

# Biblical Theology by Dr. Chuck Baynard

## LESSON 4 (HCLD 6 )<sup>1</sup>

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### <sup>1</sup> HC - Q19: From where do you know this?

A19: From the Holy Gospel, which God Himself first revealed in Paradise,(a) afterwards proclaimed by the holy Patriarchs (b) and Prophets, and foreshadowed by the sacrifices and other ceremonies of the law,(c) and finally fulfilled by His well-beloved Son.(d)

(a.) Gen. 3:15

(b.) Gen. 22:18; 49:10-11; Rom. 1:2; Heb. 1:1; Acts 3:22-24; 10:43

(c.) John 5:46; Heb. 10:7

(d.) Rom. 10:4; Gal. 4:4-5; Heb. 10:1

HC - Q2: How many things are necessary for you to know, that in this comfort you may live and die happily?

A2: Three things:[a] First, the greatness of my sin and misery.[b] Second, how I am redeemed from all my sins and misery.[c] Third, how I am to be thankful to God for such redemption.[d]

[a.] Luke 24:46-47; I Cor. 6:11; Titus 3:3-7

[b.] John 9:41; 15:22

[c.] John 17:3

[d.] Eph. 5:8-11; I Peter 2:9-12; Rom. 6:11-14; 7:24-25; Gal. 3:13; Col. 3:17

Preparation: Begin and end all study times with prayer. Read Luke 21:15; 1 Cor. 1:19-20; 1 Cor. 2:5-7; Col. 1:19; Eph. 1:17. (Note: The lesson schedule is one per week. Stick to the schedule, do the preparation and pray often.)

Background reading: Read all the references in footnote #1 & 3.

Vocabulary: Sin, Sacrifice, Patriarchs, Redemption, Criticism, Divine.

Question: What do the scriptures principally teach? And what do the Scriptures make known of God?

Answer: The scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.<sup>2</sup> The scriptures also make known what God is, the persons in the Godhead, his decrees, and how God executes His decrees in history.<sup>3</sup>

Dr James B. Green in his book “A Harmony of the Westminster Presbyterian Standards” chooses to treat the first five questions of the Larger Catechism and the first three of the Shorter Catechism along with the Westminster Confession of Faith chapter one as a unit. This being as it should be when trying to create a harmony of the three, but in this process he observes a truth of the whole section that any single portion would not sufficiently illuminate. Namely, in these questions we find, the chief end of man and Scripture along with the content of Scripture, and concerning the revelation of God, the necessity of it, the authority of it, and the completeness of it. He also notes in dealing with Larger Catechism question five in particular that here we find the principal parts of the only rules we should have, to wit: 1. Truth to be believed. 2. Duty to be done. That is that Scripture is mainly concerned with two matters; doctrine and duty, faith and life, and these are for God's glory and man's good. It was Green who also noted the divisions within the catechisms. Applying these divisions to the Larger Catechism he notes questions one through ninety are concerned with matters of faith while questions ninety-one through one hundred ninety-six deal with matters of practice. It is interesting to note that the Westminster Confession of Faith itself

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<sup>2</sup> Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus. (2 Timothy 1:13 AV)

<sup>3</sup> Heb. 11:6 ; 1 John 5:17; Acts 15:14-15, 18; Acts 4:27-28

does not give this same division equity of attention. There we find a full twenty-two chapters concerned with faith (doctrine) and only two concerned with practice (life), and a third division not in the catechisms, in that the confession also devotes two chapters to discipline (polity). This emphasis on faith as opposed to practice can be contrasted with the Scriptures where in the Decalogue we find four commandments dealing with faith and six with practice, and Scripture as a whole spending much time on life, and apart from the specific commandments of the law, find that while faith is continuously and consistently in view, the focus is more on what you should do (practice).

Unlike most questions concerning what Scripture teaches where the shift is immediately to conversion (salvation), it is significant from these observations that it is noted that the Bible does not teach salvation. Salvation is proclaimed, but never taught as such. This absence reduces any argument for a work-based salvation to rubble without one word being exchanged. This is similar to the book of Esther where one does not find God named once, and yet His presence in His providential care of His people literally screams at you from every page. The place of faith is constantly given its proper place as an essential, but no directions for obtaining faith.

We find no particular support for the five classic tenets of the Christian faith, but an understanding for its foundation. I do not think I can overstate the importance of Scripture to the Westminster Divines, but also Calvin, Luther and others involved in the birth of the Protestant churches. There was a respect and reverence for the Bible that has long since passed from the American scene, and as a whole the church world. Man has not been kind to the faith paid for with the blood of the martyrs of the sixteenth and early seventeenth century. While we can find several theological threads to pick at here, I agree with Dr. Green that the doctrine of the Bible and the doctrine of God should be taught as one unit to be fully understood. This is a case of the sum of the parts being more than the whole and the whole being required to shed the necessary light to understand the parts. We like to take things apart and look at them in a systematic way. While this can reduce the material to small enough portions to digest, we need to remember that it all must also interact with the whole as a unity, and while valid for study purposes, most answers thus discovered will not get up and walk by themselves. While we can all find other things the Bible teaches, we need to remember in this question there was a qualifier, "principally." This has application to almost any doctrine we are studying and even more so when large bites of our faith have been reduced to such a concise statement like the questions and answers we are dealing with here.

While faith is required for salvation, it is a gift of God.<sup>4</sup> Since God provides the faith, which brings about the salvation (Redemption) there does not need to be any directions given for man to receive the gift. In fact, grace demands that there be nothing man can do to obtain this saving faith. However we do need to know what we should believe about God. Calvin went so far as to say that man could not understand himself until man understood God.<sup>5</sup> While many might argue this point, I would quickly point out that without the revelation of God in the Bible no man could honestly evaluate himself. Yet the believer is told to examine himself before coming to the Table of the Lord. Likewise the believer is told to be Holy. The Scriptures were made necessary because of man's sin. The Law under which the believers in the Old Testament labored was given by God to reveal sin. In other words if God had not revealed His holiness and said this is sin, man wouldn't even know what he was supposed to do at all. Sin being defined as the transgression of God's law makes the Bible an absolute necessity and places the inerrancy of God's word on the front burner.

Freud, while no friend of God got it partly right, there is an archetypical or master-type of everything. While this father of modern psychology placed this archetype in the ego (id) of man from which the personality of man flowed, and this appears to be true in the flesh, it is dead wrong! All mankind was created in the image of God and it is from knowledge of God alone man can know and understand self.

The purpose of all creation to bring glory to God alone resides even in the reprobate who by brute instinct recognizes a need to worship and thus religion is a universal concept among men. Many deliberately ignore this light of the God of creation in their lives and in attempting to create light actually expand darkness among men. The social scientists are wrong, there is no good in mankind apart from God.<sup>6</sup>

The necessity of the Bible for man to know and understand what he is to do is why so much emphasis is placed on the Bible being perfect and complete in all things it addresses. If the Bible is not without error mankind is set adrift not only without a rudder, man doesn't even have a boat. We are several lessons and many pages into this current study and have not left the first two doctrines

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<sup>4</sup> Eph. 2:8; Gal 5:22ff

<sup>5</sup> Calvin-Institutes 1.1.1

<sup>6</sup> James 1:17; Gal. 6:6

yet because without this foundation there is no hope and all our studying is in vain.

Solomon, the wisest man to ever live, having all the riches of the world in his hands after considerable seeking for fulfillment in the knowledge of the world and the material things of the world concludes that there is only one answer to life worthy of consideration. Solomon's answer was to fear God and obey God's commandments.<sup>7</sup>

The war over what does the Bible say has raged for centuries and will until our Lord returns. Today we find more versions of the Bible than there are nations. All claim to interpret the Scriptures differently. This is pure humanism and the tendency of men to rationalize away their sins. The Bible was written in human language by the condescension of God to the limited ability of man. To interpret a text means to explain what that text means. God spoke to an historical people in an historical context; God's words had meaning to those original hearers. Since it is a divine and living word, changing the circumstances, the culture, the context does not change the original intent of the Bible. The task is to see this original intent and bring that forward, not create shadow and leave room for man to wiggle away from the express word of God. We do not need new interpretations/translations of the Bible; we need believers willing to stand upon the word of God despite cultural and social pressures to do otherwise. The excuse of creating a new Bible in contemporary language is false. Remember our previous lesson and consider the shifting sand environment created by so-called higher criticism; the Bible is not just another piece of literature it is a divine word. Man apart from the enlightenment of the Holy Spirit cannot understand this word of God. The duality of man, that is having both a carnal and spiritual nature, is a tension that will always be present in the flesh.

Thus we must understand three things and build our complete theology on this three foundational blocks, or the whole will come tumbling down around our collective feet. What are these three foundations?

1. God is and God has spoken to His creation in history. Though God has at various times spoken to man in diverse ways, God's perfect revelation of Himself was in the living Word, Jesus Christ.<sup>8</sup> This is a divine word and by its very nature a divine word cannot

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<sup>7</sup> Eccl. 12:13

<sup>8</sup> Heb. 1:1-4

change nor be repealed.

2. The Bible is God's own word and is the only source of true knowledge about God available to mankind. Hebrews doesn't say God cannot or will not speak to man in these former ways as some desire to teach. It means that the canon, the book of rules from God is complete. All that is possible then is imparted knowledge from God concerning what He has said from the beginning of the revelation of Himself. God has and will continue by the power of the Holy Spirit continue to illumine the mind of man.<sup>9</sup> The Bible is to be read and understood only in an awesome reverence for the God who gave His word to man and in submission and prayer to God. The Apostle's Creed says, "I believe in the communion of the saints." This communion means all believers have access to the same mind of Christ and by the guidance of the Holy Spirit will reach similar conclusions about everything of eternal consequence.
3. Man's search for himself and significance must begin and end with God or the conclusions will be mere humanism and of no value whatsoever. The freedom and expression of self all mankind has forever sought is only reached with this understanding of man in contrast to a Holy God. It is only thus that the apostle could write fear nothing, but in all things by prayer.<sup>10</sup> The Beatitudes in the opening of the Sermon on the Mount set the stage for the proper position of man before God. Any other attitude and there will be no enlightenment (guidance) of the Holy Spirit and man will continue to stumble in the dark.

To spend all the time necessary to grasp and understand the doctrine of God and the doctrine of the Scripture in this light can be seen to be of the utmost necessity. To proceed beyond this point without the proper understanding of these three doctrines (God, the Scriptures, And man) will only insure the ultimate failure of the person so daring to invade the mystery of God. The need in the present world is to engage the text of the Bible using the communion of saints (confessions) as the boundary for orthodoxy. Thus we dare to proclaim to one and all, if you cannot understand and grasp the total theology (study of God) revealed in these first four lessons, do not dare to go further in your Bible studies until you can. The references to the Bible have been plentiful and the references to the creeds (teaching) of the historical church clear. If you have problems yet, consult the footnotes and dig into the referenced materials in prayer until God gives you the knowledge you need. James wrote, "If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him" (James 1:5 NKJV).<sup>11</sup>

## **SUGGESTED SERMON OUTLINE**

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<sup>9</sup> John 14:26

<sup>10</sup> Phlp. 4:6-8

<sup>11</sup> Luke 21:15; 1 Cor. 1:19-20; 1 Cor. 2:5-7; Col. 1:19; Eph. 1:17

## **God and Man**

### **Why must He be a true and righteous man?**

Because God's righteousness requires that man who has sinned should make reparation for sin, but the man who is himself a sinner cannot pay for others.

### **My must He at the same time be true God?**

So that by the power of His divinity He might bear as a man the burden of God's wrath, and recover for us and restore to us righteousness and life.

### **Who is this mediator who is at the same time true God and a true and perfectly righteous man?**

Our Lord Jesus Christ, who is freely given to us For complete redemption and righteousness.

### **Whence do you know this?**

From the holy gospel, which God Himself revealed in the beginning in the Garden of Eden, afterward proclaimed through the holy patriarchs and prophets and foreshadowed through the sacrifices and other rites of the Old Covenant, and finally fulfilled through His own well beloved Son.

## **I. Only a True and Righteous Man Can Save Sinners**

**A. Only a man can make reparation for sin.** Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (Romans 5:12) But not as the offence, so also is the free gift For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. (Romans 5:15)

**B. No ordinary man can be free enough from personal sin to become the savior.** For Christ also hath once suffered for sins, the just for the unjust that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: (I Peter 3:18)

**C. Isaiah prophesied of a savior who would make the substitutionary atonement.** He is despised and rejected of men; a man of sorrows, and acquainted with grief and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. (Isaiah 53:3-5)

## **II. The Savior Must Also Be God**

**A. Only the power of God could bear the burden of God's wrath for sin.** He was taken from prison and from judgment: and who shall declare his generation? for he was

cut off out of the land of the living. for the transgression of my people was he stricken. (Isaiah 53:8)

**B. As the son of God, Jesus was able both to experience and endure the punishment.** Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. (Acts 2:23-24)

**C. In Christ the various claims of the atonement come together.** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)

**D. Here is how the substitutionary atonement works.**  
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)

### **III. Only Jesus Christ Meets the Double Demand**

**A. Our Lord Jesus Christ was both God and man.**  
Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. (Matthew 1:23)

**B. Jesus Christ not only meets the double demands of the problem but also does it according to the long line of prophecy.** For unto you is born this day in the city of David a Saviour, which is Christ the Lord. (Luke 2:11)

**C. Christ satisfies the promises made in the Garden of Eden.** And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 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. (Genesis 3:14-15)

**D. The prophets and patriarchs expected a Saviour like Jesus.** God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; (Hebrews 1:1-2)

**E. The New Testament preachers and prophets identified Jesus as the fulfillment of the ancient prophecies and the ultimate purpose behind the forms and ceremonies of the old order.** Paul, a servant of Jesus Christ called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures), Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. By whom we have received grace

and apostleship, for obedience to the faith among all nations, for his name: Among whom are ye also the called of Jesus Christ (Romans 1: 1-6)

**F. Everything in the history of grace came into focus with the God-Man, Jesus Christ.** But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. (Galatians 4:4-5)