

## Biblical Theology by Dr. Chuck Baynard

### Lesson 12 (HCLD 5)<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

**Vocabulary:** Transgression, sin, law, communion, impute

- Questions:**<sup>2</sup>
- A. What is sin?
  - B. What does the sinful estate man fell into consist of?
  - C. How did this sin of Adam transfer to all who came after him?
  - D. What did man lose in the fall?

### ANSWERS:

**ANSWER A.** Sin is any want of conformity unto, or transgression of, any law of God, given as a rule to the reasonable creature.[1]<sup>3</sup>

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<sup>1</sup> The Heidelberg Catechism, Second Part: Of Man's Redemption  
Lord's Day 5

Q12: Since, then, by the righteous judgment of God, we deserve temporal and eternal punishment, how may we escape this punishment and be again received into favor?

A12: God wills that His justice be satisfied;[a] therefore, we must make full satisfaction to that justice, either by ourselves or by another.[b]

- a. Exod. 20:5; 23:7
- b. Rom. 8:3-4

Q13: Can we ourselves make this satisfaction?

A13: Certainly not; on the contrary, we daily increase our guilt.[c]

- c. Job 9:2-3; 15:15-16; Matt. 6:12; 16:26

Q14: Can any mere creature make satisfaction for us?

A14: None; for first, God will not punish any other creature for the sin which man committed;[d] and further, no mere creature can sustain the burden of God's eternal wrath against sin [e] and redeem others from it.

- d. Heb. 2:14-18
- e. Psa. 130:3

Q15: What kind of mediator and redeemer, then, must we seek?

A15: One who is a true [f] and righteous man,[g] and yet more powerful than all creatures, that is, one who is also true God.[h]

- f. I Cor. 15:21-22, 25-26
- g. Jer. 33:16; Isa. 53:11; II Cor. 5:21; Heb. 7:15-16
- h. Isa. 7:14; Heb. 7:26

<sup>2</sup> Westminster Larger Catechism Q.24-27

<sup>3</sup> A. [1] . I John 3:4; Gal. 3:10, 12 WCF Q.24

The concept of sin and its punishment lies with the sovereignty of God. That is there is no value whatsoever to a threat that the person giving the warning/threat does not have the power to carry out. Likewise, a promise is of no value unless the person who gives the promise is able to keep the promise. Having established in previous lessons that God exists, is sovereign, and able to carry out all of His holy will we now have the proper foundation to define sin.

The next thing to consider is that God is sovereign and superior to all others both visible and invisible. The Centurion when addressing Christ said to Christ that it was not necessary that Christ come with him because the Centurion understood authority being a person of authority himself. When a person of authority speaks, all those of lesser authority respond and do what they are told. We need to understand this in that God is sovereign, superior to all of creation. Thus, every word of God is a command and God does not need to preface that word with the calling to attention that word by saying this is a command(ment). A superior speaks, the lesser receives a command. To not hear and do every word that proceeds from the mouth of God is then sinful. Sin can be equated to disobedience of God. Sin is against God alone. Some will argue that I can sin against mankind. This is not true. I can involve others in my sin as with a child disobeying a parent, but it is sin because God said children obey your parents. To break the law of a civil government is sin because God said obey the civil magistrate.

A command to be something is as valid as a command to do because the latter is of necessity included in the former. God says be holy. Not to be what God requires is sin. This is because not to be what God said has of necessity violated the commandment of God to obey. We can reduce sin to the biblical statement that sin is the transgression of the law of God to a form we can understand. The Bible equates obedience to the law as the measure we have of our own salvation. If you love Christ obey Christ. If you are a true disciple of Christ, obey Christ. This is the understanding that James brings to us when he says he will show you his faith by deeds. Not that deeds can achieve anything alone, but that deeds will follow the intent of the heart and the heart of the true believer will obey God.

**ANSWER B.** The sinfulness of that estate(condition or place) man fell into, consists in the guilt of Adam's first sin,[1] the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually;[2] which is commonly called Original Sin, and from which proceeds all actual transgressions.[3]<sup>4</sup>

We are not sinners because of sin, we sin because we are sinners. All of mankind since Adam's sin have a sinful or fallen nature already present at conception. From this sin nature that has no natural inclination toward obedience of anyone to include God flows physical sin in the life of man. Without the supernatural intervention of God not one single human being has or ever will first seek God. John wrote that it is no miracle that we love God, but the miracle is that God first loved us.

**ANSWER C.** Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way are conceived and born in sin.[1]<sup>5</sup>

There are actually two principles at work here though the Westminster Assembly chose to only

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<sup>4</sup> B. [1] Rom. 5:12, 19 [2] Rom. 3:10-19; 5:6; 8:7-8; Eph. 2:1-3; Gen. 6:5 [3] James 1:14-15; Matt. 15:19

<sup>5</sup> C. [1] Psa. 51:5; Job 14:4; 15:14; John 3:6

treat the one of natural generation. Paul in Romans speaks of sin entering the world by one man, Adam. He likewise then points that salvation came by the death (sacrifice) of one, Jesus Christ. Adam was the head or representative of all that came after him.

This is the federal theory of the transmission of sin from one generation to the next whereby all mankind is included in the sin of Adam. This explanation is put forward to attempt to remove God being guilty of punishing one generation for the sin of the previous. Sin is only sin if God imputes the sin. That is God could without any reason outside of Himself forgive (not impute) the sin. However this would violate the holiness of God and God therefore required sacrifices to pay for sins from the beginning. Some point to the blood shed required for God to make the first coverings for Adam and Eve from animal skins as a type of this sacrificial covering of the sin (shame) of mankind.

The natural generation of sin from one generation to the next is also a truth and not out of accord with the federal theory. The problem some see here is that this would violate the Scripture in that Jesus Christ was fully man and therefore subject to natural generation. This is not true. Christ preexisted the world. Christ was not the result of natural generation in that His birth was by the direct and supernatural intervention of God. This also accords with the Bible in that inheritance was normally through the male. This is why the Old Testament required a man to marry his brother's wife if his brother died without children. The land was not the peoples to give, sell, or barter. The land passed from one generation to the next. A man who died without offspring left his wife with no inheritance. The story of Ruth is in this same tradition in that where no brother is available the responsibility to carry forward the inheritance is passed to the next closest of kin. Once identified Boaz had no choice but to redeem Ruth's inheritance by marriage to her. Boaz was not the first in line and could only proceed after he got permission from the first in this line. The one who refused, or passed to Boaz the right to redeem Ruth sinned. Therefore with no earthly father natural generation would not have found Christ thereby guilty of sin. Also, the unnatural circumstance of the birth of Christ which had a creative act of God involved made Christ the second Adam, and also fulfills the federal line of headship from Adam to Christ. Adam and Christ are the only two men who were not born in the natural sense of that word being, union, conception, gestation, and birth among the created. The insertion of the supernatural conception of the virgin set Christ above sin in the natural progression of the original sin and establishes at the same time the federal theory.

**ANSWER D.** The fall brought upon mankind the loss of communion with God,[1] his displeasure and curse; so as we are by nature children of wrath,[2] bond slaves to Satan,[3] and justly liable to all punishments in this world, and that which is to come.[4]<sup>6</sup>

See the definition of communion at the end of this lesson. In the garden God walked with Adam. Not in the sense that Adam saw God, for the Bible says no man has seen God. But the wording is the voice of God walked in the garden and Adam and Eve heard this voice. Nonetheless there was a perfect union of thought and fellowship between Adam and God. The sharing of feelings, an intimate knowledge of the other. The fall so corrupted this communion that not one man born in the natural sense of this word has ever sought God.

This is the purpose of excommunication from the church, that in feeling the inner turmoil of the loss communion the believer will repent and return to the fold of God. Paul words it this way, deliver the person to Satan for the destruction of the flesh that the spirit may be saved. The breaking of

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<sup>6</sup> D. [1] Gen. 3:8, 10, 24 [2] Eph. 2:2-3 [3] II Tim. 2:26 [4] Gen. 2:17; Lam. 3:39; Rom. 6:23; Matt. 25:41, 46, Jude 1:7

the communion with God is intended to cause mankind to seek God. None have or will which introduces grace. Without the supernatural intervention of God in regeneration none are saved. Since Adam man is born a slave to the devil. Slaves cannot be set free, they must be purchased. The atonement paid the price and delivers the believer from the bondage of sin and the household of Satan. Thus, the apostle Paul often calls himself a bond slave, that is a slave that has been bought and paid for. So much so that in Romans twelve, Paul says it is only reasonable that man give his life as a living sacrifice to God, and this isn't above and beyond the duty of man, but the merest of reasonable duty. This so firmly establishes the first point of the five classic points of Christian doctrine that to deny *Total Depravity* is to deny the very word of God.

This lesson is one of the primary places we can prove that all five points of classic Christian doctrine are a necessity. The logic goes like this: Man being totally fallen in all of his faculties cannot save himself and brings about the necessity of *Unconditional Election* (grace). Since it is grace, a free gift it is not a necessity that it apply to all mankind. The election was not of all mankind awaiting a particular person to claim the gift, the election was definite and *Limited Atonement* is proven from the Bible in that there will be (already are) human souls in Hell. The truth of Total depravity, Unconditional election, and Limited Atonement make Irresistible Grace a necessity, flowing naturally from the previous points. Man will not seek God and if the grace of God could be resisted, there would be no souls in heaven. This in turn makes the fifth tenet a necessity also, that is man even after knowing the truth will turn away at the slightest temptation and would fall from grace except for the presence of the seed of promise from God within, brought to fruit by the presence of the Holy spirit within the believer. People who deny any of the five classic tenets are playing games with themselves in denial of the biblical truth God has set before the world.

**Transgression:** transgress >verb go beyond the limits set by (a moral principle, standard, law, etc.). -DERIVATIVES transgression >noun transgressive >adjective transgressor >noun. -ORIGIN Latin transgredi 'step across'.

**Sin:** sin<sup>1</sup> >noun 1 an immoral act considered to violate divine law. 2 an act regarded as a serious offense. >verb (sinned, sinning) commit a sin. -ORIGIN Old English, probably related to Latin sons 'guilty'.

**Law:** law >noun 1 a rule or system of rules recognized by a country or community as regulating the actions of its members and enforced by the imposition of penalties. 2 such rules as a subject of study or as the basis of the legal profession. 3 statute law and the common law. 4 a statement of fact to the effect that a particular natural or scientific phenomenon always occurs if certain conditions are present. 5 a rule defining correct procedure or behavior in a sport. 6 something having binding force or effect: his word was law. -ORIGIN Old Norse, 'something laid down or fixed'; related to lay.

**Communion:** communion >noun 1 the sharing of intimate thoughts and feelings. 2 (also Holy Communion) the service of Christian worship at which bread and wine are consecrated and shared; the Eucharist. 3 an allied group of Christian Churches or communities: the Anglican communion.

**Impute:** impute >verb (usu. impute to) attribute (something, especially something bad) to someone. -DERIVATIVES imputable >adjective imputation >noun. -ORIGIN Latin imputare 'enter in the account'.

## SUGGESTED SERMON OUTLINE

### Justification by Grace

**Since, then, by the righteous judgment of God we have deserved temporal and eternal punishment, how may we escape this punishment, come again to grace, and be reconciled to God?**

God wills that His righteousness be satisfied; therefore, payment in full must be made to His righteousness, either by ourselves or by another.

### Can we make this payment ourselves?

By no means. On the contrary, we increase our debt each day.

### Can any mere creature make the payment for us?

No one. First of all, God does not want to punish any other creature for man's debt. Moreover, no mere creature can bear the burden of God's eternal wrath against sin and redeem others from it.

### Then, what kind of mediator and redeemer must we seek?

One who is a true and righteous man and yet more powerful than all creatures, that is, one who is at the same time true God.

## 1. God Won't Write off Debts

**A. In stark contrast to modern America, God refuses to ignore evil.** Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. (Exodus 23:7)

**1. God deals specifically with the deception, evasion, and blind confidence of human denial about sin.** If a false witness rise up against any man to testify against him that which is wrong; Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days; And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot. (Deuteronomy 19:16-21)

**2. Evasion is the exact opposite of God's way.** Abstain from all appearance of evil. (1 Thessalonians 5:22)

**3. Before God's throne it will take more than jury nullification to settle matters.** He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD. (Proverbs 17:15)

**4. Denial about sin is not materially different from denial about cancer.** But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: (Romans 2:5-6)

**B. Someone must pay the debt for sin.** For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (Romans 8:3-4)

**C. We can't talk God out of justice.** If he will contend with him, he cannot answer him one of a thousand. (Job 9:3)

**1. People have no starting place to resist God.** Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? (Romans 9:20)

**2. Why would sin be the one area of life which people understood in full?** Who can understand his errors? cleanse thou me from secret faults. (Psalm 19:12)

**3. People can lie to themselves, but they cannot lie to God.** If we say that we have no sin, we deceive ourselves, and the truth is not in us. (1 John 1:8)

## **II. God Doesn't Discount Debts**

**A. Though a bankruptcy court will discount debts, God demands payment in full.** The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. (Ezekiel 18:20)

**1. God deals in particulars rather than generals.** Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. (Romans 2:6-9)

**2. The Bible ends with an emphasis on the final accounting.** And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. (Revelation 22:12-15)

**B. God's demand for full justice removes the room to hope that somehow there must be some way around the implications.** If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? (Psalm 130:3)

**C. People do not have the resources to solve the problem.** None of them can by any

means redeem his brother, nor give to God a ransom for him: (Psalm 49:7)

### **III. Only a Unique Mediator Can Resolve the Problem**

**A. The substitutionary atonement of the perfect for the imperfect provides an answer for the human dilemma.** For since by man came death, by man came also the resurrection of the dead. (1 Corinthians 15:21)

**1. Death is no barrier to the Savior.** Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: (John 11-25)

**2. Paul summarized the substitutionary atonement in a sentence.** For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. (Romans 6:23)

**B. God directed the atonement.** For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (2 Corinthians 5:21)

**C. The Christmas message is ultimately about the God-man becoming the substitutionary payment for the sin debt.** For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isaiah 9:6)

Heidelberg Catechism  
Lord's Day 5  
Questions 12-15  
Dr. Edwin P. Elliott, Jr.