

Jesus:
The Mediator of a
New Covenant

Hebrews 9:15-22



PROVIDENCE REFORMED BAPTIST CHURCH



Prophet, Priest, & King

Hebrews 9:11 But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, 12 and not through the blood of goats and calves, but through His own blood, He entered the holy places once for all, having obtained eternal redemption. 13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, 14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? 15 And for this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the trespasses that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.



Prophet, Priest, & King

The First London Baptist Confession, 1646:

Paragraph X. Jesus Christ is made the mediator of the new and everlasting covenant of grace between God and man, ever to be perfectly and fully the prophet, priest, and king of the Church of God for evermore.

1 Tim. 2:5 For there is one God, and one mediator also between God and men, the man Christ Jesus, 6 who gave Himself as a ransom for all, the witness for this proper time.



Prophet, Priest, & King

The First London Baptist Confession, 1646:

Paragraph XI. Unto this office He was appointed by God from everlasting; and in respect of his manhood, from the womb called, separated, and anointed most fully and abundantly with all gifts necessary, God having without measure poured out His Spirit upon Him.

Isaiah 42:6 “I am Yahweh, I have called You in righteousness; I will also take hold of You by the hand and guard You, and I will give You as a covenant to the people, As a light to the nations, 7 To open blind eyes, To bring out prisoners from the dungeon and those who inhabit darkness from the prison.

See also Isa. 49:15; 11:2,3,4,5, 61:1,2; Luke 4:17, 22; John 1:14, 26, 3:34.



Prophet, Priest, & King

The First London Baptist Confession, 1646:

Paragraph XII. Concerning His mediatorship, the Scripture holds forth Christ's call to His office; for none takes this honor upon Him, but He that is called of God as was Aaron, it being an action of God, whereby a special promise being made, He ordains His Son to this office; which promise is, that Christ should be made a sacrifice for sin; that He should see His seed, and prolong His days, and the pleasure of the Lord shall prosper in His hand; all of mere free and absolute grace towards God's elect, and without any condition foreseen in them to procure it.

Isa. 53:10 But Yahweh was pleased to crush Him, putting Him to grief; if You would place His soul as a guilt offering, He will see His seed, He will prolong His days, And the good pleasure of Yahweh will succeed in His hand. 11 As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities.



Prophet, Priest, & King

The First London Baptist Confession, 1646:

Paragraph XIII. This office to be mediator, that is, to be prophet, priest, and king of the Church of God, is so proper to Christ, that neither in whole, or any part thereof, it cannot be transferred from Him to any other.

Hebrews 7:23 And the former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, 24 but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. 25 Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.



Prophet, Priest, & King

The First London Baptist Confession, 1646:

Paragraph XIV. This office to which Christ is called, is threefold; a prophet, priest, and king: This number and order of offices is necessary, for in respect of our ignorance, we stand in need of His prophetic office; in respect of our great alienation from God, we need His priestly office to reconcile us; and in respect of our averseness and utter inability to return to God, we need His kingly office, to convince, subdue, draw, uphold and preserve us to His heavenly kingdom.

Deut. 18:15 “Yahweh your God will raise up for you a prophet like me from among you, from your brothers; you shall listen to him.

Heb. 3:1 Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession—Jesus,

2 Tim. 4:18 The Lord will rescue me from every evil deed, and will save me unto His heavenly kingdom; to Him be the glory forever and ever. Amen.



Prophet, Priest, & King

The First London Baptist Confession, 1646:

Paragraph XV. Concerning the prophecy of Christ, it is that whereby He hath revealed the will of God, whatsoever is needful for His servants to know and obey; and therefore He is called not only a prophet and doctor, and the apostle of our profession, and the angel of the covenant, but also the very wisdom of God, in whom are hid all the treasures of wisdom and knowledge, who for ever continueth revealing the same truth of the gospel to His people.

John 1:18 No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.

Col. 2:3 in whom are hidden all the treasures of wisdom and knowledge.

1 Cor. 1:24 but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.



Prophet, Priest, & King

The First London Baptist Confession, 1646:

Paragraph XVI. That He might be a prophet every way complete, it was necessary He should be God, and also that He should be man; For unless He had been God, He could never have perfectly understood the will of God; and unless He had been man, He could not suitably have unfolded it in His own person to men.

Heb. 1:1 God, having spoken long ago to the fathers in the prophets in many portions and in many ways, 2 in these last days spoke to us in His Son, whom He appointed heir of all things, through whom also He made the worlds, 3 who is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power; who, having accomplished cleansing for sins, sat down at the right hand of the Majesty on high.



Prophet, Priest, & King

The First London Baptist Confession, 1646:

Paragraph XVII. Concerning His priesthood, Christ having sanctified Himself, hath appeared once to put away sin by that one offering of Himself a sacrifice for sin, by which He hath fully finished and suffered all things God required for the salvation of His elect, and removed all rites and shadows, etc. and is now entered within the veil into the holy of holies, which is the presence of God. Also, He makes His people a spiritual house, an holy priesthood, to offer up spiritual sacrifice acceptable to God through Him. Neither doth the Father accept, nor Christ offer to the Father, any other worship or worshippers.

John 17:19 For their sake I sanctify Myself, that they themselves also may be sanctified in truth.



Prophet, Priest, & King

The First London Baptist Confession, 1646:

Paragraph XVIII. This priesthood was not legal or temporary, but according to the order of Melchizedek, and is stable and perfect, not for a time, but forever, which is suitable to Jesus Christ, as to Him that ever liveth. Christ was the priest, sacrifice, and altar: He was a priest according to both natures; He was a sacrifice according to His human nature; whence in Scripture it is attributed to His body, to His blood: Yet the effectualness of this sacrifice did depend upon His divine nature; therefore it is called the blood of God. He was the altar according to His divine nature, it belonging to the altar to sanctify that which is offered upon it, and so it ought to be of greater dignity than the sacrifice itself.

See Heb. 7:16, etc.; Heb. 5:6, 10:10; 1 Pet. 1:18,19; Col. 1:20, 22; Heb. 9:13; Acts 20:28; Heb. 9:14, 13:10,12,15; Matt. 23:17; John 17:19.



Prophet, Priest, & King

The First London Baptist Confession, 1646:

Paragraph XIX. Concerning His kingly office, Christ being risen from the dead, and ascended into heaven, and having all power in heaven and earth, He doth spiritually govern His church, and doth exercise His power over all, angels and men, good and bad, to the preservation and salvation of the elect, and to the overruling and destruction of His enemies. By this kingly power He applieth the benefits, virtue, and fruits of His prophecy and priesthood to His elect, subduing their sins, preserving and strengthening them in all their conflicts against Satan, the world, and the flesh, keeping their hearts in faith and filial fear by His Spirit: By this His mighty power He ruleth the vessels of wrath, using, limiting and restraining them, as it seems good to His infinite wisdom.

See 1 Cor. 15:4; 1 Pet. 3:21,22; Matt. 28:18,19; Luke 24:51; Acts 1:1, 5:30,31; John 19:36; Rom. 14:9; John 5:26,27; Rom. 5:6,7,8; 14:17; Gal. 5:22,23; Mark 1:27; Heb. 1:14; John 16:15; Job 2:8; Rom. 1:21, [9:17-18]; Eph. 4:17,18; 2 Pet. 2.



Prophet, Priest, & King

The First London Baptist Confession, 1646:

Paragraph XX. This His kingly power shall be more fully manifested when He shall come in glory to reign among His saints, when He shall put down all rule and authority under His feet, that the glory of the Father may be perfectly manifested in His Son, and the glory of the Father and the Son in all His members.

1 Cor. 15:24 Then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.



Prophet, Priest, & King

The First London Baptist Confession, 1646:

Paragraph XXI. Jesus Christ by His death did purchase salvation for the elect that God gave unto Him: These only have interest in Him, and fellowship with Him, for whom He makes intercession to His Father in their behalf, and to them alone doth God by His Spirit apply this redemption; as also the free gift of eternal life is given to them, and none else.

Rom. 8:29 Because those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brothers. 30 and those whom He predestined, He also called; and those whom He called, He also justified; and those whom He justified, He also glorified.



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The Second London Baptist Confession, 1689: Chapter 8. Christ the Mediator

1. It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, in accordance with the covenant made between them both, to be the Mediator between God and man; to be Prophet, Priest, and King, the Head and Saviour of His Church, the Heir of all things, and the Judge of all the world. To the Lord Jesus He gave, from all eternity, a people to be His seed. These, in time, would be redeemed, called, justified, sanctified, and glorified by the Lord Jesus.

Isa. 42:1; 1 Pet. 1:19-20; Acts 3:22; Heb. 5:5-6; Psa. 2:6; Luke 1:33; Eph. 1:22-23; Heb. 1:2; Acts 17:31; Isa. 53:10; John 17:6; Rom. 8:30



Prophet, Priest, & King

The Second London Baptist Confession, 1689: Chapter 8. Christ the Mediator

2. The Son of God, the second person in the Holy Trinity, being true and eternal God, the brightness of the Father's glory, of the same substance and equal with Him; Who made the world, and Who upholds and governs all things which He has made, did, when the fullness of time had come, take upon Himself man's nature, with all its essential properties and common infirmities, with the exception of sin. He was conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her and the power of the Most High overshadowing her, so that He was born to a woman from the tribe of Judah, a descendant of Abraham and David, in accordance with the Scriptures. Thus two whole, perfect and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; So that the Lord Jesus Christ is truly God and truly man, yet He is one Christ, the only Mediator between God and man.

John 1:14; Gal. 4:4; Rom. 8:3; Heb. 2:14, 16, 17; 4:15; Matt. 1:22-23; Luke 1:27, 31, 35; Rom. 9:5; 1 Tim. 2:5



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3. The Lord Jesus, His human nature thus united to the divine, once in the person of the Son, was sanctified and anointed with the Holy Spirit above measure, having in Himself all the treasures of wisdom and knowledge. It pleased the Father that all fullness should dwell in Him so that, being holy, harmless, undefiled, and full of grace and truth, He might be thoroughly furnished to execute the office of a Mediator and Surety, a position and duty which He did not take upon Himself, but was called to perform by His Father. And the Father also put all power and judgement in His hand, and gave Him commandment to exercise the same.

Psa. 45:7; Acts 10:38; John 3:34; Col. 2:3; Col. 1:19; Heb. 7:26; John 1:14; Heb. 7:22; Heb. 5:5; John 5:22, 27; Matt. 28:18; Acts 2:36



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The Second London Baptist Confession, 1689: Chapter 8. Christ the Mediator

4. This office and duty of Mediator and Surety the Lord Jesus undertook most willingly. To discharge it, He was made under the law, and perfectly fulfilled it, and He underwent the punishment due to us, which we should have borne and suffered. He was made sin and was made a curse for us; enduring the most grievous sorrows in His Soul with the most painful sufferings in His duty. He was crucified, and died, and remained in the state of the dead, but His body did not undergo any decomposition. On the third day He rose from the dead with the same body in which He had suffered, with which He also ascended into Heaven, and there sits at the right hand of His Father making intercession, and shall return to judge men and angels at the end of the world.

Psa. 40:7, 8; Heb. 10:5-10; John 10:18; Gal 4:4; Matt. 3:15; Gal. 3:13; Isa. 53:6; 1 Pet. 3:18; 2 Cor. 5:21; Matt. 26:37-38; Luke 22:44; Matt. 27:46; Acts 13:37; 1 Cor. 15:3-4; John 20:25, 27; Mark 16:19; Acts 1:9-11; Rom. 8:34; Heb. 9:24; Acts 10:42; Rom. 14:9-10; Acts 1:11; 2 Pet. 2:4



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5. The Lord Jesus, by His perfect obedience and sacrifice of Himself which He, through the eternal Spirit, once offered up to God, has fully satisfied the justice of God, has procured reconciliation, and has purchased an everlasting inheritance in the kingdom of Heaven for all those whom the Father has given to Him.

Heb. 9:14, 10:14; Rom. 3:25-26; John 17:2; Heb. 9:15



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6. Although the price of redemption was not actually paid by Christ until after His incarnation yet the virtue, efficacy, and benefit arising from His payment were communicated to the elect in all ages from the beginning of the world through those promises, types, and sacrifices in which He was revealed and signified as the seed which should bruise the serpent's head, and also the Lamb slain from the foundation of the world, for He is the same yesterday, and today, and forever.

1 Cor. 4:10; Heb. 4:2; 1 Pet. 1:10-11; Rev. 13:8; Heb. 13:8



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The Second London Baptist Confession, 1689: Chapter 8. Christ the Mediator

7. Christ, in His work of Mediator, acts according to both natures, each nature doing that which is proper to itself. Yet, because of the unity of His person, that which is proper to one nature is sometimes in Scripture attributed to the person denominated by the other nature.

John 3:13; Acts 20:28



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8. To all those for whom Christ has obtained eternal redemption, He certainly and effectually applies and communicates this redemption, making intercession for them, uniting them to Himself by His Spirit, revealing to them in the Word and by the Word the mystery of salvation. He persuades them to believe and obey, governing their hearts by His Word and Spirit, and overcome all their enemies by His almighty power and wisdom. This is achieved in such a manner and by such ways as are most consonant to His wonderful and unsearchable dispensation, and it is all by free and absolute grace, without any condition foreseen in them to procure it.

John 6:37; 10:15, 16, 17:9; Rom. 5:10; John 17:6; Eph. 1:9; 1 John 5:20; Rom. 8:9, 14; Psa. 110:1; 1 Cor. 15:25-26; John 3:8; Eph. 1:8



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The Second London Baptist Confession, 1689: Chapter 8. Christ the Mediator

9. This office of Mediator between God and man is proper only to Christ, Who is the Prophet, Priest, and King of the Church. Free Will of God, and this office may not be transferred from Him to any other, either in whole or in part.

1 Timothy 2:5



Prophet, Priest, & King

The Second London Baptist Confession, 1689: Chapter 8. Christ the Mediator

10. This number and order of offices is essential. Because of our ignorance we need His prophetic office. Because of our alienation from God and the imperfection of the best of our service, we need His priestly office to reconcile us and present us to God as acceptable. Because of our aversion to, and utter inability to return to God, and for our rescue and keeping from spiritual enemies, we need His kingly office to convince, subdue, draw, uphold, deliver, and preserve us until we reach His heavenly kingdom.

John 1:18; Col. 1:21; Gal. 5:17; John 16:8; Psa. 110:3; Luke 1:74-75



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Hebrews 9:15 And for this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the trespasses that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance. 16 For where a covenant is, there must of necessity be the death of the one who made it. 17 For a covenant is valid only when men are dead, for it is never in force while the one who made it lives. 18 Therefore not even the first covenant was inaugurated without blood. 19 For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, 20 saying, "This is the blood of the covenant which God commanded you." 21 And in the same way, both the tabernacle and all the vessels of the ministry he sprinkled with the blood. 22 And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.



Prophet, Priest, & King

Hebrews 9:23 Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these. 24 For Christ did not enter holy places made with hands, mere copies of the true ones, but into heaven itself, now to appear in the presence of God for us; 25 nor was it that He would offer Himself often, as the high priest enters the holy places year by year with blood that is not his own. 26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself. 27 And inasmuch as it is appointed for men to die once and after this comes judgment, 28 so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.