

## FL205 Christ the Man, the Mystery, and the Mediator

This lesson tells the story of a man called Christ. Adam and all of his descendants knew Christ all their lives, but they did not know they knew him. This lesson explains the man and how he is a mystery. It also explains why and how he is the mediator between God and man.

### Christ the Man

“Christ the man” begins as the *Word* in John 1:1 and ends as the *Word made flesh* in John 1:14:

Joh 1:1: *In the beginning was the **Word**, and the **Word** was with God, and the **Word** was God.*

Joh 1:14: *And the **Word was made flesh**, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

The word “*Word*” in John 1:1 is Logos in the Greek text. It means “something said, including the thought,” [G3056].

“*Word*” appears 3 times in V1, once each for the spirit, soul, and body. Which usage of “*Word*” applies to the three component of the whole person is not important here. What is relevant is that the human spirit, soul, and body became the Son of man in V14.

Now let’s see how God made the first man via His Logos plan. To do this, it helps to note that Strong’s definition [G3056] is reversed. In respective order, the thought preceded what God said. This is what He said followed by some words that add some details not spelled out in the Logos plan:

Ge 1:26: *And God said, Let us make man in our image, after our likeness:... 27 So God created man in his [own] image, in the image of God created he him; male and female created he them.*

After repeating the *Word*, with some additional details [Ge 1:28-2:6], God performed the *Word* and made the first man according to His Logos plan. Let’s interpret this verse one segment at a time:

Ge 2:7: *And the LORD God formed man [of] the dust of the ground, and **breathed** into his **nostrils** the **breath of life**; and man became a living soul.*

[1] God formed the man of dust. To form anything, you construct or mold a material into the desired shape. So then, God molded the dust to form the first man.

[Ge 2:6 speaks of watering the “*whole face of the ground*.” And Job 4:19 speaks of this ground as clay. Science agrees — the human body is 75% water.]

[2] God formed the body of dust, but this man was a whole person. Because the outer man has form, the inner man

must also have form. Nothing exists without form.

Physical and spiritual, every entity has form. Even knowledge has form: “*An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law*” [Ro 2:20].

God breathed the “*breath of life*” into the “*nostrils*.” Strong’s full definition [H639 from H599] shows that nostrils represent passions. Thus, God breathed the “*breath of life*” into the “*passions of the man*” formed of dust.

Something within God’s “*breath*” imparted life to the man’s soul. Strong’s definition of breath [H5397] is a puff, i.e., wind. Wind represents doctrine: “... *and carried about with every wind of doctrine*...” [Eph 4:14]. After two more definitions, we will review the whole verse.

Strong’s definitions show “*breath of life*,” as “*doctrine of life*.” Read this: “*What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet... And the commandment, which was ordained to life, I found to be unto death*” [Ro 7:7, 10]. Study these verses until you see God’s covenant of Ten Commandments is the “*doctrine of life*.”

Now let’s substitute the meanings of the Hebrew words within the scripture that show the formation of the man:

Ge 2:7: *And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

[3] This 3rd segment summarizes segments one and two: “... *and man became a living soul*.” The spirit is WHAT the man is; the soul is WHO the man is; the body is the HOUSE in which the man lives. Paul said this, concerning this 1st man:

Ro 5:14: *Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.*

[In the 4 parts of God’s figurative language, figures are like substances with their anti-types. For example, the water in the flood of Noah is a figure of the water in a church baptistry (1Pe 3:21). Read Lesson FL104, Understanding Figures.]

Thus, Ro 5:14 teaches that God made all people from Adam to Moses, [and He made everyone before and after the Cross by the same Logos pattern], the same as He made Jesus. That is, God made the spirit, soul, and body of every human male the same as the human spirit, soul, and body of Jesus.

So then, Christ is the whole man, and every human male is a whole man. Also, God made the soul of every human female the same as He made the living souls of Adam and Christ.

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[Read lesson FL201, "What is the Soul," and FL202, "Who is the Son of Man" before continuing. These should answer any question you might have up to this point.]

Now let's collect our thoughts. God's covenant of Ten Commandments gives life to the human spirit. This unbroken covenant gives life to the human soul.

Adam is a figure of Christ. We don't know if they favored each other, but their spirits and souls were alike because God used the Logos pattern to make them both. So before either of them added to their knowledge, their souls were identical.

1Co 2:11: *For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.*

Christ's human spirit was "*the spirit of Christ*" because it belonged to Him; Adam's human spirit was "*a spirit of christ*" because it belonged to him. Only Jesus had "*the spirit of Christ*"; Adam and the rest of us have "*a spirit of christ*."

Now, the unbroken covenant gives life to the spirit/soul; but the broken covenant kills the life of the spirit/soul. So then, until one breaks the covenant, his or her spirit is like "the spirit of Christ." But when he or she sins against the covenant, the soul dies. Their "*spirit of christ*" dies; they no longer have "*spirit of christ*." The following is what we need to know when reading this renowned scripture:

Ro 8:9: *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

If we humans are born with "*a spirit of christ*," how can we not have "*a spirit of christ*?" The life of the soul is contingent on obedience to the covenant. When the host [body-house] of the spirit commits sin, the soul dies. The human spirit is no longer like "*the spirit of Christ*." When in sin, the body remains alive, but the soul dies: "*But she that liveth in pleasure is dead while she liveth*" [1Ti 5:6].

Now, Ro 8:9 [above] has some translation issues. First, the original texts had no capitalization. And some words were added to clarify the reading and understanding of some scriptures.

In "*the Spirit of Christ*" in Ro 8:9, "*the*" is not in the original manuscript. Also, "*Spirit of Christ*" should read "*spirit of christ*." Neither of these words should be capitalized. [See "The Zondervan Parallel New Testament In Greek and English."]

In the 1st sentence, the capitalization is correct. The *Spirit* is the same as in *the Spirit of God*. In the 2nd sentence, however, Paul switches from the Spirit of God to the human spirit of man.

### Christ the Mystery

Col 1:26: *[Even] the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what [is] the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:*

First, the title "*Christ*" refers to the human spirit in each of us. It does not speak of the human spirit that was in Jesus. This title should not have been capitalized.

Second, the mystery that Paul reveals is that every living soul has "*a spirit of christ*." Third, God revealed this mystery to the Gentile Church. And fourth, "*christ in you*" gives you the hope for a glorious, immortal body in the first resurrection. Paul confirms this in another text:

Ro 10:6: *"... Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)*  
10:7 *Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)*

Read these two verses and focus on what Paul says. In V6, no one needs to ascend into heaven to bring Christ down from above. In V7, no one needs to descend into the depths of the earth to bring Christ up from the dead.

If the man Christ is not in heaven above or in the earth beneath, where is He? Read what Paul said to the Athenians about where to find Christ:

Ac 17:27: *That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: 28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.*

If your human "*spirit of christ*" [Ro 8:9] is dead in trespasses and sins [Eph 2:1], it is not "*spirit of christ*." Yet we can find him because he is only a resurrection away within us. As Paul wrote, we live in him, we move in him, and we have our being in him. He is so close that we can "*feel after him*."

The christ we feel after is NOT the One Who died for us, he is the "*spirit of christ*" within each of us who, but for sin, has the exact likeness of "*the spirit of christ*."

And yes, we must receive "*spirit of christ*" to be saved, but not "*the spirit of christ*" from above or beneath. We receive our own "*spirit of christ*" which was dead in sin [Eph 2:1].

With this understanding, look back at Col 1:27. The christ in you who has the hope of glory is your own human spirit that God raises from the dead when we believe. This is the "*christ the Mystery*."

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### Christ the Mediator

1Ti 2:5: *For [there is] one God, and one mediator between God and men, the man Christ Jesus;*

A mediator is a “go-between” [G3316]. The man Christ Jesus is the mediator between God and men. Hebrews 8:6, 9:15, and 12:24 confirm this. But one major problem makes this concept difficult to grasp. Let me describe the problem:

[1] Before the Word became the flesh [John 1:14], the Son of man existed as the Word in the mind of the LORD Jehovah. During this time, God used different people to represent the mediator, i.e., *the man Christ Jesus*.

[2] After the Word became flesh [John 1:14] and Christ entered His ministry [at about 30 years old], He mediated for His disciples for about 3.5 years. [Jesus’ prayer for Peter [Lu 22:32] would also apply to the 11 as well as to the multitudes.]

[3] The “spirit of Christ” is not the “Spirit of God.” As described earlier, it is the Lord’s human spirit that gave life to His personal, physical body.

[4] Jesus spoke of praying to the Father for the Comforter to come to His disciples after His departure [Joh 14:16-18]. The Comforter came 50 days after His resurrection when the Son became “*the Lord is that Spirit*” [2Co 3:17].

[5] And, on the Day of Pentecost, the Comforter came as the Holy Ghost, and He will remain in that state until the Rapture:

Ac 3:21: *Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*

[6 Herein is the problem: A mediator is a go-between, i.e., an arbitrator between 2 parties, “*God and men*” [1Ti 2:5]. One party is the Father [Who is the Spirit of God - Read FL201 and FL202]; the other party is the NT Church.

Ga 3:20: *Now a mediator is not [a mediator] of one, but God is one.*

Now, the 3rd party is the mediator between the 1st and 2nd parties. But with the Lord having become the Holy Spirit, which is What God is, the 1st and 3rd parties are the same. This biases the mediator to favor the 1st party:

The context 3:20 is Ga 3:19 in which Moses is the mediator between God and Israel. Moses is a figure of Christ. [This is why “*no man knows of his sepulchre*” [De 34:6] and

why “*Michael disputed with the devil*” about Moses’ body [Jude 9.]

So this is the question: “How can *the man Christ Jesus* be the mediator between God and men? He has become *the Lord is that Spirit* which is the Spirit of God.” If the Judge and the Jury are the same, how can those in need and those who are accused get fair trials?

The first step in answering our questions is to consider these points: [1] The human spirit/soul of Jesus is *the spirit of Christ*. [2] The human spirit/soul in each of us is *a spirit of christ*. [3] *The spirit of Christ* and *a spirit of christ* are the same. [4] In Christ the man, man refers to every living human soul [Ge 2:7].

So, the man Christ Jesus in 1Ti 2:5 refers to the Lord’s spirit/soul and not to the Lord’s physical body. And having lived for about 33 years as a man, Jesus is still the man Christ Jesus even after becoming the Lord is that Spirit [2Co 3:17].

Therefore, the Holy Ghost is *the man Christ Jesus*. This means that the Holy Ghost is the mediator between God and man. Paul made this clear in his letter to the Romans:

Ro 8:26: *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

Ro 8:27: *And he that searcheth the hearts knoweth what [is] the mind of the Spirit, because he maketh intercession for the saints according to [the will of] God.*

Notice that the Holy Spirit uses our mouths to make intercession. Also, notice how He intercedes for us when we do not know what we should pray for. He can move on any of us, whether or not we have received the Spirit, and pray for us when we cannot find the words.

Christ the mediator intercedes another way in those who have received the Holy Ghost. In Ac 2:4, they spake with other tongues as the Spirit gave them utterance. And in 1Co 14:15, Paul wrote of praying with his spirit and with his understanding. These verses show the Holy Spirit uttering prayers via the worshipers’ human spirits. Here again, the worshiper prays without knowing what he or she prays for.

The Feast of Weeks in Le 23:15-17 uses symbols to teach this same thing, but Paul’s writings are clear enough, so we need not go there.

You should now understand Christ the man, the mystery, and the mediator.