

The Grounds of Christ the Mediator
Receiving Divine Worship

Francis Cheynell

1650

From his

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Introduction

Rev. Travis Fentiman¹

As God alone is to be worshipped,² all worship of anything created, or worshipping God by anything created which is not sanctified and instituted by God as a means of grace by his free promise, is forbidden as idolatry.³ The finite cannot bear the weight of the infinite,⁴ and the pleasure of our souls must not be fully released upon anything but that which is infinitely exhaustless in its beauty, perfection and pleasure: God alone.

Yet, throughout the Gospels, persons get on their knees and worship the man Jesus Christ, and that lawfully.⁵ His acts of power irresistibly extract from us the confession: 'My Lord and my God!' (Jn. 20:28); and this, that Jesus is God come to us, is the inescapable conclusion of the continuous testimony of Scripture.⁶ Thus, Jesus' human nature (body and soul) is not worshipped properly speaking, as an end in itself, but his Person, manifest in the flesh, is worshipped, because He is God.

Yet the worship of the only Mediator, the God-man, has been mishandled on every side. Romanists bow down and worship the bread and wine of the Lord's Supper, as they (wrongly) conceive it to be the physical body and blood of Jesus. This worshipping

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² Mt. 4:9-10; Rev. 19:10

³ Ex. 20:4-5; 32:4; Lev. 10:1-2; Dt. 4:2; Jn. 4:24; Rom. 1:20-25; Acts 17:25. Even the means of grace (reading of the Word, singing psalms, praying, hearing preaching, baptism and the Lord's Supper) are not ends in themselves, but are fitting transparent vehicles for faith apprehending God, and this not for anything in themselves, but only at God's sovereign appointment and conferral of grace thereby.

⁴ *Finitum non capax infiniti.*

⁵ Josh. 5:14; Ps. 2:11; 45:11; Mt. 2:11; 8:2; 9:18; 14:33; 15:25; 28:9; Lk. 24:52; Jn. 9:38; Heb. 1:6; etc.

⁶ Isa. 9:6; Jn. 1:1-3; 20:31; 1 Tim. 1:1; Heb. 1:3; Jm. 2:1. For a full examination of this doctrine from the New Testament, see B.B. Warfield, ['The Person of Christ'](#)

of the creation made John Knox cry out that ‘The Mass is idolatry!’ The Lutherans believe that ‘divine majesty, worship, glory, omnipotence and omnipresence of the Son of God are communicated to Christ as man,’⁷ and hence, due to such divinizing of Christ’s humanity and their belief that his human nature is invisibly with, around, above and below the bread and wine, they still bow down when receiving the Lord’s Supper. Not far removed from all of this, and of a much wider swath of influence today, is your local Christian bookstore where simple believers emotionally and spiritually attach themselves to created images of God the Son.

What is little realized, upon first encountering this perplexing maze of the appropriate worship due unto Christ, is that this question, and its answer, have already been fully and definitively hammered out hundreds of years ago, and that most pointedly in the controversy with the Socinians, the protestant liberals of the puritan age. The Socinians⁸ held that, though Jesus was only a man and not God, yet, being invested with the delegated authority and administration of God’s Kingdom, he, as the Mediator, was to be worshipped with divine honor (albeit in a relative and subordinate kind). This was their way of, on the one hand, holding that Christ was only a creature, and on the other hand, explaining the many texts throughout the New Testament that infer that Jesus Christ is God (which passages are hard to get around). Yet, how can the creature, in any way, shape or form, ever receive the worship due to the uncreated Creator? The lightning rod that asserted exactly this was, *A Disputation of the Adoration of Christ* (1618, 245 pp. in Latin), written by Faustus Socinus himself.

Onto the stage steps the Westminster divine, Francis Cheynell (1608-1665), the indefatigable opponent of Socinianism, and every other error less than orthodoxy.⁹ Raised to be a scholar, holding numerous positions as such, and being accounted one of

⁷ Not simply being attributable to his Person, which is inseparably joined to his human nature. The quote is from Roberts on p. 13 below.

⁸ From Faustus Socinus (1539-1604), see [Wikipedia](#) for their tenets and background info.

⁹ For his life, see James Reid, *Memoirs of the Westminster Divines*, vol. 1, p. 226 ff. See here for [all of Cheynell’s available works](#).

the seven most popular preachers at the Westminster Assembly, he lent the greater share of his life's energy and abilities to the cause of defending the truth of Christ's religion in the land. Cheynell, in the 20 page section below from his 480 page [book on the Trinity](#),¹⁰ in taking aim at the Socinians, gives us one of the most crystal clear, detailed but concise, debriefings in English upon what grounds (and not what grounds) Christ the Mediator is worshipped.

To solve the riddle in brief: we worship the Mediator, who is man, as his Person is (invisibly) divine, and not for anything in, or attributable to, his human nature. While Christ's gracious human qualities and redemptive, intercessory actions are great motives and allurements to recognizing and beholding the divinity of his Person (by faith), yet no finite action or aspect of the subordinate, creaturely, service of his manhood can ever be the formal ground of divine worship. Even Christ's revealed glory as Mediator in time and creation, though great, is to be distinguished from the essential glory of his eternal Person, which alone is infinitely capable of divine worship. Yet, as Christ's Person, worthy of divine worship, is interpenetratingly and inseparably joined to his human nature (his human body and soul), we worship the whole God-man as one Christ. Thus, Christ's human nature is the material object of our worship, but yet is not the formal cause or ground of it. Hence, Christ's human body and soul, receiving worship on behalf of his eternal Person (as inseparably, specially and mysteriously united thereto by the hypostatic union),¹¹ is unlike anything else in the universe. 'Great is the mystery of godliness: God was manifest in the flesh.' (1 Tim. 3:16)

This understanding of how Christ is worshipped is to rightly synthesize the two harmonious teachings of the Westminster Confession of Faith (1646), that:

'two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion,

¹⁰ See also the edition at [EEBO](#).

¹¹ 'hypo-stasis' means 'under the nature'. The hypostatic union is that which lies under and unites Christ's two natures of Deity and humanity, namely: his person.

composition, or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man.’ (8.2)

And

‘Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to Him alone; not to... any other creature.’ (21.2)

This orthodox understanding of the hypostatic union is also the reason for the historic, reformed view¹² that all images of Jesus, the God-man, are idolatry. Westminster Larger Catechism, #109 says:¹³

‘The sins forbidden in the second commandment are... the making [of] any representation of God, of all or of any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever; all worshipping of it, or God in it or by it...’

Christ’s human nature (body and soul) does not exist, and cannot exist, apart from his Person. Any image of Christ’s human body is necessarily an image of his Person existing in human nature, such an image of his creaturely humanity necessarily representing and signifying his Person. Thus, if you can make an image of Jesus, you cannot worship him. If you can worship Jesus, then you cannot make an image of Him.

Cheyne, in further enforcing and safeguarding the confessional doctrine of Christ’s Person acting in both natures, each according to their specific properties and part, provides an extra treat: he collects and cites a wide array of the standard and best works of reformed theology (and of the Early Church) that spoke to the issue up until his day,¹⁴

¹² See this exhaustively historically proven from the origins of the Reformation in Carlos Eire, *War Against the Idols: the Reformation of Worship from Erasmus to Calvin* [Buy](#)

¹³ That this was the historic intent and interpretation of Question #109 of the Larger Catechism, see Chris Coldwell, [‘The Intent of Larger Catechism 109 Regarding Pictures of Christ’s Humanity’](#)

¹⁴ George Gillespie, another Westminster divine, also briefly treats of this subject and provides further references (from Medieval Roman Catholics):

‘No doubt He that is Mediator must be worshipped, because He is God; Christ, God-man is the object of divine adoration, and his godhead is the cause of that adoration; but whether He is to be worshipped because He is Mediator, or under this formal consideration, as Mediator, and whether the Mediator ought to be therefore adored with divine adoration, because He is Mediator, is *res altioris indaginis* [a

and provides many of their choice quotations in Latin. To read a Latin gem on the subject, try Gisbert Voetius', *Is Christ as Mediator to be Worshipped?* (1638, 25 pp.) Fear not: If the Lord spares us, most people have several decades left to learn the language that the vast treasures of historical theology are kept in.

May the Lord give us the humility, and a spirit of prayerful understanding, to learn from the great men that have gone before us who have seen clearly into the oracles of God. May this very accessible piece by Cheynell cause us to further adore our divine Mediator and 'flee from idolatry.' (1 Cor. 10:14)

thing of another investigation, than what Gillespie was currently pursuing]. If Mr. Hussey please to read and consider what diverse schoolmen have said upon that point, as:

Aquinas, part 3, quest. 25, art. 1-2; Alex. Alensis, Sum. Theol. Part 3, quest. 30, membr. 2; Suarez, in tertiam part. Thomae, disp. 53, sect. 1; Valentia, Comment. in Tho. tome 4, disp. 1, quest. 24, punct. 1; Tannerus, Theol. Scholast. tome 4, disp. 1, quest. 7, dub. 7.

But much more if he please to read *A Disputation of the Adoration of Christ* by Faustus Socinus and Christian Francken; and above all, Dr. Voetius, *Is Christ as Mediator to be Worshipped?* Then I believe he will be more wary and cautious what he holds concerning that question.' *Aaron's Rod*, Ch. 6, p. 107

Outline

I. Intro

II. The Rise and History of this Controversy

1. Papists; 2. Socinians; 3. Arminians; 4. Lutherans; 5. Diverse persons

III. The State of the Question

1. Divine perfection is the formal ground of divine worship (Rom. 1:21-25)
2. Father, Son and Spirit are the same one God, therefore the same worship is due to all three.
3. Divine worship was due to Christ before creation.
4. The angels were commanded to worship Christ.
5. If man had never fallen and Christ was never the Mediator, divine worship would still be due to Him.
6. Christ's Mediatorial acts are excellent motives to excite us to give divine worship to Christ.

IV. Arguments

Christ's divinity, and not his Mediatorial office, is the formal ground for divine worship, because:

1. If Christ had never died for man's redemption, divine worship would still be due to Him.
2. The Mediatorial office is not common to all three Persons of God, and hence cannot be the formal ground of divine worship. No office can be.
3. Divine worship was due to Christ before his Incarnation and is not a reward for his obedience.

4. No divine worship is due to Christ by reason of his human nature.

Important distinction:

1. The material object of worship is Christ, the God-man.
2. The formal object of worship is the Eternal Son of God.

What the Early Church said:

1. This is not to divide the two natures of Christ; there is a difference between that which belongs to Him as He is God, and that which is by the free decree of God and grace of the hypostatic union.
2. There is a difference between motives to worship Christ and the formal ground of that worship. This is only kind of worship and is a worship of the whole Mediator.

Further reasons:

1. If the formal ground of worship given to Christ was his Mediatorial office, then the human nature would in part be the ground of divine worship.
2. Christ is subordinate to God in his Mediatorial office. Some offices are performed by Christ as Mediator that cannot be performed by Christ as God, such as prayer.

Do we pray to Christ as God or as man?

Prayer is directed to Christ as God, though the matter of it, to be pleaded by Christ, is performed by Him as a man, though He intercedes also as the Son of God. Therefore He is our Mediator according to both natures: divine and human, each nature doing its own part.

5. Christ's office as Mediator is by a free decree, which is not necessary, and therefore divine worship cannot be grounded on it, as worship can only be grounded on divinity that is absolute.
6. Christ was worshipped before He was ever a Mediator.

7. Christ's Mediatorial office is a voluntary and gracious institution subordinate to the purpose of bringing us to God the Trinity. (Heb. 7:25; 1 Pet. 1:21)

Junius, Voetius and Pareus are quoted.

V. Objection

Socinians: If Christ be not to be worshipped with divine honor as Mediator, then there is only a subordinate honor and worship due unto Him.

Answer: We distinguish. Christ may be considered four ways:

1. According to his Godhead and divine Person.
2. As Mediator according to both natures, as God-man.
 - Christ's Mediatorial glory is higher than that of any other creature, but it is not divine, nor can be.
 - Christ's acts as one person flow from a double principle from both of his natures, each doing what is proper to it, without mixture, etc.
 - Christ's Mediatorial Kingdom is a subordinate, temporary, changeable dispensation which will cease, which Christ rules in subjection to his Father, in contrast to his sovereign, essential, natural Kingdom. The Mediatorial Kingdom is ruled perfectly by Christ's person: principally by his Godhead, instrumentally by his manhood.
3. As head of that body to which He has united Himself: the Church; both together being one Christ-mystical.
4. According to his human nature. Christ's human nature is exalted (higher than any other creature) in respect of:
 1. Personal union with the Godhead
 2. Royal mediation between God and man.

Yet, Christ's human nature remains creaturely and therefore Christ's Deity remains the formal ground for which Christ is worshipped.

The Grounds of Christ the Mediator

Receiving Divine Worship

I. Introduction

Divine worship is due to the second Person of this co-essential¹⁵ Trinity, to Jesus Christ our Lord and God. There is but one immediate, formal, proper, adequate and fundamental reason of divine worship (or 'adorability' as the schools speak), and that is the sovereign, supreme, singular, majesty, independent and infinite excellency of the eternal Godhead. There is a peculiar and singular esteem, faith, love and worship due to Father, Son, and Holy Ghost, who are one God, the only true God. These three are the only object of religion and therefore the only object of religious adoration. There is but one kind of divine worship and that worship, and all degrees of it, is due to this one God: Father, Son, and Holy Ghost. This truth is made good against the Papists as well as against the Socinians,¹⁶ diverse others (whom I need not name), the Ubiquitists [Lutherans]¹⁷ and Arminians, by a clear stating of the point in controversy and invincible demonstrations to confirm the truth.

¹⁵ [Of the same essence]

¹⁶ [See [Wikipedia](#) for background info.]

¹⁷ [Ubiquity means the state or capacity of being everywhere, here referring to Christ's humanity as joined to the divine Logos, as held by Lutherans.]

II. The Rise and History of this Controversy

First, for the clear stating of this point, we must look a little into the rise of this controversy and consider how far it has been discussed by learned men and stated by such as are orthodox and prudent men, since the Socinians, Ubiquitists, and Arminians have endeavored to make the question more perplexed and the truth more obscure.

1. The Papists are deeply engaged to prove that religious honor may be given to a creature, at least in some degree. Their distinctions are so well known that I need not to insist upon them. Cardinal Perron¹⁸ exceeds them all for sophistical distinctions, which he who is at leisure may read in his fifth book and twentieth chapter of his answer to King James.¹⁹ But Smiglecius,²⁰ being engaged against the Socinians, states the point right: he distinguishes between Christ's natural power as He is the natural and co-essential Son of God, and his delegated power which He has as Mediator; and concludes that:

'Christ is to be worshipped as He is the natural Son of God with divine worship because his natural power is his divine nature. But' (says he) 'Christ is not to be worshipped in the second consideration with divine worship.'

Dr. Rainolds,²¹ in his book *De Idololatria Romana* [1596], has abundantly refuted all that the Papists bring to excuse their idolatry, and proves clearly that: 'It is idolatry to give religious honor to any creature.' I shall not therefore trouble my reader with any set-dispute upon that argument.

¹⁸ [(1556-1618) See [McClintock's Cyclopedia](#) for a life.]

¹⁹ '*Cultus latrae, duliae et hyperduliae precatio est directa vel indirecta, absoluta aut relative, suprema vel subaltern, transitoria vel finalis, oblatoria aut extra oblationem.*' *Reply to the King of Britain*, Book 5, c. 20

²⁰ [Marcin Smiglecki (1562-1618), a Roman Catholic Jesuit.] Smiglecius, *Of the Monstrous Arians* (1612) c. 9; See Cajetan, Suarez. Valent., in *Thomam.*, part. 3, question 25, articles 1-2.

²¹ [John Rainolds (1549-1607), a reformed lecturer in controversial theology at the time at Oxford. Later he became the president of Corpus Christi, Oxford.]

2. The Socinians²² tell us that ‘the Father is the only absolute, supreme, independent God, but Christ is a dependent and subordinate God;’ and therefore may be worshipped as He is Mediator with a relative and subordinate worship, which they are not afraid to call ‘divine worship’.²³ But they confess that they worship the Father only as the Supreme Cause, the first efficient and the last end;²⁴ but they ‘worship Christ as the second, or middle cause of our salvation and the intermediate end of religion.’ The ground and formal reason of this subordinate worship is (as they conceive) Christ’s mediatorial office,²⁵ the new subordinate Godhead and lordship over us bestowed upon him for his obedience unto death, which they say is the mediate, as his exaltation is the immediate, cause of this subordinate glory.

3. The Arminians, in their *Apology* and other writings, endeavor to excuse and gratify the Socinians,²⁶ for they deny that our grand argument taken from the divine honor and worship of Christ, does sufficiently prove his nature to be divine and Christ to be one God with his Father. This argument, say they, is not invincible and irrefragable; nay, they call it ‘a leaden argument,’²⁷ because this divine honor is given to Him by his Father’s gratification in time.²⁸

²² [Socinians denied the divinity of Christ and held him to be only a creature, yet gave a certain amount of divine worship to him (it being hard to get around this in the Bible) due to the delegated authority of God invested in him as Mediator. For the history and tenets of Socinianism, see [Wikipedia](#).]

²³ See Jan Crell, *De Uno Deo Patre* (1609) sect. 1, sect. 36-37

²⁴ Socinus, c. Praef. (Wie. Volket.) *Institutes* (1618) book 4, c. 11

²⁵ Socin., *De Adorat. Christi cum Christiano*, Franken. & Fran. – Dav. & Antithes. Francisci – Davidis, Ostorod. Instit., c. 10

²⁶ *Remonst. Apolog.*, c. 2 & 16, p. 153; *Rhapsod.*, book 1. c. 9

²⁷ [An argument made of lead, one dull that falls to the ground]

²⁸ [The argument of the Arminians appears to be that the divine worship of Christ occurs in time, at the Father’s appointed will, but this does not necessarily infer the divinity of Christ’s person in eternity by his nature.]

4. Some Lutherans are very much to blame in this point, for they say that the divine majesty, worship, glory, omnipotence and omnipresence of the Son of God are communicated to Christ as man; but enough of that.

5. Diverse learned, orthodox, judicious doctors of the Church have given the enemy too much advantage by their unwary expressions in this point and the vigilant enemy has taken that advantage and made a very unhappy use of it to the great prejudice of Christianity. *'Uno absurdo dato mille sequuntur; error parvus in principio fit magnus in fine.'* [Given one error, a thousand follow; a small error in principle becomes big in the end.] I do therefore entreat the most accurate and nice reader at his best leisure to read: Junius, Chamier, Polanus, Polyander, Pareus, Cameron, Maccovius, Cluto, Beza, Heidan, Diest, Zanchius, Voetius, Altingius,²⁹ and other safe writers upon this point, who have observed every turn, ward and shift of the enemy and have given a very fair account of all.

²⁹ [Francis Junius (1545-1602), Daniel Chamier (1565-1621), Amandus Polanus (1561-1610), Johannes Polyander (1568-1646), David Pareus (1548-1622), John Cameron (1579-1625), Johannes Maccovius (1588-1644), Johannes Cluto (fl. 1620-1656), Theodore Beza (1519-1605), Abraham Heidan (1597-1678), Heinrich von Diest (1595-1673), Jerome Zanchius (1516-1590), Gisbert Voetius (1589-1676), Heinrich or Jacob Altingius (d. 1644; 1679)] *'Securius locuti sunt viri gravissimi ante exor. tum Arrium, Nestorium Pelagium, etc. sic et nonnulli qui inter reveren dissimos merito recensentur ante enatas controversias Socinianas Remonstranticas, etc.'* Junius, *Defense of the Trinity against Samosato* (1591) p. 3,190; *Exam. Grat. Prosp.*, part 2, sect. 5; Chamier, tome 2, book 1, c. 4; Polanus, *Syntagma*, book 2 (1609) c. 31; Polyander, *First War Against Socinianism* (1640) c. 21; Paraeus, *Irenicum* (1614) c. 28; *A Whole View of the Ubiquitary Controversy*, c. 31. Cameron, tome 3, Praelect., p. 173; Maccovius, *Misc.*, question 5, disputations 35-37; Cluto, *Id.*, disputations 3,4,40; Beza, *Col. Momp.*, part 1, p. 196-197; Zanchius, *Of the Triune God*, c. 12. L. 1; *Epist.* 9; Voetius, *Of the Worship of Christ*

III. The State of the Question

For the present state of the question be pleased seriously to consider these plain and weighty conclusions following:

1. Divine excellency, infinite majesty and perfection, is the formal and adequate ground and reason of divine worship.³⁰ (Rom. 1:21-25)³¹ For by divine worship we do acknowledge and declare the infinite majesty, truth, wisdom, goodness and glory of our blessed God. We do not esteem anything worthy of divine honor and worship which has but a finite and created glory, because divine honor is proper and peculiar to the only true God, who will not give his glory to any other who is not God. God alone is the adequate object of divine faith, hope, love and worship because these graces are all exercised, and this worship performed, in acknowledgement of his infinite perfection and independent excellency.³² Therefore no such worship can be due to anything below God. But the most glorious and excellent creatures are all below God; and therefore that point is clear.
2. The Father, Son and Holy Ghost are one and the same God, as has been proved in the [fourth chapter of this treatise](#); and therefore one and the same worship is due to all three, because they are co-essential, co-equal, co-eternal. They have one

³⁰ Lucius Lactantius (c. 240 - c. 320), *Institutes*, book 1, c. 19, '*Si honos idem tribuitur aliis, ipse comminone non colitur, cujus religio est illum esse unum ac solum Deum credere.*'

³¹ ['Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.']

³² Cyprian (d. 258), *Ad Fortunat. de exhort. mart.*, c. 2; Tertullian (d. 220), *Of Idolatry*, c. 1, '*Idololatria Dei honorificentiam usurpat, et vendicat creaturae.*' Ambrose (d. 397), *Epistle to the Ephesians*, c. 5; Gregory of Nyssa (d. 394), *Orat. in laudem Bas. Mag*; Gregory of Nazianzus (d. 390), *Oration of the Nativity of Christ*; Thomas Aquinas, *Epistle to the Ephesians*, c. 5, lect. 3

and the same divine nature, excellency, perfection and essential glory; and therefore the same acknowledgement is due to all three from men and angels both. There is not one kind of divine honor due to the Father and another to the Son; nor one degree of honor due to the Father and another to the Son; for there can be no degrees imaginable in one and the same excellency, which is single because infinite. What is infinite does excel and transcend all degrees and bounds. If there be no degrees in the ground and adequate reason of divine worship (Jn. 5:23; 10:30; Phil. 2:6,11), then there can be no ground or reason of a difference of degrees in the worship itself.

The Father and Son are one (Jn. 10:30): one in power, excellency, nature; one God, and therefore are to be honored with the same worship. 'All men should honor the Son even as they honor the Father.' (Jn. 5:23) Every tongue must confess that Jesus Christ, who is man, is God also, and therefore equal to his Father. It can be no robbery, nor derogation to the Father's honor, for us to give equal honor to Him and his co-equal Son, who subsists in the form of God, in the nature of God. (Phil. 2:6,11)

You see, the divine nature, the infinite excellency of Jesus Christ, is an undeniable ground of this co-equal honor. Therefore the worship due to Christ as God, the same God with his Father, is the very same worship both for kind and degree which is due to the Father.

3. This divine honor was due to Jesus Christ before there was any creature to give Him his due. Christ was adorable, worshippable (that is, worthy of divine worship) before there was any man or angel to adore, to perform actual worship, [because of] that divine worship which was due to Him for his infinite excellency from all eternity.

4. When Jesus Christ was declared to the world, God did command even the most glorious angels to worship Him as his natural and coessential Son who was begotten from the days of eternity in the unity of the Godhead. For when He brought in his first-begotten and only begotten Son into the world, He said, 'and let all the angels of God worship Him.' (Heb. 1:6)

5. If man had never fallen, never stood in any need of Christ's blood, yet all men would have worshipped the natural and co-essential Son of God as one and the same God with his Father, and therefore, with the same divine worship as soon as his Godhead had been sufficiently revealed to them from heaven, or else that very neglect would have been their fall and ruin.

6.³³ The office of Christ, his discharge of his office by his active and passive obedience and the glorious benefits which we receive thereby, are excellent motives to excite us to give that divine worship to Jesus Christ which is due unto Him for his own infinite excellency.

³³ The difference between the motives to, and the formal reason of, divine worship.

IV. Arguments

But, Christ's infinite excellency is the formal, proper and adequate ground, reason and cause of all the divine worship which we perform to Jesus Christ, for these reasons:

1. Because if man had never fallen and Christ had never died for man's redemption, this divine worship had been due unto Him for his infinite and eternal excellency, as has been proved.
2. Because the Father and the Spirit are not mediators as Christ is, and that office which is not common to all three Persons cannot be the prime, immediate, proper, formal cause, ground or reason of that divine honor and worship which is due to all three as one God, blessed forever [Rom. 9:5].³⁴ Nay, no office whatsoever can be the proper cause of divine honor.³⁵
3. Because this divine honor was due to Jesus Christ from all eternity,³⁶ before his Incarnation, Passion, etc. Therefore this divine honor is not bestowed upon Him as a reward of his active or passive obedience, for no worship or thing can be before its formal cause.³⁷
4. Because Jesus Christ is a Mediator according to both natures, and therefore according to his human nature as well as his divine nature. But all the honor due to Christ according to his divine nature was due from all eternity and there is no

³⁴ *'Unicum tantum est religionis et religiosae adorationis objectum, unus nempe verus Deus, Pater Filius et Spiritus Sanct.'* See Molin., *Innovitate Papis.*; Rivet; *Decretum*, ad pri. Praecept.

³⁵ [As an office is not essential to one's being, but contingent, whether upon the free and voluntary decree of creation, the free Covenant of Redemption, or otherwise.]

³⁶ *'Omnis ratio formalis in objecto naturâ prior est omni actione in objectum illud tendente: passio Christi autem posterior est adorabilitate, imò et ipsa adoratione filii Dei.'*

³⁷ [Cheynell's argument in the latter part of this paragraph is that Christ received worship before He had completed his active and passive obedience for men's salvation, therefore Christ's active and passive obedience cannot be the grounds of worshipping Christ.]

divine honor due to Him for, or by, reason of his human nature, or any perfection which doth truly and properly belong to Christ as man. He who was born of Mary is to be adored with divine worship, but not for that reason because He was born of Mary, but because He is God, the co-essential and eternal Son of God.

We must distinguish between the material and formal object of worship:³⁸

1. The material object of worship is Christ, who is both God and man, the Son of David, the Son of Mary, the Son of God, the Mediator and Savior of his people from their sins.
2. The formal object discovers to us the prime, formal, adequate ground and reason of his divine worship: the co-essential and eternal Son of God, who is one and the same God with the Father and the Holy Spirit.³⁹ He is worshipped for his infinite and divine excellency; Christ is worshipped as God with this divine worship. His mediatorial office and servile suffering cannot be the prime and immediate foundation, the ultimate and terminating object of divine worship, [which is] due to the Father, Son and Holy Ghost.⁴⁰

Therefore, we must conclude that the formal and proper reason of the divine

³⁸ [This is perhaps the most important distinction on the subject. We worship the One who is materially incarnate as a man, but we do not worship Him because He is a man, but because He who is this man, is God.]

³⁹ See the four professors of Leiden's, *Censure of the Remonstrants' Confession* (1626) c. 16, '*In adoratione objectum formale et causa propria seu terminus (ut scholae loquuntur) est divina tantum natura quae hujus cultus per se tantum est capax.*' See Cyrilli, *Thesaur. de Incarnat. Unig.*, c. 26, l. 2, in Joh. c. 92; Athanasius, *Contra Arrianos*, Orat. 5, Dialog. 3, 'The humanity of Christ is not to be worshipped *καθὰ εαυτῶ* [with respect to itself] or *διὰ εαυτῶ* [for itself]. The worship of the Mediator does not ultimately open up [terminate] upon the office of the Mediator, but in Deity.' See The Professors of Leiden, above, c. 16; Voetius, *Of the Worship of Christ*, p. 536; Pareus, *Irenicum*, c. 28; Cyrill., *Ad Theodos; De Recta Fide*, book 1.

⁴⁰ [Cheynell's argument is that divine worship is due to all three persons of the Trinity who are God, yet if Christ's execution of his mediatorial office were the ground of divine worship, then the Father and the Holy Spirit could not be worshipped because they do not share that office, and hence the grounds of divine worship. Therefore the mediatorial office cannot be the ground of divine worship.]

worship due and given to Jesus Christ our Mediator is the divine nature and infinite excellency of our Mediator, which alone is of itself, and for itself, capable of divine worship.

I should make a tedious digression if I should declare what great Cyril of Alexandria,⁴¹ noble Athanasius,⁴² the Ephesine Council⁴³ of old and very learned and accurate writers of late have delivered upon this argument with great dexterity and circumspection:

They would not be mistaken as if they did divide the two natures of Christ or remove any glorious adjuncts from the eternal Word, the second Person of the Godhead, and yet [they] desire you to put a difference between that which Christ assumed by the most free decree of God and grace of the hypostatic union,⁴⁴ and that which belongs to Him as He is one God with the Father and the Holy Ghost.⁴⁵

Finally, they entreat you to put a difference between the gracious motives to worship Christ and the prime, formal, adequate, proper, ground and reason of that worship, as I have shown. And [they] profess that they worship their whole Mediator with one entire worship, which is not mixed [with a subordinate creaturely worship,] but is purely divine. Therefore [such divine worship] is not founded upon any temporary office, service, benefit, nor any external denomination or relation, but upon his infinite excellency, his eternal Godhead.

⁴¹ [(376–444)]

⁴² [(298–373)]

⁴³ [431; See [Wikipedia](#) for more information.]

⁴⁴ ['hypo-stasis' means 'under the nature'. The hypostatic union is that which lies under and unites Christ's two natures of Deity and humanity, namely: his person.]

⁴⁵ [Their implicit argument is that divine worship must be necessary due to one's essential being, and cannot be contingent on a free decree or a gracious willing and action, which things are not essential to that person's being.]

And if these considerations will not give men satisfaction, I hope to satisfy them further yet⁴⁶ before I conclude this chapter, for the point is to me very clear and plain:

[1.] If Jesus Christ were worshipped as Mediator, so that his mediatorial office or actual mediation should be laid as the first foundation or assigned as the formal reason of our worship, then this fourth argument (which I am still improving and enforcing for the proof of the point) will plainly discover that the mediation of Christ having respect to the human nature will make the human nature, at least in part, the ground, reason and cause of this divine worship, which I leave to all sober divines to consider before they admit.

[2.] It is further to be considered that Jesus Christ as Mediator does condescend to an office and employment which does subject Him to God as a Head: 'The Head of Christ is God.'⁴⁷ (1 Cor. 11:3) Hence it is that He is called 'the servant of God,' in respect of that service which He was to perform as Mediator (Isa. 42:1-4). Nothing is more clear than that there are some offices to be performed by Christ as a Mediator, which cannot be performed by Christ as God, because they do import some subjection, as:

Prayer unto God does (though it is true that Christ being the natural Son of God does intercede after an authoritative manner). We may, for the further clearing of this point, resolve that grand question: what the meaning of that request is, when we say, 'Lord Jesus pray

⁴⁶ Zanchius, *Of the Triune God*, book 3, c. 12

⁴⁷ See Chamier, *Panstratiae* (1626) Tome 2, book 1, c. 4; Junius, *Defense of the Catholic Doctrine of the Trinity* (1591) sect. 7, p. 88-89, 'Christus est aequalis Patri secundu • n deitatem personamque divinam, Christus ut δε-ανθρωπος secundum voluntariam gratiae dispensationem Patri subjectus est' and p. 100, 'propter certas causas se ultro demiserit salvo naturali jure ut dispensative inferius regnum procuret per gratiam.'

for me.’ The great doubt is whether this request be presented to Christ as God or as man.

The answer is that if we look upon this petition as a duty performed by us: this duty of prayer is directed unto Jesus Christ as God;⁴⁸ for all divine worship is due to God alone (as has been proved). But if we look not upon the duty of prayer, but the matter of this prayer: it is clear that the business which we recommend to Christ is to be performed by Him as man; for it is proper to Him as man to pray to the Father. Yet, because we desire Him to intercede in an authoritative way to the Father, we do likewise request Him to intercede as it becomes the natural and co-essential Son of God.

And therefore if we look upon the whole business of intercession, we conclude that He does intercede⁴⁹ ‘as it becomes God-man’; because He is our Mediator according to both natures, divine and human. But then we must remember to reserve what is proper and peculiar to each nature, for though we grant that there is a communication of all properties belonging to both natures unto the person of Christ, yet we must not attribute anything to the human nature which is proper and peculiar to the divine; and it has

⁴⁸ See Voetius, *Of the Worship of Christ*, p. 536, ‘*Distingue ipsam petitionem formaliter ut est actus noster, à repetitâ. Petitio dirigitur ad personam Mediatoris et ea terminatur in quâ Deitas habet se ut ratio formalis illius tendentiae seu motus cordis nostri in Christum. Res petita est actio Christi Mediatoris qua mediatoris, agenda sc. secundum naturam humanum quae est immediatum precatationis subjectum.*’

⁴⁹ [In the original there are two Greek words which are hard to read. See p. 342 of this [copy](#).]

been undeniably proved that divine worship is proper and peculiar to the divine nature.

5.⁵⁰ The office of our Mediator has a special respect to God's chosen people by God's most free decree; but the relation and external denomination arising from thence cannot be the prime, fundamental and immediate ground, formal reason, or adequate cause of divine worship, for:

If Christ had not been God, He could not have been capable of that office, because nothing could satisfy the justice of God but the blood of God; and whatever arises from the free decree of God, was not necessary in itself. But sure I am that divine worship must be founded upon what is absolutely necessary and infinitely perfect, and therefore not upon external relations or denominations, but upon the Godhead itself.

6. The actual mediation of Christ cannot be the prime and fundamental ground of divine worship, for Christ was not only worshippable, but worshipped with divine honor⁵¹ before He did actually mediate as God-man.

7. The office of our Mediator is to bring us to Himself, his Father and Holy Spirit, as to one God, blessed forever, in whom all our blessedness does consist. Therefore, our faith does not rest simply and finally in Christ as He is our Mediator, God and man, but as He is one God with the Father and the Holy Spirit. For, by the ministry and mediation of Christ as God-man, we are brought to believe in God, that our faith and hope might be in God. (1 Pet. 1:21) Christ is

⁵⁰ [Point 5 continues from: 'But Christ's infinite excellency is the formal, proper and adequate ground, reason and cause of all the divine worship which we perform to Jesus Christ, for these reasons:']

⁵¹ [In the Old Testament]

God by nature; He is Mediator by institution,⁵² by a voluntary and gracious dispensation unto which He did condescend for our salvation.

And upon this account learned Junius told the subtle Samosatene that, 'Jesus Christ as Mediator brings us to Himself as God.' Dr. Voetius says that:

'Christ as Mediator is an inferior cause, in whose name, and by whose mediation, we make towards God our chiefest good, in whom we believe, and whom we do worship and adore as the First Cause and Last End. (John 14:6)'

And Christ is said to save them to the uttermost by his intercession who come unto God by Him. (Heb. 7:25)

'We worship Christ and pray unto Him,' says judicious Pareus, 'as one God with the Father and the Spirit, the only true God;' and this worship is absolute and divine, for it is the absolute worship of the Godhead. But then we call upon God in the name of Christ because He is our Mediator, and we desire to be heard for the satisfaction and intercession of that Person who is God-man.

⁵² 'Christus est Deus natura, Mediator aute instituto o eco nomico, et dispensatione voluntaria. Nemo igitur Deum Patrem adit sine mediatore: ac ne Christum quidem, cum idem sit Mediator et Deus.' Junius, *Defense of the Trinity*, tome 2, p. 114; Voetius, *Of the Adoration of Christ*, p. 529. 'Christus non est objectum formale fidei qua Mediator, non est primum efficiens, et ultimus finis, – sed est causa inferior, tum procataractica, seu meritoria, tum instrumentalis et hac ratione collator bonorum, in cujus nomine, per quem et propter quem tendimus in summum bonum, Deum s•l. inque eum credimus, in eum speramus, eum colimus et adoramus. (Jn. 14:6)' - Pareus, *A View of the Whole Ubiquitarian Controversy*, c. 31

V. Objection

But the Socinians conclude that if Christ be not to be worshipped with divine honor as Mediator, then there is only a subordinate honor and worship due unto Him. To which we answer that Christ may be considered four manners of ways:

1. According to his Godhead and divine Person. It has been proved at large in this treatise that there is divine honor due unto the Godhead and divine Person of Jesus Christ; and this is his essential infinite glory.
2. Christ may be considered as Mediator according to both natures, as God-man (by a gracious condescension and personal union) and so we say there is a Mediatorial glory due unto Him, which is more illustrious in regard of its manifestation since the alteration of his condition from a state of humiliation to a state of exaltation.⁵³ This glory does out-shine all the glory of saints and angels in heaven, but it is different from that natural and essential glory which is common to Father, Son, and Holy Ghost as one God. For, that essential glory cannot be communicated to the human nature, no, not [even] since its assumption⁵⁴ and Christ's exaltation.⁵⁵

This mediatorial honor is very glorious because Christ sits as a King at the right hand of the Majesty on high, and everyone must confess that our royal Mediator is not only man, but God also. Yet we must acknowledge that since the exaltation

⁵³ *'Proprietates utriusque naturae toti personae in concreto verè competunt. Filius hominis, qui est persona duabus constans naturis est omnipraesens, aeternus, adorabilis, adorandus, nempe secundum naturam divinam cujus haec sunt idiomata. Adoramus Deitatem incarnatam, ipsa autem Deitas est proprium et absolutum divinae adorationis objectum.'*

⁵⁴ [From 'to assume', referring to the divine person assuming a human nature at the time of the incarnation.]

⁵⁵ *'Christus regnat secundum naturam divinam principaliter, secundum humanam instrumentaliter, secundum personam denique; Absolutissime in naturâ utraque qd. suum opus est consummantem.'* Junius, *Of the Trinity*

of our King, the glory of his divine nature (his essential glory) is only more manifested, whereas before it was eclipsed in the state of humiliation, and the assumed human nature is only more perfected and not transubstantiated into the divine. The human nature is still a creature, though it has gained as much glory as it is capable of by the grace of personal union and glory of exaltation. Being a creature, it cannot be capable of divine and infinite perfection (which is the formal object of divine adoration),⁵⁶ even as the divine nature of our Mediator, notwithstanding the personal union, is not capable of any human imperfection. For, there is a preservation and distinction of the two natures notwithstanding their intimate and inseparable union in one person. The natures are united ἀδιαρετως, ἀχωρισω, ἀσυγχωτως και ἀτρεπως [indivisible, inseparable, without confusion and without conversion,] as the Greek Church of old.

The actions performed by our royal Mediator flow from a double principle in this single person, because this person does consist of two natures and each nature performs its proper work: the divine nature does what is divine and the human nature what is human. Therefore, though the person be but one, and the effect one, yet there are two different actions of two different natures united in one person for the producing of one and the same glorious effect. Hence, we are to give to each nature what is properly due unto it.

Finally, the Kingdom which is administered by our royal Mediator, God-man, in a glorious way, is but a dispensatory⁵⁷ Kingdom, not his natural Kingdom; an inferior and temporary Kingdom, not his sovereign, essential, eternal

⁵⁶ *'Humanitati Christi nec per μεδεχιν nec per συνδρασιν communicata sunt idiomata divina, quia idiomata divina sunt ipsissima Deitas; humanitas autem Christi non sit Deitas Christi nec per gratiam unionis, nec per gloriam exaltationis. Humana enim natura charismata accepit gloriosa, non idiomata divina.'* See Marcus Wendilin, *Of Christian Theology* (1634) book 1, c. 16; Smiglecki, *Of the Monstrous New Arians* (1615), book 1, c. 9; Polanus, *System*, book 2, c. 31. *'Agit Christus secundum humanitatem ut instrumentum assumptum in unitatem personae.'* Junius, *Of the Trinity*

⁵⁷ [It is dispensed, or given and delegated, to Him]

Kingdom.⁵⁸ Therefore, even in the very administration of it, our Mediator, God-man, is in respect of order and that gracious dispensation unto which He condescended for our salvation, employed in a kind of subordinate way. When He has accomplished that work for which He undertook this royal office, He will refine this dispensatory Kingdom and become subject (as man, and as head of that body which He has purchased) to his Father, Himself, and the Holy Spirit, as one God, blessed forever, that God may be all in all. (1 Cor. 15:28)

For as we are Christ's, so Christ is God's (1 Cor. 3:23), in that safe sense and subordinate way which we have but even now declared, that the divinity of Christ (which humbled and, as it were, emptied itself in the administration of this subordinate, temporary and dispensatory Kingdom [Phil. 2:5-8], yet with the preservation of its natural and eternal right) may be more gloriously manifested by the full possession, use, and enjoyment of that natural, divine, eternal Kingdom which does belong to Father, Son and Holy Ghost. For all three co-essential and co-equal persons reign with the same power, majesty, and glory in the unity of the divine essence and common acts in all and over all, infinitely and immutably from everlasting to everlasting,⁵⁹ although the natural reign of Jesus Christ will not be so fully and gloriously manifested until He has resigned his dispensatory

⁵⁸ *'Omnia inquit Paulus ecclesiam compellans, vestri sunt, nimirum ut corporis, vos autem Christi ut capitis, Christus verò Dei ut Patris qui misit ipsum, etc. – Una est essentia, majestas et gloria Dei Patris et Christi secundum Christi Deitatem, personamque divinam; Pater tamen Christ caput est secundum dispensationem gratiae et naturae humanae in Christo veritatem.'* See Junius, *Defense of the Sacred Trinity (1591) tome 2*, section 7, *'Nam si dispensatioum hoc regnum nunquam traditurus esset, nunquam regni naturalis usum plenu esset recepturus.'* Junius, above, section, 12, p. 100

⁵⁹ *'Judicium respectu vario commune est sanctae Trinitatis et Christi singulare. Commune respectu communis principii agentis, Patris, Filii et Spiritus Sancti; singulare autem respectu Christi; 1. Respectu principalis termini secundum naturam divinam illius. 2. Respectu naturae humanae ut instrumenti adunati in unitatem personae (ut ita dicam) singularissimum.'* - Junius, *Of the Trinity*, pp. 98-99. *'Agit enim utraque forma cum alterius communiione quod proprium est, verbo scilicet operante quod verbi est, et carne exequente quod carnis est.'* - Leo, *Epistle 10 to Flavius*. *'Utraque natura suum confert; divina quod divinum, et humana quod humanum est.'* - Wendelinus

Kingdom and brought all his elect (notwithstanding all their wants [lacks], sins, infirmities, temptations, trials and enemies) safe to heaven.

This dispensatory kingdom is administered principally by the Godhead, instrumentally by the manhood, absolutely and perfectly by the person of Christ acting in a divine way as God and human way as man, that the properties of each nature may be reserved as peculiar to each, even while He does mediate, reign and judge according to both. Therefore divine honor is still reserved as proper and peculiar to the divine nature of our Mediator, who is God-man in one person.

This definite and dispensatory Kingdom is changeable and terminable. It did begin with the first foundation and will end with the perfection of the Church of God. Christ was a Mediator from all eternity in the decree of God (Eph. 1:5-6), He was actually given to be a Mediator as soon as necessity required (Gen. 3:15; Rev. 13:8), He was manifested in the flesh in the fullness of time (Gal. 4:4-5) and will cease to be a King in this mediatorial and dispensatory Kingdom when He has finished his work and saved his Church. (1 Cor. 15:25,28)⁶⁰

Now nothing is more clear than this, that: Christ is now subject to his Father in all respects, in which [respects] He shall be declared to be subject when He gives up his dispensatory Kingdom; and we are not to worship Jesus Christ with divine worship as He is subject to his Father, but as He is equal to his Father, as He is indeed one God with his Father and the Holy Ghost.

3. Christ may be considered as head of that body unto which He has united Himself and which He has purchased with his dearest blood; and so we know that Christ the head, and his body the Church, make up one Christ-mystical. The glory

⁶⁰ "'All authority' is delegated to the person of the Mediator (Mt. 28:18-19 collated with Mk. 16:15-16) and is a subordinate power (Acts 2:36; 5:31; 1 Cor. 15:25,27). 'All power', or omnipotence, is an essential property of God." See Dr. Alting. *'Licet Pater major est donantis auctoritate, tamen filius minor non est cui unum cum Patre esse donatut.'* - Hilary, *Of the Trinity*, book 9. *'Pater Filio tantum donat esse, quantus ipse est.'* *Idem.*

of Christ as a head is exceedingly great and is excellently described. Christ is set at God's:

'own right hand in heavenly places far above all principality, power, might and dominion, and every name that is named not only in this world, but also in that which is to come: and has put all things under his feet and gave Him to be the head over all things to the Church, which is his body, the fullness of Him that fills all in all.' (Eph. 1:20-23)

Now Christ-mystical, the head and body, whole Christ-mystical, is to be subjected to God when the mediatorial and dispensatory Kingdom is resigned; and therefore if you take Christ as the apostle does (1 Cor. 12:12), for the head and body, for Christ-mystical, we say that head and members are to be subject to Father, Son, and Holy Ghost, as one God, blessed forever.⁶¹

4. Christ may be considered according to his human nature, and we are bold to say that there is an eminent and transcendent glory vouchsafed to the human nature of Christ by the grace of personal union and the glory of its exaltation. The glory of Christ's divine nature was more manifested, but the human nature of Christ was fully perfected, by his exaltation; and therefore the human nature was exalted in a peculiar sense.⁶² No nature (not the nature of the most glorious angel) was ever so highly preferred in these two respects:

1. In respect of personal union with the Godhead.⁶³ (Acts 2:36)

⁶¹ 'Quoties Christi nomen inter argumentandum producitur duplex fallacia cavenda est: 1. Una utrum de persona Christi agatur in se an vero in mysterio; 2. Altera si de persona Christi agatur in se, utrum secundum totum personae, an vero secundum hanc aut illam naturam.' Junius, *Of the Trinity*, p. 101. See Alting, *Commentary in location*, part. 2, 'Of the communication of properties' 'The head and body are one Christ.' 'Augustine: *Christus ille mysticus ex persona Christi velut capitis omnia ανακραλωσαντος et corpore ecclesiae per οπισυναγωγίω Christi in ipsum adunato constans subjicietur Patri.*' - Junius

⁶² See Alting, *Commentary in location*, part 2, 'Of the communication of properties', and not Wendelinum. 'Nec honorem a nobis Deus nisi per Deum accipit, etc.' - Hilary, *Of the Trinity*, book 5

⁶³ 'Christus humanitatem non a naturâ habuit ab aeterno quia Filius Dei est, sed ex voluntate assumpsit ad dispensationem salutis nostrae; atque haec humanitas non in se proprie gloriam divinam habet, sed in personâ ex

2. In respect of royal mediation between God and man. None but Christ the Son of Mary was ever so highly honored as to be taken into the society and fellowship of the mediatorial office with the Son of God, 'for there is but one Mediator between God and men, the man Christ Jesus,' (1 Tim. 2:5) who is God as well as man. *Nec honorem a nobis Deus nisi per Deum accipit* [Neither is God honored by us, except as He is received by God].⁶⁴

But it is most evident that the human nature remains a creature still even after its assumption and exaltation, and therefore we hold fast our first conclusion: that the divine and infinite excellency of the co-essential Son of God is the prime and fundamental ground, the formal reason and cause of that divine worship which is due to our Mediator Jesus Christ. Jesus Christ is our only Savior by doctrine, merit and efficacy, by confirmation and communication.

True it is, that the majesty of God considered in itself is terrible. It is a light not to be approached unto, and therefore 'the Word was made man,' that we might have encouragement to come unto God, not only by the mediation of a man 'full of grace and truth,' but by the mediation of Him who is God blessed forever: because a mere man, though free from corruption and filled with grace, could not by reason of such natural infirmities as are not sinful, perform the office of a foundation, head and spouse in upholding, quickening and preserving of his Church.⁶⁵ (Acts 20:28; Eph. 1:23; 1 Thess. 1:10; Heb. 9:14,15)

unionis gratiâ: in se vero divinae proximam ex habituali gratia, angelorumque gloriam longissime superantem. Gloria itaque humanitatis est habitualis et dispensatio per personalis unionis gratiam.' See Junius, *Defense of the Trinity*, vol. 2, p. 69, 98-102

⁶⁴ [This is a quote from Hilary of Poitiers (c. 310 - c. 367), *On the Trinity*]

⁶⁵ 'Christus est servator consistente Socino. 1. Annunciatione quia est propheta. 2. Confirmatione vitae inculpatae exemplo, miraculis, passione, nec non resurrectione. 3. Communicatione, quia credentibus pro data sibi potestate vitam aeternam communicat. Nos autem, ulterius agnoscimus Christum servatorem nostrum esse, 1. Merito, quia pro peccatis nostris Deo satisfecit, nobisque remissionem peccatorum, justitiam et vitam aeternam acquisivit. 2 Efficaciâ dando fidem, resipiscentiam, remissionem, effundendo spiritum, donando vitam aeternam. Merito ut Sacerdos, efficacia ut Rex. (Heb. 10:12; Acts 2:36; 5:31)'

The End