

## 1308 Kingdom Of God Extra Notes: The Perfection of the New Creation in Christ

1. We have observed in this course the marginalisation of Jesus from eschatology.
2. I consider that one major reason for this is the failure to understand the nature of his glorification.
3. This can be described in a number of ways:
4. The language of completion e.g. John 19:29- 30 “After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” 29 A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. 30 When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.”
  - a. The language of perfection e.g. Heb 2:10 “For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering.”; 5:9 “And being made perfect, he became the source of eternal salvation to all who obey him,”
  - b. The notion of a new creation, e.g. 2 Cor 5:17 “Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.”; Gal 6:15 “For neither circumcision counts for anything, nor uncircumcision, but a new creation.”
  - c. The sphere of glorification, e.g. John 17:5 “And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.”; Acts 3:13 “the God of our fathers, glorified his servant[1] Jesus,”; Phil 3:21 “who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.”; 1 Tim 3:16 “Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.”; Heb 1:3 “He is the radiance of the glory of God and the exact imprint of his nature”; 1 Pet 1:21 “who through him are believers in God, who raised him from the dead and gave him glory”
5. These are statements that relate to the transformation of Christ’s humanity at the level of being.
6. Philosophers make a distinction between what is “ontological” and what is “ontic”. The ontic is being in its actual relationships. The ontological incorporates the ontic but extends beyond the actual to the possible relationships of being.
7. The glorification of Jesus signifies an ontic transformation. This transformation came about in the experience of Jesus through the work of the Spirit (Rom 1:4; 8:11; 1 Tim 3:16; 1 Pet 3:18etc.) elevating his humanity into the eternal glory within the Godhead.

8. This means that no features of this present decaying created order e.g. 1 Cor 7:31; 15:52- 54; 2 Cor 4:18 can be placed in the same category as Christ. His existence is incomparable.
9. Where this is realised, eschatology must be returned to its proper basis, a reflection on the person of Christ.