

MESSIAH/ OT EXPECTATION

- The Jewish background and New Testament context of Jesus' life and ministry is crucial
- It is important to view scripture as a whole canon, from promise to fulfillment
- We should interpret the Old Testament in light of the New Testament

Five key messianic titles

- Faithful Adam and True Israel (e.g., Mt 4:1-11; Lk 4:1-13)
- Son of David/messianic savior (2 Sam 7)
- Son of Man/Last Adam (Dan 7)
- Servant of the Lord (Is 52-61)
- Son of God (throughout John's gospel)

TWO NATURES IN ONE PERSON: THE INCARNATION

- The belief that Jesus is fully God and fully human (two natures in one person) is at the heart of the Christian faith
- Jesus is simultaneously Lord and Servant
- Jesus is not a divinized man, humanized god, or two persons
- Christological heresies attempt to resolve the mystery of the incarnation in different ways

CHRISTOLOGICAL HERESIES

Denying Christ's Divinity

- **Ebionite heresy** – Jesus as great prophet and moral teacher who saves by example
- **Adoptionism** – Jesus was exclusively human, but adopted as God's son at his baptism
- **Arianism** – denied the essential unity of the Son with the Father
- **Subordinationism** (Origen) – the Son is subordinate to the father *ontologically* (in existence) in the Trinity

CHRISTOLOGICAL HERESIES

Denying Christ's Humanity

- **Docetism/ Gnosticism** – Jesus only appeared to have a human body
- **Apollinarianism** – Jesus' humanity extended only as far as his body, which his Logos (his *true self*) wore like a garment
- **Monothelitism** – Jesus has two natures but only one will.

CHRISTOLOGICAL HERESIES

Confusing the Two Natures

- **Monophysitism/ Eutychianism** – Christ's deity swallowed his humanity

Dividing the Two Natures

- **Nestorianism** – separated Christ's two natures to the point where Mary was only the mother of Jesus' humanity (problem comes when have to decide which nature died on the cross).

THE WORK OF CHRIST

- All of the covenants in scripture are in service to the eternal covenant of redemption
- The plot of the divine drama of redemptive history turns on the mysterious identity of the Last Adam and Abraham's seed
- Christ's person and work should be considered together
- Weak views of Christ's person are always grounded in weak views of his work
- The incarnation is seen as more significant in other denominations than we generally realize

THE LIFE OF CHRIST

- The life of Christ is as essential to our salvation as his death and resurrection
- In Christ's obedience we have a representative who has fulfilled the goal of our creation
- Jesus comes not only to bear our sins, but to fulfill all righteousness on our behalf
- Forgiveness is not enough, simply clearing the slate
- God requires a living sacrifice of positive obedience
- Jesus' righteousness is imputed to us in justification

THE DEATH OF CHRIST

Lamb of God: Sacrifice and Satisfaction (the cross)

- Blood atonement belongs to the covenantal context of God's law and is shorthand for the whole life of the person that God requires of sinners
- **Penal substitution** – that Christ's sacrifice was the payment of a debt to divine justice in our place
- We were ransomed or redeemed, slaves bought at a steep price in order to be liberated and reconciled to God
- Expiation – taking away our guilt
- Propitiation – appeasing God's wrath provoked by our sin
- We are passive subjects of God's reconciliation at the cross

THE DEATH OF CHRIST

Conquering Liberator: Victory Over the Powers

- Christ's work on the cross also a military conquest
- He is King at the cross, when Satan thought he had triumphed
- *Christus Victor*

THE DEATH OF CHRIST

Other Atonement Theories

- Denial of penal substitution leads to moral influence and governmental theories that
 - reduce Christ's work to its effect *on us* rather than *for us*
 - overemphasize the role of our own repentance at expense of God's justice
 - fail to deliver on their own promises

THE DEATH OF CHRIST

The Extent of Christ's Atonement

- For whom did Christ die?
 - Answer 1 – Christ's death objectively redeemed every person (universalism)
 - Answer 2 – Christ died to make salvation of every person possible (Arminian)
 - Answer 3 – Christ died for the sins of the elect, redeeming them at the cross (Reformed)
- Reformed view does not limit the sufficiency of Christ's atonement... ie. Christ's death was *sufficient* to save every person, but only *efficient* for his elect
- This is limited/particular atonement

THE EXALTATION OF CHRIST

- Christ's **kingship** begins in creation as the eternal Word of the Father
- Christ's kingdom is semi-realized in that it is present now (already), but not yet consummated (not yet)
 - Already (chosen, redeemed, called, justified, renewed)
 - Not Yet (glorified)
- Christ's **resurrection** is not reincarnation or resuscitation. It is something entirely new. It is the first of a general resurrection that we are looking forward to.
- Christ's **ascension** actually created a new state of affairs in the world (both a historical and eschatological event)
- Christ's **reign**- judgment is handed over to the Son

THE THREEFOLD OFFICE OF CHRIST

Whereas we hold the three offices in a limited and fallen way, Christ has fulfilled this calling not only for himself, but for us

- **Prophet** – Christ not only communicates divine truth (prophets announced curses and blessings while speaking for God and calling people back to covenant); he is the subject of this truth, the gospel
- **Priest** – Christ is the great High Priest after the order of Melchizedek (mainly in Hebrews)- mediator between God and humanity
- **King** – Christ's universal kingdom will last forever

THE SPIRIT AND THE KINGDOM

- Even at Jesus' ascension, the disciples wondered if he would restore the kingdom to Israel (Ac 1:6)
- But the exodus that Jesus brought surpassed the disciples expectations
- It was resurrection life in the renewed creation, not long life in the physical land of Canaan
- Disciples still expected a replay of the Sinai covenant, but Jesus' conquest was the whole cosmos, not merely a plot of land

THE SPIRIT IN CREATION AND REDEMPTIVE HISTORY

- The Spirit was active at creation and throughout the Old Testament filling people to do God's work
- Christ's Spirit is sent after the ascension, creating and indwelling a body that will witness to Christ
- The Creator Spirit is a divine witness to the goal of creation: the consummation (his Spirit testifies to our spirit)
- Christ modelled constant dependence on the Spirit
- The outpouring of the Spirit is identified with the "last days" and the age to come

THE SPIRIT AT PENTECOST

- Jesus told his disciples that they should wait to receive the Holy Spirit
- The consequence of the Spirit's descent at Pentecost was not unrestrained pandemonium but purposeful evangelism
- The consequence was the public proclamation of the gospel by Peter, with the other apostles standing at his side

THE SPIRIT'S ONGOING MINISTRY

- The Spirit inwardly convicts us of God's judgment and convinces us of God's mercies in Christ
- There are at least three fundamental aspects of the Spirit's ongoing ministry
 - Judicial – Spirit is sent to convict the world concerning sin and righteousness and judgment
 - Guide – the Spirit is the guide, while the Son is the destination
 - Glorify – John 16:14-15 points to the mutuality (perichoresis) between the Son and the Spirit

THE SPIRIT AND THE CHURCH

- The Spirit works through the ministry of the church in many ways including salvation
- The kingdom of God is present in a semi-realized way even now in and through the church
 - Kingdom now vs. kingdom not yet
- Cessationism vs. gifts of the Spirit available today
 - Baptism in the Holy Spirit vs. Being filled
- This kingdom at present has a glory that lies hidden under the cross, even though its power is at work through the Spirit