

The Second Part OUR DELIVERANCE LORD'S DAY 5

12. Q. Since, according to God's righteous judgment we deserve temporal and eternal punishment, how can we escape this punishment and be again received into favour?

A. God demands that His justice be satisfied.¹ Therefore we must make full payment, either by ourselves or through another.²

1. **Exodus 20:5** ... you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me....

Exodus 23:7 "Keep yourself far from a false matter; do not kill the innocent and righteous. For I will not justify the wicked."

Romans 2:1-11 Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things. ² But we know that the judgment of God is according to truth against those who practice such things. ³ And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God? ⁴ Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance? ⁵ But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of

wrath and of the righteous judgment of God, ⁶ who "will render to each one according to his deeds": ⁷ eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; ⁸ but to those who are self-seeking and do not obey the truth, but obey unrighteousness; indignation and wrath, ⁹ tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; ¹⁰ but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. ¹¹ For there is no partiality with God.

2. **Isaiah 53:11** He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities.

Romans 8:3,4 For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin, He condemned sin in the flesh, ⁴ that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

13. Q. Can we by ourselves make this payment?

A. Certainly not.
On the contrary, we daily increase our debt.¹

1. **Psalm 130:3** If You, LORD, should mark iniquities, O Lord, who could stand?

Matthew 6:12 And forgive us our debts, as we forgive our debtors.

Romans 2:4,5 Or do you despise the riches of His goodness, forbearance, and longsuffering, not

knowing that the goodness of God leads you to repentance? ⁵ But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God...

14. Q. Can any mere creature pay for us?

A. No.
In the first place,
God will not punish another creature for the sin which man has committed.¹
Furthermore, no mere creature can sustain the burden of God's eternal wrath against sin and deliver others from it.²

1 **Ezekiel 18:4,20** “Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine; the soul who sins shall die. ²⁰ The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.

Hebrews 2:14-18 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, ¹⁵ and release those who through fear of death were all their lifetime subject to bondage. ¹⁶ For indeed He does not give aid to angels, but He

does give aid to the seed of Abraham. ¹⁷ Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. ¹⁸ For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

2 **Psalms 130:3** If You, LORD, should mark iniquities, O Lord, who could stand?

Nahum 1:6 Who can stand before His indignation? And who can endure the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him.

15. Q. What kind of mediator and deliverer must we seek?

A. One who is a true¹ and righteous² man, and yet more powerful than all creatures; that is, one who is at the same time true God.³

1. **1 Corinthians 15:21** For since by man came death, by Man also came the resurrection of the dead.

Hebrews 2:17 Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.

2. **Isaiah 53:9** And they made His grave with the wicked; but with the rich at His death, because He had done no violence, nor was any deceit in His mouth.

2 Corinthians 5:21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

Hebrews 7:26 For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;

3. **Isaiah 7:14** Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and

bear a Son, and shall call His name Immanuel.

Isaiah 9:6 For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

Jeremiah 23:6 In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

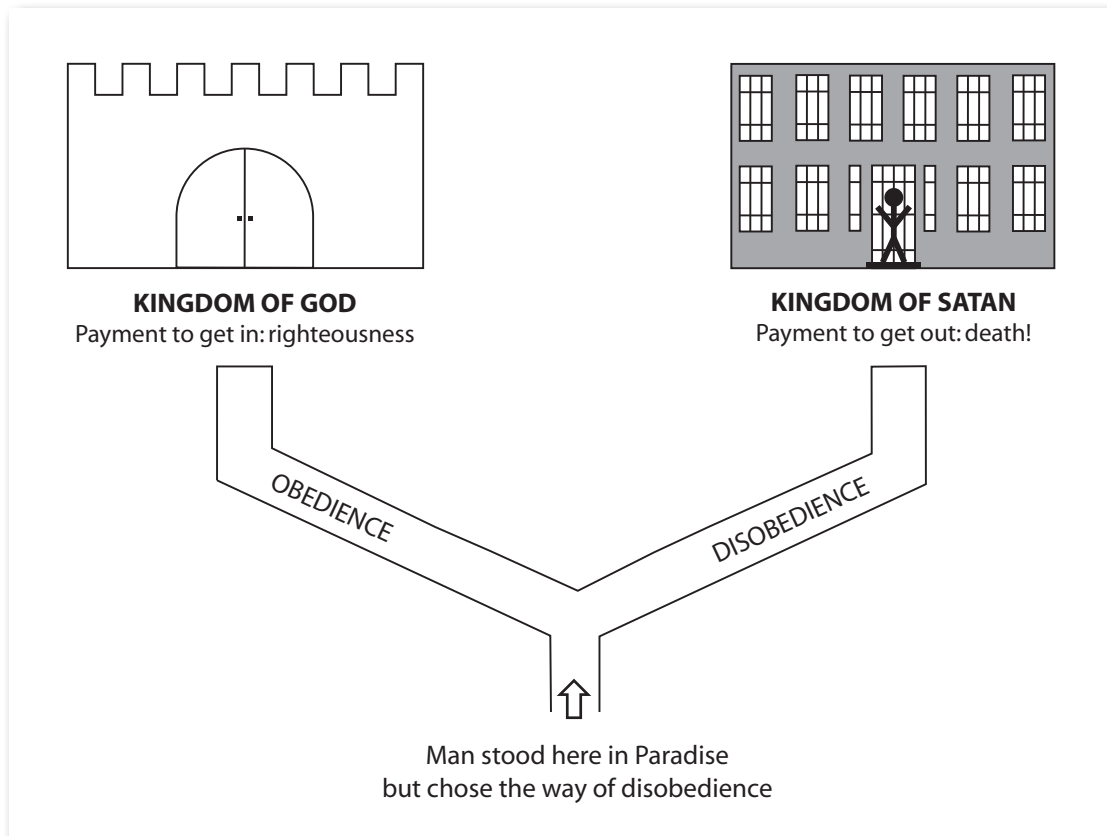
Romans 8:3,4 For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, ⁴ that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.



With Lord's Day 5 we begin the second part of the Catechism. This is the part that deals with ***Our Deliverance***. The word “*deliver*” means *to set free, to liberate, to rescue, or to save from someone or something*. The second part of the Catechism deals with our deliverance from our sin and misery, which we spoke about in the first part of the Catechism.

If you scan through the questions and answers in this second part of the

Catechism, you will notice that the second part is the largest. We only spent a little time dealing with our sins and misery. Why is that? Why do we not spend more time dealing with our sin? We could answer that nothing more is to be gained by spending more time with sin. We have drawn a Scriptural picture of man. We have seen that man is able to do nothing good and is an heir to eternal death. If we continue to spend too much time on ourselves, we might become depressed and discouraged. Yet that is not the



purpose of the Bible or the Catechism. The Bible is a book of comfort. Therefore the Catechism places the emphasis not upon ourselves, but on God's grace in Christ, our Saviour.

The Catechism begins by asking, "*How can we escape this punishment and be received into favour again?*" It speaks about "*escaping this punishment*" and "*being received into favour.*" These phrases appear to mean the same thing, but there is a difference. Consider 2 Samuel 14:24, where we read that David allows Absalom (who killed Ammon) to come back to Jerusalem without fear of being punished. Yet David did not wish to see Absalom. He was forbidden to come to the palace. He escaped his punishment, but he was not received into favour. Now we wish to have both. We do not only wish to be redeemed from the kingdom of darkness, but also to be admitted into the kingdom of God.

In order to escape this punishment and to be received into God's favour again, there are two payments that must be made. Why two? In Paradise there was only

one thing that God required, and that was obedience to His commands. But now that man has fallen into sin, there is an additional payment to be made. This should become evident in the diagram.

Notice that in the diagram there are two doors that must be opened. The door to escape from the prison of Satan's kingdom, and the door to enter God's kingdom. There are two payments that must be made before each of these doors are opened.

1. The **first payment** that must be made before the door of the kingdom of darkness can be opened is the payment of **death**. Christ made this payment for us throughout His life, by His suffering and death.
2. A second payment is required to allow us to enter the kingdom of God. It is a different payment than the first. That should be stressed. Sometimes people think that Christ's death opened the door of God's kingdom. But that is not really correct. Christ's death opened the doors of the kingdom of

darkness, so that we might go free. However, a different payment was required to open the gates of God's kingdom. That payment is obedience or **righteousness**. Before anyone will be admitted into God's kingdom, he must have rendered perfect obedience to God's law. This is the second payment that Christ rendered for us, not by His death, but by His walk of life, by His daily obedience to God's commandments. These two payments make up what the Catechism refers to as "full payment."

Actually, we have jumped ahead of ourselves. For we have already spoken about Christ making this payment for us. But before we will turn to Christ, we must be convinced that we ourselves cannot pay. For we are proud. We would rather not have to depend upon someone else to pay our way. We would like to be able to say we paid the price. Thus the Catechism asks whether we ourselves are able to make the necessary payment.

In its answer the Catechism focuses upon the second payment, namely, the payment of righteousness, the rendering of obedience to God's law. Can we render that payment, that obedience? This same question will be asked in Lord's Day 24 - "*But why can our good works not be our righteousness before God, or at least a part of it?*" There the Catechism answers, "*Because the righteousness which can stand before God (which is acceptable to God) must be absolutely perfect, and in complete agreement to the law of God, whereas even our best works are all imperfect and defiled with sin.*" It is this same fact which underlies the answer given in Lord's Day 5. We cannot even begin to pay our debts because everything we do is defiled with sin. In fact, instead of reducing our debt, we only increase it daily.

Now Scripture teaches us that there is the possibility of substitution. That was clear to the saints in the old covenant. On the Day of Atonement, for example, the priest would confess the sins of the people, laying his hands upon the goat as

a symbol of the transferral of the people's guilt upon the animal. Then the animal was slain. This symbolised to the saints of old that God would provide a substitute.

Now concerning the first payment (death) the Catechism asks whether a creature could possibly make payment for our sins. The Catechism denies this possibility for two reasons:

1. It would be unjust. God entered into a covenant with man, whom He made in His own image. Man alone was created able to render obedience to God's demands. Man alone disobeyed. It would be unjust if God punished another creature for the sins which man committed. You may ask, "*What about the sacrifices in the Old Testament?*" Yet these sacrifices were never offered as a payment for sin. They were symbols pointing ahead to the only sufficient sacrifice which could pay for sin: the sacrifice of Christ, the true Lamb. Moreover, even if an animal could die for us and make payment to release us from the kingdom of Satan, it could not make payment required for admission into the kingdom of God, for an animal cannot render obedience to God's commandments. It must be man who makes payment.

2. No mere creature would be able to bear the wrath of God. When the Catechism speaks about "*creature*", man is included as well. The wrath of God is extremely heavy because our sin was extremely serious. Therefore, the one who would bear God's wrath must have super human strength, that is, strength that goes beyond that which humans possess, or that of any creature for that matter. For this reason, our Mediator had to be more than just a man; He had to be true God.



Questions:

1. With what does the first part of the Catechism (LD 2-4) deal? Why doesn't the Catechism spend more time with this?
2. In Lord's Day 5 we begin with the second part of the Catechism. What does it deal with? How many Lord's Days are included in this second part. Why is it so long?
3. What distinction can be made between these phrases: "*escape this punishment*" and "*being received into favour*"?
4. What payment is required for us to escape the punishment that we have incurred through sin?
5. What is the payment required for us to be received into God's favour again?
6. What must we conclude about our own ability to render this payment? Why?
7. Is it possible for a substitute to make these payments for us on our behalf? Show this from Scripture.
8. Why can a creature not make the payment for our sins?
9. What purpose were the Old Testament sacrifices not intended to serve? What purpose did they serve?
10. Why can a creature not make the payment required for admission into the kingdom of God?
11. In what manner has Christ made the first payment whereby we escape the punishment of sin?
12. In what manner has Christ made the second payment whereby we are received into favour again?