



What is a Protestant? #5

Christ Alone

Union Church
November 2023

- I. Salvation by grace through faith in Christ
 - a. Faith in Christ...

- II. Christology
 - a. How people have gone wrong

 - b. Christ is fully divine
 - i. "I believe in one God, the Father Almighty,

Maker of heaven and earth, and of all things visible and invisible.
And in one Lord Jesus Christ, the only-begotten son of God,
Begotten of the Father before all worlds;
God of God, Light of Light, very God of very God;
Begotten, not made, being of one substance with the Father,
By whom all things were made." – The Nicene Creed (325 A.D.)
 - c. Christ is fully human
 - i. "Following the saintly fathers, we all with one voice teach the confession of one and the same Son, our Lord Jesus Christ: the same perfect in divinity and perfect in humanity, the same truly God and truly man, of a rational soul and a body; consubstantial with the Father as regards his divinity, and the same consubstantial with us as regards his humanity; like us in all respects except for sin; begotten before the ages from the Father as regards his divinity, and in the last days the same for us and for our salvation from Mary, the virgin God-bearer, as regards his humanity; one and the same Christ, son, Lord, only-begotten, acknowledged in two natures which undergo no confusion, no change, no division, no separation; at no point was the difference between the natures taken away through the union, but rather the property of both natures is preserved and comes together into a single person and a single subsistent being; he is not parted or divided into two persons, but is one and the same only-begotten Son, God, Word, Lord Jesus Christ, just as the prophets taught from the

beginning about him, and as the Lord Jesus Christ himself instructed us, and as the creed of the fathers handed it down to us.” – The Chalcedonian Definition (451 A.D.)

d. Beget/Create Distinction

e. Person/Nature Distinction

f. Jesus is the God-Man

g. King of Kings and Lord of Lords

i. Daniel 7:13-14

1. [13] “I saw in the night visions,

and behold, with the clouds of heaven
there came one like a son of man,
and he came to the Ancient of Days
and was presented before him.

[14] And to him was given dominion
and glory and a kingdom,
that all peoples, nations, and languages
should serve him;
his dominion is an everlasting dominion,
which shall not pass away,
and his kingdom one
that shall not be destroyed. (ESV)

ii. Mark 14:61-62

[61]”... Again the high priest asked him, “Are you the Christ, the Son of the Blessed?” [62] And Jesus said, “I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven.” (ESV)

iii. Col. 1:15-17

¹⁵ *i* He is the image of *i* the invisible God, *k* the firstborn of all creation. ¹⁶ For by *e* him all things were created, *i* in heaven and on earth, visible and invisible, whether *m* thrones or *n* dominions or rulers or authorities - all things were created *a* through him and for him. ¹⁷ And *e* he is before all things, and in him all things *a* hold together.

III. The Work of Christ

a. The Catholic Perspective

i. God’s grace mediated through the Church

ii. On the basis of Christ

iii. Theories of atonement

1. Ransom

2. Satisfaction

3. Moral Influence

b. The Protestant Perspective

i. The Atonement

1. From Advent to Ascension

2. Christ's Sacrificial Death

a. Penal Substitution

b. Christus Victor

- i. "Death held us captive under its yoke; Christ, in our stead, gave himself over to its power to deliver us from it. So the apostle understands it when he writes: 'He tasted death for everyone' ([Heb. 2:9](#)). By dying, he ensured that we would not die . . . redeemed us to life by his own death. He differed from us, however, in this respect: he let himself be swallowed up by death, as it were, not to be engulfed in its abyss, but rather to engulf it [cf. [1 Peter 3:22](#), Vg.] that must soon have engulfed us; he let himself be subjected to it, not to be overwhelmed by its power, but rather to lay it low, when it was threatening us and exulting, over our fallen state. Finally, his purpose was 'that through death he might destroy him who had the power of death, that is, the Devil, and deliver all those who through fear of death were subject to lifelong bondage' ([Heb. 2:14-15](#))."
- Calvin, *Institutes* II.xvi.7

ii. Death and hell no longer have the last word

3. The Resurrection

a. First fruits

b. New Creation