

Christ is with us

With Us in
God's
Presence

With Us as Advocate



With Us
as High
Priest
and
Mediator

With Us as
Intercessor

With Us in Community

“I am with you always, even unto the end of the age...”

Lakefield 2021

Class #4

Christ With Us as High Priest and Mediator:

“We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens” (Heb. 8:1 NKJV)

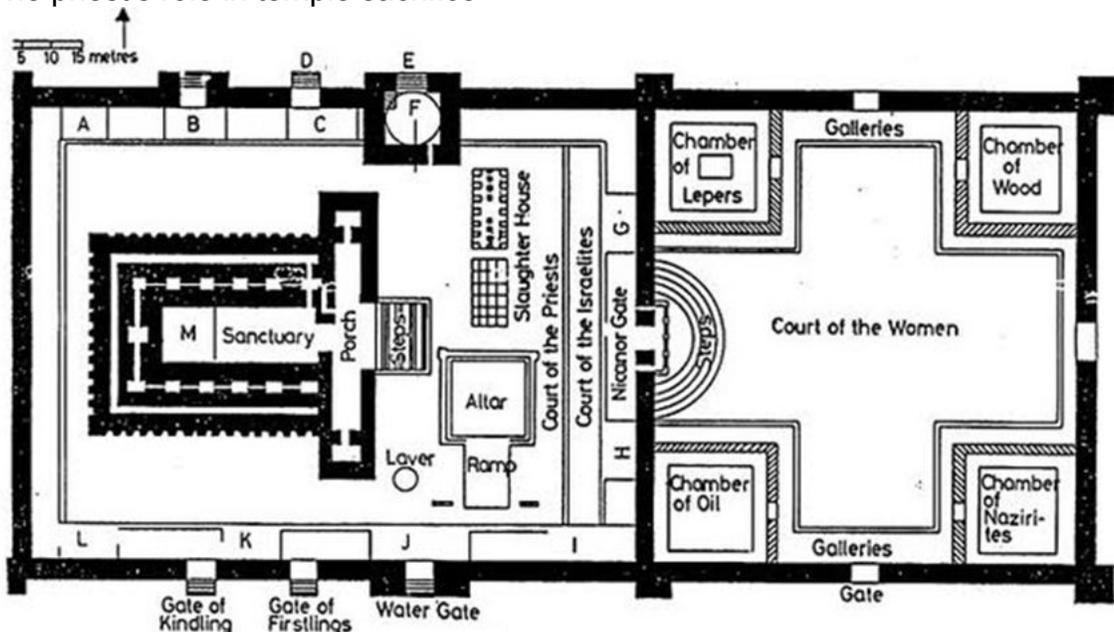
- Again, the Foundation for Christ's Current Work = Psalm 110
 - “The Lord has sworn and will not relent, ‘You are a priest forever according to the order of Melchizedek.’” (Psalm 110:4 NKJV)
 - Not a priest after the Mosaic order
 - “Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens” (Heb. 8:1 NKJV).
 - Seated at God's right hand (Psa. 110:1)
- The order of Melchizedek
 - “King of Righteousness”(Rom. 5:19; 2 Co. 5:21)
 - “King of Peace” (Rom. 5:1)
 - Bread and Wine = Fellowship with Abraham's House (Gen. 15:18; 1 Cor. 11:26)

- A Better covenant, connected to God's Promises to Abraham (Heb. 7:20-22; Gal. 3:29)
- Mediator
 - No real equivalent word in OT
 - *mesitēs* in NT
 - Literally, "middle goer"
 - Used 6 times in NT and 1 time in OT Septuagint
 - What patterns and themes emerge?
- *mesitēs*
 - Septuagint
 - "For He is not a man, as I am, that I may answer Him, and that we should go to court together. **Nor is there any mediator [*mesites*] between us**, who may lay his hand on us both. Let Him take His rod away from me, and do not let dread of Him terrify me. Then I would speak and not fear Him, but it is not so with me." (Job 9:32-35 NKJV)
- *mesites*
 - "What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the **hand of a mediator [*mesites*]. Now a mediator [*mesites*] does not mediate for one only, but God is one.**" (Gal. 3:19-20 NKJV)
- *mesites*
 - "Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. For this is good and acceptable in the sight of 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 [*mesites*] between God and men, the Man Christ Jesus, who gave Himself a ransom for all...**" (1 Tim. 2:1-6 NKJV)
- *mesites*
 - "Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man...But now He has obtained a more excellent ministry, inasmuch as He is also **Mediator [*mesites*] of a better covenant**, which was established on better promises." (Heb. 8:1-6 NKJV)
- *mesites*
 - "But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and

goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? And for this reason He is the **Mediator [mesites] of the new covenant**, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.” (Heb. 9:11-15 NKJV)

- *mesites*
 - “But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to **Jesus the Mediator [mesites] of the new covenant**, and to the blood of sprinkling that speaks better things than that of Abel.” (Heb. 12:22-24 NKJV)
- The Mediator Creates Oneness
 - “For both He who sanctifies and those who are being sanctified **are all of one**, for which reason He is not ashamed to call them brethren” (Heb. 2:11 NKJV)
- Mediator of a Covenant
 - “This is the covenant that I will make with them after those days, says the Lord: I will put My laws into their hearts, and in their minds I will write them...Their sins and their lawless deeds I will remember no more.”
 - “Sacrifice and offering You did not desire, but a body You have prepared for Me.” (Heb. 10:5)
 - “I have come to do Your will, O God.” (Heb. 10:9)
 - “...for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise.” (Gal. 3:28-29 NKJV)
- The Mediator is the Message
 - “Therefore, holy brethren, partakers of the heavenly calling, **consider the Apostle [the messenger] and High Priest of our confession, Christ Jesus...**” (Heb. 3:1)
 - “The new covenant is ratified by a priest **who fulfils truly all that is signified by the office**. He brings men to God, forgiven and justified: he gives them eternal life and the everlasting inheritance of the earth; for his blood is “the blood of the new covenant shed for many for the remission of sins.” (Bro. J. Carter. *The Letter to the Hebrews*)
- Christ as Priest
 - Much of Hebrews is devoted to showing the superiority of Christ’s priesthood to the Mosaic order:

- Come boldly to throne of grace (Heb. 4:16)
- Cleanse our conscience to serve (Heb. 9:14-15)
- Boldly enter, draw near with a true heart, hearts sprinkled, bodies washed, hold fast without wavering, stir up love and good works, exhorting and assembling together (Heb.10:19-25)
- “For every high priest is appointed to offer both **gifts** and **sacrifices**...” (Heb. 5:1; 8:3)
 - Gifts (Rom. 6:23; Rom. 5:15-17; Eph. 2:4-10; Eph. 4:7-9)
 - Sacrifices (Eph. 5:1-2; Heb. 10:3ff; 1 Pet. 2:4-5; Rom. 12:1-2)
- Sacrifice and Transformation
 - “...present your bodies a living sacrifice...**be transformed**...” (Rom. 12:2)
 - “In the Hebrew Bible, sacrifice always involves transformation. One of the most common ways to transform something is to destroy it. Destruction removes the animal from the ordinary realm and transfers it to a transcendent one.” (William K. Gilders, “Sacrifice in Ancient Israel”)
 - For Sacrifices to be Transforming They Must Cost Something
 - But the king said to Araunah, ‘No. I’ve got to buy it from you for a good price; I’m not going to offer God, my God, **sacrifices that are no sacrifice.**’” (2 Sam. 24:24-25, The Message)
- The priest’s role in temple sacrifice



- Priestly Role: with Us in Sacrifice



- Heave Offering
 - Related to prayer: “one thinks of the heave offerings under the law, when, with hands full, the offerer lifted up the sacrifice towards heaven in token that it was presented to God.” (Bro. D. Fyfield, *The Praises of Israel, Psalm 1-72*)
- Figuratively, we are “with Christ” in His sacrifice (Lk. 9:23; Lk. 14:27; Gal. 2:20; Gal. 5:24; Rom. 6:5-6)
- Figuratively, Christ is “with us” in our sacrifices (Matt. 25:40-45; Acts 9:4-5)
- “Therefore since we have a great high priest...” (Heb. 4:14)
 - “Therefore”---what is the passage preceding this “therefore”?
 - The last explicit reference to Christ as priest is far earlier in the letter Heb. 3:1
 - We are thus invited to view Heb. 4:12-13 in the context of Christ’s work as a “great high priest”
 - Two clues: *macheira* and *trachelizo*
 - “For the word of God is living and powerful, and sharper than any two-edged **sword** [*macheira*], piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. And there is no creature hidden from His sight, but all things are naked and **open**

- Separates things difficult to separate (our true motivations?)
- Judges our heart: thoughts and intents
 - Reveals our secrets to us (Psa. 19:12-13)
- Spirit versus Flesh
 - Rom. 7: Our War
 - Rom. 8: Helps us Conquer
 - “O wretched man that I am! Who will deliver me from this body of death? I thank God—***through Jesus Christ our Lord!***” (Rom. 7:24-25 NKJV)
 - As disciples we are all fighting the same war against the flesh.
 - Our battles, however, are uniquely our own.
 - “For we do not have a high priest who is unable to feel our weaknesses, but one who has been tempted in every way just as we are—yet without sin.” (Heb. 4:15 Mounce)
 - “For in that He Himself has suffered, being tempted, He is able to aid [*boēthéō*] those who are tempted.” (Heb. 2:18)
 - *boēthéō*: “properly, to run to the cry (of those in danger); hence universally, to help, succor, bring aid” (*Thayer’s Greek Lexicon*)
 - Used twice of children in dire distress
 - woman of Canaan, “Lord, help [*boēthéō*] me.” (Matt. 15:25)
 - father of ill child, “have compassion on us, and help [*boēthéō*] us....Lord, I believe; help [*boēthéō*] thou mine unbelief.” (Mk. 9:22, 24)
 - Context of Heb. 2
 - Verses 13-14 “Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same...”
- “Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation [*hilaskomaī*] for the sins of the people.” (Heb. 2:17)
- “God, be ***merciful*** [*hilaskomaī*] to me a sinner!” (Lk. 18:13)
- In Christ we ***must*** confess our complete dependence on God’s mercy, not our works (Eph. 2:4-10)
- A Community
 - “...you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual

sacrifices acceptable to God through Jesus Christ...But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.” (1 Pet. 2:6-9 NKJV)