

The Mediator

Who is Jesus part 2

A **mediator** is someone who acts as a go-between or intermediary to facilitate communication and negotiation between two or more parties in a dispute, with the goal of helping them reach a mutually acceptable agreement. Mediators don't make decisions for the parties involved but rather assist them in exploring solutions and resolving conflicts.

Calling Jesus a mediator is biblical and rooted in several passages within the New Testament. One key verse is 1 Timothy 2:5, which states, "For there is one God and one mediator between God and mankind, the man Christ Jesus." This verse highlights that Jesus acts as the intermediary between God and humans, bridging the gap caused by sin through his death and resurrection. By doing so, he mediates a new covenant between God and humanity, providing the way for reconciliation and a relationship with God. This concept is also supported in Hebrews 8:6, where Jesus is described as the mediator of a better covenant between God and His people.

The titles like Savior, Redeemer, Messiah, and Son of God fit within the broader scope of Jesus's role as a mediator. Each of these titles highlights different aspects of how Jesus mediates the relationship between God and humanity:

Savior emphasizes Jesus's role in saving humanity from sin and its consequences.

Redeemer points to Jesus's act of paying the price for sin to set humans free from bondage.

Messiah underscores the fulfillment of Old Testament prophecies about a deliverer or king who would establish God's kingdom.

Son of God signifies Jesus's unique relationship with God the Father, making him the perfect intermediary.

In this sense, being a mediator encompasses not just facilitating a relationship between God and humans but also undertaking the actions necessary for salvation and redemption. Each title reflects a component of this mediating work, underscoring the multifaceted nature of Jesus's mission.

God ordained the Lord Jesus to be the mediator between God and man.

Isaiah 42:1 "Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations."

Servant Role: This verse from Isaiah refers to Jesus as the servant whom God upholds and in whom His soul delights. The servant's role, especially in the context of Isaiah's "Servant Songs," points to Jesus' mission to bring justice and salvation, not just to Israel, but to all nations. This universal aspect of His mission is central to His role as mediator, indicating He comes for all humanity.

1 Peter 1:19-20 "But with the precious blood of Christ, like that of a lamb without blemish or spot. He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you."

Sacrificial Lamb: Peter highlights Jesus' sacrifice, emphasizing His blood as precious and pure, drawing a parallel with the Old Testament sacrifices that mediated between God and Israel. Unlike those sacrifices, Jesus' sacrifice is once for all, perfectly mediating between God and humanity.

Foreknown and Manifested: The fact that Jesus was foreknown before the foundation of the world and manifested in the last times underscores the divine intention and ordination of Jesus' mediating role from eternity past, executed in history for humanity's sake.

John 3:16 "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life."

God's Love and Gift: This verse encapsulates the gospel, highlighting God's love as the motive behind sending His Son. Jesus is given to the world so that through Him, people can have eternal life. This gift of His Son as a means for eternal life is central to Jesus' mediating role—bridging the gap between the divine and the human, enabling reconciliation and salvation.

1 Timothy 2:5 "For there is one God, and there is one mediator between God and men, the man Christ Jesus,"

Explicit Declaration of Mediatorship: Paul's letter to Timothy contains perhaps the clearest New Testament declaration of Jesus' role as mediator. This verse explicitly states that Jesus is the one mediator between God and humanity, emphasizing both His unique position and the monotheistic foundation of Christian faith. His humanity ("the man Christ Jesus") is vital in His role as mediator, representing humans before God while also being fully divine.

Together, these verses weave a comprehensive theological tapestry that supports the statement of Jesus being ordained by God to mediate between God and humanity. Isaiah introduces the servant who will bring forth justice to

the nations, 1 Peter explains the eternal plan and sacrificial work of Christ, John emphasizes the love of God in sending His Son for the world's salvation, and 1 Timothy explicitly states Jesus' unique role as the mediator. This multi-faceted depiction not only underscores Jesus' ordained role but also illustrates the depth and breadth of what mediation entails in the Christian faith.

Jesus is the Prophet

Acts 3:20-22 "and that he may send the Christ, who has been appointed for you, even Jesus. Heaven must receive him until the time comes for God to restore everything, as he promised long ago through his holy prophets. For Moses said, 'The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you.'"

A Prophet Like Moses: Peter quotes Deuteronomy 18:15, where Moses prophesies about a future prophet like himself whom the Israelites should listen to. Peter identifies Jesus as this prophet, indicating that Jesus is the ultimate fulfillment of Moses' prophecy. This establishes Jesus not just as any prophet but as a central figure in salvation history, whose authority and message are paramount.

Must Listen: The command to "listen to everything he tells you" underscores the authority of Jesus as a prophet. Unlike the prophets who preceded Him, Jesus' words carry the ultimate authority because He speaks not only for God but as God (John 1:1, 14). This distinguishes Jesus' prophetic role as superior and final.

Deuteronomy 18:15 "The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to him."

Prophet Like Me: This promise from Moses to the Israelites sets the expectation for a prophet who would have a unique relationship with God and the people, serving as a mediator, leader, and spokesperson for God's will. Jesus, as argued in the New Testament, perfectly fulfills this role.

Continuity and Fulfillment: By citing this verse from Deuteronomy, the New Testament writers establish a continuity between the Old Testament expectations of a prophet and Jesus' ministry. Jesus is presented as the culmination of the prophetic tradition, embodying and fulfilling the roles and functions anticipated by Moses and other prophets.

Together, Acts 3:20-22 and Deuteronomy 18:15 support the statement that Jesus is the prophet by highlighting His fulfillment of Old Testament prophecy, His unparalleled authority to speak for God, and His central role in God's redemptive plan. This establishes Jesus not only as a prophet in the line of Israel's prophets but as the ultimate prophet whose teaching, life, and resurrection bring to fruition the words of God spoken through the prophets.

Jesus is the Priest

Hebrews 5:5-6 states: "So also Christ did not glorify himself to become High Priest, but it was He who said to Him, 'You are My Son, Today I have begotten You.' As He also says in another place, 'You are a priest forever According to the order of Melchizedek.'"

Appointment by God

The passage begins by emphasizing that Christ did not appoint Himself but was appointed by God. This affirms the divine authority and legitimacy of Jesus' priestly role, distinguishing it as ordained and sanctioned by God Himself. The priestly office, in biblical tradition, was not self-assumed but conferred by God, emphasizing its sacred and divinely instituted nature.

Sonship and Priesthood

The reference to Jesus as God's Son, "Today I have begotten You," connects His divine sonship with His priestly function. This sonship indicates a unique relationship with God, underpinning His authority and capacity to serve as a mediator between God and humanity. In the context of Hebrews, this sonship, coupled with priesthood, illustrates the unparalleled nature of Jesus' intercessory role.

Eternal Priesthood

The quote, "You are a priest forever According to the order of Melchizedek," directly asserts Jesus' eternal priesthood. Unlike the Levitical priests whose service was temporal and inherited through familial lines, Jesus' priesthood is eternal and predicated on His indestructible life (Hebrews 7:16). The reference to Melchizedek—a figure who is both a king and a priest without genealogical constraints (Genesis 14:18-20, Psalm 110:4)—highlights the uniqueness and perpetuity of Jesus' priesthood. This priesthood surpasses the old Levitical

order, providing a basis for a new covenant relationship between God and humanity.

Hebrews 5:5-6 supports the statement that "Jesus is the priest" by highlighting His divine appointment to an eternal priesthood in the order of Melchizedek, distinct from and superior to the Levitical priesthood. This priesthood is foundational to Christian understanding of Jesus' role as the mediator of the new covenant, through which He makes the perfect sacrifice for sins and continually intercedes on behalf of humanity. This passage, therefore, not only affirms Jesus' priestly role but also deepens the understanding of His unique and central place in salvation history as the eternal High Priest.

Jesus is King

Psalms 2:6 "Yet I have set My King on My holy hill of Zion."

This verse from Psalms is often interpreted as a messianic prophecy, pointing to the future coronation of Jesus Christ as King. The "holy hill of Zion" symbolizes the ultimate authority and dominion God bestows upon His chosen King. Christians believe that this prophecy is fulfilled in Jesus, emphasizing His kingship not just over Israel but over all creation.

Luke 1:33 "He will reign over the house of Jacob forever, and of His kingdom there will be no end."

Spoken by the angel Gabriel to Mary, this promise about Jesus highlights His eternal reign and the everlasting nature of His kingdom. Unlike earthly kings whose reigns come to an end, Jesus' kingship is characterized by its perpetual and unending nature, affirming His divine authority and sovereignty.

Isaiah 9:6-7 "For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the greatness of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the Lord Almighty will accomplish this."

These verses are among the most explicit Old Testament prophecies foretelling the coming of a messianic King. They describe a child, identified by Christians as Jesus, who will hold the government upon His shoulders, symbolizing authority and kingship. The titles given to Him, including "Mighty God" and

"Prince of Peace," underscore His divine nature and His role as a just and eternal ruler. The prophecy also asserts that His kingdom will have no end and that He will reign with justice and righteousness, further solidifying the understanding of Jesus as King.

Together, these verses from the Old and New Testaments weave a consistent narrative of Jesus' identity as the King. They affirm not only His sovereignty and eternal reign but also the divine nature of His kingship, distinct from and superior to earthly rulers. This kingship is foundational to Christian eschatology, soteriology, and Christology, portraying Jesus as the ultimate fulfillment of God's promise to establish a kingdom of peace, justice, and righteousness.

Jesus is the Head and Savior of His Church

Ephesians 5:23 directly supports the statement that Jesus is the Head and Savior of His Church by explicitly affirming His leadership and salvific role within the church. The verse states:

"For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior."

Jesus as the Head of the Church

Leadership and Authority: The analogy used in this verse positions Christ as the head of the church, mirroring the relationship between a husband and wife. This metaphorical language emphasizes Jesus' leadership, authority, and guidance over the church. As the head, Jesus is the source of life, direction, and purpose for the church, which is described as His body.

Unity and Relationship: The imagery of Christ as the head and the church as His body also signifies a deep, organic unity. This relationship is foundational to understanding the church's identity and mission, as it operates under the direction and care of Christ, working together in harmony to fulfill God's purposes.

Jesus as the Savior of the Church

Salvific Role: The latter part of Ephesians 5:23 underscores Jesus' role as the Savior of the church. This highlights the redemptive work of Christ, whereby

through His sacrificial death and resurrection, He has saved the church from sin and death, reconciling it to God.

Exclusive Role: By stating that Christ is "himself its Savior," the verse points to the exclusivity of Jesus' role in salvation. There is no other savior or head of the church; Jesus uniquely fulfills this position, underscoring the centrality of His work on the cross and His resurrection in the life of the church.

Ephesians 5:23, therefore, succinctly captures the essence of Jesus' leadership and salvific role within the church, affirming Him as its supreme head and only savior. This relationship is foundational, intimate and vital connection between Christ and His church.

Jesus is the Heir of All Things

Hebrews 1:2 states: "in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe."

Jesus as the Heir of All Things

Appointed by God: This part of the verse emphasizes that Jesus' position as the heir of all things is a divine appointment from God the Father. This appointment signifies Jesus' supreme authority and ownership over all creation, indicating a special status and role within God's redemptive plan.

Creator and Heir: The verse also makes a profound connection between Jesus as the creator ("through whom also he made the universe") and the heir of all things. This link suggests that not only did Jesus have a role in creation, but everything created is ultimately for Him and under His dominion. As the creator, His inheritance includes everything that exists.

Theological Significance: The designation of Jesus as the heir of all things speaks to the comprehensive scope of His lordship and kingship. It underscores the belief that all of creation, every authority, and power, is subject to Him and will be brought to its intended fulfillment in Him. This concept is foundational to understanding Jesus' divine sovereignty and His ultimate role in the consummation of God's kingdom.

Eschatological Implications: As the heir of all things, Jesus stands at the center of God's eschatological (pertaining to the end times) promises. The inheritance He receives includes not only the physical universe but also the

redeemed humanity and the new creation that God will bring about. This affirms the hope that in Christ, all things will be reconciled and renewed (Colossians 1:19-20).

Hebrews 1:2 supports the statement that Jesus is the "Heir of All Things" by declaring His divine appointment to this role and highlighting His integral involvement in creation. This verse establishes Jesus' absolute supremacy and authority over the universe, framing Him as the central figure through whom God's ultimate purposes for creation and redemption are accomplished.

Jesus is the Judge of the World

Acts 17:31 "For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to everyone by raising him from the dead."

Judge the World: This verse directly states that God has appointed a day when He will judge the world. The judgment will be carried out "with justice," emphasizing the fairness and righteousness of this future judgment.

By the Man He Has Appointed: The "man" referred to here is Jesus Christ. This is clear from the context of Paul's sermon on Mars Hill and the reference to the resurrection, which is uniquely applicable to Jesus. The verse underscores the divine appointment of Jesus as the judge and validates this role through His resurrection, serving as proof of His authority and divine endorsement.

2 Corinthians 5:10 "For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil."

Judgment Seat of Christ: This verse explicitly names Christ as the figure before whom all people must appear for judgment. The "judgment seat of Christ" signifies His role as the ultimate arbiter of human actions, tasked with assessing the moral and spiritual conduct of individuals.

Receive What is Due: The emphasis on receiving what is due for actions done in the body highlights the individual accountability aspect of the final judgment. It indicates that Jesus' judgment will be comprehensive, taking into account the deeds of every person, whether good or evil.

Together, these verses affirm that Jesus Christ will fulfill the role of judge at the end of time. This judgment is characterized by righteousness and encompasses all humanity, with each person being held accountable for their actions. The appointment of Jesus as judge by God and the proof of His resurrection (Acts 17:31), along with the specific mention of His judgment seat (2 Corinthians 5:10), solidify the concept of Jesus as the Judge of the World. This role is integral to the broader understanding of Jesus' authority and His central place in the final dispensation of divine justice.

Jesus has been given by God from all eternity people to be His seed

John 17:6 "I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word."

This verse supports the idea directly by showing Jesus speaking to the Father about the people God has given Him. It indicates a specific group of individuals who have been set apart by God and entrusted to Jesus, highlighting the intimate relationship and divine selection process.

Psalms 22:30 "Posterity will serve him; future generations will be told about the Lord."

Though not directly mentioning the divine election, this verse points to the enduring legacy of those who will serve Christ, implying a continuity of faith through generations. It supports the notion of a "seed" in a broader, more prophetic sense, indicating those who will come to believe and uphold the message of salvation through Christ.

Isaiah 53:10 "Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life an offering for sin, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand."

This verse from Isaiah, often associated with the suffering servant prophecy, supports the concept by mentioning "his offspring" in the context of the servant's (interpreted by Christians as Christ's) sacrifice. It suggests that through Christ's suffering and atonement, He will have a spiritual progeny, aligning with the idea of those given to Him by God.

Ephesians 1:4 "For he chose us in him before the creation of the world to be holy and blameless in his sight. In love"

Ephesians 1:4 is a foundational verse for the concept of divine election, stating that God chose believers in Christ before the foundation of the world. This choice implies a specific people designated to be Christ's "seed," sanctified and made holy through Him.

John 6:37 "All those the Father gives me will come to me, and whoever comes to me I will never drive away."

John 6:39 "And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day."

Both verses from John 6 emphasize the giving of specific people to Jesus by the Father, with a promise of their ultimate redemption and preservation. Jesus declares that those given to Him will come to Him, and He is committed to their eternal security, underscoring the concept of a divinely chosen group destined to be saved and glorified.

Together, these verses weave a coherent theological theme that from all eternity, God chose and gave to Jesus a people to be His "seed," meaning those who are to be redeemed, called, justified, sanctified, and glorified in Him. This reflects a profound aspect of Christian soteriology, where salvation history is seen as the unfolding of God's eternal plan through the work of Christ for His people.

**Jesus was given by God seed to be in time redeemed,
called, justified, sanctified, and glorified by him.**

1 Timothy 2:5-6 "For there is one God and one mediator between God and mankind, the man Christ Jesus, who gave himself as a ransom for all people. This has now been witnessed to at the proper time."

The concept of Jesus giving Himself as a ransom for all speaks directly to redemption. As the mediator, Jesus embodies the means through which humanity is redeemed, fulfilling the role of both the one who calls and redeems.

Isaiah 55:4-5 "See, I have made him a witness to the peoples, a leader and commander of the peoples. Surely you will summon nations you know not, and nations you do not know will come running to you, because of the Lord your God, the Holy One of Israel, for he has endowed you with splendor."

These verses highlight the calling and justification aspects. God positions His servant (a prophetic figure pointing to Jesus) as a witness and leader to the nations, indicating a calling not just for Israel but for all peoples. The response of nations who did not previously know God reflects the calling and justification through God's chosen servant.

1 Corinthians 1:30 "It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness, and redemption."

This verse encapsulates the justification, sanctification, and redemption in Christ. Jesus is presented as our righteousness (justification), holiness (sanctification), and redemption, illustrating how believers are called, justified, sanctified, and ultimately redeemed in Him.

Mark 10:45 "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

Echoing the theme of redemption in 1 Timothy 2:5-6, this verse underscores Jesus' sacrificial role. His life given as a ransom for many directly relates to the act of redeeming the "seed" given to Him by God.

Romans 8:30 "And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified."

This verse beautifully summarizes the process of salvation for the believers who are in Christ. It speaks to the divine sequence of being called, justified, and glorified, which aligns with the statement regarding the "seed" to be redeemed, called, justified, sanctified, and glorified by Him.

Each of these verses underscores Jesus' role in the redemption and transformation of those given to Him by God. From being the mediator who ransoms, to the servant who calls nations, and the wisdom that justifies and sanctifies, culminating in the glorification of believers, the scripture passages provide a rich, multifaceted view of salvation history and God's redemptive plan through Christ.