

mediation, and accordingly will be the judge over all - the quick and the dead.

III

Uses Concerning This Doctrine

Having considered the doctrine of the Mediatorial Kingship of Christ, let us move to five particular uses, or applications, from this doctrine.

A. Christ's Mediatorial Reign over the Church and the Nations have different, yet complimentary, ends [purposes].

1. *The end of Christ's reign over the Church is Her conformity to Christ.* 'Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies' (WSC 26). Our confession together as the saints is clear: 'For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us' (Isa 33:22).

2. *The end of Christ's reign over the Nations is their conversion.* Because Christ is the King of the nations, He is able to and will bring the nations to Himself. 'Yea, all kings shall fall down before him: all nations shall serve him' (Psa 72:11).

B. Christ's Mediatorial Reign over the Church and the Nations is a great comfort to both kingdoms.

1. *It is a comfort for the Church's Worship and Perseverance.* (a) She is comforted to worship and in her worship because Christ orders and leads in worship. (b) She is comforted in Her perseverance because the Lord Christ is not only the Author of our salvation, but also the Finisher of it (Heb 12:2).

2. *It is a comfort to the Nations in the Church's efforts of Missions and the Nations' maintaining of Justice.* (a) Because Christ is King, the Church may be confident that the missions will be (in the long view) effective, and the Nations will thus rejoice. (b) Because Christ rules over the Nations, He rules according to His Law. He establishes kings to be 'The minister of God to thee for good' (Rom 13:4). What can this good be apart from obedience to

the moral law of God and enforcing the general equity of the judicial law?

C. Christ's Mediatorial Reign over the Church and the Nations should produce a spirit of humility.

1. *The Church should be humble in that She recognizes Her strength, fidelity and legacy lies not in programs and preachers, but in Christ and Him crucified.* 'But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God' (1 Cor 1:23-24).

2. *The Nations should be humble in that their prosperity resides neither in power, nor populism, but in the will of Messiah the Prince.* 'Some trust in chariots, and some in horses: but we will remember the name of the LORD our God.' (Psa 20:7).

D. Christ's Mediatorial Reign over the Church and the Nations should lead to total submission and obedience.

1. *The Church is to follow the prescription of God's Word regarding the worship, rule, faith and life of the Church.* 'What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it' (Dt 12:32).

2. *The nations must likewise submit themselves to Christ's rule for the law and order of the land.* 'Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him' (Psa 2:12).

E. Christ's Mediatorial Reign over the Church and the Nations, lastly, should inform the preaching of the Under-Shepherds of Christ's Church.

1. *Ministers of the Word should not shrink from preaching the whole counsel of God's Word* (Acts 20:32).

2. *Ministers - following the example of the prophets of old - should not be afraid to call sinful magistrates and nations to repentance* (1 Sam 7:3-4).

May God bless both His Church and the Nations in subduing them by and under the Lord Christ Jesus, Who is truly the Mediatorial King!



For Christ's Crown & Covenant: On the Mediatorial Kingship of Christ

A Pamphlet to Encourage
Believers & Covenant Families
in the Excellencies of Christ

*'And hath put all things under his feet,
and gave him to be the head over all
things to the church.'*

Introduction

The work of Christ in the redemption of His Church is that unspeakable gift for which we give thanks (2 Cor 9:15). But do the offices of Christ, the only Mediator between God and man, impact other aspects of the life of the Church? What about commonly across the nations? The answer to such questions are found in that wonderful doctrine, the Mediatorial Kingship of Christ. May this pamphlet serve as a helpful introduction to this doctrine by defining, defending and providing several uses of the Mediatorial Kingship of Christ.

I

Defining the Doctrine

We must first define this doctrine, and, to do so, an important categorical distinction should be made: between that which is Essential and that which is Economical. The Triune God - Father, Son and Holy Spirit - reigns as sovereign in an essential manner (that is, by nature), being true and very God. However, the doctrine of Christ's Mediatorial Kingship is that the Lord Jesus, God the Son, reigns over all - both the Church and the nations of the earth in an economical manner (that is, by function) in His office as Mediator.

Having establish this categorical distinction, the doctrine of Christ's Mediatorial Kingship is defined as thus: The Lord Christ - in His mediatorial offices as Prophet, Priest and King - rules and reigns over the Church and all the nations of the earth.

II

Defending the Doctrine

There are many passages in Scripture which may be used as evidence of this truth, but consider what is said of Messiah the Prince (Dan 9:25) in Ephesians 1:22 - God the Father, 'Hath put all things under his feet, and gave him to be the head over all things to the church'. Note the following:

(1) *All things are given to and put under Christ.* This describes not an essential reign, but a functional reign that is part of the exaltation of Christ. 'Wherefore God also hath highly exalted him, and given him a name which is above every name' (Phil 2:9).

(2) *All things are given to and put under Christ.* Neither exception nor reservation are provided. 'And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' (Dan 7:14).

(3) *He is made head of all things to the Church.* It is for the display of the Triune God's glory in the advancing and prospering of the Church that Christ is made head of all things. This is demonstrated by Christ's commission to the apostles. He tells them (an indicative) of His authority, and then commands them (an imperative) to go as heralds of the Gospels: 'And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost' (Mt 28:18-19).

Christ, as the Mediatorial King, reigns over both the Church (which is the Kingdom of Christ), and the nations of the earth (which may be called the kingdoms of man). And in each of these, He reigns over them in all their essential components.

A. Concerning Christ's reign over His Church

1. *Christ reigns over the Church collectively, as a whole.* 'And he is the head of the body, the church' (Col 1:18). The Lord Jesus, Who is the only Head and King of the Church, is the Chief Shepherd under Whom the lawfully-ordained elders, presbyteries and assemblies of His Church govern and exercise authority. Likewise, Christ is

the Cornerstone by which the living stones are held together. And so He subdues the whole of His visible Church under the authority of His Word and rule.

2. *Christ reigns over every covenant family.* 'For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body' (Eph 5:23). As husbands are the heads of their wives (as well as their children), Christ is the head of man (cf 1 Cor 11:3). And so every covenant family (as baptized adults and children) is called to render worship and obedience to the LORD according to His Word.

3. *Christ reigns over every member of His visible Church.* 'Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour' (Eph 5:1-2). Christ, as Head, is King over all members of the Body of Christ.

B. Concerning Christ's reign over the Nations

1. *Christ reigns over all [collectively] and each [individually] of the nations.* 'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession' (Psa 2:8). Christ, in His exaltation, as Mediator, has been given all the ends of the earth as His inheritance - so that, 'He shall have dominion also from sea to sea, and from the river unto the ends of the earth' (Psa 72:8).

2. *Christ reigns over all the families of the nations.* 'All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee' (Psa 22:27). Though culture may seek to deconstruct the institution of the family, yet Christ is always King over every family of the earth.

3. *Christ reigns over every person in the earth.* 'In the day when God shall judge the secrets of men by Jesus Christ according to my gospel' (Rom 2:16). Christ is King over every person by virtue of His