



Cherreguine Bible Doctrine Ministries
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MEDIATORSHIP AND RECAPITULATION OF CHRIST

The implications of depravity are especially crucial in relation to salvation. Man has no ability to save himself. He can do well and make choices, but he cannot regenerate himself (John 1:13). Unless the Holy Spirit enlightens an individual he will remain in darkness (I Cor. 2:14).

RECAPITULATION: From the Greek ανακεπηλαιωσις; Christ symbolically retraced the steps of Adam and humanity, Christ comprehended or brought to a head in Himself the whole of humanity, an interpretation which better accords with the meaning of Ephesians 1:10.

The parallels between Adam and Christ: Adam was made of virgin soil, was tempted by Satan, and brought sin and death into the world through disobedience at the tree. Christ was born of the Virgin Mary, resisted temptation by Satan, and overcame sin by obedience to death on the cross Christ passed through all ages of life, infant, child, youth, and old man, in order to sanctify all who are born again to God through Him.

He became what we are in order to make us what He is. As a result of His life, death, and resurrection all that was lost in Adam is regained in Christ. The human race was given a new start, and saved humanity is gathered together as one in Christ.

Christ also summed up and completed in Himself the revelation of God. The doctrine of recapitulation was important in the context of the Gnostic controversy because it secured the reality of the incarnation, the unity of mankind, and the certainty of redemption.

Christ took the role of a Mediator is to bring reconciliation between two parties. The biblical concept of mediation is to bring sinful man to reconciliation with a holy God, a major concern of the Scriptures.

The word "mediator" (μεσιτης) is used only once in the OT Greek version Job 9:33, where it is translated "δωψομαν, √ "umpire," or "someone to arbitrate": "He is not man like me that I might answer Him, that we might confront each other in court.

If only there were someone to arbitrate between us, to lay his hand upon us both, someone to remove God's rod from me, so that His terror would frighten me no more" (Job 9:32-34).

Mediation in the OT is seen in the function of the offices of prophet and priest. The prophet was a man who spoke for God to man by way of revelation, instruction, and warning (Exodus 4:10- 16; Amos 3:8; Jeremiah 1:7, 17). The priest was a man who spoke for man to God by way of intercession and sacrifices (Deuteronomy 33:10; Hebrew 5:1). These offices complemented each other as mediators between God and man.

In the NT "mediator" is used six times. Twice it is used in connection with Moses as being the mediator of the law (Galatians 3:19-20). The word is used three times in Hebrews, where Jesus is shown to be the mediator of a new or better covenant (8:6; 9:15; 12:24).

After discussing the superiority of the new covenant over the old Covenant, the author of Hebrews states that with the inauguration of the new covenant there needed to be a new Mediator, who is identified as Christ (8:6).

Christ as the mediator sacrificed His life in order to inaugurate the new covenant and thereby reconciled man to God. A central verse in the μεδίατοριάλ work of Christ is I Timothy 2:5. Paul states: "This is good and acceptable before God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus, who gave Himself as a ransom in behalf of all men, the testimony borne in these times" (I Timothy 2:3-6).