

Theology II: Work of Christ (Part 2)

Session 5 - Dr. Jeremy Kimble

BIBLICAL FOUNDATIONS

Genesis 3:21	Luke 2:25-34
Genesis 22:1-19	Matt 20:28; Mark 10:45; John 1:29
Exodus 12:1-51	Luke 22:14-20
Exodus 29:1-21; Lev 1-5	Rom 3:21-26; Gal 3:10-14
Lev 16:1-34	Hebrews 7-10 (Leviticus with New Covenant eyes)
Psalms 22	1 Peter 2:22-25
Isaiah 52:13-53:12	Rev 5:6-12; 13:8

Praise - pause and think of who Christ is and why we should praise Him...

Great Prophet, Great Priest, Great King, accomplished our redemption, accomplished our reconciliation, He's our wrath absorbing sacrifice, He's our atonement,

Repent

Ask

Yield

BIBLICAL FOUNDATIONS

- Luke 22:14-20 in this Passover meal, Jesus institutes the Lord's Supper, which will commemorate his atoning work on behalf of **humanity** (cf crucifixion narratives).

Institution of the Lord's Supper

*And when the hour came, he reclined at table, and the apostles with him. And he said to them, "I have earnestly desired to eat this **Passover** with you before I suffer.*

*Cleanse out the old leaven that you may be a new lump, as you really are unleavened. **For Christ, our Passover lamb, has been sacrificed.** 1 Cor 5:7*

For I tell you I will not eat it until it is fulfilled in the kingdom of God." And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves. For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood. Luke 22:14-20

- Rom 3:21-26; Gal 3:10-14 Christ became a **curse** for us and died as our satisfaction to **assuage** (fulfill) God's wrath toward sin.

Righteousness Through Faith

*But now apart from the law the righteousness of God has been made known, to which the **Law** (Pentateuch - first 5 books) and the **Prophets** (Hebrew Bible would include... Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and Minor Prophets) testify.*

(ESV... But now the righteousness of God has been manifested apart from the **law**... apart from trying to keep in our own power the Mosaic Law)

*This righteousness (right standing with God) is given through **faith in Jesus Christ** to all who believe. There is no difference between Jew and Gentile, for all have sinned and fall short of the glory of God, and all are **justified** (soteriology - we don't earn our forgiveness, declared righteous) *freely by his grace* (given a gift you don't deserve) *through the **redemption*** (purchased from the slave market of sin to being part of God's family) *that came by Christ Jesus.**

*God presented Christ as a sacrifice of **atonement**, through the shedding of his blood (propitiation - wrath satisfying atonement) —to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished— he did it to demonstrate his righteousness at the present time, so as to be **just** (God is holy and hates sin) and **the one who justifies** those who have faith in Jesus. (God initiated the way for man to be made right in His sight) Rom 3:21-16*

The Righteous Shall Live by Faith

*For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.” Now it is evident that no one is justified before God by the law, for “The righteous shall live by faith.” But the law is not of faith, rather “The one who does them shall live by them.” **Christ redeemed us from the curse of the law by becoming a curse for us**—for it is written, “Cursed is everyone who is hanged on a tree”— so that in Christ Jesus the blessing of Abraham (land, offspring, blessing) might come to the Gentiles, so that **we might receive the promised Spirit through faith.** Gal 3:10-14*

(4 OT quotes) (Eph 2:11-22 Jews & Gentiles)

The Spirit is promised in this New Covenant Era and given to those who have faith in the Messiah and his name is Jesus. God through Christ accomplished our justification, and blessing and the Spirit indwelling within us by means of Christ's work - Good News!

- Hebrews 7-10 very closely related to the book of Leviticus, much of Hebrews highlight Jesus as **Lord**, great high **priest** and atoning **sacrifice**. Comparison to Melchizedek “king of righteousness” - “king of Salem/Jerusalem” in Gen 14 interacts with Abraham.
 - Levi: priesthood for the old Mosaic Covenant. Change in priesthood = change in covenant.
 - Melchizedek - Tribe of Judah, they didn’t have priests. Psalm 110. New Covenant - New Priesthood just as God ordained.
- 1 Peter 2:22-25 this passage closely parallels Isaiah 53:4-6, 9 and propounds an important theology of **substitutionary** sacrifice and atonement.

He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls. 2 Peter 2:22-25

- Rev 5:6-12; 13:8 Jesus is the Lamb of God, **slain** for the sins of the world, and this actually occurred **before** the foundation of the world.

(John is transported to a throne room in heaven, an angel asks... who’s worthy to open the scroll with 7 seals? All of heaven is silent)

*And one of the elders said to me, “Weep no more; behold, the **Lion** of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and among the elders I saw a Lamb standing, as though it had been slain. And between the throne and the four living creatures and among the elders I saw a **Lamb** standing, as though it had been slain,*

“An admirable conjunction of divine excellence.” Jonathan Edwards - theologian. To bring a lion and lamb together in one person is glorious.

with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. And he went and took the scroll from the right hand of him who was seated on the throne. And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying,

“Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth.”

Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, saying with a loud voice,

*“Worthy is the Lamb who was slain,
to receive power and wealth and wisdom and might
and honor and glory and blessing!” (Everything is owed to this ONE -
King Jesus) Rev 5:5-12*

*Everyone whose name has not been written before the foundation of the world
in the book of life of the Lamb who was slain. Rev 13:8*
(Jesus is not plan B. Before the foundations of the world, this was the lamb
who was slain)

- Jesus endured the **wrath** of God for sin in our place on the cross so that we might become the **righteousness** (in right standing) of God in him (2 Cor 5:21).

What was the purpose of OT sacrifices?... The book of Hebrews clarifies they atone for sins but not permanently. Christ is the ultimate sacrifice coming that will take away sins permanently.

QUESTIONS

- What does a circumcised heart and written on their hearts mean?

*The **heart is deceitful above all things**, and desperately sick; who can understand it? “I the Lord search the heart and test the mind, to give every man according to his way, according to the fruit of his deeds.” Jer 17:9-10*

*I will put my law within them, and I will **write it on their hearts**. And I will be their God, and they shall be my people. Jer 31:33*

It's in our nature to battle sin every day. Gal 5. God is here to give you a new heart... a circumcised heart. A new identity - You still fight sin but your heart is new. Not having just a conscience but your desires and affections towards the law change. Romans 7 - we have a natural proclivity to rebel against the law. With a new heart we're inclined to desirely keep the law that God has laid before us. Not just a matter of ability. Eze 36, Deut 30, Jer 31.

Pre-conversion: “old you”: Eph 2 - you were dead in your trespasses and sins.
1 Peter 1 - you walked in the futile ways of your fathers.

Post-conversion: new baseline/identity: New heart. Circumcised heart. Law written on heart.

*Therefore, if anyone is **in Christ**, he is a **new creation**.
The old has passed away; behold, the new has come. 2 Cor 5:17*

- How do we reconcile the evil desires that continue to dominate us at all times yet... we have a new heart?

*Jesus said, (to the Pharisees) "Are you also still without understanding? Do you not see that whatever goes into the mouth passes into the stomach and is expelled? But what comes out of the mouth proceeds from the heart, and this defiles a person. For **out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander.** Matt 15:16-19, Rom 6 & 7*

We recognize it's a fight to be who we actually are in Christ until we die. We have a constant need to die or kill sin, renew our minds and to put on righteousness. (Gal 5, Col 3, Eph 4 & 5) Paul recognizes that we are not yet glorified. Justification and Sanctification... ongoing growth, still struggling with sin Glorification... no more sin. It's done. No more issues with it. The more mature we become, the more grieved we are with the sins that plague us.

HISTORICAL ILLUMINATION

- **The Nature of Atonement.** In church history, there have been **three** main types of interpretations concerning the nature of the atonement. We don't have to choose one and only one. Scripture uses a variety of terms, as we have seen, and each theory can point to at least one term that supports their view. However, it doesn't seem that one view is more **central** than the others.
- **The Classical Theory.** The central idea in this family of theories is that of **Christ's victory over Satan**. It was arguably the **earliest** of the three theories to develop, appearing first in **Irenaeus**, who saw Christ as the **ransom** paid to Satan (Bible doesn't affirm that Satan is equal to God) to justly free those under his sway. Later fathers developed the idea of Christ as the bait used by God to catch Satan. Seeing his human nature, Satan thought he could capture Jesus, but after taking him into his dominion in death, the divine nature was **unveiled** and Christ arose, shattering the gates of hell and freeing its captives.
 - More recently, this view has been championed as Christus Victor. "*Christ victorious*" Some claim this view of Christ's death as the victory over evil posers is the traditional view of the church. In defense, it may be said that the victory motif in the NT certainly fits this theory, and the idea of redemption or ransom accords with it (Col 2:8-15). But it lacks a **coherent explanation** of **how** and **why** it was that Christ's death was able to defeat our foes. Was it simply because God is more powerful? And if that is so, and God is more powerful, why did Christ die? This theory has value, but needs supplementing by the other types.
- **Subjective Theories of the Atonement.** The word subjective here refers to the fact that all these theories see the cross as seeking to change how we respond **subjectively** to God.

- **The moral example theory** and **moral influence** theory may be traced back to **Peter Abelard** (1079-1142). He broke with his Anselm's view of the atonement and proposed that Christ died as an **example of love** to us, which we should follow, and that Christ's death **inspires** us to do. It denies any need for God to be **satisfied**; his arms are open to receive us, and Christ's death exercises a moral influence that impels us to respond to the love of God.
- It is true that Christ's death does demonstrate the love of God (John 3:16, Rom 5:8; cf 1 Peter 2:21-25). But used in isolation from other more complete theories, it cannot really answer why Christ's death is a demonstration of God's love, rather than a tragic mistake. According to the subjective theories, we are not in danger from the wrath of God, for He is only loving. Then why was it necessary for Christ to die? This view has no answer.

For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. He committed no sin, neither was deceit found in his mouth... He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed... 1 Peter 2:21-22

Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him. John 3:36

If I'm drowning and someone dies to save me... that shows great love. But if I'm splashing in 1 foot of water and someone dies to save me, that's a tragedy. It wasn't necessary.

Objective Theories. These theories insist that the atonement made an objective change in our condition before God. The atonement itself flows from the love of God (1 John 4:10). What Christ has done has changed things **relationally**. Whether or not humans respond is secondary.

- There are two main varieties of this view. The oldest goes back to **Anselm** and his famous book *Cur Deus Homo?* (Why God Became Man). In it, he sees sin as an offense against God's honor. By not submitting ourselves completely to God, we take from Him the **honor** we ought to show and thus we are in God's debt. But it is a debt we cannot pay, for **present obedience** cannot make up for **past disobedience**, since present obedience is required anyway. Moreover, no human can pay for another, for he owns his own debt. Thus, humanity owes a **debt** to God, that each one must pay, yet no one can repay; no one except God Himself. Man owes the debt and must pay, but only God can pay. Thus, only the **God-man** could atone. As man, he could properly represent us; as God, he was able to offer the honor we should have but did not. Christ, since he perfectly honored God, did not deserve death. By freely accepting death for the honor of God, he satisfied God's honor and opened the way to salvation.

Should we love? Yes.. Did Christ defeat sin, Satan and death? Yes.

But this last theory shows me how Christ did this and how am I capable of loving as He calls me to.