

Systematic Theology: Christology

Introduction (Prolegomena)

- 1) The relevance of Christology
Matt. 16:13-16
- 2) Defining Christology:
- 3) Methodology
- 4) Christ is the center of biblical revelation
Lk. 24:25-27, 44-46; Jn. 5:39, 46; 1 Pet. 1:10-12
Jn. 1:18; 14:9; 2 Cor. 4:4-6

All of Scripture is about Christ and the Gospel.

5. Christ is the consummative goal of redemptive history
Eph. 1:9-10; 1 Cor. 15:25-28
6. Christ is the explicit object of our faith, love and obedience
Acts 16:31; Heb. 12:1; 1 Pet. 1:8; Jn. 14:15; Heb. 5:9

Conclusion:

Systematic Theology: Christology

The Deity of Christ

<p><u>The names of God used of Christ</u> Isa. 7:14; 9:6; Jer. 23:3-6; Mal. 3:1-2 *Note on Yahweh = Kyrios Matt. 1:21 Mk. 1:1-3; Isa. 40:3-11 Jn. 1:1 Jn. 12:39-41; Isa. 6:1-10 Jn. 20:28 Acts 1:8; cf. Isa. 43:10; 44:8 Acts 2:21; cf. Joel 2:32 Acts 4:12; cf. Isa. 43:11; 45:21 Rom. 9:5; 10:9-10; Phil. 2:10 Col. 2:9 Titus 2:13 Col. 1:15-20 (firstborn: Ex 4:22; Psa 89:27) Heb. 1:1-3; 8, 10 1 Pet. 2:3-4; cf. Psa. 34:8 1 Pet. 3:14-15; Isa. 8:11-15 2 Pet. 1:1 1 Jn. 5:20 Rev. 1:17-18; 22:12-13; cf. Isa. 44:6; 48:12</p>	<p><u>The attributes of God attributed to Christ</u> Eternality (Mic. 5:2; Jn. 1:1-2; Rev. 1:18; 22:12-13) Immutability (Heb. 1:8-12; cf. Psa. 102:25-27; Heb. 13:8) Omnipresence (Matt. 18:20; 28:19-20) Omniscience (Jn. 2:25; 21:17; Rev. 2:23; cf. Psa. 7:9; Jer. 17:10) Omnipotence (Heb. 1:3; Isa. 9:6; Phil. 3:21; Rev. 1:8)</p>
<p><u>Works of God performed by Christ</u></p> <ul style="list-style-type: none"> • Creation • Providence • Redemption • Forgiveness of sins • Granting of eternal life • Judgment • Redemptive-historical miracles <p><u>Worship of God rendered to Christ</u></p> <p>Worship is exclusively for the One True God (Ex. 20:3; 34:14; Deut. 6:13)</p> <p>Worship of others is always expressly forbidden (Acts 10:25-26; Rev. 22:8-9)</p> <p>Christ accepts worship</p>	<p><u>Christ's own testimony</u></p>

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Systematic Theology: Christology
The Doctrine of the Person of Christ

II. The Sonship of Christ

Matt. 3:17; 4:3; 11:25-30; 16:16; 17:5

A. The Significance of Christ's Sonship

B. Serious errors concerning Christ's Sonship

1) Subordinationism:

2) Adoptionism:

C. A theology of Christ's Sonship

1. Jesus is the Son of God in a *Trinitarian sense*:

Cautions in understanding Jesus as "begotten"

2. Jesus is the Son of God in the *incarnational sense*

3. Jesus is the Son of God in the *Messianic sense*, as fulfillment as the Last Adam, the Israel of God and the promised seed of Abraham and David.

Summary:

Systematic Theology: Christology

III. The Humanity of Christ

- A. The incarnation of Christ (Isa. 9:6; John 1:1, 14; Heb. 2:14)
 - 1. Jesus had a real human body, which was underwent all the normal human developments (Lk. 2:7, 40, 52).
 - 2. Jesus was subject to all bodily weakness and limitations (Jn. 4:6; 19:28; Mt. 4:2; Lk. 23:46)
 - 3. Jesus was subject to learning and a developing mind (Lk. 2:52; Heb. 5:8; Mk. 13:32) Warfield, SW I:161-162
 - 4. Jesus had human emotions (although sinless- cf. Warfield) (Jn. 12:27; 13:21; 11:32; 17:13; Mk. 3:5; 10:21; Mt. 23:37-39)
 - 5. Jesus was subject to suffering and death (Mk. 8:31; Lk. 22:15; 24:26, 46; Heb. 5:8; Phil. 2:8)
 - 6. The purpose of the incarnation *Cur Deus Homo*
Lk. 19:10; Jn. 3:16; Gal. 4:4; 1 Jn. 3:8; Phil. 2:5-11; Rom. 8:3
Warfield, SW I: 166
- B. The virgin conception of Christ
 - 1. Matt. 1:18-25
 - 2. Lk. 1:26-38
 - 3. Isaiah 7:14 and *almah*
 - a. *Almah*: a young unmarried woman
 - b. *Bethulah*: a virgin, a betrothed virgin, even a married virgin
 - c. If *almah* strictly meant young woman, would that be a sign?
 - d. LXX - *parthenos* for *almah*, which means virgin
 - 4. The purpose for the virgin conception
 - a. A sign signifying the uniqueness of Christ
Acts 2:22; Isa. 7:14
 - b. The necessity in being the God-Man
 - c. Necessity in by-passing Adam's guilt

C. Kenosis (Phil. 2:5-11)
KJV, 2:6-7 Who, being in the form of God, thought it not robbery to be equal with God: ⁷ But made himself of no reputation

1. Existing in the form of God
2. Christ's attitude
3. He empties Himself
4. He humbles Himself to the point of death

The Doctrine of Christ

II. The Passive Obedience of Christ

Isa. 53:4-11; Jn. 10:17-18; Rom. 3:21-26

- A. Christ's passive (penal) obedience encompasses *the entirety of His incarnation* and climaxes with His death

“Christ's passive or suffering obedience is not to be confined to what He experienced in the garden and on the cross. This suffering was the culmination of His atoning sorrow, but not the whole of it. Everything in His human and earthly career that was distressing belongs to His passive obedience. Not only His suffering proper, but His humiliation, also, was expiatory, because this was a kind of suffering.” William Shedd

- B. Christ's passive (penal) obedience was substitutionary
Rom. 5:8; Gal. 3:13; 1 Pet. 3:18
- C. Christ's passive (penal) obedience was as a sacrifice for our sins
Heb. 7:26-27; Jn. 1:29
- D. Christ's passive (penal) obedience made propitiation for our sins
Rom. 3:25; Heb. 2:17; 1 Jn. 2:2; 4:10
- E. Christ's passive (penal) obedience made satisfaction for our sin
- F. Christ's passive (penal) obedience redeemed us from our sins
Mk. 10:45; 1 Pet. 1:18-19; 1 Cor. 6:19-20

III. The Great Words of the Act of Redemption

- A. The Body of Christ (Heb. 10:10; 1 Pet. 2:24; Col. 1:22; 2:11)
- B. The Blood of Christ (Rom. 3:25; Eph. 1:7; Col. 1:20)
- C. The Cross of Christ (1 Cor. 1:18, [23]; Gal. 6:14)
- D. The Death of Christ (1 Cor. 15:3; Heb. 2:9-10, 14; Rev. 1:17-18)

E. The Sacrifice of Christ (1 Cor. 5:7; Eph. 5:2; Heb. 10:12)

IV. The Cross of Christ and the Power of Satan

- A. Gen. 3:15
- B. Matt. 12:25-29
- C. John 12:27-31
- D. Col. 2:13-15
- E. Heb. 2:14-15
- F. 1 Jn. 3:8
- G. Acts 26:18; Col. 1:13

V. The Redemptive Significance of the Resurrection and Ascension of Christ

- A. The resurrection
- B. The ascension and exaltation
- C. Application to us

Christology: The Work of Christ

A Study on the Atonement

Introduction: Why study the atonement?

Overview and Reading

A Biblical-Theology of the Atonement

- I. Atonement in the OT
 - A. Ex. 12
 - B. Lev. 16
 - C. Psalm 51
 - 1. Why examine Psa. 51 in connection with atonement?
 - 2. Our procedure
 - 3. Overview of Psalm 51
Introductory petition (1-2)

Lament/Confession (3-6)

Petition corresponding to confession (7-12)
(7-9)

(10-12)

Praise (13-19)
V. 16-17*
 - 4. Atonement and forgiveness
Num. 15:27-31
- D. Isa. 52:13-53:12

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A Biblical-Theology of the Atonement

I. Atonement in the OT

A. Ex. 12

B. Lev. 16

1. The dilemma caused by the Covenant and Exodus

2. The resolution of Leviticus

3. Lev. 16, *Yom Kippur*, the heart of the book Prologue (1-2)

Priestly preparation (16:3-5)

Priestly procedure (16:6-10)

Detailed description (16:11-28)

Permanent statute (16:29-34)

4. The meaning of *kipper* 16 x in Lev 16. Four possible meanings, which may overlap.

(1) Forgiveness (perhaps best as result of *kipper*)

(2) Cleansing

(3) Ransom

(4) Propitiation (avert wrath)

5. The scapegoat

6. Summary

C. Ps. 51

D. Isa. 52:13-53:12

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- A. Ex. 12
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- C. Ps. 51

D. Isa. 52:13-53:12

- 1. Introduction to the Fourth Servant Song in Isaiah
Isa. 42:1-9; 49:1-6; 50:4-9; 52:13-53:12

The Song contains 5 stanzas of 3 verses each.
52:13-15; 53:1-3; 4-6; 7-9; 10-12.

- 2. The Fourth Song in the NT and the Identity of the Servant
- 3. A Survey of the Song

Stanza One 52:13-15 (Exaltation and humiliation of the Servant)

- I. The Supreme Exaltation of the Servant (52:13)
- II. The Supreme Humiliation of the Servant (52:14)
- III. The Fruit of His Humiliation and Exaltation (52:15)

Stanza Two: 53:1-3 (Rejection of the Servant)

- I. The Question asked and answered with a question (53:1)
- II. The Servant holds no attraction to the natural man (53:2)
- III. The Servant repels the natural man (53:3)

Stanza Three: 53:4-6 (The Servant's substitutionary atonement)

- I. Substitutionary suffering (4)
- II. Substitutionary payment (5)
- III. Substitutionary sin bearing (6)

Stanza Four: 53:7-9 (The Submission of the Servant)

- I. Submission in trials (7)
- II. Submission in death (8)
- III. Submission in burial (9)

Stanza Five: 53:10-12 (The Servant's victorious accomplishments)

- I. Guilt offering (10)
- II. Satisfaction, justification, substitution (11)
- III. The reward and exaltation (12)

4. The doctrine of penal, substitutionary atonement in the song
The Servant suffers for others (4-6, 11-12)
The Servant suffers for the sins of others (11, 12)
The Servant brings great benefits to those for whom He suffers
The Servant willingly suffers (4, 10, 11, 12)
God himself lays the people's sins on the Servant (6, 10)
The Servant is sinless and righteous (9, 11)
The Servant is a guilt offering (10)
5. The contribution of Isa 53 to the OT theology of atonement
6. The contribution of Isa 53 to the NT theology of the atonement

Christology: The Work of Christ

A Study on the Atonement

A Biblical-Theology of the Atonement

I. Atonement in the OT

- A. Ex. 12
- B. Lev. 16
- C. Ps. 51
- D. Isa. 52:13-53:12

II. Atonement in the NT

A. The Synoptic Gospels

1. Mark 10:32-45

(1) The third prediction of His death and resurrection (32-34)

(2) The cup and baptism (35-40)

(3) Servanthood and humility (41-45)

2. Mark 14:22-26

(1) Bread

(2) Cup

3. Mark 15:33-34

(1) Darkness

(2) Cry of dereliction

Conclusion

Atonement in John's writings

Atonement in Paul's writings

Atonement in Hebrews

Atonement in the James, Peter and Jude

Christology: The Work of Christ

A Study on the Atonement

A Biblical-Theology of the Atonement

I. Atonement in the OT

II. Atonement in the NT

A. The Synoptic Gospels

B. Atonement in John's writings

1. John 1:29

2. John 3:14-18

3. John 6:49-51; 10:11-18

4. John 12:49-53

5. 1 Jn. 2:2; 4:10

6. Rev. 1:5; 5:6, 9

Christology: The Work of Christ

A Study on the Atonement

A Biblical-Theology of the Atonement

I. Atonement in the OT

- A. Ex. 12
- B. Lev. 16
- C. Ps. 51
- D. Isa. 52:13-53:12

II. Atonement in the NT

- A. The Synoptic Gospels
- B. John's Writings

C. Atonement in Paul's writings

- 1. 1 Cor. 5:7; 6:20; 2 Cor. 5:14-21; Gal. 6:14-16; Eph. 1:7; 2:13-18; 5:1-2, 25-27; Phil. 2:6-8; Col. 1:19-23; 2:11-15; 1 Thess. 5:9-10; Titus 2:14; 3:4-7
- 2. **Rom. 3:21-26**

Intro: The backdrop (1:18; 2:5)

I. The Righteousness of God

II. The Revelation of the Righteousness of God

Luther on Faith "Faith honors him whom it trusts with the most reverent and highest regard since it considers him truthful and trustworthy. There is no other honor equal to the estimate of truthfulness and righteousness with which we honor him whom we trust. . . When the soul firmly trusts God's promises, it regards him as truthful and righteous, and whatever else should be ascribed to God. The very highest worship of God is this, that we ascribe to him truthfulness, righteousness, and whatever else should be ascribed to one who is trusted."

III. There is no distinction

IV. Free justification through the redemption which is in Christ Jesus

V. Propitiation proves God's righteousness

VI. God is now Just and the Justifier of the one who has faith in Jesus

3. Rom. 5:6-11

I. Our state and Christ's death (6)

II. Human love compared to Divine love (7-8)

III. Saved from wrath through His blood (9)

IV. Reconciled and saved by His life (10-11)

Christology: The Atonement

4. Gal. 3:10-14

Introduction

Background to Galatians

I. The Curse of the Law (10)

A. For whoever are of the works of the Law

- B. Are under curse
- C. For it is written, Deut. 27:26

II. The Inability of the Law (11-12)

- A. The Law cannot justify

- B. The Law is not of faith

III. Redemption from the curse in Christ (13)

- A. Christ redeemed us from the curse of the Law

- B. By becoming a curse for us

- C. For it is written, Deut. 21:23

IV. The blessing of the curse-bearing substitute (14)

“It is hard to imagine a plainer statement of the doctrine of penal substitution” (Pierced, 89).

Atonement in Hebrews

Atonement in the James, Peter and Jude

Systematic Theology: Christology

The Work of Christ: The Atonement

A Biblical-Theology of the Atonement

The Atonement in Historical Theology

Early Church

Medieval Church

Reformation

Post-Reformation

A survey of atonement theories

The Atonement in Systematic Theology

The necessity of the atonement

The nature of the atonement

The intent of the atonement

Introduction

I. Early Church

A. Athanasius (300-373)

On the Incarnation

B. Augustine (354-430)

C. Origen (185-254)

II. Medieval Church

A. Anselm (1033-1109)

Cur Deus Homo

B. Abelard (1079-1144)

C. Aquinas (1224-1274)

III. Reformation

A. Luther

Crux sola est nostra theologia

B. Calvin (1509-1564)

IV. Post-Reformation

A. Turretin, Owen, Bunyan

B. Arminianism

V. A survey of atonement theories

The Ransom Theory

The Satisfaction Theory

The Moral Influence Theory

The Example Theory

The Governmental Theory

The Dramatic Theory (Christus Victor)

The Penal Substitution Theory

The Atonement in Systematic Theology

I. The necessity of the atonement

- A. The Plan of God
- B. The character of God and the character of sin
- C. Man's need
- D. God's provision: The atonement
- E. *Why the atonement? Could God have done it another way?*

II. The nature of the atonement

- A. Trinitarian
- B. Redemptive
- C. Propitiatory
- D. Penal
- E. Expiatory
- F. Conciliatory
- G. Substitutionary

III. The intent of the atonement

Why this issue is important

- A. The essential doctrine of the atonement is penal substitution.
- B. The nature and intent of the atonement has a direct effect on our view of God's sovereign purposes and Trinitarian harmony
- C. The nature and intent of the atonement has a direct effect on our view saving grace.
- D. The nature and intent of the atonement has an effect on my assurance and confidence in God's saving purpose

The Intent of the Atonement

- A. Particular v.s. Universal
- B. The Atonement is Particular or Definite by Nature
- C. The Covenantal Structure of the Atonement
- D. The Atonement in the Sovereign Purpose of God (Job 42:2; Dan. 4:35)

John Owen's Conundrum

"The Father imposed His wrath due unto, and the Son underwent punishment for, either:

- 1. All the sins of all men.
- 2. All the sins of some men, or
- 3. Some of the sins of all men.

In which case it may be said:

- a. That if the last be true, all men have some sins to answer for, and so none are saved.
- b. That if the second be true, then Christ, in their stead suffered for all the sins of all the elect in the whole world, and this is the truth
- c. But if the first be the case, why are not all men free from the punishment due unto their sins?

You answer, Because of unbelief? I ask, Is this unbelief a sin, or is it not? If it be, then Christ suffered the punishment due unto it, or He did not. If He did, why must that hinder them more than their other sins for which he died? If He did not, He did not die for all their sins."

- E. Texts which Support Definite Atonement
 - 1 Sam. 3:14
 - John 10:14-15, 26-27
 - Matt. 1:21
 - Mk. 10:45 [Matt. 20:28]
 - Mk. 14:24 [Matt. 26:27-28]

Heb. 9:28

Isa. 53:11-12

Acts 20:28

Eph. 5:25-27

Rom. 8:28-34

Rev. 5:9-10 [7:9]

Heb. 9:12 [Heb. 2:17; 5:3; 7:27; 9:7; 13:12]

*Notice the actual, not potential terminology of the salvation passages
(e.g. Titus 2:14)

Objections: What about the "universal" texts?

A. The "all" texts (2 Cor. 5:14-15; 1 Tim. 2:6; 4:10; Heb. 2:9)

B. The "world" texts (1 Jn. 2:2; 2 Cor. 5:18-19)

C The "desire" texts (1 Tim. 2:4; 2 Pet. 3:9)

Piper, "Are There Two Wills in God?"

D. Special note on 1 Tim. 4:10
Isa. 43:10-13; 44:6-8; 45:5-6, 22-23

E. Special note on 2 Pet. 2:1

Particular or Universal: What is at Stake?

Conclusion

The Doctrine of Christ
The Work of Christ
The Atonement

III. Objections: What about the "universal" texts?

- A. The "all" texts (2 Cor. 5:14-15; 1 Tim. 2:6; 4:10; Heb. 2:9)
"All" is always defined by context (e.g., Mt. 10:22; Rom. 10:12; 11:32)
Many times "all" means "all kinds" (1 Tim. 6:10; Joel 2:28; cf. Acts 2:17).
- B. The "world" texts (1 Jn. 2:2; 2 Cor. 5:18-19)
"World" is definitely not w/o exception (see 1 Jn. 5:19; Jn 6:33; 17:14, 25)
"World" is defined globally/nationally/ethnically, (Jn. 11:49-52; Rev. 5:9; Rom. 11:12)

*Both "all" and "world" texts are inclusive in the sense that they are all without distinction, not all without exception.

- C. The "desire" texts (1 Tim. 2:4; 2 Pet. 3:9)
God has two wills, a revealed will which expresses His genuine desires and a sovereign will which is eternal and immutable.

For God to express genuine desire for salvation of those who will never be saved does not mean that He has decreed that they will be saved.

Piper, "Are There Two Wills in God?"

http://www.desiringgod.org/ResourceLibrary/Articles/ByDate/1995/1580_Are_There_Two_Wills_in_God/

- D. Special note on 1 Tim. 4:10
Isa. 43:10-13; 44:6-8; 45:5-6, 22-23
- E. Special note on 2 Pet. 2:1
"Christ died for (redeemed) the false teachers who perish."

IV. Particular or Universal: What is at Stake?
Dr Bruce Ware, "What is not at stake"

Conclusion: particular redemption in no way undermines the free offer of the Gospel

1. This is the dividing issue between biblical Calvinism and hyper-Calvinism.

2. The revealed will of God commands us to offer the Gospel
(God offers it; Isa. 45:22; He commands us to offer it; Mt. 28:19-20)
3. The revealed will of God commands people to repent and believe
(Acts 17:30; Rev. 22:17)
4. The revealed character of God compels people to repent and believe
(Ezek. 18:31-32; 2 Pet. 3:9)
5. Man's inability does not nullify the obligation.
Cf. the Law/the Gospel
6. The exclusivity of salvation in Christ alone, makes Christ the only object of hope
to be held out to sinners.
Matt. 11:28-30
7. The sinner's warrant to believe is not "Christ died for you," but the promise
which comes to those who do believe.
Jn. 3:16

