

## Fundamentals of the Faith

### *Lesson Five, The Work of Christ, Part One: Humanity's Need For Christ*

**Basic Proposition:** All humans innately think that they are good enough to save themselves, but, in reality, nothing could be further from the truth—therefore, the need for Christ's coming.

#### **Scene One: The Garden**

*15 The Lord God took the man and put him in the garden of Eden to work it and keep it.  
16 And the Lord God commanded the man, saying, "You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat[ of it you shall surely die." 6 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.7 Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. 22 Then the Lord God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—" 23 therefore the Lord God sent him out from the garden of Eden to work the ground from which he was taken. 24 He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.*

#### **Genesis 2:15-17; 3:6-7, 22-24**

~God puts man in the Garden with a job to do: work it and keep it

This God-given nature to work is corrupted by sin and, spiritually, turns into a belief that man can work his way back into God's blessing

~God gave only one prohibition in the Garden, do not eat of the tree of the knowledge of good and evil

~Verse 16 speaks of God's great provision, Verse 17 of God's great prohibition

This sets the model of the biblical pattern of blessing obedience, cursing disobedience

~The curse comes from the act of eating (disobedience) not the fruit, which was "good"

~Rather than resting in God as the source, Eve was tempted by the false lure of becoming the source unto herself

This forms a basic tenant of self-idolatry: I am my own authority  
~Eve disobeys first, yet Adam is held ultimately culpable<sup>1</sup>  
This speaks of a form of representative headship  
One is either in Adam or in Christ  
Adam's culpability sets the stage for need of a Virgin Birth  
~Though promised death "on the day you eat", Adam does not physically die immediately  
It speaks of a spiritual death (separation from God)  
Pictured by Adam's ejection from the Garden  
And a physical death, as the curse of sin puts the physical body on a trajectory of decay,  
ending in the death of the body

### **Scene Two: The Time Of Noah**

*5 The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. 6 And the Lord regretted that he had made man on the earth, and it grieved him to his heart. 7 So the Lord said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them." 8 But Noah found favor in the eyes of the Lord. 9 These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God. 10 And Noah had three sons, Shem, Ham, and Japheth.*

#### **Genesis 6:5-10**

~Verse 5 speaks of the progress of sin's corruption: every intention, only evil continually  
~As a result God "blots out" (washes away) man, animals, creeping things, and birds  
~Noah's being described as a righteous man, blameless in his generation, and one who walked with God speaks of a preexisting relationship with God  
\*What is interesting is that God floods the entire creation, killing all humans save eight, and yet Noah and his family comes out on the other side of the flood with the same corrupt nature

### **Scene Three: Paul's Testimony To The Church In Rome**

Paul's writing to a church divided along Jew/Gentile lines is meant to show that the issue wasn't a DNA problem or a "possessing the Law" problem, but rather a "corrupted nature" problem.

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<sup>1</sup> Romans 5:12-14; 1 Corinthians 15:22

*9 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; 10 as it is written, <sup>2</sup>“There is none righteous, not even one; 11 There is none who understands, There is none who seeks for God; 12 All have turned aside, together they have become useless; There is none who does good, There is not even one.”<sup>13</sup> <sup>3</sup>“Their throat is an open grave, With their tongues they keep deceiving, ” <sup>4</sup>“The poison of asps is under their lips”; 14 <sup>5</sup>“Whose mouth is full of cursing and bitterness”; 15 <sup>6</sup>“Their feet are swift to shed blood, 16 Destruction and misery are in their paths, 17 And the path of peace they have not known.”<sup>18</sup> <sup>7</sup>“There is no fear of God before their eyes.”*

**Romans 3:9-18 (NASB)**

~Paul’s argument is that both Jew and Gentile (the whole of humanity) has nothing inside of them that renders them able to save themselves

The corruption of sin affects every part of man

~Therefore, the only solution, in light of a sure and coming judgment<sup>8</sup>, must come from outside of humanity

The only One outside of humanity who is qualified to reconcile God and man is the God-man, the Lord Jesus Christ

This qualification is the basis of the exclusive claim of Christ<sup>9</sup>

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<sup>2</sup> Psalm 14:1-3; 53:1-3

<sup>3</sup> Psalm 5:9

<sup>4</sup> Psalm 140:3

<sup>5</sup> Psalm 10:7

<sup>6</sup> Isaiah 59:7ff

<sup>7</sup> Psalm 36:1

<sup>8</sup> Acts 17:31

<sup>9</sup> John 14:6