

# **True Mediator – Cornerstone of Sanctification**

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The verse that we have been looking at, the starting point that we have been looking at, is in Daniel chapter 7. This is the starting point that we have been looking at, and I want to read to you Daniel chapter 7. But before I read that to you, I want to read from the book *Early Writings*, and it's on page 259, *Early Writings*, page 259.

She says, I was again brought down through these messages, (It's the first, second and third angel's messages) and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them on a solid, immovable platform.

You remember in our presentation on the Cornerstone, that we looked at this passage, but the point we're looking at here is that God had led his people step by step until He had placed them on a solid, immovable platform. And so I want to take us step by step from Daniel 7 And I want to read Daniel 7, and we'll start from verse 9.

**Dan 7:9, 10** I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. (10) A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

So we are seeing the beginning of the judgment here where the throne of God is set in place in the Most Holy place, and they prepare for the judgment. The books are open: the book of life, the book of remembrance, and the book of iniquity, that records everything that every man and every woman has done, whether good or whether it be evil. And then we see in verse 13,

**Dan 7:13** I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Now this passage here was the basis, along with, if we look briefly at Daniel 8, where it gives us the timing for this sequence, of where the Father goes and sits in the Most Holy place, we know It's the Most Holy place because in verse 14, 13 and 14 of Daniel 8, it says,

**Dan 8:13** Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And then it says,

“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed”.

And for those of us who study the Advent message, we know that the cleansing of the Sanctuary is the moving of the work of Jesus in from the Holy into the Most Holy place. But this was not understood by our pioneers. When they read this, along with Malachi 3:1 and 2, it says that “Behold the Bridegroom comes suddenly, and then Matthew 25, “Behold the bridegroom cometh,” in the parable of the virgins, this, along with everything else, our pioneers understood, to mean that Christ was coming to cleanse the earth, coming to cleanse this sanctuary, and the coming was a coming to the earth, and that was a very painful experience, as Ellen White said, that the pioneers had purchased their experience through painful and severe conflict. But then we see that then they begin to understand, and through the experience of Hiram Edson and those that were with him, and then others, so they begin to study together, they begin to see that Jesus moved from the Holy to the Most Holy.

And we understand that part of the reason that they could understand there was a Most Holy place, was because that they had follow Miller’s rules of interpretation and that was to read the Bible literally. That when it says that the Son of man was coming to the Ancient of Days, that this is actually what was happening. This is not a movie, this is not a symbol. The Son of man actually is coming to the Ancient of Days. The Ancient Days is actually giving to the Son of man a kingdom. He is giving to Him a dominion. And as they read this, they began, that’s what helped them to see that there was a Most Holy place. So that took them along another step.

And then, the next step they didn’t realize, well, before I mention that, I want to say that, as they saw that there was a Most Holy place, they began to see that Jesus indeed had this ministry in the Most Holy place. And Ellen White was told the meaning of their disappointment. She was shown in her very first vision, and I’ll read it to you, in Early Writings page 14,

At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry.

Now, the midnight cry, was the message of the Adventists in 1844, “Behold the Bridegroom cometh, go ye out to meet him”, and it was a message that burst around the world, this cry, that Christ is coming, but they had understood that Christ was coming to the earth, but now that was showing, if they had it read carefully, Daniel 7, it was actually a coming to the Ancient of Days to receive a kingdom. And so they took another step, they began to understand, Ah, Jesus is

going to the Most Holy place to receive the kingdom. And if you read in Great Controversy, page 423, it says,

The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement...GC page 423.

So we see that as they saw the Most Holy place opened up, and when I said they saw it open up it was because they were reading the Bible literally. That allow them to see, "Oh, Jesus is actually moving toward the Father, there is a cleansing of the Sanctuary, that means there is a movement from the Holy to the Most Holy. This is not symbolism; this is actually what really happened". As they began to understand that, they began then to understand that, the work of mediation, would cease before Jesus would come back to claim his children. So that allowed them to take another step, that now that they had a coming of the Son of man to the Ancient of Days in the Most Holy place, to do a final work of atonement or mediation, which means then that Jesus would cease His work of mediation for the children of men, before He comes a second time to this earth.

This thing causes another step, which means that God's people are required to be fully cleansed, before Jesus comes again. And this completely changes, and we discussed this in God of the Midnight Cry, this completely changed the Adventist understanding of sanctification. It changed their view of what was required of them. Now they had an understanding of what was required. They had to overcome sin; they had to remedy all the defects of their character. This understanding requires a very special understanding of Jesus, and so that then caused the Adventists to look very carefully at Jesus, to plead with him. Suddenly, their prayers are becoming more earnest. They are pleading more and more. And it's at this point that I think I need to share with you this illustration which really expresses the difference between the Mediator that most Christians understand, and the Mediator as expressed in the Advent message of the Most Holy place.

If you are in a situation where you know that Jesus will forgive your sins, and forgive your sins, and there's no really need to overcome sin, you do your best, you try your best, but you don't have to actually overcome because Jesus just keeps forgiving you. This can be like walking across the Golden Gate Bridge. The Bridge is wide, the path is easy, you can walk across that Bridge in comfort. Jesus may be even 30 or 40 feet away from you. You may actually, because the path is so wide, you may actually be able to have 40 or 50 friends with you. And you may, even if you want, stop on the Bridge and have a party on the Bridge, because there is plenty of room, and you are going to the heavenly city, and Jesus can be a little distance from you. It's OK, it doesn't matter, Jesus forgives, Jesus forgives, don't worry about it. You see? And you even, you may even loose Jesus amongst all the people, because you can have so many people, so many people wide.

But it doesn't matter. That is the way that most people see it. You do your best, but don't worry about it. You don't actually have to overcome sin. People don't say that, but deep in their hearts they say, well, God forgives me, God forgives me, and it doesn't matter, but, once the Most Holy place opened up, and people saw that Jesus was going to stop His work of intercession before he came back, suddenly God's people saw, there was not a Golden Gate Bridge going over into the heavenly city, but a wire, a single wire, and they had to walk that wire, and the fact is, that it's impossible for us to walk this wire alone. We cannot walk this wire alone. And yet we can't fit 40 or 50 people along the wire with us, there is no room to have a party, because there is only a very, very narrow way. You are by yourself on that wire. But of course, we know we can't walk that wire, we are not skilled. And this is where we have the story of Blondin. Blondin set up a wire across the Niagara Falls, and with his skills, with his bar, he walked across and he walked back. He then asked the people, "how many people believe that I can carry a person across this wire in a wheel barrow?", and everybody said, "Yes, we believe, we believe, we believe that you can do this Blondin, you are capable to do this". And then he said, "Well, who is going to get in?" Nobody said a word. Suddenly their faith in a mediator disappeared.

And this is what happens for many people today. When we believe, we see that Jesus can help us to overcome sin, overcome all these things, but then when we are asked to believe that we can overcome sin in our lives, and that Jesus can take away from us all of our weaknesses and then He asks us, do you believe that I can carry you through this experience? very few people believe. "Ah, no, that's too hard. I'm going back to the Golden Gate Bridge. That kind of theology, that kind of teaching is much more comfortable, I can fit more of my friends in, I can eat more things that aren't really what the Bible wants me to eat, I can drink things that the Bible doesn't want me to drink, I can watch things that the Bible doesn't want me to watch...and I can go to Jesus and say, I'm sorry Lord, I know I shouldn't watch these things, I shouldn't eat these things, I shouldn't say these things, but you know, I'm human, I make mistakes, you know, I, like for me, I can blame my race, I'm a Dutchman, so I can blame my dutchness, you know I inherited it, I can't, I can't really help it. And you know, it's part of our culture to drink and eat these things, you know, when I go to my friend's place, I can't really say no, I have to, you know, and if they're watching something, they're watching something, I can't say, you know, I have to do this".

You see? You understand what I'm saying? But when you open up the Most Holy place, and you have a belief that Jesus is going to stop His work of intercession, suddenly all of this changes. And this is what happened for our pioneers.

Eventually one man did decide to get in, and they're going across in the wheel barrow, and some people tell the story that the wind started to blow and it started to move, and it got very difficult. Other people say that someone had place a bet that he wouldn't be able to do it, and so he saw that he was going to make it, so he went and caught one of the guide ropes, and that moved the wire, ...we don't know...lots of people like to embellish the story, but the fact is that the wire, it began to get unsteady. Now, it's at this point that the person who is in the wheel barrow, he is

completely depending on the person pushing the wheel barrow which is Blondin. He is completely depending on him if he wants to live. It depends, and this is where it gets really tricky, when our Saviour takes us into a part where difficulty comes, and then he issues us a command, will we do it. Well, this is what Blondin did for this man. He said to the man: "Stand up". Stand up on the wheel barrow, on the wire, hundreds of feet above the water below. "Stand up". What would you do? Would you stand up? Well, this man obeyed him and stood up, and then Blondin was able to somehow maneuver him and place him upon his shoulders, and the wheel barrow fell, into the waters below.

And so now, here is this man on the back of Blondin, on the wire, as it's moving, and this is the perfect illustration of Jesus taking us through the Most Holy place experience. We must cling to our Mediator. We must hang on to him. And this is what we want to talk about in our presentation today, because your ability to cling to your Mediator depends purely on who you understand he is. If you don't truly understand who Jesus is, you cannot truly cling to him in the midst of crisis. You will cling to that which is most precious to you, or you'll cling on to something that you trust in the most. If you do not trust Jesus more than anything else when the strife and difficulty comes, you will not cling to him. You will cling to your money, your house, your reputation, your job, your status, whatever it is. You will cling to that when the difficulty comes.

And this is, this is the test that must come for all of us. All of us who are on the wire with Jesus, there is going to be a tremendous wind that comes across the wire in the time of Jacob's trouble and we will be ask to stand up on the wire, and to fully place ourselves on Jesus. Because I would suggest to you brothers and sisters, for most of us, for most of us that have even gotten onto the wire, because most, most people are not even on the wire, they're still on the Golden Gate Bridge, thinking they're going to heaven, when they're actually going to hell. But for those who are coming onto the wire, most are still in the wheel barrow, they are not fully hanging on to Jesus, gripping him with their arms, and hanging on to him for dear life. That brings an experience far deeper, far greater than what we are currently in.

But we will, those of us who go through the time of Jacob's trouble, and I pray to God that all of us here, all of us that are listening to this message, that we will be together. Our Father doesn't want one of us to be missing. He wants all of us to be there, but we will have to learn to cling to our Mediator like nothing else, and trust that in the swaying and breeze, no breeze, in the gale that comes, in the movement, that we know that the legs of our Mediator, they reach the earth, and they can grip that wire, and he can balance, he knows the temptations of the flesh, he knows the difficulties that man faces and that he can carry us across.

And so, this is step by step, the Adventist experience, let's just lay it out again. An understanding of Daniel 7 and 8, Malachi 3, Matthew 25, that the Ancient, that the Son of man was actually coming to the Ancient of Days. Originally they did not understand this. They thought that Jesus was coming to the earth, they had a disappointment, then they understood that Jesus was coming

to his Father, the Most Holy place opened up, they saw that Jesus would finish his work of intercession before he comes back, which would require a character that was perfected, and this then caused God's people to focus on the Mediator. And I would suggest to you that this is the background which laid the foundation of the 1888 message.

The 1888 message was a very careful examination of Jesus, as truly the Son of God, and truly the Son of man. This examination only came about because of all the other steps that the Adventist pioneers had taken, in their understanding of God, in their understanding of the Sanctuary, in their understanding of sanctification, in their understanding of the judgment, and that the judgment would end and the reward would then be given after the judgment, that victory over sin was required. All of these things led them to the 1888 message, which was an examination of their Mediator. And I want to read to you again,

Those who arose when Jesus did, kept their eyes fixed on him as he left the throne and led them out a little ways. Then he raised his right arm, and we heard his lovely voice saying, "Wait here, I'm going to my Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of his garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, gives us thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace. EW page 55.

I want you to go over that passage, Early Writings 55, and meditate on that. This is the sequence: This, what is being described here, is the sequence of God's people in the last days. It says that they kept their eyes fixed on Jesus. Now, to keep your eyes fixed on Jesus means that you understand by faith where Jesus is, and you know by faith who Jesus is, where Jesus is, and who Jesus is. Because we do not see Jesus with our eyes, do we? We only know about Jesus by what the Bible tells us about him, and what he is doing and where he is. So we must faithfully follow the Bible as to who Jesus is, and where Jesus is. That is how we keep our eyes fixed on Jesus, by knowing who he is, and the 1888 message told us who Jesus is, truly the Son of God by inheritance, truly the Son of man by inheritance, and this enables us to keep our eyes fixed on him in order that we can pray through him to the Father saying "Father gives us your Spirit", that prayer, "Father gives us your Spirit", is not some right off passage that we go through because that's what Christians do. We pray that prayer because we know that Jesus is coming back to this earth the second time without sin.

He is coming back, his saints will be perfected, those who are taken from amongst man. We pray "Father give us thy Spirit, because I want to be like Christ in every aspect of my life. That's what drives that prayer. And so keeping our eyes on Jesus; the point that we make here is: the confidence that we have to lean ourselves fully upon Jesus, depends completely upon how

confident that we are that he can represent us, and that he can, when he speaks to us, when Jesus speaks to us in his word, the words that he's spoken in the gospels, in the book of Revelation, in the book of Hebrews, in all of the Bible through the words that he's spoken through Ellen White in the Spirit of Prophecy. How confident that we know that these are the very words of God. That also depends on that we believe that he is able to fully represent God. And this is where we come to our next illustration:

If we were, those of us that are here, if we were to go to the Congo, and we were going to meet the king of the Congo and we were going to be brought into his royal court and we were going to try to communicate with him in his language. If we took with us our next door neighbor, who had read about the Congo, who had read about the royal court, and had never been there, did not understand the language. Would we, in taking this person with us, would we feel confident that he would be able to be our mediator to the king of the Congo? We wouldn't feel very comfortable, we wouldn't be sure that if we say something to him, that he can even explain it to the king, and what if he said the wrong thing, and then you got misunderstood, and then you ended up in prison or dead or whatever else. So you couldn't rely on someone, even though he can fully understand you. You could express to him your thoughts and he can fully understand your experience and the lingo, and the jargon, and he could fully understand everything about you, but he cannot understand the king of the Congo.

Then, what if we had in the Congo a representative of the King, who understood the king, who was brought up with the King, who understand his culture and the language of the court, yet he had never heard of where you came from, and, would you be confident in telling him everything that was on your heart? No, you wouldn't, because firstly, he wouldn't understand your language, most likely, he wouldn't understand the modes of expression, he wouldn't be able to understand you, and again you wouldn't express to him what is on your heart.

And this, this, my brothers and sisters is the heart of the issue of the whole concept of mediation. Do you realize that there are many religions that approach God without any concept of a Mediator? They pray directly to their God, they talk directly to him, without any mediator. How confident can you be, if you believe in a Supreme Being that is all powerful, without beginning, without end, He is the One that holds everything together. How on earth can you believe that you can pray directly to a Being like this, and believe that He, that you could, that you can even begin to understand Him? That He would even understand...you know what I'm saying? You need a Mediator, we need a Mediator. And this is part of the whole wisdom of God, which I'm not going to go into now, why Jesus is so important.

We need a Mediator, not only for sin, but we need a Mediator for righteousness. The angels need a Mediator, not for sin, but for righteousness. They need someone that they know that they can talk to, who can then speak for them to God, and for God to them. This is why Jesus is so, so important as a Mediator. And so, this is what I would suggest to you: The Mediator for Adventists becomes very important, because of the need to fully overcome sin. We need to

engage the Mediator. We cannot walk 30 feet away from Him on the Golden Gate Bridge. We need to cling to his back on the wire. This is the only way that we can go through this process of the Most Holy place. And this is why I would suggest to you, that Hebrews, in the book of Hebrews we see laid out for us in very clear tones, in Hebrews chapter 1 and 2, the pedigree of the Mediator.

The reason that Paul lays this out for us is very clear. He explains to us why he needs to do this. At the end of chapter 2 we get this explained to us. But in chapter one it says,

**Heb 1:1** God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son...

You see, speaking through the prophets. A prophet is a kind of Mediator. God speaks to the prophet and the prophet speaks to human kind. It's like in the time of Moses. The people said, don't let God speak to us. You speak to God, and then come and speak to us. The need for a Mediator. This is constantly the issue. So Paul tell us, what is this Mediator, this Son, this Son of his. It says in verse 2,

(2) "whom he hath appointed heir of all things, by whom also he made the worlds; (3) Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; (4) Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

I want you to notice this carefully: He talks about how that Jesus by inheritance obtained a more excellent name than they for the purpose of what? Come back to verse 2,

(2) "Hath in these last days spoken unto us by his Son" Spoken unto us. The context of this whole passage is God's ability to speak to us. And the reason that Jesus has a more excellent name, and is more capable of speaking in behalf of God to us, is because He has by inheritance obtained all the fullness of the Godhead bodily. He is the express image of his Father's person. No one therefore is more capable than Him, of speaking on behalf of the Father. And this is a point that I want you to note very, very carefully, in terms of the concept of a Mediator. The One who comes forth from Another, who fully inherits, the One who needs to be represented, the One who comes forth from Him is the One who can most fully represent the One who needs to be represented. Does that makes sense?

If a person is exactly besides the one who needs to be represented, and this second person is not coming or inheriting from this person, by nature, by substance, he is not able to fully, correctly represent the other person. Do you understand what I'm saying? You have to fully inherit, to fully represent. And let this point stick in your mind: Full inheritance, full representation. If you want to be fully represented, you need to impart full inheritance. This is the key to mediation. Full inheritance means full representation. Complete authoritative representation. This is what



Paul is trying to say in Hebrews chapter 1. So he is telling us in Hebrews chapter 1, that Jesus is able to fully speak on behalf of God.

Then we come to chapter 2. He makes the point. I only want to look at one verse, but he mentions it several times in verse 14, Hebrews 2:14

“Forasmuch then as the children are partakers of flesh and blood...”

I want you to notice this next passage very carefully:

“...he also himself likewise”

Can you see what Paul is doing?

“He also himself likewise took part of the same”

He is taking the full nature of man upon himself. Remember, full inheritance means full representation.

“He also himself likewise took part of the same”

Why? In order that he may fully represent us before the Father. Only a Son of man can represent man in the courts of heaven. Only a Son of God can represent God to the fallen human race. You understand what I’m saying. This is the key question as to whether you can grip the Mediator on the wire. If you do not know that He has fully inherited all that is man’s, you will not fully grip him on the wire. You understand? Because you are not going to confess to a man that does not know what is like to truly be a man, to truly face the pressures, who has not truly walked in your shoes. You are not going to confess or speak to that man. Let me give you an example of this:

If let’s say, a family, a wife, she is about to give birth to a baby and sadly in that experience the baby comes out still born. What then, if the church knows that this lady, the wife, has given birth to a still born baby, does the church sends over a young woman who is 16 years of age, who has never had a baby to comfort this lady? No. Who do we send? We send the woman who also has experienced a still birth. Why? Because she is fully able to succour that lady who has faced the temptation of a loss of a child through a still baby. You understand the principle? A woman is not going to open her heart to a young lady who knows nothing about child birth. Firstly, she knows nothing of the pain of child birth, secondly she knows nothing of the experience of losing a child, or in that situation. You are not going to cling to a person like that.

But when a lady comes who in her experience has suffered the loss of a child in a still birth, and she comes and she sits with her, she can say to her, “I know what you are talking about”. And then she tells her story. And then the lady sees that yes, she understands, she knows what it is like, I can tell her the pain that I went through, the suffering of the loss of my child. That is a person that you can open your heart to. And so we read about Jesus in Hebrews chapter 2, and this is so precious, brothers and sisters, so precious. Hebrews 2:16 we see,

[Heb 2:16](#) For verily he took not on him the nature of angels; but he took on him the seed of Abraham. [Heb 2:17](#) Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest...

And all I can say is Amen brothers and sisters! In all things! There is no trial, there is no difficulty, there is no weakness, there is no temptation taken upon you but such that Jesus understand. You can confess to Him all that is in your heart. You can confess to him everything and know that you are not speaking to a novice; you are not speaking to someone who does not comprehend, you are not speaking to someone who does not understand, but someone who has experienced the full aspect of the human life in every way in order that he can fully represent us to the Father.

If there is any human being that has ever experienced a difficulty or trial that was greater than Jesus Christ, than he could not represent him truly and fully to the Father. But the Bible tell us this is not so. The Bible tells us that Jesus, it says,

“For as much as the children are partakers of flesh and blood, he also himself likewise took part of the same”.

[Verse 18](#), “For in that he himself hath suffered being tempted, he is able to succour them that are tempted”.

For in that he himself was tempted, he is able to succour them that are tempted.

Chapter 4, we read, verse 15, and you are familiar with these passages,

[Heb 4:15](#) For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. (16) Let us therefore come boldly...

We can come boldly to the throne of grace, because we have a Mediator who fully inherited all that is man. That is a Mediator you can cling onto on the wire crossing the Niagara Falls. This is the pedigree of the Mediator. He is fully able to represent us, because he fully inherited all from us.

And so we also see that John, in the book of John, you see, carefully, as John introduces Jesus in chapter 1, what is he doing? He is introducing Jesus as a true Mediator. This is what he is doing?

[John 1:1](#) In the beginning was the Word, and the Word was with God, and so much was the Word with God that the Word was God. The same was in the beginning with God. John is telling us the pedigree of the Mediator. That he is with God so much, he’s inherited, for as it says in [John 5:26](#) “As the Father hath life in himself, so hath he given to the Son to have life in Himself.” So much has he inherited the fullness of God, that he is able to speak in behalf of God,

that he is God. As it say, it says “Thy throne, O God, is for ever and ever.” The Father calls His Son God, because He has fully inherited.

But then John switches when it says, “And the Word was made flesh and dwelt among us.” You see, John is doing the same thing as Paul, starting with a Mediator that is truly a Son of God and truly a Son of man. This is the basis of all true connection to God. Any ability on our part to approach God, to connect with God and know that we are making a connection, everything depends on the Mediator.

And this is where I want to read to you, I just want to read you a couple of statements, because I need to make this point. That the 1888 message, was a message that expanded John chapter 1 and Hebrews 1 and 2. When John chapter 1, and Hebrews 1 and 2, formed a lot of the basis of the 1888 message, and the two books particularly, that are very, very important, are Christ and His Righteousness, by E.J. Waggoner, and Consecrated Way to Christian Perfection, by A.T. Jones. If you look at these books carefully, both of these books will list “Christ as God”, “Christ as Man.” Both go through his pedigree as what his right is, to intercede on behalf of man to God, and to represent God to man.

This was the heart of the 1888 message, and the reason this message came, was because of all the steps that the Adventists pioneers took in the Most Holy place, having the doctrine of victory over sin, a cessation of intercession before the second coming of Jesus, which required a perfection of character. All of these steps require of us an understanding of a Mediator that was much greater than walking across the Golden Gate Bridge. We had to now walk across the wire, and we had to had a Mediator to get us across the wire. This is the only way, and this is why this message came. And I want to read to you just a couple of statements from Christ and His Righteousness, and Consecrated Way. It says on page 11 of Christ and His Righteousness

“This name, God [God] (this is what he is referring to) was not given to Christ in consequence of some great achievement”

This is very important, the name God is not given to Christ on consequence of his own inherent power, his own qualities, his own achievement, it says,

“...but it was by right of inheritance...”

This is what E. J. Waggoner is saying: his name God is by right of inheritance.

“Speaking of the power and greatness of Christ...”

The writer to the Hebrews. See, he is quoting Hebrews now.

says that he is made so much better than the angels, Because “He hath by inheritance obtained a more excellent name than they.” Hebrews 1:4. A son always rightfully takes the name of the Father; and Christ, “as the only begotten Son of God,” has rightfully the same name. A son, also,

is, to a greater or less degree, a reproduction of the father; he has to some extent the features and characteristics of his father; not perfectly, because there is no perfect reproduction among mankind. But there is no imperfection in God, or in any of His works, and so Christ is “the express image” of the Father’s person. Heb. 1:3. As the Son of the self-existent God, He has by nature all the attributes of Deity.

Now, this is really, really important, that He has by nature the attributes of Deity. That He has by inheritance the attributes of Deity. Because what we need to...I’m jumping ahead of myself...I want to save that point. Now I want to read to you from A.T. Jones. It says here,

Christ likeness to God, as set forth in the first chapter of Hebrews, is only introductory to the setting forth of his likeness to man, as in the second chapter of Hebrews...

Chapter 1 of Hebrews, says that God speaks to us by His Son, and the reason that they Son is qualified to speak on behalf of God is because by inheritance he’s obtained a more excellent name than the angels. This is why the angels are not fully able to speak in behalf of God and themselves. Only the Son, because His inheritance is greater than their inheritance. The firstborn, the inheritance of the firstborn, is always superior’s to the rest of the family. This is the principle again and again and He is the One that is fully authorized to speak in behalf of God.

His likeness to God, as in the first chapter of Hebrews, is the only basis of true understanding of His likeness to men, as in the second chapter of Hebrews. *Consecrated Way*, page 17.

Now, listen:

And this is given as the preliminary to our understanding of His likeness to man. That is to say: from this we are to understand that His likeness to man is not merely in shape, in picture, or representation, but in nature, in very substance...

Brothers and sisters, don’t miss the significance of this statement, of what he is saying. He is saying that His likeness to man is not merely in shape, in picture, or representation, but in nature and substance. This is on page 20, *Consecrated Way*.

The likeness of Christ to God is in substance as well as in form. And the likeness of Christ to man, is in substance as well as in form. Otherwise...

Now, listen very carefully,

...Otherwise, there is no meaning in the first chapter of Hebrews, as introductory to the second chapter - no meaning in the antitheses between the first and second chapters, and the first chapter is out of place and empty, as a basis of introduction to the second chapter. *Consecrated Way*, page 20.

The point that is coming through very strongly here is the ability of Christ to be a Mediator. Now, I want you now, to think about this. Think about this: If we believe in the Trinity, we believe, the Trinity, know, we believe, the trinity believes, the trinity doctrine believes, it believes there are three persons that make up one god. OK? Three persons make up one God. And then they see that Jesus, he acts in the position of a Mediator for that one god. The problem with this is that the Bible tells us in 1 Timothy 2:5,

**1Ti 2:5** For there is one God, and one mediator between God and men...

This point, one God and one Mediator, this is really, really, important, and I want you to understand very carefully what I'm going to say here, because Christ's likeness to God is more important for us to understand in his position as a Mediator, than in His position as being God. His God-likeness is more connected to His mediatorial work, than just the mere fact that He is God. This is a very, very important point. Because, as we understand, if there is a Trinity, there is one god, that means three persons are being represented by one person, but the problem then is, how can a mediator be a mediator between two and yet also be one mediated for. How can you be a mediator and be mediated for at the same time? Do you understand what I'm saying?

If you are being represented, and representing, you are not a mediator. A true mediator must be a true go between. Do you understand what I'm saying? To be a true mediator by nature, means that you must fully inherit all from both sides, to be a true mediator in substance, in nature. It is the inheritance of Jesus, as the Son of God, by nature, the inheritance of Jesus as the Son of man, by nature, that allows Him to be a Mediator by nature. By nature. Do you understand what I'm saying?

He is inherently, what Jesus is inherently, is a Mediator. He is an inherent Mediator. He is the only inherent Mediator in the universe. This is the glory and the majesty of Jesus Christ. His inheritance grants Him the ability to be a Mediator, and brothers and sisters, what we need to know about Jesus is that He is fully able to represent us to the Father. And that He is fully able to represent the Father to us. So that we can take hold of the man Christ Jesus and cling to his back and know, as we are holding on to Him and our head is pressed up against his back, and we can hear his heartbeat, and we know that that heartbeat is the very heartbeat of man, and the very heartbeat of God. That we know that heart beats for us, that heart loves us with all the tenderness that One who knows God, and one who knows man can do. You understand the illustration that I'm making. So what the Trinity doctrine does, and I want to express this to you, is that within the trinity, this is what happens: There is one mediator in the doctrine of the Trinity, actually means two intercessors on behalf of three persons, in one god. Do you see that? Within the trinity one mediator means two intercessors, because the Holy Spirit and Jesus are both intercessors, and those two intercessors represent three persons, Father, Son, and Holy Spirit, who are in one god. Does that make any sense?

Whereas when you understand that Jesus by nature, by substance, inherited everything from His Father, inherited everything from us, He, by nature, is a Mediator. And I want to, I want you to understand that if Jesus is a metaphorical son, if we say that Jesus is a metaphorical son of God, and a metaphorical son of man, than he is a metaphorical mediator. And what a metaphorical mediator gives you is a metaphorical victory over sin. And metaphorical victory over sin is no victory over sin. Metaphorical mediation is no mediation. Metaphorical sonship is no sonship. You see how Satan uses the word metaphor to make opposite that which God is doing for us. Metaphorical mediation is not mediation at all.

This is the point, and this is what Satan is trying to do to us though the doctrine of the Trinity. He is taking away our Mediator. Why I need to know that Jesus is fully divine, is not for the purpose that I can say He is equal with the Father. That's not the most important point. I need to know that He is fully divine and equal with the Father, for the purpose of intercession on my behalf. That's why I need to know that He is equal with God. That's what's most important to me. That's why John said, "In the beginning was the Word" and notice, he doesn't say in the beginning in the Word, and the Word was God." He said, "In the beginning was the Word, and the Word was with God." It's the mediation aspect that is the most important. Otherwise, if the Godhood part was the first thing, he would have said "In the beginning was the Word, and the Word was..." well, he would just have said, "in the beginning God." That's all...there is nothing else to say, but when mediation and connection is the most important thing, "In the beginning was the Word, and the Word was with God" we have a literal Mediator by nature. And the only way a mediator can be a mediator by substance, is to be a mediator by inheritance.

Jesus can truly represent His Father because he came out of the Father. Jesus can truly represent us because he took all of us upon Himself. He became the second Adam. All of us were in Him. "In Him, we live and move and have our being." These are the qualifications of mediation. These are the qualifications of the intercessor. And so this is why we can have full assurance brothers and sisters that we have an advocate, as it says in 1 John 2:1, "My little children, these things write I unto you, that you sin not." Why? Because we are in the day of atonement, because we are in the time that we must walk the wire completely and fully with Christ. "My little children, these things write I unto you, that you sin not, but if any man sin, we have an Advocate with the Father, Jesus Christ the righteous" who is able to make intercession on our behalf.

And this is the focal point of all of these cornerstone presentations, that Jesus is a mediator by nature, in order that we can fully lay upon Him the burden of our hearts, the burden of our souls, and that we can confess to Him everything that is within our heart, and that we can receive of the Father's Spirit, we can receive of the Father's Spirit. It's the Father's Spirit that we are praying for. John chapter 4 tells us: The Father seeks such. It says "God is a Spirit, and they that worship Him must worship Him in Spirit and in Truth," and that is referring to the Father. For such He seeks to worship Him. That's what John chapter 4 tells us. And so I hope that you can see that a true Mediator...I'm going to get this point through. A true Mediator is only able to be so if he is

truly so by inheritance. He must inherit all to represent God. He must inherit all from man, that He may represent man. If He does not have an inheritance, then the personalities of that Father and Son become confused, and the actual work of mediation becomes confused. We find that Jesus then is interceding in behalf of himself. Because God needs a mediator, Jesus is part of God, then Jesus is both mediator and being mediated for. That is not a true mediator. A true Mediator can only be one. One God, one Mediator. That's what Paul is telling us, the One God and the One Mediator, is what allows to be fully represented before God and God to us.

Brothers and sisters, I, with joy present to you, Jesus, truly the Son of God, truly the Son of Man. Hebrews 1 and 2, John chapter 1, Consecrated Way, Christ and His Righteousness, all these books allow us to come before God. As it says in Early Writings, in that very first, in page 55, right in the beginning, God's people went into the Most Holy place by faith and said, "Father, give us your Spirit, gives us your Spirit, gives us victory." I need victory over my temper, I need victory over the things that I say, when I hear people speak evil of my neighbor, I need victory over listening and wanting to take it on board, ...I need victory over the wrong forms of music, I need victory over appetite, I need victory over these things, because if I don't cling to Jesus, if I cling unto all these things, I would let go off Jesus and fall of the wire into the water below.

Jesus is able to succour those that are tempted. He is a true Mediator between God and man. He will deliver us. He will fully give us the victory. As it says, that "Christ in you, the hope of glory." This Christ who comes to you, who is the hope of glory, comes through this process of mediation. No true mediator, I'll just summarize this again:

Metaphorical Father, metaphorical son, metaphorical mediator, metaphorical victory over sin, which all means completely the opposite, which means a metaphorical salvation. And what is metaphorical salvation? Nothingness. It's completely devoid, it is death and destruction. Metaphorical salvation is death. We need a literal Father who brings forth a literal Son, who takes on upon the literal inheritance of Abraham, who then becomes a literal Mediator in a literal Sanctuary on behalf of His Father, in order to give us a literal victory over sin which is literal salvation, a literal Second Coming, it's all there brothers and sisters, it's all there in that picture.

And I just want to praise God, that in His wisdom, He knew that for the universe to be truly represented, for us to truly understand God, we needed a Mediator, both before sin and after sin. The circle of beneficence, the Father's light flows out through the Son, to all, and back through the Son to the Father. This is the truth. This is the law of life for the universe. A Mediator. And I just want to kneal and speak to our Mediator now, speak to our Father and our Mediator,

"Father in heaven, I just thank you so much, that we can see that the inheritance of Jesus from you, and the inheritance of Jesus from us, is what allow us, to put all of our weigh upon Jesus, as in the sanctuary service where the sinner had to lay his full weigh upon the lamb, so we too can lay our full weigh upon Jesus. Because we know he understand us, we know that He fully represents you. He is able to succour them that are tempted. He is able to speak the law from

Mount Sinai, because He fully represents you. He is able to express your words of forgiveness. You are able to forgive our sins Lord Jesus, because you are given that authority by your Father. He endorses you to give us forgiveness. We thank you for that forgiveness Lord Jesus, we know that you understand us. You understand the difficulties of our lives. You understand the dark and sorrowful passages of our lives, and we can open our hearts to you. Lord, I pray for each of us here. There are sins in our lives that need to be removed. Lord Jesus please help us. Father, send us your Spirit, help us to overcome self, to overcome selfishness, to overcome weaknesses, to overcome stubbornness, to overcome self-pity, to overcome self-indulgence. Lord, all of us still wrestle with these things, help us Father, most of all to trust your word, to hang on to your word no matter what, and believe that our Mediator, our Lord Jesus, will carry us over the wire and into the heavenly city, and I thank you, in Jesus's name. Amen.