

“One Man” (1 Tim. 2:5-6)

1. Inclusivity

a. Purpose

- i. Salvation: “For” refers to v. 4 which indicates God’s will for all to be saved through the knowledge of truth.
- ii. Incorporation: It also refers back to v. 1’s supplication for all men i.e. peoples. The topic is salvation and the scope is universal.

b. Peace

i. Appeasement Attempts

1. The inclusivity is found in “one God” who is over all peoples. Each nation having its own God is exclusive. However some ancient nations adopted synchronism so as to be inclusive – promoting peace and avoiding conflict and wars. Rome (Paul’s context) was such a culture as it spanned the civilized world and thus tolerated multicultural gods as long as the respective nations acknowledged divinity of Roman gods and or the Caesar Emperors at certain times of emphases.
2. Such inclusivity compromises ration logic for if one god or group of gods had created the cosmos and is/are the source of law and order, how then could another god or force, or group of divine beings be such?

ii. Authentic Arbitration

1. By nature, truth is narrow by definition and thus the phrase in a court of arbitration to get to truth goes, “I swear (vow) to tell the truth, the whole truth, and nothing but the truth...” the truth is for everyone but the truth cannot be everything!
2. The Prince of peace brought a sword of division for love and unity are found only in the truth of the Word.

c. Paradox

- i. No Polytheism: One God. This phrase most obviously points to the Shema (Deut. 6:4) where, interestingly, Elohim = one. Or plurality is found in one being – who gives the Law and is the essence of it.
- ii. No Partiality: The God of Israel is God! Such is why we see prophets sent to Pagan nations e.g. Jonah to Israel’s most heinous enemy of the day or Ezekiel and Daniel who were prophets to Pagan nations as exiles. In fact, prior to the Prophets was God’s commission to Israel as a nation of priests to other nations (Ex. 19:1-6). And prior to Israel, God promised to make Abraham (his seed) a blessing to all nations (Gen. 12:3 cf. Ro. 9:8; Gal. 3:8, 16; also Ro. 2:28-29). The New Testament is crystal clear in this regard e.g. (Ro. 3:29-30; Gal. 3:20; Eph. 4:5-6).

2. Exclusivity

- a. A righteous ransom must provide justice and because the eternal, almighty, righteous God has been offended, the payment must be perfect. The offender does not make terms of the ransom! If we are to be reconciled to God – it will only be on His terms.
- b. The one God is juxtaposed with the one Man who is the means of reconciliation of God and mankind.
- c. Jesus alone stands in the gap that is the chasm which divides a holy God from sinful man.
- d. This Mediator, who is the necessary way of salvation, was (not surprisingly) foreshadowed. If an omniscient God who created all things and providentially governs all things is truly sovereign, it’s only reasonable that He would provide the promise of such a salvation which

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stands at the center of all history. And that promise involves a singular event performed by a singular “Man.” Such is the exclusivity of Christ. Salvation rests upon the fact that God’s righteous justice needed satisfaction and man’s sinful violations needed punished. The only remedy for reconciliation is the Cross.

- e. 1 Pet. 1:18-20 & Rev. 13:8 both speak of foreknowledge of God’s predestining such and the means of substitutionary atonement via perfect sacrifice.
- f. The Lamb had to be unblemished. Jesus was without sin. The “Man” had to be human so as to represent humanity as the “last Adam.” And the “Man” or “Son of Man” had to be divine so as to effect true satisfaction for an eternal holy God.
- g. What other god, religion, law, philosophy, ideology, or conviction claims such a cosmically universal, thoroughly redemptive, harmoniously historic, and empirically evident transformation of sinners?
- h. Only God could do such because no other god exists – but He did it by becoming a man!

3. Humanity

a. Pair of Prophecies

- ~~i. As mentioned, the central salvific event and person was foretold from the beginning.~~
- ~~ii. Jesus is promised, portrayed, and pictured from *Genesis* to *Malachi* but I want to focus on some prophecies related to our text at hand.~~
- ~~iii. Although most will not readily (if ever) see such a connection on their own, when pointed out, the puzzle pieces fit without any forcing or trimming.¹ Paul and other NT writers often quoted from the Greek version of the OT (LXX). And in the LXX, Nu. 24 and Isa. 19 promise a “man” (whereas the Hebrew uses the terms “he” and “him”) who would rule the nations and emerge from the seed of Israel or Jacob.~~
- ~~iv. This is, of course, the one Man mentioned here in vv. 5-6. The connection and picture is further detailed in that both passages, Egypt and Exodus themes are present. Jesus leads the sinner out of bondage and into spiritual liberty thus He is the One greater than Moses of whom Moses spoke (Deut. 18:15 cf. Jn. 1:45).~~
- ~~v. Also, Assyria and Egypt factor in to both passages. Other specific nations and terms referring to nations abroad in these two passages imply their experience in the salvation to come.~~
- ~~vi. Along with this “Man” being the ruler of nations and from Israel, He is apocalyptically pictured as a rising star with a scepter (Nu. 24:17).~~
- ~~vii. So there is precedent for a prophesied “man” who would play a vital role in, not only Israel’s salvation but that of all nations. This is the one mediator man of our passage.~~

b. Pronounced Prophecy

- i. I actually have another verse in mind which I believe to be more relevant viz. Zech. 6:12 where a ceremonial description of Joshua the son of Jehozadak being crowned. “Behold the man whose name is Branch...who will build the Temple of the LORD.
- ii. Here we see a prophetic ceremony which points to the “Man” to come. And here is the kicker: It is exactly the phrase which Pontius Pilate pronounced when introducing Jesus to the crowds after He’d been scourged (Jn. 19:5) where Jesus is wearing a crown of thorns.
- iii. Forget what Pilate, the Jews, the Sanhedrin, or soldiers thought. It was as if the Father was saying through Pilate, “Behold the Man” who is presented as a perfect offering for our sin payment thus becoming the Mediator between God and man.

¹ See W. Horbury, *Jewish Messianism and the Cult of Christ*. London: SCM Press, 1998), 44–45.

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c. Profound Partnership

- i. Partnership is not the best word but the only “P” word I could produce. It is more of an identity of unity and solidarity that I want us to consider in light of what we have discussed.
- ii. Israel is seen as God’s Son and the solidarity of Israel is also seen in the “servant” Israel e.g. Isa. 43:10 and the Suffering Servant of Isaiah Servant Songs of 42:1-7; 49:1-7; 50:4-9; 52:13-53:12) where Israel is a light unto the Gentiles (e.g. Isa. 9:2 cf. Mat. 4:16).
- iii. As a “light unto the Gentiles” (Isaiah’s repeated description), Israel was commissioned to be mediators as a “nation of priests” (Exod. 19:6).
- iv. Therefore, Jesus – Israel in its purest expression – is the High Priest, Man, Mediator, Ruler, King, Rising Star who would (and has) reconciled God and man as the God/Man. He is the “True Vine” to whom the rebellious vine of Isa. 5:1-7 failed to exemplify.
- v. Here’s the second kicker: we are the expression and chosen instrument of His agency to fulfill His commission. We are in Christ! We are the branches of the Branch – the branches of the vine. We are Messiah’s Body! Therefore, we are the nation of holy priests, chosen, treasured bride, who have Kingdom authority on earth as His living portable Tabernacles. This is seen clearly in 1 Pet. 2:4-5 (which was God’s description of Israel (Exod. 19:5-6). And our identity in Christ is blatantly stated by Paul in Gal. 6:16 as the “Israel of God.”
- vi. Paul also articulated this reality as he affirmed Jesus’ ransom substitutionary sacrifice. He stated our priesthood role of being ambassadors of Christ who paid for our sins in earnest on the Cross (2 Cor. 5:21).
- vii. Therefore, Paul’s charge to Timothy and thus Scripture’s charge to us to intercede for all men is the fruit of Jesus’ mediation for us (cf. Ro. 10:14-15).
- viii. Crisis of Identity today: Scripture knows of two groups of people – those in Israel and those outside Israel. There is solidarity in the “Israel of God” (Gal. 6:16). In the Old Testament; God’s people are called e.g. “chosen,” “Israel,” “His Son,” His “Wife,” His “treasured/holy/nation/priests/kingdom,” and His “vine.” These are all also terms which are used for the Church. Why? Because God only has one people who are identified in Messiah. In fact, all the terms used of both the Church and Israel are used of the one Mediator (save “wife,” however, He is her Husband thus the analogy holds).
- ix. “For there is one God and one Mediator between God and man, the Man Messiah Jesus” (1 Tim. 2:5).

~~Strike through possibly voluminous material~~

PC:

After preparing chapter two, I realized I wanted to unpack more from these two verses. Though these verses clearly articulate the means and nature of the Gospel, what is often neglected is identifying the foreshadowing of such which makes the Gospel all the more rich and appreciated. The bigger the picture the better the understanding. And to get a bigger picture we must also get into the details of what was foretold and pictured by those who lived in separate centuries and on separate continents, yet prophesied matching motifs of this Man who is the purest expression of: Israel, the priesthood, the King, Savior, and Redeemer. And these are just a few titles/roles of the Man we are to behold.