

CONFESSION OF FAITH.

CHAPTER 8.-Of Christ the Mediatour.

III. The Lord Jesus, in his humane nature thus united to the divine, was sanctified and anointed with the holy Spirit, above measure¹, having in him all the treasures of wisdom and knowledge²; in whom, it pleased the Father, that all fullness should dwell³; to the end, that being holy, harmlesse, undefiled, and full of grace and truth⁴, he might be thorowly furnished to execute the Office of a Mediator, and Surety⁵. Which Office he took not unto himself, but was thereunto called by his Father⁶, who put all power and judgement into his hand, and gave him commandment to execute the same⁷.

Question 1.—*Was the Lord Jesus, in his human nature hypostatically united to the divine, sanctified and anointed with the Holy Spirit, above measure, having in him all the treasures of wisdom and knowledge; in whom, it pleased the Father, that all fullness should dwell?*

Answer.—Yes. The effect of this hypostatical union upon the human nature of Christ was not to deify it, since the human nature as well as the divine nature remains pure, separate, and unchanged, after as before. However, the effect of this union was—1.) To exalt the human nature of Christ to a degree of dignity and honor greatly beyond that attained by any other creature, Ps. 45:7. 2.) To fill it with a perfection of intellectual and moral excellence beyond that of any other creature, Col. 2:3. The Father gave not the Spirit by measure unto him, John 3:34. Accordingly, Scripture tells us that the Father was pleased “that in him should all fullness dwell,” Col. 1:19.

Question 2.—*Was the end of this hypostatical union that, being holy, harmless, undefiled, and full of grace and truth, the Lord Jesus Christ might be thoroughly furnished to execute the office of a Mediator and Surety?*

Answer.—Yes. That the Mediator Christ is holy, harmless, undefiled and full of grace and truth, no believer can deny, Heb. 7:26; John 1:14. This union being the foundation of that Mediator and suretyship, which he most certainly exercises, Acts 10:38; Heb. 12:24; Heb. 7:22, we must address the issue of Christ’s sinlessness. Some concede to the God man the *posse non peccare*, but deny to Him, or at least to the humanity, the *non posse peccare*. Their argument is in import that a being must be privy to sin in order to experience real temptation, as well as to be meritorious for resisting it. To be an exemplar and encouragement to us who are tempted, they plea, one must be capable of sin; thus they deny the impeccability of Christ. None will say that the second Person, as eternal Word, was, or is peccable. It would seem then, that the trait can only be asserted of the

¹ Ps. 45:7; John 3:34.

² Col. 2:3.

³ Col. 1:19.

⁴ Heb. 7:26; John 1:14.

⁵ Acts 10:38; Heb. 12:24; Heb. 7:22.

⁶ Heb. 5:4, 5.

⁷ John 5:22, 27; Matt. 28:18; Acts 2:36.

humanity. But, first, it is the unanimous testimony of the Apostles, as it is the creed of the Church, that the human nature never had its separate personality. It never existed, and never will exist for an instant, save in personal union with the Word. Hence, (a.) Since only a Person can sin, the question is irrelevant; and (b.) Since the humanity never was, in fact, alone, the question whether, if alone, it would not have been peccable, like Adam, is idle. Second, it is impossible that the person constituted in union with the eternal and immutable Word, can sin. For this union is an absolute shield to the lower nature, against error. In the God man “dwells the fullness of the God head bodily,” Col. 2:9. Third, this lower nature, upon its union with the Word, was imbued with the full influences of the Holy Spirit, Ps. 14:7; 61:1, 3; Luke 4:21; and 4:1; John 1:32; 3:34. Fourth, Christ seems to assert his own impeccability, John 14:30. So Paul, 2 Cor. 5:21, Christ “knew no sin,” and in Heb. 13:8, “Jesus Christ is the same yesterday, today and forever.” John 10:36, “The Father hath sanctified and sent Him in the world.” Fifth, if this endowment of Christ’s person rose no higher than a *posse non peccare* (as opposed to a *non posse peccare*), it seems obvious that there was a possibility of the failure of God’s whole counsel of redemption. For, as all agree, a sinning sacrifice and intercessor could redeem no one. There must have been then, at least a decretive necessity, that all his actions should be infallibly holy.

Question 3.—*Did the Lord Jesus Christ assume unto himself the office of a Mediator?*

Answer.—No. That Christ was appointed to this office by the Father, and acts in it upon an authority derived from the Father, is very prominently as well as clearly set forth in Scripture: “And no man takes this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but . . . he was called of God an high priest after the order of Melchizedek,” Heb. 5:4-10. Christ constantly affirms that he was “sent by the Father”; that the Father had given him “a commandment”; that the “works” which he performed and the “words” which he spoke were not his, but the Father’s that sent him. “I can of mine own self do nothing: as I hear I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me,” John 5:30. “Jesus answered them and said, My doctrine is not mine, but his that sent me,” John 7:16. “If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I,” John 14:24, 28, 31; 10:18; 12:49; 4:34.

The Eternal Word is of the same identical substance with and equal to the Father in power and glory. But the God–man, in his *official* relations and works, is officially, and as far as concerns these relations and actions alone, inferior to the Father—sent by his authority, acting for him, returning and accounting to him.

Question 4.—*Did the Father put all power and judgment into his hand, and give him commandment to execute the same?*

Answer.—Yes. John 5:22, 27; Matt. 28:18; Acts 2:36. This refers not to that power and judgment which the Son of God possesses equally together with the Father and Spirit, essentially and eternally; but rather, it speaks of the committing of judgment and power into the hand of the Mediator, personally and economically. 1 Cor. 15:27, 28.