

# THE MEDIATING WORK OF CHRIST

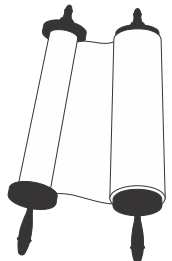
The doctrine of the work of Christ is usually organized by the mediatorial offices of His work. Christ perfectly fulfilled the Old Testament offices of prophet, priest, and king. These are not three distinct offices, but three functions or roles of the one office of Mediator. Christ as the eternal Son naturally has dominion over His creatures (**Ps.103:19**). His mediatorial kingship comes by inheritance from His obedience to the Father (**Hb.1:4,8**).

## 1 FUNCTION:

### The Prophetic Work of Christ

**DEFINED** Christ spoke the Word of God to man and was infinitely greater than all the Prophets. He, being of the same nature as God, provides a definitive and true exposition of God.

- God promised to Moses that he would raise up a messianic prophet who would speak for him (**Du.18:18-19**).
- The prophetic ministry of Jesus brought all the previous prophets of God to a definitive culmination (**Hb.1:1-2**).
- Jesus equated his own words with the authoritative words of the Hebrew Scripture. He knew His words were the very words of God (**Mt.5:18; 24:35; Hb.1:1-2**).



## 2 FUNCTION:

### The Priestly Work of Christ

**DEFINED** Christ, whom believers draw near to in confidence, offered Himself as the sacrifice for humanity as High Priest (atonement, **Hebrews 4:14**). The priest represented mankind before God. As High Priest, Christ became one with humanity, thus He can sympathize with our struggles (intercession).

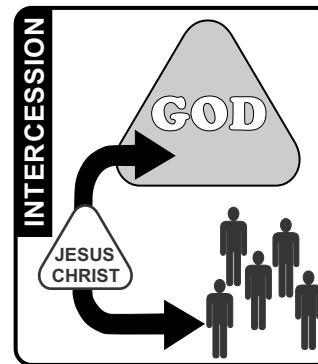
#### Atonement

- Atonement is central to God's work in the history of salvation (**1Co.15:4**).
- Atonement makes friends from enemies by averting the punishment their sin should incur.
- To be reconciled to God, sinners need a representative to offer a sacrifice on their behalf.
- The only way for fallen man to be restored into a right relationship with a holy God is through the holy atoning death of Christ (**2Co.5:21**).
- The Priests of the Old Testament were unable to make an everlasting atonement for themselves (**Ps.110:1,4; Hb.10:1-4**). Jesus was without sin, thus He was uniquely able to offer sacrifice without the need of atonement for himself (**2Co.5:21**).
- The atoning offering of Jesus was eternal, complete, and once for all. No other sacrifice will ever be needed to pay the price for human sin (**Hb.9:28; 10:10,12**).
- Jesus gave his life of his own initiative (**Jn.10:11,17-18; Ga.2:20**) according to God's plan (**Ro.8:32; Is.53:6,10; Jn.3:16**).
- Any attempt to diminish the importance of the penal substitution of Christ (died to pay the penalty for our sins) will diminish God's holiness and wrath and the heinous depth of human sin.
- Christ's physical suffering on the cross was outweighed by the emotional, psychological, and spiritual anguish of bearing the sin of mankind, and especially having the wrath of the Father poured out on him (**1Jn.4:10; Ro.5:9; Ro.3:25; Hb.2:17; 1Jn.2:2**).
- Christ not only died for rebels, he also lived a perfect life of righteousness for their forgiveness (**Ro.5:19; Ph.3:9**).



#### Intercession

- Grounded on the atoning work of Christ, his priestly work of intercession continues on behalf of His people (**Ro.8:34; 1Tm.2:5**).
- Jesus faithfully represents the requests of Believers before the throne of God (**Hb.2:17; 7:25**).
- Jesus, as the God-man, mediates and represents fallen believers as our advocate (**1Jn.2:1**).
- Because of Christ's work, all of God's people are viewed as priests with access involving their presence before God and their privilege of representing people toward God (**1Pe.2:9; Re.5:9-10**).
- Prayer, preaching, and Gospel proclamation are ways Believers can encourage others to seek and know God, thus fulfilling their call to represent Christ as a kingdom of priests (**1Pe.2:9**).



## 3 FUNCTION:

### The Kingly Work of Christ

**DEFINED** A king is someone who has authority to rule over a group of people. Jesus is the King Who will return to earth to rule during the Millennial Kingdom (**Ps.95:3; Mt.27:11; Ph.2:10; Re.19:16**). Jesus Christ is declared king at his birth, and who descends from the royal line of David (**Mt.9:27; 12:23**).

- This royalty differs from that which essentially belongs to him as God, for it is given to him by the Father as the reward of his obedience and sufferings (**Phil. 2:6-11; Hb.1:4,8**).
- The King protects, and shepherds his people.
- The King will one day judge all the world's inhabitants including those of the past, present, and future.
- Those who trust in Him will reign with their King (**2Tm.2:11-12; Re.5:9-10**).

