

(Rocky - Lesson 3 – 08/11/2024 - Handout) ADAM’S SIN, ATONEMENT, AND IMPUTED RIGHTEOUSNESS:
The Doctrine of Divine Satisfaction

(Jeremiah 14:1-11, 20-21; Galatians 2:15-16; 3:10-14; Romans 3:21-25, 28; 2 Corinthians 5:21)

OPENING SCRIPTURE: “*He (God the Father) made Him (God the Son) who knew no sin (to be) sin on our behalf, so that we might become the righteousness of God in Him*” – 2 Corinthians 5:21.

For the last two Sundays, our focus has been on **THE ATTRIBUTE OF DIVINE HOLINESS** and **THE IMPUTATION OF ADAM’S SINGLE TRANSGRESSION TO THE HUMAN RACE** that has left **ALL OF ADAM’S PROGENY** in such a sorry state.

As a reminder, the entire human race is **SEPARATED** from God both by **HIS TRANSCENDENT NATURE** and by **HIS ABSOLUTE RIGHTEOUSNESS**. (1) **HIS TRANSCENDENT NATURE** renders **GOD INFINITELY DISTANT** from His Creation, *while ...* (2) **HIS ABSOLUTE RIGHTEOUSNESS** creates **A MORAL BARRIER** separating Him from all that is common and profane, and in particular ... from **FALLEN MAN**.

One way to think about this is, **GOD’S ABSOLUTE RIGHTEOUSNESS** places a demand on **HIS PERFECT JUSTICE**. This means, where sin exists, God is mandated by His very nature, to judge that sin; *and ...* since God always acts in accordance with His Divine Nature, there is a sense in which He has no choice but to judge anything that falls short of His own moral perfection. **SO GOD’S PERFECT JUSTICE IS DEMANDED BY HIS ABSOLUTE RIGHTEOUSNESS**.

‘**THE DOCTRINE OF DIVINE SATISFACTION**’ raises the question, ‘**IN WHOM CAN GOD FIND SATISFACTION**’? (*And it causes us to ask*) What exactly does ‘**THE DOCTRINE OF DIVINE SATISFACTION**’ mean? Who is ‘**SATISFIED**,’ and on what basis is ‘**SATISFACTION**’ achieved?

There have been many attempts to answer these questions, and many of those attempts have proven to be, *at best: insufficient*, or *at worst: completely incorrect*. For example, **SIR ALISTER HARDY** spoke in **1965** as part of **THE GIFFORD LECTURES AT THE UNIVERSITY OF GLASGOW IN SCOTLAND**. These lectures were published later under the title, ‘**THE DIVINE FLAME**.’ In these lectures, **SIR ALISTER HARDY** asked the following absurd question: “**IF HE WERE LIVING ON THE EARTH TODAY, WOULD JESUS BE A CHRISTIAN**”? Here is his answer:

“I feel certain [JESUS] would not preach to us of a God, who would be appeased by the cruel sacrifice of a tortured body ... I cannot accept either the hypothesis that ... the appalling death of JESUS was a sacrifice in the eyes of God for the sins of the world, or ... that God, in the shape of His Son, tortured Himself for our redemption. I can only confess that I find such religious ideas to be among the least attractive in the whole of anthropology¹.”

How different is **ALISTER HARDY’S** understanding of **THE DEATH CHRIST DIED** from the words of **ISAIAH THE PROPHET**:

Surely, He hath borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten of God and afflicted. He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and with His stripes we are healed – Isaiah 53:4-5

THEN ALSO:

But THE LORD was pleased to crush Him, putting Him to grief, when He offered His soul as a guilt offering for sin. (Afterward) He will see his offspring, He shall prolong His days, and the delight of THE LORD shall prosper in His hand – Isaiah 53:10.

¹ Sir Alister Hardy, ‘The Gifford Lectures,’ The University of Glasgow, Scotland, 1965.

There have been many other attempts to answer the fundamental questions pertaining to **THE ATONEMENT**, and many of the proposed answers have missed the mark, perhaps not to the degree that **SIR ALISTER HARDY** did ... but they have failed to offer a sufficient answer to the most fundamental questions.

Regarding this, **JOHN CALVIN** wrote a rather long explanation of **DIVINE SATISFACTION** in **THE INSTITUTES OF THE CHRISTIAN RELIGION**. For our purpose in this series, there are three important excerpts² from **CALVIN'S** explanation that we should note:

*(1ST) "There is a perpetual and irreconcilable disagreement between righteousness and unrighteousness that demands resolution" – (This is the tension between **GOD'S ABSOLUTE RIGHTEOUSNESS** and **HIS PERFECT JUSTICE**); then **CALVIN** goes on to say ...*

(2ND) "God wipes out all evil in us by the expiation set forth in the death of Christ that we who were previously unclean and impure, may show ourselves righteous and holy in His sight."

'Expiation' should be understood as follows: (1) The prefix 'ex' means, 'out of' or 'from,' so expiation has to do with 'removing something' or 'taking something away.'

Theologically, it has to do with 'taking away guilt through the payment of a penalty' or 'the offering of an atonement.' Finally, **CALVIN** points out ...

(3RD) We must fix our eyes and minds on Christ alone, for through Him alone we escape the imputation of our sins to us – an imputation bringing with it the wrath of God."

LUTHER concluded that **A TRIPLE REQUIREMENT** had to be met for **SALVATION** to be possible:

(1) On God's part: His great mercy and grace ... **(2) On Christ's part:** The satisfaction of God's justice, and ... **(3) On man's part:** A true and lively faith. Ultimately these three were condensed to **A DOUBLE SATISFACTION**: **SATISFACTION** was demanded by God's Law and God's Justice.

According to the followers of **LUTHER**: **(1) God's Law was satisfied by CHRIST'S LIFE** of perfect obedience to the Law, and ... **(2) God's Justice was satisfied by his Perfect sacrifice for sin, which he accomplished on the Cross.**

EXEGESIS: The primary text for today's lesson is **Galatians 3:10-14** – Since the principle of imputation is at work throughout the salvation process, we should recall three terms I introduced last week:

The three Greek terms we need to consider in order to understand the concept of imputation are: *λογίζομαι* (pronounced *logítsomai*), *λέγω* (pronounced *legō*), and *ἐλλογέω* (pronounced *ellogéō*). All three express the root meaning: 'to count.' In Philemon 1:18, *ellogéō* is used to signify 'the crediting of something to the account of another.' Paul says to Philemon: "If he [**ONESIMUS**] ... owes you anything, charge (*ellogéō*) that debt to my account." In other words, 'transfer his debt to me.'

This act of 'imputing' or 'crediting to the account of another,' can apply to money ... but in a theological or legal sense, it also can apply to 'sin and / or righteousness.' A good example of this is found in Genesis 15:6: 'And Abram believed in Yahweh and Righteousness was imputed to him.'

Focusing back on the Galatians passage, Paul discusses the imputation of sin to Jesus Christ. He does not use the term '*logítsomai*' explicitly, but the principle of imputation is in play when he says in **verse 13**, "Christ redeemed us from the curse of the Law, having become a curse for us."

² These excerpts are taken from *THE INSTITUTES OF THE CHRISTIAN RELIGION*, Book II, Chapter XVI, Section 3.

The same principle is at work here that we discussed in our last lesson, viz., **THE SIN OF ADAM** was imputed to the human race, and as a result, **DEATH** befell all men. However, here **PAUL** puts forth **THE REMEDY** for that first imputation: He argues that **UNDER THE PRINCIPLE OF IMPUTATION** – *(the same principle by which CONDEMNATION and DEATH came upon all men because of ADAM'S SIN)* – *(By that same principle)* **FORGIVENESS** and **ETERNAL LIFE** are attainable because God charged **ADAM'S SIN** and **ALL THE PERSONAL SINS OF ALL OF ADAM'S DESCENDANTS**, to **JESUS**, who paid the penalty for them by dying on the Cross. As a result, **PAUL** makes the point that **SALVATION** is a '**FAITH-ALONE**' in '**CHRIST-ALONE**' PROPOSITION.

PAUL *clarifies* how salvation is appropriated when he says in **GALATIANS 2:16**: “Nevertheless, a man is not justified by the works of the Law but by faith in **JESUS CHRIST** ... since by the works of the Law, **NO FLESH** will be justified.”

- Then again in **ROMANS 3:28**: “For we maintain that a man is justified by faith **APART FROM** the works of the Law.”

THE AUGSBURG CONFESSION (*A staple of Lutheran Theology from 1530 A.D.*) **ECHOES PAUL** when it states: “We are not made holy by our works, but rather through faith in '**CHRIST-ALONE**' This has been the core message of Orthodox Christianity from the beginning.

Recall Galatians 3:10: ‘For as many as are of the works of the Law are under a curse.’ What he means is: ‘Whoever is depending on the works of the Law for salvation is under a curse.’

ADAM was given **ONE COMMANDMENT – ONE LAW**: He was given that **COMMANDMENT** when he was in a state of **INNOCENCE**, i.e., he did not have **AN OLD SIN NATURE** at the time of his disobedience ... nor was he under condemnation as we are ... *So though ADAM was given ONE COMMANDMENT – ONE LAW ... though he had every benefit of God's Perfect Creation ... and NO OLD SIN NATURE ... LOOK WHAT HAPPENED!*

NOW ISRAEL HAD THE TEN COMMANDMENTS ... but did you know there actually were **613-COMMANDMENTS ISRAEL** was expected to obey – perfectly? Every Jew was born under condemnation – *just as we are* – with **AN OLD SIN NATURE** ... And **ISRAEL** was surrounded by every imaginable temptation. So if **ADAM** failed miserably, unable to obey even **ONE LAW** when unlike us, he had **NO OLD SIN NATURE**; and if he did so while living in **THE PERFECT ENVIRONMENT OF THE GARDEN OF EDEN**, what chance do you think **ISRAEL** had?

So **ISRAEL** had **613-COMMANDMENTS** and a directive from God that “everyone who does not abide by **ALL THINGS** written in **THE TEN COMMANDMENTS**’? — **NO!** ... It says: ‘**ALL THINGS** written in **THE BOOK OF THE LAW**’! This is **WORSE** ... This is **LEVITICUS** and **DEUTERONOMY!**

These are those other **603-COMMANDMENTS – ALL OF THEM!** Remember, the Rabbis condensed **LEVITICUS** and **DEUTERONOMY** into **603-LAWS**, **PLUS THE TEN COMMANDMENTS FROM EXODUS 20** – And the people didn't even know all of them ... and yet they are **CURSED** if they do not abide by **EVERY SINGLE JOT AND TITTLE OF THE MOSAIC LAW** ... and not just *to know them* ... but *to perform them* ... *to do them!* **AND THEY DON'T EVEN KNOW THEM!** Therefore, by the Law no man can be justified ... for the Law only condemns ... this is **PAUL'S** point.

LET'S MAKE THIS SIMPLE – There is a test you can take; *and it only has one question: In your entire life, have you ever had an evil thought? One evil thought? CHECKMATE! You're done ... IF you are counting on 'law-keeping' for your relationship with God.* **PAUL** says, ‘**ALL THINGS**’ ... not ‘**MOST THINGS.**’ **Bottom Line: LAW-KEEPING SIMPLY DOESN'T WORK** ... And ... before I forget, don't read **THE SERMON ON THE MOUNT**, because there **JESUS** says: ‘If you think it, you've done it.’ **DEUTERONOMY 27:26 READS:** “Cursed is he who does not confirm all the words of this Law by his actions.” **PAUL** didn't just ‘*make up*’ this stuff; he got it from **MOSES!** But even if you passed the test – and lived a perfect life by God's standards ... you still have ‘**THE ADAM-PROBLEM.**’

SO LET'S SUM UP MAN'S CONDITION UNDER THE LAW: Before conception, much less before birth, every descendant of **ADAM** is condemned as a result of **ADAM'S SIN** in **THE GARDEN OF EDEN**. Beyond this, he is *cursed* on the basis of having failed to live his life perfectly – beginning to end – without so much as one evil thought or action. And if the person in question is **JEWISH**, he is responsible for keeping perfectly every one of **THE 613-MOSAIC LAWS** as recorded throughout the entire Pentateuch, a law-code that by design can only condemn him *and ... he must DO – he must PERFORM – the entire Law Code – Good intentions count for nothing; he must actually keep the Law by doing it.*

Now consider **GALATIANS 3:11-12** – *“The righteous man shall live by faith.” If you are under ANY MERIT SYSTEM – You ‘live’ by ‘doing.’ (Remember what your responsibility is under the Law: (It is) ‘to perform or to do the entire Law.’) ‘But (by contrast) the justified man or woman shall live by faith’ ... not by doing but by believing.* We are saved by faith in **CHRIST**; God does not save us based on what we do or do not do!

As descendants of **ADAM**, the burden of **ADAM'S TRANSGRESSION** has been imputed to us; *and ... IF* we cannot rid ourselves of *condemnation* by good works or by keeping the Law; *and ...* If in addition to the imputation of **ADAM'S TRANSGRESSION** we have burdened our souls further with the weight of our own personal sins ... *which we have ...* How then can we find peace with God? Is there any hope for people like us? **YES, THERE IS!**

[READ GALATIANS 3:13-14] – CHRIST redeemed us from the curse of the Law, having become a curse for us ... for it is written, *“Cursed is everyone who hangs on a tree.”*

The Greek word translated ‘tree’ is ξύλον (*pronounced ‘zulon’*). It means ‘*the crossbeam of a cross,*’ and it is a synonym of ‘σταυρός (*pronounced ‘stauros’*),’ the term used for the Cross in the Gospel accounts. The point is, the death Christ died, nailed to a Cross, is defined in Scripture as ‘*a curse.*’

THIS IS THE SECOND IMPUTATION. **THE FIRST IMPUTATION** was passing forward the sin of **ADAM** to his posterity, resulting in the **condemnation** of the human race. **THIS SECOND IMPUTATION** is the solution God has provided to deliver us from the curse of **THE FIRST IMPUTATION**.

God imputed **ADAM'S TRANSGRESSION** to the entire human race, resulting in the **condemnation** of all men. Then He imputed **ADAM'S TRANSGRESSION** to **JESUS CHRIST ON THE CROSS**, enacting against Him the judgment for **ADAM'S SIN**, as well as the judgment for all our personal sins. All of this was imputed to **JESUS** who **REDEEMED US** by the shedding of His Blood at Calvary.

JESUS bore both the penalty and the judgment for those sins, on our behalf, on the cross. Though innocent, **HE TOOK THE GUILT OF ADAM'S SIN – AND OURS – ON HIMSELF**. And though having done nothing to warrant **JUDGMENT**, He bore **OUR JUDGMENT** at Calvary. This is the **JUDGMENT OF GOD** that **ADAM**, and **ABRAHAM**, and **DAVID**, and **YOU AND I** deserved ...

AS ISAIAH SAID: *“THE LORD was pleased to crush Him” (Isaiah 53:10), and ... “MY SERVANT will justify the many, as He will bear their iniquities” (Isaiah 53:11) ... “And He was numbered among the transgressors; yet He Himself bore the sin of many and interceded for the lawless” (Isaiah 53:12).*

PAUL tells us what **JESUS** became on that dark Friday afternoon: *“He became a curse for us” – Galatians 3:13.* **DIVINE SATISFACTION** involves both (1) **APPEASING THE RIGHTEOUS WRATH OF GOD**, and (2) **THE PROVISION OF RECONCILIATION FOR OFFENDERS**. **JESUS** accomplished both of these things by his death.

Listen to **PAUL'S WORDS IN ROMANS:**

Now *apart from the Law* the righteousness of God has been manifested, being witnessed by the Law and the Prophets, even *the righteousness of God through faith in Jesus Christ* for all those who believe; for there is no distinction; **FOR ALL SINNED AND ARE FALLING SHORT OF THE GLORY OF GOD, being justified as a gift by His grace** through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because *in the forbearance of God He passed over the sins previously committed*; for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus – *Romans 3:21-26*

PROPITIATION means **SATISFACTION**. God looked at **THE SIN OF ADAM**, then He looked at **THE SINS WE HAVE COMMITTED**, but then **HE LOOKED AT JESUS ON THE CROSS ... and HE WAS SATISFIED**.

*It is the Death of Christ on the Cross that achieved Divine Satisfaction ... for it was **THERE THE SINS OF THE WORLD WERE IMPUTED TO THE SON OF GOD**.*

- **HE DIED IN ADAM'S PLACE ...** thus resolving the issue of **ORIGINAL SIN ...** *but it was more than that.*
- **BY HIS DEATH HE DEFEATED SATAN and HE RESOLVED THE ANGELIC CONFLICT ...** *but it was more than that.*
- **BY HIS DEATH HE SATISFIED THE LAW** that was transgressed by **ADAM**, by **ISRAEL**, and by **EVERY MAN**, who has tried to live under a law code ... *but it was more than that.*
- **BY HIS DEATH HE SATISFIED THE AFFRONT TO GOD'S HONOR** that all sin certainly is ... *but it was more than that.*
- **BY HIS DEATH HE SATISFIED GOD WITH REGARD TO THE IRRECONCILABLE DIS-AGREEMENT BETWEEN RIGHTEOUSNESS AND UNRIGHTEOUSNESS ...** *but it was even more than that ...*

(For you see) **ATONEMENT IS A NECESSITY** because it arises (*not from law or from honor or from anything external*) ... but from within God himself.

HONOR, JUSTICE, THE MORAL ORDER ... these things are only important because they are expressions of God's own character.

SATISFACTION IS ACHIEVED ... because **GOD ACTED ...** (*And He Acted*) in harmony with **HIS OWN IMMUTABLE CHARACTER ...** or as **JEREMIAH** expressed it, "*for the sake of His own Name.*"

There is no better synopsis of **THE DOCTRINE OF DIVINE SATISFACTION** than the summation **PAUL** himself gave us in today's opening Scripture from **2 CORINTHIANS** – "*For he made him, who knew no sin, to be sin for us, that we might become the righteousness of God in Him*" – *2 Corinthians 5:21.*

Next Sunday we will finish our series by studying **THE THIRD AND FINAL IMPUTATION ... THE IMPUTATION OF THE VERY RIGHTEOUSNESS OF GOD HIMSELF TO THE ELECT.**