

## **I. INTRO AND REVIEW**

### **A. A reminder of the main divisions of the Knowledge of God: Theo., Anthropol., Christ., Sot., Eccl., Eschat.**

1. Today we begin Christology, the doctrine of Christ: it brings together Theology (God) and Anthropology (Man) because it teaches us how God and man are reconciled by Christ, God in our flesh.
2. The main divisions of Christology are: 1) The Names, 2) Natures, 3) Offices and 4) States of the Mediator.

### **B. We begin today with an introduction to the Mediator, who He is, and why He is necessary.**

## **II. THE MEDIATOR (I Tim 2:5, Heb. 8:6, 9:15, 12:24)**

### **A. A Mediator is someone who brings together two parties who are at variance with one another.**

1. **The most common human example is a marriage counselor: he/she is usually a third (neutral) party whose goal is to help the couple overcome their differences. But such an illustration is severely limited.**
  - a. Jesus Christ is not that kind of Mediator because He is not a third party. He represents God and is man.
  - b. Jesus Christ is not that kind of Mediator because in this case God is the offended party (man has sinned against Him, and violated His friendship) and man is the guilty party, the offender.
  - c. In order for mediation to occur, the barrier which prevents friendship must be removed. This brings about reconciliation.
2. **The variance which exists between God and men is infinitely greater than a “marriage on the rocks.”**
  - a. God is offended because of man’s sin. Remember that God is holy, and God created man to be holy, to be devoted to Him in love. Because man has sinned, he is under the just wrath of God (Eph. 2:3).
  - b. Man has become the enemy of God. His heart is filled with hatred against God. This hatred is expressed in sin (Rom. 8:7-8).
  - c. Man is the guilty party but has neither the ability nor the desire to be reconciled to God, and God is the offended party, but God cannot and will not forgive man without satisfaction of His justice.

### **B. There is nothing that man can do to bridge the gap btw himself and God, a gap caused by sin (Isa. 59:2).**

1. **To bridge that gap, man would have to satisfy God’s demands which are two.**
  - a. First, man owes God perfect, lifelong obedience: his entire life must be devoted to God in love. No man, since the Fall, has been able to do that, because his entire nature is corrupt with total depravity.
  - b. Second, man would have to pay for all his sins, all his crimes against the Law of God, and man has nothing with which to pay, and even if he could begin to pay, every day he accrues more debt.
2. **But, the question: Is God unfair to expect man – even after the Fall, and in light of man’s total depravity – to obey Him perfectly.**
  - a. No, He is not unfair: God has not changed. Even when man fell, God remained holy, righteous and true; man remains a dependent creature who owes God all things, even if he cannot pay.
  - b. Illustrate: A man is given 1 Mi. to build a castle for a prince, but the man squanders the money. Is the prince still legally entitled to the castle which the man was commissioned to build? Of course!

### **C. Between God and Man there is a Mediator and only one Mediator, the man Christ Jesus (I Tim. 2:5).**

1. **The idea of a Mediator is God’s; Christ is God’s Mediator. God planned Him in eternity.**
  - a. This is because Christ *is* God – He comes from God to represent God and to maintain God’s rights.
  - b. But to bring about reconciliation between God and man, the Mediator must also *be* man.
  - c. The Mediator cannot be a woman, because a woman cannot be a head, that rules out Mary (I Jn. 2:1-2).
2. **That God sends a Mediator is an act of mercy, because man could never have provided a Mediator.**
  - a. Man did not desire a Mediator. Man did not have the power to produce a Mediator.
  - b. The best specimen of mankind that man could produce (a philosopher such as Plato, a general such as Alexander the great, a scientist such as Archimedes or a religious man like Moses) could not qualify because they were all sinners.
  - c. But, God desired to maintain His friendship with His people (chosen in Jesus Christ, the Seed of the woman) but without denying His justice, without denying Himself, and He conceived of, planned and provided the perfect Mediator, Jesus Christ, a real, sinless man, who is at the same time Eternal God.

### III. WHAT KIND OF MEDIATOR DO WE NEED?

#### A. The Mediator we need must be a man, (I Tim. 2:5, “the *man* Christ Jesus”).

1. **He must be man b/c His work is to reconcile God and man. The Mediator must rep. both God and man.**
  - a. It is not the Mediator’s work to reconcile God and fallen angels, the devils. For them, there is no Mediator. God could have abandoned all men as He did the devils (II Pet. 2:4, Jude 6).
  - b. It is not the Mediator’s work to reconcile God and the angels in heaven. They did not fall. They did not sin. The Mediator does not become an angel (Heb. 2:16).
  - c. It is the Mediator’s work to reconcile God and fallen human beings, hence He becomes a human being.
2. **He must be a man because His work is to bear the punishment which man deserves and thus satisfy the justice of God but *only a man can satisfy in the human nature for the sins committed by man*.**
  - a. It would be unjust for God to punish an animal or an angel for the sins of men. God demanded animal sacrifices to teach God’s people the need for satisfaction and to point them to it (Heb. 10:4).
  - b. At the same time, it is impossible for God to suffer or to be punished. God’s justice must be satisfied by God *in a human nature*.
  - c. If man suffers for his own sins, he can never satisfy the justice of God but must remain under God’s wrath forever. That would not bring about reconciliation.

#### B. The Mediator we need must be Eternal God.

1. **The Mediator has to represent both God and man, and so He must also be God.**
  - a. The Mediator must be God because His work requires Almighty power.
  - b. The Mediator must be God so that His work has eternal and infinite value: Christ can do something which Adam, even in sinless perfection, could never do: He can merit with God. He can give God something which He did not owe God.
  - c. Adam owed God perfect, lifelong obedience. The Son of God did not. The Son of God voluntarily became man to give God that obedience, but He did not have to.
  - d. The work of Christ is of eternal and infinite value because of who He is: therefore by Christ’s work He can merit for His people eternal life, everlasting blessedness.
2. **The Mediator must be God because only then can His sufferings accomplish eternal salvation for us.**
  - a. Because Christ is God He can – in His human nature – bear the burden of God’s wrath and live.
  - b. On the cross, the divine nature upheld and supported the human nature through the HS so that the man Jesus Christ was not destroyed as God’s wrath fell upon Him.
  - c. Also, Christ had to be God so that He could receive the fullness of the HS, and so that He could pour out the HS and apply the benefits of His death to all His people.

#### C. This Mediator we need was given to us in the Incarnation

1. **The Incarnation means “in-fleshing,” becoming flesh (“The Word was made flesh ...” [John 1:18]).**
  - a. By the miracle of the Incarnation, the Eternal Son of God, the Second Person of the Trinity, took to Himself a real, complete, weakened, sinless human nature.
  - b. The Incarnation means that the Son of God became a man (with all that that entails) but remained the Son of God, retaining all His attributes.
  - c. This human nature was produced by the HS from the flesh and blood of the Virgin Mary.
2. **This Mediator is our willing Substitute, Representative and Surety**
  - a. As a substitute He stands in our place, doing what we should have done but could not do, and suffering what we should have suffered. Because He suffered, we do not have to, and cannot suffer.
  - b. As a representative He is our Legal Head. Adam represented us in the Garden and fell, and we fell in Him; Jesus Christ represented us His whole life long and especially in His death and resurrection and we died and rose again in Him.
  - c. As a surety He takes upon Himself all our legal responsibilities and obligations, and when we cannot meet those obligations He becomes legally responsible. God lays our sins upon Him, and He imputes His righteousness to us (Heb. 7:22; Gen. 44:32-34, Is. 53:6, 11).
  - d. And remember that the Son of God, who was equal with God, willed to do this. No man took His life from Him. He laid it down willingly (Phil. 2: 5-8; Heb. 12:2). Next time, the Mediator’s *names*. .