

Biblical Theology by Dr. Chuck Baynard

Lesson 30 (HCLD 33)¹

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:

Question: What rules are to be observed for the right understanding of the Ten Commandments?

Answer: For the right understanding of the Ten Commandments, these rules are to be observed:

1. That the law is perfect, and binds everyone to full conformity in the whole man unto the righteousness thereof, and unto entire obedience forever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin.[a]

¹ Heidelberg Catechism Lord's Day 33

Q88: In how many things does true repentance or conversion consist?

A88: In two things: the dying of the old man,[1] and the making alive of the new.

1. Rom. 6:4-6; Eph. 4:22-24; Col. 3:5-10; I Cor. 5:7

Q89: What is the dying of the old man?

A89: Heartfelt sorrow for sin, causing us to hate and turn from it always more and more.[1]

1. Rom. 8:13; Joel 2:13

Q90: What is the making alive of the new man?

A90: Heartfelt joy in God through Christ,[1] causing us to take delight in living according to the will of God in all good works.[2]

1. Rom. 5:1; 14:17; Isa. 57:15
2. Rom. 7:22; 8:10-11; Gal. 2:20

Q91: What are good works?

A91: Those only which proceed from true faith,[1] and are done according to the Law of God,[2] unto His glory,[3] and not such as rest on our own opinion [4] or the commandments of men.[5]

1. Rom. 14:23
2. I Sam. 15:22; Eph. 2:10
3. I Cor. 10:31
4. Deut. 12:32; Ezek. 20:18, 20; Isa. 29:13
5. Matt. 15:9; Num. 15:39

Q92: What is the Law of God?

A92: God spake all these words, saying,

As evangelicals we teach the Bible is inerrant and infallible or in other words perfect. The only perfect word is a divine word, thus the Word of God. Divine words cannot be set aside or abrogated as such. The word of Christ was that He did not come to make void or destroy the law, but to fulfill it. We teach the ceremonial laws then do not apply, not because they were not perfect or divine words, but that they represented Christ who has now appeared in person. They were types and shadows of that which is now revealed. Compare the wording of Hebrews 1:1. Therefore we cannot set aside any of the Bible but must move its equity (application) to the present age. An example of this would be the fencing of rooftops in the day of Christ by Jewish law (the Bible) and the fencing of hazards (swimming pools) today. Though in most nations rooftops that are accessible and in use are also still fenced.

2. That it is spiritual, and so reaches the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures.[b]

The Bible and thus the Ten Commandments are more than just words on a page, they are God's word and have a spiritual element apart from which they cannot be properly understood or applied to life. While the Bible is one of the greatest literary works to ever exist, it cannot be interpreted and examined with the same tools as works of men alone, it must be read in the light of the Holy Spirit to be understood properly. Compare Christ's words to Peter when Christ said to Peter that man had not revealed His identity as the son of God to Peter, but such knowledge came from God alone.

3. That one and the same thing, in divers respects, is required or forbidden in several commandments.[c]

There is an inter relation between the commandments and while each may on the surface appear to deal with one topic the actually deal with the same thing in different ways or aspects of the same thing in more than the commandments main theme would appear to teach. We see such a relationship in do not kill and do not commit adultery or do not kill and do not covet. While most agree with the division of the two tables, there is a sense in which none of the ten can be separated from the rest without harm to the whole as well as a sense that the whole must be kept in mind as each part is studied.

4. That as, where a duty is commanded, the contrary sin is forbidden;[d] and, where a sin is forbidden, the contrary duty is commanded:[e] so, where a promise is annexed, the contrary threatening is included;[f] and, where a threatening is annexed, the contrary promise is included.[g]

In more common words, every coin has two sides, you can't hold one side of a coin. All positive commands then have a negative sanction and all negative sanctions have a positive command, the two parts are present and are to be heeded even if one is not specifically set before us in a particular commandment.

5. That what God forbids, is at no time to be done;[h] What he commands, is always our duty;[i] and yet every particular duty is not to be done at all times.[j]

What God forbids is forever forbidden. While what God commands us to do is forever a bound duty for man, man is not always about every such bond. For example we are commanded to always pray, yet it is obvious that true prayer, which requires the engagement of the whole person cannot be constant, and man fulfill any other command. Not unlike our earthly duties whereby at a given time we go to work, yet we don't work all the time, but the command to work is still present and in its proper season it will be enjoined again. It is not sin then to keep the Sabbath and not work, or the reverse when of necessity a man finds a duty that cannot be ignored on the Sabbath. This has all to do with the liberty in Christ and that He is Lord of all.

6. That under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.[k]

Pay particular attention here to the “appearance of” as too many skirt the edges of sin for diverse and vicarious reasons, whereby to the casual passerby it might seem the believer is actually engaged in sinful activity. Thus do not kill is not stretched when it is said to include slander, gossip, and various abuses of another person or not loving all people who were created in the image of God.

7. That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavor that it may be avoided or performed by others, according to the duty of their places.[l]

This is the particular realm of the fifth commandment which the Westminster Larger Catechism goes to great lengths in explaining how we are bound in our various relationships with others to not only uphold our duty in glorifying God, but are to assist all others in doing their part whether they are by God’s providence above, equal, or above us in power or social position. In other words we are our brothers keepers and are to help all achieve the holiness demanded by God of all His people.

8. That in what is commanded to others, we are bound, according to our places and callings, to be helpful to them;[m] and to take heed of partaking with others in: What is forbidden them.[n]²

Elders for example are forbidden “strong” wine, to take part in drinking with an elder and thereby encouraging them to violate God’s command makes you as guilty as the elder who for whatever pressure or reasons takes part. A better example might be found in Prov. 31 where it is said to give wine to the hopeless. We could see the administration of hard drugs for the relief of pain in terminal patients here. The uses of such measures are within biblical warrant for that patient, but are not for the one who is not in the same circumstance. So what could be sin for one is not sin for another. It would be wrong for the person who would be entitled under this scenario to encourage another to take the drug with him.

The Westminster Assembly for understanding the application of the Ten Commandments created this list of rules, they are valid rules to be used in the understanding and application of all of God’s laws. Redundant at this point in this series of lessons perhaps, but let us understand that every word of God is a command to those of lesser position. Who then may ignore any word of God and where would these rules of properly understanding and applying the law of God not apply?

² a. Psa. 19:7; James 2:10; Matt. 5:21-22
b. Rom. 7:14; Deut. 6:5; Matt. 5:21-22, 27-28, 33-34, 37-39, 43-44; 22:37-39
c. Col. 3:5; Amos 8:5; Prov. 1:19; I Tim. 6:10
d. Isa. 58:13; Deut. 6:13; Matt. 4:9-10; 15:4-6
e. Matt. 5:21-25; Eph. 4:28
f. Exod. 20:12; Prov. 30:17
g. Jer. 18:7-8; Exod. 20:7; Psa. 15:1, 4-5; 24:4-5
h. Job. 13:7; 36:21; Rom. 3:8; Heb. 11:25
i. Deut. 4:8-9
j. Matt. 12:7
k. Matt. 5:21-22, 27-28; 15:4-6; Heb. 10:24-25; I Thess. 5:22-23; Gal. 5:26; Col. 3:21
l. Exod. 20:10; Lev. 19:17; Gen. 18:19; Josh. 24:15; Deut. 6:6-7
m. II Cor. 1:24
n. I Tim. 5:22

Suggested Sermon Outline

Repentance and Conversion

How many parts are there to the true repentance or conversion of man?

Two: The dying of the old self and the birth of the new.

What is the dying of the old self?

Sincere sorrow over our sins and more and more to hate them and to flee from them.

What is the birth of the new self?

Complete joy in God through Christ and a strong desire to live according to the will of God in all good works.

But what are good works?

Only those which are done out of true faith, in accordance with the law of God, and for His glory, and not those based on our own opinion or on the traditions of men.

I. Believers Must Turn from the Old to the New

A. Christianity inherently and unavoidably represents changed lives. Therefore we are buried with him by baptism into death: that like *as Christ was raised up from the dead* by the glory of the Father, even so *we also should walk in newness of life*. For if we have been planted together *in the likeness of his death, we shall be also in the likeness of his resurrection*: Knowing this, that *our old man is crucified with him, that the body of sin might be destroyed*, that henceforth we should not serve sin. (ROMANS 6:4-6)

B. The new life of the genuine believer demonstrates itself in new behavior. Therefore *if any man be in Christ, he is a new creature*: old things are passed away; behold, *all things are become new*. (2 CORINTHIANS 5:17)

C. Leaving the old and coming to the new are not actually separable processes. That ye *put off* concerning the former conversation *the old man*, which is corrupt according to the deceitful lusts; *And be renewed in the spirit of your mind*; *And that ye put on the new man*, which after God is created in righteousness and true holiness. (EPHESIANS 4:22-24)

II. Sincere Sorrow and Distress over Sin Characterize Genuine Repentance

A. Conflicting goals and methods produce different results. For *if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.* (ROMANS 8:13)

Getting muscular, becoming a cribbage champion, or learning a new language will not occur through neglect and inattention.

B. Sorrow over sin rather than remorse over getting caught or losing an opportunity is a classical marker for new attitudes in a changing life. For *godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.* (2 CORINTHIANS 7:10)

C. Compare your experience with David's testimony. For *I acknowledge my transgressions: and my sin is ever before me.* (PSALM 51:3)

D. Look to God, not your own untrustworthy conscience for consolation. *Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.* (PSALM 51:8)

E. People who really want new life in Jesus are troubled by the old life without Him. The *sacrifices of God are* a BROKEN SPIRIT: a broken and A CONTRITE HEART, O God, thou wilt not despise. (PSALM 51:17)

III. The New Birth Brings Passion for Jesus

A. New believers find their peace in what Jesus has done. Therefore *being justified by faith, we have peace with God* through our Lord Jesus Christ: (ROMANS 5:1)

B. Those who are humble and contrite find that God is present to them refreshing and renewing them. For thus saith the high and lofty One that inhabiteth eternity, whose name *is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit*, to revive the spirit of the humble, and to revive the heart of the contrite ones. (ISAIAH 57:15)

C. The goals of Christ replace the former sinful goals. I am crucified with Christ: nevertheless I live; yet *not I, but Christ liveth in me*: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (GALATIANS 2:20)

D. The atonement constantly reminds believers of the consequent transition in the lives as well as their status. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise *reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ* our Lord. (ROMANS 6:10-11)

IV. Novelty Can't Substitute for New Life

A. Some people confuse activity for progress. For meat destroy not the work of God. *All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing* whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have

it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for WHATSOEVER IS NOT OF FAITH IS SIN. (ROMANS 14:20-23)

B. For something to be acceptable to God it must conform to what He says He wants. And Samuel said, *Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.* (1 SAMUEL 15:22)

C. Everything must focus on God. Whether therefore ye eat, or drink, or *whatsoever ye do, do all to the glory of God.* (1 CORINTHIANS 10:31)

D. God isn't interested in our improvements on His plans. *What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.* (DEUTERONOMY 12:32)

E. Human opinion is useless as a substitute for God's demands. But *in vain they do worship me, teaching for doctrines the commandments of men.* (MATTHEW 15:9)