

BRYAN STATION BAPTIST CHURCH

THE PIONEER BAPTIST

INDEPENDENT • MISSIONARY • ESTABLISHED 1786

"Preaching the same truth since before Kentucky was a state"

VOLUME 35, NO. 1

OCTOBER, 2003

ONE MEDIATOR

By: C. D. COLE

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

Introduction: To the person who is concerned about his standing before God, this text is fear-dispelling and soul-lifting. But to those who have no fear of God before their eyes all such texts have no appeal, and to quote them is to cast pearls before swine.

The text tells of God and of men and of the man; the middleman. The word mediator means a middle man; one who comes between God and man. Take the middleman out of the picture and you have a holy, sin-hating and sin-avenging God, and a sinful and sinning man. Take the middleman out of the war between a holy God, and sinful men will be carried to its conclusion, which will mean the eternal destruction of sinful men.

Sinful men can neither make themselves right with God nor safely resist His righteous anger in their punishment. This being true, sinners need a mediator or middleman to come between them and

God for the purpose of making peace so that God's righteous wrath might not fall upon them.

Our text tells us that the one mediator is Christ Jesus. To those who confess their sins, acknowledge their helplessness, and put their faith and hope in the man Christ Jesus, there is peace with God and they are safe.

ONE MEDIATOR

Our text speaks of one Mediator, and only One; the man Christ Jesus. Notice the Mediator is a man not a woman. Heathen religion have had their women mediators. The Romans had their Juno, who was called the queen of heaven. The Greeks had their Venus. The Egyptians had their Isis, and the Syrians had their Astarte. All these were women goddesses.

Israel is severely condemned for their veneration of the queen of heaven. Jeremiah 7:17-20: *"Seest thou not what they do in the cities of Judah*

and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger? saith the LORD: do they not provoke themselves to the confusion of their own faces? Therefore thus saith the LORD GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it

shall burn, and shall not be quenched." Jeremiah 44:15-19, 25, 26, 29:

"Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great

multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, As for the word that thou hast

Sinful men can neither make themselves right with God nor safely resist His righteous anger in their punishment. This being true, sinners need a mediator...

spoken unto us in the name of the LORD, we will not harken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?...Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows. Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, the LORD GOD liveth. Behold, I will watch over them for evil, and not for good... And this shall be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil."

In a book called *The Devotions*

of the Sacred Heart, a standard work among Roman Catholics, Mary is placed by the side of Jesus Christ as an object of veneration: "Jesus is our King; Mary is our Queen. Jesus is our advocate and mediator; Mary is also our advocate and mediatrix. Jesus is our hope, our refuge, our consolation; we say the same of Mary. Jesus is the way which leads to heaven; Mary is the gate of heaven."

WHAT DO THE SCRIPTURES SAY?

What do the Scriptures say about Mary and Christ? Mary is called the mother of Jesus, but never the mother of Christ, or the mother of God. Jesus was his human name and as a human being Mary was his mother. But He was God before He ever became man.

Luke 2:41-51: "*Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealeth with us? behold, thy father and I have*

sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart."

The next mention of their relationship was at Cana. John 2:1-10: "*And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine unto now."*

The next reference of Jesus and his mother: Mark 3:31-35: "*There came then his brethren and his mother, and, standing without, sent unto him, calling him. And*

the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

We see them at the cross: John 19:25-27: *"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."*

The only other mention of Mary is in Acts 1:14 where she is mentioned along with others who were waiting for the coming of the Holy Spirit. *"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."*

Mary is not mentioned in a single epistle of Paul or Peter or John. There is no Scriptural warrant for ascribing preeminence to Mary. Mary confessed she was a sinner. Luke 1:45-47: *"And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour."*

UNSCRIPTURAL

There are two doctrines about Mary that are wholly unscriptural.

1. The doctrine of the Immaculate Conception. This means that Mary was sinlessly conceived. This was made a doctrine in 1854.

2. The doctrine of the Assumption of the body of Mary into heaven without corruption. No Scripture warrant for that, but for a long time it has been a tradition and on November 1, 1950, the Pope defined the Assumption of Mary's body into heaven as a doctrine. And now nearly 400,000,000 people must believe it on pain of being sent to hell for unbelief.

THE WORK OF THE MEDIATOR

He had to make peace with God for the sinner. Colossians 1:20: *"And, having made peace through the blood of his cross, by him to reconcile all things unto himself..."* Romans 5:1: *"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."*

He had to redeem us from our sins. Ephesians 1:7: *"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."* Romans 3:24: *"Being justified freely by his grace through the redemption that is in Christ Jesus."* Galatians 3:13: *"Christ hath redeemed us from the curse of the law, being made a curse for us..."*

As the Mediator of the new covenant He also redeemed the transgressors who lived under the old covenant. Hebrews 9:15: *"And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."*

THE FAITH OF THE SINNER

We get benefits of Christ's work by faith. Ephesians 2:8: *"...it is the gift of God."* Romans 4:4, 5: *"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."*

WHAT KIND OF FAITH?

Negatively: James 2:17, 26: *"Even so faith, if it hath not works, is dead, being alone...For as the body without the spirit is dead, so faith without works is dead also."* We are saved by faith, but not by a faith that is alone.

Positively: Galatians 5:6: *"For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."* Ephesians 2:8-10: *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."*