

## The Theology of the Westminster Standards WCF 8.4 – Willing Work of the Mediator

*“No chapter in the Confession contains as much pertinent to what is central in Christian confession as does Chapter VIII.” – John Murray*

### I. Review

- A. “Mediator” Defined: The Son of God having assumed a human nature, Christ fulfills all that is necessary as our representative and substitute to secure reconciliation between God and sinners.
1. **Is 59:2** – “... *but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear.*”
  2. **Acts 2:23** – “... *this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men ...*”
- B. The Eternal Appointment of the Mediator

***It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man, the Prophet, Priest, and King, the Head and Savior of his church, the Heir of all things, and Judge of the world: unto whom he did from all eternity give a people, to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.*** (WCF 8.1)

- C. The Divine Son’s Incarnation as the Mediator

***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 fullness 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.*** (WCF 8.2)

- D. The Holy Spirit Equipping and Calling of the Mediator

***The Lord Jesus, in his human nature thus united to the divine, was 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; to the end that, being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a mediator, and surety. Which office he took not unto himself, but was thereunto called by his Father, who put all power and judgment into his hand, and gave him commandment to execute the same.*** (WCF 8.3)

### II. The Willing Work of the Mediator

*This office the Lord Jesus did most willingly undertake; which that he might discharge, he was made under the law, and did perfectly fulfill it; endured most grievous torments immediately in his soul, and most painful sufferings in his body; was crucified, and died, was buried, and remained under the power of death, yet saw no corruption. On the third day he arose 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, and shall return, to judge men and angels, at the end of the world.* (WCF 8.4)

## A. "... made under the law ..."

1. **Gal 4:4–5** – “But when the fullness of time had come, God sent forth his Son, born of woman, born under the law,<sup>5</sup> to redeem those who were under the law, so that we might receive adoption as sons.”
2. Why was Christ placed “under the law”? What does this mean? In what way did Christ “fulfill” the law?
  - a. **Matt 5:17–18** – “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.<sup>18</sup> For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.”

“Matthew 5:17–19 asserts in a sweeping and direct fashion what the rest of Matthew illustrates in detail: Jesus in His person and His ministry brings to realization and fulfillment the whole warp and woof of Old Testament revelation, including the revelation of the law. The whole law points to Him, and its purposes find a realization in him.” (Vern Poythress, *Shadow of X*, 266)

- b. **Luke 24:25–26** – “And he said to them, ‘O foolish ones, and slow of heart to believe all that the prophets have spoken!<sup>26</sup> Was it not necessary that the Christ should suffer these things and enter into his glory?’<sup>27</sup> And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.”
  - c. **John 5:45–46** – “Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope.<sup>46</sup> For if you believed Moses, you would believe me; for he wrote of me.”
  - d. **John 20:8–9** – “Then the other disciple, who had reached the tomb first, also went in, and he saw and believed;<sup>9</sup> for as yet they did not understand the Scripture, that he must rise from the dead.”
- B. “... endured most grievous torments immediately in his soul, and most painful sufferings in his body; was crucified, and died, was buried ...”
1. How was Christ’s calling as Mediator different from Adam’s calling as our first covenant representative?
- C. “On the third day he arose from the dead, with the same body in which he suffered, with which also he ascended into heaven ...”
1. **Acts 2:24** – “God raised him up, loosing the pangs of death, because it was not possible for him to be held by it.”

“In spite of our daily failings, in spite of the accusations of our enemies, he is there to quieten our consciences, to encourage our prayers, and to accept us and our services. He is our advocate and his very appearance in the presence of God (Heb 9:24)—his scarred body in that perfect place—fully pleads our desperate case. He is able to silence our accuser, for in heaven it is a known fact that ‘there is now no condemnation for those who are in Christ Jesus (Rom 8:1).’ (Chad Van Dixhoorn)