

**“WCF 8: Christ the Mediator”
(Lesson One: Who Is Jesus Christ?)**

WCF 8.1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, to be the Mediator between God and man; the Prophet, Priest, and King; the Head and Savior of His Church; the Heir of all things; and Judge of the world; unto whom He did from all eternity give a people, to be His seed, and to be by Him in time redeemed, called, justified, sanctified, and glorified.

I. Main idea: Jesus Christ is the Mediator of God’s elect.

A. God chose Jesus Christ to be the Mediator of the New Covenant.

1. What is a mediator?
 - a. A mediator is one who stands between two parties at odds with each other to reconcile them.
 - b. “Now a mediator is not for one *party only*” (Gal. 3:20).
2. Why did God appoint a mediator?
 - a. Without a mediator – someone to stand in the gap between God and man – we all would have perished.
 - (i) We were God’s enemies because of our rebellious and sinful hearts.
 - (ii) The penalty of our rebellion would have been everlasting damnation in hell.
 - b. Did God need to appoint a mediator?
 - (i) No. He could have justly left us to perish in our sins.
 - (ii) Nothing outside of Him compelled Him to do so.
 - (iii) But it pleased Him to provide a mediator. Why?
 - (a) God is gracious.
 - (b) His own heart compelled Him to save a people.
 3. Whom did God choose to be this mediator?
 - a. He chose His only begotten Son, the Lord Jesus.
 - (i) “For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus, who gave Himself as a ransom for all, the testimony *given* at the proper time” (1 Timothy 2:5-6).
 - (ii) There are no other mediators: not saints, angels or Mary.
 - b. When did He choose Christ? This was His purpose from all eternity.

B. In His work of Mediator, Christ was given three offices.

1. What were the three offices God called Him to and why were they necessary?
 - a. He was appointed a Prophet, that as Mediator He might have the authority to preach to us God’s Word (Acts 3:22).
 - b. He was appointed a Priest, because a sacrifice was necessary to reconcile us to God; only a priest could offer it; and only one called could function as a priest (Heb. 5:4-6).

- c. He was appointed King, because He would need the authority to rule and overrule all things for the glory of God and the good of His kingdom, from this time forth and forever (Ps. 2:6; Luke 1:33).
2. What did Christ do in each of these three offices?
 - a. He came and preached God's Word to us (Prophet).
 - b. He offered Himself as an atonement for sin and interceded for us (Priest).
 - c. He subdued us, rules us and defends us (King).
- C. As the reward for His work, Christ was given honor, glory and a people.
1. He was made the Head of the church (Eph. 5:23). What does that mean?
 - a. As Head, He is the one in command.
 - b. As His body, we are in union with Him, and not only receive His direction, but also His life.
 2. He is the Savior of the church (Eph. 5:23). How did He save us and why is it important that He do this for us?
 - a. He obeyed and died.
 - b. He did this to guarantee that the conditions of the covenant would be met for us, since we cannot meet them.
 3. He is the Heir of all things (Heb. 1:2).
 - a. What is an heir? One who inherits something.
 - b. What is Christ the heir of? All things, especially the New Heavens and Earth.
 - c. What must we do to inherit all things? We must be united to the Heir through faith.
 4. He will have the honor of judging the world on the last day.
 - a. All will give an account to Him.
 - b. "For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad. Therefore, knowing the fear of the Lord, we persuade men, but we are made manifest to God; and I hope that we are made manifest also in your consciences" (2 Cor. 5:10-11; Acts 17:31).
 5. He was given a people to be His own.
 - a. This forms a large part of His reward.
 - b. "But the LORD was pleased to crush Him, putting *Him* to grief; if He would render Himself *as* a guilt offering, He will see *His* offspring, He will prolong *His* days, and the good pleasure of the LORD will prosper in His hand" (Isa. 53:10).
 - c. "Behold, I and the children whom the LORD has given me are for signs and wonders in Israel from the LORD of hosts, who dwells on Mount Zion" (Isa. 8:18; cf. Heb. 2:13).
 - d. These are the same people He redeemed with His blood: "Knowing that you were not redeemed with perishable things like silver or gold from your futile

way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, *the blood of Christ*” (1 Pet. 1:18-19).

- e. His mercy and grace also included the application of that redemption to His people in calling, justifying, sanctifying, and glorifying them (1 Cor. 1:30).

WCF 8.2 The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God, and very man, yet one Christ, the only Mediator between God and man.

II. Main idea: Jesus Christ is both God and man.

A. He is fully God.

1. He is the second person of the Trinity.
 - a. In Scripture, there are three persons who share the attributes of God and who are called God: the Father, the Son and the Holy Spirit.
 - b. The divine person who became a man was the second person (John 1:1, 14; 1 John 5:20).
2. He is of one substance and equal with the Father.
 - a. The Son of God is eternally God (Phil. 2:6).
 - b. There is no subordination in the Godhead.
 - c. Only in the economy of salvation is there subordination of roles, but not of glory or power.
 - d. Name one movement that denied His deity? Arianism.
3. Why was it important that our Mediator be God?
 - a. Man owed an infinite debt to God, because he sinned against an infinitely holy Being.
 - b. Only One of infinite worth could make such a payment.

B. He is fully man.

1. In God's timing, He took to Himself a human nature.
 - a. Did He give up His deity? No.
 - b. He took on Himself humanity.
 - (i) Did He have to become a man to save us? Yes.
 - (ii) Why? Man sinned; man owed the debt; man had to pay.
 - (iii) “Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives. For assuredly He does not give help to angels, but He gives help to the descendant of Abraham. Therefore, He had to be made like His brethren in

all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people” (Heb. 2:14-17).

- (iv) What would be the problem if He merely appeared as a human and wasn't really a human (Docetism)?
 - (v) He wouldn't be able to obey for us and pay our debt, because He wouldn't truly be one of us.
2. What was special about His conception and birth?
 - a. He was conceived in Mary's womb by the Spirit, so that she was a virgin both before and after the birth of Christ (Luke 1:35).
 - b. He was of her substance (Gal. 4:4), so that He might be connected with our race and not be a new race of humanity.
 3. It was a real and perfect human nature with all of its weaknesses.
 - a. Man is finite and therefore limited (Heb. 4:15).
 - b. He did not, however, have a sin nature (1 Pet. 1:19).
 - c. Could He have sinned? No. His divine nature prevented that.

C. His two natures do not combine but were united in one person.

1. There is one person – Jesus – who possesses both natures. The Son of God did not take to Himself a human person, but a human nature.
 - a. He did not possess a human person: Nestorianism.
 - b. He became the person of that human nature.
 - c. He is the person of both natures. Both are united in Him: Hypostatic union.
2. But these two natures do not combine in any way. They do not combine to form a new nature that is neither divine nor human.
 - a. One nature does not swallow up the other: Monophysitism.
 - (i) What is the problem with this view?
 - (ii) Jesus Christ is not man and therefore cannot pay the price for our sins.
 - b. The divine Spirit does not take the place of the human spirit: Apollonarianism.
 - (i) What is the problem with this view?
 - (ii) Jesus Christ is not fully man and therefore cannot take our place in God's justice.
 - c. One or more of the attributes transfer from the divine to the human.
 - (i) Lutherans believe that the attribute of omnipresence is communicated from the divine to the human nature, making Christ's human nature ubiquitous.
 - (ii) Why do they believe this? It's the only way they can explain the presence of Christ's body and blood in the Lord's Supper.
 - (iii) What is the problem with this view? It destroys the human nature of Christ and renders Him incapable of being our Redeemer.
 - d. Both natures remain entire and distinct, but united in one Person.