

## Who is THE Mediator Between God and Man?

This question deserves much thought and study, especially in view of the fact that man, because of sin, has alienated himself from God and is therefore in need of reconciliation, Isa. 59:1-2. Thus, we see the need of a mediator.

First, however, **what** is a mediator? Literally, a mediator is a go-between — one who stands equi-distant from two sides or parties with a view to producing peace between both parties. Consequently he must know the demands of one party and the **needs** of the other. Realizing that salvation demands peace between God and man, we therefore conclude that our mediator must possess the nature and attributes of God toward Whom he acts, and yet be able to participate in the nature of man **for** whom He acts. In short, the mediator between God and man must have been possessed with the attributes of both Deity and humanity in order to provide terms of reconciliation that would meet God's approval and man's possibilities.

But **who** could meet those requirements? Who was both God and man? In Bethlehem of Judea, in fulfillment of divine prophecy, a virgin conceived and brought forth a Son whose name was called Emmanuel which being interpreted means "**God with us**," Isa.7:14; Matt. 1:21-23. Thus, Jesus Who "*thought it not robbery to be equal with God*," Phil. 2:6, "*was made flesh and dwelt among us*," John 1:14. He was truly the Son of God "*according to the spirit of holiness*," Rom. 1:4, and the Son of Man after, or according to, the flesh. He alone possessed the qualifications to serve as **the** mediator between God and man.

So it is not surprising to read: "*For there is one God, and one mediator between God and man, the man Christ Jesus; Who gave Himself for all to be testified in due time*," I Tim. 2:5,6. Hence, Paul affirmed that Jesus is the "*mediator between God and man*." There is one God, one humanity, and one mediator by which the one humanity can approach the one true God. There is as much authority for contending for the existence of a plurality of Gods as there is in contending for a plurality of mediators!

Therefore, we cannot approach God through a priest, the pope, the virgin Mary, some saint, or some other party, for these do not possess the necessary qualifications to serve as our mediator, plus the fact that inspiration teaches the existence of only "**one mediator**" between "*God and men, the man Christ Jesus*," I Tim. 2:5.

Furthermore, it should be pointed out that those who deny that Jesus was Emanuel, or "*God with us*," who ridicule His virgin birth, and who refuse to believe in His resurrection are guilty of ruining the most beautiful and appealing picture in all the Bible — that of a loving God sending His Son "*in the likeness of sinful flesh*," Rom. 8:3, that He might, through His death, make atonement for our sins, Rom. 5:11.

Jesus is "*the way, the truth, and the life*," John 14:6. "*Into*" Him we must be baptized, Gal. 3:27, in His body, the church, we are to be reconciled, Eph. 2:16, and to Christ, "*the captain of our salvation*," Heb. 2:10, we are to be "*faithful unto death*," Rev. 2:10. In the words of the apostle Paul, we say "*thanks to God for His indescribable gift*," 2 Cor. 9:15, namely the "*gift*" of Jesus Christ, His "*only begotten son*," John 3:16, our Savior, Matt. 1:21, the "*captain*" of our salvation, Heb. 2:10, and the "*Author and finisher of our faith*," Heb. 12:2! Yes, Jesus is the Mediator between God and men. Let us therefore reject the creeds and dogmas of men, look to the new Testament of which Jesus is "*the mediator*," Heb. 9:15, and submit to Him our hearts and lives in genuine and sincere obedience.

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“To be true to **God**, one must be true to God’s word.”

### **Does the Bible Teach Three Modes of Baptism?**

Answer: The expression “modes of baptism” does not appear in the Bible. We need therefore to determine if the meaning or thought conveyed by this expression is in harmony with God’s revealed truths. What God has authorized must be accepted and obeyed. Anything contrary to His will must be utterly and immediately rejected.

Hence, what does baptism require? Sprinkling, pouring, or immersion? Could it be possible that all three acts are taught? If so, could an individual who has only submitted to one “mode” be considered “*baptized*,” or would God demand obedience to all three “modes?” After all, if baptism consists of sprinkling, pouring, and immersion, we ask is one truly baptized who has only been immersed, but not “sprinkled,” or “poured?” Or is the command (“*be baptized*”) essential, and the “mode” optional, thereby allowing each candidate the privilege of sitting in judgment upon a command **of God** with regards to how he wants to obey heaven’s instructions?

The word “*baptize*” is from the Greek *baptizo*, and in Thayer’s **Greek Lexicon** it is defined as “to immerse,” or “to submerge.” The scholarship of the religious world bears witness to the definition just cited. Actually the word “*baptize*” is not an English word. It is a transliteration and it unquestionably refers to the specific act of immersion. One can as easily walk by flying as he can be baptized by sprinkling!

These are the requirements of scriptural baptism: (1) “*Water*,” Acts 8:26, (2) “*much water*,” John 3:23, (3) A going “*unto*,” a going “*down into*,” and a coming up “*out of*” the water, Acts 8:36-39, (4) a burial, Rom. 6:3-4, and a resurrection, Col. 2:12. Obviously immersion is the only “mode” that can meet these requirements.

There is no higher authority for sprinkling and pouring for “*baptism*” than the church of Rome which “legalized” such at the “Council of Ravenna” in 1311 A.D. However, the word of God authorizes immersion only. Inasmuch as we shall in the last day be judged by the word of the Lord, John 12:48; Rev. 20:12, it behooves us to follow His word now. The “safe way” is to take God at His word, and do what **He** requires, without making alterations to what **He** commanded!

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### **Is Baptism Necessary for Salvation?**

Answer: Few people will deny that baptism is important. The very fact that one cannot be a member of any church except the Quakers and the Christian Scientists, without submitting to something that is called “baptism,” suggests that most religionists consider it very important. However, many people regard it more as a requirement for church membership than for salvation. If this is the case, then God has made it more difficult for one to enter the church than to enter into heaven!

What saith the Scriptures? (1) “*He that believeth and is baptized shall be saved; but he that believeth not shall be damned*,” Mark 16:16. In this verse Jesus listed two items, both of which precede salvation; namely, belief and baptism. (2) To those present on Pentecost day who believed and cried out, saying, “*men and brethren what shall we do*,” Peter replied, saying, “*Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit*,” Acts 2:38. In this reference we observe that repentance and baptism precede “*remission of sins*.” It might further be observed that these

people had heard the word preached, the design of which is to produce faith, Rom. 10:17. They had faith (faith only), but they were not saved. Peter said they also had to “*repent and be baptized.*” (3) Ananias told Saul, “*Arise and be baptized and wash away thy sins,*” Acts 22:16. In this reference, the cleansing, the forgiveness, the washing away of sins is placed after baptism. (4) “*For as many of you as have been baptized into Christ have put on Christ,*” Gal. 3:27. In this connection, let us notice verse 26: “*For ye are all the children of God by faith in Christ Jesus.*” The word “*for*” (from the Greek *Gar*), means to give the cause for or to introduce the reason for the statement just made. They were “*children of God by faith in Christ Jesus for*” — and then he stated the reason: “*For as many of you as have been baptized into Christ have put on Christ.*” This verse also shows that one is baptized “*into Christ.*” Baptism puts one “*into Christ,*” resulting in that person being “*in Christ,*” wherein God placed salvation, 2 Tim. 2:10. (5) Peter said “*...even baptism doth also now save us.,*” I Peter 3:21.

Many religious leaders claim one is saved and then, upon having been saved, he should be baptized in order to demonstrate the fact that he is saved. However, in every verse in which both baptism and salvation are listed together, baptism always **precedes** salvation. We ask, did the Lord state it wrong **every** time?

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