

## Of Christ the Mediator

### Westminster Confession Chapter 8 Paragraph 2

*II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God, and very man, yet one Christ, the only Mediator between God and man.*

Three general theological themes in dealing with Christ the Mediator

1. The Person of the Mediator
2. The Offices of the Mediator (prophet, priest and king)
3. The States of the Mediator (humiliation and exaltation)

First and foundational is the Person of the Mediator

1. His Names
2. His Natures

Remember that the Larger Catechism often enlarges as well as expounds the Confession of Faith. Therefore Q&A 36-40 are important, and they are printed below with other paragraphs from other creeds.

Looking at para 2, we have six things.

1. We are reminded that the Son of God is a divine Person with a Divine nature
2. We are told when Christ took another nature
3. What Christ did in taking another nature.
4. How He did this.
5. There are clarifications on some points where heresies in the past have arisen.
6. There is a reminder why Christ took another nature

1. We are reminded that the Son of God is a divine Person with a Divine nature

*The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father*

This is a reminder of what we have already covered in chapter 2 *Of God and the Holy Trinity* and para 3.

2. We are told when Christ took another nature

*did, when the fulness of time was come*

Gal.4:4

3. What Christ did in taking another nature.

*take upon Him man's nature, with all the essential properties and common infirmities thereof, yet without sin*

John 1:1; 1Jn. 5:20; Php. 2:6ff; Heb. 2:14-16; 4:15.

4. How He did this.

*being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance.*

Lk. 1:27-35; Gal. 4:4; Lk. 2:6-7.

5. There are clarifications on some points where heresies in the past have arisen.

*So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God, and very man, yet one Christ,*

6. There is a reminder why Christ took another nature

*the only Mediator between God and man*

## Appendix

### Westminster Larger Catechism

Q. 36. Who is the Mediator of the covenant of grace?

A. The only Mediator of the covenant of grace is the Lord Jesus Christ,<sup>f</sup> who, being the eternal Son of God, of one substance and equal with the Father,<sup>s</sup> in the fulness of time became man, and so was and continues to be God and man, in two entire distinct natures, and one person, for ever.<sup>v</sup>

<sup>f</sup>1 Tim 2:5. <sup>s</sup>John 1:1,14; John 10:30; Phil 2:6. <sup>l</sup>Gal 4:4. <sup>v</sup>Luke 1:35; Rom 9:5; Col 2:9; Heb 7:24-25.

Q. 37. How did Christ, being the Son of God, become man?

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul,<sup>w</sup>being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, of her substance, and born of her,<sup>x</sup> yet without sin.<sup>y</sup>

<sup>w</sup>John 1:14; Matt 26:38. <sup>x</sup>Luke 1:27,31,35,42; Gal 4:4. <sup>y</sup>Heb 4:15; Heb 7:26.

Q. 38. Why was it requisite that the Mediator should be God?

A. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death;<sup>z</sup> give worth and efficacy to his sufferings, obedience, and intercession;<sup>a</sup> and to satisfy God's justice,<sup>b</sup> procure his favour,<sup>c</sup> purchase a peculiar people,<sup>d</sup> give his Spirit to them,<sup>e</sup> conquer all their enemies,<sup>f</sup> and bring them to everlasting salvation.<sup>g</sup>

<sup>z</sup>Acts 2:24-25; Rom 1:4 compared with Rom 4:25; Heb 9:14. <sup>a</sup>Acts 20:28; Heb 9:14; Heb 7:25-28. <sup>b</sup>Rom 3:24-26. <sup>c</sup>Eph 1:6; Matt 3:17. <sup>d</sup>Tit 2:13, 14. <sup>e</sup>Gal 4:6. <sup>f</sup>Luke 1:68-69,71,74. <sup>g</sup>Heb 5:8-9; Heb 9:11-15.

Q. 39. Why was it requisite that the Mediator should be man?

A. It was requisite that the Mediator should be man, that he might advance our nature,<sup>h</sup> perform obedience to the law,<sup>i</sup> suffer and make intercession for us in our nature,<sup>k</sup> have a fellow-feeling of our infirmities;<sup>l</sup> that we might receive the adoption of sons,<sup>m</sup> and have comfort and access with boldness unto the throne of grace.<sup>n</sup>

<sup>h</sup>Heb 2:16. <sup>i</sup>Gal 4:4. <sup>k</sup>Heb 2:14; Heb 7:24-25. <sup>l</sup>Heb 4:15. <sup>m</sup>Gal 4:5. <sup>n</sup>Heb 4:16.

Q. 40. Why was it requisite that the Mediator should be God and man in one person?

A. It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us,<sup>o</sup> and relied on by us, as the works of the whole person.<sup>p</sup>

<sup>o</sup>Matt 1:21,23; Matt 3:17; Heb 9:14. <sup>p</sup>1 Pet 2:6.

#### The Chalcedonian Creed

is a creed which was made during the Council of Chalcedon in the year 451.

*We, then, following the holy Fathers, all with one consent, teach people to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [co-essential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, only begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning Him, and the Lord Jesus Christ Himself has taught us, and the Creed of the holy Fathers has handed down to us.*

#### The Athanasian Creed

*Furthermore, it is necessary to everlasting salvation; that he also believe faithfully the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance [Essence] of the Father; begotten before the worlds; and Man, of the Substance [Essence] of his Mother, born in the world. Perfect God; and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching his Godhead; and inferior to the Father as touching his Manhood. Who although he is God and Man; yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh; but by assumption of the Manhood into God. One altogether; not by confusion of Substance [Essence]; but by unity of Person. For as the reasonable soul and flesh is one man; so God and Man is one Christ; Who suffered for our salvation; descended into hell; rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of God the Father Almighty, from whence he will come to judge the living and the dead. At whose coming all men will rise again with their bodies; And shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the catholic faith; which except a man believe truly and firmly, he cannot be saved.*

### The Augsburg Confession

is the primary confession of faith of the Lutheran Church and one of the most important documents of the Lutheran Reformation. The Augsburg Confession was written in both German and Latin and was presented by a number of German rulers and free-cities at the Diet of Augsburg on 25 June 1530.

#### Article III: Of the Son of God.

*Also they teach that the Word, that is, the Son of God, did assume the human nature in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably enjoined in one Person, one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, dead, and buried, that He might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but also for all actual sins of men. He also descended into hell, and truly rose again the third day; afterward He ascended into heaven that He might sit on the right hand of the Father, and forever reign and have dominion over all creatures, and sanctify them that believe in Him, by sending the Holy Ghost into their hearts, to rule, comfort, and quicken them, and to defend them against the devil and the power of sin. The same Christ shall openly come again to judge the quick and the dead, etc., according to the Apostles' Creed.*

### The Thirty-nine Articles

of Religion are the historically defining statements of doctrines and practices of the Church of England with respect to the controversies of the English Reformation. The Thirty-nine Articles form part of the Book of Common Prayer used by the Church of England.

#### Article II. Of the Word or Son of God, which was made very Man.

*THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.*

### The French Confession of Faith (1559)

is a Reformed confession of faith.

*XV. We believe that in one person, that is, Jesus Christ, the two natures are actually and inseparably joined and united, and yet each remains in its proper character: so that in this union the divine nature, retaining its attributes, remained uncreated, infinite, and all-pervading; and the human nature remained finite, having its form, measure, and attributes; and although Jesus Christ, in rising from the dead, bestowed immortality upon his body, yet he did not take from it the truth of its nature, and we so consider him in his divinity that we do not despoil him of his humanity.*

### The Heidelberg Catechism (1563)

#### LORD'S DAY 5

*12. Since then, by the righteous judgment of God, we deserve temporal and eternal punishment, what is required that we may escape this punishment and be again received into favour?*

*God wills that His justice be satisfied, therefore we must make full satisfaction to the same, either by ourselves or by another.*

13. *Can we ourselves make this satisfaction?*

*By no means: on the contrary, we daily increase our guilt.*

14. *Can any mere creature make satisfaction for us?*

*None: for first, God will not punish, in any other creature, that of which man has made himself guilty; and further, no mere creature can sustain the burden of God's eternal wrath against sin, and redeem others therefrom.*

15. *What manner of mediator and redeemer then must we seek?*

*One who is a true and sinless man, and yet more powerful than all creatures, that is, one who is at the same time true God.*

#### *LORD'S DAY 6*

16. *Why must He be a true and sinless man?*

*Because the justice of God requires, that the same human nature which has sinned should make satisfaction for sin; but no man, being himself a sinner, could satisfy for others.*

17. *Why must He be at the same time true God?*

*That by the power of His Godhead He might bear in His manhood the burden of God's wrath and so obtain for and restore to us righteousness and life.*

18. *But who now is that Mediator, who is at the same time true God and a true, sinless man?  
Our Lord Jesus Christ, who is freely given unto us for complete redemption and righteousness.*

19. *Whence knowest thou this?*

*From the Holy Gospel: which God Himself first revealed in Paradise; afterwards proclaimed by the holy Patriarchs and Prophets, and foreshadowed by the sacrifices and other ceremonies of the law; and finally fulfilled by His well-beloved Son.*