

CONFESSION OF FAITH.

CHAPTER 8.-Of Christ the Mediatour.

V. The Lord Jesus, by his perfect obedience, and sacrifice of himself, which he, through the eternal spirit, once offered up unto God, hath fully satisfied the Justice of his Father;¹ and purchased, not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him.²

Question 1.—*Did the Lord Jesus, by his perfect obedience, and sacrifice of himself, which he, through the eternal spirit, once offered up unto God, fully satisfy the Justice of his Father?*

Answer.—Yes. Rom. 5:19; Heb. 9:14, 15; 10:14; Rom. 3:25, 26. Retributive justice is essential to God, as a moral governor; and the exercise of it, upon the entrance of sin, was indispensably necessary. Christ, as the surety of those whom the Father had given unto him, made a true and proper satisfaction to divine justice by enduring in their stead the very punishment which their sins deserved, Heb. 9:26; Dan. 9:24; Gal. 3:13. Christ suffered only in his single human soul and body, and only for a time, Heb. 10:19, 20. Nevertheless, his person was the infinite and transcendently glorious person of the eternal Son of God, Matt. 3:17. Consequently, his sufferings were precisely, both in kind and in degree, what the infinitely righteous wisdom of God saw to be in strict rigor a full equivalent, in respect to the demands of legal justice, for the eternal sufferings of all for whom he suffered, Heb. 10:5; John 10:11. That the sacrifice of Christ was fully satisfactory to divine justice cannot be questioned, Heb. 10:11, 12. The apostle Paul testifies that the sacrifice was accepted of God, Eph. 5:2. Christ himself announced that the satisfaction was complete when on the cross he proclaimed, “It is finished,” John 19:30.

Question 2.—*Did the Lord Jesus’ perfect obedience consist in both his active and passive obedience?*

Answer.—Yes. Christ’s active obedience consisted in his obedience to the law and our salvation is ascribed to this obedience and righteousness, Rom. 5:16-19; 10:4; Phil. 3:9. Christ’s passive obedience consisted in his sufferings and Scripture also assigns our salvation to his sufferings, Acts 3:18; John 10:18; Luke 24:46. Though considered distinctly, yet they are never separated but constitute that one righteousness which merits complete salvation, Rom. 5:21. The necessary connection between Christ’s sufferings and active obedience appear in Phil. 2:8; in obeying, he suffered; in suffering, he obeyed.

Question 3.—*Did Christ purchase reconciliation for his people?*

Answer.—Yes. If justice is fully satisfied, then God’s judicial displeasure must be turned away, Heb. 10:10. By the suffering and death of Jesus Christ, real satisfaction has been made and peace has been established between God—whose justice has been satisfied—and the sinner, 1 Tim. 2:5. Scripture states this emphatically and clearly: “Who hath reconciled us to Himself by Jesus Christ . . . to wit, that God was in Christ, reconciling

¹ Rom. 5:19; Heb. 9:14, 15; 10:14; Eph. 5:2; Rom. 3:25, 26.

² Dan. 9:24, 26; Col. 1:19, 20; Eph. 1:11, 14; John 17:2; Heb. 9:12, 15.

the world unto Himself, not imputing their trespasses unto them,” 2 Cor. 5:18, 19; “And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby,” Eph. 2:16. Not only did Christ make those two—Jews and Gentiles—one, and thus reconcile them to each other, but He has reconciled both with God. “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. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled,” Col. 1:20, 21. He not only has brought about reconciliation between all His elect, that is, those who are in heaven and upon earth, but He has also reconciled them to Himself, and thus they all have peace with God through the blood of Christ. There was enmity between God and man. God hates the sinner, Ps. 5:5; men are children of wrath, Eph. 2:3; Christ removes this enmity, Eph. 2:15; He delivers men from the wrath of God, 1 Thess. 1:10; He reconciles them with God, Rom. 5:10; and He brings them to God, 1 Pet. 3:18. He does not do this by merely pointing out the way of conversion to them, but through His blood as the ransom, Matt. 20:28. Thus, Christ has essentially, truly, on behalf of sinners and by His suffering and death satisfied the justice of God. God was not merely rendered reconcilable, but fully reconciled by the death of Christ, Rom. 5:10, 11.

Question 4.—*Did Christ purchase for his elect an everlasting inheritance in the kingdom of heaven?*

Answer.—Yes. That he has, according to the terms of the everlasting covenant, not only secured in behalf of those whom he represented remission of sins and propitiation of divine wrath, but also an everlasting inheritance in the kingdom of glory is clear, Luke 12:32. The sufferings of Christ secure the remission of the penalty; and by his active obedience, according to the terms of the covenant made with Adam and assumed by Christ, he purchases a right to life and eternal blessedness, Rom. 4:25-5:1. That he has so purchased eternal life for all those in whose stead he rendered obedience, is proved from the fact that the Scriptures habitually set forth the truth that the “adoption of sons” and “eternal life” are given to the believer freely for Christ’s sake, as elements of that *purchased possession* of which the Holy Spirit is the earnest, Eph. 1:11-14; Rom. 8:15-17; Gal. 1:4; 3:13, 14; 4:4, 5; Eph. 5:25-27; Titus 3:5, 6; Rev. 1:5, 6; 5:9, 10.