

# MEDIATORIAL ROLE OF JESUS

Mediation has reference to the method by which God and man are reconciled through the instrumentality of some intervening process, act or person, and especially through the atoning work of Jesus Christ.

The term “mediator” or middleman, agent of mediation, umpire, arbitrator or daysman appears 6 times in the NT. Gal 3:19, Gal 3:20 (of Moses), and 1 Tim 2:5; Heb 8:6; Heb 9:15; Heb 12:24 (of Christ).

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

## I. Christ as Prophet is Mediator of Revelation.

It was in the character of Prophet that He mainly impressed the common mind, which moved the people so that they were astonished, and said ... "Where did this man get this wisdom and these miraculous powers?" (Mat 13:54) and by His reply, ... "A prophet is not without honor except in his hometown and in his own household." (Mat 13:57). He virtually accepts that title as Prophet, **Christ is the mediator of revelation**; through Him alone can men come to know God as Father. "All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him. (Mat 11:27) In all His teaching we feel that He speaks within the center of truth, and hence can teach with authority and not as the scribes, who approach the truth from without. His teaching is part of His redemptive work, and not something extraneous to it, for the sin from which He redeems includes ignorance and error.

(Mat 7:29) for He was teaching them as *one* having [*possessing*] authority, and not as their scribes.

(John 8:28) So Jesus said, "When you lift up the Son of Man, then you will know that I am *He*, and I do nothing on My own initiative, but I speak these things as the Father taught Me.

(John 12:49) "For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment *as to* what to say and what to speak.

## II. Christ as King is Mediator Over His Subjects.

The official name “Christ” (Messiah, the anointed King) refers primarily to His kingship. The Messianic hope had taught men to look forward to the rule of God on earth instituted and administered through His representative. Christ was the fulfillment of that hope. **He accepted the title, Messiah and boldly affirmed it.**

**Matt 16:12-16** Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees. (13) Now when Jesus came into the district of Caesarea Philippi, He was asking His disciples, "Who do people say that the Son of Man is?" (14) And they said, "Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets." (15) He \*said to them, "But who do you say that I am?" (16) Simon Peter answered, "**You are the Christ, the Son of the living God.**" See also: **John 4:26** Jesus \*said to her, "I who speak to you am *He* [meaning Messiah]."

Compare His entry into Jerusalem as a triumphant king. **Mark 11:7-10** They \*brought the colt to Jesus and put their coats on it; and He sat on it. (8) And many spread their coats in the road, and others spread leafy branches which they had cut from the fields. (9) Those who went in front and those who followed were shouting: "Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; (10) Blessed *is* the coming kingdom of our father David; Hosanna in the highest!"

Gaze at the inscription on the cross, **John 19:19** Pilate also wrote an inscription and put it on the cross. It was written, "JESUS THE NAZARENE, THE KING OF THE JEWS."

But it is also clear that He fundamentally modified the Messianic idea, (a) by charging it with the thought of vicarious suffering, and (b) by giving it an ethical and spiritual rather than a national and official significance. The note of His kingship was that of authority exercised in the realm of truth and conscience.

**Mark 1:27** They were all amazed, so that they debated among themselves, saying, "What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him."

**Mark 2:10** "But so that you may know that the Son of Man has authority on earth to forgive sins"--He \*said to the paralytic,

**Mat 7:29** for He was teaching them as *one* having [*possessing*] authority, and not as their scribes.

**Mat 28:18** And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth."

His kingship includes the future as well as the present; He is the arbiter of human destiny.

**Mat 25:31** "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne."

**Mat 16:28** "Truly I say to you, there are some of those who are standing here who will not taste death until they see the Son of Man coming in His kingdom."

### III. Christ as Priest is Mediator Over Reconciliation

The Gospels do not hint at the priestly analogy but the epistles do, especially Hebrews.

**Heb 8:1** Now the main point in what has been said is *this*: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,

**Heb 8:6** But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. See also **Heb 3:1**

Our Lord often spoke of forgiveness without mentioning Himself as the one through whom it was mediated, as if it flowed directly from the gracious heart of the Father (compare the parables of Luke 15). But there are other passages which emphasize the close connection of His person with men's redemption. Men's attitude to Him decides absolutely their relation to God.

**Mat 10:32** "Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven."

**Mat 10:40** "He who receives you receives Me, and he who receives Me receives Him who sent Me."

Rest of soul is mediated to the heavy laden through Him **Mat 11:28-30** "Come to Me, all who are weary and heavy-laden, and I will give you rest. (29) "Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS. (30) "For My yoke is easy and My burden is light."

He claims authority on earth to forgive sins. **Mar 2:10** "But so that you may know that the Son of Man has authority on earth to forgive sins"--He \*said to the paralytic,

We have no evidence that He spoke definitely of His death until after Peter's confession at Caesarea. **Mark 8:31** And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.

We seem to have vague allusions earlier in His ministry (e.g. the allegory of the bridegroom). **Mark 2:19-20** And Jesus said to them, "While the bridegroom is with them, the attendants of the bridegroom

cannot fast, can they? So long as they have the bridegroom with them, they cannot fast. (20) "But the days will come when the bridegroom is taken away from them, and then they will fast in that day.

His later ministry, He frequently taught that He must suffer and die. **Mar 9:12** And He said to them, "Elijah does first come and restore all things. And *yet* how is it written of the Son of Man that He will suffer many things and be treated with contempt?"

**Mar 9:31** For He was teaching His disciples and telling them, "The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later."

There are several important passages which expressly connect His death with His mediatorial work.

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

**Matt 26:26-29** While they were eating, Jesus took *some* bread, and after a blessing, He broke *it* and gave *it* to the disciples, and said, "Take, eat; this is My body." (27) And when He had taken a cup and given thanks, He gave *it* to them, saying, "Drink from it, all of you; (28) for this is My blood of the covenant, which is poured out for many for forgiveness of sins. (29) "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

There is evidently a threefold allusion, to the paschal lamb, to the sacrifice offered by Moses at the ratification of the covenant at Sinai (Exo 24:8), and to Jeremiah's prophecy of a new covenant (Jer 31:31).

But we see clearly that the OT sacrifices had no permanent forgiveness available, nor propitiatory power. **Heb 10:4** For it is impossible for the blood of bulls and goats to take away sins.

The OT sacrifices merely covered sins or rolled them forward toward the cross, this was called atonement. Atonement is not Propitiation which is a wrath removing sacrifice. The wrath of God [Rom. 1:18] was never removed under the auspices of the Law. What is wrath? **"WRATH is the natural, inevitable and eternal recoil of the all-holy God against all that is unholy."** Or as Leon Morris says, "God's wrath is not a sudden flaring up of passion which is soon over, but a strong and settled opposition to all that is evil arising out of God's very nature." **Rom 1:18** For the **wrath** of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, **Rom 5:9** Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

Reconciliation is a NT word. This is the reason for the mediation of the Christ that we "might be brought back to God and that the enmity might be removed." **Reconciliation deals with two aspects of the cross, Redemption and Propitiation.** The debt or ransom must be paid to the injured party, God and the wrath must be absorbed by the Christ while on the cross.

**Rom 6:23** For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord

**1 Pet 2:24** and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.

**1 Pet 1:18** knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers,

**1 John 2:2** And He is *the propitiation* concerning our sins, and not concerning ours only, but also concerning *the sins of all the world.*

**Rom 3:24-25** being justified as a gift by His grace through the redemption which is in Christ Jesus; (25) whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

**2 Cor 5:18-21** Now all *these* things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, (19) namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. (20) Therefore, we are