

## CHRIST THE MEDIATOR, I Tim. 2:5

## INTRODUCTION

## I. The Need for a Mediator.

A. Mediation presupposes estrangement

B. The Fact of Sin, Gen. ch. 3.

1. Shows man's disobedience

2. Also shows God's faithfulness

C. The broken covenant.

But in ancient Israel the covenant involved much more than a contract in which each side received advantage and accepted obligations.

The distinctive feature of the O.T. is that when man fails in his obligations--in other words, breaks the commandments--God does not look upon the covenant as null and void. *Judges 2:1. God says, "I will never break my cov. with you."*

In ordinary contracts, if one partner defaults, the contract is at an end and the other party is free of obligation.

God is not bound by this kind of legality.

God never utterly casts away his covenant people. *Rom. 11:1-*

God's justice transcends the justice of the earthly law courts or the moralist upon earth.

## II. The Divine Provision of a Mediator

Christ is the Only Mediator.

A. He is the only one qualified for this work

*Heb. 9:15, "He is the mediator of a new covenant."*

B. The union of Deity and Humanity. *Jn. 1:14*

C. Threefold office of Prophet, Priest, and King.

Whereas prophets spoke the word of God, Jesus incorporated it in himself. *He was & is the word of God.*

He knew himself to be greater than the prophets (Mk. 8:27-38); greater than Jonah (Mt. 12:4); greater than John the Baptist (Mt. 11:2-11).

Whereas the priests of Israel put men in touch with imperfect means of bridging the gulf caused by sin, Christ provided the perfect means of atonement, and inaugurated the new covenant. *Heb. 8:6, "mediator of a better cov."*

Something greater than the temple was there during his ministry to Israel.

Christ made the highest claim for men's allegiance, as He was the true King of Israel; he embodied in his own person the divine sovereignty, saying "Something greater than Solomon is here."

C. Jesus is the perfect mediator because he is both God and man.

The writer of the letter to the Hebrews makes this clear: "He had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For because he himself has suffered and been tempted, he is able to help those who are tempted.... We have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need." (Heb. 2:17-18, and 4:15-16).

You see, Jesus is not like the mediator in a labor dispute, who is a disinterested third party, as an intermediary between labor and management. And another thing is different in this mediation between God and man. Notice that the Bible never suggests that God needs to be reconciled to man. Rather, it is MAN that needs to be reconciled TO GOD. Where there is one-sided disloyalty or separation, it is always MAN who needs to be brought back TO GOD. God has always been seeking to win man to himself, and he never ceased to love all men and women and children. Christ the mediator is not disinterested; he cared enough about the separation of mankind from God that he lay down his life to reconcile man to God. The Cross is the measure of his loving involvement in this tragic predicament of man. Christ is not disinterested. He is "made like his brethren in every respect." He knows what suffering and testing are all about. He can fully sympathize with us in our weakness; he was tested as we are, yet he remained sinless..



### III. Christ's Perfect Method of Mediation

A. In this respect, he is primarily a Reconciler.

Scriptures:

II Cor. 5:18-21, "God in Christ, reconciling the world

Eph. 2:12-18, "that he might reconcile us to God

~~Col. 1:13-14~~

B. Paul said clearly that there was a state of "hostility, enmity" between man and God.

(Rom. 5:1-11).

But Christ's sacrificial death showed that God was overcoming that situation (Rom. 5:6; Phil. 2:7-8).

In John 1:29 Jesus is called the "Lamb of God, who takes away the sin of the world."

In the book of Hebrews He is the perfect sacrifice, the "surety" or "guarantor" (7:22) and "mediator of a superior covenant" (8:6).

C. I Tim. 2:5-6 is the summary teaching of the N.T. on this subject: "There is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all."

← All lines of development of thought on this subject of mediation converge here upon Jesus Christ.

This is the common testimony of every N.T. writer as well as the witness of all Christians of all ages.

CONCLUSION: Dr. Harry A. Ironside, whom I heard preach several times, used to tell this story.

In a hospital ward a lady found an undersized little Irish boy, whose white face and emaciated form excited her deepest sympathy. Winning the lad's confidence, she soon found him very willing, and even eager, to listen to the story of the sinner's Savior. He knew he needed such a savior for his lost condition, and he turned in simple faith to Jesus and trusted only in him for forgiveness.

One morning the lady called again upon him, and found his face aglow with a new-found joy.

When she inquired about the reason, he replied with assurance born of faith, "O Missis, I always knew that Jesus was necessary; but I never knew till yesterday that He was enough!"

He made a blessed discovery, and we all should mark it well: Jesus is enough! Have you discovered this blessed truth for your life?

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mediate = to be in the middle;  
to interpose between parties  
in order to reconcile them.