

## CONFESSION OF FAITH.

### CHAPTER 8.-Of Christ the Mediatour.

IV. This Office, the Lord Jesus did most willingly undertake<sup>1</sup>; which that he might discharge, he was made under the Law<sup>2</sup>, and did perfectly fullfill it<sup>3</sup>, endured most grievous torments immediatly in his Soul<sup>4</sup>, and most painfull sufferings in his Body<sup>5</sup>; was crucified, and died<sup>6</sup>; was buried, and remained under the power of death; yet saw no corruption<sup>7</sup>. On the third day he arose from the dead<sup>8</sup>, with the same body in which he suffered<sup>9</sup>, with which also he ascended into Heaven, and there sitteth at the right hand of his Father<sup>10</sup>, making intercession<sup>11</sup>, and shall return to Judge, men, and Angels, at the end of the World<sup>12</sup>.

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Question 1.—*Did the Lord Jesus most willingly undertake this office of Mediator?*

*Answer.*—Yes. Ps. 40:7, 8; Heb. 10:5-11; John 10:18; Phil. 2:8. That Christ took this office and all it involved upon himself voluntarily is very evident—1.) Because otherwise, being absolute God, it could never have been imposed upon him. 2.) Because otherwise his obedience and suffering could not have vicariously availed for us. 3.) Because otherwise the execution of the law upon him would have been outrageously unjust. 4.) Because it is expressly declared. Speaking of his life, he said, “No man takes it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again,” John 10:18. The motive which impelled him to the self-sacrificing undertaking was a personal love for his people “which passes knowledge,” Gal. 2:20; Eph. 3:19; 5:2.

Question 2.—*Was the Lord Jesus made under the law and did he perfectly fulfil it in order to discharge the office of Mediator?*

*Answer.*—Yes. Gal. 4:4; Matt. 3:15; 5:17. The law lays its claims not upon natures, but upon persons. The person of Christ was eternal and divine. Personally, therefore, he was the norm, the Author and Lord of the law, his divine perfections being the necessary and supreme Law to himself and to the universe he had made. Therefore, he owed nothing to the law, since the law was conformed to him, not he to the law. Being a divine Person, His entire suffering was therefore a work of divine efficacy and value. The Person of the *God-man* as such did not humble Himself according to His divine nature. This is impossible,

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<sup>1</sup> Ps. 40:7, 8 *with* Heb. 10:5-11; John 10:18; Phil. 2:8.

<sup>2</sup> Gal. 4:4.

<sup>3</sup> Matt. 3:15; 5:17.

<sup>4</sup> Matt. 26:37, 38; Luke 22:44; Matt. 27:46.

<sup>5</sup> Matt. 26, 27 chapters.

<sup>6</sup> Phil. 2:8.

<sup>7</sup> Acts 2:23, 24, 27; 13:37; Rom. 6:5.

<sup>8</sup> 1 Cor. 15:3, 4.

<sup>9</sup> John 20:25, 27.

<sup>10</sup> Mark 16:19.

<sup>11</sup> Rom. 8:34; Heb. 9:24; 7:25.

<sup>12</sup> Rom. 14:9, 10; Acts 1:11; 10:42; Matt. 13:40-2; Jude 6; 2 Pet. 2:4.

since His divine nature is immutable and incorruptible. He has, however, concealed His divine glory behind His assumed humanity, so that men did not perceive Him as He was, namely, as God; and thus they had the audacity to kill Him. Therefore, the assumption of the human nature as such was not a humiliation in and of itself, but rather qualified His Person to be Mediator. In 2 Corinthians 8:9 we read, "Though He was rich, yet for your sakes He became poor." The reference here is not to the fact of the incarnation, but to the humbling circumstance of *poverty*: Christ, therefore, was ". . . made of a woman, made under the law," Gal. 4:4. Here is no mention of humiliation, even though being made under the law is humiliating. This does not imply that being made of a woman is an act of humiliation. "But made Himself of no reputation, and took upon Him the form of a servant," Phil. 2:7. Here His humiliation is defined, not as the assumption of the human nature, but as consisting of humble circumstances: to be in the form of a *servant*, and to be obedient to the Father to the very *death on the cross*. He was made under the law (a) Not as a rule of righteousness, but as a condition of blessedness, "to redeem them that were under the law, that we might receive the adoption of sons." (b) Not for himself, but officially as our representative. (c) His whole obedience of that law was vicarious—instead of our obedience and for our sakes. "By the *obedience of one* shall many be made righteous," Rom. 5:19.

Question 3.—*Did Christ endure most grievous torments immediately in his soul?*

*Answer.*—Yes. Matt. 26:37, 38; Luke 22:44; Matt. 27:46. 1.) The Scripture testifies that his soul was sad unto death, Matt. 26:37. 2.) The apostle John testifies, that when Christ saw Mary weeping for her brother Lazarus, he groaned in spirit and was troubled, John 11:33; 12:27. 3.) His soul was exceeding sorrowful even unto death, Matt. 26:38. 4.) The same is proved from Christ's desertion, whereby the actual fruition, and enjoying of God's favor, as to his sense, was interrupted and broken in midst of time, Matt. 27:46; Eph. 5:2.

Question 4.—*Did Christ endure most painful sufferings in his body; was crucified, and died; was buried, and remained under the power of death; yet saw no corruption?*

*Answer.*—Yes. Phil. 2:8; Acts 2:23, 24, 27; 13:37; Rom. 6:5. This He accomplished undergoing the miseries of this life, the wrath of God, and the cursed death of the cross. Christ was the representative of his people, and all his obedience and suffering was vicarious, from his birth until all the conditions of the covenant of life were fulfilled. All his earthly career was in one aspect suffering, in another aspect obedience. As suffering, it was a vicarious endurance of the penalty of sin. As obedience, it was the discharge in the stead and behalf of his people of that condition upon which their eternal inheritance is suspended. The two were never separated in fact. They are only the two legal aspects presented by the same life of suffering obedience. The essence of the penalty vicariously borne by Christ was "the wrath of God." The incidents of it were "the miseries of this life." The culmination of it was "the cursed death of the cross," Gen. 2:17; Heb. 9:22.

Question 5.—*Did he on the third day arise from the dead, with the same body in which he suffered, with which also he ascended into Heaven, and there sitteth at the right hand of his Father, making intercession?*

*Answer.*—Yes. 1 Cor. 15:3, 4. The importance of the fact is proved to be fundamental. (a) The resurrection of Christ is the pledge for the fulfillment of all the prophecies and promises of both Testaments. (b) It proved him to be the Son of God, because it authenticated his claims, and because he rose by his own power, John 2:19; 10:17. (c) It

was a public acceptance of his mediatorial work in our behalf by the Father, Rom. 4:25. (d) Hence we have an advocate with the Father, 1 John 2:1; Rom. 8:34. (e) "If Christ lives, we shall live also," John 14:19; 1 Pet. 1:3–5; 1 Cor. 15:21, 22. (f) His resurrection secures ours, Rom. 8:11; 1 Cor. 6:14; 15:49; Phil. 3:21; 1 John 3:2.

He ascended as Mediator, triumphing over his enemies and giving gifts to his friends, Eph. 4:8–12, to complete his mediatorial work, as the forerunner of his people, John 14:2, 3; Heb. 6:20, and to fill the universe with the manifestations of his power and glory. Eph. 4:10.

He is sitting at the right hand of God the Father, where he intercedes for, and reigns over all things in the behalf of his people. The passages which speak of this session of the Mediator at the right hand of the Father are, Ps. 16:11; 110:1; Dan. 7:13, 14; Matt. 26:64; Mark 16:19; John 5:22; Rom. 8:34; Eph. 1:20, 22; Phil. 2:9–11; Col. 3:1; Heb. 1:3,4; 2:9; 10:12; 1 Pet. 3:22; Rev. 5:6. This right hand of God denotes the official exaltation of the Mediator to supreme glory, felicity, and dominion over every name that is named. It is, moreover, a definite place, since the finite soul and body of Christ must be in a definite place, and there his glory is revealed and his authority exercised. There he intercedes for his people, a priest upon his throne, Zech. 6:13; and hence he effectually applies to his people, by his Spirit, that salvation which he had previously achieved for them in his estate of humiliation.

With the presentation of "his own blood," Heb. 9:12, 24 he pleads for those who are embraced in his covenant, and for those blessings in their behalf which in that covenant were conditioned upon his obedience and suffering, John 17:9; Luke 22:32; see John 17. His intercession is always prevalent and successful, John 11:42; Ps. 21:2.

Question 6.—*Shall Christ return from Heaven to judge men and angels at the end of the world?*

*Answer.*—Yes. Rom. 14:9, 10; Acts 1:11; 10:42; Matt. 13:40–42; Jude 6; 2 Pet. 2:4. The exalted Mediator Christ shall execute judgment upon men and angels at the end of the world having returned from whence he ascended.