

## **I. INTRO AND REVIEW**

### **A. The main divisions of Christology: the Names, Natures, Offices and States of the Mediator of the Covenant**

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

- This variance was caused by man’s transgressing God’s covenant in the Garden of Eden, leading to man hating God, and God being offended by man’s sin.
- For fellowship to occur again between God and elect men, the barrier of man’s sin must be removed. God requires satisfaction (full payment [perfect obedience and atonement]) as a demand of His justice.
- But man is unwilling, unable to do this; and God, the offended but innocent party, who could justly cast us all into hell, graciously gives a Mediator.

#### **2. The Mediator whom God gives is the Lord Jesus Christ.**

- He is *God’s* Mediator: He represents God; He maintains the rights of God, and He glorifies God.
- He is the *only* Mediator: He is perfect man and eternal God. He must be God because He needs almighty power, only the Eternal Son of God can merit eternal life for His people and only He can bear God’s wrath. And He must be man because man must be punished for man’s sin. This happened in the Incarnation.

### **B. Today we look at the NAMES of the Mediator**

- We remember that the Names of our Savior are not meaningless labels.** Each reveals something to us about the glory of His saving work. It is therefore not enough to say, “Jesus, Jesus ...” or “Christ, Christ ...” [that would be taking His name in vain] but we must know who Jesus is, what Jesus has done.
- Many use the names of our Mediator but only as magical formulae to get what they want out of God** (e.g., “I rebuke poverty in Jesus’ name.” Remember the 3<sup>rd</sup> Commandment, and Acts 19:13-16!).

## **II. JESUS**

### **A. The name Jesus is the Savior’s personal name.**

#### **1. This is the name with which He grew up. His family and neighbors knew His by this name.**

- Often in the Gospels, He is called, “*Jesus* of Nazareth ...”
- This name was common among the Jews and is the Greek equivalent of Joshua (Heb. 4:8).
- But although many Jewish boys were called Jesus, this Jesus was the true Jesus. He was not Jesus in name only; He was Jesus indeed.

#### **2. The Mediator received this name by the command of God Himself**

- It was not the idea of Mary or Joseph to call this boy “Jesus.” Most likely, Joseph would have called Him after himself or after a relative as was common. For example, Zacharias & John Baptist (Luke 1:59-63).
- God Himself by His angel announced to Joseph what the name of this child should be (Matt 1:21) and in obedience to God, that name was given to Him at His circumcision (Luke 2:21).

### **B. The name Jesus comes from two words “Jehovah” and “salvation” and means “Jehovah saves.”**

#### **1. In Scripture, God makes clear that He is the only Savior. Therefore, the name Jesus shows us that our Savior is the Savior appointed by God, and that He is God Himself.**

- Isa. 43:3, 11 and Hosea 13:4; I Tim. 1:1, Tit. 1:3, 4, 2:13, 3:4, 6.
- This also explains why the name Jehovah never appears in the NT (not even in the Greek original: Jesus is Jehovah. He is Jehovah’s Savior, Jehovah in the flesh, come to do the saving work of Jehovah.
- Man cannot save Himself, and only God Himself can provide a Savior suitable for man (Acts 4:12).

#### **2. We see from the angel’s words in Matt 1:21 the nature of salvation: salvation from sin.**

- The name Jesus reminds us that we are sinners, and reminds us that our greatest misery is sin and that our greatest need is salvation from sin. It reminds us that the Mediator did not come to save us from social problems, poverty, oppression, etc, but He came to save us from sin.
- The church by and large has forgotten this and all their singing about Jesus and doing things in Jesus’ name is a denial of Jesus when they do not preach salvation from sin.
- Jesus came to deliver us from all the aspects of sin: its guilt and punishment, its power and bondage, its pollution and defilement and its presence.

3. **We see from the angel's words in Matt 1:21 that Jesus came to save particular people, "His people" and that He *shall* save them.**
  - a. Christ does not save all men. The term "His people" limits it. His people are not simply the Jews, but consists of all the elect from all nations. A people is a group of individuals under one head. The people of Jesus is the elect of God. They are a people given to Him.
  - b. Notice what Matt 1:21 says, "He *shall* save *His people*": We must not say about Jesus: "He wants to save ... He is willing to save .... He is ready to save." We must not say about Jesus, "He has made salvation possible for all men ... Many who talk about Jesus deny that He is an effectual Savior and thus deny Him.
  - c. In saving His people, Jesus purchases salvation (forgiveness of sins and righteousness) and applies it.
  - d. To confess the name Jesus means that you confess that Jesus is the only, complete, effectual Savior from sin. Therefore, Roman Catholicism, Arminianism, the Health and Wealth Gospel deny Jesus. WCF 10:4.

### III. CHRIST

#### A. Christ is the Mediator's Official Name.

1. **In the OT certain men were anointed because they had to perform specific work in God's Kingdom.**
  - a. Anointing was a ceremony in which oil was poured upon the head of a man being ordained into a position as a prophet (I Kings 19:16), priest (Ps. 133), king (I Sam 16). The oil was a picture of the HS.
  - b. The important thing about anointing is authority, the right to act in a certain capacity. Anointing was by the pouring of oil in the OT; the NT equivalent is ordination, the laying on of hands. No man has any right – and certainly no woman has any right or authority – to hold a position of authority in the church without ordination (Heb. 5:4-5; I Tim. 2:11-12, 3:1, 10, 4:14, 5:22; Tit. 1:5).
  - c. With anointing also comes equipping or qualification – whom God appoints, He equips with the necessary gifts.
2. **Jesus, the Son of God, was anointed into an official position, an office with authority.**
  - a. In eternity, the man Christ Jesus was chosen and appointed to this work, and the whole OT prepares for it.
  - b. Jesus was never anointed with oil but He received the reality – He was anointed with the HS (John 3:34; Heb. 1:9), especially at His Baptism. The HS authorized Him and equipped Him for His grueling work.
  - c. Without the Anointing not even Jesus would be permitted to do this work. He would have no authority.

#### B. The name Christ shows us that Jesus is the Servant of the Triune God, come to do God's will.

1. **We have to remember that when we speak of Christ, we speak of Him as the Son of God in our flesh.**
  - a. In Christology, we must make a careful distinction between the Eternal Son of God, the Second Person of the Trinity, and the man Christ Jesus (I Tim. 2:5).
  - b. The Father begets the Son in the Trinity, but the Triune God sends Jesus Christ into the world; the Father and the Son are co-equal, co-eternal and co-essential, but the Triune God is the God, the Lord of Jesus Christ, and Jesus Christ is the servant of the Triune God.
2. **Christ, then, comes to do the will of God.**
  - a. He comes willingly and joyfully; it is His delight to do God's will, and He comes in the full authority and with all the qualifications necessary to do the work (Ps. 40:6-9. Isa. 42:1, 52:13, 53:11, 61:1 [Luke 4:16]).
  - b. His office or work is threefold (prophet, priest and king).

### IV. OTHER NAMES

#### A. LORD

1. The full title of our Savior is "Lord Jesus Christ" The name Lord refers to His rule over us as His people.
2. Christ is Lord because He has the authority to rule all things on behalf of the Triune God.
3. Christ is especially Lord of His people: He owns them because He bought them on the cross (I Cor. 6:20).

#### B. SON OF GOD

1. This refers to Jesus Christ in His relationship to God: He is the eternally begotten, Beloved, Son.
2. As the Son He is of the same essence as the Father (homousion). He is the natural and eternal Son.

#### C. SON OF MAN

1. The term "the son of man" was the name by which Christ most often referred Himself. It comes from Dan. 7:13. He is the Messiah, the one to whom God will give the Eternal Kingdom (Matt. 26:64)
2. The name Son of man emphasizes Christ's humanity: He is the perfect man, unparalleled and unequal to all other men. He is the divinely chosen, God-ordained man.