

# **The Lord Jesus Christ**

**Our Mediator** (1 Timothy 2:5)

**The Daysman** (Job 9:1-35)

**Our Surety** (Proverbs 11: 15)

**T**he central truth of all **TRUTH** is the person of the Lord Jesus Christ. He was a man on earth and His life here closed upon a malefactor's cross. He is a man now at the right hand of the Majesty on High having been raised from among the dead by the glory of the Father. He who was man in humiliation on earth, is now a man in exaltation in heaven, and He will never surrender His manhood. He is God, eternal in being and omnipotent in power. He was God before He took up manhood and He did not cease to be God when He tabernacled among men. What He was, He is, and shall be forever.

The necessity of the deity of Jesus is seen in relation to men being brought to God in righteousness. No purpose of God for men could be realized if they were not brought to Him righteously according to His eternal justice and holiness. How could this be done, and who was able to do it? The question was asked by Job many centuries ago when he cried, "How should man be just with God?" (**Job 9:2**). Throughout the ninth chapter of Job we find Job testing, one by one, suggestions that arose in regard to this most solemn question. Finally, apparently hopeless of finding an answer, he broke out in a soul-stirring lament,

*"He is not a man, as I am, that I should answer Him, and we should come together in judgment. Neither is there any daysman betwixt us that might lay his hand upon us both. Let Him take His rod away from me, and let not His fear terrify me: then would I speak, and not fear Him; but it is not so with me" (**Job 9:32-35**).*

We can perceive where he stood, and we can interpret his feelings. He says in effect: "I know that I have sinned against God, and if He were a man, as I am, I could understand His displeasure; I could estimate the extent of my offense, and I could go to Him and make restitution for the wrong that I have done and so be at peace with Him. But He is not a man as I am, and I cannot enter into judgment with Him. I do not know where to begin. I cannot measure the demands of His justice. I have no ground upon which to stand before Him. The gulf between us is immeasurable from my side. He is almighty, holy, and just; I am weak, sinful and guilty. His very holiness is a terror to me; it makes me afraid."

Job could have hope only if a daysman, or mediator, could take up his case. He must be one who can stand between the two parties--between

God, infinitely holy and just, and the sinner, guilty and conscience-stricken--and put his hand upon both; and, Job says, "I know no one who can do it. I have felt the need of such an one, longed for him, sought for him, but I have not found him."

The qualifications of this needed mediator are that he must be able to stand between God and the sinner, and by so doing declare his willingness to take up the case, and he must be able to put his hand upon both. But how could a man lay his hand upon God, or upon the throne of God and live?

In **2 Samuel 6** we read of Uzzah, who held out his hand to steady the ark, a symbol of God's throne and presence in Israel and the moment his fingers touched the ark he fell to the earth and was taken up dead. We learn from this solemn incident that no man can put his hand upon God or the throne of God and live. Yet the mediator for whom Job cried in his despair must be able to put his hand upon God. He must be God's equal, for no one less could intervene or be of use to Job or for us. But he must also put his hand upon men. He must be one of us, able to take our part and to identify with our vast indebtedness. He must be God and man.

We see how the coming antichrist pretends to do this, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (**2 Thessalonians 2:4**). This climax of all blasphemy will result in his being cast alive into the lake of fire (**Revelation 19:20**).

Men have no hope except in God, and He is the One whom Job could not approach without a mediator.

The New Testament, the book of the Mediator, tells of the coming of the One who was able to speak to man on God's behalf and to speak to God on man's behalf, for He is God and Man, the Man Christ Jesus.

Being God, He knew according to God's perfect estimate the effect of man's disregard of God's will, the extent to which man's sin jeopardized the glory of God, and the demands of the Eternal Throne in regard to the violation of its just decrees. He knew how completely man's self-will had made him the slave of sin, how great the gulf was that separated him

from God, and how utterly powerless man was to rectify the awful wrong that he had committed. He knew the penalty that had to be paid, the conflict that had to be waged, and the work that had to be done. It was the will of God that every problem raised by man's sin should be taken up and settled in a way in which all God's attributes should be glorified, and salvation secured for us.

The Son came to accomplish the will of God and said, "*A body hast Thou prepared Me ... Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God*" (**Hebrews 10:5, 7**).

He became man to stand in our place before God and to take the bill of our terrible indebtedness and to fully meet it so that God Himself could write "Settled" across the account. This involved for Him the sorrows of Calvary during those three hours of darkness. There, as the holy Substitute for men, He "gave Himself a ransom."

The sacrifice that He made met all the claims of God's throne, and He is now the "one Mediator between God and men, the man Christ Jesus" (**1 Timothy 2:5**).

What a Saviour Jesus is! How worthy is He of our fullest praise! He stooped down to us that He might tenderly and graciously put His hand upon us, degraded though we were. (**Luke 17:11-19**)

He has touched us with the touch of a man, yet, as He was very God, He was able to satisfy the righteous claims of God's throne.

He has put one nail-pierced hand upon us, and the other is placed upon the throne of God. With one hand He has offered the fullest satisfaction to the righteous claims of God, and with the other, which will never relinquish its hold, He has bestowed fullness of grace upon us.

He brings us to God and gives us a place in His presence without fear, in everlasting peace established upon the infallible and immovable foundation of divine righteousness.

Scripture suggests that to become surety for another is unwise and "*he that hateth suretiship is sure.*"

To be surety for a stranger is totally condemned. (**Prov. 6: 1; Prov. 11: 15; Prov. 17: 18; Prov. 22: 26**).

Many a Christian has suffered by being surety for a friend. It may be difficult to refuse, but it is unrighteousness unless the one who is surety can bear the loss if it should fall upon him.

The Psalmist asks God to be surety for him for good, **Ps. 119: 122**; and the Lord Jesus is made surety of a better testament, or covenant, than that made with Israel. **Heb. 7: 22**.

He is the powerful One who is certain of being able to bring to pass in its due time all that is foretold that He will do in carrying out the purpose of God.

*"... I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." **Revelation 5:11-13***

