

Study Paper 10

The Antiquity of Christ's Mediatorial Office

Introduction

The antiquity of Christ's Person takes on added importance as we study the history of Christology summarized by the first Seven Ecumenical Councils. These Councils decreed opinions, dogmas, and doctrines that divided and widened the breach further between the Established Churches, East and West. These Councils also divided further the gap between the Dissenters and the Established Churches. Not only did these divisions occur, but, new dogmas spring from these Councils and formed an essential part of establishment Christology and Christianity.

Here is a brief overview of these first Seven Ecumenical Councils:

THE SEVEN ECUMENICAL COUNCILS

COUNCIL	PLACE AND DATE	DECISION
First Ecumenical Council	Nicea, Asia Minor, 325 A.D.	Formulated the First Part of the Creed. Defining the divinity of the Son of God.
Second Ecumenical Council	Constantinople 381 A.D.	Formulated the Second Part of the Creed, defining the divinity of the Holy Spirit.
Third Ecumenical Council	Ephesus, Asia Minor 431 A.D.	Defined Christ as the Incarnate Word of God and Mary as Theotokos.
Fourth Ecumenical Council	Chalcedon, Asia Minor 451 A.D.	Defined Christ as Perfect God and Perfect Man in One Person.
Fifth Ecumenical Council	Constantinople II 553 A.D.	Reconfirmed the Doctrines of the Trinity and Christ.
Sixth Ecumenical Council	Constantinople III 680 A.D.	Affirmed the True Humanity of Jesus by insisting upon the reality of His Human will and action.
Qinisext Council (Trullo)	Constantinople 692 A.D.	Completed the 5th and 6th Ecumenical Councils
Seventh Ecumenical Council	Nicea, Asia Minor 787 A.D.	Affirmed the propriety of icons as genuine expressions of the Christian Faith.

Taken from: http://www.patriarchate.org/councils/ecumenical_councils.html

Here is a special summation:

The Ecumenical Councils of the Orthodox Church

Adapted from an essay by the Late Very Rev N Patrinos

Introduction	First Ecumenical Council	Second Ecumenical Council
Third Ecumenical Council	Fourth Ecumenical Council	Fifth Ecumenical Council
The Quinisext or Trullan Council	Sixth Ecumenical Council	Seventh Ecumenical Council

Introducti

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The Church held councils to resolve issues when less formal dialogue failed to produce a consensus. Most councils were local, although in some cases their decrees gained wide acceptance (such as the Seven Ecumenical Councils). The first council of the Church was held by the Apostles in Jerusalem during the first century (refer to Acts 6:1-7).

The seven General Councils of the entire Christian Church are known as the Ecumenical Councils. They cover the period between 325-757 AD and their decisions are at the foundation of Christian doctrine accepted by both the Eastern and Western segments of the Christian Church. The decisions of these Ecumenical Councils were made under the guidance of the Holy Spirit, as promised by Jesus Christ to His Apostles.

At these Ecumenical Councils many Canons, or laws governing the administration of the Church, were composed. A detailed listing of all of these Canons is available at the [Wheaton University](#) website.

The Western Church accepts subsequent Councils as Ecumenical, that were convened and attended only by the authorities and delegates of the Roman Church. These Councils, the last of which is the second Vatican Council (1962-1965), are not accepted by the Orthodox Church as bearing either the validity or the authority that the seven truly Ecumenical Councils possessed; and for that matter; no decisions of these Roman Catholic Councils have any bearing on the Orthodox Church. For better appreciating the reasons for being convened and the decisions reached, all seven Ecumenical Councils are presented in sequence rather than in alphabetical order.

First Ecumenical Council

The First Ecumenical Council was summoned by Emperor Constantine the Great in 325, May 20th. The Council assembled at Nicaea in the province of Bithynia of Asia Minor and was formally opened by Constantine himself. The Council passed 20 canons including the Nicene Creed (described below), the Canon of Holy Scripture (Holy Bible), and established the celebration of Pascha (Easter).

The main reason for its being called was the Arian controversy. Arius, a presbyter (priest) from Alexandria, held that Jesus Christ was created by God and denying Christ's divinity. Arius argued that if Jesus was born, then there was time when He did not exist; and if He became God, then there was time when He was not. Arius' original intent was to attack another heretical teaching by which the three persons of the Godhead were confused (Sabellianism).

A number of bishops followed Arius, and the Church went into her first and perhaps deepest division of faith. Up to then, statements of faith were incorporated into Creeds recited by a candidate to Baptism. A baptismal Creed representing Arianism was submitted to the Council by Eusebios of Nicomedia but was at once rejected. Another Creed,

Considering two Concepts

Let us consider two of these concepts arising from these Councils, *Incarnational Christology*, then *Mediatorial Christology*. From these two we can see several resulting tendencies that have taken hold of many without their understanding and consent.

Point of Caution

Let me raise a point of caution here, we do not deny the foundational concepts and doctrines under these several headings, but we do deny the Council's conclusions, dogmas and doctrines. Many times the Established Churches may use the right terms, but their meaning of these terms is what we deny. For example, the Established Churches believe in baptism. However, what they do believe about baptism is the issue. Even so, it is true about these several Christological doctrines.

Several Questions Illustrating the Need to Understand about the Antiquity of Christ's Person

The *antiquity of Christ's person* must be understood if we are to believe correctly about the *Incarnation* and *Mediatorship* of Jesus Christ.

1. Was there no Mediator before the Incarnation of Jesus Christ?
2. Is the Divine Being or Nature of Jesus Christ, in any way the Mediator?
3. Did Deity suffer and Die on the Cross?
4. Did our Lord Jesus Christ originate within the womb of the Virgin Mary?
5. Did she bring forth the very Divine Mediator of all creation?

These and other like questions are very important and even central and foundational to a correct understanding of Jesus Christ and Biblical Christianity.

Please consider the following questions:

1. Did Jesus first originate as the Mediator within Mary's Womb?
2. Did Jesus Christ stand as the Mediator from before all creation, even in pre-creative eternity in a real and actual Being or, *only as a part of His person*, or only in the mind of God?
3. If Jesus Christ existed in precreative eternity, was He only partly there, to become complete later within Mary's Womb?
4. In which nature, His Divine or in His Human, or in both did Jesus exist in precreative eternity?
5. Are both natures essential to Jesus Christ as Mediator?
6. Can Jesus Christ be the one Mediator Between God and Man and yet not have a Human Nature or a Divine Nature?

There are many questions that challenge the very foundations of Established Christianity, both East and West.

Mediatorial Christology

It may come as a surprise to many who are not familiar with the established Catholic Churches, both East and West, that their entire structure of Mediatorial Christology rests upon a denial of the antiquity of the Person of Jesus Christ as the Mediator. Because they

deny His antiquity as the God-Man, Christ Jesus, they have developed many other *mediators* almost as successful as Jesus Christ is. Please note, I am not speaking of the Divine Being of Jesus Christ, God the Eternal Word, but the Human Being of Jesus Christ. The prayers to the saints, the worship and intercession of the Virgin Mary and others, comes from the denial of the Mediatorial Being and Office of Jesus Christ as the One and Only Mediator Between God and Man.

Therefore, other thoughts can further develop upon these two important subjects and perhaps by these help us all become more aware of the importance of the Antiquity of the Man, Christ Jesus, and His existence as a God-Man in pre-creative Eternity.

Mediatorial Christianity

The Established Churches maintain that Christ, as the Mediator has no antiquity beyond Mary. Therefore, they teach that God set up several saints as mediators between God and man. Because of this, they have concluded that it is correct today to pray unto the saints. Beyond all doubt there is value in the prayers of the saints for each other. This is Biblical. However, the saints do not enter into the office of Mediator as Jesus Christ did. To compare the Mediatorial Office and Work of Jesus Christ with that of saints praying for each other manifests a total and complete lack of understanding of Jesus Christ the One Mediator Between God and Man. Study this out for a wonderful overview in *The First London Confession of Faith, Drapes' Gospel Glory* and John Clarke's *Ill News from New England*. What about Mary as a mediator? Mary does not enter into the Mediatorial work and office as Jesus Christ anymore than any other saints do. We must distinguish the difference between saints praying for each other and the Mediatorial Offices and Works of Jesus Christ.

Mary as Mediator

The established churches, in their eagerness to exalt Mary to almost the same position as Jesus Christ is, at the Council of Ephesus, about 431, decreed that she is the Mother of God and as such it is alright to worship her, adore here and pray to her.

Mary is only human. To be a Mediator between God and Man, the Mediator must be both God and Human. Understanding this, the Established Church decreed that Mary is also Divine as seen by her Perpetual Virginity. Mary is more than human, she is also divine, not nearly as much as Christ is, but close, so we are told. Because she is so divine, she can fill the role of Mediator very well, so teaches the Established Church.

The Succession of Mediators

Because the Established Church fails to recognize the antiquity of the Person of Jesus Christ in both His natures, they teach a succession of Mediators. They start this succession with Adam. They conclude it with the saints in the Book of Revelation. Perhaps they can add additional ones as time goes on if they can find some who are worthy of such sainthood and worship. Since Christ did not exist before Mary's conception and birth of Christ into the world so they say, the Established Church does not recognize the antiquity of the Eternal God-Man nor do they understand what the Father did to generate or establish the God-Man as the Mediator before all time or creation. They also fail to understand properly that Christ's work and office as Mediator is peculiar only to Himself and that saints praying for each other in so way resembles the work of Jesus Christ as Mediator.

Jesus Christ as the Only True Mediator

Jesus Christ, as the only true Mediator between God and Man, consists in His Sonship and two-fold eternal Person. In fact, as such He is the alone and only King, Priest and Prophet to the saints and Household of God. All other saints who preach, teach and pray are only doing so because they belong to Christ and He calls them and enables them to do this work.

Christ completed His Mediatorial work on the cross. He ever lives to meet and compass the saints as they come unto God by Him. Paul did not say that Christ ever lives to make intercession and that is why He is able to save unto the uttermost. He did say that Christ is able to save us unto the uttermost because He is the first one Who compass or engulfs the saints as they come unto God by Him. Please read from *Justification by Christ Alone*, Samuel Richardson and William Kiffin. Christ is *not praying now or asking the Father for anything*, He finished all that on the Cross. He is now expecting, not praying and asking, but expecting until His enemies be made His footstool.

The Mediatorial Office of Jesus Christ is validated in its honor and glory by the Union of both Christ's natures into One Person, and vindicated by Christ's resurrection. Christ's work is not that of *continued prayer, but accomplished redemption*.

Paul alluded to this when he said:

Hebrews 12:24 **And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel*.**

We remember that Abel's blood cried out unto Christ after Cain murdered him. How much more does Christ's blood speak for the saints than Abel's blood did speak? Christ has already fulfilled all the stipulations the Father did give to Him in precreative eternity. What is left for anyone to do that Christ has not already done?

The above will serve to show a few of the Dissenter's reasons for rejecting the Christology of the Ecumenical Councils. The failure to understand properly the antiquity of Christ's total and complete person has resulted in so many different false and downgrading ideas about Jesus Christ as the alone and true Mediator between God and Man. Now, let us consider some points about the establishment's concepts and the Incarnation.

Established Incarnational Christology

Briefly, establishment Christology teaches, by means of the Chalcedon Council, a certain type of a Hypostatic Union. This Hypostatic Union may be understood in the following manner:

1. Jesus Christ, the Man, had no existence before His conception within the Womb of the Virgin Mary;
2. Jesus Christ, the Divine Word, existed from the Father by the Act of Eternal Generation;
3. That both of these Beings became One Person formed or fused together into a special Union while within Mary's Womb; Mary provided the place, but not the power;
4. Mary was able to provide this special Womb because she had special power, either by gift from God or from within herself;
5. From the time of Christ's conception, He ceased to be two Beings, one Divine and One Human, but only one Person with two distinct but united natures;
6. Because of the power of Mary, within her womb, the Divine Word became One with the Natural Man, Christ Jesus Who came from Mary, by means of the Hypostatic Union;

7. The Eternal, Divine Word accomplished this within Mary's Womb.

It therefore follows consequently that Mary had to be Divine and have a Divine Womb in order for the Eternal Word to enter and hypostatize the Man, Christ Jesus into Union with Himself.

The Chalcedon Hypostatic Union

According to the Chalcedon concept, the Holy Spirit came upon Mary and she became with Child by the Holy Spirit. This child would be a natural child from her seed. We do not know if the Holy Spirit somehow impregnated one of her seeds or not, but one of her eggs became fertilized and produced the Man, Christ Jesus. After Mary conceived, God the Eternal Word, the Father's Only Begotten God-Son, entered into Mary's womb and there hypostatized the man, Jesus Christ, into a union with Himself. This is the Chalcedony's Hypostatic Union.

Let me now ask the following:

1. It is within the place of a woman, that while in her womb, a Divine Being and a Human Being can become one?
2. Where does the Bible teach us that Mary provided a special place for a Divine Being to enter into and so as to form together with a Human Being and make them One Person with Two Natures?

The Incarnation

Beyond all doubt the Incarnation is one of the most wonderful events in all creation. Let us consider some meaningful Scriptures dealing with this grand happening.

1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

The Incarnation is the manner by which God is manifested in the flesh. The manifestation of God, that is God the Word, in the flesh, became accomplished by the following manner:

Matthew 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Matthew 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Luke 1: 26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name **JESUS**.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*

The Scriptures teach us the following about Christ's birth:

1. He was conceived in and born from a Virgin named Mary, espoused to a man named Joseph;
2. The Holy Spirit came upon Mary and the power of the Most High overshadowed her;
3. The Holy Spirit caused her to conceive, for she was with child of the Holy Spirit;
4. Mary would bring forth into the world that Holy One Who has David for his father in some way and also is the Son of God.

My question now is: **WHERE DO THE SCRIPTURES TEACH US THAT THERE IS ANY HYPOSTATIC UNION OF A DIVINE NATURE AND A HUMAN NATURE BEING FUSED TOGETHER INTO ONE DURING THE INCARNATION?**

I find no such doctrine taught in the Sacred Scriptures. This concept may be traced back to the General Council of Chalcedon and is a product of the great Whore of Babylon. The Hypostatic Union concept, like the concept of Eternal Generation, is founded upon ancient Greek and Roman Mythology.

However, I do not deny the Biblical teaching about the two Natures in Christ. I do believe that God the Word did hypostatize the Man, Christ Jesus, into One Person with Himself. I just do not believe it happened in time or in Mary's Womb.

The Mythological Hypostatic Union

While discussing the issues of the Chalcedony's Hypostatic Union, a writer made these remarks:

In the context, starting from this one hypostasis of Christ as a hypostatical union (of a pre-existed personhood with a never-existed personhood), the incarnation is expressed as a union of two pre-existed natures that united in a complex one nature, that itself then resulted in the hypostatical union of the Word and of the void persona of human nature into one person, that is no other than Word.

In an analogy, to the use of "en-hypostasize" Christ, was the Greek ancient pagan god Jupiter. Jupiter was supposed to be a divine persona, who originated his hypostasis from his divine nature (essence), which he inherited from his father Cronus and from his mother Rea. From time to time, he supposedly assumed human & animal bodies to incarnate into self-alienated beings in order to associate with non-divine beings. He was carrying with him, both his divine hypostasis and his divine nature, embodied in a creature's body. For that when he was on earth, he was absent from his heaven residence of Olympus. (By the way, his absence made his wife goddess Hera to wonder of his loyalty! Ancient Greek people were very lusty people, so their deities were the same.)

Why do I bring up the issue of pagan deities, for I know that none Christian is accepting those superstitions? Because, it is an example of the use of "en-hypostasize" that shows vividly that this is not the case of Christ's incarnation!

St Athanasius the Great, living at a time when these ancient superstitions were believed by many, in order to show that the incarnation of God is not in the context of "en-hypostasize" he is saying: "For this purpose, then, the incorporeal and incorruptible and immaterial Word of God comes to our realm, howbeit he was not far from us before. For no part of Creation is left void of Him: He has filled

all things everywhere, remaining present with His own Father. But He comes in condescension to shew loving-kindness upon us, and to visit us” – Specifying by these words that Christ’s incarnation is not like Jupiter’s incarnation ‘en-hypostasizing’.

Because, Christ’s incarnation is a non-logical proposition: “The Word is the hypostasis of the humanity of Christ”. He is the subjective reality of human existence, and at the same time He is the subjective reality of divine existence, while at the same time He does split into two persons, because although these realities are self experienced according to the respective objective realities of divine nature and human nature, as esoteric/internal self-experiences of being, in two distinct realms, one created and the other uncreated, the cause of His existence as His self-awareness is not self-determined but He is determined from the Father as His Son. Posted on Saturday, 11 June, 2005 - 4:45 pm, on [Monachos.net Discussion Community](#) .

In the Chalcedon Hypostatic Union, God the Word, Who preexisted, did enter into a union with a Being who did not exist before His conception within the womb of the Virgin Mary. God the Word entered into Mary’s Womb to hypostatize one of her impregnated seeds to Himself, the Seed of David, later called Jesus. By this act within Mary’s Womb, the Eternal Word became flesh. He took upon Himself the flesh that Mary provided from the Holy Spirit’s impregnating her.

Does the Bible teach such a thing about the Incarnation? If so, where? Please remember that we do not deny the Biblical concept about the Incarnation, but only the Chalcedon concept.

An Alternative to Chalcedon

Let me suggest this as an alternative to Chalcedon. First, the Man, Christ Jesus, is the Father’s Only Begotten Son, not the Eternal God-Word. Secondly, this act occurred in pre-creative eternity, not in Mary’s Womb. Thirdly, the Father produced Christ’s humanity in precreative eternity when He separated Him out from Himself by eternal generation and constituted Him as the only true and proper Mediator between God and Man. During this act of eternal generation, God the Word hypostatized the Man, Christ Jesus, unto Himself in the eternal Hypostatic Union. This occurred in the Womb of Eternity, the Everlasting Covenant, not in Mary’s human womb. Since we cannot understand nor view things as the Holy Trinity does, we must consider these actions in a decreed way before all creation, and not in an actual way due to our limitations.

The Divine Trinity Produced Jesus Christ, not Mary, and the Holy Spirit

While it is true that Mary became with Child by the Holy Spirit, the child within her is and was the God-Man, Christ Jesus. Jesus Christ, the God-Man, is the produce of The Holy Trinity, not the Holy Trinity and Mary. The Holy Spirit did not impregnate Mary, He simply placed the Father’s Heavenly Manna within Mary. The Scriptures say that He over shadowed Her, and Mary became with child out of the Holy Sprit. Please study John 6 in light of what I have said. Jesus Christ, as the second Adam, is the Heavenly Man, Who as a Man, came down from heaven. Please consider Paul’s remarks in I Cor. 15.

The Testimony of John the Baptist

Even John the Baptist understood this and so spoke:

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

John further said:

John 3:26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 *He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.*

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Let us remember that John the Baptist is speaking of Jesus Christ, the Man, the Lamb of God. Certainly, He was in union with God the Word, and was the God-Man, but John's message was about the Man, Christ Jesus, the Lamb of God.

Our Summation

Jesus Christ, as the Father's Eternal Manna, came down out of heaven, in an already pre-existing state, in a heavenly body, already one with the Eternal God-Word. He pre-existed as the Father's only begotten Son before any creation, Proverbs 8. Already in an hypostatic union with God the Word, Jesus Christ entered into the womb of Mary, made His own blood, and came forth. He passed through the various states of human growth and finished His work and died, was buried and rose. He ascended back to His Father where He was before all creation.

I conclude by asking, which concept of Christ's Hypostatic Union and His Mediatorial office and work as the Only True and Proper Mediator between God and Man is the most honorable and glorifying to God and Christ Jesus, the ancient Dissenter's concept or the Established concept from Chalcedon and the other Ecumenical Councils of the Great Whore?

I much prefer the historic and Biblical view as sent forth by the so-called dissenters rather the one set forth by the imperial Ecumenical Councils.