs a mediator is because he lost peace with God in Eden and has never been able to restore it on his own. The whole human race comes into this world east of Eden, outside the garden, outside the fellowship, outside the innocence that was lost. Romans 5:12 says, "Wherefore, as by one man sin entered into the world, and death by sin:

and so death passed upon all men, for that all have sinned.” That verse does not describe a few especially bad people. It describes all men. The need for a mediator is universal because the problem is universal. If all have sinned, then all need someone to stand in the gap.

2. God Is Holy and Man Is Not

The trouble with modern preaching is that it spends so much time trying to make sinners comfortable that it never tells them why they ought to tremble. The Bible does not begin with man’s self-esteem. It begins with God’s holiness. Isaiah saw the Lord high and lifted up and heard the seraphim cry, “Holy, holy, holy, is the LORD of hosts” (Isaiah 6:3). What happened next was not Isaiah congratulating himself for being spiritually sensitive. He said, “Woe is me! for I am undone” (Isaiah 6:5). That is what happens when a man gets a real glimpse of God. He does not start composing a worship album. He falls apart.

God’s holiness is not a decorative attribute. It is who He is. Habakkuk 1:13 says, “Thou art of purer eyes than to behold evil, and canst not look on iniquity.” The sinner’s problem is not merely that he has made mistakes. His problem is that he is unclean before a God who is absolutely clean. He is crooked before One who is perfectly straight. He is false before One who cannot lie. He is filthy before One who is light, “and in him is no darkness at all” (1 John 1:5). The doctrine of the mediator makes no sense until you understand both sides of the gap. God is not just bigger than man. God is holier than man can fathom.

That is why the mediator must be more than a motivational speaker, a prophet with good advice, or a religious organizer. He must be someone qualified to approach God without terror and approach man without contamination. That is what Job was straining after. He knew he could not drag God into a human argument and win. He knew he could not climb into God’s court and defend himself. Job 9:2 says, “I know it is so of a truth: but how should man be just with God?” That question still stands over every pulpit, every monastery, every temple, every philosophy department, and every cemetery. How should man be just with God? He will never be just by himself. He needs a mediator.

3. The Law Exposes the Need

If Eden shows you the breach, Sinai shows you the indictment. The law of God is holy, just, and good, but it was never given as a stairway to Heaven for depraved flesh. Romans 7:12 says, “Wherefore the law is holy, and the commandment holy, and just, and good.” The problem is not the law. The problem is the sinner. The law is like sunlight pouring into a filthy room. The light did not make the dust. It revealed it. The law did not create sin in the heart of man. It showed sin for what it was and stripped away the sentimental nonsense with which man excuses himself.

Paul says in Romans 3:20, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." There is your definition. The law gives knowledge of sin, not deliverance from sin. It can tell a man what he ought to be, but it cannot make him that. It can condemn theft, but it cannot remove covetousness. It can condemn murder, but it cannot uproot hatred. It can condemn adultery, but it cannot purify lust. It can condemn idolatry, but it cannot make the heart love God. That is why every religion built on law or ritual eventually turns into either pride or despair. Pride for the hypocrite who thinks he kept enough, despair for the honest man who knows he did not.

Galatians 3:19 says, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come." There it is. The law was added because of transgressions, and it stood there until the Seed should come. It was a schoolmaster pointing beyond itself. It exposed the need for a greater provision. It showed that man did not need more ceremony. He needed rescue. He did not need an upgraded conscience. He needed redemption. He did not need a list of improvements. He needed somebody to do for him what he could never do for himself. That somebody is the mediator.

4. Religion Replaces Mediation with Ritual

Man is incurably religious. He will build altars, burn candles, count beads, repeat prayers, wear robes, bow to statues, kiss relics, chant syllables, crawl up stairs, face east, face west, face Mecca, face the sunrise, or stare into a crystal if he thinks somehow he can quiet the ache inside and settle the account above. Religion is what man invents when he wants the benefits of peace without the humiliation of admitting he needs a mediator. Religion says, "I will do something to get to God." The gospel says, "You cannot get to God, so God provided the one Mediator to bring you."

Cain is the father of organized religion in that sense. He came with an offering, but it was the wrong offering. He came on his own terms. Genesis 4:3-5 shows Cain bringing the fruit of the ground while Abel brought the firstlings of his flock. Cain had religion. Abel had faith. Cain had a ceremony. Abel had a sacrifice accepted by God. Hebrews 11:4 says, "By faith Abel offered unto God a more excellent sacrifice than Cain." Religion always hates that verse because religion wants man's effort to count. It wants perspiration to substitute for propitiation. It wants ritual to replace righteousness.

The whole history of false religion is man trying to cross a gulf with paper bridges. He says baptism will do it, communion will do it, confirmation will do it, penance will do it, church membership will do it, moral reform will do it, mystical experience will do it. But none of those things can lay hold on both parties. None of them can satisfy divine justice and deliver guilty flesh. Proverbs 14:12 says, "There is a way which seemeth right unto a man,

but the end thereof are the ways of death.” It seems right because it preserves human pride. But it ends in death because pride never reconciled one sinner to God. The sinner does not need a ritual ladder. He needs a daysman.

5. Job Saw the Need Before He Saw the Name

One of the most remarkable cries in all the Bible comes out of the oldest book in the Book. Job is sitting there in misery, trying to make sense of suffering, justice, and the greatness of God, and in the middle of that storm he says, “Neither is there any daysman betwixt us, that might lay his hand upon us both” (Job 9:33). That is not the cry of a man looking for philosophy. That is the cry of a man who knows the issue is personal, judicial, and impossible for him to resolve. He sees God above him, himself beneath, and no bridge strong enough to connect the two.

The word “daysman” is one of those old Bible words that deserves to stay right where it is. Modern editors love to flatten everything until the Book sounds like an insurance pamphlet, but the old word has weight in it. A daysman is an umpire, an arbiter, a mediator, one who can step in and put his hand on both parties. That is what Job wanted. He wanted someone qualified to stand in the middle. Not someone who merely sympathized with man, and not someone who merely represented God’s authority, but someone who could do both without collapsing under the strain.

Job did not yet know the name Jesus Christ as we know it, but he knew the need. He knew that if there were to be peace, someone had to come between. That is one reason the Old Testament is so precious. It contains these cries, types, shadows, and longings that only find their answer in the New Testament revelation of Christ. Job 19:25 says, “For I know that my redeemer liveth.” There again the old saint reached for truth greater than he fully understood. The Spirit of God was planting in the Book the ache of humanity for a redeemer, a mediator, a daysman who would not merely advise sinners but actually reconcile them to God.

6. The Daysman Must Touch Both Sides

Here is the great doctrinal necessity. The mediator must be able to touch both sides. If he is only God, he cannot represent man in true humanity. If he is only man, he cannot satisfy God in absolute righteousness. If he is a sinner, he has his own debt to pay. If he is an angel, he does not belong to the race he came to redeem. If he is a religious leader, he is still just another grave waiting to happen. The one who mediates between God and men must be uniquely fitted for the office. This is where every false system comes crashing down. It can produce priests, gurus, rabbis, popes, monks, prophets, counselors, and influencers by the dozen, but it cannot produce one sinless God-man.

First Timothy 2:5 settles the matter in one verse: “For there is one God, and one mediator between God and men, the man Christ Jesus.” Notice the precision. Not one of many mediators. One mediator. Not between men and angels, or men and saints, or men and Mary. Between God and men. And who is He? “The man Christ Jesus.” That does not deny His deity. It establishes His qualification in mediation. The mediator had to become man. John 1:14 says, “And the Word was made flesh, and dwelt among us.” Hebrews 2:14 says, “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.” He took part of the same so He could stand where man stood without ever ceasing to be what God is.

At the same time, He is more than man. He is “God manifest in the flesh” (1 Timothy 3:16). He can lay His hand on God because He is one with the Father. He can lay His hand on man because He took our nature, yet without sin. He can stand in the middle because He belongs on both sides in a way no created being ever could. That is why the incarnation is not some optional Christmas ornament for religious sentimentality. It is a doctrinal necessity for mediation. Without the virgin-born God-man, there is no daysman. There is no one fit to put His hand on both.

7. Christ Is the Answer to Job’s Cry

The New Testament does not leave Job’s cry hanging in the air. It answers it in a Person. The Lord Jesus Christ is the Daysman Job was longing for. He is not merely an improvement on prior mediators. He is the fulfillment of the entire need. Hebrews 8:6 says, “But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant.” Hebrews 9:15 says, “And for this cause he is the mediator of the new testament.” Hebrews 12:24 says, “And to Jesus the mediator of the new covenant.” The Holy Ghost does not stutter. He is the mediator. Not a helper to your self-salvation. Not a co-signer to your religious effort. The mediator.

And how does He mediate? Not by bare talk. Not by moral example alone. Not by cheering you on from the sidelines. He mediates by blood, death, resurrection, and present heavenly ministry. Hebrews 9:15 ties His mediation directly to death “for the redemption of the transgressions that were under the first testament.” The mediator does not merely negotiate a truce. He satisfies the claims of justice. He pays the debt. He removes the barrier through His own sacrifice. Colossians 1:20 says, “And, having made peace through the blood of his cross, by him to reconcile all things unto himself.” Peace is not achieved by pretending sin did not matter. Peace is achieved because the mediator dealt with sin at the cross.

That is why every sinner who comes to God must come through Jesus Christ. John 14:6 says, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." There is the end of universalism, sacramentalism, churchianity, mysticism, and every homemade route to Heaven. There is one way because there is one mediator. The lost man does not need a committee. He needs Christ. He does not need a ritual. He needs blood-bought access. He does not need another sermon on self-improvement. He needs the Daysman who laid one hand on God, one hand on man, and brought peace by the blood of His cross.

Conclusion

So why does man need a daysman? He needs one because Eden is behind him, judgment is before him, sin is within him, and holiness is above him. He needs one because guilt cannot erase guilt. He needs one because law can expose the wound but cannot heal it. He needs one because religion can decorate the corpse but cannot raise the dead. The sinner's whole trouble is that he is cut off from the life of God and cannot stitch that severed fellowship back together with good intentions. Ephesians 2:12 says that before Christ men 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." That is the human condition without the mediator. No hope and without God.

The glory of the gospel is that what Job longed for, God provided. What man could never produce, Heaven sent. The daysman is not a theory. He is Jesus Christ. He is the one mediator between God and men. He is the one who came down where we were, took flesh like ours, lived without sin, died in our place, rose again, and entered Heaven for us. He does not merely understand both sides. He satisfies the demands of both sides. God's holiness is upheld, God's justice is honored, and the sinner who trusts Christ is justified freely by grace through the redemption that is in Christ Jesus (Romans 3:24).

If you are saved, this doctrine ought to make you grateful enough to shout. You did not crawl over to God by your own worthiness. You were brought nigh "by the blood of Christ" (Ephesians 2:13). If you are lost, this doctrine ought to strip you of every excuse. Your church cannot mediate for you. Your preacher cannot mediate for you. Your mother cannot mediate for you. Your tears cannot mediate for you. Your promises cannot mediate for you. There is one mediator, and God has already named Him. The question is not whether man needs a daysman. The question is whether you will come to God through the one He provided.

2 of 7: The Doctrine of the Mediator - The Law in the Hand of a Mediator

Introduction

When the Holy Ghost says in Galatians 3:19, “Wherefore then serveth the law? 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,” He is not tossing out a side note for seminarians to argue over in some dusty classroom. He is opening up one of the great doctrinal truths in all the Book. The law did not just fall out of the sky like rain on a tin roof. It came through mediation. It came through an arrangement. It came through a man standing between a holy God and a sinful people. That man was Moses. But the verse does not glorify Moses as the final answer. It shows the limitation of the whole system. The law was given through a mediator because the people could not deal directly with the blazing holiness of God, and yet even with a mediator in place, the law could reveal sin without removing it.

That is where a lot of religion gets itself tied in knots. It sees law and thinks cure. It sees commandments and thinks life. It sees ritual and thinks redemption. But the law was never the cure. The law was the diagnosis. It was the X-ray, not the surgery. It was the flashlight, not the cleansing. It was the mirror, not the soap. Romans 3:20 says, “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.” There is the purpose. The law gives knowledge of sin. It tells the truth about man. It strips him down. It shuts his mouth. It shows him what God requires and what man is not. But it does not transform corrupt flesh into righteousness. It exposes the infection without becoming the antidote.

So when you come to Sinai, with its thunder and darkness and trumpet blast and smoking mount, you are not coming to the final victory of grace. You are coming to a temporary and preparatory system that pointed beyond itself. Hebrews 10:1 says, “For the law having a shadow of good things to come, and not the very image of the things.” The law was real, holy, divine, and authoritative, but it was still a shadow. It was part of a mediated arrangement that fenced Israel in until the promised Seed should come. That means the law in the hand of a mediator was both glorious and incomplete. It came from God, but it did not finish the job. It revealed the problem with divine clarity while pointing forward to the One who alone could solve it.

1. The Question Galatians Raises

Paul asks in Galatians 3:19, “Wherefore then serveth the law?” That is a Bible question worth asking because if a man does not understand what the law was for, he will misuse it every time. He will either try to climb to Heaven on it or he will despise it as if it were

useless. The truth is neither extreme. The law has a purpose. It was “added because of transgressions, till the seed should come.” Notice both parts of that statement. It was added because of transgressions, and it was added till the Seed should come. So the law was connected to sin and it was temporary by design. It was never the permanent resting place of redemption.

A lot of preaching treats the law like it was God’s final plan and Christ merely helped people keep it better. That is not what the apostle says. The law came in because of transgressions. It exposed them, defined them, and magnified them. Romans 5:20 says, “Moreover the law entered, that the offence might abound.” That verse does not mean the law created evil out of nothing. It means the law made sin show up in its true character as open rebellion against God. Before the commandment comes, a man may act like he is merely flawed. Once the commandment comes, he is revealed as a transgressor. The law does not flatter the flesh. It nails it to the wall and puts a label on it.

Then Paul says the law lasted “till the seed should come to whom the promise was made” (Galatians 3:19). That Seed is Christ, as Galatians 3:16 makes plain. So from the start the law is placed inside a larger story. It is not the destination. It is part of the road. It has a function, but it is not the final inheritance. It comes in after the promise and serves until the promised Seed appears. That alone ought to settle the matter for any man trying to put Christians back under Sinai as the ground of their standing before God. Sinai had a purpose. Sinai had glory. Sinai had terror. But Sinai was not Calvary, and Moses was not Jesus Christ.

2. Ordained by Angels in the Hand of a Mediator

The verse says the law “was ordained by angels in the hand of a mediator” (Galatians 3:19). That is one of those statements the Holy Ghost gives you without apologizing, and He expects you to believe it whether the scholars have all their chairs arranged neatly around it or not. The law involved angelic agency and human mediation. God is showing you that the giving of the law was a structured, mediated act. It did not come as a direct union between God and sinful Israel in the sense of immediate fellowship. It came through distance, representation, and ordered channels. That alone tells you something about the condition of the people receiving it.

Acts 7:53 refers to those “who have received the law by the disposition of angels, and have not kept it,” and Hebrews 2:2 speaks of “the word spoken by angels.” Scripture agrees with Scripture. The law came in majestic surroundings, attended with heavenly seriousness. But all that grandeur did not make Israel able to keep it. In fact, the greater the glory of its arrival, the greater the guilt of their disobedience. If a man breaks a command issued in

smoke, fire, trumpet blast, and divine terror, he is not merely confused. He is rebellious. The mediated giving of the law made its authority unmistakable, but it did not make the people righteous.

Then there is that phrase, “in the hand of a mediator.” That mediator, in the historical setting, is Moses. He stands between God and Israel. He goes up the mount. He receives the words. He comes down with the commandments. He carries terms from one side to the other. He is not the source of the covenant, but the instrument through whom it is administered. This makes him a true mediator in a real sense. But it also marks the limits of the system. A mediator was needed because the people could not endure direct exposure to the holy presence of God. The very existence of the mediator at Sinai proves the distance between the parties.

3. Moses Stood Between a Holy God and a Fearful People

Exodus 19 is one of the most terrifying chapters in the Bible if you let it say what it says. The mountain burned, the trumpet sounded long, the people trembled, the Lord descended in fire, and boundaries were set so the people would not break through and perish. Exodus 19:12 says, “And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it.” That is not the language of easy access. That is not the language of family familiarity. That is a holy God warning sinful men to keep their distance. The law came wrapped in barriers because the people were not fit to rush into His presence.

Moses functioned as the man in the middle. Exodus 20:19 records the people saying unto Moses, “Speak thou with us, and we will hear: but let not God speak with us, lest we die.” There is the mediatorial role spelled out in plain language. The people knew they could not stand direct exposure. They wanted a representative. They wanted somebody who could hear from God and then bring the word to them in a form they could receive without being struck dead on the spot. Moses did that. He stood in the gap in a national and covenantal sense. He was not the redeemer of their souls, but he was the mediator of the law to the nation.

Yet the very fear at Sinai proves the incompleteness of that system. Moses could carry words down the mountain, but he could not change the heart of the crowd at the foot of it. He could bring commandments, but he could not produce inward righteousness. He could warn, plead, intercede, and judge, but he could not put away sin by his own blood. He was a servant in God’s house, as Hebrews 3:5 says, “And Moses verily was faithful in all his house, as a servant.” A faithful servant, yes. A real mediator of the law, yes. But not the final

answer. Sinai needed a mediator because of distance, and the mediator it had was real but insufficient.

4. The Law Revealed Sin but Could Not Remove It

One of the biggest doctrinal mistakes a man can make is confusing revelation with redemption. The law reveals. Christ redeems. The law tells the truth. Christ is the truth. The law shows the dirt. Christ washes it away. Romans 7:7 says, "I had not known sin, but by the law." There it is in black and white. The law gives knowledge. It identifies the trespass. It says, "Thou shalt not covet," and suddenly the sinner realizes his heart is a nest of unlawful desire. The law does not improve the flesh. It exposes the flesh. It tells the sinner what God requires and thereby proves how far he falls short.

Hebrews 10:4 settles the sacrificial side of the matter when it says, "For it is not possible that the blood of bulls and of goats should take away sins." The law came with sacrifices, washings, priesthood, feasts, and ordinances, but none of those things could purge the conscience in the final sense. They dealt with ceremonial uncleanness. They taught substitution in shadow form. They pointed toward a coming fulfillment. But they did not finish the matter. The law could cover, remind, and typify, but it could not put away sin forever. That is why year after year those sacrifices had to be repeated. The repetition itself was a sermon on incompleteness.

Paul says in Galatians 3:21, "For if there had been a law given which could have given life, verily righteousness should have been by the law." That is about as plain as a hammer to the forehead. If law could have given life, righteousness would have come that way. But it did not. The problem is not that God made a bad law. The problem is that sinful flesh cannot produce righteousness by commandment. Romans 8:3 says, "For what the law could not do, in that it was weak through the flesh." Notice that. The weakness was not in the law as law. The weakness was in the flesh of the people under it. The law was perfect for exposing sin and utterly powerless to cure the sinner.

5. The Law Fenced Israel In Until the Seed Should Come

Galatians 3 does not merely say the law exposed transgression. It also shows that the law functioned as a keeper, a jailer, and a schoolmaster. Galatians 3:23 says, "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." That is not the language of final liberty. That is the language of custody. The law shut men up. It hemmed them in. It put them in a confined place so they could not wander off thinking they had life in themselves. It boxed them into the knowledge of guilt and the expectation of something yet to come.

Then Paul says in Galatians 3:24, “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.” A schoolmaster in that setting is not some modern smiling educator with a colorful poster board and a snack break. It is a stern guardian, a disciplinarian, one who supervises and restrains. The law acted as that severe tutor over Israel. It instructed by command and correction. It taught by restraint. It made clear that man was not free, not clean, not ready, and not righteous. It kept the nation under a divinely imposed structure until Christ arrived. It was not the father. It was the tutor. It was not the inheritance. It was the escort to the heir.

This is where a man has to learn to read his Bible rightly. If the law was given till the Seed should come, and if the law was a schoolmaster to bring us unto Christ, then once Christ has come in His finished redemptive work, the believer’s standing before God is not back under the schoolmaster as a covenant arrangement. Paul says in Galatians 3:25, “But after that faith is come, we are no longer under a schoolmaster.” That does not mean the Old Testament has no value. It means the believer is no longer under the law as that covenantal guardian for justification. The fence served its purpose. The tutor completed his temporary assignment. The Seed came.

6. Sinai Was Marked by Fear, Distance, and Condemnation

The scene at Sinai was glorious, but it was not restful. Hebrews 12 looks back on it and says, “For ye are not come unto the mount that might be touched, and that burned with fire” (Hebrews 12:18). Then it lists “blackness, and darkness, and tempest” (Hebrews 12:18). That is the atmosphere of Sinai. Fire, blackness, darkness, tempest, trumpet, and voice. It was a mountain sermon no sinner could hear with a grin on his face. It preached the unapproachable majesty of a holy God and the danger of drawing near without proper covering. Even Moses said, “I exceedingly fear and quake” (Hebrews 12:21). If Moses trembled, what do you think the average Israelite at the base of the mountain was doing?

Second Corinthians 3 calls the law’s administration “the ministration of death” and “the ministration of condemnation” (2 Corinthians 3:7, 9). That does not mean the law was evil. It means it ministered death and condemnation to guilty men because guilty men cannot meet its demands. A commandment that says, “Do this and live,” becomes a sentence of death in the mouth of a sinner who does not do it. The law shines, but the sinner dies under its beam. The law speaks, but the sinner stands condemned by what it says. Sinai therefore becomes a place of fear because it brings man face to face with divine holiness without providing final cleansing.

This is why the old mediatorial arrangement had glory but not completion. Moses’ face shone, but the people still died in the wilderness. The tables were written by the finger of

God, but the nation broke covenant before Moses even got down the mountain. The commandments were righteous, but the people were stiffnecked. Fear can restrain a man for a while, but it cannot regenerate him. Distance can preserve reverence, but it cannot create fellowship. Condemnation can silence the mouth, but it cannot cleanse the conscience. Sinai was true. Sinai was holy. Sinai was mighty. But Sinai was not the end of the story.

7. Christ Completes What the First Mediatorial System Could Not

When you come to Christ, you do not come to the cancellation of holiness. You come to the fulfillment of what the law anticipated. John 1:17 says, “For the law was given by Moses, but grace and truth came by Jesus Christ.” Notice the contrast. The law was given by Moses. Grace and truth came by Jesus Christ. Moses brought commandments from God. Christ brought the fullness of divine provision. Moses mediated a covenant that exposed sin. Christ mediates a better covenant founded upon better promises. Hebrews 8:6 says exactly that: “But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant.”

The law could tell a man what righteousness looked like, but Christ is “the LORD our righteousness” (Jeremiah 23:6). The law could demand payment, but Christ paid it. The law could curse the transgressor, but Christ was “made a curse for us” (Galatians 3:13). The law could point to sacrifice, but Christ is the sacrifice. The law could remind the worshiper of sins every year, but Christ “by one offering... hath perfected for ever them that are sanctified” (Hebrews 10:14). So the issue is not law versus lawlessness. The issue is shadow versus substance, diagnosis versus cure, servant versus Son, temporary mediator versus final Mediator.

That is why Hebrews 12 contrasts Sinai with Zion. The believer in Christ does not stand at a smoking mountain waiting for another bolt of judgment. He comes “unto mount Zion, and unto the city of the living God, the heavenly Jerusalem” and “to Jesus the mediator of the new covenant” (Hebrews 12:22, 24). There is still holiness. There is still reverence. There is still divine majesty. But now there is access through blood, peace through a finished sacrifice, and acceptance in the Beloved. Sinai said, Keep back. Calvary says, Come boldly through the blood of Jesus Christ. The first mediatorial system was real and ordained of God, but it could not bring the sinner into completed peace. Christ does.

Conclusion

So the law in the hand of a mediator was not a mistake and it was not an afterthought. It served a holy purpose in the plan of God. It came because of transgressions. It exposed sin. It magnified guilt. It fenced Israel in. It taught divine holiness through commandments,

sacrifices, priesthood, and fearsome manifestations at Sinai. Moses stood in a real mediatorial role, receiving the law from God and delivering it to the people. That arrangement was glorious in its place. But it was always temporary and preparatory. It could reveal the disease, but it could not cure the patient. It could describe righteousness, but it could not impart life.

That is why a man who tries to go back under the law as the ground of justification has not understood the point of the law in the first place. The law was never given to save a sinner by his own performance. It was given to shut him up to the need for Christ. It was the stern schoolmaster that marched the guilty child to the feet of the only One who could justify him by grace through faith. Romans 10:4 says, "For Christ is the end of the law for righteousness to every one that believeth." Not the destruction of all moral truth, but the end of the law as the means of obtaining righteousness before God. The law reaches its fulfillment in Him.

If you are saved, you ought to thank God for both Sinai and Calvary, but you had better know which one gave you peace. Sinai told the truth about you. Calvary did something about it. Sinai shook the mountain. Calvary rent the veil. Sinai revealed the distance. Calvary bridged it. Sinai had a mediator in Moses who brought commandments written on stone. Calvary has the Lord Jesus Christ, the one Mediator, who writes His truth on the heart and brings sinners near by His own blood. The law in the hand of a mediator was real, solemn, and necessary. But thank God it pointed forward to the greater Mediator who did what the first system never could.

3 of 7: The Doctrine of the Mediator - One God, One Mediator

Introduction

There are verses in the Bible that are so plain a man has to get religious before he can miss them. First Timothy 2:5 is one of them. "For there is one God, and one mediator between God and men, the man Christ Jesus." That verse does not need a council, a catechism, a seminary committee, or a panel of scholars with twelve degrees and no discernment to explain it away. It says one God and one mediator. Not one God and many helpers. Not one God and a heavenly bureaucracy of intercessory assistants. Not one God and a chain of clerical middlemen standing in line to collect tolls. One God. One mediator. The Holy Ghost put that thing in the Book with the same simplicity He used when He said, "Thou shalt not steal" and "Thou shalt not commit adultery." The problem is not that the verse is hard to

understand. The problem is that it cuts the throat of every false system built on human mediation.

The sinner's problem is not that he lacks religious activity. His problem is that he is separated from God and cannot bridge the distance. He cannot repair Eden. He cannot satisfy Sinai. He cannot answer the claims of divine justice. He cannot wipe out the record in Heaven by lighting candles on earth. He cannot wash away guilt with ceremony, baptize away corruption with water, pray away condemnation with repetitive formulas, or sweet-talk the Almighty with a rosary, a relic, a robe, or a ritual. Romans 3:23 says, "For all have sinned, and come short of the glory of God." All means all. That means there is a universal problem and therefore a need for a universal answer. Since all have sinned, all stand in need of one mediator who is sufficient for every sinner that ever lived.

That mediator is Jesus Christ, and the verse does not present Him as one option among many. It presents Him as the only possibility. He is not merely preferred. He is necessary. He is not merely superior. He is exclusive. He is not simply the best bridge. He is the only bridge there is. Job cried for a daysman in Job 9:33, "that might lay his hand upon us both." First Timothy 2:5 answers Job's cry in one blow. The one mediator is "the man Christ Jesus." That means the One standing between God and men is a real man, but not merely a man. He is the God-man, uniquely qualified to represent both sides because He belongs to both sides in a way no created being ever could. This is the flagship doctrine of mediation. Get this wrong, and everything else you build on it will collapse.

1. One God Means One Standard

The verse begins, "For there is one God" (1 Timothy 2:5). That statement alone wipes out half the nonsense of human religion. If there is one God, then there is one absolute standard of righteousness, one final Judge, one ultimate authority, and one source of truth. Men love plurality because plurality gives them room to negotiate. If there were many gods, a sinner could play one against another. He could try to flatter one deity when another was offended. He could move from shrine to shrine until he found a god whose standards matched his appetites. But the Bible does not give him that luxury. There is one God. One. That means one holiness confronting all sin, one justice weighing all deeds, and one throne before which every man must stand.

Deuteronomy 6:4 says, "Hear, O Israel: The LORD our God is one LORD." Isaiah 45:5 says, "I am the LORD, and there is none else, there is no God beside me." Paul is not inventing something new in First Timothy. He is carrying forward the unbroken testimony of Scripture. The God who spoke at Sinai, the God who judged the world by water, the God who confounded Babel, the God who raised Christ from the dead, is one God. That means the

sinner has one ultimate problem. He is not at odds with one local deity or one tribal spirit. He is at odds with the living God who made him, sustains him, and will judge him. That makes the need for mediation absolute.

Now if there is one God, there cannot be multiple valid mediators representing different routes to Him. A plurality of mediators would imply a plurality of final standards, final courts, or final access points. But there is one court because there is one Judge. There is one holiness because there is one God. Therefore there is one mediator. The structure of the verse is deliberate. One God, one mediator. The unity of God demands the exclusivity of the mediator. Men invent religious middlemen because they cannot endure the simplicity of divine truth. But Heaven is not a crowded office with clerks behind ten windows. There is one God, and He has appointed one mediator.

2. One Mediator Means Every Rival Is a Fraud

Paul says there is “one mediator between God and men” (1 Timothy 2:5). That means exactly what it says. Not Mary. Not Joseph. Not Peter. Not the apostles as a class. Not a pope. Not a bishop. Not a priest. Not a saint canonized by a church centuries after his death. Not a preacher with a television ministry. Not a spiritual mother. Not a church council. Not a denomination. Not a sacrament. Not your private prayer closet as a substitute for Christ. One mediator. The plain reading of the verse destroys the whole machinery of religious mediation invented by men who wanted to stand where only Jesus Christ is allowed to stand.

The Roman system is an obvious target here because it built an empire on the idea that sinners need layers of access: Mary for tenderness, saints for specialties, priests for absolution, bishops for government, popes for final earthly authority. But that entire arrangement runs headlong into First Timothy 2:5 like a freight train into a cardboard chapel. The verse does not say there is one primary mediator and a host of secondary ones. It says one mediator. Hebrews 7:25 says Christ “ever liveth to make intercession for them.” If He ever liveth to do it, what exactly do you need a dead saint for? If the Son of God is alive at the right hand of the Father, what business has any church assigning His office to Mary or to men in collars?

But it is not just Romanism that gets hit. The Protestant heart can be just as idolatrous. Men substitute feelings for Christ, repentance as a work for Christ, church membership for Christ, an altar call experience for Christ, tears for Christ, sincerity for Christ, doctrine itself for Christ, even “decisionism” for Christ. A man can trust the fact that he once prayed instead of trusting the Person to whom he prayed. He can trust his reform, his sorrow, his spiritual turning point, his baptismal certificate, or his family heritage. All of that is spiritual

counterfeiting. None of it mediates between God and men. One mediator means every rival claim is not just mistaken. It is a fraud.

3. A Mediator Must Be Qualified for Both Parties

A mediator is not just someone who passes notes between two offended parties. In the biblical sense, he must be fitted to stand between them. Job 9:32-33 says, “For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both.” That cry reveals the real nature of mediation. The mediator must be able to touch both sides. He must have standing with God and identification with man. He must be able to represent Heaven without compromising holiness and represent man without sharing man’s guilt. That is an impossible qualification for every creature in the universe.

An angel cannot do it. Angels are ministering spirits, but they are not men. Hebrews 2:16 says, “For verily he took not on him the nature of angels; but he took on him the seed of Abraham.” An angel cannot represent the human race because he is not a member of it. A sinner cannot do it because he has his own crimes to answer for. Psalm 49:7 says, “None of them can by any means redeem his brother, nor give to God a ransom for him.” A priest cannot do it because he needs forgiveness himself. A pope cannot do it because he is dust with a title. Mary cannot do it because she needed a Saviour herself, saying, “my spirit hath rejoiced in God my Saviour” (Luke 1:47). Every proposed mediator collapses either on the God side or the man side or both.

This is what makes Jesus Christ unique. He does not merely sympathize with both parties. He is uniquely fitted to represent both. He is righteous toward God because He is God manifest in the flesh. He is identified with man because He became man without ceasing to be God. He can put His hand on both because He belongs to both in a way utterly beyond every created being. That is why the mediator is not just one among many possibilities. He is the only possible mediator. No creature can bridge the gap because every creature is stuck on one side of it.

4. The Man Christ Jesus

First Timothy 2:5 does something profound when it calls Him “the man Christ Jesus.” The Holy Ghost is not denying His deity there. He is emphasizing His qualification in mediation. He had to become man to stand for men. John 1:14 says, “And the Word was made flesh, and dwelt among us.” That did not mean the Word stopped being God. It meant God the Son took flesh. Hebrews 2:14 says, “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.” Why? So He could die, so He

could destroy him that had the power of death, and so He could act on behalf of those made of flesh and blood.

The incarnation is not sentimental decoration for Christmas cards. It is a doctrinal necessity. The mediator had to be man because the offense came through man and the ransom had to be paid in the realm of man. Romans 5:19 says, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." First Corinthians 15:21 says, "For since by man came death, by man came also the resurrection of the dead." The mediator therefore had to enter the human race, not by natural corruption, but by virgin birth, so He could be truly man without the inherited guilt of Adam's fallen line. He had to stand where we stood without becoming what we are by nature.

And mark this well: the verse does not say "the teacher Christ Jesus" or "the example Christ Jesus" or "the leader Christ Jesus," though He is all those things in their place. It says "the man Christ Jesus." Mediation required representation. He had to be one of us in true humanity, yet without sin. Hebrews 4:15 says He was "in all points tempted like as we are, yet without sin." There is your difference. He knows what it is to be weary, hungry, rejected, tempted, grieved, and assaulted, but He never once sinned. That makes Him the only man qualified to represent men before God. Every other man arrives disqualified. Christ arrives qualified.

5. Yet He Is More Than Man

If Christ were only man, He still could not mediate. He might sympathize with us, but He could not satisfy God. He might represent the human side, but He could not fully uphold the divine side. A mere man cannot bear the infinite weight of divine wrath, render infinite worth to his obedience, or provide a righteousness broad enough to cover every believer. The mediator must be man, but he must be more than man. That is why the Bible does not merely present Jesus as a sinless human representative. It presents Him as God manifest in the flesh.

First Timothy 3:16 says, "God was manifest in the flesh." Colossians 2:9 says, "For in him dwelleth all the fulness of the Godhead bodily." John 1:1 says, "the Word was God," and then John 1:14 says, "the Word was made flesh." There is the doctrine in two blows. He is God, and He became flesh. Not a demigod. Not a half-god. Not a promoted angel. Not a created being filled with divine purpose. God manifest in the flesh. That means when He mediates, He does not merely speak about God. He reveals God. He does not merely represent divine interests. He belongs to the divine nature. He is one with the Father, saying in John 10:30, "I and my Father are one."

Now you can see why no one else qualifies. Mary is not God manifest in the flesh. Peter is not God manifest in the flesh. Paul is not God manifest in the flesh. Moses was not God manifest in the flesh. No church, no council, no sacrament, and no saint possesses the Godhead bodily. The mediator must be able to stand before God without fear, without sin, and without inferiority. Christ does that because He is the eternal Son. He is not some messenger introducing you to Heaven's officials. He is Heaven's Lord come down in flesh. That is why He can mediate absolutely and eternally.

6. Sinlessness Makes His Mediation Possible

Even if a man were somehow both divine and human, he would still be disqualified if he were sinful. The mediator cannot have his own crimes on the docket. He cannot owe justice for himself while trying to pay for others. That is why the sinlessness of Christ is not a side doctrine. It is central to mediation. Second Corinthians 5:21 says, "For he hath made him to be sin for us, who knew no sin." First Peter 2:22 says, "Who did no sin, neither was guile found in his mouth." First John 3:5 says, "and in him is no sin." The Bible does not present Christ as merely less sinful than others. It presents Him as absolutely sinless.

This is where every human priesthood fails. The priests in the Old Testament had to offer for themselves. Hebrews 5:3 says the high priest was bound "as for the people, so also for himself, to offer for sins." That is the limitation of every earthly priest. He may wear holy garments, but underneath them is a sinner. He may handle sacred things, but inside him is corruption. He may speak of forgiveness, but he needs it himself. Christ is not that kind of priest. Hebrews 7:26 says He is "holy, harmless, undefiled, separate from sinners." Separate from sinners does not mean He never sat with them or spoke with them. It means He never shared their guilt or corruption.

Because He is sinless, He can stand in the place of the guilty without being one of them in moral condition. Because He is sinless, He can offer Himself without needing a sacrifice for Himself first. Because He is sinless, death has no rightful claim on Him apart from His voluntary submission. Because He is sinless, His blood is not common blood. It is precious blood, "as of a lamb without blemish and without spot" (1 Peter 1:19). That makes His mediation effective. He does not simply plead for leniency. He provides a righteous basis on which God can be just and still justify the ungodly who believe in Jesus.

7. His Mediatorship Rests on His Finished Work and Living Person

Some people talk as if Christ were mediator only in the abstract, as though He were just the heavenly equivalent of a diplomat smoothing things over. But biblical mediation is bound up with His death, resurrection, and present session at the right hand of God. Hebrews 9:15 says, "And for this cause he is the mediator of the new testament, that by means of

death.” There it is. Mediation by means of death. He did not merely stand between God and men in conversation. He stood between them under judgment. He bore wrath. He shed blood. He satisfied justice. That is mediation in the biblical sense.

Then He rose again. Romans 4:25 says He “was delivered for our offences, and was raised again for our justification.” A dead mediator who stayed dead could not continue representing us, but Christ is alive forevermore. Hebrews 7:25 says, “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.” That means the exclusivity of Christ is not a cold doctrinal slogan. It is rooted in a living Person who completed the work and now appears in the presence of God for us. No saint ever rose to occupy that office. No priest ever ascended to that seat. No pope ever conquered death and sat at the right hand of Majesty.

That is why Christianity is not one religion among many. It is the revelation of the one Mediator. Men can invent endless substitutes, but none of them died an atoning death, rose bodily from the grave, and entered Heaven as the accepted representative of His people. Christ did. Therefore He alone mediates. He alone opens access. He alone secures peace. Ephesians 2:18 says, “For through him we both have access by one Spirit unto the Father.” Through him. Not through Mary. Not through church tradition. Not through the treasury of merits. Not through your performance. Through Him. The exclusivity of the mediator is not harshness. It is truth.

Conclusion

So the verse stands exactly as God wrote it: “For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5). That verse is a sledgehammer to every religious system that inserts extra layers between the sinner and God. It is a rebuke to idolatry dressed in church clothes. It is a rebuke to works religion. It is a rebuke to mystical substitutes and emotional counterfeits. If there is one mediator, then every rival claim is an intrusion into an office that belongs to Jesus Christ alone. The sinner does not need assistance in approaching God through a network of celestial secretaries. He needs the Son of God.

And Christ alone qualifies. He qualifies because He is man, truly and fully, able to stand for men. He qualifies because He is God, truly and fully, able to stand before God without inferiority. He qualifies because He is sinless, owing nothing for Himself. He qualifies because He died, rose again, and lives forever. He qualifies because He is not merely adjacent to both parties. He belongs to both sides in a way no creature ever could. That makes Him not only the best mediator. It makes Him the only possible mediator. Every other candidate is disqualified before the case begins.

If a man will not come to God through Jesus Christ, he will not come at all. John 14:6 still says, “no man cometh unto the Father, but by me.” That is not arrogance. That is divine reality. You can be offended by it, argue with it, or try to decorate over it with religion, but the truth remains. One God. One mediator. One way of access. One Saviour. One blood atonement. One risen Lord at the right hand of God. Blessed is the sinner who quits fooling with substitutes and comes straight to the One who can actually save.

4 of 7: The Doctrine of the Mediator - The Better Covenant and Better Promises

Introduction

Hebrews 8:6 is one of those verses that will tear the wheels off a religious system if you let it say what it says. “But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises” (Hebrews 8:6). Notice every word. Not a slightly adjusted covenant. Not an improved version of Sinai with softer lighting and a friendlier brochure. A better covenant. Not better feelings about the same old arrangement. Better promises. And not because man finally got serious enough to keep his side of the bargain, but because the mediator is better. The whole point of the verse is that what Jesus Christ mediates is superior in kind, substance, power, and result to what came before. That means a man who runs back to the old arrangement for standing, righteousness, or acceptance before God is not deep. He is backwards.

The old covenant had glory. Nobody who believes the Bible would deny that. God gave it. God wrote it. God ordained its priesthood, sacrifices, ordinances, feasts, washings, and tabernacle service. But the old covenant was never the final resting place of redemption. It was a shadow system. It was true, but incomplete. It was holy, but temporary. It could expose sin, restrain transgression, and point to the need for blood, but it could not perfect the conscience or secure eternal redemption. Hebrews 10:1 says, “For the law having a shadow of good things to come, and not the very image of the things.” A shadow is real as a witness, but it is not the substance. A photograph of a steak will not feed a starving man, and the smoke of burnt offerings will not cleanse a guilty conscience forever.

When Christ stepped in as mediator, He did not patch the old system up and put fresh paint on the tabernacle boards. He fulfilled what that system pointed toward and brought in something infinitely greater. He did not come to help the Levitical arrangement limp along a little farther. He came to establish what the old order could never produce. That is why the believer is not standing in the dim light of Sinai, hanging onto leftovers from Moses, hoping

a repeated sacrifice somewhere will keep the books balanced until next year. He is standing in the full light of Calvary, where the better mediator secured better promises through a better covenant. If you want to understand the force of Christ's mediatorship, you have to understand that everything becomes better because He Himself is better.

1. The More Excellent Ministry

Hebrews 8:6 says, "But now hath he obtained a more excellent ministry." That means the ministry of Jesus Christ is not merely equal to the old priestly ministry with a few spiritual enhancements added. It is more excellent. That is the Holy Ghost's wording, not mine. A more excellent ministry means a superior service, a higher order, a greater efficacy, and a more glorious result. The old priests ministered in a God-ordained system, but their ministry was limited by their own mortality, their own sinfulness, and the temporary nature of the tabernacle service. Christ's ministry rises above all of that because He is not a sinner, not mortal in the old sense, and not confined to an earthly sanctuary made with hands.

Hebrews 7:23-24 draws the contrast sharply: "And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood." There is the weakness of the old order. One priest dies, another steps in. He dies, another follows. The whole system keeps reminding you it cannot produce permanence. Death interrupts it over and over. But Christ "continueth ever." His ministry is not subject to interruption by corruption, decay, or the grave. That alone makes it more excellent. What good is a final priesthood that keeps dying off? What good is a mediatorial arrangement dependent on men who themselves need mediating? Christ's ministry is more excellent because the minister Himself is eternal.

And the excellence of His ministry is not theoretical. It produces something the old order never could. Hebrews 7:25 says, "Wherefore he is able also to save them to the uttermost that come unto God by him." To the uttermost. That is not temporary relief. That is not symbolic cleansing. That is not ceremonial management. That is complete salvation grounded in the perpetual life of the Mediator. The old system could carry a man from one sacrifice to the next, from one feast to the next, from one remembrance to the next. Christ carries the believer all the way to the throne of God and keeps him there in a standing established by His own finished work. That is a more excellent ministry if words mean anything.

2. The Better Covenant Is Better Because the Mediator Is Better

Hebrews 8:6 does not merely say Christ has a better covenant. It connects the better covenant directly to His mediatorship. "By how much also he is the mediator of a better

covenant.” The covenant is better because the mediator is better. That is the key. A covenant is only as strong as the one administering it. If the mediator is weak, temporary, sinful, and earthly, the covenant will bear the marks of those limitations. If the mediator is holy, eternal, sinless, heavenly, and the Son of God, then the covenant will reflect His superiority. The old covenant bore the marks of a preparatory arrangement. The new covenant bears the marks of completion because Jesus Christ Himself stands at its center.

Moses was a faithful servant. Hebrews 3:5 says, “And Moses verily was faithful in all his house, as a servant.” But the very word servant marks the boundary of his office. He was not the Son over the house. Hebrews 3:6 says, “But Christ as a son over his own house.” Moses mediated the law. Christ mediates fulfillment. Moses brought commandments written on stone. Christ brings the reality to which the law and the prophets pointed. Moses stood between God and Israel under a covenant that exposed sin. Christ stands between God and men under a covenant that secures redemption. That does not diminish Moses. It magnifies Christ. The servant could administer what God gave him, but only the Son could bring in the final and better arrangement.

This is why no man should ever talk as if Jesus simply updated Judaism. He did not come as a theological repairman. He came as the fulfillment of what the entire old order anticipated. Matthew 5:17 says, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.” Fulfill does not mean patch. Fulfill means bring to completion, fill full, accomplish the intended end. The old covenant was a scaffold. Christ is the building. The old covenant was the sketch. Christ is the finished portrait. The old covenant was the promise in picture form. Christ is the person in whom the promise comes alive. The covenant is better because its mediator is infinitely better than all who came before.

3. Better Promises Mean More Than Earthly Blessings

The verse says the better covenant “was established upon better promises” (Hebrews 8:6). That ought to make a Bible reader stop and ask, better than what? Better than the promises tied to the old covenant in its national and earthly administration. Under the old arrangement, Israel was promised blessings in the land, national preservation, fruitful fields, victory over enemies, seasons of rain, and temporal judgments for disobedience. Deuteronomy 28 lays that out in detail. Those promises were real, but they were bound up with earthly life under the Mosaic covenant. They were glorious in their place, yet they never constituted the final promise of eternal cleansing and heavenly access secured forever through one sacrifice.

The better promises of the new covenant move beyond the external and reach into the conscience, the heart, and the eternal standing of the believer. Hebrews 8:10-12, quoting Jeremiah, says, "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... For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." There is the difference. Not merely rain on crops and victory in battle, but inward writing, merciful forgiveness, and remembered sins remembered no more. The old covenant could govern conduct outwardly. The better promises reach inward and deal with the issue at a deeper level.

Now this does not erase dispensational distinctions or flatten Israel and the Church into one mushy system the way covenant theologians like to do when they get ahold of Hebrews with a pair of dull scissors. But it does show the superiority of what Christ mediates. The old arrangement did not give final cleansing of conscience. The new one does. The old arrangement did not secure eternal redemption by one offering. The new one does. The old arrangement operated through repeated reminders of failure. The new one rests on a finished sacrifice. So the promises are better because the blessings secured in Christ rise above temporal maintenance and reach into eternal reconciliation with God.

4. Shadow and Substance

One of the clearest contrasts in Hebrews is between shadow and substance. Hebrews 8:5 says the priests "serve unto the example and shadow of heavenly things." Then Hebrews 10:1 says, "For the law having a shadow of good things to come, and not the very image of the things." A shadow tells you something real is there, but it is not the thing itself. You can see the outline of a man's body in his shadow, but you cannot shake hands with the shadow. You can see the shadow of a tree, but you cannot build a house out of it. The Old Testament ordinances were shadows, examples, figures, and patterns, all of them pointing beyond themselves to the greater reality found in Jesus Christ.

That means the tabernacle, the priesthood, the altar, the laver, the incense, the blood, the holy place, the most holy place, the feast days, and the sacrifices all had pedagogical value. They taught. They foreshadowed. They revealed types and truths. But they were never intended to be mistaken for the final thing. Colossians 2:17 says certain things "are a shadow of things to come; but the body is of Christ." There it is again. The body, the substance, the reality, is Christ. A man who insists on clinging to the shadow after the substance has arrived is not deep in Scripture. He is standing in the driveway hugging a silhouette while the Person has come to the door.

This is where a lot of religious confusion comes from. Men become fascinated with the old patterns and forget what the patterns were pointing to. They fall in love with ceremony and lose sight of Christ. They become experts in the furniture and strangers to the Lord of the house. But the whole point of the shadows was to prepare the way for the substance. When Christ came, the types did not become false. They became fulfilled. The shadow did its job by directing the eye to the substance. The old covenant therefore must be read in the light of Christ, not Christ in subjection to the old covenant. He is the fulfillment, not the afterthought.

5. Repetition Proved Incompletion

One of the most obvious weaknesses of the old covenantal system was repetition. Again and again the same sacrifices were offered. Again and again blood was shed. Again and again priests went in and out. Again and again remembrance was made of sins. That repetition was not accidental. It preached its own limitation every single year. Hebrews 10:11 says, “And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins.” Never. There is not a stronger word for shutting the door than that. The daily, weekly, monthly, and yearly rhythm of sacrifice showed that the problem was never finally put away.

Hebrews 10:3 says, “But in those sacrifices there is a remembrance again made of sins every year.” A remembrance. That is not the language of finished redemption. That is the language of ongoing reminder. The Day of Atonement was solemn and meaningful, but it was not final. If it had been final, it would not have needed repeating. Hebrews 10:2 makes the point plainly: “For then would they not have ceased to be offered?” Of course they would have ceased if perfection had been accomplished. The fact that they continued was God’s own sermon that the better sacrifice had not yet been offered. The old system was a gigantic arrow pointing forward.

Then comes Christ. Hebrews 10:12 says, “But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.” Sat down. That is one of the sweetest phrases in all of Hebrews. The priests under the old order stood daily because the work was never done. Christ sat down because His sacrificial work was completed. That one contrast will preach itself if you let it. Repetition belongs to incompletion. Completion brings rest. The old covenant required continual activity to maintain ceremonial relation. Christ’s one offering established a finished redemptive basis, and the mediator who offered it sat down because there was nothing left to add to it.

6. Earthly Tabernacle and Heavenly Ministry

Another major contrast is between the earthly tabernacle and Christ's heavenly ministry. The old priests served in a sanctuary made with hands. Hebrews 9:1-2 speaks of "a worldly sanctuary" and then describes the tabernacle arrangement. That sanctuary was divinely designed, but it was still earthly, local, temporary, and symbolic. It existed in this creation, with materials subject to wear, time, movement, and eventual disappearance. Even at its best, it was a copy. Hebrews 8:5 says it was patterned according to what Moses saw in the mount. It was not the original heavenly reality. It was a copy, however holy and important that copy was.

But Christ's ministry is heavenly. Hebrews 9:24 says, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." There is the superiority in blazing terms. He is not ministering in a patterned room on earth with curtains and furniture. He appears in the presence of God for us. That is why His priesthood and mediation are superior. They are exercised in the true heavenly sphere. He does not carry animal blood into an earthly compartment. He entered "by his own blood" into the holy place, "having obtained eternal redemption for us" (Hebrews 9:12).

This destroys every notion that Christianity is dependent on earthly sacred geography, earthly shrines, or priestly access to a holy room somewhere. The believer's hope is not tied to Jerusalem's old temple furniture, nor to some cathedral altar, nor to a ritual performed by a human official claiming special access. The believer's mediator ministers in Heaven itself. That means the center of the Christian's standing is above this world. "For ye are dead, and your life is hid with Christ in God" (Colossians 3:3). The earthly tabernacle had its place in the shadow system. The heavenly ministry of Christ belongs to the substance.

7. The Better Covenant Brings What the Old Could Never Secure

The old covenant could regulate outward approach, but it could not perfect the conscience. Hebrews 9:9 says the gifts and sacrifices offered under that system "could not make him that did the service perfect, as pertaining to the conscience." There is the weakness laid bare. A man could be ceremonially clean and still carry inward guilt. He could participate in the sacrifices and still know the problem had not been finally settled. He could outwardly conform while inwardly remaining untouched at the deepest level. That is why the conscience kept needing relief and why the whole system kept circling back to blood, priesthood, and remembrance.

But Christ's work reaches where the old system could not. Hebrews 9:14 says, "How much more shall the blood of Christ... purge your conscience from dead works to serve the living

God?” The old covenant could not purge the conscience in that final sense. Christ can. That is the force of the “how much more.” The better covenant does not merely improve external administration. It secures what the old order could only foreshadow. Then Hebrews 9:12 adds that Christ obtained “eternal redemption for us.” Not yearly redemption. Not provisional ceremonial maintenance. Eternal redemption. That is why believers are not hanging onto leftovers from Sinai. They are resting in a redemption that does not expire with the calendar.

This is where the doctrine lands with real force. The better covenant is not better because it is more emotionally satisfying or more culturally accessible. It is better because it actually accomplishes what the old arrangement could not. It secures forgiveness, purges the conscience, provides direct access to God through the mediator, and rests on a finished sacrifice that never needs repetition. Hebrews 10:14 says, “For by one offering he hath perfected for ever them that are sanctified.” There is the final word. Perfected for ever. No Levitical priest could say that. No old covenant sacrifice could claim that. But Christ, the better mediator of the better covenant, has done exactly that.

Conclusion

So Hebrews 8:6 stands as one of the great mountain peaks of the New Testament. Jesus Christ “hath obtained a more excellent ministry,” and He is “the mediator of a better covenant, which was established upon better promises” (Hebrews 8:6). That verse gathers up the entire argument. The old covenant was real, holy, God-given, and glorious in its place, but it was temporary, shadowy, repetitive, and incomplete. It could reveal sin, picture atonement, and prepare the way. It could not perfect the conscience, secure eternal redemption, or provide final access by one finished sacrifice. It was a scaffold around a building yet to appear.

Then Christ came. He did not patch Moses up. He fulfilled Moses. He did not lengthen the shadow. He brought the substance. He did not increase the number of sacrifices. He offered one. He did not minister in an earthly copy. He entered heaven itself. He did not provide another yearly reminder of failure. He secured eternal redemption. He did not tell sinners to hang onto leftovers from Sinai and do the best they could. He brought them into the full light of Calvary, where a better covenant stands on better promises because it is mediated by a better Person. Everything rises or falls with Him, and because He is supreme, what He mediates is supreme.

If you are saved, you ought to read Hebrews 8 through 10 until it gets down into your bones. You are not living on the edges of an unfinished arrangement, hoping some religious performance will keep God patient a little longer. You are in Christ. You have a mediator

whose ministry is more excellent, whose covenant is better, whose promises are better, whose sacrifice is final, and whose blood speaks in heaven for you. That will make a man throw away his confidence in ritual, ditch his dependence on human priests, and rejoice in a Saviour who brought in something infinitely greater than the old system ever could.

5 of 7: The Doctrine of the Mediator - Mediation by Blood and Death

Introduction

One of the great corruptions of modern religion is that it wants all the benefits of Christianity without the blood that purchased them. It wants peace without propitiation, forgiveness without judgment, Heaven without a substitute, and a mediator without a sacrifice. It wants Jesus Christ as a life coach, a moral teacher, a political mascot, or a therapeutic symbol, but the Holy Ghost will not let you have Him that way. Hebrews 9:15 says, "And for this cause he is the mediator of the new testament, that by means of death." There it is. Not by means of inspiration. Not by means of moral persuasion. Not by means of a sermon on kindness. By means of death. Biblical mediation is not philosophical. It is judicial. It is sacrificial. It is bloody. It is costly. And if a man cannot stomach that, he will never understand the gospel.

That is because the problem between God and man is not a misunderstanding. It is guilt. It is not a communication breakdown. It is condemnation. It is not that man merely lacks spiritual information. He stands under divine judgment. Romans 3:19 says, "that every mouth may be stopped, and all the world may become guilty before God." Guilty men do not need motivational speeches. Guilty men need satisfaction rendered to justice. The mediator does not step in merely to cool tempers. He steps in because there is a holy God whose law has been violated and a sinful race that cannot pay the debt. If there is to be peace, it must come at a price. If there is to be forgiveness, it must be righteous forgiveness. If there is to be reconciliation, it must be grounded in something more solid than sentiment. That ground is blood.

So this essay goes right to the center of the matter. Christ is mediator because He paid what justice demanded. He did not talk His way into the office. He bled His way into it. He did not stand between God and men as a neutral observer. He stood there as the sacrificial substitute who would bear wrath, shed blood, die under judgment, and rise again in triumph. Hebrews 9:15 ties His mediatorship directly to death because without death there is no testament in force, no redemption secured, and no peace established. Without blood,

the word mediator becomes religious decoration. With blood, it becomes salvation. The cross is not an accessory to mediation. It is the very heart of it.

1. The Problem Required More Than Words

A great many people act as though God and man were separated by a slight misunderstanding that could be cleared up with better communication. That is not the Bible. The Bible says the problem is sin, and sin is not a social inconvenience. Sin is transgression against the law of God. First John 3:4 says, “sin is the transgression of the law.” That means the issue is legal, moral, and spiritual at once. Man has not merely hurt his own development. He has violated the commandment of a holy God. He has rebelled against the throne of the universe. That kind of problem cannot be solved by a lecture on ethics or a sermon on self-improvement.

The law of God does not ask man to try harder and then pat him on the head for effort. It condemns him. Romans 6:23 says, “For the wages of sin is death.” Wages are what you earn. Sin earns death. That is the divine sentence. Ezekiel 18:4 says, “the soul that sinneth, it shall die.” So the mediator is not stepping into a discussion where both sides simply need to calm down. He is stepping into a case where the verdict has already fallen on the guilty race. Death is the issue because death is the penalty. That means the mediator must deal with death if He is going to deal with the sinner’s problem.

This is why all forms of moralistic religion fail at the starting line. They propose advice where payment is needed. They propose reform where substitution is needed. They propose inner enlightenment where condemnation has already been pronounced. The sinner does not need better tips. He needs a ransom. Mark 10:45 says that the Son of man came “to give his life a ransom for many.” That language is transactional. It is redemptive. It is not decorative. If the problem is guilt and the sentence is death, then the mediator must enter the matter through death. Anything less is smoke and mirrors.

2. Hebrews 9:15 Ties Mediation to Death

Hebrews 9:15 is one of the strongest verses in the whole Bible on this subject: “And for this cause he is the mediator of the new testament, that by means of death.” The Holy Ghost did not say Christ is mediator and then later add death as a separate point of doctrine. He tied the two together in the same sentence. Christ is mediator by means of death. His office is not abstract. It is grounded in an accomplished sacrifice. He stands between God and men because He has entered the place of judgment and satisfied the claims that stood against those He came to redeem.

The verse goes on to say, “for the redemption of the transgressions that were under the first testament.” That means His death did not merely cover future believers from the New

Testament era onward. It reached backward in its efficacy to deal with transgressions under the first testament. The old sacrifices could not put away sin finally. They pointed to a coming payment. Christ's death is that payment. It is the actual satisfaction of which the old offerings were only shadows. The saints before the cross were saved on credit, if you want to speak plainly, looking forward to a payment God knew would be made. The cross settled what the bulls and goats could only picture.

Notice also that redemption is in the verse. Redemption means release by payment. It is not mere sympathy. It is not spiritual encouragement. It is deliverance secured through a price. First Peter 1:18-19 says, "ye were not redeemed with corruptible things, as silver and gold... But with the precious blood of Christ." There is the price. There is the basis. Christ is mediator because His death is the redemptive act that answers the claims of God's justice. A man can admire Jesus as a teacher and still go to Hell. He must come to Jesus as the crucified Redeemer if he is to know Him as mediator.

3. Without Shedding of Blood Is No Remission

Hebrews 9 does not leave this matter cloudy. Verse 22 says, "and without shedding of blood is no remission." Not little remission. Not partial remission. No remission. If words mean anything, that settles the matter. Remission of sins requires blood. Why? Because sin deserves death, and blood is the witness of life poured out under judgment. Leviticus 17:11 says, "For the life of the flesh is in the blood... for it is the blood that maketh an atonement for the soul." God Himself established that principle long before Calvary. Blood stands at the center because life must be given up to meet the demands of broken law.

That explains why the Bible is a bloody Book from Genesis onward. Abel brings a slain offering. Noah comes off the ark and sacrifices. Abraham sees a ram caught in a thicket. Passover is marked by blood on the doorposts. The tabernacle runs with blood. The altar is soaked with blood. The Day of Atonement revolves around blood. If a man thinks all that is primitive religious symbolism to be outgrown, he has missed the point entirely. Those things were God's way of teaching man that sin is not dismissed by sentiment. It is dealt with by death under substitution. The blood was preaching all along.

So when Christ comes, John the Baptist does not say, "Behold the moral example." He says, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Lamb means sacrifice. Blood means death. Atonement means cost. That is why every religion that is embarrassed by blood will eventually corrupt the gospel. The modern crowd talks about inclusion, healing, empowerment, and justice, but if they will not preach the blood, they are not preaching Bible Christianity. Without shedding of blood is no remission. The mediator who does not bleed is no mediator at all.

4. A Testament Is Only in Force Through Death

Hebrews 9:16-17 gives one of the clearest legal explanations in Scripture: “For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead.” The new testament is not simply announced by Christ’s teachings. It is enacted through His death. That is what puts it into force. A will may be written, but the inheritance does not become effective until the death of the one who made it. In that sense, the testator’s death is not incidental. It is necessary. The mediator of the new testament had to die for the testament to stand in effect.

That means the death of Christ is not just an emotional display of love. It is a legal and covenantal event. It is the act by which the new testament becomes operative. Men who reduce the cross to a mere example of sacrificial love may stir the emotions, but they have gutted the doctrine. Christ did not merely show us something at Calvary. He accomplished something there. He inaugurated the new testament by His death. That is why at the Last Supper He said, “this is my blood of the new testament, which is shed for many for the remission of sins” (Matthew 26:28). The blood and the testament are tied together. No blood, no testament in force.

This also shows why Christianity is not just the ethical extension of Old Testament religion. It is grounded in the death of the Mediator Himself. The law was ordained in the hand of a mediator, but the new testament is ratified by the blood of the Mediator. That is a different order altogether. Moses sprinkled the book and the people with blood not his own. Christ ratified the new testament with His own blood. The old arrangement looked outward to another victim. The new rests on the death of the Mediator Himself. That is infinitely greater, and it places the cross at the very center of the Christian faith.

5. The Cross Paid What Justice Demanded

A great many church people talk as if God just decided one day to forgive everybody because He felt merciful. But biblical mercy is never exercised at the expense of righteousness. Proverbs 17:15 says, “He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD.” God cannot simply sweep sin under the rug and call it holiness. He must remain just even while justifying the sinner. Romans 3:26 says God is “just, and the justifier of him which believeth in Jesus.” How can He do that? Only because justice has been satisfied at the cross.

Christ paid what justice demanded. Galatians 3:13 says, “Christ hath redeemed us from the curse of the law, being made a curse for us.” The curse was not imaginary. It was real. The law pronounced judgment on transgressors, and Christ stepped into the place of the cursed. Isaiah 53:5 says, “he was wounded for our transgressions, he was bruised for our

iniquities.” Not for His own. For ours. The cross is substitution under judgment. It is not merely martyrdom. Thousands of men have died bravely. Only one died as the sinless substitute bearing the wrath of God against sin.

That is why the doctrine of propitiation matters so much. First John 2:2 says, “And he is the propitiation for our sins.” Propitiation means satisfaction. The wrath of God against sin has been answered in the death of Christ for those who believe. Romans 5:9 says, “being now justified by his blood, we shall be saved from wrath through him.” There again the blood is central. The mediator does not merely request clemency. He provides satisfaction. He pays the price. He answers the claim. The cross is where justice and mercy meet without either one being corrupted. Take that away, and mediation becomes empty religious poetry.

6. The Old Sacrifices Pointed, but Christ Accomplished

The Old Testament sacrificial system was not meaningless theater. It was God-ordained instruction. But it was never the final payment. Hebrews 10:4 says, “For it is not possible that the blood of bulls and of goats should take away sins.” That is plain enough. Those sacrifices taught substitution, taught holiness, taught atonement in shadow form, and maintained ceremonial relations within the covenantal system, but they did not finally remove sin. They pointed forward. They were signposts, not the destination. They were types, not the substance.

Every repeated offering preached its own incompleteness. Hebrews 10:11 says, “every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins.” The repetition itself was a sermon from God. If the matter had been finished, the sacrifices would have ceased. But they continued because the better sacrifice had not yet been made. The old covenant therefore functioned like a giant picture book of coming redemption. Every lamb, every goat, every basin of blood, every priestly action was whispering, “Not yet. Not yet. Not yet. Another is coming.”

Then Christ came. Hebrews 10:12 says, “But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.” There is the accomplishment. One sacrifice. For sins. For ever. Sat down. That sentence is loaded like a cannon. The old sacrifices pointed. Christ accomplished. The old priests stood because the work remained unfinished. Christ sat down because redemption had been secured. That means His mediatorship is not built on a symbolic offering but on an actual completed sacrifice. He is mediator because He shed blood and died, and that death accomplished what all the shadows anticipated.

7. Blood Turns Mediation into Salvation

Take blood out of the doctrine of mediation and all you have left is a religious title. It sounds important, but it does not save anybody. A mediator without sacrifice is just another official. A mediator without death is just another speaker. A mediator without blood is just a decorated bystander. But put blood into the matter, and now you have salvation. Ephesians 1:7 says, "In whom we have redemption through his blood, the forgiveness of sins." Colossians 1:20 says, "having made peace through the blood of his cross." Peace through blood. Redemption through blood. Forgiveness through blood. That is Bible language.

This is why the devil has always hated the blood doctrine. He will tolerate religion, church buildings, choirs, robes, conferences, podcasts, and theology jargon, as long as the blood is either omitted, softened, or explained away. He knows that once the blood is preached as the only righteous basis for forgiveness, man's pride gets smashed and Christ gets the glory. Revelation 1:5 says Christ "washed us from our sins in his own blood." Not in our tears. Not in our promises. Not in our religious dedication. In His own blood. That puts the whole weight of salvation where it belongs, on the Mediator and His sacrifice.

So mediation by blood and death is not some advanced side doctrine for specialists. It is the heart of the gospel. The sinner can only approach God through a Mediator who has died in his place and whose blood has satisfied divine justice. Hebrews 10:19 says we have "boldness to enter into the holiest by the blood of Jesus." There is your access. There is your confidence. There is your peace. Not because you deserve to enter, but because the blood opened the way. That is mediation in its saving power. That is not decoration. That is redemption.

Conclusion

Hebrews 9:15 stands like a blazing signpost over the whole matter: Christ is the mediator of the new testament "by means of death." That means biblical mediation is inseparable from sacrifice. It is not sentimental. It is not philosophical. It is not the kind of thing a man can reduce to vague spiritual language about love and acceptance. It is judicial, redemptive, and costly. The reason Christ is mediator is because He entered the place of death and satisfied the demands of God's justice on behalf of sinners. He did not reconcile God and man by a speech. He reconciled them by the blood of His cross.

This keeps the cross where it belongs, right in the center. It means every attempt to preach Christ without blood, forgiveness without satisfaction, or peace without substitution is a corruption of the gospel. The old testament sacrifices all pointed toward this truth, but they could not accomplish it. The testament itself required death to be in force. Redemption required a price. Remission required blood. Justice required payment. Christ provided all of

it. That is why He is mediator. He did not merely announce the new covenant. He sealed it with His own blood.

If you are saved, then your peace with God rests on something far stronger than your feelings, your performance, or your spiritual consistency. It rests on the death of the Mediator and the blood He shed. If you are lost, then all your religion, sincerity, and resolutions leave you where they found you until you come to the cross. Without blood, mediator is a pretty word with no power. With blood, it becomes the doorway to eternal life. Blessed be God for a Mediator who did not just stand between us and God with empty hands, but with nail-pierced hands stained by the blood that bought our redemption.

6 of 7: The Doctrine of the Mediator - Jesus and the Blood That Speaketh Better Things

Introduction

Hebrews 12:24 is one of those verses that will preach a month if a man will just leave his grubby little opinions out of it and let the Holy Ghost say what He said. The verse says, “And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” Notice the order. Jesus the mediator. Then the blood of sprinkling. Then the blood speaking. The mediator is not silent, and His sacrifice is not dead in the sense of being mute or inactive. The blood speaks. That is one of the great truths of the whole Book. God does not leave the believer standing before Heaven with nothing but his own record, his own feelings, or his own memory of a religious experience. He gives him a Mediator, and the blood of that Mediator speaks.

That is important because a sinner has plenty of things speaking against him already. His conscience speaks. His failures speak. His wasted years speak. His secret sins speak. His broken promises speak. The law speaks. The devil speaks. Death speaks. The grave speaks. And if a man stands before God with nothing but his intentions and his church record, he is finished before he ever opens his mouth. Romans 3:19 says, “that every mouth may be stopped, and all the world may become guilty before God.” Guilty men need something outside themselves speaking on their behalf. They do not need a sentimental slogan. They need a testimony accepted in Heaven. Hebrews 12:24 says the blood of Jesus Christ supplies exactly that testimony.

The comparison with Abel makes the thing even stronger. Abel’s blood cried from the ground for judgment. Christ’s blood speaks from Heaven for mercy, cleansing, peace, and access. Abel’s blood testified that a righteous man had been wronged and that judgment

was due. Christ's blood testifies that judgment has been borne, payment has been made, righteousness has been satisfied, and the believer may come near. That means the Christian does not stand before God hoping his sincerity will speak for him. The blood speaks. He does not stand there hoping his denomination will speak for him. The blood speaks. He does not stand there hoping his moral improvement will outweigh his corruption. The blood speaks. This essay is about that speaking blood and the majesty of a mediatorial work that is objective, eternal, and accepted in Heaven itself.

1. Abel's Blood Cried from the Ground

The first time blood is mentioned in connection with crying out is in Genesis 4, and it is no accident that it comes in the context of murder. Cain rose up against Abel his brother and slew him, and then the Lord said in Genesis 4:10, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground." That is a remarkable statement. Blood has a voice. God hears it. Abel is dead, yet his blood speaks. It speaks not in sentimental poetry but in judicial testimony. It cries to God from the earth because a crime has been committed. Innocent blood has been shed, and Heaven takes notice.

That cry is a cry for judgment. Abel's blood is not asking for reconciliation between Cain and God. It is not pleading mercy for the murderer in the sense Hebrews 12 applies to Christ's blood. It is bearing witness that wrong has been done and that justice is required. Genesis 4:11 follows with, "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." The ground itself becomes a witness to the crime. Abel's blood has entered creation as evidence against the guilty man. That is how serious bloodshed is in the sight of God. The earth receives the blood, and Heaven hears it.

This sets the stage for Hebrews 12 perfectly. Abel's blood stands as the representative cry of innocent life violently taken. It testifies to guilt, judgment, curse, and divine reckoning. It is the voice of justice calling for an answer. Every honest sinner ought to know that if all he has against him is blood crying for judgment, he is doomed. If the whole record speaking before God is a record of violated law, broken commandments, and innocent blood crying from the ground, then man has no hope in himself. That is why the contrast with Christ's blood is so powerful. Christ's blood speaks too, but it speaks better things.

2. Christ's Blood Speaks Better Things

Hebrews 12:24 does not say Christ's blood merely speaks different things than Abel's. It says it speaks "better things." Better means more glorious in result, more wonderful in effect, and more sufficient in divine purpose. Abel's blood cried for justice because Abel was a victim. Christ's blood speaks after justice has been satisfied because Christ is a

voluntary substitute. Abel's blood testified that a righteous man had been slain by a murderer. Christ's blood testifies that the righteous One laid down His life for the ungodly. Romans 5:8 says, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." That changes everything.

Christ's blood speaks better things because it does not merely expose guilt. It answers guilt. It does not merely call attention to wrong. It provides the basis for forgiveness without compromising righteousness. It does not merely demand that someone pay. It declares that payment has been made. Colossians 1:20 says, "having made peace through the blood of his cross." There is one of the better things the blood speaks: peace. Not a fake peace built on denial, but peace grounded in an accomplished atonement. The blood says the issue has been dealt with at Calvary. The blood says wrath has been borne. The blood says the door is open to all who come through Christ.

And do not miss where Hebrews places that speaking blood. It is connected with "Jesus the mediator of the new covenant" (Hebrews 12:24). The blood that speaks better things is the blood of the Mediator. That means the testimony is covenantal, judicial, redemptive, and heavenly. This is not a vague symbol floating around in religious imagination. It is the blood connected to the office, work, and person of Jesus Christ. The blood speaks because the sacrifice was accepted. The blood speaks because the Mediator lives. The blood speaks because the covenant stands in force. Better things indeed, because Abel's blood could only point to judgment, while Christ's blood secures mercy for the believer.

3. Abel's Blood Spoke from Earth but Christ's Blood Speaks from Heaven

Another contrast that needs pressing is the location of the testimony. Abel's blood cried "from the ground" (Genesis 4:10). It came up from the cursed earth, the scene of the crime, the place of man's violence and guilt. That is fitting. Abel's blood belongs to the world of death, curse, and sorrow. It entered the soil of a fallen creation and bore witness there against the guilty. It cried upward from below. It testified from the place where the murder occurred. The earth received it, and God heard it.

But Christ's blood speaks in connection with Heaven itself. Hebrews 9:12 says Christ entered "by his own blood" into the holy place, "having obtained eternal redemption for us." Hebrews 9:24 says, "For Christ is not entered into the holy places made with hands... but into heaven itself, now to appear in the presence of God for us." That means the testimony of Christ's blood is not merely a memory preserved on earth. It is connected with a present heavenly reality. The Mediator has appeared in the presence of God for us. The blood that speaks better things is tied to a work accepted above, not merely remembered below.

This matters because the believer's standing is not rooted in anything earthly. It is not rooted in church membership rolls, denominational approval, sacramental records, family lineage, or ministerial endorsements. Those things belong to the earth. The Christian's standing is bound up with what has been accepted in Heaven. If Christ's blood speaks there, then that testimony outranks every accusation raised here. Romans 8:33-34 says, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God." There is the heavenly ground. The blood speaks where it matters most.

4. The Blood Speaks Mercy, Cleansing, and Peace

What are the "better things" the blood speaks? One of them is mercy. Under the old order, the mercy seat was sprinkled with blood, teaching Israel that mercy is never detached from atonement. In Christ, that truth reaches its fulfillment. Hebrews 8:12 says, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Mercy is not God becoming soft on sin. Mercy is God dealing righteously with sin through the blood of His Son and therefore extending forgiveness to the believer. The blood speaks mercy because the claims of justice have been answered.

The blood also speaks cleansing. First John 1:7 says, "the blood of Jesus Christ his Son cleanseth us from all sin." Not some sin. All sin. The old sacrifices could deal with ceremonial uncleanness and point toward a coming cleansing, but they could not purge the conscience in the final sense. Hebrews 9:14 says the blood of Christ will "purge your conscience from dead works to serve the living God." The blood speaks cleansing because it does not merely cover the sinner externally. It reaches the question of guilt before God. That is why a Christian can have confidence in the presence of a holy God without pretending he never sinned. His cleansing rests on the blood.

The blood also speaks peace. Colossians 1:20 again says Christ made peace "through the blood of his cross." Peace is not achieved by the sinner improving his vocabulary, joining a choir, or settling into a religious routine. Peace comes because the blood has answered the controversy between God and man. Ephesians 2:13 says, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." There is access and nearness through blood. That is what the blood says. It says mercy is available, cleansing is secured, and peace has been made for all who trust the Mediator.

5. The Believer Does Not Stand on His Own Record

One of the most comforting truths in this doctrine is that the Christian does not stand before God hoping his own record will somehow speak favorably enough to get him in. If that were the arrangement, nobody would make it. Ecclesiastes 7:20 says, "For there is not

a just man upon earth, that doeth good, and sinneth not.” The believer still battles the flesh, still confesses sin, still fails in thought, word, and deed. If his acceptance rested on his consistency, he would live every day one heartbeat from despair. But the gospel does not tell him to rest on his performance. It tells him to rest on Christ’s.

Philippians 3:9 is one of the greatest verses on this matter. Paul says he wants to “be found in him, not having mine own righteousness.” There it is. Not my own righteousness. The Christian’s hope is not that his intentions will speak for him. Good intentions have paved a broad road to religious delusion. It is not that his church attendance will speak for him. Plenty of churchgoers will split Hell wide open. It is not that his theological vocabulary will speak for him. Men can discuss imputation and still die in unbelief. What speaks for the believer is the blood of Jesus Christ, joined to the person and work of the living Mediator.

Romans 5:1 says, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” Through Him. Not through our report card. Not through our emotional sincerity. Not through our personal merit. A Christian can say with confidence that his standing before God is objective because it rests outside himself in the accomplished work of Christ. When conscience accuses, the blood speaks. When Satan condemns, the blood speaks. When memory drags up old shame, the blood speaks. The believer’s security is not rooted in how loudly he speaks for himself, but in what the blood of Christ says before the throne.

6. The Blood, the Mediator, and the Covenant Speak Together

Hebrews 12:24 does not isolate the blood from the Mediator or from the covenant. It says, “Jesus the mediator of the new covenant, and... the blood of sprinkling.” Those things go together. The blood is not detached from the person who shed it, and the person is not detached from the covenant He mediates. This is not magic fluid in the mystical imagination of religionists. It is covenant blood shed by the Mediator and speaking in connection with the new covenant established through His death. Matthew 26:28 says, “this is my blood of the new testament, which is shed for many for the remission of sins.” The blood, the testament, and the Mediator are inseparable.

That means the testimony of the blood is not random. It speaks in harmony with the covenantal promises of God. Hebrews 8:12 says, “their sins and their iniquities will I remember no more.” The blood speaks in agreement with that promise because it is the basis on which that promise is righteously extended. The covenant speaks forgiveness. The blood speaks the ground of forgiveness. The Mediator speaks by His living presence at the right hand of God. All three agree. The believer is not hanging onto a private feeling. He is

resting on a divine arrangement in which every part testifies in his favor because Christ fulfilled the terms.

This gives the Christian a tremendous stability. Religion teaches men to look within, to check their pulse every morning and see whether they still feel saved. The Bible teaches them to look to Christ. If salvation rests on feelings, a bad night's sleep can ruin a man. If it rests on church performance, one failure can throw him into panic. But if it rests on the blood, the Mediator, and the covenant, then it rests on something fixed in Heaven. Hebrews 6:19 says we have "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." That anchor is not tied to our moods. It is tied to Christ Himself.

7. The Speaking Blood Gives Objective and Eternal Standing

One of the greatest needs in the hour is for Christians to understand the difference between subjective experience and objective standing. Subjective experience changes. Some days a believer feels strong, some days weak. Some days he feels joy, some days heaviness. Some days prayer flows, some days it feels like his words hit the ceiling. But his standing with God does not rise and fall with those fluctuations. His standing is objective. It is rooted in something outside him and above him. Hebrews 10:19 says, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Boldness by the blood, not by mood.

That standing is also eternal because the work on which it rests is eternal. Hebrews 9:12 says Christ obtained "eternal redemption for us." Not temporary redemption. Not probationary redemption. Eternal redemption. Hebrews 10:14 says, "For by one offering he hath perfected for ever them that are sanctified." For ever. Those are not little words. They carry the whole weight of security and assurance in Christ. The blood that speaks better things does not suddenly lose its voice because a believer stumbles. The Mediator does not resign His office when the Christian feels weak. The covenant does not collapse when the saint passes through chastisement or confusion.

This is why the doctrine is so precious. The believer's acceptance is not floating in the uncertain air of human effort. It is grounded in Heaven itself. Jesus Christ is there. His blood speaks there. The covenant stands there. That is objective. That is eternal. That is accepted of God. No church tribunal can improve it, and no earthly accusation can overturn it. Hebrews 7:25 says He "is able also to save them to the uttermost that come unto God by him." To the uttermost. The speaking blood guarantees that the believer's case is not left to his own defense. Heaven has already received the testimony that matters most.

Conclusion

So the contrast between Abel and Christ is not a little poetic flourish tucked into Hebrews to make the page sound pretty. It is a doctrinal thunderclap. Abel's blood cried from the ground for judgment because wrong had been done and justice demanded an answer. Christ's blood speaks better things because Christ has answered that demand. His blood does not cry out against the believer. It speaks for the believer. It speaks mercy, cleansing, peace, access, and acceptance. It does not deny that sin is serious. It declares that sin has been dealt with through the sacrifice of the Mediator.

That means the Christian lives on ground far stronger than his own performance. He does not come before God carrying a folder full of church records, good intentions, and emotional memories, hoping something in there will impress the throne. He comes by the blood of Jesus Christ. The blood speaks. The Mediator speaks. The covenant speaks. Heaven has received the testimony already, and that testimony is better than anything Abel's blood ever said because it announces not merely that wrong occurred, but that redemption has been accomplished. That is why the believer can have peace in the presence of a holy God.

If you are saved, then this doctrine ought to make you rejoice with trembling gratitude. Your standing is rooted in something objective, eternal, and accepted above. If you are lost, then all your resolutions, rituals, and religious decorations will never speak for you the way the blood of Christ can. There is only one blood that speaks better things, and there is only one Mediator who shed it. Blessed be God for Jesus Christ, whose blood does not merely remind us of a sacrifice made long ago, but continues to testify before God on behalf of all who trust Him.

7 of 7: The Doctrine of the Mediator - Our Living Mediator in Heaven

Introduction

One of the greatest mistakes a man can make about the Lord Jesus Christ is to treat Him as though His mediatorial work belongs only to the past, as if everything ended at Calvary and the grave with nothing left now but memories, symbols, ordinances, and religious speeches. That is not New Testament Christianity. Jesus Christ is not merely the mediator who once died. He is the living mediator who now ministers in Heaven. Hebrews 9:24 says, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." There is your present tense. Now. Not merely then. Not merely once. He is there now, appearing in the

presence of God for us. That is enough to steady the heart of any saved man who knows how rotten his flesh still is and how weak his own grip can be.

The work of Christ at the cross was finished in the sense that the sacrifice was complete. He said, "It is finished" (John 19:30), and He meant it. The payment for sin was rendered. The blood was shed. The wrath was borne. The ransom was paid. Redemption was obtained. Nothing can be added to that without insulting the blood of the Son of God. But the finished work of sacrifice does not mean the Son of God is inactive now. It means He ministers now on the basis of that finished work. He is not re-sacrificing Himself. He is not re-offering Himself. He is not wringing His hands in Heaven hoping the Father will stay merciful another week. He is risen, seated, accepted, and active as the abiding representative of His redeemed people.

That is where this whole series on the mediator must end, because if it ends anywhere lower than Heaven, it has not ended where the Bible ends it. The believer's confidence is not ultimately in an event only, though it rests upon a completed event. It is in a living Person who died, rose again, ascended, and now stands for him where he could never stand for himself. Romans 8:34 says, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." There you have death, resurrection, exaltation, and present intercession all in one verse. The Christian is not hanging over Hell by the frayed string of his own sincerity. He is bound to a living Mediator in Heaven.

1. The Mediator Did Not Stay in the Grave

If Jesus Christ had died and remained in the grave, there would be no living mediatorial ministry now. There might be a martyr to admire, a memory to preserve, and a religion to organize, but there would be no living representative before the throne of God. The resurrection is therefore not an optional ornament in Christian doctrine. It is essential to the present ministry of Christ. Romans 4:25 says He "was delivered for our offences, and was raised again for our justification." That means the resurrection is bound up with the believer's righteous standing before God. A dead Saviour who stayed dead could not continue appearing in the presence of God for us.

The apostles preached a living Christ, not merely a crucified one. Acts 2:24 says God "raised up" Jesus, "having loosed the pains of death." Acts 4:33 says, "with great power gave the apostles witness of the resurrection of the Lord Jesus." Why was the resurrection preached with such force? Because it proved that the sacrifice had been accepted, that death had been conquered, that the curse had been exhausted, and that the mediator now lived to carry forward His heavenly ministry. The grave did not silence Him. It certified Him.

It showed that the One who died under judgment was no ordinary victim, but the Son of God victorious over death itself.

That means the believer's hope is not tied to a dead founder the way false religions cling to bones, shrines, graves, and stories. The Christian's mediator is alive. Revelation 1:18 says, "I am he that liveth, and was dead; and, behold, I am alive for evermore." That is not the language of a retired redeemer. That is the language of the exalted Christ. His death accomplished redemption. His resurrection secures the reality of His present ministry. The Christian does not need to imagine what Christ might have done for him if circumstances had turned out differently. He rests in what Christ did and in the fact that Christ lives now.

2. He Is Seated Because the Sacrifice Is Finished

The New Testament makes much of the fact that Christ is seated at the right hand of God. Hebrews 10:12 says, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." That phrase "sat down" is a sermon all by itself. Under the old covenant the priests stood daily. Hebrews 10:11 says, "every priest standeth daily ministering and offering oftentimes the same sacrifices." They stood because their work was never complete. There was always another offering, another reminder, another day of service, another rotation of blood and ritual. But Christ sat down because His sacrifice was once for all.

Now when I say He is seated, I am not saying He is inactive, and neither does the Bible. His seated position means the sacrificial work is complete and accepted. It means He is enthroned in honor and authority. Psalm 110:1 says, "The LORD said unto my Lord, Sit thou at my right hand." Ephesians 1:20 says God "set him at his own right hand in the heavenly places." The right hand of God is the place of highest favor, power, and acceptance. So the believer's mediator is not pacing nervously outside the throne room trying to gain audience. He is seated at the right hand. That means His work has been received, His person has been vindicated, and His ministry proceeds from a place of full acceptance.

This is where many Christians get tangled because they hear that Christ is active in Heaven and imagine that means He is still trying to complete what He began at the cross. Not so. He is not adding to Calvary. He is ministering on the basis of Calvary. He is not repeating the sacrifice. He is representing those for whom the sacrifice was made. His seated position guards the finished work, and His present activity applies the value of that finished work to the standing and preservation of His people. If He were not seated, you might worry the work remained unfinished. Because He is seated, you know the work is complete. Because He lives, you know the benefits of that work are not abandoned.

3. He Appears in Heaven for Us

Hebrews 9:24 is one of the grand verses on the present ministry of Christ: “For Christ is not entered into the holy places made with hands... but into heaven itself, now to appear in the presence of God for us.” Mark that carefully. He appears in the presence of God for us. That means the believer has a representative before the Father right now. Not an angel, not a departed saint, not Mary, not a church hierarchy, not a denominational badge, but Jesus Christ Himself. He is there for us. That little phrase should calm a thousand fears. He is there for us when conscience trembles. He is there for us when the devil accuses. He is there for us when we do not know how to defend ourselves.

In the old covenant, the high priest entered the holy of holies once a year with blood “for himself, and for the errors of the people” (Hebrews 9:7). That was a shadow of something greater. Christ has entered not into the copy, but into Heaven itself. He has entered not with the blood of another, but with the value of His own blood. He has entered not annually, but once for all in the sense of completed sacrificial accomplishment. And He appears there for us continually as the accepted representative of His redeemed people. The high priest under the law disappeared back into the ordinary course of earthly life after his ministry in the sanctuary. Christ remains in the heavenly sanctuary, appearing for us.

This means salvation is not maintained by the believer’s ability to keep his own case organized before God. If that were so, every saint would collapse. We forget, we fail, we stagger, we get discouraged, and our flesh is no better than it ever was. But our standing is anchored in the One who appears there for us. Hebrews 6:20 says Jesus entered “for us.” That phrase keeps coming up because the Holy Ghost wants you to understand the representative character of Christ’s presence in Heaven. He is not there as a private individual only. He is there as the head, priest, mediator, and forerunner of those who belong to Him.

4. He Ever Liveth to Make Intercession

Hebrews 7:25 brings in another aspect of His living ministry: “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.” That verse does not say He barely manages to save them if they help enough. It says He is able to save them to the uttermost. Why? Because He ever liveth. That living priestly and mediatorial ministry is the reason the believer’s salvation is secure. Intercession is not Christ begging an unwilling Father to be merciful. The Father Himself planned redemption and sent the Son. Intercession is the Son’s active representation of His people before the Father on the basis of His accomplished work.

Now intercession enriches the doctrine of mediation without confusing it. The mediator is the one who stands between God and men in His unique person and reconciling work. The

intercessor is the one who actively represents His people before God in the continuing application of that work. Those are not contradictory truths. They are harmonious ones. The one mediator is also the intercessor because the same Christ who died and rose again now lives to represent those whom He redeemed. Romans 8:34 joins the truths together: "It is Christ that died, yea rather, that is risen again... who also maketh intercession for us." The One who died is the One who intercedes.

That means the believer is not alone in his weakness. When he prays poorly, Christ intercedes perfectly. When he cannot even frame the matter rightly in his own thoughts, Christ does not become confused. When Satan would sift him like wheat, Christ's living ministry does not fail. Luke 22:32 gives you a glimpse of that when the Lord says to Peter, "But I have prayed for thee, that thy faith fail not." Peter failed badly, but his faith did not utterly fail because the Lord had prayed for him. That is not merely a historical curiosity. It is a window into the preserving ministry of the living Christ.

5. He Is Our Great High Priest

The doctrine of Christ's heavenly ministry also includes His office as High Priest. Hebrews 4:14 says, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God." That office is not identical to mediator in every nuance, but it is intimately connected to it. The high priest represents men in things pertaining to God. Hebrews 5:1 says, "For every high priest taken from among men is ordained for men in things pertaining to God." Christ fulfills and surpasses that office in absolute perfection. He is not a Levitical priest subject to death and sin. He is the great high priest passed into the heavens.

His priesthood means the believer has sympathy without compromise. Hebrews 4:15 says, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." That verse is a balm to a worn-out Christian. The Lord Jesus Christ does not represent you in Heaven as a cold legal abstraction. He knows weakness, temptation, sorrow, rejection, betrayal, pain, and grief, yet without sin. He is not baffled by your infirmities. He is not disgusted by your dependence. He is not ignorant of your frame. Psalm 103:14 says, "For he knoweth our frame; he remembereth that we are dust." Christ knows that perfectly in His glorified humanity.

But His priesthood does more than sympathize. It opens access. Hebrews 4:16 says, "Let us therefore come boldly unto the throne of grace." Boldly does not mean arrogantly. It means with confidence grounded in the priestly ministry of Christ. The Christian can come boldly because his priest is accepted. He can draw near because his high priest has

passed into the heavens. He can approach because the one representing him is both compassionate and victorious. So the doctrine of Christ as high priest strengthens the doctrine of His mediatorship by showing that the one who stands for us in Heaven is not only qualified legally and covenantally, but also mercifully and experientially.

6. He Is Our Advocate with the Father

First John 2:1 adds another jewel to the crown of Christ's present ministry: "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Notice the precision of the language. Not "we may someday find an advocate if we clean ourselves up enough." We have an advocate. Present possession. Present ministry. Present provision. An advocate is one who speaks on behalf of another, one who takes up the case, one who stands for the client. But unlike an earthly lawyer, Christ never has to work around inconvenient facts. He has already paid the penalty. He does not defend our innocence where we are guilty. He upholds our standing on the basis of His righteousness and propitiation.

Verse 2 says, "And he is the propitiation for our sins." There is the ground of His advocacy. He is not advocating on the basis of our improved behavior. He is advocating on the basis of His own blood and righteousness. That means when the believer sins, he does not need to find a fresh mediator, a new priest, or a backup saviour. He needs to confess his sin and rely upon the same Lord who saved him in the first place. First John 1:9 says, "If we confess our sins, he is faithful and just to forgive us our sins." Faithful and just. Just because the advocate is also the propitiation. The same Christ who shed blood for sin now stands before the Father as the righteous advocate of His own.

Now advocacy enriches the doctrine without replacing any other office. The mediator reconciles. The high priest represents in things pertaining to God. The intercessor lives to make prayerful representation. The advocate takes up the cause of the believer in relation to sin and standing before the Father. These are not separate saviours. They are the many-sided glories of the one Lord Jesus Christ. You do not need a committee in Heaven. You need Christ. And thanks be to God, when you get Christ, you get the whole ministry wrapped up in one perfect person.

7. Salvation Is Secured in a Living Person

All of this brings us to the practical and glorious conclusion: salvation is not hanging by a thread in your hand. It is secured in a living Person in Heaven. Colossians 3:3 says, "For ye are dead, and your life is hid with Christ in God." Hid with Christ in God. That is not a fragile arrangement. That is not a salvation balanced on your latest devotional streak, your church attendance chart, or your emotional temperature. It is bound up with Christ Himself. If He

were weak, your hope would be weak. If He were changeable, your hope would be changeable. If He could fail, your hope could fail. But He is the same “yesterday, and to day, and for ever” (Hebrews 13:8).

The believer perseveres because Christ preserves. That does not excuse carnality, and it does not make chastisement unreal. Hebrews 12 makes plain that God chastens His children. But chastisement is family discipline, not judicial condemnation. Romans 8:1 says, “There is therefore now no condemnation to them which are in Christ Jesus.” Why? Because the case has been settled in Christ, and Christ now lives and ministers in Heaven for those who are His. A believer may grieve the Spirit, lose joy, lose reward, and come under the Lord’s hand of correction, but he does not slip out of Christ’s mediatorial keeping every time his flesh manifests itself.

This is what gives assurance its backbone. Assurance is not manufactured by staring into your own heart until you find a spark of sincerity glowing there. Assurance is strengthened by looking to Christ. Hebrews 12:2 says, “Looking unto Jesus the author and finisher of our faith.” Author and finisher. He starts it and He completes it. He redeemed you by blood, rose again for your justification, entered Heaven for your representation, intercedes for your preservation, ministers as high priest for your access, and advocates for your standing. If that does not secure the believer, then nothing ever could. Salvation is secured in a living Person who cannot fail.

Conclusion

So this series ends where it ought to end, not at the cross only, though God forbid we should ever leave the cross behind, but at the throne where the crucified and risen Christ now ministers in Heaven. Jesus Christ is not merely the mediator who once died. He is the living mediator who now appears in the presence of God for us. He is risen, seated, accepted, and active. He is not still negotiating as though the sacrifice were insufficient. He is ministering on the basis of a finished redemption. The blood has been shed, the work has been accomplished, and the Mediator lives forever to represent His people.

That lets us gather up the rich strands of this doctrine without tangling them. He is the one mediator between God and men. He is the intercessor who ever liveth to make intercession. He is the great high priest passed into the heavens. He is the advocate with the Father. None of those truths weaken the others. Each one strengthens the glory of the same blessed Lord. Together they show that the believer’s salvation is not a temporary arrangement dependent on human strength, but a divinely secured relationship upheld by the living Christ Himself.

If you are saved, then quit acting like the whole thing rests on your shaky grip. It does not. It rests on the nail-pierced hands of a living Lord in Heaven. If you are lost, then there is no safer place to flee than to the One who died, rose again, and now ministers before the Father. Religion can give you ceremonies, councils, records, and routines. Jesus Christ gives you Himself. And in giving you Himself, He gives you the only mediator, the only priest, the only advocate, and the only hope a sinner ever had before a holy God.

Conclusion to the Series: The Doctrine of the Mediator

When you come to the end of a study like this, one thing ought to be plain as daylight. The doctrine of the mediator is not some minor theological side road for men who enjoy deep words and complicated systems. It is one of the great central truths of the whole Bible because it explains why Jesus Christ had to come, why He had to die, why He had to rise again, and why He now lives in Heaven for His people. If man had been able to fix his own problem, there would have been no need for a mediator. If the law could have cured sin, there would have been no need for a mediator. If religion, ritual, repentance as a work, church membership, priesthood, or moral reform could have reconciled man to God, there would have been no need for a mediator. But the whole testimony of Scripture is that none of those things could bridge the gap. The sinner was too guilty, God was too holy, the law was too righteous, and the breach was too great. So God did what man never could do. He provided the one Mediator Himself.

That is why this doctrine exalts Jesus Christ at every turn. He is not one helper among many. He is not one possible path among several religious options. He is not an assistant to your sincerity, a supplement to your church life, or a heavenly boost to your self-improvement project. He is the one Mediator between God and men, because He alone is qualified for the office. He alone is God manifest in the flesh. He alone could lay hold on both parties. He alone could satisfy divine justice without surrendering divine mercy. He alone could take the sinner's place, bear the curse, shed the blood, establish the better covenant, speak better things than Abel, rise from the dead, ascend into Heaven, and remain there as the living representative of His redeemed. Every chapter in this series has been pressing that one great truth from a different angle, and the result is always the same. Christ is not merely important to the doctrine of mediation. He is the doctrine of mediation embodied in a living Person.

What makes this series especially glorious is that it has shown that mediation is not a cold technical arrangement. It is full of life, blood, covenant, access, and assurance. The law in

the hand of a mediator showed the need, but it could not finish the work. The one Mediator, Jesus Christ, fulfilled what Moses could only foreshadow. The better covenant and better promises showed that God was not patching up Sinai but bringing in something infinitely greater through His Son. Mediation by blood and death kept the cross in the center, where it belongs, showing that peace with God is never free in the sense of costlessness, but only free to the sinner because it cost the Son of God His blood. The blood that speaketh better things showed that the believer's standing is not rooted in what he says for himself, but in what Christ's blood says for him before the throne. And the living Mediator in Heaven showed that this whole salvation is not hanging on human memory, human faithfulness, or human grip, but on a risen and reigning Christ who appears in the presence of God for us.


So the final lesson of the whole series is this: salvation is not man climbing up to God. It is God bringing man to Himself through Jesus Christ. The mediator stands at the center of that truth. Without Him, there is distance. Without Him, there is condemnation. Without Him, there is no peace, no covenant, no cleansing, no access, no advocate, no high priest, and no hope. But with Him, the sinner who believes is brought nigh, justified, reconciled, accepted, and kept. That is why the Christian life can never be reduced to religion. Religion tells a man to do his best and hope something speaks well enough for him in the end. The gospel tells him there is already a Mediator in Heaven whose blood speaks, whose righteousness stands, whose priesthood continues, and whose intercession never fails. That is the difference between religion and redemption.

If you are saved, then this doctrine ought to put iron in your soul. It ought to make you thankful, humble, bold, and settled all at once. Thankful, because you know you did not bring yourself to God. Humble, because nothing in you qualified you for acceptance. Bold, because your access rests on Christ and not on your own worthiness. Settled, because your salvation is anchored in a living Person who cannot fail. If you are lost, then this doctrine leaves you without excuse. You do not need another ritual, another promise, another emotional experience, or another round of religious effort. You need the one Mediator God has already appointed. The whole series has been pointing to Him from beginning to end. Jesus Christ is the Daysman Job longed for, the one Mediator Paul preached, the better Mediator Hebrews magnified, and the living Lord now ministering in Heaven for all who trust Him. Blessed be His name, because without Him no sinner could ever come near, but through Him the vilest sinner can come boldly to God and be received forever.

THE DOCTRINE OF THE MEDIATOR

Bible Study Chart • VerseQuest Ministries

1 CORE TRUTH

 One God, one mediator
1 Tim. 2:5
A mediator stands between two parties to bring peace.



"Daysman"
Job 9:33
"lay his hand upon us both"

KEY IDEA

- God is holy.
- Man is guilty.
- Christ alone bridges the gap.

2 WHY MAN NEEDS A MEDIATOR

 **SIN SEPARATES**
Isa. 59:2
"your iniquities have separated"

 **LAW CONDEMNS**
Rom. 3:19
"guilty before God"








 **FLESH CANNOT SAVE**
Rom. 8:3
"what the law could not do"

 **CHRIST BRINGS PEACE**
Col. 1:20
"peace through the blood of his cross"

3 MAIN MEDIATOR PASSAGES

REFERENCE	KJV SNIPPET	MAIN TRUTH
Gal. 3:19	"ordained by angels in the hand of a mediator"	Law came through mediation.
Gal. 3:20	"God is one"	One God, one true basis.
1 Tim. 2:5	"one mediator between God and men"	Christ alone.
Heb. 8:6	"mediator of a better covenant"	Better covenant.
Heb. 9:15	"by means of death"	Mediation by blood.
Heb. 12:24	"blood of sprinkling"	Blood speaks better things.

4 OLD COVENANT vs CHRIST THE BETTER MEDIATOR

	LAW IN MOSES' HAND	CHRIST THE BETTER MEDIATOR	REFERENCE
 COVENANT	Old covenant	New covenant	Heb. 8:6
 MEDIATOR	Moses	Jesus Christ	Gal. 3:19
 BASIS	Commandments & shadows	Blood & finished sacrifice	Heb. 9:12
 ACCESS	Distance at Sinai	Boldness by the blood	Heb. 10:19
 SACRIFICES	Repeated	One sacrifice for ever	Heb. 10:12
 RESULT	Knowledge of sin	Eternal redemption	Heb. 9:12
 SANCTUARY	Earthly tabernacle	Heaven itself	Heb. 9:24

5 7-PART SERIES OVERVIEW



6 CONNECTED MINISTRIES OF CHRIST



7 WARNINGS

- ✗ Not Mary
 - ✗ Not church ritual
 - ✗ Not saints
 - ✗ Not your feelings
 - ✗ Not priests
 - ✗ Not your works
-  "No man cometh unto the Father, but by me" — John 14:6

8 BELIEVER'S BLESSINGS IN THE MEDIATOR



SERIES SUMMARY

Jesus Christ is the only Mediator. He fulfilled the law, shed His blood, established the better covenant, speaks for the believer in heaven, and ever liveth for His redeemed.

"For there is one God, and one mediator between God and men, the man Christ Jesus" — 1 Tim. 2:5 (KJV)