

One God and One Mediator

The Ransom for All

James Shrigley

For there is one God, and one Mediator between God and men, the Man Christ Jesus; Who gave Himself a ransom for all, to be testified in due time (I Timothy 2:5-6).

This is the doctrine which Paul was ordained to preach and which he exhorted Timothy to be faithful in proclaiming to the people. There are three points worthy of notice in this Scripture citation.

THERE IS ONE GOD!

First, “*There is one God,*” and we think we are authorized to add “there is none other but He.” He is called the “*the Father of spirits*” (Hebrews 12:9). Malachi 2:10 asks the question, implying an affirmative answer,

Have we not all one Father? Hath not one God created us?

Paul says in Ephesians 4:6, “*There is one God and Father of all.*” There are many other passages which prove conclusively that there is a God, and but one, Who is the Father of all men.

THERE IS ONE MEDIATOR!

The second truth taught by Paul is that there is “*one Mediator.*”

Lexicographers define the word Mediator to signify a “middle person,” one who “stands and acts between two.” Suidas explains it to mean a “peace maker, one who brings about a state of reconciliation between parties who had previously been at variance.”

A mediator is often necessary where only one of the parties is wrong. This was the case with the mediator which Jesus Christ came to effect. Man was unreconciled to his Maker, and hence Christ came to reconcile us to the Father.

The Apostle confirms this view of the subject when he says

God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead: be ye reconciled unto God (II Corinthians 5:19-20).

We desire the reader to notice that men need to be reconciled to God, not God to us – “*be YE reconciled unto God.*” Jesus was appointed to communicate the mind of God to men that we might have the strongest evidence that He is our Father, and that He desires, designs and purposes to reconcile all things unto Himself. Hence we read,

For it pleased the Father that in Him [Christ] should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven (Colossians 1:19-20).

If the Apostle was right, then the whole system of popular theology must be wrong, for it is predicted on the supposition that God is the enemy of man, and that He sent Christ to reconcile Himself to us! How unreasonable and unscriptural! Nothing is more plain to our mind than that all unreconciliation is on the part of man, and we therefore believe the Scripture doctrine before cited, that “*God was in Christ reconciling the world unto Himself.*”

A RANSOM FOR ALL!

The third truth taught by the text is that Christ “*gave Himself a ransom for all.*”

For as in Adam all die, even so in Christ shall all be made alive (I Corinthians 15:22).

Will those whom Christ ransomed – those for whom He shed His most precious blood – those for whom He died, and who are now roaming amid the wiles of sin, will their sorrows ever end and their sighing be done away?

Let Isaiah answer, and when he speaks let me give ear:

The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away (35:10).

Let him that readeth try to understand.

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