

The Theology of the Westminster Standards
WCF 8.7–8 – The Union of Christ’s Natures

“[Christ] is the centre from whose person and work all the lines of redeeming love and grace radiate.”
 – Francis Beattie

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. **1 Tim 2:5** – “... *For there is one God, and there is one mediator between God and men, the man Christ Jesus, ⁶ who gave himself as a ransom ...*”

B. The PERSON of Christ

1. His eternal appointment as our Mediator

“It pleased God ... to choose ... his only begotten Son, to be the Mediator between God and man ... ” (WCF 8.1)

2. His Incarnation as the Mediator

The Son of God ... did ... take upon him man’s nature (WCF 8.2)

3. The Holy Spirit Equipping and Calling of the Mediator

The Lord Jesus, in his human nature thus united to the divine, was ... anointed with the Holy Spirit ... (WCF 8.3)

C. The WORK of Christ

1. The main acts of his saving work as our Mediator

... he was made under the law ... was crucified, and died, was buried, and ... the third day he arose from the dead ... (WCF 8.4)

2. The glorious effects of his saving work as our Mediator

The Lord Jesus ... hath fully satisfied the justice of his Father; and purchased ... reconciliation, [and] an everlasting inheritance ...for all those whom the Father hath given unto him. (WCF 8.5)

3. The total effectiveness of his work for all ages

Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits [of Christ’s work of redemption] ... were communicated unto the elect, in all ages ... (WCF 8.5)

II. The Two Natures of the One Acting Person – WCF 8.7

Christ, in the work of mediation, acts according to both natures, by each nature doing that which is proper to itself; yet, by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture attributed to the person denominated by the other nature. (WCF 8.7)

A. The one person of Christ acts according to both natures.

1. **Mark 4:38** – “*But he was in the stern, asleep on the cushion. And they woke him ...*”
2. **Matt 9:4** – “*But Jesus, knowing their thoughts, said, ‘Why do you think evil in your hearts?’*”
3. What comforts you about Christ’s “two natures in one person”? What confuses you?
4. How should the fact that our Savior is in some ways beyond our comprehension shape how we respond to his providence and his commands?

B. Sometimes Scripture speaks of one nature in terms “borrowed” from the other nature.

1. **Acts 20:28** – “*Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.*”
2. **John 3:13** – “*No one has ascended into heaven except he who descended from heaven, the Son of Man.*”
3. Why do you think Scripture has chosen to speak this way? How should this motivate you to worship?

*And can it be that I should gain
An int'rest in the Savior's blood?
Died He for me, who caused His pain?
For me, who Him to death pursued?
Amazing love! how can it be
That Thou, my God, should die for me?*

*'Tis mystery all! Th'Immortal dies!
Who can explore His strange design?
In vain the firstborn seraph tries
To sound the depths of love divine!
'Tis mercy all! let earth adore,
Let angel minds inquire no more.*

*Amazing love! how can it be
That Thou, my God, should die for me!*

“And Can It Be,” by Charles Wesley

THE CHALCEDONIAN DEFINITION (451 A.D.)

Following the saintly fathers, we all with one voice teach the confession of one and the same Son, our Lord Jesus Christ: the same perfect in divinity and perfect humanity, the same truly God and truly man, of a rational soul and a body; consubstantial with the Father as regards his divinity, and the same consubstantial with us as regards his humanity; like us in all respects except for sin; begotten before the ages from the Father as regards his divinity, and in the last days the same for us and for our salvation from Mary, the virgin God-bearer, as regards his humanity; one and the same Christ, Son, Lord, Only-begotten, acknowledged in two natures which undergo no confusion, no change, no division, no separation; at no point was the difference between the natures taken away through the union, but rather the property of both natures is preserved and comes together into a single person and a single subsistent being: he is not parted or divided into two persons, but is one and the same only-begotten Son, God, Word, Lord Jesus Christ, just as the prophets taught from the beginning about him, and as the Lord Jesus Christ himself instructed us, and as the creed of the fathers handed it down to us.