

Dr. Robert A. Peterson, Christ's Saving Work, Session 9, 3 Offices of Christ, Part 4 [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 9, 3 Offices of Christ, Part 4 [Prophet, Priest, King], Biblicalelearning.org, BeL

Dr. Robert Peterson's session nine, "Christ's Saving Work," concludes his discussion of Christ's threefold office as prophet, priest, and king, referencing Hebrews 1 to illustrate these roles. He emphasizes Christ's superiority as the ultimate revealer of God and highlights the significance of his priestly work in purifying sins. **The lecture then transitions to an overview of Christ's nine saving events, identifying his incarnation and sinless life as prerequisites, his death and resurrection as the core, and his ascension, session at God's right hand, sending of the Spirit, intercession, and second coming as essential results.** Peterson stresses the centrality of Christ's work in salvation, noting disagreements among evangelicals regarding the atonement and a frequent underemphasis on the saving significance of the resurrection.

2. 21 - minute Audio Podcast Created on the basis of Dr. Peterson, Christ's Saving Work, Session 9 – 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).



Peterson_ChristWork_Session09.mp3

3. Briefing Document: Peterson, Christ's Saving Work, Session 9, 3 Offices of Christ, Part 4 [Prophet, Priest, King]

Briefing Document: Christ's Saving Work - Dr. Robert A. Peterson, Session 9

Overview: This briefing document summarizes the key themes and important ideas presented by Dr. Robert A. Peterson in Session 9 of his teaching on Christ's saving work. This session concludes the study of Christ's threefold office (Prophet, Priest, and King) and introduces the concept of Christ's nine saving events.

Main Themes and Important Ideas:

1. Conclusion of Christ's Threefold Office:

- **Hebrews 1 as a Key Passage:** Peterson highlights Hebrews 1 as a pivotal text that combines all three offices of Christ: Prophet, Priest, and King. He notes that the chapter division is not ideal, with 2:1-4 serving as the application of chapter 1.
- **Christ as the Supreme Prophet:** The session begins by focusing on Christ's prophetic office, contrasting Old Testament revelation through prophets and angels with the New Testament revelation through the Son.
- Quote: "Long ago at many times, and in many ways, God spoke to our fathers by the prophets, but in these last days, he has spoken to us by his Son." (Hebrews 1:1-2)
- Peterson emphasizes that while there were prophets after Jesus (apostles and New Testament prophets), they acted as Jesus' delegates, extending his ministry through the Holy Spirit.
- He stresses Christ as the "great and final prophet," the "supreme revealer" of God.
- The superiority of Christ's message (the Gospel) compared to the Old Testament law (mediated by angels) is underscored.
- **Christ as the Great Priest:** While Hebrews 7-10 extensively discusses Christ's priesthood, Hebrews 1:3 briefly mentions it: "After making purification for sins, he sat down at the right hand of the Majesty on high."
- This phrase anticipates the theme of Christ as both priest and sacrifice.

- Peterson introduces the Melchizedekian priesthood of Christ, emphasizing it is not based on genealogy but on an oath, signifying a higher and eternal priesthood compared to the Levitical/Aaronic order.
- Christ's sitting at God's right hand after purification indicates the completion and acceptance of his sacrifice, making it ultimately effective for salvation.
- Quote: "Unlike all previous sacrifices, his work is completed. It's finished. There are no more sacrifices for sins."
- **Christ as the Messianic King:** Peterson argues that Hebrews 1 primarily focuses on Christ's kingship, particularly his session (sitting) at God's right hand.
- This session signifies his risen, victorious, ascended, and seated Lordship.
- The name "Son" in this context relates to the Davidic kingship (2 Samuel 7).
- Christ's superiority to angels is emphasized, evidenced by God commanding all angels to worship him (Hebrews 1:6). This highlights Christ's deity, contrasting with cults that deny it.
- Quote: "For to which of the angels of God ever say, you are my son, today I have begotten you. Or again, I will be to him a father, and he will be to me a son. And again, when he brings the firstborn into the world, let all God's angels worship him." (Hebrews 1:5-6)
- Hebrews 1 provides strong evidence for Christ's deity through:
 - Divine essence ("radiance of God's glory," "exact imprint of his nature")
 - Divine titles ("Lord," "God")
 - Divine works (creation, upholding the universe, purification for sins, heir of all things)
 - Receiving worship
 - Divine attributes (immutability, unchanging nature)
- Quote: "Your throne, O God, is forever and ever..." (Hebrews 1:8)
- Quote: "You, Lord, laid the foundations of the earth in the beginning, and the heavens are the work of your hands." (Hebrews 1:10)

2. Introduction to Christ's Nine Saving Events:

- Peterson transitions to discussing the specific deeds or events through which Jesus saved humanity.
- He identifies **nine saving events**, categorized as:
- **Essential Prerequisites (Context):** Incarnation and Sinless Life.
- **Core Saving Events (Viewed as a Unit or Separately):** Death and Resurrection.
- **Essential Ramifications/Results:** Ascension, Sitting at God's Right Hand (Session), Sending the Spirit at Pentecost, Intercession, and Second Coming.
- **Emphasis on Death and Resurrection:** While outlining all nine events, Peterson stresses that the death and resurrection of Jesus, viewed together or separately, form the "core" of his saving work.
- Quote: "Nothing I say takes away from the fact that Jesus' primary saving work is his death and resurrection, viewed as a unit. Viewed separately, the two, his death and resurrection, are the core saving events of the Lord Jesus Christ."
- **Significance of the Cross:** Peterson discusses the historical development of the cross as the central symbol of Christianity, contrasting it with other potential symbols from Jesus' life. He acknowledges the initial strangeness of boasting in an instrument of torture but emphasizes its profound meaning due to Christ's atoning death. He personally favors adding the "stone" (representing the resurrection) to the symbolism.
- **Profound, Massive, and Magnificent Nature of Christ's Saving Work:**
 - Profound:** Due to the mystery of the incarnation (God becoming man).
 - Massive:** Evidenced by the extensive biblical teaching and theological reflection on it.
 - Magnificent:** Culminating in the eternal worship of the Lamb in the new creation and the presence of redeemed culture.

3. Reasons for Studying Christ's Saving Work:

- **Disagreement Among Evangelical Christians:** Peterson highlights the lack of consensus on the significance and primary model of the atonement, referencing the book "The Nature of the Atonement" which presented differing views (Christus Victor, Penal Substitution, Healing View, Kaleidoscopic View). He

expresses his own conviction in the importance of penal substitution while acknowledging its potential for misuse.

- **Neglect of the Resurrection:** While Evangelicals affirm the historicity and efficacy-demonstrating role of the resurrection, Peterson argues that its **saving significance** is often neglected. He emphasizes, citing 1 Corinthians 15:17, that the resurrection itself is a vital saving event.
- Quote: "If Christ has not been raised, your faith is futile, and you are still in your sins." (1 Corinthians 15:17)

4. Definition of the "Work of Christ":

- Drawing from Robert Lethem's book, Peterson defines the "work of Christ" comprehensively:
- Quote: "In short, we refer to all that Christ did when he came to earth, quote, for us and our salvation. All that he continues to do now that he has risen from the dead and at God's right hand, and all that he will do when he returns in glory at the end of the age."

Conclusion:

Session 9 concludes the discussion on Christ's threefold office by firmly establishing his roles as the ultimate Prophet, Priest of the Melchizedekian order, and the Messianic King whose reign is eternal. It then transitions to an examination of the specific events through which Christ accomplished salvation, introducing the framework of nine saving events. Peterson emphasizes the centrality of Christ's death and resurrection while also highlighting the importance of the incarnation, sinless life, ascension, session, Pentecost, intercession, and second coming. He underscores the need to study Christ's saving work due to contemporary disagreements and the underappreciation of the resurrection's saving power. The session sets the stage for further exploration of these nine saving events in subsequent lectures.

4. Study Guide: Peterson, Christ's Saving Work, Session 9, 3 Offices of Christ, Part 4 [Prophet, Priest, King]

Christ's Saving Work: A Study Guide

Quiz

1. According to Hebrews 1:1-2, how does the New Testament revelation through the Son differ from the Old Testament revelation through prophets?
2. What are the two metaphors used in Hebrews 1:3 to describe the Son, and what primary truth about the Son do these metaphors convey in the context of Hebrews 1?
3. In what way is Jesus' priesthood according to Melchizedek different from the Levitical or Aaronic priesthood, and what significance does this have according to the text?
4. What are two implications of Christ sitting at the right hand of God after making purification for sins, as mentioned in Hebrews 1?
5. Why does Hebrews 1 emphasize the Son's superiority to angels, and what does this point reveal about Christ's identity and role?
6. Identify two proofs of Jesus' deity presented in Hebrews 1, and provide a brief explanation for each based on the text.
7. Briefly describe the three offices of Christ (prophet, priest, and king) as they are presented in this session, with specific reference to Hebrews 1 where possible.
8. What are the two core saving events of Jesus Christ, and why are his incarnation and sinless life considered essential presuppositions for these events?
9. Besides his death and resurrection, name three of the five essential ramifications or results of Christ's saving work mentioned in the text.
10. Why does the lecturer emphasize that we are saved by Jesus' work, not our own, and what does Robert Lethem's definition of the "work of Christ" encompass?

Answer Key

1. The Old Testament revelation was given long ago, at many times, and in many ways through prophets and angels, acting as mediators. In contrast, the New

Testament revelation is given in these last days directly through God's Son, who is the ultimate and final prophet.

2. The two metaphors are "the radiance of the glory of God" and "the exact imprint of his nature." In the context of Hebrews 1, these metaphors primarily convey that the Son of God is the supreme revealer of God, equal with and distinct from the Father, manifesting Him to the world.
3. The Levitical priesthood is based on genealogy through the tribe of Levi and Aaron, while Jesus' priesthood according to Melchizedek is based on an oath and not on lineage. This is significant because it allows Jesus, who is from the tribe of Judah, to be a priest in a different, superior order.
4. Two implications of Christ sitting at the right hand of God are that his sacrificial work is completed and finished, needing no further repetition, and that his sacrifice is accepted by the Father, signifying its perfection and efficacy.
5. Hebrews 1 emphasizes the Son's superiority to angels, who were mediators of the Old Testament revelation (the law), to demonstrate Christ's supreme authority and the greater importance of the gospel he brings. This reveals Christ as divine, the Creator of angels, and worthy of their worship.
6. Two proofs of Jesus' deity in Hebrews 1 are: (1) Divine Titles: The Father calls the Son "God" (verse 8) and "Lord" (verse 10), titles typically reserved for God. (2) Divine Works: The Son is identified as the agent of creation (verses 2 and 10) and the one who upholds the universe (verse 3), works that only God can perform.
7. Christ's prophetic office is highlighted as the ultimate revelation of God through His Son, surpassing previous prophets. His priestly office is indicated by His making purification for sins. His kingly office is the main emphasis of Hebrews 1, shown through his sitting at God's right hand as the exalted Lord.
8. The two core saving events are Jesus' death and resurrection, viewed as a unit. His incarnation (becoming human) and sinless life are essential presuppositions because they qualified Him to be the perfect sacrifice and to conquer death in His resurrection.
9. Three of the five essential ramifications are his ascension (returning to heaven), his session (sitting at God's right hand), and his sending of the Spirit at Pentecost. The other two are his intercession and his second coming.

10. The lecturer emphasizes that we are saved by Jesus' work because salvation is a gift of grace through faith, not earned by human effort (Ephesians 2:8-9). Robert Lethem defines the "work of Christ" as all that Christ did when he came to earth for our salvation, all that he continues to do now that he is risen and at God's right hand, and all that he will do when he returns in glory.

Essay Format Questions

1. Explore the significance of Hebrews 1 in establishing the deity and superiority of Jesus Christ. Analyze the specific arguments and scriptural references used in the passage to support these claims.
2. Discuss the threefold office of Christ (prophet, priest, and king) as introduced in this session, focusing on how Hebrews 1 provides a foundation for understanding these roles. How does the passage connect these offices to Christ's saving work?
3. Evaluate the lecturer's assertion that Jesus' death and resurrection are the core saving events, contextualized by his incarnation and sinless life and followed by five essential ramifications. How do these nine saving events contribute to a comprehensive understanding of Christ's redemptive work?
4. Analyze the reasons presented for studying Christ's saving work, particularly the disagreement among evangelical Christians regarding the atonement and the potential neglect of the resurrection's significance. Why is a thorough understanding of Christ's saving work crucial for Christian theology and faith?
5. Compare and contrast the Old Testament and New Testament modes of God's revelation as presented in Hebrews 1:1-2. What does this comparison reveal about the unique role and authority of Jesus Christ as the ultimate revealer of God?

Glossary of Key Terms

- **Prophetical Office:** The role of Christ as God's ultimate messenger and revealer of truth to humanity, surpassing the Old Testament prophets.
- **Priestly Office:** The role of Christ as the one who offers sacrifice for sins (both offering himself and being the offering) and intercedes between God and humanity.
- **Kingly Office:** The role of Christ as the sovereign ruler and Lord over all creation, now seated at God's right hand and reigning until his return.
- **Mediator:** One who stands between two parties to reconcile them. In the Old Testament, prophets and angels mediated God's revelation. Christ is the ultimate mediator of the New Covenant.
- **Radiance (of God's glory):** A metaphor used in Hebrews 1:3 to describe the Son as the outshining or manifestation of God's glory, indicating equality in nature.
- **Exact Imprint (of his nature):** A metaphor used in Hebrews 1:3, derived from the minting of coins, to describe the Son as perfectly representing God's being and essence.
- **Melchizedekian Priesthood:** The unique and eternal priesthood held by Jesus, modeled after Melchizedek in Genesis 14, which is superior to the Levitical priesthood and not based on lineage but on divine appointment (oath).
- **Purification for Sins:** The act by which Christ, through his sacrifice, cleanses and atones for the sins of humanity.
- **Session (of Christ):** Christ's act of sitting down at the right hand of God in heaven after his ascension, signifying the completion of his earthly work and his reign as King.
- **Incarnation:** The act by which God the Son took on human flesh and became man in the person of Jesus Christ.
- **Sinless Life:** The perfectly obedient life of Jesus Christ, without any sin, which qualified him to be the perfect sacrifice for the sins of others.
- **Atonement:** The work of Christ by which he reconciled God and humanity through his death and resurrection, making propitiation for sins.

- **Penal Substitution:** A theological view of the atonement emphasizing that Christ suffered the penalty (divine wrath) that sinners deserved as a substitute for them.
- **Resurrection:** Jesus Christ's bodily rising from the dead on the third day after his crucifixion, a central event of Christian faith demonstrating his victory over sin and death.
- **Ascension:** Jesus Christ's bodily return to heaven forty days after his resurrection, where he is now seated at the right hand of God.
- **Pentecost:** The event fifty days after Easter when the Holy Spirit was poured out upon the apostles and other believers, marking the birth of the Christian church.
- **Intercession (of Christ):** Christ's ongoing work in heaven as our advocate, praying to the Father on behalf of believers.
- **Second Coming:** The future return of Jesus Christ to earth in glory to judge the living and the dead and to establish his eternal kingdom.

5. FAQs on Peterson, Christ's Saving Work, Session 9, 3 Offices of Christ, Part 4 [Prophet, Priest, King], Biblicalelearning.org (BeL)

Frequently Asked Questions: Christ's Saving Work

1. What are the three offices of Christ discussed in Hebrews 1, and how does this passage highlight them? Hebrews 1 presents Christ as prophet, priest, and king. His prophetic office is evident in the statement that God has spoken to us by his Son in these last days, contrasting with the Old Testament revelation through prophets and angels. His priestly office is alluded to in verse 3, "after making purification for sins," which anticipates the more extensive discussion in later chapters of Hebrews.

Supremely, Hebrews 1 emphasizes Christ's royal office, showcasing his ascension and session at God's right hand, his superiority to angels, and the eternal nature of his throne.

2. How does Hebrews 1 demonstrate the superiority of Christ to Old Testament mediators of revelation like prophets and angels? Hebrews 1 argues for Christ's superiority by highlighting that while God spoke through prophets and angels in the past, in these last days, he has spoken through his Son. The Son is depicted as the "radiance of the glory of God and the exact imprint of his nature," the creator of the world, and the one whom all of God's angels are commanded to worship upon his ascension. This establishes Christ as the ultimate and supreme revealer of God, far surpassing the roles of previous mediators.

3. What is the significance of Christ sitting at the right hand of God after making purification for sins, according to Hebrews 1? Christ's session at God's right hand signifies the completion and acceptance of his atoning work. Unlike the continuous sacrifices in the Old Testament, Christ's sacrifice was once for all, and his seated position indicates that his work of purification is finished. Furthermore, this position also underscores his kingship and authority as the exalted Lord.

4. What does it mean that Christ is the "radiance of the glory of God and the exact imprint of his nature" in Hebrews 1:3, and how does this relate to revelation? These two metaphors emphasize that the Son perfectly reveals the Father. As the radiance of the sun is the sun manifested, Christ is the glory of God revealed. Similarly, as a coin bears the exact imprint of the die, Christ perfectly reflects God's being. These images highlight Christ's equality with God, his distinctness from God, and crucially, his role as the ultimate revealer of the invisible God to humanity.

5. What are the nine saving events of Christ mentioned, and what is the core of his saving work? The nine saving events are: Christ's incarnation, his sinless life, his death, his resurrection (considered the core along with his death), his ascension, his sitting at God's right hand (session), his sending of the Spirit at Pentecost, his intercession, and his second coming. The death and resurrection are viewed as the central saving work of Christ, with the others being essential presuppositions or ramifications.

6. Why is the resurrection of Jesus considered a vital and saving event, beyond being proof of the efficacy of the cross? While the resurrection does demonstrate that Christ's death was accepted and efficacious, the New Testament, particularly Pauline theology, presents the resurrection itself as a saving event. 1 Corinthians 15:17 states that if Christ has not been raised, faith is futile, and believers are still in their sins. This indicates that the resurrection is not merely a consequence of salvation but an integral part of it, offering new life and victory over sin and death.

7. Why is it important to study Christ's saving work, according to the source? Studying Christ's saving work is crucial due to disagreements among evangelical Christians regarding the significance and interpretation of the atonement. There is also a concern about the neglect of the importance of the resurrection beyond its apologetic value and its confirmation of the cross. A thorough understanding of Christ's saving work is necessary to maintain sound doctrine and appreciate the fullness of what Christ accomplished for salvation.

8. How does the source define "the work of Christ"? Drawing from Robert Letham's definition, "the work of Christ" encompasses all that Christ did when he came to earth "for us and our salvation," everything he continues to do now that he has risen and is at God's right hand, and all that he will do when he returns in glory at the end of the age. This comprehensive view includes his entire earthly ministry, his present heavenly intercession, and his future return, all contributing to the salvation of humanity.