

# **Dr. Robert A. Peterson, Salvation, Session 2, Application of Salvation and Union with Christ**

© 2024 Robert Peterson and Ted Hildebrandt

This is Dr. Robert Peterson in his teaching on Salvation. This is session 2, Application of Salvation and Union with Christ.

We continue our lectures on Salvation by introducing the Application of Salvation, which is the area in which most of the doctrines we will consider fit, and we want to put the Application of Salvation in the bigger panorama of Salvation.

Under the tag Salvation, we have Election, which is not part of the Application of Salvation, and Glorification, which is not part of the Application either, so let me do the panorama and tell how the doctrines fit. The panorama of salvation involves God's planning for salvation before the creation of the world. This deals with topics like Election and Predestination, which, when we talk about the doctrine of Salvation and their saving aspects, I regard as synonyms biblically, although Predestination could be regarded as a bigger category of God ordaining whatever comes to pass, everything, not just Salvation.

So anyway, God plans Salvation before creation, that's Election. God accomplishes salvation, and He plans salvation before creation and election. He accomplishes Salvation in the first century in Christ, His Incarnation, Sinless Life, Death and Resurrection especially, also His Ascension, pouring out the Holy Spirit, praying for the Church, and even His Second Coming is the finality of His saving work, if you will.

God plans Salvation before the creation of the world and accomplishes it in Christ in the first century. He applies Salvation in time and space when the Holy Spirit unites us to Christ. This is the Application of Salvation and most of the doctrines we will study have to do with the Application of Salvation.

These include Union with Christ, Calling, this is just an overview, Regeneration, Conversion, Justification, Adoption, Sanctification, and Perseverance. Not only did God plan Salvation, accomplish it, and apply it in the lives of His people through the Spirit, but He also will consummate it on the last day. Hence, Salvation is planned, accomplished, applied, and consummated.

The topic of Glorification that we will deal with and Eternal Life belongs properly to the consummation of Salvation. So once more time, distributing the doctrines of Salvation we will study according to this large panorama of Salvation. We'll treat election as belonging to God's plan for salvation.

We're not going to deal with the Application of Salvation, which has to do with the person and work of Christ. I have done a whole series of lectures for [biblicalelearning.org](http://biblicalelearning.org) on those topics, so we're not going to deal with the accomplishment of Salvation. We will mostly deal with the Application of Salvation, Union with Christ, Calling, Regeneration, Conversion, Justification, Adoption, Sanctification, and Perseverance.

Lastly, we will also deal with one topic that pertains to the consummation of salvation, which is glorification. Why are all these things put together if they're not all in the Application of Salvation? Because they all deal with Salvation. A couple more introductory matters before beginning Union with Christ.

One, I should at least introduce a couple of words about theological methodology. There are different methods. There is philosophical theology, for example.

My understanding and, of course, the goal of what we're doing of all of it is practical theology, preaching, missions, counseling, and so forth. But this is a standard theological method among most evangelical Christians. We begin with exegesis.

We begin with the Bible and carefully study the Bible's teachings in the Old and New Testaments. We move to biblical theology, which builds upon exegesis and studies the Bible's story, the unfolding redemption pattern of creation, fall, redemption, and consummation. We use that fourfold grid and that storyline to introduce salvation in our first lecture.

Exegesis feeds biblical theology, which, as your hardest boss defined it, is the progress, the history of the special revelation of God in its unfolding historical biblical character. There's another sense that theology is historical. It is historical in terms of biblical theology within the Bible.

It is also historical in the sense of historical theology outside the Bible. Historical theology is the church's attempts to understand the Bible through history. So we have the patristic period, the work of the fathers like Tertullian and Irenaeus and especially Origen.

Especially Augustine, who was regarded as the crown of the patristic period. And if you want to date, the year 400 is good. He flourished then and wrote then.

The medieval period involves Saint Anselm, for example, who gave us the great work on the great book on the work of Christ. *Cur Deus Homo*, why God became man. The most famous medieval theologian is Saint Thomas Aquinas.

And around the year 1200 is a good rough date for him. Patristic theology, medieval theology, Reformation theology. Luther nailed the thesis to the church door in 1517 to give us a little anchor there.

Calvin's dates are 1509 to 1564. They're the magisterial reformers along with Ulrich Zwingli. And the Reformation is a great retrieval of the Bible in terms of exegesis and theology and preaching and worship and all kinds of things.

The Reformation is an important period in the history of Christian theology. The post-Reformation period is important with both Lutheran and Reformed dogmatics. Lutheran and Reformed theologies developed from Luther and Calvin, respectively.

We move into the modern period after the Enlightenment and human reason is elevated. There are good and bad aspects of the Enlightenment. Human reason trumping the Bible is not a good one.

And on into the modern period and into our own post-modern day. It is important to note that although biblical theology is built upon exegesis, historical theology is not built upon either of those in a direct line. Rather if one is going to diagram this, there is exegesis feeding biblical theology and ultimately going to systematic theology.

But historical theology is often diagrammed, coming in at an angle. It's not in a straight line. It comes in at an angle.

It needs to be taken into account in understanding the Bible's teachings. We can't ignore the wisdom of the ages and those who have gone before us. We don't invent the doctrine of the Trinity, for example, out of nothing, ex nihilo, the way God did the very beginning of the creation.

But surely we rely upon Tertullian and Augustine and others for their insights and their formulations and the great councils of the Christian church. And how could we ever understand the Lord's Supper apart from understanding the different viewpoints? Roman Catholic, Lutheran, Reformed, and Memorialists for example. We couldn't understand it right without having that information as part of our reflection.

But all this is enroute to systematic theology, which is a human attempt to understand the Bible's teachings. Exegesis and careful handling of the scriptures in both testaments are the basis for biblical theology, which is concerned with the Bible's own story unfolding. Historical theology is not within the Bible but outside, as men and women through the ages have sought to understand what the Bible teaches, sometimes for better, sometimes for worse.

All of this is to be taken into account, and more, because true systematic theology involves many, many disciplines. And I'll fess up and say I am more of an exegetical

theologian than a systematic theologian, properly speaking. I mean, I am systematic, but systematicians have to take into account much of human knowledge in all kinds of fields in order to do a proper job of it.

But anyway, the ultimate goal is systematizing the teaching that God has given in his word as it unfolds, as it is informed by the history of Christian doctrine, and much, much more. I need to mention historical theology in regard to the particular doctrines we will study. We will not explore historical theology for every doctrine, and we don't have time.

And it is frankly much more important for three of the doctrines we will study than the others, and that is the doctrine of election. We must understand the different viewpoints, going all the way back to Augustine and Pelagius, on through the debates between Luther and Erasmus, for example, Calvin and his opponents, and the famous battles in Holland in the early 1600s, whereby we have Arminianism and Calvinism coming to the fore, each with their five points. To neglect all of that is to not understand the Bible's teachings and what good people have understood the Bible to teach.

We want to do that. The doctrine of justification must be studied, among other things. Of course, in the Bible, we do believe in Sola Scriptura; all of us use different sources for what we believe.

If you don't think so, you're naive. We all are influenced by tradition, and for our own reasons, surely we're using our minds as we study theology and even our experience, whether we realize it or not. But Sola Scriptura, or the Bible alone, doesn't mean we only use the Bible to construct the theology.

It means the Bible is supreme in constructing theology, and our goal is to deliberately and consistently elevate scripture over our reason, tradition, and experience. For justification, we must consider the Roman Catholic and Reformational teachings concerning justification. They are very different.

Sanctification, likewise, demands some historical theology of a more recent vintage, and so we want to explore particular understandings of the Christian life from these perspectives. Lutheran, Wesleyan, Keswick, Pentecostal, and Reformed. They're all important.

They all have even aspects of the truth. They all agree on the most important things, but they are different, and we need to seek to fairly sort out those differences to try to understand, as well as we can, the Bible's teachings. Union with Christ.

We actually begin our lectures properly with union with Christ. All that was introductory, and to my mind, using my human reason again, necessary. Union with Christ.

I'll introduce each of these doctrines with a brief biblical summary before moving to systematics proper and systematic theological categories—union with Christ. Biblical summary.

Union with Christ stretches back to the Old Testament notion of representation. All human beings are represented by Adam, and then Israel is represented by Abraham, Moses, and David, for example. We could call them covenant mediators.

Son of man and servant of the Lord refer to Israel in the Old Testament, but even in the Old Testament itself, there are indications of an individual son of man and servant of the Lord. The New Testament clarifies that Jesus is the true son of Abraham, the greater Moses, and the Messiah promised to Israel, the new and final David. He's also the son of man and the servant of the Lord.

Those who desire to belong to Israel must be united to Jesus Christ, for he is the true vine, and those in him are the branches. The notion of union with Christ is also communicated in Paul's in Christ theology. And we will see that every soteriological blessing is ours in Christ.

Salvation is ours because we are in Christ and no longer in Adam. That's our brief, too brief, biblical summary—union with Christ, systematic formulations, overview.

We want to define union with Christ. We want to show our need for union. We want to talk about the Trinity and union with Christ.

A fascinating topic. A description of union with Christ. It is definitive, personal, and enduring.

Jesus' story and union with Christ. By God's grace through faith, we participate in Jesus' story. It's incredible.

And then the aspects of salvation. The other aspect of salvation we're going to study is the union with Christ. Because union is the umbrella under which the other aspects fit.

It's the bigger circle of which justification and sanctification and adoption and so forth are little circles within it, are subsets of the bigger set. Those are our heads, our categories of union with Christ. Definition of union with Christ.

Union with Christ is the Holy Spirit's work of joining people to Jesus and all his saving benefits. As Calvin said in the Institute's book three, the very first part, as long as we are separated from Christ, all that he has done for us does not benefit us. It is only when we are engrafted into him, to use biblical language, that he becomes ours, and all that he has accomplished for us becomes ours.

Ephesians 1 speaks of all the blessings are ours in union. Every spiritual blessing in the heavenly places is ours in union with Christ. Union is best perceived, best understood in light of the panorama of salvation again.

God plans salvation, for he chooses people for salvation before creation. God the Son accomplishes salvation, for he redeems the people of God through his death and resurrection. God the Holy Spirit applies the salvation planned by the Father and accomplished by the Son.

The most comprehensive category of the application of salvation is union with Christ. As a matter of fact, we could simply say the application of salvation is union with Christ. By the way, my summary was too simple because God is one God, and all the works of the Trinity outside of himself are indivisible.

Every work of one person of the Trinity is a work of the whole Trinity. We don't confuse the persons when we say that. We don't put the Holy Spirit or the Father on the cross.

But the Bible itself indicates God was in Christ reconciling the world to himself, 2 Corinthians 5 around verses 19 or 20. And Hebrews, I always lose this verse. Hebrews tells us that God offered himself up to God through the eternal spirit.

That would be Hebrews 9:14. I was going to tell you the wrong verse. I'm glad I looked it up. In other words, it is true the Father planned salvation, but it's better said the Trinity planned salvation, especially the Father.

It is true the Son accomplished salvation, but it is better said the Trinity accomplished salvation, especially the Son. As we will see, the Trinity applied salvation, although the major worker there is God, the Holy Spirit. By the way, for the sake of completion, the Trinity will complete salvation.

Our need for union with Christ. I have found that every aspect of the application of salvation is best understood theologically as the solution to a problem, as the medicine for a disease, and as the meeting of a need. Our need for union with Christ is, as we already hinted at, separation from him.

Before God rescued us, we were, in Paul's language, separated from Christ. Ephesians 2:12. Having no hope and without God in the world, ESV. Our need for union with Christ is separation from Christ.

It's like this. Here we were, and here was Christ. In him was the forgiveness of sins, eternal life, and all the blessings of salvation.

Here we were, separated from him. Thus, this language uses the language of space or location to indicate a lack of relationship. God sent his Son, mercifully, as reconciler.

And because the Spirit united us to Christ, in Christ Jesus, we, Gentiles, who were once far away, have been brought near by the blood of Christ. Ephesians 2:13. 2:12, we were separated from him. 2:13, we've been brought near to him.

As a result, we believers, quote, have access in one spirit to the Father, and we are no longer foreigners and strangers, but fellow citizens with the saints and members of God's household. Ephesians 2:18 and 19. I do not mean to omit Jewish believers.

There is a very honorable position. We are the wild olive branches grafted into the vine of Israel. Thank the Lord for Jewish believers and for God's work in the lives of dear Jewish people around the world.

Our need for union with Christ is separation from Christ, the Trinity, and union with Christ. Being united to Christ means we are united to the Trinity. God is one.

We distinguish the persons. We don't confuse them, but we never separate them. Being united to Christ means being reunited, not reunited, united to the Trinity.

To understand this superb truth, we must summarize Trinitarian doctrine, which my notes don't do. There is one God who eternally exists in three persons.

There are not many gods. There is one God. He eternally exists in three persons.

Oh, it's much more plainly revealed in the New Testament than in the Old. As a matter of fact, it is the unfolding of the Bible story. It is the doctrine of grace that tells us the way God has always been.

Because it's in the Incarnation, we learn that there are two in the Godhead, two persons. And at Pentecost, we learn that, in fact, there have always been three persons in the Godhead. There's one God, Deuteronomy 6:4. The Lord, our God Israel, he is one Lord.

1 Timothy 2:5. There's one God and one mediator between God and human beings, the man, Christ Jesus. The New Testament never reneges on the Old Testament teaching on the unity of God. However, because of the Incarnation, because of Pentecost, because of the epistles reflecting on those teachings, on those events with teaching, we learn this one God has eternally existed in three modes, three ways of being, three persons as Father, Son, and Holy Spirit.

Thus, even in contrast to the other monotheisms in the world, I'm thinking of Judaism and Islam; the Christian God, unlike their views of God, is never lonely. In John 17, Jesus says, 17:26, Father, you loved me, perhaps 1724, before the creation of the world. Eternally, there was communication between the three persons of the Godhead, of the one God.

There was fellowship. There was unity. There was mutual love and sharing.

Thus, God did not create out of a sense of need but out of his own sheer mercy, grace and goodness. There's one God who eternally exists in three persons Father, Son, and Holy Spirit. Since there is one God, we never separate the persons of the Trinity, but we do distinguish the persons.

The Father is not the Son. The Father is not the Spirit. The Son is not the Father.

The Son is not the Spirit. I'll stop doing that, but you get the idea. We don't confuse the persons.

Only the Son became incarnate. Oh, the Holy Spirit was responsible for causing a virgin to conceive, but the Holy Spirit did not become incarnate, and neither did the Father. Only the Son became incarnate and lived for us, loved us, died for us, and was raised as the firstfruits of our resurrection.

The one eternal, infinite, and personal God has eternally existed in three persons as Father, Son, and Holy Spirit. We never separate them. We do distinguish them and don't confuse them.

Another point that needs to be made is that they mutually indwell one another. And that brings us up to this point in our understanding of union with Christ because the mutual indwelling of the Trinitarian persons helps us understand union with Christ. Both Testaments refer to monotheism.

The persons are inseparable, for God is one. We distinguish them without confusing them. So, in Matthew 3:16 and 17, only the Son is baptized.

Only the Father speaks from heaven. This is my beloved Son. Only the Spirit comes down in a theophany, in a visible, sensual, pertaining to the senses.



Sensory, that's the word I wanted. Sensual doesn't quite do it because of bad connotations. Anyway, in a sensory fashion, the Spirit is seen as a dove.

The three persons are distinguished. Because God is one, the three persons of the Godhead, because God is one, the three persons indwell one another. Otherwise, it would be three gods.

Theologians call this, and I'll give you, I'll tell you now that I'm retired, I'll give up one of the secrets of the guild. We like these big words because they keep us employed. Because you need us then.

Having been retired, I don't need employment anymore. Actually, I'm writing five days a week, but that's fine. That's a blessing to have such a job.

But I'm not teaching formally in a classroom right now. Perichoresis is the mutual indwelling of the persons of the Godhead, which is called Greek, circumcession from Latin, and co-inherence. Theologians call the mutual indwelling of the Father, Son, and Holy Spirit in one another, perichoresis, circumcession, and co-inherence.

You've got words that mean around prepositions, peri, like perimeter, circum, like circum, circum, circumference, and you have words that mean being, so being around. That's terrible. You don't determine the words by their roots, but it can help you perhaps remember perichoresis, circumcession, or co-inherence.

The Gospel of John sets this forth most clearly. The Father indwells the Son, John 14:10. Don't you understand, Philip? I'm in the Father, and the Father is in me. The Son on earth says that.

The Father is in the Son, John 17:23. The Son is in the Father, John 14:20. And the Father and the Son are in one another, John 17:21 and 23. This is not a course on the Trinity, so I can't do all these things in detail, but John 17. I do not ask for these only, John 17.20, but also for those who will believe in me through their word, that they may all be one.

Jesus prays for the unity of believers and future believers, just as you, Father, are in me and I in you. Then Jesus says astonishing words, that they also may be in us. What? That is an astonishing statement.

By virtue of God's grace, well, that's not well said. By virtue of God's nature, the Trinitarian persons indwell each other. By virtue of God's magnificent grace, not only does the Trinity indwell us, but there is a creaturely, finite, derivative, limited sense.

We indwell the Godhead. Nobody would make this stuff up if the Bible itself hadn't spoken like that. Gasp! I only gasp at extreme times when teaching theology.

The Holy Spirit joins us to the Father, Son, and Holy Spirit. As a result of the spirits uniting us to the Trinity, God indwells us. As a matter of fact, am I embarrassed to tell you? No, because we always keep learning.

But after teaching theology for muchos años, I don't know, 30 years, and writing a book on union with Christ, I came to understand what was true all along, that the indwelling of the Holy Spirit, the indwelling of the Trinity in believers, is a way of talking about present union with Christ. That's what it is! The Lord is with us, and in us means we are joined to Christ. I'll say it again.

Indwelling is present, ongoing union with Christ. God does not leave us alone. He joins us to his Son, and part of that is indwelling us.

God indwells us. Paul customarily says that the Spirit indwells us. However, I'm not going to read those places, maybe eight or nine times.

Six times, he says, the Son indwells us. Romans 8:10, 2 Corinthians 13:5, Galatians 2:20, Ephesians 3:17, Colossians 1:27, Colossians 3:11. One more time. Six times, Paul teaches, believers are indwelt by God the Son.

Romans 8:10, 2 Corinthians 13:5, Galatians 2:20, Ephesians 3:17, Colossians 1:27, and 3:11. And twice that we're indwelt by the Father. 2 Corinthians 6:16, Ephesians 2:22, 2 Corinthians 6:16, Ephesians 2:22. This means that God the Father, Son, and Holy Spirit indwell believers. I should clarify.

Everything I said is true because it's a teaching of the Bible, but we distinguish between God's general or omnipresence and his special presence Good grief. Maybe we need to distinguish between his most special presence. Anyway, the Father is everywhere present, and he's also present in believers, but his most special presence is in heaven, where God dwells.

The Son is by virtue of his continuing to be omnipresent outside the incarnation. That's another lecture. He's everywhere present in the body.

He is in one place, at God's right hand, for his very special presence, but he indwells us as well. It is the Holy Spirit who is everywhere present, but who in his special presence is in and with believers. So, it is true to say the Spirit is a person that God had most especially attached to indwelling.

Jesus promised to ask the Father to send the Holy Spirit to be with believers forever. John 14:16. Jesus taught his disciples concerning the Spirit in verse 17 of John 14. Quote, you do know him because he remains with you and will be in you.

Jesus said that the Father and the Son are in believers as we just saw and will make their home with them. John 14:23. Furthermore, Jesus encourages disciples, telling them that when the Spirit came, they would know that I am in the Father, you are in me, and I am in you. John 14:20. I thought the Gospel of John was easy to understand.

Well, it is and it isn't. A German theologian famously said the German New Testament scholar, the Gospel of John, is a river in which a child can wade, and an elephant can swim. It's true.

What better section of scripture is there to give to a seeker because children can wade in the Gospel of John, and the saving message is in chapter after chapter, and Jesus talks directly to me. Amen. By the same token, there are some elephant waters in that same Gospel and we're getting ourselves a little bit wet right now in those waters.

Jesus and believers remain in one another. John 6:56. 15:4 and 5. In his famous priestly prayer, Jesus prays that future believers would be in the Father and the Son as the Father and the Son are in one another. We already read that.

17:20-21. Although it is little known, Paul teaches that believers are in the Father and the Son. The Thessalonians are in God the Father and the Lord Jesus Christ. 1 Thessalonians 1:1-2 and 2 Thessalonians 1:1. Such teaching is overwhelming.

How can we comprehend that the Trinity indwells us in a way similar to how the three persons indwell each other? First, we must guard the distinction between the Creator God and his creatures. God's indwelling us does not mean that we become divine. We're not little godlings.

God is always our Lord and Savior, and we are always his redeemed creatures. Second, the Father, Son, and Spirit have eternally indwelled one another, and their indwelling of us begins at our conversion. Third, the mutual indwelling of the Trinitarian persons belongs to their divine nature.

It is who they are as God. But God's indwelling us is by grace through faith in the Lord Jesus Christ. A description of union with Christ.

It is definitive. It defines who we are. It is personal or intimate, and it is forever enduring.

Union with Christ is definitive. Union defines our existence as the people of God. Peter pictures God as using believers as living stones to build a temple to God through Christ, the living stone.

1 Peter 2:4 and 5. After this beautiful picture of union with Christ, Peter adds, once you were not a people but now you are God's people. You had not received mercy, but now you have received it. Verse 10, union with Christ, defines us.

We are God's people who have tasted his mercy through union with his Son. We like the Corinthians have received God's grace in Christ Jesus. 1 Corinthians 1:4. That's right.

The struggling, messed up Corinthian congregation, at least the majority, were saved, were in Christ Jesus. Oh, Paul acknowledges the so-called brother in chapter 5, living with his stepmother as a man who lives with his wife. Paul is really mad.

The pagans don't do that, he says. Oh, he's so mad. But this struggling, bumbling, confused people, loaded down with spiritual gifts and misusing most of them, taking each other to court before unbelievers, misunderstanding the resurrection of the dead and, hence, by inference, the resurrection of Jesus.

They are in Christ Jesus. Thank God because it gives hope for us, too, because we, too, are sometimes like them. Union with Christ, as far as the description goes, is defining.

It is personal. Christ loved us outside of us. So, Wesley distinguished between God for us in Christ.

Jesus died on the cross. We didn't die on the cross. He died so we wouldn't have to suffer God's wrath.

That's outside of us. That is an objective event and truth. Wesley distinguished God for us outside of us from God in us in the Holy Spirit, in union with Christ.

It's a good distinction. This, too, is objective truth because God gave it to us in his word, although we try to understand it subjectively. But it is subjective in the sense that it is personal.

Christ loved us outside of us. He died for us when we could not rescue ourselves. In union with Christ, however, God works inside of us.

Union with Christ brings God's grace up close and personal to us. For this reason, Paul uses the intimate picture of marital relations to depict union with Christ. Oh, he uses different pictures of union with Christ.

The body of Christ is the temple of the Holy Spirit, and he uses the picture of marriage and sexual union outside of marriage. The intimacy of sexual intercourse. Don't you know, he tells the Corinthian men, who not only were still going to temples with idols but also where some of them were frequenting prostitutes.

Don't you know that your bodies are part of Christ's body? 1 Corinthians 6, 15 and following. So, should I take a part of Christ's body and make it a part of a prostitute? Absolutely not! That's a translation. That's my gasp.

My gasp is absolutely not. May it never be. Perish the thought.

Absolutely not. And perhaps a rough paraphrase, gasp. Not really, but you get the idea.

Don't you know that anyone joined to a prostitute is one body with her? But anyone joined to the Lord is one spirit with him. As Gordon Fee has taught us in his writings on Paul, in Paul's epistles, undifferentiated kurios, Lord, referring to God, is always the Lord Jesus. Anyone joined to the Lord Jesus is the meaning, is one spirit with him.

1 Corinthians 6:15 and set to 17. Paul not only uses the most intimate of human relationships, marriage, but the most intimate aspect of human relationships, sexual intercourse, to portray union with Christ. It is definitive.

It is as personal as it gets. God loves us. We are his.

He is ours. Paul draws a parallel between the union of husbands' and wives' bodies in marital relations. I wouldn't make up something like this.

And our spiritual union between Christ and us. Our union with Christ is personal indeed. We're describing union with Christ still.

It defines us. It is who we are. Whatever else is true of us, we are the people who are in Christ.

It is a personal, intimate union. It isn't an enduring union. It is permanent.

God does not separate from Christ those whom he has joined to Christ. God's grace is overwhelming. Union with Christ is not temporary but permanent.

Paul writes, quote, in him, you were also sealed with the promised Holy Spirit when you heard the word of truth, the gospel of your salvation, and when you believed. Ephesians 1, 13. This text presents a trinity as active in sealing believers.

The divine passive, you were sealed. The active would be God sealed you. The divine passive, you were sealed, shows that God the Father is the sealer who takes the initiative in sealing God's people.

God's seal is not the Father. It is not the Son. It's the Holy Spirit, promised by the Old Testament prophets.

The sealing takes place in him. That is, in the context of union with Christ. As the next verse suggests, the main meaning of this sealing is the permanence of salvation.

In him, you were also sealed with the promised Holy Spirit when you heard the truth, the word of truth, the gospel of your salvation, and when you believed. The Holy Spirit is the down payment of our inheritance until the redemption of the possession to the praise of his glory. This is underscored by Paul's use of sealing later in Ephesians.

Ephesians 4, 30. And don't grieve God's Holy Spirit. You were sealed by him for the day of redemption.

Ephesians 4, 30. The chief theological significance of the Father sealing believers' union with Christ with the seal of the Holy Spirit. I'll say it again.

The chief theological message is the significance of the Father's sealing believers' union with Christ with the seal of the Spirit. The Father seals, he seals our union, and he does so by giving us the seal of the Spirit. The chief significance of all this is thus God's preservation of his saints.

You were sealed by him for the day of redemption. For the day of redemption. Our union with Christ is so permanent that even death cannot break its bond.

As John reveals, God eulogizes those who die in union with Christ. In Revelation 14:13. Blessed are the dead who die in the Lord from now on.

Revelation 14:13. In sum, before we end this lecture, as we end this lecture, in sum, union with Christ is definitive. It defines who we are.

God's blessed people linked savingly to the Son forever. Union with Christ is personal. We are spiritually married to Christ, our bridegroom, and love him dearly, who first loved us.

Union with Christ is enduring. We are linked to the Son of God, our Savior, with the unbreakable seal of the Holy Spirit. Praise the Lord.

This is Dr. Robert Peterson in his teaching on Salvation. This is session 2, Application of Salvation and Union with Christ.