

Christ, Our Mediator

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These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If we acknowledge our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1John 1:9). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

Topics		
The Concept of a Mediator	Sin separates man and God	The Greek word for <i>mediator</i>
New Testament on Jesus Christ, our Mediator		Jesus Christ typified in the Old Testament as the Mediator between God and man
Charts, Graphics and Short Doctrines		
Sin Stands Between Man and God (a graphic)	Jesus is the Mediator Between God and Man (a graphic)	Jesus's Death on the Cross is Our Access to the Holy City (a graphic)
The New Covenant is Foretold (a graphic)	Hebrews 12:24 Jesus the Mediator of the New Covenant (a graphic)	Abbreviated Doctrine of Jesus Christ, Our Mediator

Preface: Jesus Christ is our Mediator; He stands between us and God; fully equal to God and yet fully man. He is able to intercede on our behalf.

The Analytical-Literal Translation is used below, unless otherwise indicated.

1. A true mediator is equal to both parties in a mediation.
2. A mediation is a meeting where a dispute between two parties is settled. A neutral party, a mediator, often stands (sits) between the two parties, looking to find a way by which their differences might be settled.
3. The two parties in the ultimate dispute are God and man.
4. Sin separates man and God.
 - 1) Man is a sinner by birth, by imputation and by choice and deed.
 - 2) We are born with a sin nature, passed down by Adam. Every man has this sin nature; which is passed along by the man. Women all have a sin nature; but they do not pass it along. They are carriers but they do not pass it on themselves.
 - 3) Adam's original sin is imputed to all mankind at birth. At the moment of our birth, we have the imputation of Adam's sin, so that we appear to God as Adam did in the garden when he chose to partake of the forbidden fruit. The woman had been deceived in the temptation; Adam chose willingly to eat the fruit. He was choosing the woman outside the garden instead of Jesus Christ in the garden.
 - 4) We all commit personal sins. In our minds, with our words and with our actions, we all commit sins each and every day. Most of us, every few minutes.
 - 5) God abhors sin and cannot have any contact with sin.
 - 6) The slightest violation of the least important standards of God stands between us and God.



Sin Stands Between Man and God (a graphic); from [Finger Church of Christ](#);¹ accessed March 10, 2018. This reveals our hopeless condition before a Holy God.

¹ I do not know if this is the denomination Church of Christ or simply a part of the name of this church. I do not endorse any particular church based upon the graphics used in a doctrine.

5. We have temporal life; God has eternal life.
6. We have relative righteousness (“At least I am better than Hitler!”); God has perfect righteousness.
7. Jesus Christ is the true Mediator; He is fully man and He is fully God. Interestingly enough, in the first century, His human essence was mostly challenged; and today, it is His Godly essence which is primarily challenged.
8. The Greek word for *mediator* is *mesítês* (μεσίτης) [pronounced *meh-SEE-tays*], which means *mediator; one who intervenes between two, either in order to make or restore peace and friendship, or form a compact, or for ratifying a covenant; a medium of communication, arbitrator; a guarantor; a pledge.* Strong’s #3316. It is found in 6 verses in the New Testament: Gal. 3:19,20 1Tim. 2:5 Heb. 8:6 9:15 12:24.
9. Our concept of a mediator is, each side gives a little to come to an agreement. Jesus does not do that. God never compromises His holiness or His righteousness. At no time does he simply wink at sin or ignore sin.
 - 1) *dikaosune.com: Because of sin there is a great gulf between God and man that needs to be bridged. The Bible portrays God and man as brought together by sacrifice and intercession by means of a Mediator. However, in today's parlance the word "mediator" may be misleading, for the role of today's mediator is to effect the reconciliation of two conflicting parties by means of compromise. The biblical idea of mediator is really more closely identified as an intermediary; God does not compromise His holiness, but rather, with His holiness intact, He communicates through His intermediaries His righteous demands.*
 - 2) *Dikaosune continues: God has never been lenient with sin, but in His graciousness He has provided the just payment for sin through the death of the intermediary Jesus Christ, who provided reconciliation for man. Thus the intermediary provides the revelation of God's demands and the means by which man can be reconciled (2Corinthians 5:18-21).*²
10. Gal. 3:19–27 **Why then the Law? It was added on account of transgressions, until the Seed should come to whom it had been promised, having been set in order [or, ordained] by means of angels by [the] hand of a mediator [i.e. Moses]. But the mediator is not for one, but God is one. Therefore, [is] the Law against the promises of God? Absolutely not! For if a law was given which was able to make alive, [then] righteousness would indeed be by law. But the Scripture confined all under sin, so that the promise shall be given by faith in Jesus Christ to the ones believing. But before faith came, we were being guarded [or, being kept in protective custody] under [the] Law, having been confined to the faith about to be revealed. Therefore, the Law has become our tutor [to lead us] to Christ, so that by faith we should be justified [or, declared righteous]. But since faith has come, we are no longer under a tutor. For you_p are all sons [and daughters] of God by means of faith in Christ Jesus. For as many as were baptized [or, immersed] into Christ put on [or, clothed yourselves with] Christ.**
 - 1) Paul is asking, *what is the purpose of the Law? Why do we have the Law?*
 - 2) His answer is, the Law was given because of the transgressions, interpreted to mean, because man transgressed God’s laws. The Law clearly laid out how man had failed. By applying Christ’s standards to the Law (hatred is murder; sexual lust is adultery), we have not just transgressed the Law, but we have violated each and every one of God’s most important commands.
 - 3) Moses mediated between man and God. When God gave the Ten Commandments, He did it verbally so that all of the Israelites could hear. They asked that Moses hear God’s commandments and then tell them. That is, they asked for Moses to act as a mediator between God and them.

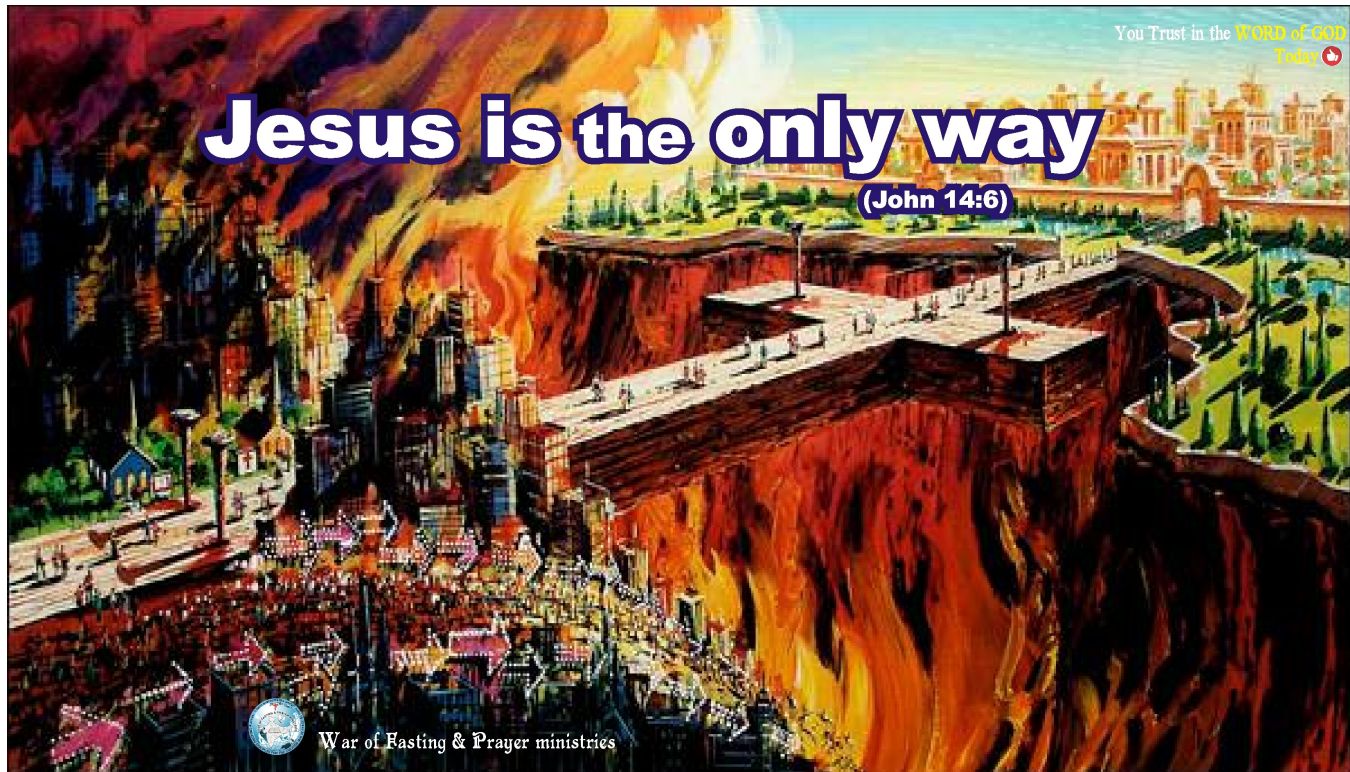
² From <http://dikaosune.com/documents/THESEWEMEDIATORAND.pdf> accessed March 10, 2018. I am not sure of the name of the actual author.

- 4) Gal. 3:20 is somewhat difficult:
- (1) ESV Now an intermediary implies more than one, but God is one.
 - (2) LITV But the Mediator is not of one, but God is one.
 - (3) AUV Now an intermediary does not serve in a situation involving [only] one person. However, God is one [Being].
 - (4) ERV But when God gave the promise, there was no mediator, because a mediator is not needed when there is only one side, and God is one.
 - (5) CGV Now a broker is not [a broker] of one; but God is one.
 - (6) FAA Now the mediator is not of one *party or the other*, but God is one *of the parties*.
 - (7) FBV But a mediator isn't needed when there's only one person involved. And God is one!*
 - (8) Charles Thomson Gal 3:19–21 To what purpose then was the law? (b) On the account of transgressions it was superadded until the seed should come, to whom the promise was made; and it was introduced through angels by the hand of a mediator; but this mediator was not of one party. (a) But God is one party; is then the law against the promises of God? (b) No by no means; for if a law had been given which could have put into a state of life, righteousness would assuredly have been by law.
- 5) I believe the idea is, a mediator is not required when there is just one party involved. There is no mediation required for the Godhead; but a mediator is required between God and man.
11. 1Tim 2:5–7 For [there is] one God and one **Mediator** [between] God and people, a Person, Christ Jesus, the One having given Himself [as] a ransom on behalf of all, the testimony in its own times, in regard to which I was put [or, appointed] [as] a preacher and apostle (I am telling [the] truth in Christ, I am not lying), [as] a teacher of Gentiles in faith and truth. There is only one True Mediator between God and man, and that would be the man, Christ Jesus.



Jesus is the Mediator Between God and Man (a graphic); from **Finger Church of Christ**; accessed March 10, 2018. This reveals our only path to a Holy God.

Jesus's Death on the Cross is Our Access to the Holy City (a graphic); from **War of Fasting and Prayer Ministries**; accessed March 10, 2018.



12. Heb. 8:3–9 For every high priest is appointed to be offering both gifts and sacrifices. Therefore, [it is] necessary for this One also to be having something which He should offer. For indeed if He were on earth, He would not be a priest, there being the priests, the ones offering the gifts according to the Law, who sacredly serve a copy and shadow of the heavenly [things], just as Moses had been divinely warned, being about to be erecting the tabernacle, "See," for He says, "you will make all [things] according to the pattern, the one having been shown to you in the mountain." [Exod 25:40] But now He has obtained a far superior sacred service, to the degree that He is also **Mediator** of a better covenant, which has been enacted on better promises. For if that first [covenant] was faultless, a place would not have been sought for a second. For finding fault with them [i.e. the people], He says, "Listen! [The] days are coming, says the LORD, and I will establish a new covenant over the house of Israel and over the house of Judah, not according to the covenant which I made with their fathers, in [the] day of My having taken [them] by their hand to bring them out of [the] land of Egypt, because they did not continue in My covenant, and I disregarded them, says the LORD.
- 1) The first covenant would be the Law; and we might specifically think the Ten Commandments would epitomize God's thinking.
 - 2) The first covenant condemns Israel and us. **All have sinned and fall short of the glory of God.**
 - 3) The New Covenant is based upon our Lord's death for our sins, allowing us to be *in Christ* and therefore, share His righteousness and His eternal life.

13. Heb. 9:13–18 For if the blood of bulls and goats and ashes of a heifer [i.e. a young cow] sprinkling the ones having been defiled sanctifies to the purifying of the flesh, how much more will the blood of Christ (who through [the] eternal Spirit offered Himself unblemished to God) purify [or, purge] yourp conscience from dead works for [you_p] to be sacredly serving the living God? And for this reason He is **Mediator** of a new covenant, in order that (a death having occurred for redemption of the transgressions under the first covenant) the ones having been called shall receive the promise of the eternal inheritance. For where [there is] a covenant [or, a will, and through verse 17], it is necessary [for proof of the] death of the one having made the covenant to be

THE NEW COVENANT IS FORETOLD

“The days are coming,” declares the Lord, ‘when I will make a new covenant with the people of Israel and with the people of Judah.’”
(Jeremiah 31:31)

Israel didn't keep his part of the covenant, but God was still faithful (Jeremiah 31:32).

God used Jeremiah to announce a new covenant in the midst of that national apostasy. That was a better covenant, “established on better promises.” (Hebrews 8:6)

That covenant is actually the same eternal covenant based on Jesus' blood.

The Law that was written on tables of stone is now written within those who accept the divine covenant by faith and receive forgiveness for their sins (Jeremiah 31:34).

brought. For a covenant [is] valid over dead [people], since it is never in force while the one having made the covenant lives. Therefore, not even the first [covenant] has been inaugurated without blood. Our Lord's offering as the True Sacrifice to our sins his here tied to His being the Mediator of a New Covenant.

The New Covenant is Foretold (a graphic); from [Slideplayer.com](https://www.slideplayer.com); accessed March 10, 2018.

14. Heb. 12:22–26 But you_p have come to Mount Zion and to [the] city of [the] living God, to heavenly Jerusalem and to countless thousands of angels, to [the] festive gathering and assembly [or, church] of first-born [ones] having been enrolled in heaven and to God, [the] Judge of all [people],

and to [the] spirits of righteous [ones] having been made perfect, and to [the] **Mediator** of a new covenant—Jesus—and to [the] blood of sprinkling, speaking a better [thing] than the [blood] of Abel. Be seeing [that] you, do not refuse to listen to the One speaking. For if those [ones] did not escape, having refused the One warning [them] on earth, much more [shall we not escape], the ones turning away from the One [speaking] from heaven, whose voice at that time shook the earth, but now He has promised, saying, "Yet once more I am shaking not only the earth, but also the heaven." [Haggai 2:6] The offering of Jesus Christ, as the True Sacrifice, makes Him the Mediators of a New Covenant, wherein His sacrifice supercedes the offering of animals.

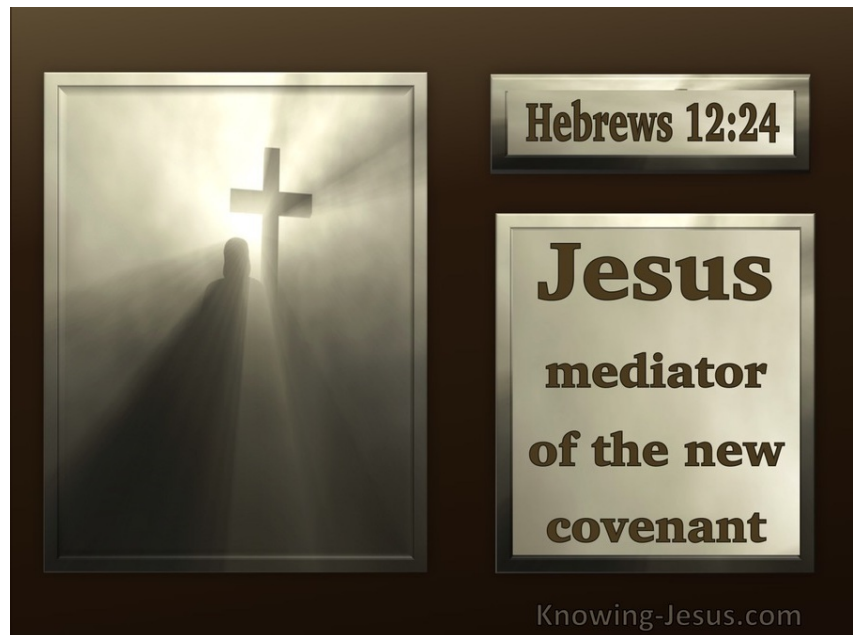
Hebrews 12:24 Jesus the Mediator of the New Covenant (a graphic); from **Knowing Jesus.com**; accessed March 10, 2018.

15. Dikaosune on Jesus Christ, as our Mediator:

- 1) *He came from God and spoke the words of God (John 1:18; 6:60-69; 14:9-10). Not only was He God's greatest prophet, but also He was and is the greatest priest representing man to God.*
- 2) *First, in the past He offered Himself as the sacrificial lamb, giving Himself in behalf of men and their sins (Matthew 1:21; John 1:36; 3:16; Romans 3:21-26; Hebrews 2:17; 9:14-15).*
- 3) *He was both the priest and sacrifice (Hebrews 2:17; 7:26-27; 9:11-15). Also, in the past He offered prayers in behalf of Himself (Matthew 26:39, 42, 44; Mark 14:36, 39; Luke 22:41, 44; John 17:1-5; Hebrews 5:7) and in behalf of His disciples (Luke 22:32; John 17:6-26). Presently He intercedes in behalf of the saints (Romans 8:34; Hebrews 7:25; 9:24).*
- 4) *Thus, He can be a true spokesman for God because He is God (John 1:1-5; 2 Corinthians 5:19; Colossians 2:9; Hebrews 1:2; 5:5) and yet a true spokesman for man because He is Man and can sympathize with man and his problems (Hebrews 2:17; 4:15; 5:1-9).³*

16. Jesus Christ typified in the Old Testament as the Mediator between God and man.

- 1) Abraham, upon hearing of the coming judgment of Sodom and Gomorrah, stood between God and their destruction, as an intermediary, arguing to preserve them if there were 10 righteous in the land. Gen. 18:23–33
- 2) Moses acted as a mediator between God and man. God told him that He was going to destroy all Israel and start with just Moses. Ex. 30:30–32 32:9–14
- 3) Aaron stands between God and the people, between the dead and the living. Num. 16:43–49
- 4) The priest was a mediator between God and man; standing before the sinner challenging God. Before the priest, men would come with their sacrifices. The priest would communicate God's truth to man.



³ From <http://dikaosune.com/documents/THENEWMEDIATORAND.pdf> accessed March 10, 2018. I am not sure of the name of the actual author.

- 17. Job calls for a mediator (or an intercessor) to plead his case to God. Job 9:1–3 Then Job answered and said: "Truly I know that it is so: But how can a man be in the right before God? If one wished to contend with Him, one could not answer Him once in a thousand times. Job 9:32–33 For He is not a man, as I am, that I might answer Him, that we should come to trial together. There is no arbiter between us, who might lay his hand on us both. (ESV; capitalized)

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