

<b>DOCTRINE OF MAN - part 5</b>
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**19. What is the biblical basis for the Covenant of Grace?** [*Bible Doctrines, James Beeke*]

a. ***God’s Plan of Redemption***

- “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,” (Eph. 1:4-5).
- “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,” (2 Tim 1:9).

b. ***Parties of the Covenant.***

i. God the Father.

- “I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. Ask of me, and **I shall give thee the heathen for thine inheritance**, and the uttermost parts of the earth for thy possession.” (Psalm 2:7-8).

ii. Jesus spoke of the commission He received from His Father.

- “**For I came down from heaven, not to do mine own will, but the will of him that sent me.** And **this is the Father’s will** which hath sent me, that **of all which he hath given me I should lose nothing**, but should raise it up again at the last day.” (Jn 8:38-39).

iii. Jesus Christ is the second Covenant Head, through whom salvation was promised.

- “For as in Adam all die, **even so in Christ shall all be made alive.**” (1 Cor 15:22)
- “And I will put enmity between thee and the woman, and between thy seed and **her seed; it shall bruise thy head**, and thou shalt bruise his heel.” (Gen 3:15)

iv. A Saviour was appointed to work through God’s covenant.

- “I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and **give thee for a covenant of the people, for a light of the Gentiles;**” (Isa 42:6).
- “I have **made a covenant with my chosen**, I have sworn unto David my servant,” (Ps 89:3).

v. God established a covenant with His people.

- “And **I will establish my covenant between me and thee and thy seed after thee** in their generations **for an everlasting covenant**, to be a God unto thee, and to thy seed after thee.” (Gen 17:7).
- “And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and **I will establish my covenant** with him for an everlasting covenant, *and* with his seed after him.” (Gen. 17:19).
- “For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall **the covenant of my peace** be removed, saith the LORD that hath mercy on thee.” (Isa 54:9-10).
- “Moreover **I will make a covenant of peace with them**; it shall be **an everlasting covenant** with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.” (Ezek 37:26).
- “For **this is the covenant that I will make with the house of Israel** after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and **I will be to them a God, and they shall be to me a people:**” (Heb 8:10).
- “And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.” (Heb 9:15).

20. What are the *Titles* of Christ in the Covenant of Grace? [Bible Doctrines, James Beeke]

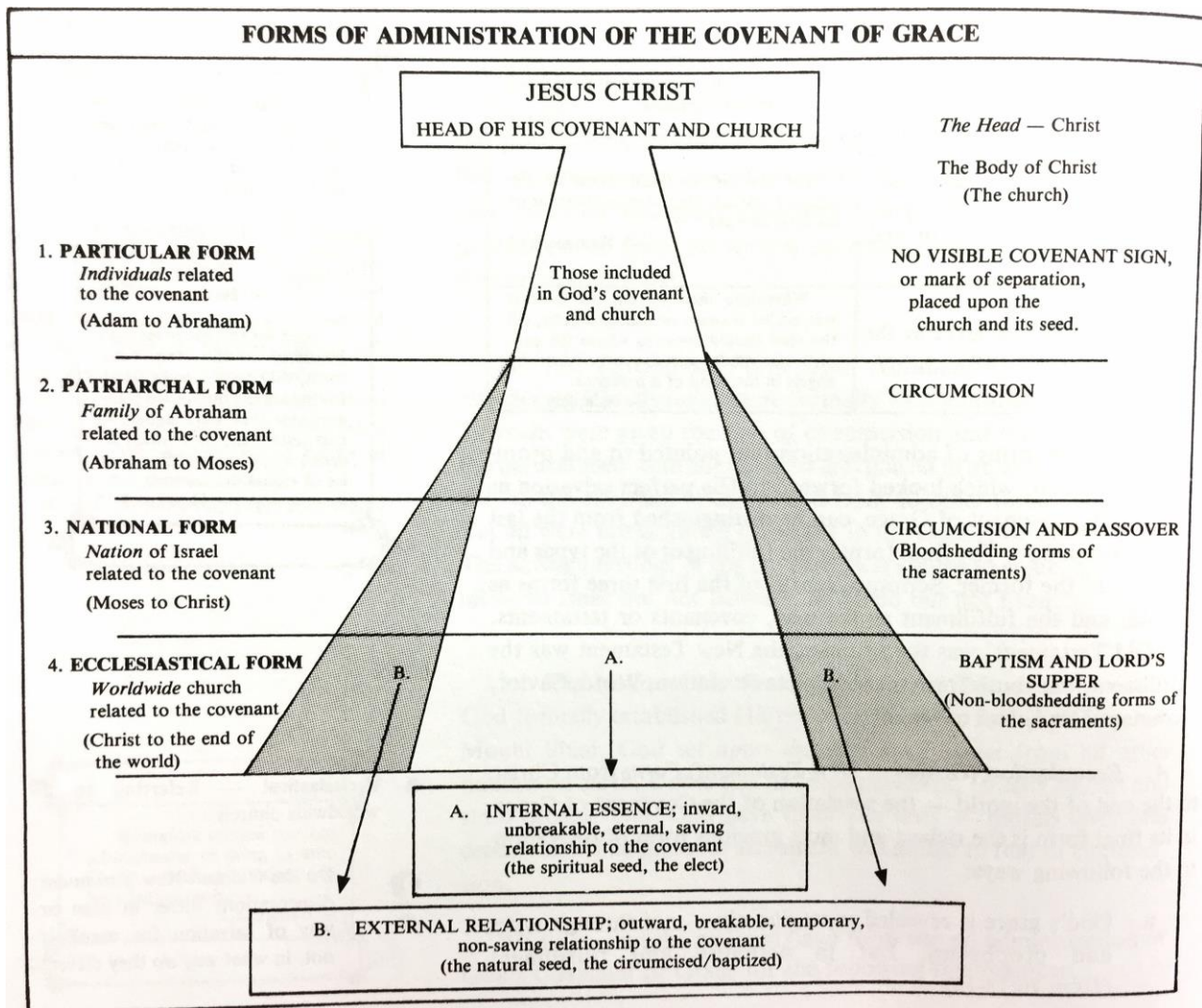
Title	Meaning	Example Text
<b>Head</b>	The representative of His children in the covenant of grace as Adam was representative of His children in the covenant of works/life	“For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” (Rom. 5:19)
<b>Mediator</b>	The One standing between a holy God and the guilty sinners who are included in Him, in the covenant of grace	“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than <i>that of Abel</i> .” (Heb 12:24) “For <i>there is</i> one God, and one mediator between God and men, the man Christ Jesus,” (1Tim. 2:5)
<b>Surety</b>	The One who obligated Himself and guaranteed to pay the full price for the debts of His elect church.	“By so much was Jesus made a surety of a better testament.” (Heb 7:22).
<b>Minister</b>	The servant of God serving in God’s presence and performing all that is needed for the benefit of His people.	“Now of the things which we have spoken <i>this is</i> the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” (Heb 8:1-2)
<b>Testator</b>	The life-giving Saviour, who grants rich benefits through His death to all that are included in Him in the covenant of grace.	“For where a testament <i>is</i> , there must also of necessity be the death of the testator. For a testament <i>is</i> of force after men are dead: otherwise it is of no strength at all while the testator liveth.” (Heb 9:16-17).

21. What is the gracious work of the Trinity in the covenant of grace?

The three-fold gracious work of the Trinity can be clearly seen in 1 Pet 1:2: “Elect according to the foreknowledge of **God the Father**, through sanctification of **the Spirit**, unto obedience and sprinkling of the blood of **Jesus Christ**: Grace unto you, and peace, be multiplied.”

Divine Person	Gracious work	Scripture text
1. God the <b>Father</b>	<b>Thought</b> of the gracious plan of salvation for His church by means of a perfectly righteous Substitute; one who was both God and man	But when the fulness of the time was come, <b>God sent forth his Son</b> , made of a woman, made under the law, <b>To redeem them</b> that were under the law, that we might receive the adoption of sons. Gal 4:4-5
2. God the <b>Son</b>	<b>Bought</b> salvation for His church through graciously offering Himself as the perfect human sacrifice for sin and fulfiller of God’s law.	Neither by the blood of goats and calves, but <b>by his own blood he</b> entered in once into the holy place, having <b>obtained eternal redemption for us</b> . Heb 9:12
3. God the <b>Holy Spirit</b>	<b>Wrought</b> , or works, salvation graciously in the hearts of His church, personally applying the rich benefits they have in Christ.	Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and <b>renewing of the Holy Ghost</b> ; Titus 3:5

22. What are the four forms of administration of the covenant of grace? [James Beeke p.376]



<p><b>1. Particular Form –</b> <i>from Adam to Abraham</i></p>	<p>During this period, there was no formal covenant, no sacrament administration, no special sign or seal to one set-apart group of people. While God revealed His grace personally to persons in the generations of Seth, no formal covenant administration was established.</p>
<p><b>2. Patriarchal Form –</b> <i>from Abraham to Moses</i></p>	<p>God established His covenant with Abraham and his seed. They were given the sign of circumcision and the promises. All Abraham’s natural seed were circumcised and placed in an external relationship to the covenant. Yet not all were included internally in the essence of the covenant. The saving blessings of the covenant were given to Isaac but not to Ishmael, to Jacob but not to Esau.</p>
<p><b>3. National (Sinaitic / Law) Form –</b> <i>from Moses to Christ</i></p>	<p>God formally established His covenant with the nation of Israel on Mount Sinai. God set apart the nation of Israel from all other nations on earth. Under this national covenant, Israel’s church and state became one. God gave them laws – moral, civil and ceremonial. The Passover sacrament was added to that of circumcision.</p>
<p><b>4. Ecclesiastical (Gospel/ New Testament) Form –</b> <i>from Christ to the end of the world</i></p>	<p>God’s grace is revealed most:</p> <ul style="list-style-type: none"> <li>a. directly - through fulfillment of types &amp; prophecies (Jn 16:13-15);</li> <li>b. richly – Holy Spirit is poured out in all fullness (Acts 2:1-4, 14-18);</li> <li>c. widely - God’s church not limited to one family or nation, but includes people of every nation, tribe, language on earth (Mt 28:18-20; Rev 5:9).</li> </ul>

**National (Law) Form** was an administration of the covenant of grace for the following reasons:

1. All <b>ceremonial laws</b> concerning sacrifices, washings, priesthood, and tabernacle all pointed to , and were fulfilled by, Jesus Christ.	For the law having a shadow of good things to come, <i>and</i> not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. (Hebrews 10:1)
2. The <b>sacraments</b> (which included blood shedding) all pointed to the Saviour.	And almost all things are by the law purged with blood; and without shedding of blood is no remission. <i>It was</i> therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. (Hebrews 9:22-23)
3. The gracious introduction to the <b>moral law</b> .	And God spake all these words, saying, I <i>am</i> the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. (Exodus 20:1-2)
4. The <b>moral law</b> was given to increase consciousness of sin and convict of guilt; to work need for Jesus Christ and His grace.	For the earnest expectation of the creature waiteth for the manifestation of the sons of God. (Romans 8:19)
5. The <b>moral law</b> as given by the Mediator, Jesus Christ.	Wherefore then <i>serveth</i> the law? It was added because of transgressions, till the seed should come to whom the promise was made; <i>and it was</i> ordained by angels in the hand of a mediator. (Galatians 3:19)

Illustration of the covenant of grace – God delights to show mercy. Imagine a judge deciding over the trial of his enemy, one who had slandered his name, mistreated him numerous times, and frequently fought against him. As the trial proceeded it became obvious to all that the defendant was guilty. In suspense, the courtroom hushed to hear the judge’s sentence. The judge sentenced his enemy justly, with a fitting three-year prison sentence for his crimes, to begin immediately. However, after sentencing the criminal, the judge made a startling announcement. “I wish to officially proclaim that I will fully pay for this man’s sentence. This man is free.” Would not such a scene reveal a rich depth of gracious love in the heart of this judge toward an undeserving and guilty sinner? The covenant of grace reveals a far deeper fountain of grace than the above example. In comparison to this story, how are sinners’ crimes against God much greater? To pay the penalty for the crimes of all His people, what far higher price did Jesus need to pay? In the death of Christ, God’s greatest love and forgiveness was shown, while justice was fully paid.

Grace is a free gift of God; therefore we must ask it of Him.

“For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast.” Ephesians 2:8-9.

If you have not experienced the grace of God, may I urge you to come to Christ today. Recognise that you are a sinner, and that your sin must be judged by God. See that Jesus died to pay the penalty for your sin. Choose to accept His provision. Understand that you cannot earn your way to heaven through good works or religious activity. Trust in Jesus Christ who died for you and rose again.

**Rom. 10:9-10** “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”