

Dr. Robert A. Peterson, Christ's Saving Work, Session 17, 6 Pictures of Christ's Work, Part 3, Christ Our Victor and Second Adam

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This is Dr. Robert Peterson in his teaching on the saving works of Christ. This is session 17, Pictures of Christ's Work, Part 3, Christ Our Victor and Second Adam.

We have been studying the biblical pictures that God in his grace has painted for us, or to switch metaphors, the musical themes, if you will, that interpret what Jesus did for us.

Because as the biblical story moves along in the New Testament, God the Son becomes a human being. We previously have thought about his incarnation, sinless life, death and resurrection, ascension, sitting at God's right hand, his session, his pouring out the Spirit on the church, his intercession, and second coming. All of these are his saving works.

Of course, the essential core is his death and resurrection. But events are not self-interpreting, and so God not only acts in history through his Son, by his Spirit he uses the Apostles of the New Testament to interpret Jesus' saving works, or viewed as a unity, his saving work. We have examined some of these biblical pictures.

We thought about reconciliation, where Jesus is the peacemaker who makes peace between God and us, and by a reflex action between God and us so that instead of being hostile toward him, we are his friends. And there is peace; we have peace with God, objectively, which, of course, then translates into peace in our hearts. We thought about redemption, how God in Christ set free the slaves of sin, namely us believers so that now we enjoy Christian freedom, whereas before, we were bound in trespasses and sins.

This is the work of our Redeemer. Then, we examined what, in the end, I'm going to say is the most important theme. I did not start out doing that when I taught these things.

I rather said, look, there's more than sacrifice and penal substitution. I explored the other four themes for years, even while reading papers at the Evangelical Theological Society. So this conclusion is hard won.

Substitution is when Jesus dies in the place of his people, satisfying the demands of the law and vindicating God's own moral character, especially his holiness and

justice. I'm going to argue in the end that is the most important of all six themes. We need all six.

In fact, the Bible says more than that. But these are the big ones, and we need them all. But we have considered reconciliation, redemption, and substitution.

In the lectures now, we want to think about Christ our victor, Christ the second Adam, whose obedience overturns Adam's disobedience, and Christ our sacrifice and great high priest. Christ our victor. To use the technical theological term, *Christus victor*, from Gustav Alain's epic-making book.

I've already evaluated it, including critiquing it for its errors. He tried to make the victory theme not only the major theme in church history but even the sole theme in figures like Irenaeus and Martin Luther, and it just is not true. As I said before, Luther has a number of pictures and themes, but the two predominant ones, which vie for supremacy if you can talk like that, are penal substitution and *Christus victor* in Luther.

Irenaeus is thought to be more involved, and in fact, if you had to say one thing, you would say recapitulation, which translates closest to my second Adam new creation theme. *Christus Victor* language is all over the Bible, all right? We don't have time to look at all these passages, but Genesis 3:15, first mention of redemption, Exodus 15:1 to 21, 1 Samuel 17, Psalm 110, Jeremiah 21, Daniel 7, Matthew 4, Mark 1, Luke 4, John 12, 13, 14, 16, Acts 10, Acts 26, Colossians 1:13, 14, Colossians 2:14, and 15, Hebrews 1:13, and 2:14, and 15. The sphere for *Christus Victor* is that of conflict and combat.

It is a warrior theme between God and his enemies. In the Old Testament, this picture appears as divine warfare theology, an acknowledged theme in the Old Testament literature, and in the New Testament, the divine warrior becomes one of us, and the divine warrior is *Christus victor*, Christ our champion. It's a beautiful thing.

It immediately shows the deity of Christ, and as a matter of fact, Gustaf Aulen, trying to carve a middle place via media between liberal moral influence theology and actually fundamentalist penal substitution theology. If it's possible, he overemphasized the deity of Christ in his *Christus victor* motif, but Christ is the divine Son of God who becomes the divine-human Son of God through Mary, and he is the victor in the New Testament, taking the place of God the warrior, Yahweh the warrior in the Old Testament. Old Testament background includes the Protoevangelium, Evangelium of Genesis 3:15, the first promise of redemption, and the songs of Moses and Miriam.

They praise Yahweh, the warrior. Now, that's one picture of God. It's not the only picture of God or the predominant picture, but it is one to take into account what the Bible teaches.

My faithful professor of systematic theology, Robert J. Dunzweiler, used to teach us. I was a young pollywog then, but I listened to get the teaching of the Bible. One must take into account the whole Bible.

So, Yahweh as a warrior is part of the picture, but Yahweh is the shepherd, a gardener, a judge, and the Savior, and so many things in the Old Testament alone. David and Goliath. It is not primarily an example of how to defeat your Goliaths, your problems in your life.

It is Yahweh at war against these ungodly Philistines who dare to threaten the armies of the living God, David says. Wow. You come to me with sword and shield, and they were pretty mighty.

David couldn't even, could barely lift them up. It took two hands to cut off Goliath's head afterward, but I come to you in the name of the living God. The main actor in the Old Testament is God, of course.

The predictions concerning David's Lord, Psalm 110, include warfare and victory as God fights for David's Lord, the Babylonian exile, Jeremiah 21:3 through 7, and the divine Son of Man of Daniel 7:13 and 14. Definition. Christ, our champion, is the New Testament picture of Jesus as the incarnation of Yahweh, the divine warrior of the Old Testament.

The mighty Son of God, who became a human being, defeats foes that are far more powerful than we are. How does he do it? You know the answer through his death and resurrection. His work as Christus Victor brings us partial victory now, real but partial victory now, and complete deliverance in our resurrection and in the new heavens and new earth.

Need. Humankind's need for Christ, our champion, consists of the many and terrible enemies arrayed against us. These include the devil, demons, and the world.

We need to qualify, not viewed as God's beautiful creation but as a system set against God and his people. The New Testament uses the word world in that sense. Human enemies, death, and hell.

These are our enemies, way too powerful. Can anybody defeat death? I don't think so. Oh yes, one man could, but he's not a mere man; he's the God-man, and he has the keys of death and the grave, he says in the book of Revelation because he defeated it as our victor.

Initiator in every single motif, the initiator is, of course, God himself. God takes the initiative to defeat his and our foes. He appears as Yahweh, the divine warrior in the Old Testament, and as Christ, our victor in the New Testament.

The Father, 1 Corinthians 15:57, Colossians 1:13, 14, Colossians 2:14, 15, Hebrews 1:13, the Son, Acts 11:38, Hebrews 2:14, 15, 1 John 3:8, Revelation 17:14, and 19:11 through 16, the Father, the Son, and the Holy Spirit, Matthew 12:28, Acts 10:37, 38, all play roles, but the focus, of course, is on Christ, our conqueror, and his incarnation, death, resurrection, ascension, session, and return. Mediator, viewed from the perspective of the conflict between Satan and God, the mediator is Christ Jesus, quote, Lord of lords and King of kings, close quote, Revelation 17:14, 19, 16, our mighty champion, Christus Victor, work. Christus Victor's work includes his incarnation, Hebrews 2:14; he became a man of flesh and blood; he partook of flesh and blood just like his children and fellow human beings do, in order that through death he might defeat the one who holds the power of death, that is, the devil.

His earthly ministry is part of Christus Victor's theology, including the successful endurance of Satan's temptations and exorcisms. Have you come to torment us before the time, holy son of God? Yes, a little bit, but your demons haven't seen anything yet. When the lamb unleashes his wrath, talking about mixing metaphors, Revelation presents Christ as the lamb; every use but one of that word in the book of Revelation speaks of Christ. Once it's used as a simile, the beast from the sea has horns like a lamb, otherwise always a symbol for Christ, and usually shedding his blood to redeem his people, but at least one time it speaks of the wrath of the lamb.

What a way of showing God's intention in sending his son was not to judge or condemn, it was to save. He's the lamb, but woe to those who oppose the lamb, because the lamb is the judge, and he does have wrath for all who reject him. Christus Victor work includes his incarnation and his earthly ministry, including enduring Satan's temptations successfully and casting out demons, especially his death.

John 12:31 to 33, Colossians 2:14, 15, Hebrews 2:14, 15, Revelation 12:11, and his resurrection, of course, is part of his victory. 1 Corinthians 15:4, 1 Corinthians 15:54 to 57, where Paul, using Hosea, mocks death. Where, oh death, is your sting? Our Savior is alive, and you are defeated, personifying death and speaking to it in the figure of speech called apostrophe.

Ephesians 1:19 to 22, his ascension to God's right hand is part of his victory. Ephesians 1:19 to 22, 1 Peter 3:21 to 22, his session is sitting at God's right hand. He sits as co-regent with the Father and as the victor.

Revelation 3:21, and his return, recorded in Revelation 19:11 through 16, as a mighty victory over his and our foes. Present and future results of the work of Christ, our conqueror. Jesus, our mighty champion, has won a great victory now and will win an even greater one in the future.

Now, because of his conquest, believers are safe in his love, Romans 8:38, 39, have access to God's mighty power exhibited in Christ's resurrection and session, Ephesians 1:20 and 21, and need not fear the evil one. 1 John 4:4, greater is he who is in you than he who is in the world. At his return, he will utterly vanquish his and our enemies, Revelation 19:11 through 16, including death, quote, for he must reign until he has put all his enemies under his feet.

The last enemy to be destroyed is death, close quote, 1 Corinthians 15:25, 26. As a result, his people will be raised from the dead and will mock death, 1 Corinthians 15:54 to 57. Due to his saving accomplishment, quote, the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God, Romans 8:21.

Relation to other doctrines, and I did not know this for many years, but I'll say in the last 10 years I learned it. My estimation of time at my current perfect age of 72 is a little shaky, so when I say 10, it's probably the last 15. That's how that works. It is significant that in Colossians 2:14, 15, the key Pauline text on the Christus Victor theme, and the only place where he explains how Christ wins a victory, the theme is subservient to penal substitution.

Fascinating. In other words, Christus Victor needs the explanatory power of penal substitution, that is how God defeats our foes in Christ. Scope, as was true of other pictures of Christ's saving deeds, Christus Victor pertains to believers, the church, and the whole creation.

Am I sensing a pattern here? Yes. Graham Cole says it beautifully, quote, the scriptures are obviously addressed to us as creatures. Paul did not write his letters to angels, principalities, and powers.

As a consequence, we can lose sight of the wider canvas. If we lose sight of the bigger picture, we can shrink the picture and make it smaller than its true size. Yet, the New Testament draws the veil aside on occasion to reveal that God has a cosmic point to make.

Paul writes to the Ephesians his intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose, which he accomplished in Christ Jesus our Lord. In him, and through faith in him, we may approach God with freedom

and confidence. Our next theme is Christ as second Adam, but I'd like to look at a couple of texts.

Colossians 2 is a wonderful one. It's the main Christus Victor passage in Paul, and it is striking. Paul uses the imagery of a triumphal march, as he does in other places, to extol God's deed in Christ.

Remember my much earlier comment in the introduction under Christology that systematic theology takes apart what God puts together, and although for the sake of understanding, I could never hold even all these things in my mind without some kind of order and pattern in working through them, but to think of doing that in the full Christology at once, it's just, it's beyond overwhelming. So, but nevertheless, to avoid the artificiality of systematic theology, we put things back together. And here, and I said in the major atonement passages in the New Testament, we find the person of Christ right there, right around the corner.

Well, here he is, Colossians 2:9, in him, Christ, the whole fullness of deity dwells bodily. That is different than saying Christians are indwelt by the Holy Spirit, which we are, and the Holy Spirit is God. This is saying that God lives in bodily form in Christ.

In other words, when you point to him as John the Baptist did, behold the Lamb of God who takes away the sin of the world. John did not fully even understand at that point, but he was pointing to the body of God. Wait a minute, the body of God.

God is a spirit. God doesn't have a body. God in heaven doesn't have a body, but the point of the Incarnation is that the second person of the Trinity not just took a body but became a human being with body and soul, and so in this man uniquely, the fullness of deity lives in bodily form.

In other words, Jesus of Nazareth is God incarnate, and in contrast to the Colossian heresy, which God only knows what it is for sure, but it was a heresy combining Judaistic and something like Gnostic elements, you have been filled in him who is the head of all rule and authority. They don't need anything else. Excuse me, a little carburetor trouble again.

Having Christ. Christ loved them and gave himself for them outside of them, and by God's spirit's act of uniting them to Christ, Christ is not only for them, he is Christ in them, and they have all they need for eternal life and godliness as Peter echoes in 2 Peter chapter 1 early on. Paul summarizes two needs of the Colossians, and you, verse 13 of Colossians 2, who were dead in your trespasses and the uncircumcision of your flesh, God has made together with Christ, made alive together with him.

They had two problems. One is spiritual death. They were not regenerated, alright? They were dead in their trespasses and sins.

You, who were dead in your trespasses, and secondly, their flesh was uncircumcised. He's using it in a symbolic way because the addressees in Colossians are not primarily Jews. He means that even as circumcision was cutting away the foreskin, which symbolized filth and sin, they are filthy.

They're both dead in sin and spiritually unclean and in need of forgiveness. God in Christ meets both needs. You who are dead in your trespasses, God made alive together with Christ.

Their need, because they were spiritually dead, is met by God regenerating them. He made them alive together with him. That is the most comprehensive way of speaking of the application of salvation.

Here goes the systematician, I can't help it. Salvation is planned before creation, accomplished in the first century, but only applied to us when we believe. And God applies salvation to his people.

The big comprehensive way of talking about it is union with Christ. And here it says, they who were spiritually dead have been made alive together with Christ. In other words, regeneration is in union with Christ, just as justification is in union with Christ, adoption is in union with Christ.

I'll stop. Every aspect of the application of salvation is a subset of union with Christ. Or said differently, when God spiritually joins us to his Son, we get all of his saving benefits.

God planned them before creation; he accomplished them in his Son in the first century, and that's what this course is about. Christ's deeds accomplish salvation and the pictures God paints to interpret those deeds. But in the passage at hand here, God is talking, the Lord is talking about applying salvation to the spiritually dead, previously spiritually dead Colossians by making them alive together with him, Christ.

Their second problem was the uncircumcision of their flesh, their spiritual filthiness, uncleanness, and sinfulness. You who are dead in your trespasses and uncircumcision of your flesh. God made alive together with him.

Antidote number one. Having forgiven us all our trespasses. Antidote number two.

Spiritual death is met by spiritual life in union with Christ and regeneration. Spiritual uncircumcision is met by the forgiveness of sins in Christ. Well, how does God do that? Oh, he just clicks his fingers because he's God.

Wrong! God has many attributes, but among them are holiness and justice. I speak reverently. God cannot merely forgive sin.

That is why the institution of the whole sacrificial system in the Old Testament, with altars and priests and sacrifices and detailed instructions concerning the whole. Oh, the surrounding nations had those things, but they weren't the people of a living and true God. God made his religion distinctive by commanding every aspect of it, from the priest's clothing and preparations to the exact sacrifices to be made.

Incredible! But you know what? As Hebrews says, the blood of bulls and goats did not ultimately take care of sins. The blood of the Lamb of God who takes away the sins of the world did. And so, when God presented the gospel in those Old Testament pictures of sacrifice, he knew himself he was already applying the work of Christ to come.

And that work had to come. So, when God forgives the Colossians, it says he did it, forgiving all our trespasses by canceling the record of debt, of debt, by canceling the record of debt, tongue twister, that stood against us with its legal demands. Record of debt.

This is a handwritten document that was put, and this was the cause of the crucifixion posted on the cross. But first of all, it is a record of debt that stood against us with its legal demands. The meaning is, that it's as if each of us signed our name to the bottom of the Ten Commandments.

I, Joe Jones, will keep, I, Jane Jones, will keep these commandments. Having signed, we condemn ourselves because none of us keeps the commandment in thought, word, and deed perfectly. So, here's a record of our debt.

The commandments condemn us up one side and down the other. What did God do? He canceled that record. Oh, just by clicking his fingers? No, he cannot do it like that.

He canceled the record of debt that stood against us with its legal demands. The law said, thou shalt not, and we very much shalt. And it said, thou shalt and we shalt not on that, on condemning document to which we signed our name, it means a handwritten document, nailing it to the cross.

What a vivid picture of penal substitution. The record of my debt is nailed to Jesus' cross. What was nailed to the cross is the cause of the condemnation, the punishment, and the crucifixion of the guilty party.

Well, Jesus is not a guilty party. He's our substitute, but so to speak. This was not literally nailed to his cross.

What was nailed to his cross was Jesus Christ, King of the Jews, Pilate's way of getting back at the Jews. So publicly, in three languages, he would be saying, this is what this foolish blankety-blank people do to their king. Ironically, he was speaking the truth.

He didn't think so. He thought he was just getting back at him in a political move because they outmaneuvered him. We have no king but Caesar.

Oh boy. And against his will and his wife's crazy dreams that scared the gibbers out of him, he crucified Jesus. But he gets the last dig in.

Please write, he said, I'm, no, I'm not, I, what I've written, I've written. Dirty dogs. So here, Paul speaks figuratively.

It is as if our bond of indebtedness as guilty sinners is nailed to Jesus' cross. I can hardly conceive of more vivid language to communicate. Penal substitution.

The Son of God pays the penalty for our sins. He pays our debt. He suffers the condemnation of God that is ours, that we deserve as lawbreakers.

God forgave us all our trespasses by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. He disarmed the rulers and authorities and put them to open shame by triumphing over them in him or in it.

It's one place the Greek is ambiguous. The shift from verse 14 to 15 is seamless. There's no connection, there's no explanation.

2:14, plainly, legal penal substitution in big letters. Wow. Along with Galatians 3:13, it might be the most vivid.

3:13, Christ redeemed us from the curse of law by becoming a curse for us. That is penal substitution. Wow.

And so, this one is, but then it goes immediately for penal substitution with no explanation of the tie-in to Christus Victor. God disarmed the rulers and authorities. The word is stripped.

In a Roman triumphal march, the enemies who weren't destroyed, sometimes including the leaders, the generals of the defeated armies, would be paraded through Rome, the streets of Rome. And, as Paul says in 2 Corinthians somewhere, perhaps 3, we have confetti at Super Bowls and that kind of thing in World Series, game seven wins, right? We have confetti come down. They had, they had incense and perfume come down.

And Paul says in Corinthians, the gospel is the aroma of God from death to death, from life indeed, and death, for life indeed, and death indeed. If you're one of the triumphant Roman warriors, that perfume smells good, right? Oh man, victory. If you're one of the defeated ones, if you're lucky, you're going to be executed.

I don't know which is better, slavery or execution. It depends, I suppose, on what slavery is like. But you are in trouble.

And that, that incense to you smelled like death, very, very death, death indeed. Got it? That's the picture. They paraded the defeated, a selection of the defeated army and generals through the city, Rome, and the children and women mocked and laughed, and the people rejoiced at their great heroes that have a celebration and maybe put to death some of those people publicly as part of the rejoicing.

Romans were tough. This kind of language is used here. They would, they would take the weapons, of course, away from the defeated, right? Is that what he says? He at least says that.

He stripped the rulers and authorities of their weapons. By the way, the rulers and authorities are Paul speaking for the demons, for the evil angels, right? So here's a picture; it is,, of course,, metaphorical of God leading in triumphal procession the defeated demons whose weapons are totally taken away. But the word stripped, some commentators think, might be literal.

That is, the Romans sometimes paraded the defeated armies in their birthday suits before the women and children to be howled at. Look at the mighty warriors. Oh my.

In either case, it's at least they're disarmed. Maybe it's even more shameful than that. God the Father disarmed the rulers and authorities and put them to open shame.

Boy, I'm inclining toward the nudist interpretation there, I don't know. By triumphing over them in him. This is Christus victor.

Wow. But how is it accomplished? Verse 14 tells us. When God nailed our record of indebtedness, so to speak, our xirographon, our handwritten document to the cross as the cause of execution, when Jesus totally paid our debt on the cross, in that God won a mighty victory.

It appears here that Christus victor is subservient to legal penal substitution. And by the way, not only is the personal work of Christ combined here, in him all the fullness of deity dwells bodily, and then we get the needs of spiritual death and sinfulness and the solutions of application applied as regeneration and forgiveness, and then

we go to cross theology, penal substitution, and Christus victor. Notice how those two pictures are just right next to each other.

So once again, for the sake of understanding, systematic theology lifts out of Scripture, in this case, six pictures or themes of Jesus' saving accomplishment. But let's put them back together because they are like this. In other words, the Lord is saying, my son is the God-man.

Your plight was terrible, and you could not save yourselves. We have, God. The Trinity has wonderfully met your needs, and here's the basis of it. The death of Christ as our penal substitute, legal substitute, and the victory of Christ as our champion, side by side.

In other words, God meets all of our needs in his plans, in the work of Christ, and then in the application of salvation. You have guilt. Your penal substitute is the basis for justification, in which God can say, there is, therefore, now no condemnation to those who are in Christ Jesus, who are justified by virtue of union with Christ.

You are dead in your sins. Christ, the second Adam, the originator of the new creation, and the author of the new creation, in his death and resurrection, unleashes his life so that we get new life. We're in Christ now, already, whereas before we were spiritually dead.

God wonderfully meets our needs. I might say this: I've never been an apologist, okay? I have, until recently, and again I'll advertise our book, Pastor Van Lees and I have written the book, *Jesus in Prophecy, How the Life of Christ Fulfills Biblical Predictions*, to reach unsaved people. So, if you're listening to this, and you've been praying for unsaved people, and they would read a book, point them to this book, *Jesus in Prophecy*.

It tells the life of Christ and how his life fulfilled biblical prophecy for these two purposes. Number one, to show the Bible is a supernatural book. Yes, it was written by human beings. To human beings, that's the grace of God.

If he used God to speak, we couldn't understand a word of it. It was written by people like us, for people like us, but it is God's book. How else can you explain prophecies made? Good grief, there were 400 years between the Testaments, 400, 500, 600, and 700 years beforehand, God predicted events in the life of his beloved Son.

And therefore, since it is God's book, we need to believe in Jesus to be saved. He is the only Savior of the world, and we're exploring right now, together in lecture form, his saving deeds, interpreted by the pictures that God has given. The least familiar

picture, in my experience, in teaching and preaching these things in graduate school and Sunday school classes, for example, is this one.

The picture of restoration with Christ, the second Adam. In 1 Corinthians 15, perhaps in verses 55 and 57, Paul uses this expression: the second man, the last Adam. So, the terminology is biblical, it's coming to systematic theology, in this way, the second Adam.

These passages speak of the first and second Adam, Genesis 1:26-28, 2:7, 2:21-22, the whole of chapter 3 in the fall, Luke 3:38, Luke 4:1-13, Romans 5:12-19, 8:29, Christ is the firstborn of many brothers, it says there. 1 Corinthians 15:20-22, 42-49, 2 Corinthians 4:4-6, Colossians 1:15, 1:18, Hebrews 2:5-10. All of these contain, well, first Adam and then second Adam teaching.

The sphere, the picture of Christ's saving accomplishment, this picture, comes from the sphere of God's special creation of the first man and woman in his image with dominion over the lesser creation. Background the Old Testament background consists of Adam, the first man, created, tempted, and fallen. Definition, the second Adam is the New Testament picture of Christ's saving work in which through his one act of righteousness, Romans 5:18, he restores humankind's lost glory, honor, and rule over the earth.

Need humanity's need for the second Adam that is the catastrophic fall of the first Adam that brought sin and death into the world of humankind and disorder into God's good creation. Initiator, the second Adam comes of his own volition and according to the plan of God and rescues Adam's fallen descendants as God through him, quote, brings, quote, many sons and, of course, daughters to glory, Hebrews 2, 10. We were created in glory as Psalm 8 announces, crowned with glory and honor.

We forfeited our glory in the fall. Christ, the glorious Son, becomes the ignominious suffering servant in his state of humiliation. Oh, but he has been raised.

He has his glory again, and he, in his grace, brings many sons to glory, Hebrews 2, 10. Mediator, the mediator is the second man in the last Adam. It's 1 Corinthians 15, 45 and 47.

I'm not sure what I said before but that's right, this is right this time. The incarnate Son and true image, 2 Corinthians 4:4, Colossians 1:15. When it calls Christ a true image, it's certainly reflecting the second Adam teaching because Adam was made, as you know, in Eve in the image of God.

That is the Son who for a little while was made lower than the angels by becoming a man of flesh and blood, Hebrews 2:14. He's the beginning, the firstborn from the dead and thus the firstborn among many brothers, Romans 8, 29. Now through the

one, quote, crowned with glory and honor, Hebrews 2:9, God will bring many sons to glory, Hebrews 2:10.

The second Adam's work includes his incarnation. He's got to become the second Adam, a man, a human being. He becomes one of us.

That's his precondition for being second Adam. His earthly ministry, including temptations, Luke 4:1 to 13, and suffering through which he was made perfect, Hebrews 2:10, 5:9, 7:28. I should come back to that because it's problematic, no doubt, especially his death, Romans 5:19, Hebrews 2:9, and resurrection, 1 Corinthians 15:20 to 22, 15:45, Colossians 1:18, Hebrews 2:9. His ascension, Hebrews 2:9, and his return as second Adam as well, 1 Corinthians 15:20 to 23.

Three times the book of Hebrews alone says that the Son was made perfect. Three times, and one of those is the key. That would be Hebrews 5. How one understands Hebrews 5:9 is how one that interprets Hebrews 2:10, and 7:28.

They each speak of the Son being made perfect. 5:9 gives us some context. 5:7, in the days of his flesh, Jesus offered up prayers and supplications with loud cries and tears to him who was able to save him from death.

It sounds like Gethsemane to me, although a former student of mine wrote a dissertation saying it was the cross. In either case, it is Christ in desperation, right? And he was heard because of his reverence. The Father didn't spare him from death.

No, the Father didn't spare him from death on the cross, but he saved him from death by raising him from the dead. And he was heard because of his reverence. Although he was a son, a divine title in Hebrews already given in chapter 1, he learned obedience through what he suffered.

The Son of God learned obedience. Yes, not the Son of God in heaven. He didn't need to learn obedience.

The Son of God on earth, as the God-man, needed to learn obedience. As a child, after the incident in the temple where he's teaching the rabbis, Joseph and Mary are kind of perplexed. It says he returned with them and was obedient to them. It's beautiful.

He learned obedience as the God-man. Does that make him guilty of sin? No. It means he experienced a truly human life and development, and he learned obedience at each stage, apart from sin.

Although he was a son, the divine Son, he learned obedience through what he suffered, just like us. Well, that's wrong. Just like him, we learn obedience.

Sometimes the best lessons we would never choose. We learn it when we suffer. We learn it when we're at our wits' end.

We learn it when we're stretched to what seems to us beyond our stretching point, our breaking point, and God steps in, and God helps, and God humbles us and teaches us things we would never learn otherwise. That is the hard teaching of the Bible in Romans 5, 1 through 5, James 1, and other places. And being made perfect, he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek.

In what sense was the Son of God made perfect? Well, it makes a lot of sense that it's here under the second Adam new creation theme, for one thing. Goodness. It is as a human being that he was made perfect.

The answer is exactly in the context that we just read. He's made perfect in that, although he was a son of God and God, in becoming a human being, he became truly a human embryo and then a baby, and then on through to adulthood, he learned obedience from what he suffered. So, his being made perfect in these three places in Hebrews, and again here the major place is 5:9 of Hebrews, and what one understands here, one assigns to 2:10 and 7:28, and correctly so.

The meaning is not that he was made perfect in his deity, he already was perfect. The meaning is not that he was made perfect because he was a sinner, but that he's forgiven because he never was a sinner. Saving event number two was a sinless life, right? It was a precondition for all that follows.

He was made perfect in that, I say it this way, if there was an advertisement in the Jerusalem Gazette, yes, I'm fabricating here for the sake of instruction if there was an advertisement in the Jerusalem Gazette for a mediator between God and man, savior of the world, redeemer, second Adam. This is what it would have said, so to speak. Three qualifications are necessary.

Number one, only God needs to apply. Well, the perspective pool is down to three right there. Number two, you must be God incarnate, the God-man.

There's only one who's qualified, but here's the point: there's a third qualification to be the second Adam and redeemer of the world. That is, one need, I speak reverently, is on-the-job experience. No one else needs to apply.

God did not send his son down to earth as a 33-year-old to die on the cross. Mary was, Mary conceived by the Holy Spirit. This baby was born.

Jesus is the God-baby, God-boy, God-man. Our Savior is one of us, and not only was he God who became man, but he was tested and tried, he suffered, he learned obedience, he was approved, and in that way, he became perfectly qualified to be our mediator. All I can say to stuff like this is to teach how God loves us and how Christ loves us.

All of this was not for his benefit but for ours. We rightly focus on the cross and empty tomb, but they are not alone, and in this second Adam motif especially, the focus is on his whole earthly life, leading to his death and resurrection. Praise God for such a Savior.

As the old song says, hallelujah, what a Savior. In our next lecture, we'll continue on with Christ as our second, as a matter of fact, let us finish up, because there's very little to go, is that okay? Let us finish up here with Christ our second Adam. I didn't realize how close we were to the end in finishing.

Present and future results are obtained from the fact that Christ is our, is the second Adam, and our Redeemer. The accomplishment of the second Adam brought present and future results for his people. Through his work, we are now justified.

Romans 5 contrasted the two Adams starkly. Romans 5:18 and 19, the first Adam got us into serious Dutch, the second Adam gets us out. Therefore, as one trespass, plainly of Adam in this context, led to condemnation for all men, so one act of righteousness leads to justification in life for all men.

For as by the one man's disobedience, the many were made sinners, so by the one man's obedience, the many will be made righteous. It is the two Adams. It is Adam, our first father, and the Lord Jesus, our second Adam.

It is by his work we are justified. Adam, one disobedience, one disobedience and trespass is the word, one sin. Sin, trespass, and disobedience are used synonymously in Romans 5:12 through 19.

It led to condemnation for the human race, so one act of righteousness leads to justification and life for all people who believe in the Lord Jesus. The second is Adams, one act of righteousness, which means his death on the cross. Oh yes, his sinless life is a necessary prerequisite, and his resurrection follows, but the focus right here in Romans 5:18-19 is on his death.

Adam brought condemnation, and Jesus brought life and justification, justification and life. Adam brought death and condemnation, and Jesus brought life and justification. He is the second Adam.

Through his work we're justified now, Romans 5:18, and experience partial restoration of the image of God. Ephesians 4:24 and 3:10 speak of believers being remade in God's image. In Colossians 3:10 it's according to knowledge, especially the not knowing God in Christ.

Adam and Eve were made knowing the Lord in their fall. They didn't know the Lord in Christ. We regain an aspect of that image in that we use our minds to know the Lord, to seek his will, to obey him.

We have the renewing of the minds, Romans 12:1 and 2. Ephesians 4:24 speaks of renewal in the image of God in righteousness and true holiness, Paul says. Our parents were made not innocent but righteous. They were in fellowship with the holy God.

In the fall, of course, they forfeited righteousness and holiness. In Christ, having been declared righteous, God gives us a spirit and begins to build actual godliness into the lives of his people. That work is never done in this life, but it is real, it is true.

It is a partial restoration of the image. We are more like the Lord made us be, being believers than we were as unbelievers. As a matter of fact, godly saints.

Many a pastor has gone into the hospital to comfort a dying saint and has come away with tears running down his face because he was comforted by this dear person who knows her sins better than she ever knew them her whole life but who rejoices in Jesus as Lord and Savior and who has great confidence as to where she's going to be in a few minutes. What a great work God does through his Son, our Savior, the true image of God who, by virtue of his life, death, and resurrection, causes us, as God applies salvation to us by his spirit, to be renewed in the image of God. Again, I'll say it, in Colossians 3:10, in knowledge, in Ephesians 4:24, in righteousness and holiness.

At his second coming only, Christ will raise us to eternal life on the new earth. 1 Corinthians 15:20 to 23, at which time we will be declared righteous publicly before men and angels, Romans 5:19, be completely conformed to his image, Romans 8:29, because Jesus is the firstborn of many brothers and sisters. 1 Corinthians 15: 42 to 49, our mortal bodies will become immortal bodies.

What we are now within, we have eternal life in mortal bodies; we will be within and without because our bodies will be immortal, incorruptible, powerful, glorious, and spiritual. It surely doesn't mean incorporeal in 1 Corinthians 15, resurrection chapter, but our bodies will be so controlled by the Holy Spirit that what is inside of believers now, eternal life, will also be outside of believers. Our bodies will be fitted for eternal life on the new earth.

Why? Because, among other roles, the Lord Jesus Christ, the Lord of glory, is the second man, the last Adam, and because of him, we will be utterly conformed to God's image and enjoy restored glory, honor, and dominion, which our first parents had before the fall. We will have it even in greater measure because, unlike them, we will be unable to fall. Hebrews 2:9 and 10 speak of Christ bringing many sons to glory.

In our next lecture, we will take up the last picture of the six that we're dealing with on Christ's saving work, and that is the sacrificial priestly motif.

This is Dr. Robert Peterson in his teaching on the saving works of Christ. This is session 17, Pictures of Christ's Work, Part 3, Christ Our Victor and Second Adam.