

—Westminster Shorter Catechism—
Lesson 16—The Person of the Redeemer of God’s Elect, Q. 21

Introduction

- I. The only Redeemer, WCF 8; WLC 36
 - A. There is no other, Acts 4.12
 - B. A Redeemer is what was needed, so God sent a Redeemer
 1. To redeem is to buy back. This implies we had been the Lord’s (by creation in blessed communion) but had fallen into a state of bondage to another (cf. Qs.13-19).
 2. He redeems us from captivity and slavery (Eph 1.7; 4.8):
 - a) By purchase, Mt 20.28; Rev 5.9
 - b) By power and conquest, Col 2.15; Ps 110.3; Heb 2.14-15
 - C. The Lord, Acts 10.36; Ps 103.19; 1Tim 6.15; Ps 2.6; Eph 1.22
 1. He is Lord over all the creatures by creation (Jn 1.3), of the elect by redemption (Tit 2.14), and of believers by their voluntary resignation and surrender of themselves unto Him (Jn 20.28).
 - D. Jesus, Mt 1.21; Lk 1.31
 1. He was sent by the Father to be the Saviour of the elect, Acts 4.12
 - E. Christ, Ps 45.7; Isa 61.1; Acts 2.36; 10.38
 1. He was anointed to signify His fulfillment of the OT offices of Prophet, Priest, and King. They were anointed typically and ceremonially, but He was anointed Spiritually and immediately by God.
- II. Being the eternal Son of God
 - A. The preexistence and eternity of our incarnate Saviour
 - B. The eternal relationship between the Father and the Son (His Sonship is antecedent to His incarnation, and not the consequent of it).
 - C. The official/mediatorial relationship between the Father and Christ as our incarnate Redeemer
- III. Became man, Jn 1.14; Gal 4.4; 1Tim 3.16
 - A. The incarnation (don’t rob Q.22 of thunder)
- IV. And is now God and man, the only God-man, Rom 9.5; Lk 1.35; Col 2.9; Heb 7.24-25
 - A. One Person
 1. An eternal Person
 - B. Two natures
 1. The two natures remain distinct, Rom 1.3; 1Pet 3.18; Lk 22.42, “lest His deity advance His humanity above the capacity of suffering, or His humanity depress His deity below the capacity of meriting” (Boston).
 2. Yet they are not divided, nor is Christ two persons, but one, Rom 1.3; 9.5; WCF 8
 - C. Forever
 1. The permanence of Christ’s two natures eternally secures our communion and fellowship with God

Reflections

1. Every heresy opposing Christianity breaks rank with the truths concerning the Person of God’s Son, our Saviour, the Lord Jesus Christ.
2. Why is it necessary that our Redeemer be God?
 - 2.1. That He might bear the weight of the infinite wrath of God due to the elect’s sins and come out from under that heavy load, Acts 2.24
 - 2.2. That His temporal sufferings might be of infinite value and afford full satisfaction to the law and justice of God, Heb 9.14
3. Why is it necessary that our Redeemer be man?
 - 3.1. That He might be capable to suffer death, Heb 2.14
 - 3.2. That the same nature that sinned might suffer, Ezk 18.4

- 3.3. That He might be a merciful High Priest, Heb 2.16-17 and that we might have comfort and boldness of access to the throne of grace having a High Priest of our own nature as our Intercessor there, Heb 4.16-17
4. Why is it necessary that our Redeemer be both in one Person?
 - 4.1. Otherwise His blood would not have been the blood of God, Acts 20.28
 - 4.2. nor of the Son of God, 1Jn 1.7
 - 4.3. nor His death of infinite value, Heb 7.25; Mt 20.28
5. What are the main errors respecting the Person of Christ and why are these damnable “deal-breakers”?
6. See the preciousness of the redemption of a soul!
7. See the wonderful love and grace of God in sending His Son!
8. See the matchless love of Christ in coming for us—despite so low and total a condescension!
9. All who live and die outside of Christ must perish—for there is no other Mediator (1Tim 2.5), no other Redeemer (Acts 4.12).