

Thoughts on Mediation and Universal Corporate Amnesty

A devotional prepared for the Gospel Study Group March 7, 8, 2014

By Lloyd a. Knecht

Does Universal Corporate Amnesty/Justification do away with the mediation of Jesus? “For there is one God and one Mediator between God and man, the man Christ Jesus.” (1 Timothy 2:5) This question implies a limited view of mediation. Universal Corporate Amnesty/Justification is only the first phase of the mediation of Christ for fallen man.

The mediation of Jesus began in eternity past, but became evident with the fall of Lucifer, the creation of this world, and the Fall of Adam. Christ’s mediation was finally revealed in its fullness at the cross. “He is the mediator 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.” (Hebrews 9:15) “To Jesus the mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.” Hebrews 12:24

Jesus has always been the mediator between the Father and all created beings. And He accomplishes this through the Holy Spirit and angels, and in this fallen world, prophets, the word of God, ministers, teachers, and ordinary people.

For example, “The Revelation of Jesus Christ, which God gave Him to show His servants - things which must shortly take place. And He sent and signified it by His angel to His servant John, who bore witness to the word of God.” (Revelation 1:1, 2) A study of the Holy Spirit and angels shows that the Holy Spirit was used by Jesus through the agencies of angels. This is the chain of command in mediation.

Christ’s mediation does not change God’s mind. We are the estranged party. Its purpose is to bring us into harmony with God. Jesus life and sacrificial death reveals that God has loved us with an everlasting love, *Agape* – changeless, unconditional, self-denying, self-sacrificing. “For I know the thoughts that I think toward you”, says the LORD, “thoughts of peace and not of evil, to give you a future and a hope.” (Jeremiah 29:11) This is why He mediates.

Why didn’t Adam and Eve die the day they sinned as God had explicitly warned, “For in the day that you eat of it you shall surely die?” (Genesis 2:17) Because at the moment of their sin Jesus became their Substitute, Surety, and Mediator. He took their condemnation, guilt, and punishment upon Himself freeing them from condemnation. “God was in Christ reconciling the world to Himself, not imputing their trespasses to them.” (2 Corinthians 5:19)

There are at least two Greek words that are translated *forgiveness* in the New Testament, *Chorizomai* which denotes a judicial pardon or forgiveness for the whole world, secured by Christ’s death on the cross, (Colossians 2:13) “slain from the foundation of the world.”

(Revelation 13:8) which took away the first condemnation for all sinners, past, present, and future, beginning with Adam and Eve.

“Father forgive them for they know not what they do!” (Luke 23:34) E.G.W. in the book, *A Call to Stand Apart* (2002) p.37 echoes scripture, “That prayer of Christ for His enemies embraced the world. It took in every sinner that had lived or should live, from the beginning of the world to the end of time.”

We can accept His forgiveness or reject Him through various forms of unbelief. The only sin for which Christ did not die is the willful, persistent, and final refusal to believe from the heart in Jesus Christ as personal Savior or Lord. This is the irrevocable condemnation, the unpardonable sin.

All other human sin, past, present, and future were imputed to Jesus at the cross giving to all humanity forgiveness, corporate amnesty, and probationary life. (Romans 3:23-25; 5:18) That’s why we live. In other words His mediation is designed to allure us to Himself in thanksgiving, love, and joyful surrender.

Apheimi is the second Greek word used in I John 1:9. Here forgiveness denotes a separation from rebellious sin when the sinner believes in and accepts Jesus as a personal Savior. Addressing the believer, Peter says, “Grace and peace be multiplied to you in the knowledge of God and of Jesus, our Lord....by which have been given to us exceedingly, great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.” (2 Peter 1:2-4) This is growth in grace, the result of Christ’s mediation.

The Father, through Jesus as mediator, working through the Holy Spirit and angels, even uses the Godless to accomplish His mediatorial work. Even now, before Jesus returns, God is using the discoveries of Godless scientists in health, creation, DNA, etc., to demonstrate the accuracy and truthfulness of His word. Even “the wrath of man shall praise you.” (Psalms 76:10)

Reconciliation, intercession, advocacy, and forgiveness are all words denoting mediation. “For if when we were enemies we were reconciled to God by the death of His Son, much more, having been reconciled, we shall be saved by His life.” (Romans 5:10)

Jesus as High priest in His mediatorial work “is Able to save to the uttermost those who come to God through Him, for He ever liveth to make intercession for them.” (Hebrews 7:25) “My little children, these things I write to you, so that you may not sin, and if anyone sins, we have an advocate with the Father, Christ the righteous. And He Himself is the propitiation for our sins, *and not for ours only but also for the whole world.*” (1 John 2:1, 2)

Why is mediation necessary when all sins past present and future have been forgiven? Because Satan, accuses “them before our God day and night.... And they overcame him by the blood of the lamb and the word of their testimony.” (Revelation 12:10) The prophet in Zechariah 3:4 also

portrays the mediatorial work of Christ, "Then he showed me Joshua the high priest standing before the Angel of the LORD, and Satan standing at his right hand to oppose him. And the LORD said to Satan, the LORD rebuke you, Satan....Now Joshua was clothed with filthy garments and standing before the Angel. Then He answered and spoke to those who stood before Him, saying, "Take away his filthy garments from him." And to him he said, "See, I have removed your iniquity from you, and have clothed you with rich robes."

With God, the past present and future are always present tense. The cross reveals to our dull senses the pain that God has always felt since the entrance of sin. Jesus still feels the suffering of the cross for every sin and every sinner. But, "God so loved the world that whosoever believes in Him shall not perish but have everlasting life. For God did not send His Son into the world to condemn the world but, but that the world through Him might be saved." (John 3:16, 17)

Although born again, the sinner still needs Christ's mediation. All the blessings of creation, beauty, music, food, sunshine and rain, marriage, children, government, science, and everything material, intellectual, economical, social and spiritual are agents of Christ's mediation, including every loaf of bread which is stamped with the cross of Christ.

His mediation is essential because, "The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor who is at God's right hand presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censor of His own merits, in which there is no taint of earthly corruption. He gathers into this censor the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned." (MS 50, 1900; 6BC p. 1078)

And we, in turn, become co-laborers of Christ in His work of mediation for other lost and oppressed sinners, "For God was in Christ reconciling the world unto Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Now then, we are ambassadors of Christ as though God were pleading through us: we implore you in Christ's behalf, be reconciled to God. (2 Corinthians 5:19, 20)

As sinners saved by grace through the mediation of Christ, our mission is to plumb the depths of God's love revealed at the cross. The fellowship is wonderful as together we learn to know God through Jesus. The learning curve is steep at times. But it is all for the purpose of developing a winsome way of leading lost sinners to the foot of the cross so they may experience the joy of eternal life in Jesus Christ through faith. "For this is the love of God, that

we keep His commandments. And His commandments are not burdensome. For whatever is born of God overcomes the world. And this is the victory that overcomes the world – our faith.” (1 John 5:3, 4) And when Jesus soon returns, we all can proclaim the riches of His grace to angels and the citizens of unfallen worlds.