

Letter: 9e 27 Mrs Ord, Hereford, 1838

by John Nelson Darby

The sermon explores the relationship between Christ's kingdom, mediatorial rule, and His glory, emphasizing the significance of His subjection to God and the importance of spiritual communion with Christ.

Scripture: Psalm 8:4, 1 Corinthians 15:28

Topics: "The Divinity of Christ", "Christ's Mediatorial Role"

Description

John Nelson Darby addresses Mrs. Ord regarding the distinction between Christ's kingdom as Man and His divine glory as God, emphasizing that the kingdom given to Christ is separate from His Godhead. He explains that while Christ's dominion is established through His resurrection, it does not diminish His divine nature. Darby highlights the importance of understanding Christ's role as mediator and the significance of His obedience and subjection, which reflect His perfect humanity. He reassures that the truths of Christ's divinity and humanity are essential for spiritual communion and understanding God's glory. Ultimately, Darby encourages a deep faith in the revelation of Jesus as both God and Man, which is foundational to Christian belief.

Transcript

p27 Dear Mrs. Ord, - With regard to the question of Mr. - 's letter on 1 Corinthians 15:28, I have not myself any difficulty. Any one acquainted with scripture must see that there is a kingdom given to Christ as Man, distinct from His personal glory as God. "And I saw one like unto the Son of man, and they brought him near before him, and there was given him a kingdom." This kingdom given Him as Son of man is clearly distinct from Godhead. But the place from which the passage quotes is Psalm 8. "What is man that thou art mindful of him," &c. "Thou hast put all things under his feet." This we see not yet, says the apostle. (Heb. 2.) The church is united to Him in it, says Paul. (Eph. 1, last verses.) Now this clearly given to man, put under Him as Man, and not yet put under Him, is a matter of dispensation, which does not affect any question of Godhead. This He gives up, and it does not more affect the question of His being God than of His being Man before He got it. He takes it, moreover, as acquired by obedience, though due to Him as Son. (See Col. 1:16. Compare Phil. 2.)

Now the dominion referred to in 1 Corinthians 15 is the dominion of Psalm 8, of the risen Man, which He has so taken that the church may have it with Him, as well as for His own and God's glory. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father," that is, the kingdom which He has received as Man, of which the whole chapter treats - the resurrection of the Man - "that God

[not the Father, for that is here left out; but God in contrast with man in the mediatorial kingdom; for "there is one mediator between God and man, the man Christ Jesus"] may be all in all," not Christ as Mediator. Now Christ is all in all; but mediatorial rule shall be given up when its end is accomplished, "when he shall have put down all rule and all authority and all power, for he must reign till he hath put all enemies under his feet: the last enemy that shall be destroyed is death:" then this will be given up, and the Son subject. This may create the difficulty, but in fact does not touch the great question of this giving up the kingdom, and subjection of the Son, for He had not taken the kingdom, and yet He was subject when He was upon earth. The exercise of the supreme jurisdiction and rule on the part of God as Man, adds nothing to His Godhead; His giving it up takes nothing from it. He was subject upon earth; there it was, I believe, I get, not the fact but, the main proof that He was God, by what He manifested as Man; His natural place of perfection was subjection, and so He was upon earth perfect.

The royal exaltation as Man was an extraordinary thing, due perhaps, but given on account of His humiliation, that all, even the wicked (who would not, when present in grace), should honour the Son, even as they honour the Father; but the Lord in His death, I believe, had His ear bored, and became a servant for ever, refusing to go out free because He loved His Master, His wife, His children. Now, whatever special exaltation may be the fruit of His travail as Man, His abiding glory is as Head of the new race, Man perfectly blessed in the place in which man ought to be, in the presence of the God of blessing. He could not in that perfect state go out of His place as Man, subjection, for all is perfect there. This alters nothing of His place as God, any more than it did when He was on earth, subject to all, but "the Son of man, $\frac{1}{2}$ $\frac{1}{2}$ in heaven," the Jehovah of His ancient people. To this state I should apply Revelation 21:1-8; the Lamb is not mentioned there; what follows is descriptive, not continuous history. The subjection of the Son thus is to me a glorious filling up of the great scheme of perfection, and the endless fruit of that love in which, being "all of one," He is not ashamed, though source of all the blessings - "He is not ashamed to call them brethren." "Though he were a Son, yet learned he obedience by the things that he suffered." This, I trust, may answer your inquiry; if you have with any one any further difficulty, I shall be glad, as far as the Lord enables me, who alone can teach and convince us of the blessed truths of the glory of our Redeemer's Person, to communicate to you all that has been given me for good. Spiritual communion with the Lord makes these truths, not only proveable, but dear to us, for He who is our portion is unfolded to us in them, in all His unsearchable fulness. They acquire a power and force as a part of our intercourse with God, and as known in Him, which mere reasoning cannot give them, while they have to be simply received on the authority of the word. You will always find submission to the word in question in these cases, that is, of our mind to God, and this is the secret of the question.

The great truth of the divinity of Jesus, that He is God, is written all through scripture with a sunbeam, but written to faith. I cannot hesitate in seeing the Son, the Jehovah of the Old Testament, the First and the Last, Alpha and Omega, and thus it shines all through. But He fills all things, and His manhood, true, proper manhood, as true, proper Godhead, is as precious to me, and makes me know God, and so indeed only as the other, He is "the true God and eternal life." That there is a God, a heathen might, at least ought to, know: that He was here revealed to me in Jesus is my glory and joy, and eternal life as a Christian: that He who alone could do it and be uncontaminated, laid His cleansing and unsoiled hand on me as a leper, saying, "I will, be thou clean," is my salvation and my thankfulness for ever. May He, by the Holy Spirit, who gives us fellowship in union with Him and the Father, fill you with the holiness and joy in hope and comprehension which flow from Him, and our wondrous union with Him, setting us in Him above all principalities and powers; and make our union with Him, who fills all things, precious to your soul, and to abound in all your ways to His glory in simplicity of service, to whom alone service is due. Commending

you to Him, who alone can keep, and give force and direct.

Believe me, dear Madam,

Your unfeigned and willing servant,

In that blessed One, the Lord Jesus.

Hereford, 1838.

[51009E]

Source: <https://sermonindex.net/speakers/john-nelson-darby/letter-9e-27-mrs-ord-hereford-1838/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net