

# CHAPTER SIX

## THE UNIVERSALITY OF CHRIST'S MEDIATORIAL DOMINION

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Jesus Christ, as the God-man, presently exercises a kingdom of supreme power and authority over all things in heaven and earth, having been made "head over all things for the church", that He might destroy the kingdom of Satan, establish His kingdom of grace among all nations, and hasten the arrival of His kingdom of glory.

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**I. SCRIPTURAL SUPPORT pp. 48-49** "No doctrine in Scripture is supported by clearer or more abundant evidence than the universality of Christ's mediatorial supremacy... What determines that the passages in question refer to the mediatorial, and not to the essential kingdom, of the Son of God, is the circumstance that the power spoken of in these passages is said to be *given* him. His essential authority can in no sense be said to be *given*. That which is delegated, conferred by gift, bestowed by another, can belong to him only as Mediator." (p. 49)

**A. Mt 28:18** Jesus came & spoke to them, saying, "All authority has been given to Me in heaven & on earth.

**B. Eph 1:20-23** ...He raised [Jesus] from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all.

**C. Phil 2:8-11** And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

**II. A KEY CLARIFICATION pp. 49-50** "Nor is it necessary that the territory over which [his] sovereignty is exercised by inherent right, and that over which it is exercised by delegated authority, should be actually different in matter or extent. They may in reality be the same in substance, and of course equal in extent; the difference consisting in this, that the kingdom over which he, as the Son of God, rules by inherent and original right, he, as Mediator, is authorized to manage and direct for a new end, namely, the salvation of men, and the best interests of the church. His investiture with mediatorial authority, thus means his having had conferred on him a right to employ the power, which he always possessed as God, for the specific objects of his mediatorial work. The essential and mediatorial kingdoms of Christ may, therefore, be co-extensive." (pp. 49-50)

**III. PARTICULAR EXAMPLES pp. 52-66** "It will serve a better purpose to classify and particularize some of the 'all things' that are put under Christ's feet." (p. 52)

- (1) **Creation** Irrational/Inanimate (2) **Angels** Elect/Non-Elect (3) **Man** Individ./Corp. (4) **Providence** all things

**IV. COMMON OBJECTIONS pp. 66-70** "To such an extent of mediatorial power, however, several objections have been stated." (p. 66)

- A. 'It excludes the Father and the Son from the government of all things!'
- B. 'It confuses Christ's essential kingship with His mediatorial kingship!'
- C. 'It implies that we should worship Christ as the God-man Mediator and not solely as God!'
- D. 'It implies that the non-elect are beneficiaries of Christ's redemptive work on the cross!'
- E. 'It contradicts the undeniable facts of our experience in this present fallen, wicked world!'

**V. PRACTICAL IMPACT pp. 70-72** "How delightful the principle thus established and vindicated!"

- A. **WORSHIP** — "[Christ] appears, wearing not only the crown of dominion over the church, but that of dominion over the kingdoms of nature, providence, and grace — over things physical and moral, rational and irrational, animate and inanimate. Things in heaven, in earth, and under the earth, are thus seen to be under his feet. His kingdom ruleth over all. Ye saints of the Most High! ascribe to him the glory that is due." (p. 71)
- B. **COMFORT** — "This view of things is fraught with comfort to saints. To such it cannot but afford strong consolation, to know that their Mediator has power over angels, and can employ these celestial beings in watching over them... When assailed by satanic temptations, it must be matter of joyful reflection to the people of God, to know that Christ has dominion over infernal spirits, and can limit and restrain, and overrule for good, all their operations; that they can have no power over these except as it is given them by him." (p. 71)
- C. **DELIGHT** — "As the disciple of Christ looks abroad upon the fields of nature, how pleasing the reflection, that it is his Savior who upholds all things by the word of his power, causing the sun to shine, the stars to twinkle, the rain to fall, the earth to vegetate, and food to spring from it for man and beast! Every thing in nature is thus invested with a new beauty, and reflects a brighter splendor to the eye of the Christian, from being placed under the management of his Lord and Savior." (pp. 71-72)
- D. **PEACE** — "As the wheels of providence revolve, however high their bearing and intricate their movements, [the believer] can behold them with perfect calmness and security, knowing, as he does, that they are all under the infallible guidance of the God-man Mediator, who occupies the throne which is above the firmament. In short, in whatever situation he may be placed, or whatever view of things he may be led to take, nothing can afford to the believer greater consolation and joy than the reflection that all are under the power of him who is the Savior of his soul." (p. 72)
- E. **WARNING** — Not less calculated is the subject we are considering, to appall the hearts of the enemies of Christ. In virtue of his universal dominion, he can break them with a rod of iron and dash them in pieces like a potter's vessel... He has at his command infinite resources of torture, dismay, and ruin. You who are his enemies! think how he can send out your fellow rebels against you; can scourge you with providential calamities; or let loose legions of infernal spirits to torment and devour you. Think how he swept away the Antediluvians with the flood; how he drowned the Egyptians in the waters of the Red Sea; how he overthrew in succession the heathen monarchies; and how he poured destruction on the guilty inhabitants of Judea. As Lord of all, he can make all things the instruments of his vengeance... Choose ye that which is good. He extends to sinners the golden scepter of his grace. Let them tremble at the thought of being exposed eternally to "the wrath of the Lamb" for refusing to touch it. (p. 72)

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**DISCUSSION QUESTIONS**

1. Based upon Section V, what should we expect to see in the lives of individuals and/or churches that have truly come to understand and apply this doctrine?
2. Contrast your answer above with what are often regarded (in Reformed and Presbyterian circles) as key indicators that a person has truly come to understand and apply this doctrine?