

Christ's Mediation Coterminous with the Love of God

For there is one God and one mediator between God and mankind, the man Christ Jesus (1 Timothy 2:5).

A mediator's mission is to reconcile two conflicting parties.

For Christ to accomplish this task, He must employ all aspects of His divine offices.

As Prophet, Christ must explain to men the seriousness of offending the true God (John 17:8).

He then must direct them to the only means of reconciliation with God: placing in Him the same faith men have in God (John 14:1).

As High Priest, He must offer a perfect blood sacrifice (Hebrews 9:22).

This He did when He offered Himself a ransom for many (Matt. 20:28).

But another critical aspect of His Priestly office is that of intercessory prayer.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us (Romans 8:34).

The 'us' to whom Paul is referring are Christians.

They alone cannot be condemned (Romans 8:1).

Christ does not make intercession for all mankind.

He makes intercession only for those given Him by the Father.

Nor is He the Savior of all mankind.

Christ plainly states this fact in His High Priestly prayer to His Father just prior to His crucifixion:

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him (John 17:1-2).

Christ's mission was to give eternal life to (i.e., save) only those given Him by the Father.

Those given Him by the Father are the same ones the Father so loved worldwide.

They were elected/chosen by the Father before the foundation of the earth to be with Him for all eternity (Ephesians 1:3-6)

Christ will not lose one given Him by the Father (John 17:12).

The persons Christ saves are coterminous with the persons so loved by God.

Christ carries out His mission perfectly (John 17:4), to the glory of God.

Moreover, should there be any dispute regarding Christ giving eternal life only to those given Him by the Father, Jesus makes the following declaration:

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine (John 17:9).

Christ does not pray for the salvation of the wicked world of non-elect sinners.

Christ only prays for the salvation of those sinners in the world so loved by God who are given to Him for the express purpose of giving them eternal life.

Had God's intention been the salvation of all mankind, bar none, then Christ's prayer in verse 9 would have countermanded the will of His Father.

Such rebellion would constitute sin, and sin would disqualify Christ from offering Himself a sinless ransom for many.

Since such rebellion by Christ is out of the question, we must now examine Christ's High Priestly prayer on the cross:

Then said Jesus, Father, forgive them; for they know not what they do (Luke 23:34).

Again, it is impossible Christ is praying for all mankind.

He is praying for the same ones for whom He prayed in John 17: all elect throughout the ages.

To do otherwise is open rebellion to the will of God.

Had Christ's prayer on the cross countermanded the will of God, Christ would not have been resurrected.

His sin would have kept Him in the grave.

CONCLUSION: Christ's intercession is only for those so loved by the Father who were chosen by Him for salvation through Christ.

Christ's mediation, intercession and atonement are coterminous with those so loved by the Father.