



**UPPER  
HUNTER**  
PRESBYTERIAN CHURCH

## DEVOTIONAL AID FOR 1 JUNE 2020 – 7 JUNE 2020

Dear church family,

As I mentioned before, the Heidelberg Catechism is structured around our **guilt**, the **grace** of God, and our response in **gratitude**. This week, we begin the **grace** section of the catechism.

Questions 12 to 15 leads us to the conclusion that for us guilty humans to be forgiven by God, a perfect man who is also God must pay for our guilt.

Again, Kevin DeYoung explains:

[[...]] Heidelberg's logic is marching us in a straight line to Christ. Our deliverer is not named until Lord's Day [6], but that's the only option Question 15 leaves on the table. If God will not punish a non-human for human sin, and yet, a human cannot bear the weight of divine wrath, the only one who can deliver us is a being who is both human and divine. [[...]] We need a righteous Man to save fallen men and a divine Man to bear the curse of God. We need "One who is truly human and truly righteous . . . who is also true God." [DeYoung, *The Good News We Almost Forgot*, p38–39]

This biblical truth is deep and profound although basic and fundamental. It took a while for Christians to articulate this truth accurately. Again, Kevin DeYoung writes:

It took the church a few centuries of heresies to safeguard this biblical truth from error. Almost all the early heresies dealt somehow with the person of Christ, either denying His full deity (Arianism), or His full manhood (Docetism), or confusing the two (Eutychianism), or splitting the two (Nestorianism). As attractive as the compromise solutions seemed at the time, nothing other than full-throated orthodoxy would do, because nothing other than a God-man can save men from God. We need a bridge that goes far enough in both directions, spanning the gulf that exists between a holy God and rebellious people. We need a Mediator, as the Athanasian Creed says, who is "God and human" yet "not two, but one." [DeYoung, *The Good News We Almost Forgot*, p39]

As we continue to learn more about our Saviour, Jesus Christ, we will begin to see how his work and his person are inseparably connected. And there we will discover great glories of the gospel more and more.

Here I include the questions and answers from Lord's Day 5 and two bible passages for you to meditate on during the week.

Please do not hesitate to contact me (0425 270 854 / [tim.wonil.lee@gmail.com](mailto:tim.wonil.lee@gmail.com)) if you'd like to pray with me or for any other needs.

Yours in Christ,

Timothy Lee

<https://www.upperhunterpc.com>

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## THE HEIDELBERG CATECHISM<sup>1</sup>

### Lord's Day 5

Q12) **According to God's righteous judgment we deserve punishment both now and in eternity: how then can we escape this punishment and return to God's favour?**

A) God requires that his justice be satisfied.  
Therefore the claims of this justice must be paid in full, either by ourselves or by another.

Q13) **Can we make this payment ourselves?**

A) Certainly not. Actually, we increase our debt every day.

Q14) **Can another creature—any at all—pay this debt for us?**

A) No. To begin with, God will not punish any other creature for what a human is guilty of. Furthermore, no mere creature can bear the weight of God's eternal wrath against sin and deliver others from it.

Q15) **What kind of mediator and deliverer should we look for then?**

A) One who is a true and righteous man, yet more powerful than all creatures, that is, one who is also true God.

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## ISAIAH 53:11

**11** Out of the anguish of his soul he shall see and be satisfied;  
by his knowledge shall the righteous one, my servant,  
make many to be accounted righteous,  
and he shall bear their iniquities.

*Centuries before Jesus's coming, the prophet Isaiah, enabled by the Holy Spirit, wrote about Jesus's suffering and death. Here we read God's servant who is righteous yet in anguish. By his suffering, many will be accounted righteousness, because he will bear their iniquities (wrongdoings). This is what Jesus has done for us. Jesus, as God's suffering servant, substituted in to bear our iniquities, so we may be counted righteous. We are no longer under the weight of our guilt. Praise God for sending our substitute, Jesus our Redeemer!*

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## HEBREWS 2:16–17

**16** For surely it is not angels that he helps, but he helps the offspring of Abraham. **17** Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation<sup>2</sup> for the sins of the people.

*The writer of Hebrews began his letter by saying how great Jesus is, since he is God's Son. But he goes on to explain how God's Son came to us as a man, a human being. Here we see the mystery of the incarnation. The Second Person of the Trinity, the Son, took on human nature, becoming the God-man. But the purpose of this mysterious act of God was to help us, human beings who believe. (Verse 16: For surely it is not angels that he helps, but he helps the offspring of Abraham). In other words, God's Son took on humanity so that he may turn away the wrath of God by sacrificing himself as the right payment. The miracle of the incarnation was not simply about God's power to enable a virgin to conceive a child, but it was about the mercy and justice of God as he stepped into our place and paid for our sins. Christians must know this, and we should remember it well when Christmas comes around later this year.*

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<sup>1</sup> The text of the Catechism is from <https://threeforms.org/heidelberg-catechism/>.

<sup>2</sup> Propitiation is an act of appeasing or satisfying the wrath of God by making the appropriate sacrifice or payments.