

# **Dr. Robert A. Peterson, Christ's Saving Work, Session 7, 3 Offices of Christ, Part 2 [Prophet, Priest, King] Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

## **1. Abstract of Peterson, Christ's Saving Work, Session 7, 3 Offices of Christ, Part 2 [Prophet, Priest, King], Biblicalelearning.org, BeL**

**Dr. Robert Peterson's** lecture, the second part of a session on **Christ's three offices**, specifically examines **Jesus as the great prophet**. Peterson focuses on **Jesus' teachings in the Sermon on the Mount**, illustrating his **authority in correcting misinterpretations of the Old Testament** and revealing **God as our Heavenly Father**. The lecture explores themes within the sermon, such as **living righteously before God** in areas like giving, praying, fasting, and handling wealth, emphasizing **dependence on God's grace** and the need to **test teachings against God's Word**.

**2. 20 - minute Audio Podcast Created on the basis of  
Dr. Peterson, Christ's Saving Work, Session 7 – Double click  
icon to play in Windows media player or go to the  
Biblicalelearning.org [BeL] Site and click the audio podcast link  
there (Theology → Theology, Peterson → Christology).**



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k\_Session07.mp3**

### 3. Briefing Document: Peterson, Christ's Saving Work, Session 7, 3 Offices of Christ, Part 2 [Prophet, Priest, King]

#### Briefing Document: Christ's Prophetic Office in the Sermon on the Mount

##### Overview:

This session focuses on Jesus Christ in his role as the great prophet, primarily examining his teachings in the Sermon on the Mount (Matthew 5-7). Dr. Peterson argues that the Sermon on the Mount, a significant portion of Jesus' prophetic ministry, can be understood through the central theme of **God as our Father in heaven** and how this relationship should shape our lives on earth, our religious practices, and our handling of wealth. Jesus' teachings are presented as radical corrections to the Pharisaic interpretations of the Old Testament, aiming to reveal humanity's deep need for God's grace and to free people from the bondage of legalistic traditions. The session concludes by emphasizing the importance of obedience to Jesus' prophetic word and the necessity of God's grace and the Holy Spirit to live according to it.

##### Main Themes and Important Ideas:

#### 1. Jesus as the Ultimate Prophet:

- Dr. Peterson establishes Jesus as the culmination of the prophetic line spoken of in Deuteronomy 18:14-22, as Peter identifies in Acts 3:22.
- Jesus' authority as a prophet is highlighted by his frequent use of "You have heard that it was said, but I say to you" in the Sermon on the Mount, indicating his correction of Pharisaic misinterpretations of the Old Testament.
- Quote: *"Jesus is indeed an authoritative prophet. I thought it would be good to take some time and walk our way through the Sermon on the Mount, seeing Jesus' radical and wonderful teaching. He's a radical teacher. He doesn't teach like the scribes and the Pharisees, but as one who has great authority."*

#### 1. The Central Theme: God as Our Father:

- Dr. Peterson proposes interpreting the Sermon on the Mount through the lens of "God as our Father in heaven" and living our earthly lives in light of this relationship.

- This theme is introduced in the setting of the sermon (Matthew 5:1) and is seen throughout the Beatitudes, particularly in the implication of sonship in "Blessed are the peacemakers, for they shall be called sons of God."
- Quote: *"But I want to pursue a different theme, and that is the theme of God as our Father. And so I want to look at the sermon in this way. It talks about living our life on earth with God as our Father in heaven..."*

#### 1. **Radical Teachings Contrasting with Pharisaic Interpretations:**

- Jesus' teachings in the Sermon on the Mount are consistently presented as radical departures from and corrections of the prevailing Pharisaic and scribal understandings of the Old Testament law.
- Examples include:
  - His expansion of the law beyond outward actions to the heart (e.g., anger as murder, lust as adultery).
  - His command to love enemies, directly contradicting the Pharisaic interpretation of "love your neighbor" that implicitly allowed for hating enemies.
  - Quote: *"Therefore, you have the right to love your enemy and hate your enemy. No, Jesus says, but I say to you, not criticizing or correcting the Old Testament, but indeed correcting the Pharisees gloss on the Old Testament. I say to you, love your enemies and pray for those who persecute you so that you may be sons of your Father who is in heaven."*

#### 1. **The Impossible Standard and the Necessity of Grace:**

- Jesus sets an unattainable standard of perfection ("You, therefore, must be perfect, as your Heavenly Father is perfect," Matthew 5:48).
- Dr. Peterson argues that this impossible standard serves to humble believers, constantly reminding them of their need for God's grace in every aspect of their lives, not just for initial salvation.
- Quote: *"Number one, although he accepts us freely by his grace, he gives us impossible standards to humble us and to remind us that every day, we need his grace. We're not only saved once and for all by grace through faith, but we live the Christian life every day by God's grace through faith."*

### 1. **Living the Religious Life for God, Not Human Approval:**

- In Matthew 6, Jesus addresses giving, praying, and fasting, emphasizing that these religious practices should be directed towards pleasing our Heavenly Father, who sees in secret, rather than seeking human praise.
- Jesus critiques the hypocritical practices of the Pharisees who performed these acts for public recognition.
- Quote: *"Beware of practicing your righteousness before other people in order to be seen by them, for then you'll have no reward from your Father who is in heaven."*

### 1. **Handling Wealth and Possessions with God as Father:**

- Jesus teaches that our ultimate treasure should be in heaven, not on earth, and that our hearts will follow our treasure.
- He also instructs believers not to be anxious about material needs, as their Heavenly Father knows what they need and will provide for those who seek first the kingdom of God.
- Quote: *"But seek first the kingdom of God and his righteousness, and all these things will be added to you. Your father loves you. Your father cares for you."*

### 1. **The Importance of Obedience and God's Enabling Power:**

- The Sermon on the Mount is not just for intellectual understanding but demands obedience. The parable of the two houses highlights the consequences of hearing but not obeying Jesus' words.
- Living according to Jesus' radical teachings requires God's power, grace, and the Holy Spirit. We are dependent on the Father to fulfill the standards set forth in the sermon.
- Quote: *"That is, you need God's power, his grace, his spirit. You need God to fulfill the Sermon on the Mount."*

### 1. Discernment and True Discipleship:

- Jesus warns against false prophets and false disciples. True discipleship is evidenced by doing the will of the Father in heaven, not merely by performing miraculous deeds in Jesus' name.
- Supernatural phenomena alone are not a sufficient test of truth; discernment should be based on the Word of God.
- Quote: *"Not everyone who says to me, Matthew 7:21, Lord, Lord, will enter the kingdom of heaven, but the one who does the will of my Father, there it is again, who is in heaven."*

### 1. The Uniqueness of Christ's Threefold Office:

- Dr. Peterson briefly touches upon the Old Testament offices of prophet, priest, and king, noting that they were separate. He emphasizes that God's ultimate plan was to unite these three offices in his Son, Jesus Christ, who possesses the Spirit without measure.

### Key Takeaways:

- Jesus, as the great prophet, speaks with ultimate authority, correcting flawed human interpretations of God's law.
- Understanding God as our Father in heaven is a crucial lens through which to interpret and live out the teachings of the Sermon on the Mount.
- Jesus' standards are intentionally high to reveal our need for God's constant grace and to drive us to depend on Him.
- True righteousness involves not just outward actions but also the motives of the heart, directed towards pleasing God rather than seeking human approval.
- Obedience to Jesus' prophetic word, empowered by God's grace and Spirit, is essential for a life that honors the Father and endures.
- Discernment is necessary to distinguish true teaching and discipleship from false ones, relying on the Word of God as the ultimate standard.

## 4. Study Guide: Peterson, Christ's Saving Work, Session 7, 3 Offices of Christ, Part 2 [Prophet, Priest, King]

### Christ's Prophetic Office: A Study Guide

#### Quiz

1. According to Dr. Peterson, what Old Testament passage does Peter connect to Jesus' role as the ultimate prophet in Acts 3:22? Briefly explain the significance of this connection.
2. In the Sermon on the Mount, how does Jesus frequently introduce his corrections of the prevailing interpretations of the Old Testament law? Provide one example of a topic he addresses in this manner.
3. What is the central theme of the Sermon on the Mount that Dr. Peterson chooses to emphasize in this session? How does he support this theme with examples from the Beatitudes?
4. According to the text, what are believers to do in relation to the world, considering God as their heavenly Father? What is the intended outcome of their actions in the world?
5. Explain the two primary reasons why Dr. Peterson believes Jesus radically clashed with Pharisaic teaching in the Sermon on the Mount, particularly in chapter 6.
6. How does Jesus teach his followers to approach acts of religious piety such as giving, praying, and fasting? What reward are they to seek, and from whom?
7. What does Jesus teach in Matthew 6:19-34 regarding wealth and possessions? What should be the ultimate focus of believers' lives instead of accumulating earthly treasures?
8. In Matthew 7:1-6, how does Jesus instruct his listeners to use the teachings of the Sermon on the Mount? What does he caution against?
9. According to Dr. Peterson, why does God give believers seemingly impossible standards to achieve, such as the call to be perfect? What is the purpose of this?
10. How does Dr. Peterson illustrate the importance of evaluating truth claims based on the Word of God, even in the presence of supernatural phenomena?

#### Answer Key

1. Dr. Peterson states that Deuteronomy 18:14-22 speaks of the whole line of prophets culminating in Christ, which Peter identifies in Acts 3:22. This connection highlights Jesus as the fulfillment of Old Testament prophecy, the ultimate prophetic voice of God.
2. Jesus frequently introduces his corrections by saying, "You have heard that it was said, but I say to you." He uses this formula when addressing topics like murder, adultery, divorce, oaths, retaliation, and loving one's enemies.
3. Dr. Peterson emphasizes the theme of God as our Father. He supports this by pointing to the Beatitude "Blessed are the peacemakers, for they shall be called sons of God," and notes the recurring idea of belonging to God's family and God's final acknowledgment of us as his children.
4. Believers are not to conform to or withdraw from the world but are to penetrate it and live in its midst for their Father. Their good works should lead others to give glory to God, not to praise the believers themselves.
5. The two primary reasons are to show mercy to the Pharisees, hoping to provoke them to see their need for salvation, and to free the people from the bondage of restrictive Pharisaic teachings.
6. Jesus teaches that these acts should be done in secret, without seeking the praise of others, but to please their Father who is in heaven. Their reward will come from God, who sees what is done in secret.
7. Jesus teaches that believers should not primarily focus on accumulating earthly wealth, which is perishable, but should rather lay up treasures in heaven. Their ultimate focus should be on seeking first the kingdom of God and his righteousness, trusting that their heavenly Father will provide for their needs.
8. Jesus instructs his listeners to use the teachings to judge themselves and then help others, but cautions against using them as ammunition to judge and condemn others. The Sermon on the Mount is intended for personal transformation.
9. God gives impossible standards to humble believers and to constantly remind them of their need for his grace. Christians are not only saved by grace but also live the Christian life daily by God's grace through faith.

10. Dr. Peterson uses the example of a student from Brazil who described supernatural healings within cults, sometimes done in Jesus' name. This illustrates that miraculous events are not the ultimate test of truth; rather, truth must be determined by the Word of God.

## **Essay Format Questions**

1. Analyze Dr. Peterson's argument that the Sermon on the Mount should be understood through the lens of God's fatherhood. Discuss the specific examples he uses to support this interpretation and evaluate the effectiveness of this approach.
2. Compare and contrast Jesus' teaching style and authority in the Sermon on the Mount with that of the scribes and Pharisees as described by Dr. Peterson. How does Jesus' approach fulfill the prophetic role outlined in Deuteronomy 18?
3. Discuss the implications of Jesus' call for believers to strive for perfection as their Heavenly Father is perfect (Matthew 5:48), according to Dr. Peterson. How does this seemingly unattainable standard relate to the concept of God's grace in the Christian life?
4. Evaluate Dr. Peterson's explanation of Jesus' criticisms of Pharisaic religious practices in Matthew 6. What were the key issues Jesus addressed, and what principles for genuine piety does he emphasize in contrast?
5. Based on Dr. Peterson's lecture, explain how Jesus' teachings in the Sermon on the Mount challenge common worldly values, particularly concerning wealth, anxiety, and judgment. How are believers expected to live differently as children of their heavenly Father?



## Glossary of Key Terms

- **Prophetic Office:** One of the three offices of Christ (Prophet, Priest, and King), referring to Jesus' role as God's ultimate messenger, speaking truth and revealing God's will.
- **Sermon on the Mount:** A collection of Jesus' teachings found in Matthew chapters 5-7, covering various aspects of righteous living and relationship with God and others.
- **Beatitudes:** The opening statements of the Sermon on the Mount (Matthew 5:3-12), which describe the characteristics of those who are blessed by God.
- **Pharisees:** A Jewish religious and social movement during the time of Jesus, known for their strict adherence to the Law and their interpretations of it.
- **Grace:** God's unmerited favor and love, which is also understood as his divine power and provision for believers.
- **Sonship (as used in the text):** The state of being adopted as children of God through faith in Jesus Christ, implying a relationship of love, dependence, and inheritance with the Father.
- **Hyperbole:** The intentional use of exaggeration for emphasis or effect, which Dr. Peterson suggests Jesus sometimes employs in his teaching.
- **Law (in the context of the Sermon on the Mount):** Primarily refers to the Old Testament Law, which Jesus interprets and applies with deeper meaning in his teachings.
- **Kingdom of Heaven:** A central theme in Jesus' teaching, referring to God's reign and rule, both in the present spiritual realm and the future eternal state.
- **False Prophets:** Individuals who claim to speak for God but whose messages or lives contradict God's true revelation, as discussed in Deuteronomy and by Jesus in the Sermon on the Mount.

## 5. FAQs on Peterson, Christ's Saving Work, Session 7, 3 Offices of Christ, Part 2 [Prophet, Priest, King], [Biblicalelearning.org](http://Biblicalelearning.org) (BeL)

### Frequently Asked Questions on Christ's Prophetic Office and the Sermon on the Mount

**1. What is the primary focus of Jesus' prophetic ministry as highlighted in the provided text?** Jesus' prophetic ministry, particularly evident in the Sermon on the Mount, centers on revealing the true nature and application of God's will, often correcting the misinterpretations of the Old Testament presented by the Pharisees and scribes. He speaks with unparalleled authority, not just repeating tradition but declaring what *he* says, showcasing his divine nature and role as the ultimate prophet foretold in Deuteronomy.

**2. What is presented as a key theme for understanding the Sermon on the Mount?**

While acknowledging other themes like the righteousness of God, the text emphasizes understanding the Sermon on the Mount through the lens of "God as our Father." This perspective highlights how believers are to live their earthly lives in light of their relationship with their heavenly Father, impacting their attitudes, actions, and motivations.

**3. How does Jesus' teaching in the Beatitudes relate to the theme of God as Father?**

The Beatitudes, as the introduction to the Sermon on the Mount, describe the character of godly individuals. Verse 9, "Blessed are the peacemakers, for they shall be called sons of God," directly implies the fatherhood of God and our adoption into his family. While the Beatitudes speak to ultimate salvation, they also have present implications for how believers should live as children of God.

**4. In what ways does Jesus challenge the religious practices of the Pharisees in the Sermon on the Mount?** Jesus radically clashes with Pharisaic teaching by emphasizing the inward motivation and the audience for righteous acts. He critiques their practices of giving, praying, and fasting, which were often done to gain the praise of men. Instead, Jesus teaches that these acts should be directed toward pleasing our Father in heaven, done with sincerity and a focus on God's approval rather than human recognition.

**5. Why does Jesus give seemingly impossible commands, such as "Be perfect, as your heavenly Father is perfect"?** Jesus sets an impossibly high standard for Christian living not to discourage but to humble believers and constantly remind them of their need for God's grace. This unattainable goal underscores that salvation and daily Christian living are not achieved through self-effort but through God's unmerited favor and power. It drives believers to depend on His grace and the Holy Spirit.

**6. How should believers handle wealth and possessions according to Jesus' teaching in the Sermon on the Mount?** Jesus teaches that believers should prioritize accumulating treasure in heaven over earthly wealth. He warns against anxiety about material needs, emphasizing that their heavenly Father knows what they need and will provide for those who seek first His kingdom and righteousness. This perspective encourages trust in God's provision and a focus on eternal values.

**7. What is the significance of the concluding remarks in the Sermon on the Mount (Matthew 7) regarding judgment, asking, seeking, and knocking, and false prophets/disciples?** The conclusion serves as a practical application of Jesus' profound teachings. Believers are cautioned against using these teachings to judge others but to apply them to their own lives and rely on God's power (ask, seek, knock) to live them out. Jesus also warns of false prophets and disciples, emphasizing that true faith is evidenced not just by words or even miraculous deeds done in his name, but by obedience to the will of the Father and a life bearing good fruit.

**8. How does the provided text connect Jesus' prophetic office to his ultimate role and the broader biblical narrative?** The text highlights that Jesus, as the great prophet, speaks with divine authority and reveals God's will perfectly. This prophetic role is not isolated but is ultimately united with his offices of priest and king in his person. The Old Testament offices served as foreshadows of this ultimate fulfillment in Christ, who embodies all three offices perfectly, bringing salvation and establishing God's kingdom. His teachings in the Sermon on the Mount are thus foundational for understanding how believers are to live in this present reality as children of the King and in anticipation of his full reign.