

## Biblical Theology by Dr. Chuck Baynard

### Lesson 15 (HCLD 13)<sup>1</sup>

**Preparation:** Begin and end each study time with prayer. Pay particular attention to the background reading and pray over each passage asking God to reveal Himself to you.

**Background Reading:** Read all the Scripture verses in footnote # 1 & 2

**Vocabulary:** Mediator, substance, condemnation, sacrament

**Question:** Who is the Mediator of the covenant of grace and how did Christ, being the Son of God, become man?

**Answer:** The only Mediator of the covenant of grace is the Lord Jesus Christ,[a] who, being the eternal Son of God, of one substance and equal with the Father,[b] in the fulness of time became man,[c] and so was and continues to be God and man, in two entire distinct natures, and one person, forever.[d] Christ the Son of God became man, by taking to himself a true body, and a reasonable soul,[e] being conceived by the power of the Holy Ghost in the womb of the virgin Mary, of her substance, and born of her,[f] yet without sin.[g]<sup>2</sup>

In lesson fourteen of this series we considered with whom the covenant was made. We can then add this question and I do not think we can have the idea that there is more than one covenant, nor that it has ever differed in its administration. With much prayer I offer the following statement concerning the covenant of grace:

God in counsel with Himself before the foundation of the earth established a covenant with His Son whereby the elect would be included in this covenant to their salvation and all others would be included as covenant breakers unto condemnation. This covenant was established with Adam with only the visible means being that of obedience to the command of God, not to eat of the tree of knowledge. A mediator was not needed at this point in history because of the special relation that Adam had in communion with God pre-fall. When Adam broke the covenant, God revealed the mediator of the covenant in the promise of a Savior (seed of woman Gen. 3:15). Nothing has

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<sup>1</sup> HCLD 13

Q33: Why is He called God's "only begotten Son," since we also are the children of God?

A33: Because Christ alone is the eternal, natural Son of God,[a] but we are the children of God by adoption, through grace, for His sake.[b]

a. John 1:14, 18

b. Rom. 8:15-17; Eph. 1:5-6; I John 3:1

Q34: Why do you call Him "our Lord"?

A34: Because not with silver or gold, but with His precious blood, He has redeemed and purchased us, body and soul, from sin and from all the power of the devil, to be His own.[c]

c. I Peter 1:18-19; 2:9; I Cor. 6:20; 7:23; Acts 2:36; Titus 2:14; Col. 1:14

<sup>2</sup> a. I Tim. 2:5

b. John 1:1, 14; 10:30; Phil. 2:6

c. Gal. 4:4

d. Luke 1:35; Rom. 9:5; Col. 2:9; Heb. 7:24-25

e. John 1:14; Matt. 26:38

f. Luke 1:27, 31, 35, 42; Gal. 4:4

g. Heb. 4:15; 7:26

changed in the counsel of God, it is revealed in the fulness of time, in this case at the failure of Adam to keep the covenant. This pre-fall covenant has been labeled a covenant of works because the only condition revealed was that Adam obey God, and that eternal life was also offered in the tree of life.

The covenants that follow are all intermediate points as such, each revealing more of God's intentions toward man and pointing to the promised Savior of Genesis 3:15. The element of grace being more and more evident, though until the first coming of Christ this was by promise and received by faith, the outworking of this faith being to obey God. However post-fall, breaking the covenant does not mean instant condemnation. Witness the many sins of David, a "man after God's own heart." The keeping of the covenant now being laid to the second Adam, though He has not been made manifest yet, He is most clearly revealed in the nature of the creation, and the special revelation of God.

We see a more definitive revelation of the covenant at Sinai with the giving of the law. A law whereby Scripture clearly states none have ever been saved. However in the giving of the law, specific sacraments and other commands were given that God's people were to endeavor to keep and whereby God established a means of atonement in the sacrificial system. A system that pointed to Jesus Christ as surely and clearly as all other Scriptures had before Sinai. Though salvation was not of the keeping of the law, therefore works, the covenant in the whole of the Old Testament can be seen to be one where works were included to receive the blessings of the covenant. With the coming of Christ the fulness of the covenant was revealed and the Old Testament ceremonies fulfilled, and explained. So even here we do not see a change in the administration of the covenant. We do see yet another change in how the elect are to remember the covenant and the requirement of obedience is still in place. Again not of works but grace. The actual administration having been since the fall by faith. The former ways being the teacher of what God requires and to make manifest the sin that deserves condemnation. We find no difference then in the New Testament covenant whereby by grace God entered into a covenant in behalf of His elect with Jesus Christ, and by grace giving the gift of faith that will work obedience in the elect. Thus the covenant though revealed progressively, has not changed in purpose nor administration since the fall. The division pre-fall and post-fall I don't see as a necessity, though I have no problem with this division as long as we don't have a change in how God deals with mankind. Genesis 3:15 adds a mediator (reveals is perhaps a better choice of words) but doesn't change administration by faith that works obedience in the created, a gift of God lest any should glory.

I simply don't see the paradigm shift in administration most theologians teach. I find the unity (immutability) of God more consistently portrayed in a progressive revelation, thus the understanding of man in the above example. In fact I submit that such a paradigm shift would be contrary to the nature of God and infringe upon the immutability of God. This is not a denial of the difference pre and post fall, nor I reject the covenant of works as such, I do however maintain there is a unity of covenant and purpose in God we may find hard to explain. Jeremiah speaks of a new covenant, Christ says this is the New.... in my blood. If we see this use of the word new in the light of being a "renewal" more than a new creation we are on the right track.

Some see this as restricting the freedom of God, an issue we have already covered. Others see this as not allowing the establishment of a New Testament in Christ. Not true in that Adam was the first "testator" and Christ the last. Christ fulfilled the law whereas Adam failed to keep the law. The bias between Old and New exists because of our finite minds. The "New" being further revelation not a different covenant nor administration of the old. Even as Christ's death is seen as the ultimate fulfillment of the Old Testament sacrificial system; in Christ the type and shadow of the Old

Testament were given substance. Nothing new, but the revealing of God's intent from the beginning. This can be likened in a way to Christ's explanation of Moses allowing for divorce in the Old Testament law. This was never God's intent, but Moses allowed (under divine inspiration) for divorce because the people wouldn't have accepted the fulness of God's intent at that point in history. Therefore we read that in the fulness of time (Gal. 4:4) God sent His Son. Was not what Moses wrote down Scripture? Christ said it was! God set in place the covenant, and then brought forth the revelation of it throughout history, revealing the next stage (not change) in the fulness of time.

The rest of this question introduces the Son of God in the flesh, as the eternal mediator of the covenant, and has more to do with this nature of the God/man, Jesus Christ than the covenant proper. This is a lead in to the next series of questions which will deal with the person and work of Jesus Christ, the Son of God. This will be dealt with at length in that section.

We can then see that all of the rest of our theology proper must fit within the concept of the covenant. This is "covenant theology." In the covenant we also see the fulness of the TULIP. Man having failed and unable to save himself by the mere grace of God is provided a Savior. This Savior will fully meet the price (conditions) for the fulfillment of God's covenant, but it will not be effective for all in that the agreement was with the Son (Mediator) for the elect. Once more because of the nature of the creature (sin) the covenant is asymmetrical and for those chosen it is irresistible. Because the fulfillment of the covenant has never depended on the actions of the elect, but the grace and sovereignty of God, it is totally effective for the elect, and nothing can set aside this election. Note that the addition of the covenant did not change the TULIP, but rather defines it, and makes the how and why clearer. Thus planted in the soil of God's sovereignty, the covenant then becomes the fertilizer which brings the TULIP to the fulness of its maturity, revealing its beauty to all of God's elect.

Much of this is redundant in that it was covered in lesson fourteen of this series. However this summary does lay the foundation for the necessity of Christ being both fully God and fully man. We are seeing here the introduction of "Christology" which is the word we use to describe what we know and believe about Jesus Christ. This is the most important single doctrine we will study in that every heresy has found its roots in an improper understanding of Christ and His completed work. The second part of the question and answer above is from the Westminster Larger Catechism question #37. It is included here as an introduction only and will be dealt with fully in the next lesson. It is also included here to support the conclusion that the covenant of grace was with Christ from the beginning and not a change in God's eternal counsel as well as the necessity of Christ being fully man to fulfil this covenant obligation.

### **Suggested Sermon Outline LD 13**

God's Son and My Lord

Why is He called God's ONLY BEGOTTEN SON, since we are also God's children?

Because Christ alone is God's own eternal Son, whereas we are accepted for His sake as children of God by grace.

Why do you call him OUR LORD?

Because, not with gold or silver but at the cost of His blood, He has redeemed us body and soul from sin and all the dominion of the devil, and has bought us for His very own.

## I. Christ Is God's Son

**A. John uses Trinitarian phrases to describe Creation and Providence.** In the beginning was the Word, and *the Word was with God, and the Word was God*. The *same was in the beginning* with God. *All things were made by him*; and without him was not any thing made that was made. (JOHN 1:1-3)

The divinity of Christ is distinct and His relationship to both God and to Humanity is different from our relationship.

**B. John expanded his introduction to say that the Savior we encountered in Jesus Christ is the same Word of God identified in the Trinity.** And *the Word was made flesh*, and dwelt among us, (and we beheld his glory, the glory as of *the only begotten of the Father*.) full of grace and truth. (JOHN 1:14)

Christ is eternally begotten and we are adopted and then born into time.

**C. This unique representative of God, THE SON OF THE FATHER, is the only clear and entirely reliable source we have for information about God.** No man hath seen God at any time; *the only begotten Son*, which is in the bosom of the Father, he *hath declared him*. (JOHN 1:18)

**D. The Son of God is the summary and perfection of God's revelation.** *God*, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, *Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person*, and upholding all things by the word of his power, *when he had by himself purged our sins, sat down on the right hand of the Majesty on high*; (HEBREWS 1:1-3)

**E. Our sonship as believers is by adoption and not by the UNIQUE BEGETTING.** Having *predestinated us unto the adoption* of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, *wherein he hath made us accepted in the beloved*. (EPHESIANS 1:5-6)

He is the natural Son of God and we are adopted children by grace.

**F. The believer's sonship comes through the grace of God alone.** But *as many as received him, to them gave he power to become the sons of God*, even to them that believe on his name: (JOHN 1:12)

## II. Believers Affirm Our Sonship through Jesus Sonship

**A. Because Jesus is the uniquely begotten Son of God, it is possible for Him to redeem an adopted family for God.** Forasmuch as *ye know that ye were not redeemed with*

**corruptible things**, as silver and gold, from your vain conversation *received* by tradition from your fathers; **But with the precious blood of Christ, as of a lamb without blemish and without spot:** (1 PETER 1:18-19)

Because Jesus is God's uniquely begotten Son, I can be God's adopted son.

**B. All the good things believers obtain in the gospel come through Jesus.** But ***ye are a chosen generation***, a royal priesthood, an holy nation, a peculiar people; ***that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:*** Which ***in time past were not a people, but are now the people*** of God: which had not obtained mercy, but ***now have obtained mercy.*** (1 PETER 2:9-10)

III. Acknowledge that Jesus Is Your Lord

**A. Always remember the price paid for redemption and adoption. *Ye are bought with a price;*** be not ye the servants of men. (1 CORINTHIANS 7:23)

**B. Live out your new relationship to God in Jesus by acknowledging that He is your Lord.** For ***ye are bought with a price:*** therefore ***glorify God in your body, and in your spirit,*** which are God's. (1 CORINTHIANS 6:20)

**C. Speak out about your redemption in Jesus. *Let the redeemed of the LORD say so,*** whom he hath redeemed from the hand of the enemy; (PSALM 107:2)