

The Principles of Christian Religion

**A Study through the Baptist
Catechism using Benjamin
Beddome's *Scriptural Exposition***

Outline of the BC

- I. Introductory Questions: 1-6
- II. What We are to Believe: 7-43
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Question and Answer 24

Q. 24: Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ;¹ who, being the eternal Son of God, became man,² and so was and continueth to be God and man in two distinct natures and one person for ever.³

¹ 1 Timothy 2:5,6

² John 1:14; Galatians 4:4

³ Rom. 9:5; Luke 1:35; Col. 2:9; Heb. 7:24,25

Question and Answer 24

- Christological Orthodoxy
 - The Chalcedonian Definition (A.D. 451)
 - We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [co-essential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the unity, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has handed down to us.

Question and Answer 24

- Christological Orthodoxy
 - The Chalcedonian Definition
 - Two Natures, Divine and Human
 - “Inconfusedly”
 - “Unchangeably”
 - “Indivisibly”
 - “Inseparably”
 - Integrity of Each Nature
 - Reality of the Union
 - One Person, the eternal Son
 - The Hypostatic Union

Question and Answer 24

- Christological Orthodoxy
 - 2LCF 18.2
 - The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with him who made the world, who upholdeth and governeth all things he hath made, did, when the fullness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures; so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

Question and Answer 24

- Christological Heterodoxy
 - Docetism – Christ only “seemed” human.
 - Arianism – Christ’s divine nature was like but not the same as the Father’s.
 - Apollinarianism – Christ had a human body and soul, but the divine Logos took the place of His human spirit.
 - Nestorianism – Christ’s two natures were not inseparably joined.
 - Eutychianism/Monophysitism – Christ’s divine nature swallowed up His human nature.
 - Monothelitism – Christ only had one will.
 - Ubiquitarianism? (Lutheran) – Certain attributes of Christ’s divine nature (e.g. omnipresence) were communicated to His human nature.
 - Kenoticism – Christ shed or limited certain

Question and Answer 24

- Christological Orthodoxy
 - Why is all of this important?
 - If Christ was and is not fully God, then we are sinning in worshiping Him.
 - If Christ was not and is not fully man, then He was not an acceptable substitute and covenant representative for us.
 - Hebrews 2:14-18
 - Gregory of Nazianzus, Epistle 101 “To Cledonius the Priest Against Apollinarius”
 - » “For that which He has not assumed He has not healed”

Question and Answer 24

1. The Identity of the Redeemer

- Christ is a Redeemer (Job 19:25).
- He redeems from sin (Tit. 2:14).
- And from the curse (Gal. 3:13).
- And from everlasting misery (Rom. 5:9).
- He redeems by price (1 Tim. 2:6).
 - B. B. Warfield: “There is no one of the titles of Christ which is more precious to Christian hearts than ‘Redeemer.’ There are others, it is true, which are more often on the lips of Christians. The acknowledgment of our submission to Christ as our Lord, the recognition of what we owe to Him as our Saviour, -- these things, naturally, are most frequently expressed in the names we call Him by. ‘Redeemer,’ however, is a title of more intimate revelation than either ‘Lord’ or ‘Saviour.’ It gives expression, not merely to our sense that we have received salvation from Him, but also to our appreciation of what it cost Him to procure this salvation for us. It is the name specifically of the Christ of the cross. Whenever we pronounce it, the cross is placarded before our eyes and our hearts are filled with loving remembrance not only that Christ has given us salvation, but that He paid a mighty price for it.”
- And by power (Eph. 4:8).

Question and Answer 24

2. The Uniqueness of the Redeemer

- Christ is in a special manner the Redeemer of God's elect (John 11:52).
- The elect needed a Redeemer (Tit. 3:3).
- He is the only Redeemer of God's elect (Acts 4:12).
- He is the only one that could be their Redeemer (Psa. 49:7).
- And they need no other (Isa. 63:1).

Question and Answer 24

3. The Two Natures of the Redeemer

a. His Deity

- Christ is the Son of God (Matt. 16:16).
- He is the only begotten Son (John 1:14).
- And His beloved Son (Luke 20:13).
- The Son is of the same nature with the Father (Heb. 1:3).
- And equal to him (Zech. 13:7).
- This is a mystery which we cannot comprehend (Prov. 30:3).

Question and Answer 24

3. The Two Natures of the Redeemer

b. His Humanity

- Christ the Son of God assumed our nature (John 1:14).
- The Deity and the humanity are united in the person of Christ (Matt. 1:23).
- The two natures are distinct, though united (Rom. 9:5).
- The human nature is not absorbed by the divine (1 Tim. 2:5).
- And this union between the two natures will still continue (Heb. 7:24).

Question and Answer 24

4. The One Person of the Redeemer

- The two natures in Christ do not form any more than one person (Rom. 5:17).
- And the person of Christ is a glorious person (John 1:14).
- The doctrine of Christ's incarnation is an important article of the Christian religion (1 Tim. 3:16).
- We should therefore receive it (1 John 4:3).
- And rejoice in it (Luke 1:46).