



Introduction

- Sola Gratia, Sola Fide, Solus Christus, and Soli Deo Gloria are all based on Sola Scriptura
- Christ alone – the center of the five *solas* and the heart of Christian theology
 - Christ alone brings coherency to the five *solas* of the Reformation
 - The Reformers put Christ alone at the center of their theology because the Bible puts Christ alone at the center of God’s plan for his creation
 - Christ alone comes from Jesus himself
 - The Reformers held to the centrality of Christ alone because of the apostolic witness about the person and work of Christ
 - Not only does Christ alone bring coherency to the five *solas*, it also brings coherency to all Christian theology
- Solus Christus – refers to the exclusive identity of Christ and his sufficient work.

The Identity of Christ

- No disagreement between the Reformers and Rome over the identity of Christ
- Chalcedonian Creed
 - Docetism – Christ only appeared to be man. The creed asserts that Jesus was perfect in manness, truly man, consubstantial with us according to his manness, and born of Mary.
 - Adoptionism – Jesus was not the eternal Son made flesh but a mere man empowered by the Logos. The idea is God took a human man and adopted him as his Son and made him the Logos (or the Word). Instead, the creed says Jesus is the Logos “begotten of the Father before the ages.”
 - Modalism – Christ is not distinct from the Father and Spirit. At times God acts as the Father, at times he acts as the Son, and at times he acts as the Spirit. Basically God takes on different roles. Opposed to this the creed says Christ is distinguished as the Son from the Father and the Spirit by the titles of “Father,” “Son,” and “Holy Spirit” and by the personal distinctions between the Father, Son, and Holy Spirit since the Son is begotten from the Father before all ages.



- Arianism – Christ is not God, but is the first created being. The creed says Jesus is God the son, perfect in deity and truly God.
 - Apollinarianism – Christ, in the incarnation, had an incomplete human nature. According to the creed Jesus was “truly man of a reasonable soul and body...consubstantial with us according to his manhood; in all things like unto us.”
 - Nestorianism – Christ, in the incarnation, had two persons, the eternal Son alongside Jesus the man. Against this the creed says that Jesus is not two persons but one and the same Son, one person and one subsistence, not parted or divided into two persons, whose natures are in union without division and without separation.
 - Monophysitism – Christ, in the incarnation, was a mixture of human and divine. The creed clearly says Jesus had two natures, not one, and those natures were not confused or changed. The properties or attributes of each nature were fully preserved and united in one person
- Chalcedonian Creed establishes orthodox Christology even to our day

The Sufficiency of Christ’s Work

Roman Catholic Church

- Anselm – instrumental in showing that the cross of Christ was a form of satisfaction to God
- How is this satisfaction made to God by Christ on the cross is applied to humanity?
- Thomas Aquinas – linked the receiving of the benefits of the cross to the sacraments of the Church
- Sacrament of baptism – grace is infused that removes the guilt and corruption of original sin, regenerates, and makes a person a part of the Church
- Christ plus the sacraments of the Church plus our cooperation with God to obtain merit is what results in our salvation

The Reformers

- *Munus triplex* – threefold office of Christ as prophet, priest, and king
 - The *munus triplex* shows Christ as our covenant mediator and why his work is better than all who came before
 - The threefold office shows us the full extent of sin’s corruption and Christ’s salvation
 - The threefold office is a good summary of all that Christ did to fulfill God’s plans and purposes



Christ as Prophet

- Basic function of a prophet is to bring God's word to the people
- We need a prophetic word because sin makes us spiritually blind and causes us to, not only distort the truth, but also to reject the truth
- Deuteronomy 18:15-18 – Moses was the supreme Old Testament prophet yet through Moses God promised a greater prophet
- John 6:14 – When the people saw the sign that he had done, they said, "This is indeed the Prophet who is to come into the world!"
- Hebrews 1:1-2 says Jesus is the final prophet
- Jesus transcends all the other prophets in that they received a word from the Lord, but Jesus is the Word from the Lord
- Jesus is the supreme prophet because he is God the Son incarnate
- Jesus being the Prophet is vital to our salvation because he continued to speak through his apostles and now through Scripture

Christ as Priest

- A priest is required to offer sacrifice for sin
- A priest is chosen by God, represents a specific people before God, and offers sacrifices on behalf of the people to God to atone for sin
- Priesthood was given to Aaron and his descendants
- The Old Testament priests were mediators between one God and one people in one place
- The Old Testament priests applied the blood from the sacrifice to the altar only on behalf of the people of Israel
- The mediation of the priest between God and the people was effective, but, under the Mosaic Covenant, temporary
- The Old Testament priests guarded the temple in order to maintain the purity and holiness of Israel
- Christ fulfills the Old Testament priesthood



- Old Testament priests were priests because they were physically descended from Aaron and they lacked physical defects. Hebrews 5:5-10 tells us Jesus is appointed priest because he is the divine Son and he obeyed perfectly as a man.
- Old Testament priests represented Israel before God because God decided to create a people for himself from among the nations of the old humanity. In Hebrews 2:5-18 Jesus, as God the Son incarnate, represents a new humanity created in himself.
- Old Testament priests offered the blood of bulls and goats that could never take away sin. In Hebrews 7:25-27; 9:12; 10:15-18 Christ is presented as the perfect sacrifice that atones for the sin of his people once and for all. Hebrews 10:10 says, “we have been sanctified through the offering of the body of Jesus Christ once for all.”
- Old Testament priests made a temporary and typological atonement when they applied the blood of animals to an earthly altar. In Hebrews 9:11-15 Christ brings his own blood into God’s presence securing an eternal redemption. As Hebrews 9:12 says, “he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.”
- Old Testament priests could not continue mediation due to their own sin and death. Their work was incomplete. Hebrews 7:23-28 tells us that because Christ is God the Son incarnate and his work on the cross was complete, he is our permanent priest who secures a better covenant and saves us completely. Hebrews 7:25 tells us Jesus “is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.”

- Jesus transcends the Aaronic priesthood
- The atonement provided by Christ was a penal, substitutionary atonement

Christ as King

- God’s king brings God’s rule and reign to this world
- Jesus is the final Davidic king that fulfills the promise God made to David
- We need a Victor to defeat our enemies of sin, death, and Satan, and to restore our image-bearing role
- The proclamation of the apostles is not just that Jesus is Savior; he is Lord
- Christ’s resurrection is critical to our salvation
- We see Christ as King through his ascension
- As King, Jesus rules and will judge
- Our King is to be adored and feared