

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

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 17, 6 Pictures of Christ's Saving Works, Part 3, Christ Our Victor, Adam, Biblicalelearning.org, BeL

Dr. Robert Peterson's teaching session, part three of "Christ's Saving Work," examines two significant biblical metaphors for understanding Jesus' redemptive actions: **Christ our Victor** and **Christ the Second Adam**. As **Christ our Victor** (Christus Victor), Jesus is depicted as the divine warrior who triumphs over humanity's powerful enemies like sin, death, and the devil through his death and resurrection. The concept of **Christ as the Second Adam** illustrates how Jesus' perfect obedience reverses the consequences of Adam's disobedience, leading to humanity's justification, partial restoration of God's image, and future complete glorification. These two interconnected themes, alongside others previously discussed, offer a comprehensive view of God's saving work accomplished through Jesus Christ.

2. 12 - minute Audio Podcast Created on the basis of Dr. Peterson, Christ's Saving Work, Session 17 – 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_ChristWor
k_Session17.mp3**

3. Briefing Document: Peterson, Christ's Saving Work, Session 17, 6 Pictures of Christ's Saving Works, Part 3, Christ Our Victor, Adam

Briefing Document: Dr. Robert A. Peterson on Christ's Saving Work - Christ Our Victor and Second Adam

Overview:

This briefing document summarizes the key themes and arguments presented by Dr. Robert A. Peterson in Session 17 of his teaching on Christ's saving work. This session focuses on two specific biblical "pictures" or "musical themes" that interpret Jesus' actions: Christ Our Victor (Christus Victor) and Christ the Second Adam. Peterson explores the biblical basis, theological significance, and practical implications of these themes, while also relating them to other crucial aspects of Christ's saving work, particularly penal substitution.

Main Themes and Important Ideas:

1. Introduction and Context:

- Peterson emphasizes that God uses various "biblical pictures" or "musical themes" through the New Testament apostles to interpret the saving works of Jesus, which include his incarnation, sinless life, death, resurrection, ascension, session, pouring out of the Spirit, intercession, and second coming.
- While all these are saving works, the "essential core" is Christ's death and resurrection. However, these events require interpretation, which the biblical pictures provide.
- Previous sessions covered reconciliation (peace with God), redemption (freedom from sin's slavery), and substitution (Jesus dying in our place to satisfy God's law and justice).
- Peterson notes that while he initially explored all six themes equally, he now believes penal substitution is the "most important" of them all, although all six are necessary and biblically supported.

2. Christ Our Victor (Christus Victor):

- **Biblical Basis:** This theme is prevalent throughout Scripture, from Genesis 3:15 to Revelation 19, depicting Christ as a warrior in conflict with God's enemies. Peterson lists numerous relevant passages.
- **Sphere of Conflict:** The arena for Christus Victor is "conflict and combat" between God and his enemies. In the Old Testament, this appears as "divine warfare theology," where Yahweh is the warrior. In the New Testament, Christ, the divine-human Son of God, takes on this role.
- "The divine warrior becomes one of us, and the divine warrior is Christus victor, Christ our champion."
- **Need:** Humanity faces powerful enemies, including "the devil, demons, and the world" (as a system against God), human enemies, death, and hell.
- **Initiator:** God takes the initiative to defeat these foes, appearing as Yahweh in the Old Testament and Christ in the New Testament. The Father, Son, and Holy Spirit all play roles.
- **Mediator:** Christ Jesus, "Lord of lords and King of kings," is the mighty champion in this conflict.
- **Work of Christus Victor:** This includes:
 - **Incarnation:** Hebrews 2:14 states Christ became human "that through death he might defeat the one who holds the power of death, that is, the devil."
 - **Earthly Ministry:** Successfully enduring Satan's temptations and performing exorcisms.
 - **Death:** John 12:31-33, Colossians 2:14-15, Hebrews 2:14-15, Revelation 12:11 highlight Christ's death as a decisive victory.
 - **Resurrection:** 1 Corinthians 15:4, 54-57 emphasizes the defeat of death. "Where, oh death, is your sting? Our Savior is alive, and you are defeated..."
 - **Ascension:** Ephesians 1:19-22, 1 Peter 3:21-22 as part of his victory.
 - **Session:** Revelation 3:21, sitting as co-regent and victor.
 - **Return:** Revelation 19:11-16 as a final, mighty victory.

- **Present and Future Results:** Believers now have safety in Christ's love, access to God's power, and need not fear the evil one (1 John 4:4). At his return, Christ will utterly vanquish all enemies, including death (1 Corinthians 15:25-26), leading to the resurrection of believers and the freedom of creation (Romans 8:21).
- **Relation to Other Doctrines:** Peterson highlights the crucial point in Colossians 2:14-15, the key Pauline text on Christus Victor, where this theme appears "subservient to penal substitution." The victory over rulers and authorities is achieved *through* the cancellation of the debt of sin on the cross.
- "In other words, Christus Victor needs the explanatory power of penal substitution, that is how God defeats our foes in Christ."
- **Scope:** Like other pictures, Christus Victor pertains to believers, the church, and the whole creation.

3. Christ as Second Adam:

- **Biblical Basis:** This theme draws from passages contrasting Adam, the first man, with Christ, the "second man," "last Adam" (1 Corinthians 15:45, 47). Peterson lists numerous relevant texts, including Genesis 1-3, Luke 3-4, Romans 5, 8, 1 Corinthians 15, 2 Corinthians 4, Colossians 1, and Hebrews 2.
- **Sphere:** This picture originates from God's special creation of humanity in his image with dominion.
- **Background:** The Old Testament background is Adam's creation, temptation, and fall.
- **Definition:** The second Adam is Christ's saving work through "his one act of righteousness" (Romans 5:18) to restore humanity's lost glory, honor, and rule.
- **Need:** Humanity's need stems from the "catastrophic fall of the first Adam that brought sin and death into the world" and disorder to creation.
- **Initiator:** Christ comes willingly according to God's plan to rescue Adam's descendants, bringing "many sons... to glory" (Hebrews 2:10).
- **Mediator:** Christ is the "second man" and "last Adam" (1 Corinthians 15:45, 47), the incarnate Son and "true image" (2 Corinthians 4:4, Colossians 1:15). He was made lower than angels for a time (Hebrews 2:14) and is the "firstborn from the dead" (Colossians 1:18, Romans 8:29).
- **Work of the Second Adam: Incarnation:** Becoming human is a prerequisite.

- **Earthly Ministry:** Including temptations (Luke 4:1-13) and suffering through which he was "made perfect" (Hebrews 2:10, 5:9, 7:28). Peterson clarifies that "made perfect" refers to his qualification as the God-man through lived experience and obedience, not moral imperfection. He "learned obedience through what he suffered" (Hebrews 5:8). This on-the-job experience was necessary for him to be the qualified mediator.
- **Death:** Romans 5:19, Hebrews 2:9.
- **Resurrection:** 1 Corinthians 15:20-22, 45, Colossians 1:18, Hebrews 2:9.
- **Ascension:** Hebrews 2:9.
- **Return:** 1 Corinthians 15:20-23.
- **Present and Future Results:**
Present: Justification (Romans 5:18-19), partial restoration of God's image (Ephesians 4:24, Colossians 3:10) through renewed minds and growth in righteousness and holiness.
- **Future (at Second Coming):** Resurrection to eternal life on the new earth (1 Corinthians 15:20-23), public declaration of righteousness (Romans 5:19), complete conformity to Christ's image (Romans 8:29, 1 Corinthians 15:42-49), and the enjoyment of restored glory, honor, and dominion in greater measure than Adam and Eve, with the inability to fall (Hebrews 2:9-10).

4. Interrelation of Themes:

- Peterson emphasizes that while systematic theology analyzes these themes separately for understanding, they are intertwined in Scripture. The passage in Colossians 2 demonstrates the close proximity and interrelation of penal substitution and Christus Victor.
- He argues that God comprehensively meets our needs through his plans, the work of Christ (including penal substitution and victory), and the application of salvation.

5. Apologetic Value:

- Peterson briefly mentions the apologetic value of fulfilled prophecy in Christ's life, as detailed in his book "Jesus in Prophecy," to demonstrate the supernatural nature of the Bible and the truth of Jesus as the only Savior.

Conclusion:

Dr. Peterson's Session 17 provides a detailed exploration of Christ as our Victor and the Second Adam, highlighting their biblical foundations, theological significance, and the manifold ways in which Christ's saving work addresses humanity's deepest needs. He underscores the power of these biblical pictures to interpret the person and work of Christ, while also emphasizing the foundational importance of penal substitution in understanding how Christ achieves victory over our enemies and restores what was lost through Adam's fall.

4. Study Guide: Peterson, Christ's Saving Work, Session 17, 6 Pictures of Christ's Saving Works, Part 3, Christ Our Victor, Adam

Christ Our Victor and Second Adam: A Study Guide

Quiz

1. According to Peterson, what is the essential core of Christ's saving work, and why are other aspects also important?
2. Explain the concept of *Christus Victor*. What is the sphere of this picture, and what Old Testament concept does it relate to?
3. Identify at least three enemies that humanity needs Christ as our champion to defeat, according to the lecture.
4. How does the work of *Christus Victor* relate to penal substitution, according to the text? Provide a specific biblical reference used to support this relationship.
5. What is the significance of Colossians 2:9 in relation to Christ's person and work, as discussed in the lecture?
6. Describe the two primary needs of the Colossians that Paul addresses in Colossians 2:13, and how God meets those needs in Christ.
7. Explain the metaphor of the "record of debt" in Colossians 2:14 and how it relates to Christ's work on the cross.
8. What does it mean that Christ is the "second Adam"? What did the first Adam lose, and how does the second Adam restore it?
9. According to Hebrews, in what sense was the Son of God "made perfect"? Explain this concept, referencing a specific passage if possible.
10. What are some of the present and future results for believers because Christ is the second Adam, according to the lecture?

Answer Key

1. The essential core of Christ's saving work is his death and resurrection. However, events are not self-interpreting, so God uses the Apostles to explain Jesus' saving works through various pictures and themes, providing a fuller understanding of what Christ accomplished.

2. *Christus Victor* is the biblical picture of Christ as our champion and warrior who defeats God's enemies through his death and resurrection. The sphere of this picture is conflict and combat, and it relates to the Old Testament concept of divine warfare theology where Yahweh is portrayed as a warrior.
3. Humanity needs Christ as our champion to defeat enemies such as the devil, demons, the world (as a system against God), human enemies, death, and hell.
4. According to Colossians 2:14-15, the *Christus Victor* theme appears to be subservient to penal substitution. God defeats our foes in Christ by canceling our record of debt through his death on the cross, which then leads to the disarming and triumph over the rulers and authorities (demonic forces).
5. Colossians 2:9 states that in Christ "the whole fullness of deity dwells bodily," emphasizing his incarnation as God in human form. This highlights that Jesus of Nazareth is God incarnate and possesses the complete nature of God within his physical being.
6. The two primary needs of the Colossians were spiritual death due to their trespasses and sins, and spiritual filthiness symbolized by the "uncircumcision of their flesh." God meets the need of spiritual death by making them alive together with Christ through regeneration (union with Christ), and the need for spiritual uncleanness through the forgiveness of sins in Christ.
7. The "record of debt" is a metaphor for the condemnation we face due to our failure to keep God's law, as if we signed our name to the Ten Commandments and then broke them. Christ canceled this record by nailing it to the cross, signifying that he paid the penalty for our sins and satisfied the legal demands against us.
8. The second Adam is the New Testament picture of Christ's saving work where he restores what the first Adam lost through his disobedience. The first Adam brought sin, death, and disorder, forfeiting humanity's glory, honor, and rule. The second Adam, through his obedience and righteousness, restores humankind's lost glory and the potential for renewed dominion.
9. According to Hebrews 5:9 (building on 5:7), the Son of God was "made perfect" in his humanity by learning obedience through his suffering. This does not imply imperfection in his deity but signifies that as the God-man, he fully experienced human life, including hardship and the need to learn obedience, thus qualifying him to be our perfect high priest and source of salvation.

10. Present results of Christ being the second Adam include justification (declared righteous) and a partial restoration of the image of God, seen in the renewing of our minds and growth in righteousness and holiness. Future results at his second coming include resurrection to eternal life, complete conformity to Christ's image, and the full restoration of glory, honor, and dominion on the new earth, with the inability to fall.

Essay Format Questions

1. Discuss the relationship between the *Christus Victor* motif and penal substitution in the saving work of Christ, drawing upon the arguments and biblical references presented in the lecture.
2. Explain the significance of Christ as the "second Adam" in understanding the scope and impact of his saving work, contrasting his role with that of the first Adam.
3. Analyze the concept of Christ being "made perfect" in the book of Hebrews, considering its implications for his role as Savior and the nature of his earthly life.
4. Evaluate the claim that penal substitution is the most important of the six pictures of Christ's saving work discussed so far, considering the other motifs of reconciliation, redemption, and *Christus Victor* and second Adam.
5. Explore the present and future implications for believers that arise from understanding Christ as both our Victor over spiritual enemies and the Second Adam who restores God's intended purpose for humanity and creation.

Glossary of Key Terms

- **Christus Victor:** A theological term referring to the picture of Christ as the victorious warrior who defeats Satan, sin, death, and other evil forces through his death and resurrection.
- **Penal Substitution:** The doctrine that Christ died in the place of sinners, bearing the wrath of God and the penalty of the law that they deserved, thus satisfying divine justice.
- **Reconciliation:** The act by which God restores a broken relationship between himself and humanity through Christ's atoning work, moving us from hostility to friendship.
- **Redemption:** The act of God in Christ by which believers are bought back or set free from the slavery of sin and its consequences through the payment of a ransom (Christ's blood).
- **Second Adam:** A biblical concept (especially in Romans 5 and 1 Corinthians 15) that presents Jesus Christ as the new representative of humanity, whose obedience and righteousness undo the sin and death brought by the first Adam.
- **Incarnation:** The doctrine that the eternal Son of God became fully human in the person of Jesus Christ, taking on flesh and blood while remaining fully God.
- **Atonement:** The work of Christ in his life and death by which he made satisfaction for the sins of humanity and reconciled them to God.
- **Justification:** God's act of declaring sinners righteous in his sight, not based on their own merits but on the righteousness of Christ imputed to them through faith.
- **Regeneration:** The work of the Holy Spirit by which a spiritually dead person is given new life in Christ, being born again into God's kingdom.
- **Session:** The act of Christ sitting down at the right hand of God the Father in heaven after his ascension, signifying his completed work and present reign.

5. FAQs on Peterson, Christ's Saving Work, Session 17, 6 Pictures of Christ's Saving Works, Part 3, Christ Our Victor, Adam, Biblicalelearning.org (BeL)

Frequently Asked Questions: Christ's Saving Work

1. What are the "pictures" or "musical themes" Dr. Peterson refers to when discussing Christ's saving work, and why are they important? Dr. Peterson uses the metaphors of "pictures" and "musical themes" to describe the various biblical ways the New Testament interprets Jesus' saving work. These are not merely symbolic but are the divinely inspired explanations of what Christ accomplished through his incarnation, sinless life, death, resurrection, ascension, session, outpouring of the Spirit, intercession, and second coming. Understanding these different facets, such as reconciliation, redemption, substitution, Christus Victor, second Adam, and Christ our sacrifice and great high priest, provides a richer and more comprehensive grasp of the multifaceted nature of salvation. While the core is Christ's death and resurrection, these "pictures" illuminate the meaning and significance of these events.

2. What is the "Christus Victor" theme, and what are some of the biblical examples Peterson provides? The "Christus Victor" theme portrays Christ as the divine warrior who engages in cosmic conflict and triumphs over humanity's enemies. Drawing from Gustav Aulén's work, Peterson explains that this theme emphasizes Christ's victory over the devil, demons, the world (as a system opposed to God), human enemies, death, and hell. Biblical examples include Genesis 3:15 (the protoevangelium), Exodus 15 (song of Moses), 1 Samuel 17 (David and Goliath interpreted as Yahweh's battle), Psalm 110, Daniel 7, Matthew 4 (temptation), Colossians 2:14-15, and Revelation 19 (Christ's return). This theme highlights the deity of Christ as the incarnation of Yahweh, the warrior God of the Old Testament.

3. How does Dr. Peterson explain the relationship between the "Christus Victor" theme and penal substitution? Peterson argues that while the "Christus Victor" theme is significant, it is ultimately subservient to penal substitution. He points to Colossians 2:14-15 as a key text where Paul describes God canceling our debt and nailing it to the cross (penal substitution) before stating that God disarmed the rulers and authorities, triumphing over them in Christ (Christus Victor). Peterson concludes that penal substitution provides the explanatory power for how God defeats our foes in Christ. Christ's payment of the penalty for our sins on the cross is the foundation upon which his victory over the powers of darkness is achieved.

4. What does it mean that Christ is the "Second Adam," and what Old Testament background informs this concept? The "Second Adam" theme presents Christ as the restorer of humanity's lost glory, honor, and rule over creation, which was forfeited by the first Adam's disobedience in the Garden of Eden. The Old Testament background is found in Genesis 1-3, which describes Adam's creation in God's image with dominion, his temptation, and the fall that brought sin and death into the world. Christ, the Second Adam, through his obedience (culminating in his death) and righteousness, reverses the effects of Adam's sin.

5. According to Dr. Peterson, what were humanity's needs that necessitated Christ's role as the Second Adam? Humanity's primary need for the Second Adam arose from the "catastrophic fall" of the first Adam. This fall resulted in the introduction of sin and death into the human race and brought disorder to God's good creation. Consequently, humanity lost its original glory, honor, and dominion. Christ, as the Second Adam, comes to rescue Adam's fallen descendants and restore what was lost.

6. How does the concept of Christ as the Second Adam relate to believers being renewed in the image of God? Through Christ's work as the Second Adam, believers experience a partial restoration of the image of God in the present and will experience a complete conformity to his image in the future resurrection. Peterson cites Ephesians 4:24 and Colossians 3:10, which speak of believers being remade in God's image in righteousness, holiness, and knowledge. This renewal is an ongoing process in this life, leading to increasing godliness, and will be fully realized when believers are raised to eternal life on the new earth, conformed to Christ's image with immortal bodies.

7. What does Dr. Peterson mean when he discusses Christ being "made perfect" in Hebrews, particularly in relation to the Second Adam theme? Peterson clarifies that when Hebrews speaks of Christ being "made perfect" (Hebrews 2:10, 5:9, 7:28), it does not refer to a deficiency in his deity or a state of sinfulness. Rather, as the God-man, Christ experienced a truly human life, including suffering and learning obedience. This "on-the-job experience" perfectly qualified him to be our mediator and Second Adam. Through his suffering and obedience, culminating in his death and resurrection, he was approved and became the source of eternal salvation for those who obey him.

8. What are some of the present and future results for believers stemming from Christ's work as the Second Adam? Presently, through Christ as the Second Adam, believers are justified (declared righteous), and they experience a partial restoration of the image of God, being renewed in knowledge, righteousness, and holiness. In the future, at Christ's second coming, believers will be raised to eternal life with immortal bodies on the new earth, will be publicly declared righteous, and will be completely conformed to Christ's image, enjoying restored glory, honor, and dominion in even greater measure than Adam and Eve had before the fall, with the inability to fall again.