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## **THE NEW MEDIATOR AND THE KINGDOM OF GOD**

Again there is death in connection with mediation. Beyond the passages, which explicitly use the terminology, the NT is replete with examples of Christ being Mediator. He represented God to man as a prophet.

Jesus Christ as the Mediator fulfilled the prophetic office as prophesied by Moses (Deut. 18:15-18)- was seen by Philip (John 1:45), Peter (Acts 3:22-23) Stephen (Acts 7:37), the Jewish people who heard Christ (Matthew 21:11; Luke 7:16; 24:19; John 6:14; 7:40), and Christ Himself (John 5:45-47). Both God the Father and Jesus stated that those who heard Jesus should heed Jesus' words (Matt. 17:5; John 12:48-50).

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.

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).

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).

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).

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.

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 (2 Corinthians 5:18-21).

The phrase "the kingdom of God" occurs 4 times in Matthew (12:28; 19:24; 21:31; 21:43), 14 times in Mark, 32 times in Luke, 2 in John (3:3, 5), six times in Acts, eight times in Paul, once in Revelation (12:10).

"The kingdom of the heavens" occurs 33 times in Matthew, once in a variant reading in John 3:5. "Kingdom" occurs nine times (Matthew 25:34; Luke 12:32; 22:29; I Corinthians 15:24; Revelation 1:9).

"The kingdom of God" and "the kingdom of the heavens" are linguistic variations of the same idea. Jewish idiom often substituted a suitable term for deity (Luke 15:21; Matthew 21:25; Mark 14:61). Matthew preserved the Semitic idiom while the other Gospels render it into idiomatic Greek. See Matthew 19:23-24 for their identity of meaning.