

## **JESUS CHRIST: THE ONE AND ONLY MEDIATOR OF THE EVERLASTING COVENANT OF GRACE**

**Psalm 85:10 “Mercy and truth are met together; righteousness and peace have kissed *each other*.”**

Sermon to the vessels of mercy from God at Westboro Baptist Church,  
Topeka, Kansas, on April 25, 2021

When David, through the Spirit (2 Samuel 23:2), declared that God “hath made with [him] an everlasting covenant, ordered in all things, and sure” (2 Samuel 23:5), the one and only Mediator of that everlasting covenant was the Lord Jesus Christ. I intend to break this topic up into two or three separate sermons, so bear with, please. Our goal from this pulpit is to edify and comfort. Romans 14:19: “Let us therefore follow after the things which make for peace, and things wherewith one may edify another.” Romans 15:4: “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.”

1 Timothy 2:5: “For there is one God, and one mediator between God and men, the man Christ Jesus.”

The great offense of the religions of the world (I’m looking at the Roman Catholic Church as a prime extant example) with their many and varied “saints” and “angels,” to which they pray to and through and by, as if they were mediators with God; is that it shows a great disdain and disrespect for and rebellion against the “one mediator between God and men, the man Christ Jesus.” The man Christ Jesus is simply not good enough for them because these inventions of their deluded mind are exalted by them because they imagine that their inventions are much wiser than what the eternal God of heaven and earth, who in his wisdom has designed, established and directed: the “one mediator between God and men, the man Christ Jesus.” Ecclesiastes 7:29: “Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.” Early on in man’s rebellion they have sought out these inventions to look to mediators other

than Christ Jesus. I offer Cain as a prime example (Genesis 4:3). Going back further, I offer the fig leaves sewn together by Adam and Eve to cover their nakedness (Genesis 3:7). One of Satan's favorite schemes from Eden's Garden to today is to promote this great evil, pursuant to his grand design to slander the Lord and kill his people. John 8:44: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

Christ is a Mediator of men only, not of angels; good angels need not any, and as for evil angels, none is provided nor admitted. Yet not of all men; for the world, said to be reconciled to God by Christ, is not all the individuals in it. 2 Corinthians 5:19: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." John 6:51: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." John 17:9: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." The persons for whom Christ acted as a Mediator, by means of death, for the redemption of their transgressions, were such as were called, and received the promise of the eternal inheritance. Hebrews 9:15: "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

Yet he is the Mediator both for Jews and Gentiles; for some of both these are chosen vessels of mercy; and God is a covenant God, not to the Jews only, but to the Gentiles also. And Christ is a Propitiation, not for the sins of the Jews only, but for the sins of the whole world, or of God's elect throughout the whole world. Therefore both have access to God through the one Mediator, Christ. See Romans 9:23-24: "And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared

unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?” Romans 3:29-30: “Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.” 1 John 2:2: “And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” Ephesians 2:18: “For through him we both have access by one Spirit unto the Father.”

Christ is Mediator both for Old and New Testament saints. There is but one Mediator for both, 1 Timothy 2:5. There is but one Way to the Father, which is Christ the Way, the Truth, and the Life. “Jesus saith unto [Thomas], I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14:6). There is one way of peace. Zacharias, the father of John the Baptist, upon John’s birth was “filled with the Holy Spirit” and said that John would be called “the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways. To give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us. To give light to them that sit in darkness and in the shadow of death, to guide our feet into **the way of peace.**” (Luke 1:67-79) (Emphasis supplied). There is one way of Salvation, Acts 16:17. There is one way of reconciliation, Hebrews 2:17. There is but one Redeemer and Savior. E.G., Isaiah 43:11, 45:21; 49:26; Ephesians 4:5. There is but one name given under heaven among men, whereby they must be saved, Acts 4:12. Old and New Testament saints are saved by the grace of our Lord Jesus, Ephesians 2:8. He is the Foundation of the apostles and prophets, Ephesians 2:20.

Christ is a prevalent Mediator. His mediation is always effectual, ever succeeds, and is infallible. As his work was to make peace and reconciliation, and he agreed and engaged to make it; he has made it, the thing is done, and done effectually. As for his prayers, they are always heard, his intercession ever prevails, and is never in vain. “When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him?

They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus sayeth unto her, said I not unto thee, that, if you wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. **And I knew that thou heardest me always:** but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.” (John 11:33-43) (Emphasis supplied). Lazarus came forth, and only Lazarus.

Christ is an everlasting Mediator; he was Mediator from everlasting, and acted as such throughout the whole Old Testament period and still continues. Isaiah 45:17: “But Israel (*Galatians 6:16*) shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.” Jeremiah 31:3: “The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.” Ezekiel 37:26: “Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.” Hebrews 13: 20: “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.” Revelation 13:8: “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.” He was slain from the foundation of the world for purposes of this intercession and mediation. He has an unchangeable priesthood. Hebrews 7:24-25 “But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God

by him, seeing he ever liveth to make intercession for them.” His blood always speaks peace and pardon. We are described as having come “to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” Hebrews 12:24.

Three times in the epistle to the Hebrews is Jesus Christ called the Mediator of the new, or better covenant or testament (Hebrews 8:6, 9:15 and 12:24); which is this same everlasting covenant of grace.

Christ is the revealer and declarer of his Father’s mind and will, and the dispenser of the everlasting covenant of grace in the different administrations of it, in each of the periods of time (both old and new, if you will); but this more properly belongs to him as the "angel" or "messenger of the covenant," as he is called in Malachi 3:1 than the mediator of it.

Christ is a mediator of reconciliation; one who interposes between two parties at variance, in order to bring them together, and in some way or another reconcile them to each other. "A mediator is not of one," (Galatian 3:20(a)) of one party; for where there is but one party there can be no difference, and so no need of a mediator; but "God is one," (Galatians 3:20(b)) he is one party, the offended party, and man is the other, the offending party. Christ is the mediator between them both to bring them together, who are due to man’s sin at a great distance from each other (let’s say, as far as the earth is from heaven), that Jesus Christ reaches both and joins them together; the daysman between them (Job 9:33: “Neither is there any daysman betwixt us, *that* might lay his hand upon us both”), who lays his hand on them both, and makes peace between them. Some have interpreted the word “mediator” to mean “a peacemaker.”

This mediatorial work he performs is not merely by way of entreaty, as one man may entreat another to lay aside his resentment against an offender, and not pursue him to his destruction, which lies in his power (James 4:12). As Moses entreated God with great vehemence and importunity to forgive the Israelites. He rehearses the history to them in Deuteronomy Chapter 9. It is a remarkable recounting of Moses entreating so that God would not “blot out their name under heaven.” (Deuteronomy 9:14). It is commendable for

Christ to do this on behalf of his people; but it's not enough to only entreat his Father to lay aside his displeasure against a sinner, without satisfaction. Christ acts the part of a mediator, by proposing to his Father to make satisfaction for the offence committed, and so appease injured justice. Moses could have fasted for 40 years (and not just 40 days) while he entreated on behalf of the Israelites, but that would not have satisfied the injury. Christ is a mediator of reconciliation in a way of satisfaction; reconciliation in this way is Christ's great work as mediator. This is what was proposed in covenant, and what Jesus Christ therein agreed to do, and therefore is called the mediator of the everlasting covenant of grace.

Colossians 1: 21: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." Reconciliation supposes a former state of friendship, a breach of that friendship, and a renewal of it; or a bringing into open friendship again. Man in a state of innocence was in a state of friendship with God and had many high honors and special favors conferred upon him. He was made after the image and likeness of God. (Genesis 1:26) He had all the creatures put in subjection to him. (Genesis 1:26) He was placed in a delightful garden, and had a right to eat of the fruit of all the trees in it but one. (Genesis 2:16-17; 3:2) To him the creatures were brought to give them names. (Genesis 2:20) A help meet was provided for him (Genesis 2:18, 20-24)

Man being in this honor abode not long (Psalm 49:12), with the provoking by the whispering of that ancient serpent Satan, sin soon separated chief friends (Proverbs 16:28), and he was driven out of his paradisiacal Eden (Genesis Chapter 3); and appeared to be, as all his posterity are, not only at a distance from God, and alienated from him, but possessed with enmity against him, as the carnal mind of man is. I refer you the record of that enmity that immediately had full flower in Genesis chapter 3. I refer you to the history of man thereafter. And, I rest my case. Romans 8:7: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." In this state the elect of God were considered, when Christ undertook in the everlasting covenant of grace to be the mediator of

reconciliation for them; and in this condition he found them, when he came to make actual reconciliation for them. So it says: "[Y]ou that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled," Colossians 1:21. Hereby has Jesus Christ brought God's elect into an open state of grace and favor with God; into greater nearness to him, and into a more exalted state of friendship with him than was lost by the fall in the Garden of Eden.

It is necessary to observe, that the elect of God are considered in the covenant of grace as fallen creatures; and that Christ being a mediator of reconciliation and satisfaction for them, supposes them such. In the covenant of works there was no mediator; while that covenant remained unbroken, and man continued in a state of integrity, he needed none. He could correspond and converse with God without one. Though he might have knowledge of Christ as the Son of God, and second person in the Trinity, which was necessary to his worship of him, yet he knew nothing of him as mediator, nor needed him as such. Genesis 1:26: "And God said, Let us make man in our image, after our likeness." "Us" included Christ as the Son of God. He could hear the voice of God, and abide in his presence without fear or shame; it was after he had sinned, and not before, that he hid himself among the trees, on hearing the voice of God. Genesis 3:8: "And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden." A reconciliation was necessary, and without such a mediator the purposes of God concerning elect men, the covenant of grace made on their account, the prophecies of the Old Testament, and the salvation of men could not have been accomplished; nor the perfections of God, particularly his justice and holiness, glorified in it. Psalm 111:3: "His work is honourable and glorious: and his righteousness endureth for ever." Isaiah 42:21: "The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable."

Sin has been committed, which is offensive to God, provoking to the eyes of his glory" (Isaiah 3:8), and deserving of his wrath, even of eternal death

(Genesis 2:17; Romans 6:23). The law was broken, which reflects dishonor on the lawgiver, who is able to save and to destroy (James 4:12). Justice injured and affronted, and which insisted on making a satisfaction, and that nothing less than perfect obedience to the law (Romans 5:19), and a bearing the penalty of it (Isaiah 53:10). Fallen man could not make his peace with God, nor reconcile himself to him on such terms. Christ, as mediator of the covenant, undertook to make reconciliation for elect men; and God set him and sent him forth to be, and he is become the propitiation for their sins (Romans 3:25; 1 John 2:2; 1 John 4:10). And thereby God is pacified towards them for all that they have done (Ezekiel 16:63: “That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, sayeth the Lord God.”), and has taken away all his wrath, and turned himself from the fierceness of his anger (Psalm 85, the whole chapter; verse 3 for immediate reference).

The Lord willing, more next time on the role of Jesus Christ as the Mediator of the everlasting covenant of grace.

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.” Jude 23-24.