

Officers Training
“Sin and the Mediator for Sinners”
Lesson 4

Introduction:

All of the doctrines of the Bible are connected to one another ...

1. Our _____ will affect our doctrine of sin

Habakkuk 1:13

The reason for the low view of sin in and out of the church is because God is viewed as a doting, indulgent cosmic grandfather who wouldn't hurt a flea.

HE EMBRACES DR. SPOCK'S PHILOSOPHY OF CHILD -REARING:

Therefore, if there is any such thing as “sin” at all ...
measured by some degree of deviation from “community standards” ...

Anything is O.K. as long as “no one is hurt” ...

Individual freedom = ultimate & only category of morality.

There is no concept that something is wrong because it is against God.

2. This also affects how we view _____ ...
Man is just a little “sick” spiritually and needs a little tonic to revive him ...
3. In a low view of sin, **MINISTRY** is just a matter of coaxing **THE GOOD** out of people that is already in them.

The biblical view on the other hand is to call people to see that they are hopelessly lost and their only hope is to cry out to God for a salvation toward which they can make no contribution except of course their need for it.

4. Two common _____ of the world to sin
 1. Pop Psychology labels “sin talk” as negative and “guilt” as a toxic spiritual abuse that must be eradicated ...

Christian Psychologist, Karl Menninger in 1973 wrote a book entitled:
“Whatever Happened to Sin?”
 2. Sin is merely external ... not a complex of compulsivity's and drives ...

The problem of 1st century Judaism that Jesus ran up against.
Proverbs 4:23; Matthew 15:19-20; Luke 6:45

Thoughts, affections and intentions of the heart also sinful ...
Matthew 5:22, 28

5. The essential _____ of sin

Terms for Sin in the Old Testament and New Testament:¹

- Terms that emphasize the _____ of Sin:
Ignorance, error, inattention
- Terms that emphasize the _____ of Sin:
Missing the mark, irreligion, transgression, iniquity, rebellion, treachery, perversion, abomination
- Terms that emphasize the _____ of Sin:
Agitation or restlessness, evil or badness, guilt, trouble

The driving force of sin seems to be some form of _____ ...

- This is why the 1st commandment² (has all the others packed into it) disallows idolatry ...
- Also, the very 1st sin in the garden was trying to function without God ... some form of self-sufficiency or unbelief ...

i.e. to trust in oneself for what can be had only by reliance upon God.
A false reliance = a false worship = idolatry = the essence of all sin.

- Sin is sin because it is _____. Psalm 51:4 “Against you, you only, have I sinned and done what is evil in your sight, so that you are proved right when you speak and justified when you judge.”

This God displacement impulse expresses itself in at least 3 ways:

1. The desire to _____ things ... good in themselves such as food, sex, etc. but to use/abuse them in excess or in a way that ignores or supplants God’s will and way = “the lust of the flesh” (1 John 2:16)
2. The desire to _____ things ... possession not bad in itself ... but when one finds security, significance in things ... it displaces God ... “lust of the eyes” (1 John 2:16)
3. The desire to _____ things ... stewardship of resources and gifts to accomplish can be good, but when my identity is anchored in my performance or accomplishments ... “pride of life” (1 John 2:16)

¹ Millard Erickson, *Christian Theology*, Grand Rapids: Baker Book House, 1985, pp. 564-577.

² Sin always involves a violation of commandment: shorter catechism question 14, “Sin is any want of conformity unto, or transgression of, the law of God.” 1 John 3:4 “Sin is lawlessness.”

Notice that each of these are good / wholesome and God honoring when expressed in the context of a trusting, obedient relationship with God.

Sin = the _____ of the good ...

6. The Effects of Sin _____

1. Incurs God's wrath or anger ... Exodus 32:10-11, Psalm 106:40; Jeremiah 4:4; John 3:36; Romans 1:18
2. Imparts Guilt ... in the first sin of Adam and Eve ... immediately began to hide ... felt guilt ... a sense of wrong done and would have to answer for it (accountability).
3. Invites Punishment ... Isaiah 1:24; 61:2; 63:4; Jeremiah 46:10, Ezekiel 25:14
4. Inflicts death ... Genesis 2:17 ... alienation or separation ...
 - ✦ Physical death (separation of the soul from the body)
 - ✦ Spiritual death (separation of the soul from God)
 - ✦ Eternal death (John 20 ... the 2nd death; Matthew 25:34-46)

7. The Effects of sin _____

1. Enslavement ... John 8:34 "I tell you the truth, everyone who sins is a slave to sin." (cf. Romans 6:17; 8:2) [See chart below concerning sin and the human will]
2. Denial / blame shifting ... Genesis 3:12 Adam blamed Eve and even God. The woman blamed the serpent (v. 13).
3. Self-deceit ... Jeremiah 17:9; Matthew 7:9 ...
4. Spiritual Insensitivity ... seared consciences ... 1 Timothy 4:2
5. Self-centeredness
6. Restlessness Isaiah 57:21 "There is no peace," says my God, "for the wicked."

8. The Effects of Sin _____

1. Competition ... James 4:1-2
2. Inability to empathize ... Philippians 2:3-5
3. Rejection of authority ... Luke 19:14
4. Inability to love ... all sin is violation of the love commandment

HUMAN SIN AND THE WILL IN ITS FOURFOLD STATE

State of Innocency (<i>Pre-fall</i>)	State of Sin (<i>Post-fall</i>)	State of Grace (<i>Redeemed</i>)	State of Glory (<i>Glorified</i>)
Able to sin	Able to sin	Able to sin	
Able to not sin		Able to not sin	Able to not sin
	Unable to not sin		
			Unable to sin
Holy & Unstable	Unholy & Stable	Holy (& Unholy) & Unstable	Holy & Stable

WCF chapter 9, Of Free Will

Addendum “The Unpardonable Sin”³

“There are passages of Scripture which speak of a sin that cannot be forgiven, after which a change of heart is impossible, and for which it is not necessary to pray (Matt. 12:31, 32; Mark 3:28-30; Luke 12:10; Heb. 4:4-6; 10:26, 27; 1 John 5:16). It is generally known as the sin or blasphemy against the Holy Spirit. This sin consists in the conscious, malicious, and willful rejection and slandering, against evidence and conviction, of the testimony of the Holy Spirit respecting the grace of God in Jesus Christ, attributing it out of hatred and enmity to the prince of darkness. It presupposes in those who commit it a rather profound knowledge of the truth, an inner illumination of the Holy Spirit, and an intellectual conviction of the truth so strong and powerful as to make an honest denial of it impossible. The sin itself then consists not simply in doubting the truth or in a simple denial of it, but in a contradiction of it that goes contrary to the conviction of the mind and to the illumination of the conscience. It is unpardonable, not because its guilt transcends the merits of Christ, or because the sinner is beyond the renewing power of the Holy Spirit; but because it is a sin that excludes all repentance, sears the conscience, and hardens the sinner. In those who have committed this sin we may therefore expect to find a pronounced hatred of God, a defiant attitude to Him and to all that is divine, delight in ridiculing and slandering that which is holy, and absolute unconcern respecting the welfare of their soul and the future life. In view of the fact that this sin is not followed by repentance, we may be reasonably sure that they who fear that they have committed it, who worry about it, and who desire the prayers of others for them, have not committed it.”

³ Taken from Louis Berkof, *Manual of Christian Doctrine*, 2nd Edition, Arlington Heights, IL.: Christian Liberty Press, 1933, p.56

Christ the Mediator

Introduction:

Mediator of what? _____
He is our representative before God in terms of the covenant ... 2nd Adam.

We are those who are “in Christ.”

I. The _____ of Christ

A. The Distinction of Natures in Christ

1 Timothy 3:16 “Beyond all question, the mystery of godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.”

- i. Mystery because not fully revealed in the O. T.
- ii. Mystery because beyond the comprehension of man.

1. The _____ Nature

THE DEITY OF CHRIST:

- His Names: Lord - *Rom. 10:9*; Lord of Glory - *1 Cor. 2:8*; Son of God - *Mt. 16:16*; Holy One - *Acts 3:14*; Jesus - “Jehovah saves”
- Divine Attributes: Eternal - *John 8:58*; Omnipresent - *Mt. 18:20*; Omniscient - *John 2:24,25*; Immutable - *Heb. 13:5*; Omnipotent - *Mt. 28:18*
- His Works: Creating - *Heb. 1:2*; Ruling creation - *Mt. 14:22f*; Forgiving sin - *Mk 2*; Giving life - *John 5:21*; Judging - *John 5:22*; Raising the dead - *John 11:17*
- Received Worship - *John 9:38*; *Mt. 14:33*
- Indirect Claims - *John 8:19*; *14:9*; *5:23*
- Direct Claims - *John 10:30*; *8:58*; *Col. 2:9*

2. The _____ Nature

THE HUMANITY OF CHRIST:

- He calls himself “man” and is called such by others (*John 8:40*; *Acts 2:22*; *Romans 5:15*; *1 Corinthians 15:21*)

- We are told repeatedly that he came in the flesh (John 1:14; 1 Tim. 3:16; 1 John 4:2)
- He had a human body and a rational soul (Matthew 26:26, 28, 38; Luke 23:46; 24:39; John 11:33; Heb. 2:14)
- He was subject to human development, wants, and suffering (Matthew 4:2; 8:24; 9:36; Mark 3:5; Luke 2:40, 52; 22:44; John 4:6; 11:35; 12:27; 19:28, 30; Heb. 2: 10, 18; 5:7,8)
- But he was without sin (Luke 1:35; John 8:46; 14:30; 2 Cor. 5:21; Heb. 4:15; 9:14; 1 Peter 2:22; 1 John 3:5)

Question: Why was it necessary for Christ to be both God and man as our Covenant Mediator?

- ◆ Only as _____ > could He be our representative and thus be our substitute and die for us.
- ◆ Only as _____ > could He be an acceptable sacrifice, or he would be in the same predicament as the rest of us.
- ◆ Only as _____ > could His sacrifice be of infinite value and able to bear the full wrath of God, thus satisfying God's justice.

Hebrews 2:17, 18; 4:15-5:2

B. The Unity of the _____ of Christ

The Chalcedon Confession (451 A.D.)

"We confess and all teach with one accord one and the same Son, our Lord Jesus Christ, at once perfect in Godhead and perfect in manhood, truly God and truly man ... one and the same Christ, Son, Lord, only-begotten, proclaimed in two natures, **without confusion, without change, without division, without separation**; the differences of the natures being in no way destroyed on account of the union, but rather the peculiar property of each nature being preserved... not as though parted or divided in two persons, but one and the same Son and only-begotten God, the Logos, Lord, Jesus Christ."

- w/o confusion > His natures did not mix or form a third type
- w/o change > Neither nature altered
- w/o division > His natures cannot be isolated from each other
- w/o separation > His natures are forever joined together

This one person having two natures that are distinct, yet inseparable ...
enabled him to act in such a way that ...
both natures contributed to every act ...

When he died a truly human death (because God cannot die) ...
his death carried the atoning force of his divine nature ...

An eternity's worth of dying could be done in a moment of time for a
number like "the stars of the heavens and the sands of the seashore".

Scripture Proof: "It is the same Person who speaks, whether the consciousness that finds utterance be human or divine (John 10:30; 17:5; cf. Matt. 27:46; John 19:28). There is no interchange of "I" and "thou" between the human and divine natures, such as there is between the Persons in the Trinity (John 17:23). Human attributes and actions are sometimes ascribed to the Person designated by a divine title (Acts 20:28; 1 Cor. 2:8; Col. 1:13, 14). On the other hand, divine attributes and actions are ascribed to the Person designated by a human title (John 3:13; 6:62; Rom. 9:5)."⁴

II. The _____ of Christ

A. _____

1. Incarnation ... the condescension is not so much in taking a human body and nature because he has such now in his exaltation, but in being made susceptible to all the suffering, weakness and toil associated with living in a fallen world.
2. The sufferings of Christ ... assaults of Satan and opposition of men, loneliness and fatigue, crushing weight of responsibility, the poignancy of living in a vile world having known previously unspeakable bliss.
3. Death ... as a common condemned criminal.
4. Burial ... identifying with sinners in the return to dust that is a consequence of sin (Psalm 16:10; Acts 2:27, 31; 13:34, 35).
5. "Descent into Hell" ... suffering the pangs of hell in Gethsemane, trial, scourging, cross (Ephesians 4:8-10; 1 Peter 3:18, 19; 4:6).

B. _____

He passed from being under the law as a Covenant obligation after paying the penalty for sin and meriting righteousness and eternal life for those whom he represented.

⁴ Berkhof, Op. Cit., p. 73.

1. Resurrection ... 1 Corinthians 15 ... “firstfruits” (v.20) and “first born from the dead” (Col. 1:18; Rev. 1:5) ... he is what we will become.

He fulfilled the obligations of the Covenant thus providing for our justification (Romans 4:25)

2. Ascension and Session

- Rules and protects his church / governs the univers
- Presents his completed sacrifice to the Father
- Continually intercedes in our behalf
- Teaches his people through the Holy Spirit & through his servants

3. Second Coming

Judging the world and perfecting the salvation of his people. It will signal the complete victory of his redemptive work

III. The _____ of Christ

Christ (Greek) ... same as Messiah (Hebrew) means “anointed one” ...
Three “anointed” offices found in the Old Testament ...

- A. _____ – represented God among the people ... Word
Christ > revealed the will of God for our salvation

Deuteronomy 18:15; Acts 3:22, 23

- B. _____ – represented the people before God as Mediator ... Worship
Christ > offered Himself as a sacrifice and makes continual intercession

Psalm 110:4; Zechariah 6:13; Isaiah 53; Hebrews 3:1; 4:14; 5:5; 6:20; 7:26; 8:1.

- C. _____ – ruling over God’s people, defending them ... Work
Christ > subduing us to Himself, ruling over us, & defending us by conquering all our enemies

Psalm 2:6; 45:6, 7 [cf. Heb. 1:8, 9]; Psalm 132:11; Isa. 9:6, 7; Micah 5:2; Zech. 6:13; Luke 1:33; 19:27, 38; John 18:36, 37; Acts 2:30-36

THE KINGDOM OF GOD IS A HUGE THEME IN THE GOSPELS:

Louis Berkhof: “The spiritual kingdom of Christ is both present and future. It is, on the one hand, a present, ever-developing spiritual reality in the hearts and lives of men, and as such exercises influence in a constantly widening sphere (Matthew 12:28; Luke 17:21; Col. 1:13). But on the other hand, it is also a future hope, which will not be fully realized until the return of Jesus Christ.”

NOW BUT NOT YET!

“Christ was formally invested with this kingship over the universe when He was exalted at the right hand of God. It was a promised reward of His labors (Matthew 28:18; Eph. 1:20-21; Phil2:9-11). This investiture did not give Him any power or authority which He did not already possess as the Son of God; neither did it increase His territory. It simply gave this authority to Christ as the God-man, so that His human nature was now made to share in the glory of this royal dominion.”⁵

⁵ Berkhof, *Op. Cit.*, p.84.