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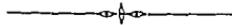
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from Vienna at Easter or Whitsuntide. This was always a time of joy and blessing.

A rich merchant of the city, Mr. Rudolph Arthaker, once strayed to Napwald, and was so struck with the simple service there, and the devout earnestness of the people, that he thenceforth became their constant benefactor. In the year 1840 the house which George Hubner had built was enlarged, so as to accommodate the pastor in the first floor above the church, and the schoolmaster's dwelling, all under one roof; and close beside stands the quaint, low, wooden belfry, with its three bells, "Faith," "Hope," and "Charity." The first minister was installed in 1861; and Mr. Arthaker constituted a society called "The Napwalders," whose good work it is to aid the poor community. Every Christmas the school-children are clothed; once a year a bride is furnished with an outfit; and near the church a refuge has been erected for the poor children, who come from long distances. From the middle of November till the middle of March about twenty are housed and fed there, going home for Saturday and Sunday. In summer the house is let to visitors, to defray the expenses. The present parish, scattered over four square German miles,<sup>1</sup> contains about 600 souls; and nearly 100 children attend the school, eleven of whom are Roman Catholics. A good and blessed work, which deserves the sympathies and prayers of all true disciples of Christ, is carried on; and we trust that many English Christians who visit the Continent may be stirred to direct their steps to this remote valley of the Nap, and while feasting on its glorious beauty, and thinking of the sad associations connected with it, may be moved to minister out of their abundance to the necessities, temporal and spiritual, of its interesting people.

WILLIAM COWAN.



#### ART. VII.—THE MEDIATOR,

*"For there is one God, and one Mediator between God and men, the man Christ Jesus."*—1 TIM. ii. 5.

THIS verse has often been employed in controversies between those who are commonly called Protestants and other Christian Churches which, in the words of our XIX.<sup>th</sup> Article, have erred "not only in their living and manner of ceremonies, but also in matters of faith."

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<sup>1</sup> About sixteen English.

"You make too much of the ministry of saints and angels," it is urged; "you give them a share in the salvation of men to which they are not entitled; you put Christ out of His true and right position, and put the saint in His stead. In the case of the Lord's mother, you pay her a worship which is idolatrous, for practically the worshipper who bows the knee to the Blessed Virgin is not aware of the verbal distinction between Latria, Dulia, and Hyperdulia. Certainly in your system she is one mediator, and one as important as any; and yet here St. Paul says quite plainly, 'There is one God, and one Mediator between God and men, the man Christ Jesus.'"

Such is the contention of the Church of England, and of all Churches in full communion with her; of the Presbyterian Churches of Scotland, and of all so-called Orthodox Non-conformists who are separated from the Church mainly on questions of Church government, establishment, and patronage.

Of course the reply is that there is a sense in which Christ, being Divine as well as human, *is* the one supreme Mediator, as He is the only begotten Son; but that His supremacy does not deprive us of the ministry of others who in God's economy act as mediators in their place and degree. To take a plain illustration. It was God Who fed the multitudes in the desert. It was the Divine power in Christ the Mediator which multiplied the loaves and fishes; but it was in the hands of the disciples that a fragment of a loaf grew and increased so as to suffice for a thousand men. In a sense they were mediators also.

But the passage is of interest not only from the place which it has in this controversy between those who accept the creeds of the Church, but also for another and very dissimilar reason. There are those who deny the accuracy of St. Paul's statement. They affirm that as a matter of fact there are countless mediators between God and men, and that Christ is but one among the rest. Much of the negative theology of the day, and that system especially which is commonly called Unitarian, denying the Deity if not the divinity of Christ, is here at one with the other opponents of what I venture to call Evangelical doctrine, in denying the supremacy of the mediation of Christ.

But there is a question asked by some, it may be in a captious and disbelieving spirit or it may be in all earnestness and longing after truth, "What need of any mediator at all?"—and, "Why, and in what sense, should this office be restricted to *one*, namely, Christ Jesus?"

The question is of interest, not alone to settle a controversy,

but as affecting the spiritual life of those who seek access to their heavenly Father by the new and living Way.

What, then, is a mediator? The word itself will tell us something. *Μεσίτης*, literally, a go-between, is, I think, unknown in classical Greek. Once only it occurs in the Septuagint, Job ix. 33, as the equivalent of the now obsolete "daysman" or umpire. It is, however, used by later writers occasionally, and bears a variety of meanings. It is sometimes an ambassador, a messenger, an intercessor, an arbitrator, an umpire, a peacemaker, a reconciler of differences, a surety, a guarantor.<sup>1</sup> We recognise practically the need of a mediator, a go-between, in this general sense, in every-day life.

In love, in war, in litigation, in countless transactions between man and man, there is need of one who is in some respects in the confidence of both parties, and more or less empowered to act or speak for both.

But is there any need of a mediator between God and man? *Can* there be any such mediator? "In God we live and move and have our being." "We are His offspring." We are ever in His presence; we are the subjects of His influence, which has no limit; of His omnipotence, which cannot be diminished or controlled. We confess that He puts into our minds good desires; that He enables us to bring the same to good effect. By His inspiration alone we think those things that are good, and by His guiding we perform the same; we are as the clay and He the Potter. And yet, how do we know about God. If the life of man is different from that of "sheep or goat which nourish a blind life within the brain," how has the spiritual perception been quickened and taught? God might have given us knowledge (as He has given instinct to the brute), but He has chosen to make teachers the medium, without whom knowledge would be impossible. The whole framework of society is a system of mediation in which we are receiving from another what God might have supplied directly. There is nothing strange in the general notion of mediation. Nay, it is involved in the very obvious fact that man is intended to be a social being, giving to and receiving from others; and being in all the agent of God, *consciously* it may be, if the will is engaged in His service, but *certainly*, for "the Lord hath made all things for Himself." We need not trouble ourselves with asking, as some have done, Why is this? God, it may be said, might have made each plant, each animal, each man, each woman, as a separate, complete, and perfect creation,

<sup>1</sup>In one remarkable passage the corresponding verb is used to mean "to lie in the middle."—Jo. Damasc. See Lexicons—Liddell and Scott and Grimm; also Grinfield's "Scholia Hellenistica."

but He has ordered it otherwise. It would be a totally different world if each creature were a solitary.

Now, if God uses mediation in dealing with man as a creature, there is clearly nothing strange in His taking a similar course when dealing with man as a sinner. We need not ask why God did not reinstate fallen man in His favour without the intervention of a mediator: "as in Adam all die, even so in Christ shall all be made alive"—so argues St. Paul. The mystery of permitted evil is here side by side with the mystery of redemption. But, indeed, we may venture to say that sin, more than anything else, has made mediation a necessity. In a state of innocence we might perhaps conceive of God holding communication with His creatures directly. This seems to be intimated in the Scripture itself; for it is hard to suppose that anything else is meant by the walking of God with Adam and Eve in the garden. But sin put a new barrier between the creature and his Creator. It "separated between us and God."

True that, after the fall, the Spirit of God still spoke to man, as it still strove with man, and that some men are said to have walked with God, which may be taken to mean, led lives of singular holiness, purity, and devotion, before the revelation of a Personal Christ. But the first thought of sinful man is to hide, as Adam, in the trees of the garden, or to say, as Simon in the boat said to his Divine Master, "Depart from me, for I am a sinful man, O Lord." Scripture shows us what our experience abundantly justifies. It represents man, at the beginning, meeting his Maker without fear. But sin brought a change. Sin made man seek a place to hide from the face of God. And the sentence pronounced upon him gave confirmation to his fears by banishing him from the presence of God. But he is not thrust out of paradise until the promise of the one Mediator had been given, the "seed of the woman." Because of the gulf which sin had made, mediation became necessary to worship. By the mediation of man, sin was brought home to the conscience. By the mediation of man, pardon was proclaimed and messages of wisdom and grace, as well as of warning, came from God, Whose Spirit spake by the prophets. One man was no more fitted than another, save by God's appointment and selection to enforce His laws as King; to proclaim His message as Prophet; to celebrate His worship as Priest. But God appointed mediators for these offices, to keep up in men's minds the sense of their sin, their folly, their alienation from God; to give them renewed hope and present comfort and guidance, and to shadow forth the coming of that great Mediator, the true Prophet, Priest, and King. And here we

note the place of the law, given by Moses, "ordained by angels, in the hand of a Mediator" (Gal. iii. 19).

Moses is thus expressly called a mediator. "Go thou near," the children of Israel said, "and hear all that the Lord our God shall speak unto thee, and we will hear it and do it." God sanctioned the proposal. "He led His people, like sheep, by the hand of Moses and Aaron"; and so Moses says, in his farewell words, "I stood between the Lord and you."<sup>1</sup> The whole system of types and symbols and sacrifices, the whole machinery of the sacrificial ritual, the law given not to be broken, the whole progressive revelation by the mouths of the prophets, and preserved to us in that sacred book which is called emphatically the "oracles of God"—all this was intended to teach man to look forward to a "better covenant" at the hands of a more perfect Mediator.

That Mediator ordained from the first, appointed in the counsels of God before the foundation of the world, was the man Christ Jesus, God as well as man, by Whom we have the atonement, and Who has taken the manhood into God.

Thus St. Paul (Gal. iii. 19) insists that those who are Christ's are Abraham's seed and heirs according to the promise. The law was parenthetical and temporary, intervening between the promise and the fulfilment in Christ. The whole passage is not without difficulty. But St. Paul's argument plainly presupposes Christ's God-head, otherwise He would be a mediator distinct from God, as was Moses.

Not like other mediators, whose knowledge was but partial, confined to a special revelation or message, but One Who is the Truth. Not the wielder of a merely earthly sceptre even if the statute-book was of Divine inspiration. Not the Aaron or even the Melchisedeck to offer a typical sacrifice on a material altar. No bright angel merely, an ambassador from God, in whom we might suppose the feeling of pity, but not of sympathy. Not *only* man, and so qualified to act for us, and speak to us, though with more wisdom and authority than any other, but also One who is a sinless Man, between Whom and God no separation exists; and Who as Man could walk with God, with no mediator to intervene.<sup>2</sup> In this sense He

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<sup>1</sup> It were easy to multiply instances of the work of Moses as a mediator, and in Heb. viii., ix., xii., the more excellent ministry of Christ is contrasted with that of Moses, He being the Mediator of a new and better covenant.

<sup>2</sup> The prayerful life of the Son of Man on earth is much to be noted in this connection, and His recorded prayers deserve reverent and careful study, as being the utterances of One who had no sin to deplore, to confess, or to guard against. This is the more remarkable in that repentance and confession as conditions of pardon are so strongly insisted on in the case of those who would be saints.

is a fitting and a worthy Mediator. But He is Divine as well as human: "God and man is one—Christ." Here is the "daysman" that Job wished for, or believed in, that can "lay his hand upon both (Job ix. 33).<sup>1</sup>

There is, however, another aspect of the work of the Mediator which is here glanced at by St. Paul, and which may not be overlooked. He says that the Mediator "gave His life a ransom for many." We may not take these words as merely a figure of speech. The sacrifices under the old covenant were tests of obedience; they appealed to that feeling in the heart of sinful man that mere sorrow for sin will not save a man from its penalties or give him holiness for the time to come. They affirmed, too, that "the wages of sin is death." In the sense that life was accepted for life, the sacrifice might be regarded as a price or ransom. The state of a sinner is one of bondage. That marvellous chapter, Romans vii., sets forth in touching language the struggles of the better nature of the man against the law that brings into captivity to the law of sin; and as the captive has his price, or ransom, which the Redeemer pays on his behalf, so the mediator, Divine as well as human, purchases the Church "with His own blood." Into the mysteries of the atonement, the redemption of fallen man, the mediation of the great High-Priest, Who "put away sin by the sacrifice of Himself," even the "angels desire to look." For fallen angels there is no Mediator. But He became man, even to death, that He might consecrate the entrance to a new and high and perfect life. And so the way was opened by which we may come boldly, not with doubt or hesitation, to the throne of grace, being assured that the justified and sanctified saint shall stand before God in that day, not pardoned merely, as one who gets off a punishment, but cleansed from sin.

And for the present the Mediator's work goes on. "He sitteth at the right hand of God" to intercede until the time of the perfect consummation, when God shall be all in all. We use the word "intercession" in too narrow a sense when we

<sup>1</sup> It will be observed that I have not referred to the one passage in the New Testament in which the *verb μεσιτεω*, to mediate or interpose (Heb. vi. 17), or act as mediator, is employed. Here it is God Himself who is spoken of as intervening (not *confirming*, A.V.) by an oath between Himself and Abraham. It has been suggested that a still better translation would be "gave security." See CHURCHMAN, March, 1890, p. 290; comp. Josephus, Ant., iv. 6, 7, and Philo, de Spec. legg. ii. 7:

"These things they said, swearing oaths and making God *guarantor* of what they were promising."

"An unseen God undoubtedly acts as guarantor or surety (*μεσιτης*) to an unseen matter."

take it to mean no more than pleading or praying. The word is almost exactly the same as "mediator."<sup>1</sup>

In the above remarks I have not attempted to explain, still less to explain away difficulties; I have simply tried to set forth a fair though brief statement of the Mediator's work. The general idea of mediation in the New Testament is definite and precise, and I have endeavoured to present it clearly, unencumbered by disquisitions as to the exact meaning of "covenant" and "testament," "the ordinances of angels" (Acts vii. 53), and other matters which offer expository difficulties.

We do not know why sin was permitted. We do not know how God will deal with those who have never known His salvation, nor can we say much about those who have wilfully rejected it. We cannot say how far the ransom may extend, or who may come "from the east and from the west" to sit down in the kingdom with the children of faith. We may not interpret the faithful saying that "Christ is the Saviour of all men, specially of those that believe." But we do know how He is revealed to us, and that through Him we "have access to the Father," who plead in His Name. The saintly life is one that speaks for itself, and those who have made but small advances in godliness yet know that the ways of true wisdom are pleasantness and peace.

And therefore we can see how dangerous, perhaps how deadly, it is, not to set His Name above every name, and to put other mediators between us and Him. True that the fervent prayer of the misguided though earnest worshipper of the Deipara, or the saint, is heard by the Almighty Father. Yet we cannot tell what loss to our own spiritual life, what damage even to our moral character, may result if we put the creature in the place of the Creator.

That the caution is required will appear from the following quotation from "The English Catholics' Vade Mecum," bound up in one volume with our Book of Common Prayer, a hymn addressed "To my Guardian Angel":

Sweet Angel of Mercy, by Heaven's decree  
Benignly appointed to watch over me!  
Without thy protection so constant and nigh,  
I could not well live, I should tremble to die!

All thanks for thy love, dear companion and friend,  
Oh, may it continue with me to the end!  
Oh, cease not to keep me, blest guide of my youth,  
In the way of religion, and virtue, and truth.

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<sup>1</sup> In popular language "to mediate" is a larger word, including acts as well as speech, but there is no real difference in the meaning of the two words.

When I wander in error, my footsteps recall ;  
 Remove from my path what might cause me to fall ;  
 Preserve me from sin, and in all that I do  
 May God and His glory be ever in view.

Oh, thou who didst witness my earliest breath,  
 Be with me, I pray, in the hour of death ;  
 All glowing with love may I gladly depart  
 With faith on my lips, and with hope in my heart ;

Nor then do thou leave me angelical friend !  
 But at the tribunal of judgment attend ;  
 And cease not to plead for my soul, till forgiven  
 Thou bear it aloft to the Palace of Heaven.

Sad is it that words so beautiful should be the vehicle of a sentimentality so sickly and so delusive.

Is it not written, "Cursed is he that putteth his trust in man, and whose heart departeth from the Lord"? We may not despise the "communion of saints," we may not undervalue the ministrations of angels, which perhaps we sometimes forget. It is not because we deny the mediation of men that we insist that there is but *one* Mediator. Neither saints in heaven nor saints on earth have any merits to plead either for themselves or for others. We are by no means sure that they can hear us if we address them in prayer, when we no longer can speak to them face to face. But whether or no, that system must be false and foolish which persistently tries to foster the feeling in the mind of the worshipper that it is easier, more safe, and more efficacious to approach God through the saints than to do that which is our highest privilege—to seek boldly our Father's presence in the name of His Son.

Yet there is a sense in which we all may be mediators, for we are allowed to be fellow-labourers with Christ. Christ calls all the members of His Church to be saints, and countless are the ways in which—if we act up to our profession—we shall be striving for the spiritual edification of others. We should live with this object in view. It should be in our thoughts and in our prayers. The babe in Christ may sometimes succour the experienced believer. The very humblest work may be done for God, and if it help our fellow-men and fellow-sinners to repent more truly, to believe more fully, or to worship with more reality, it is a work of mediation. And by bringing souls nearer to God we may fulfil our part in that Body of which Christ is the Head ; and if so our prayer should be that we be "found in Christ, not having our own righteousness, but the righteousness which is of God by faith."

E. K. KENDALL.

\* \* In the interesting article, "A Plea for the Cycle," in the last CHURCHMAN, a slight error appeared. The real inventor of the velociman was Rev. Robert Charsley, brother of the late Master of Charsley Hall.

## Notes on Bible Words.

### No. XIII.—"IMAGE."

THE word "image" in the N.T. is εἰκών: figure, likeness (Cf. Jas. i. 6, εἰκώ: *to be like*).<sup>1</sup>

Matt. xxii. 20: "Whose is this image and superscription?"  
Rom. i. 23: "into an image made like to corruptible man"—*ἐν ὁμοιώματι εἰκόνοσ;* R.V., "for the likeness of an image," *what was shaped like an image of a perishable man.*—Meyer. Cf. Ps. cvi. 20. Sept., *ἐν ὁμοιώματι μῦθου*, "they exchanged (*bartered*) . . . for the likeness of an ox." Rev. xiii. 14: "that they should make an image to the beast."

1 Cor. xi. 7: "Forasmuch as he is the image and glory of God."

In Heb. x. 1 εἰκών is opposed to σκιά, a shadow, as in Cic. de Off. 3, 17, *solida et expressa effigies* is opposed to *umbra*.<sup>2</sup> Bengel interprets: *Imaginem archetypam et primam, solidamque.*

This is the Sept. word for שֶׁטֶף, as in Gen. i. 26, v. 3. שֶׁטֶף, first, *a shadow*, Psa. xxxix. 7; second, an *image*, "likeness" (so-called from its shadowing forth).—Gesenius.

Gen. i. 26, "Let us make man in our image, after our likeness"—*κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν* (Vulg., *ad imaginem et similitudinem nostram*); 27, "in the image of God created He him."

Dean Alford ("Book of Genesis": 1872) comments thus:

The distinction between these two phrases, much maintained of old, viz., that the former applies to the physical, the latter to the ethical side of man's likeness to God, appears to be groundless. They are far more probably synonymous. Luther has rendered them "an image which may be like us." That the two words do not differ in meaning is shown by their indiscriminate use, the former in verse 27 and in ch. ix. 6, and the latter in ch. v. 1, where the same thing is evidently meant. This likeness . . . consists in his superior spiritual nature, which he has by direct communication from God, as the parallel account, ch. ii. 7, gives it. This spiritual nature, when free from sin, reflected in small the spiritual nature of God Himself. When sin intervened, it lost its purity and dignity, its holiness and blessedness, but not its basis and form.

Mr. Moule ("Outlines of Christian Doctrine," p. 157) writes:

What is the Image? Is it reason, in its highest sense? or power to know God? or

<sup>1</sup> In Heb. i. 3, A.V., "the express image" is *χαρακτήρ*: ("the exact impress," Dr. Kay). The R.V. renders "the very image;" but this is the rendering of *ἀντην ἑαύτου εἰκόνα* in x. 1.

<sup>2</sup> In contrast to εἰκών, the bodily form of a thing, σκιά denotes the mere outline. —Dellitzsch on Heb. viii. 5. (*Umbra and adumbratio.*) The Law "only furnished a shadowy outline of the good things to come."—Kay.