



DAILY DOCTRINE: Jesus Christ as Mediator  
<http://www.fbcweb.org/Doctrines/JC-mediator.pdf>

1. Man needs a mediator, a Go-Between, to bridge the gap between sinful man and righteous God.
  - a. Job 9:2, *In truth I know that this is so, But how can a man be in the right before God?*
  - b. Job 9:32, *For He is not a man as I am that I may answer Him, That we may go to court together. 33 "There is no umpire between us, Who may lay his hand upon us both.*
2. A mediator must be able to lay his hand on both parties. Sinful man cannot lay his hand on Holy God. Holy God cannot lay His hand (anthropopathism) on sinful man. There is a need for a Mediator to be able to connect righteous God with sinful man.
  - a. To satisfy God the mediator must be equal with God and be without sin.
  - b. To help man the mediator must be man because he must take man's place and die in the place of sinner.
3. The Mediator was provided through the incarnation.
  - a. Galatians 4:4-5, ". . . when the fulness of time was come, God sent forth His son."
  - b. 1 Tim. 2:5, "For there is one God, and one mediator between God and man, the Man Christ Jesus."
4. Therefore, He was qualified to:
  - a. Propitiation (satisfy God), 1 John 2:2.
  - b. Reconcile man to God, Col. 1:21.
5. Where once stood the barrier now stands the Mediator, the only way and access to God, John 14:6. Jesus Christ is the only mediator.

6. Two areas required a mediator.
  - a. Phase 1: Salvation: Reconciliation, Eph. 2:14-18. He removed the barrier between man and God.
  - b. Phase 2: During our temporal stay on earth. He is the believers' Defense Attorney as Satan continues to accuse the believer, 1 John 2:1.
  
7. The Mediatorship of Jesus Christ is available to all men: 1 John 2:2, *and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.* 1 Timothy 2:5, *For there is one God, and one mediator also between God and men, the man Christ Jesus, 6 who gave Himself as a ransom for all, the testimony borne at the proper time.* All the unbeliever needs to do is accept Jesus Christ as Savior.
  
8. Response to John MacArthur's limited atonement.
  - a. On 1 Tim 2:5-6 (see above). MacArthur writes (in his study Bible, p. 1683):

**for all.** This should be taken in two senses: 1) there are temporary benefits of the atonement that accrue to all men universally . . . And 2) Christ's death was sufficient to cover the sins of all people. Yet the substitutionary aspect of His death is applied to the elect alone.
  - b. Response to his comment: Why such a narrow definition of ransom for "all"? There is nothing in the context of 1 Timothy 2:5-6 to warrant restricting "all" to the "elect." Furthermore, there is nothing in the passage about "temporal benefits" or about Christ's death being "unlimited in its sufficiency but limited in its application." The issue is: *For whom did Christ give Himself a "ransom"?* Commenting on the word *ransom* in the verse, MacArthur correctly states that it "describes the result of Christ's substitutionary death," but then adds the restriction "for believers." Such an interpretation is biblically and doctrinally unwarranted.

**In the Logos,**

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