



[Understanding the Christ](#)

Episode 30 - The Mediator, Not the Advocate: Rethinking Christ's Work

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Join Scott Stanley of DTG Ministries in this focused vodcast as he guides viewers through a Scripture-driven reevaluation of who Jesus is and what He does for humanity. Scott reads and reflects on key passages—Romans 3, Ephesians 2 and 4, 2 Timothy 3, Deuteronomy 18, 1 Timothy 2, 1 John 2, and Revelation 5–6—to show the extent of humanity's fallen condition and the purpose of Christ's ministry.

Scott explains the difference between viewing Jesus as an advocate who shields us from God versus understanding Him as our mediator who brings God's understanding and the Holy Spirit into our lives. He challenges common teachings that portray the cross primarily as a legal payment of sin debt, instead emphasizing God's love, the dismissal of sin, and redemption from iniquity. Key theological touchpoints include the nature of forgiveness ("love does not make a record of sin"), the role of the Holy Spirit, and the Lord's Prayer as a model for dismissing offenses and walking in love.

The episode walks listeners through Revelation 5–6, unpacking the symbolic "book" as each person's life story and the seven seals as stages of spiritual experience—white, red, black, pale—showing how literalism and legalism can lead to apostasy. Scott portrays

Christ as the only one "worthy" who has prevailed to open our books and mediate God's truth into our consciences, helping believers confront their failures, cry out for help, and receive practical transformation.

Practical applications include freeing the mind from guilt (recognizing God has already forgiven), learning how to receive the mediator's ministry, seeking spiritual community with those who understand these truths, and distinguishing scripture-as-guide from life-in-Jesus. This solo teaching episode is both a theological correction and a pastoral call—to move beyond a mere "form of godliness" and embrace the living, mediating Christ who redeems us from iniquity.

Modified Transcript:

Scriptures are transcribed directly with notations. Refer to KJV for verbatim wording.

Hi, I'm Scott Stanley with DTG Ministries in our videocast concerning Understanding the Christ. There is something about Jesus that we need to understand. In order to get there, I want to talk a little bit about humanity first. I'm going to be reading a lot of scripture in this video. I'm going to put it on the screen. I want you to read along with me and get the gravity of the situation that we're in at the end of the world.

It's important that we see this because, again, we're trying to understand the Christ. So let's turn to Romans chapter 3. I want to start reading at verse 10, and I want you to look at the first four words, "*As it is written.*" Now, what Paul, the Apostle Paul, is going to share in this chapter is just taken from the Old Testament. I'm not going to read all of it, but if you take the time, read your marginal references, look these things up, you'll find all this in the Old Testament.

Rom 3:10 As it is written, There is none righteous, no, not one.

Rom 3:11 There is none that understands. there is none that seek after God.

Rom 3:12 They're all gone out of the way, they are together become unprofitable; there is none that does good, no, not one.

Rom 3:13 Their throat is an open sepulchre; with their tongues they have used deceit; and the poison of asps is under their lips:

Rom 3:14 Whose mouth is full of cursing and bitterness:

Rom 3:15 Their feet are swift to shed blood:

Rom 3:16 Destruction and misery are in their ways:

Rom 3:17 And the way of peace have they not known:

Rom 3:18 There is no fear of God before their eyes.

Let's just keep the verses on the screen and go to Ephesians chapter 2. Ephesians chapter 2, I want to start reading at verse 1. Again, we're looking at humanity so that we can understand Christ, the work of Christ. Ephesians 2:1.

Eph 2:1 And you has he quickened, who were dead in trespasses and sins;

Eph 2:2 Wherein in time past you walked according to the course of this world, according to the prince of the authority of the air, the spirit that now energizes or works in the children of disobedience:

Eph 2:3 Among whom also we all had our conduct in time past in the lust of the flesh. We were fulfilling the desires of the flesh and of the mind. We were by nature the children of wrath, even as others.

Now that's a key for you, the children of wrath. Let's keep going. Ephesians chapter 4, starting at verse 17.

Eph 4:17 This I say therefore, and testify in the Lord, that you henceforth, from now on, walk not as other Gentiles walk (which is what we just read in all the verses we've read) ... walk not like other Gentiles, in the vanity of their mind. (Now, read this carefully.)

Eph 4:18 They have their understanding darkened. That alienates them from the life of God (because of or) through the ignorance that's in them. The ignorance is in them because of the blindness of their heart.

Eph 4:19 They have cast off feeling. They have given themselves over to lasciviousness to work all uncleanness with greediness.

Eph 4:20 But you have not so learned Christ;

Eph 4:21 If so be you've heard him, and you've been taught in him, as the truth is in Jesus.

Let's keep going, one more. Let's go to 2 Timothy, chapter 3. Again, speaking of humanity.

2Tm 3:1 This know also, that in the last days perilous times shall come.

2Tm 3:2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful and unholy.

2Tm 3:3 They're without natural affection. They're truce breakers. They're false accusers, incontinent (which means they have no self-control). They're fierce. They despise those that are good.

2Tm 3:4 They're traitors, heady, high-minded. They love pleasure more than they love God. (Now this tells you who he's talking about, verse 5...)

2Tm 3:5 They have a form of godliness, but they deny the power, or the ability thereof: from such turn away.

What could be more revealing than that? They have a form of godliness, but they deny the ability of God. What we read in Romans 3, Ephesians 2, Ephesians 4, he's speaking about the world, but in 2 Timothy 3, he's talking about the church. The church has a form of godliness, but they deny the ability of God. What do you think he means, *"they deny the power, they deny the ability"*? That word "power" is simply "ability."

They deny (now bear with me) the ability of God to forgive your sin without a human sacrifice. That is paganism. I know I was in that place myself. The first time somebody said to me, "If you think Jesus paid your sin debt, that's paganism," I came unglued. That made me so angry. But that's what I had been told all my Christian life: Jesus died to pay your sin debt.

You start investigating it, and you discover that's not even in the Bible. People were telling me, "Well, somebody has to pay the debt. Somebody has to pay the price." They never went to 1 John 4:8 and 16, and said, "Look, God is love. 1 Corinthians 13:5, love does not make a record of sin. It does not impute sin."

So if God did not impute sin, why does Jesus pay a penalty for your sin? "Well, he's taken the punishment for you." But see, love doesn't make a record, and on the cross, Jesus portrayed that. *"Father, forgive them, for they know not what they do."* He did not make a record of their sin. He forgave it, and they didn't ask him to do that. They didn't pray. They didn't believe at that given moment in time; no one repented.

It is very revealing concerning God, because again, if God can forgive them while they're killing his Son, he has forgiven you throughout your whole life. Can you forgive

somebody, and they don't know it? Absolutely. You can forgive somebody, but if they don't believe it, if they don't receive it, in their heart, they're not forgiven.

Here's the good news. God has always forgiven you. God has not condemned you. You are the one who made the record. That record is in your mind... guilt for what you've done, and anger toward the people who have done things to you. So what God is trying to help us understand is how to free our minds from that record.

Now that leads me to something else. I want you to consider Christ and the fact that he is our mediator, 1 Timothy 2:5.

1Tm 2:5 There is only one mediator between God and man, the man, Christ Jesus.

But what does it mean that he is our mediator? Well, I want to read something to you. Let's just follow this through with Deuteronomy 18. I want to start reading at verse 18. Really, you need to look at 15, but we're going to start at 18.

Deu 18:18 I will raise them up a Prophet from among their brethren, like you (Moses), and I will put my words in his mouth; and he shall speak unto them all that I shall command him.

This is a prophecy about the Messiah. Now notice, verse 19,

Deu 18:19 It will come to pass, that whosoever will not hearken to my words which he speaks in my name, I will require it of him.

Deu 18:20 But the prophet, which presumes to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that prophet shall die.

Now, why am I reading this? *God raised up Jesus, who was like unto Moses*. What did Moses do? Moses went to God and came back with the explanation or the understanding of God for the people. That is exactly what Jesus is doing. I'm saying this because I was told, "If Jesus is my mediator, that means he's protecting me from God," and you've got that verse in 1 John chapter 2: *We have an advocate. If any man sin, we*

have an advocate with the Father (1Jn 2:1). But that word "advocate" is actually the word "comforter." King James put "advocate."

See, what happens in your mind when I say, "Well, Jesus is your advocate" versus "Jesus is your comforter"? An advocate, it sounds like law, and someone's protecting you; he's your advocate. But no one needs to protect you from God. God is love. The plan of salvation was his idea. He is the one who sent the Son. God has given you the sacrifice for you to take that sacrifice and be redeemed from all iniquity.

Therefore, Jesus is the mediator. He is the one bringing to you the understanding of God. Jesus is trying to help you understand and apply the Holy Spirit to your life. Now, why is all of this significant? What does this have to do with anything? Well, I want you to consider this. If you look at mankind, look at humanity... they're described again at the beginning of this video. We've read Romans. We read Ephesians, and we see how no one seeks after God. They've got the poison of asps, you know, just all of the negative things.

So let's take that guy, and let's say we get his attention... somebody who is in that state of mind as described in Romans 3. Let's take that guy and tell him, "Well, Jesus died to pay your sin debt. God is very angry with you, and Jesus paid your sin debt, so therefore, if you'll pray this prayer with me, you'll be saved." Now remember what we read. These people are children of wrath. *You're, by nature, children of wrath.* But you're telling this guy to pray a prayer and he's saved; and he's going to go to heaven... and some will even say, "Yeah, once you're saved, you're always saved. Did you pray that prayer? You're saved."

Well, you get what we read the 2 Timothy 3. They have a form of godliness, but they deny the ability of God. You know why they do? They deny God's ability to forgive because they themselves can't forgive. They have not been taught the meaning of the cross and what it means to dismiss their sins, allowing God to dismiss their sin, as in the Lord's Prayer.

The Lord's Prayer is about love. How do you walk in love toward people? This is the key to your salvation: learning to dismiss what people are doing to you, what they have done to you, and finding comfort in Christ when you sin. You have a comforter. All he

has to do is say to you, "Yeah, you did do wrong, you did something wrong, you sinned. But you didn't know what you were doing. Let me help you with that." As he helps you, he's mediating. He's bringing to you God's understanding.

Now, I wanted to get into all of this so I could touch on something else. All of this comes boiling up to me when I look at Revelation chapter 5. I want to start reading at verse 1.

Rev 5:1 I saw in the right hand of him that sat on the throne (which is the Father) a book. It was written within and on the backside (which is behind), within and behind. It was sealed with seven seals.

Rev 5:2 I saw a strong messenger proclaiming with a loud voice, Who's worthy to open the book and loose the seals of it?

Rev 5:3 No man in heaven, or earth, or under the earth, was able to open the book, or to look on it.

Rev 5:4 I wept much, because no man was found worthy to open and read the book, neither to look on it.

Rev 5:5 And one of the elders said unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, he has prevailed to open the book, and loose the seven seals of it (and when you say "prevailed," that implies it was difficult. He prevailed to open the book.)

Rev 5:6 And I beheld, and in the midst of the throne and the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain. (So you're looking at the risen Savior. He's standing.) He has seven horns and seven eyes (which means he has a full projection and understanding of God). These are the seven Spirits of God sent forth into all the earth.

Rev 5:7 He came and took the book out of the right hand of him that sat on the throne.

Rev 5:8 When he took the book, the four living creatures and twenty-four elders fell down before the Lamb, every one of them having harps, and golden vials full of odors, which are the prayers of saints.

Rev 5:9 They sing a new song. They're saying, You're worthy to take the book, and open the seals of it: for you were slain. You've redeemed us to God in your blood out of every kindred, tongue, people, and nation.

Rev 5:10 You've made us unto our God, kings and priests: and we will reign on the earth.

Now, I'm going to stop reading here. I want to tell you what the book is. I want to tell you what's going on here in Revelation 5. The book he's talking about is you. Each one of us is our own book. Each one of us has a history, a story, and he is addressing each one of us individually. As you read this, he's talking about your book, your story.

What he describes in this book, when he opens the seals (which is Revelation chapter 6, seal one, two, three, and four), all of these have to do with our experience in the Universal Church. You are on the white horse. You give your heart to God. You go forth conquering and to conquer. Then someone hands you the great sword, the Bible, and the horse turns red. It's literalism itself. Then you start weighing the verses of the Bible, putting one above another, and you're on a black horse with a scale... this verse is more important than that verse. Then you're on a pale horse. The pale horse is death and hell, meaning, you started on the white, you end up on the pale, realizing God is not in what you're doing. It's really the story of all of our lives coming into what? The apostasy.

What you're reading in Revelation is how Christ pulls us out of the apostasy. If you have given your heart to God, in our lifetime, there has been nothing but the apostasy. We might think it looked okay, and it seems to square up with the Word. But see, here's the problem. Jesus said, *"Search the scriptures, for in them you think you have life. And those scriptures are telling you to come to me (Jesus), and you won't come to me that you might have life"* (Jhn 5:39).

Life is not in the scriptures. Life is found in Jesus. The scriptures are pointing you to the Messiah. But if you're reading the scriptures thinking, "Well, I've got to keep all these laws. I've got to go to church on Saturday. We've got to do this. We've got to do that." You have all these things you're supposed to do. The book tells me to do it. Well, then you're trying to find life in the book.

Hence, you start off on the white horse. They hand you the book. You're literal with it. The horse turns red. Then you think some of these verses are more important than others, like keep the Sabbath, whatever it is you think; you've invented a trinity God, so those verses are important to you. They're more important than the other ones. And

someone comes along and quotes to you, "Well, God is love, and love doesn't even make a record of sin," and you don't even know what they're talking about. You've never heard that before. *Love doesn't make a record of sin.* That's a pretty important verse, wouldn't you say?

How about the verse that says "*There's only one God, the Father*" (1Co 8:6). How about the verse where Jesus says "*For this is life eternal that they might know you, the only true God, and Jesus whom you've sent*" (Jhn 17:3). So God gives us the picture of him on the throne of your conscience, and the Son of God taking your story, your history from God, opening that book and showing you where you went wrong, to pull you out of the apostasy into the kingdom of God.

This is a function of your high priest. This is a function of your mediator. What you're seeing in Revelation chapter 6, the seals, is Jesus mediating to you the new covenant. He's showing you, horse after horse after horse, the mistakes that you've made until you come to that fifth seal and you ask God for help, finally. "Dear God, help me." Help you what? Well, "help me serve you because I have a form of godliness, but I'm not able to overcome sin. In fact, they're telling me I'm going to sin until you give me a new body. Yet I'm reading verses in the Bible about overcoming sin. This isn't happening for me."

You see, you're the guy that I'm looking for. When you realize things are not right, maybe then you'll cry out and ask God for help. Now, as the mediator, Jesus has a ministry that will come into your life, only if you ask, and help you to apply the principles of salvation, a biggie being the Holy Spirit. What is the Holy Spirit? Where did it come from? How does it work? Where do we see it?

The mediator, through his ministry, will mediate the salvation that's found in redemption. Because I'm telling you, if we're trying to understand the Christ, he is the only one who can go to God and take the book and open the book. He has prevailed in doing this. Why is he the only one? Because he possesses the Holy Spirit.

God gave him that Spirit, gave him that understanding. He is the mediator of our faith. He has a ministry. Only Jesus prevailed to be able to show you the plan of salvation and where you went wrong... how you can correct that, how you can be saved.

Now this videocast could actually be played on the DTG Ministries Revelation podcast. This has to do with Revelation 5, 6, the mediation of our faith. But I'm using this to help you understand another part of Jesus: what it is he's doing and why he must be the one to do it.

You see, if Jesus died to pay your sin debt, when you sin, you need an advocate to protect you from God so that that blood can be applied back to you. But if Jesus died to redeem you from iniquity, when you sin, you need a mediator, a mediator who will bring you God's understanding and redeem you from that iniquity.

There's a big difference. How do you perceive Jesus? What happens to you when you begin to see these things, and you realize you're not hearing this in your church? You're not hearing this from your pastor. In fact, he will deny these things, and if you study your Bible and become convinced that this is the truth, what do you do? What do you do, because there's nowhere for you to go to church?

There's no building to go to. You're going to have to find those people who are understanding like you and be in communication with them and encourage one another to remain in the faith. You flee to those people who understand the truth; flee to those people who are with you, who are in the boat, in the ark with you, and can encourage and help you.

Again, you don't need an advocate. You need a mediator, and Christ's ministry will bring you that truth, and you can be redeemed from all iniquity and be saved.