

Dr. Robert A. Peterson, Salvation, Session 23, Salvation and Theological Themes, Salvation and the Covenant, The Application of Salvation, Summary Chart

© 2024 Robert Peterson and Ted Hildebrandt

This is Dr. Robert Peterson in his teaching on Salvation. This is session 23, Salvation and Theological Themes, Salvation and the Covenant, and Application of Salvation, Summary Chart.

We actually conclude our lectures by examining the Biblical Theological Theme of Covenant as it crisscrosses the doctrines that we have studied throughout these lectures.

This is a significant Biblical theme as the following verses bear witness. Jeremiah 31:31, the Lord says, I will make a new covenant with the house of Israel and with the house of Judah. Jeremiah 31:31.

Luke 22:20, Jesus said, this cup at the last supper is the new covenant in my blood which is poured out for you. Luke 22:20. 2 Corinthians 3:6, God has made us, apostles is the meaning, competent to be ministers of a new covenant.

2 Corinthians 3:6. Hebrews 9:15, therefore Jesus is the mediator of a new covenant. Hebrews 9:15. Given the intertwining of Biblical themes, we are not surprised to find that the prominent theme of covenant connects with all ten of our theological aspects or doctrines, from election to eternal life and glory.

Election. God chose Abraham, an idolater, ultimately to reach all nations with salvation. God entered into a covenant with him and instructed him to leave all of the Chaldeans and to go to a new and distant land.

God promised to make him into a great nation, to bless him, to make his name great, and to make him a blessing to others. Genesis 12:1 and 2. God promised, I will bless those who bless you. I will curse anyone who treats you with contempt.

And all the peoples on earth will be blessed through you. Genesis 12:3. This is the Abrahamic covenant and it is fulfilled, as Paul explains, when Gentiles believe in Jesus. Galatians 3:7 through 9. You know that those who have faith are Abraham's sons.

Now, the scripture saw in advance that God would justify the Gentiles by faith, and he proclaimed the gospel ahead of time to Abraham, saying, all the nations will be blessed through you. Consequently, those who have faith are blessed with Abraham, who had faith. Galatians 3:7 through 9. God's election of Abraham and his descendants pertains to all his spiritual descendants, all who believe in Jesus.

The promises to Abraham belong to all his spiritual descendants, all who believe in Christ. Whether Jews or Gentiles, all Christians are Abraham's spiritual children. Remarkably, God's election of Abraham also still pertains to all his blood descendants, as we said previously.

Ethnic Israel. Paul explicates the anomalous situation of first-century unbelieving Jews, writing predominantly to Gentile Christians; he says, regarding the gospel, they, the Jews, are enemies for your advantage, but regarding election, they are loved because of the patriarchs, since God's gracious gifts and calling are irrevocable. Romans 11:28 to 29.

Because God chose Abraham, Isaac, and Jacob and made them his covenant people, God loves their descendants, even in their unbelief. At the same time, the Jews oppose God and reject the gospel of Christ. We thus see how the Abrahamic slash new covenant concerns God's election of his people.

Union with Christ. Paul teaches that God's blessing of Abraham comes, "to the Gentiles by Christ Jesus."

Galatians 3:14. In fulfillment of the Abrahamic covenant. The promise of this covenant has to do with Christ and precedes the law of Moses by 430 years.

Galatians 3:17. The promise is for Jews and Greeks who believe in Jesus and, therefore, quote, are all one in Christ Jesus, that is in union with him. Verse 28.

And all those in union with him belong to him. And as such, quote, are Abraham's seed heirs according to the promise. Verse 29.

In this way, Paul links membership in the Abrahamic covenant with faith union with Christ. Regeneration. Paul's strongest new covenant passage contrasts it favorably with the Mosaic covenant.

Paul expresses strong confidence, not in himself, but, quote, through Christ before God. 2 Corinthians 3: 4. Therefore, he finds his adequacy in the same place in God. Verse 5. He then explains, quote, he has made us competent to be ministers of a new covenant, not of the letter, but of the spirit.

For the letter kills, but the spirit gives life. Verse 6. This is his first contrast of the Mosaic and new covenants. The former is characterized as of the letter, the demands of the law epitomized by the Ten Commandments.

The Mosaic covenant kills because the Israelites could not keep its demands. By contrast, a new covenant is characterized by the spirit, capital S, not the letter, and it results in life, not death. Morgan and Peterson elucidate these contrasts.

Quote, the letter and the spirit then stand for two different covenants with different descriptions, demands, and results. The law's letter kills. It slays the disobedient, as Paul has painfully learned, Romans 7:10, and 11.

The spirit gives life in regeneration in this age and in resurrection to life in the age to come. Close quote from Morgan and Peterson, *The Glory of God, and Paul, Texts, Themes, and Theology*, InterVarsity, 2022, page 104. The writer to the Hebrews also links the covenant with regeneration.

Chapter 8 of Hebrews largely consists of a quotation of Jeremiah's new covenant passage, Jeremiah 31:31 through 34. The writer quotes Jeremiah 31, 31, where God says he will make a new covenant, Hebrews 8:8. Although Hebrews does not explicitly mention regeneration, it implies it in these words, quote, I will put my laws into their minds and write them on their hearts. I will be their God, and they will be my people.

And each person will not teach his fellow citizen and each his brother or sister saying, know the Lord, because they will all know me from the least to the greatest of them, verses 10 and 11 of Hebrews 8. F. F. Bruce interprets, quote, the implanting of God's law in their hearts means much more than their committing it to memory. Jeremiah's words imply the receiving of a new heart by the people. What was needed was a new nature, a heart liberated from its bondage to sin, a heart which not only spontaneously knew and loved the will of God but had the power to do it.

The new covenant was a new one because it could impart this new heart. F. F. Bruce, *Epistles to the Hebrews*, New International Commentary on the New Testament, pages 172 and 173. Calling.

Paul ties calling to covenant in a passage we discussed previously under election. Quote, regarding the gospel, they, the Jews, are enemies for the Gentiles' advantage. But regarding election, they are loved because of the patriarchs, since God's gracious gifts and calling are irrevocable.

Romans 11:28, 29. In the last clause, Paul tells us why he is confident God is not finished with ethnic Israelites. God does not withdraw his gracious gifts and calling.

They are irrevocable. Shriner helps us understand Paul's message. Quote, as usual in Paul, compare 8:28, 30, 9:12, calling, *kleisis*, denotes God's effective call to salvation, and here reflects on the call of Abraham and Israel.

The word irrevocable is a legal term. Compare 2 Corinthians 7:10, indicating the unbreakable nature of God's gifts and calling. Close quote, Tom Shriner, Romans Commentary, page 626.

Immediately before this text, discussing the future of ethnic Israel, Paul writes, the Deliverer will come from Zion. He will turn godlessness away from Jacob. And this will be my covenant with them when I take away their sins.

Romans 11:26 and 27, Septuagint, quoting Isaiah 59, 20 and 21. The covenant referred to here is the new covenant. And hence, in short compass, Paul combines the new covenant that takes away sins and God's calling of Israel.

In the writer to the Hebrews, only perfect passive use of the verb is called; in fact, it occurs nowhere else in the epistles. According to Paul Ellingworth, *The Epistle to the Hebrews*, New International Greek Testament, commentary, page 462. In the writer to the Hebrews, only perfect passive use of the verb called, he unites the idea of calling with the new covenant in Christ.

In Hebrews 9:15, his sacrifice of himself is superior to Old Testament animal sacrifices, for his blood, unlike theirs, quote, obtained eternal redemption. Verse 12. In addition, his atonement purifies believers' consciences before God, enabling them to serve him.

Hebrews 9:13 and 14. This sets the stage for verse 15, which quotes. Therefore, he is the mediator of a new covenant, so that those who are called might receive the promise of the eternal inheritance because a death has taken place for redemption from the transgressions committed under the first covenant. Close quote.

Christ is the sole mediator of the new covenant, and his atonement alone brings the eternal inheritance to believers. The words with which this verse ends are nothing short of astonishing. Quote, quoting myself again, *Salvation Accomplished by the Son*, page 530.

Unfortunately, I don't always immediately recognize my own quotes. Maybe I'm getting old, I'm not sure. It was Christ, the mediator of the new covenant, who sacrificed redeemed Old Testament saints, quote, from the transgressions committed under the first covenant.

Close quote within a quote, Hebrews 9:15. This means that Christ's atoning sacrifice not only saves all who come after him and trust him as Lord and Savior, but it also

saves all who came before him and believe the gospel communicated through the sacrifices. Who benefits from this monumental sacrifice of Christ? Christ, the mediator of the new covenant. He died for sinners, quote, so that those who are called might receive the promise of the eternal inheritance.

Verse 15, those whom God effectively calls to himself in salvation receive the benefits of Christ's great work, are redeemed, and become God's heirs. Thus, in at least two places, New Testament writers spoke of God's calling in the context of the new covenant. Conversion.

The New Testament combines each of these three doctrines, conversion, repentance, and faith, with the new covenant. Remember, conversion is longhand for the shorthand of repentance and faith, which are both parts of one act of turning, repentance turning from sin, and faith turning toward Christ as he is presented in the gospel. Toward the end of Paul's most famous New Covenant text, he likens the hardened hearts of the Israelites to whom Moses ministered to the veiled hearts of his fellow Jews who have not believed in Christ.

2 Corinthians 3:13 to 15. Thankfully, Christ removed this veil quote, yet still, today, whenever Moses is read, a veil lies over their hearts. But whenever a person turns to the Lord, the veil is removed.

2 Corinthians 3:15 and 16. Turning to the Lord here means conversion, as Paul Barnett shows. *Second Epistle to the Corinthians*, New International Commentary in the New Testament, page 199, quoting Barnett.

But what does Paul mean by turn? The exact phrase, turn to the Lord, occurs many times in the Old Testament. For example, Deuteronomy 4:30. Second Corinthians 24:19 and 39. Isaiah 19:22. That was Deuteronomy 4:30. 2 Chronicles 24:19 and 39.

Verse 9, Isaiah 19:22. Turning to the Lord occurs many times in the OT to portray Israel's return in penitence to her God. Within the New Testament, this and similar expressions denoted Christian conversion, a turning to the Lord Jesus. 1 Thessalonians 1:9. Acts 9:35. Acts 11:21. 14:15. 15:19. 26:20. 1 Peter 2:25. Compare Galatians 4:9. One more time.

1 Thessalonians 1:9. These are all from Acts 9:35. 11:21. 14:15. 15:19. 26:20. 1 Peter 2:25. Compare Galatians 4:9. Turn to the Lord, Barnett says, here means conversion to the Lord Jesus Christ. When people turn to Christ, as he is offered in the gospel, they become new covenant believers. Luke also ties together the new covenant and evangelical repentance.

Peter proclaims that Jesus is the prophet who Moses predicted would come. Acts 3:21-24. Peter declares his hearer's allegiance to the Abrahamic slash new covenant.

Quote, you are the sons of the prophets and of the covenant God made with your ancestors, saying to Abraham, and all the families of the earth will be blessed through your offspring.

Verse 25. After Jesus died on the cross for our sins, quote God raised up his servant and sent him first to bless you by turning each of you from your evil ways. Verse 26.

Peter thus places his hearers in a covenantal context and then calls them to repentance so that they might receive the blessings God promised to Abraham. Paul asserts that faith in Christ fulfills the Abrahamic covenant, bringing blessing to believers. Quote, Christ redeemed us from the curse of the law by becoming a curse for us.

Galatians 3:13. What was God's purpose in Christ's atonement? Quote, the purpose was that the blessing of Abraham would come to the Gentiles by Christ Jesus so that we could receive the promised spirit through faith. Galatians 3:14. Notice that people access the Abrahamic promise through faith. The writer to the Hebrews also links the covenant to faith.

Unlike the Levitical priests, who held their offices because of genealogy, Christ was appointed a priest by God's swearing. You are a priest forever. Hebrews 7:21. Citing Psalm 110:4. The writer explicates the significance of the redemptive history of God's doing so.

Quote, because of this oath, Jesus has also become the guarantee of a better covenant. Hebrews 7:22. The Levitical priests were numerous because as one died, another took his place. Christ's priesthood is superior because as the crucified and risen one, he holds his priesthood permanently.

Verse 24. The writer then applies this truth to the gospel. Therefore, he is able to save completely, I'm quoting from the writer to the Hebrews, those who come to God through him since he always lives to intercede for them.

Verse 25. Thus, we see that as redemptive history unfolds, the Abrahamic slash new covenant is joined to conversion and its components, repentance, and faith. Justification.

The Old Testament background for justification is impressive. When God entered into a covenant with Abraham, he believed God's word and was justified. Quote, Abram believed the Lord and he credited it to him as righteousness.

Genesis 15:6. Compare its citations in Romans 4:3, Galatians 3:6, James 2:26. Romans 4:3, Galatians 3:6, James 2:26. After the covenant-cutting ceremony, the words are explicit. Quote, on that day, the Lord made a covenant with Abraham. Genesis 15:18.

The answer to the Westminster Shorter Catechism question 33, what is justification, is, quote, justification is an act of God's free grace wherein he pardons all of our sins and accepts us as righteous in his sight only for the righteousness of Christ imputed to us and received by faith alone.

Close quote. That is, justification involves the imputation of righteousness and the non-imputation of sin. The last promise of Jeremiah's new covenant prediction is, quote, I will forgive their iniquity and never again remember their sin.

Jeremiah 31:34. Compare Hebrews 8:12 and 10:17. At the Lord's Supper, Jesus ratified the new covenant Jeremiah had predicted. Quote, then he took a cup and after giving thanks, he gave it to them and said, drink from it all of you for this is my blood of the covenant which is poured out for many for the forgiveness of sins. Matthew 26:26 and 27.

Jesus thereby includes forgiveness in the new covenant. Paul connects justification in the new covenant when he connects its ministry with that when he contrasts the ministry of the new covenant with that of the old covenant. Quote, for if the ministry that brought condemnation had glory, the ministry that brings righteousness overflows with even more glory.

2 Corinthians 3:9. Condemnation and righteousness have forensic meanings here because Paul juxtaposes them as Harris explains. Harris's commentary on 2 Corinthians. *Dikaioisune*, righteousness, here is a relational rather than an ethical term denoting a right standing before God, given by God, as in Romans 1:17, 3:21, 22, 10:3, Philippians 3:9. Righteousness, the Greek word *dikaioisune* means forensic or legal righteousness in this passage, 2 Corinthians 3:9, along with, for example, Romans 1:17, Romans 3:21, 22, Romans 10:3, Philippians 3:9. The status, that is, of being in the right before the court of heaven.

God's approval, not his condemnation, rests on those who are in Christ. Close quote. Once again, scripture links the new covenant and justification.

It is the same when the author to the Hebrews ties the new covenant to God's promise. I will forgive their wrongdoing, and I will never again remember their sins. Hebrews 8:12. Adoption, like the other soteriological themes, adoption appears in conjunction with the covenant.

The Judaizers had accused Paul of teaching false doctrine by repudiating the Mosaic law. Paul responded by stressing the continuity between the Abrahamic and new covenants. Quote, My point is this, he said, the law, which came 430 years later, does not invalidate a covenant previously established by God and thus cancel the promise.

For if the inheritance is based on the law, it is no longer based on the promise. But God has graciously given it to Abraham through the promise. Galatians 3:17 and 18.

The Judaizers err when they regard the law as God's main covenant. It is not. It is subordinate to the Abrahamic covenant that in Christ has become the new covenant.

Paul interprets God's promise to Abraham's seed in two ways. First, the seed is Christ. Quote, Now the promises were spoken to Abraham and to his seed.

He does not say, and to seeds, as though referring to many, but referring to one, and to your seed, who is Christ. Galatians 3:16. Second, toward the end of the passage, Paul teaches that all believers in Christ are also to be regarded as Abraham's seed. If you belong to Christ, then you are Abraham's seed, heirs according to the promise.

Verse 29. In between Paul's individual and corporate expositions of Abraham's seed, he says the new covenant has eclipsed the Mosaic covenant and that, therefore, believers, quote, are all sons of God in Christ Jesus. Verse 26.

Here, Paul combines covenant with faith in Christ. Sanctification. Both Testaments speak of sanctification in the context of the covenant.

After appearing to Abraham previously, God did so again and said, I am God Almighty. Live in my presence and be blameless. I will set up my covenant between me and you and I will multiply you greatly.

Genesis 17. One and two. God thereby confirmed the covenant he had made with Abraham, quote, to be his God and the God of his offspring after him.

Verse seven. The ceremony of Genesis 15 made it clear that the covenant was monergistic in origin. Here, we learn it was also bilateral.

For after God's grace claimed Abraham for himself, God expected him to live for him in holiness. The covenant is monergistic. Abraham is asleep when God walks between the pieces of the animal in Genesis 15 and cuts, literally cuts the covenant, establishes the covenant.

But thereafter, Abraham is, God claims his life. He is obligated. The covenant is monergistic in its origin, but bilateral in its outworking.

Both parties have responsibilities, including Abraham and his descendants. When Abraham was poised to sacrifice Isaac, God stayed his hand and said, Abraham, Abraham, do not lay a hand on the boy or do anything to him, for now I know that you fear God, since you have not withheld your only son from me. Genesis 22:11 and 12.

The covenant is indeed bilateral, and Abraham must love, fear, and obey God all his days. God struck Zechariah mute for disbelieving that God would give him and Elizabeth a son. When the baby was born, his mother said his name was to be John, and to everyone's amazement, Zechariah agreed.

God enabled him to speak, and he immediately burst into praise of God, who has, quote, visited and provided redemption for his people. Luke 169. The birth of John the Baptist, the forerunner of the Messiah Jesus, was cause for rejoicing.

Zechariah praised God for remembering the Abrahamic covenant. Verses 70 to 73. He added the purpose of God's gracious intervention was that his people, quote, would serve him without fear in holiness and righteousness in his presence all their days.

Verses 74 and 75 of Luke chapter 1. Again, covenant and sanctification are joined. We observe the same phenomenon in the Lord's Supper. Paul recounted Jesus' institution of the supper to the Corinthians and added words of correction.

Paul rebuked them for violating the horizontal dimension of union with Christ, union with other believers. The wealthy were feasting while the poor who are at the same table with them had little to eat at the fellowship meal at which the Lord's Supper was celebrated. As a result, God was disciplining the rich with sickness, illness, and even death for their sins.

1 Corinthians 11:30. Paul enjoins the Corinthians to examine themselves and partake of the supper in faith. Verses 27 to 29. The supper is one of God's instruments of sanctification, and if the Corinthians heed Paul's correction, they will be spared God's temporal judgments.

Preservation. Paul quotes Jesus' words. This cup is the new covenant in my blood.

1 Corinthians 11:29. Then Paul tells how God has visited many of the Corinthian believers with temporal judgments for their abuses at the Lord's table. Verse 30. Ironically, Paul's words of judgment assure the errant Corinthians that God will keep them saved even if he brings upon them such temporal punishments.

Quote, if we were properly judging ourselves, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned with the world. Verses 31, 32.

In this new covenant text, then, Paul affirms God's preservation of his saints. Hebrews 5 warning passages are well known. Not as well known are strong preservation passages in Hebrews 6:17 and 20, and Hebrews 7:23 and 25.

In the latter text, the writer affirms that Jesus, our great high priest, is the guarantee of a better covenant. Verse 22. In this context, the writer affirms Jesus' resurrection and its implications for his priesthood and the security of God's people.

Quote, because he remains forever, he holds his priesthood permanently. Therefore, he's able to save completely those who come to God through him since he always lived to intercede for them. Verses 24 to 25.

One aspect of the new and better covenant is God's declaration that Jesus will preserve his people for final salvation. Hebrews extols Christ's magnificent and efficacious sacrifice and the resultant safety of his people. For by one offering, he has perfected forever those who are being sanctified.

Hebrews 10:15. Next, the writer quotes Jeremiah's new covenant passage. Quote, this is the covenant I will make with them after those days, the Lord says.

I'll put my laws on their hearts and write them on their minds, and I will never again remember their sins and their lawless acts. Verses 16 and 17. Twice in short compass, Hebrews proclaims preservation.

For Christ has perfected forever his people. Verse 15. And he promises to never remember their sins.

Close quote. The new covenant embraces eternal security. Lastly, eternal life and glorification.

At his institution of the Lord's Supper, Jesus, after calling the cup my blood of the covenant, Matthew 26:28 said, quote, but I tell you, I will not drink from this fruit of the vine from now on until that day when I drink it new with you in my Father's kingdom. Verse 29. Here, after speaking of the new covenant, Jesus pictures final salvation as sharing wine with his people in his Father's kingdom.

In Paul's version of the institution of the Supper, Jesus labels the cup the new covenant in my blood. 1 Corinthians 11:25. And then adds an eschatological note.

Quote, for as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes. Verse 26. Here, scripture connects the new covenant and Jesus' return, which scripture teaches initiates final salvation.

Hebrews also links the new covenant and eternal life. After extolling Christ's blood that secured eternal redemption, in verse 12, the writer announces he is the mediator of a new covenant so that those who are called might receive the promise

of eternal inheritance. At the end of the same chapter, Hebrews asserts Christ will appear a second time.

That would be chapter nine of Hebrews. Not to bear sin but to bring salvation to those who are waiting for him, verse 28. Matthew, Paul, and Hebrews thus tether the new covenant to the final kingdom of God, Jesus' return, and the salvation he will bring.

These pictures overlap with eternal life and glorification. We have thus investigated the interface between the ten aspects of salvation and three key biblical-theological themes. As a result, we see how election, union, regeneration, calling, conversion, justification, adoption, sanctification, preservation, and eternal life and glorification crisscross these themes.

Salvation and the already and the not yet. Salvation and the kingdom of God. Salvation and covenant.

This all points to the interdependence and coherence of biblical teaching, whether viewed in terms of discrete, systematic doctrines, which we did first, or their place in biblical theology, which we just completed in these latter lectures. It seems to be helpful to summarize salvation and the theological themes, those of the application of salvation, with the help of a chart. We've explored ten aspects of salvation, exegetically and theologically.

Union with Christ, election, calling, regeneration, conversion, justification, adoption, sanctification, perseverance, and eternal life and sanctification, glorification. Theologians distinguished the Father's planning of salvation before creation election, the Son's accomplishing of salvation in His death and resurrection in the first century, and the Holy Spirit's application of salvation, union with Christ, and everything else from calling to present glorification in the list above, and the consummation of salvation in resurrection on the new earth, including eternal life and future glorification. Here is a chart summarizing our conclusions concerning the application of salvation.

Election is not on the chart because it's not part of that. It's part of God's plan for salvation. Glorification is in the chart because in its... Yes, glorification is in the chart because in its already aspect, it belongs to the application of salvation.

Glorification in its, I'll call it, proper aspect, its eschatological aspect, is not yet and does not belong on the chart, so it's not here. We have a list of the aspects. The need, as I said, when we worked through the application of salvation doctrines, we saw, I said, each one of these is best understood over against its need.

Here's a list of the needs. Here's a brief description of each aspect of salvation applied and one key scripture that teaches that particular doctrine. Union with Christ.

The need was separation from Christ, as in Ephesians 2. The description is that God joins us to Christ spiritually, so his saving benefits become ours. Scripture, Ephesians 1, 3 through 14. Calling is not only the external gospel call which should go to everyone, but the internal effective call that goes to those to whom God sends it.

The need for calling is deafness, a need to hear. Sinners do not have ears to hear or eyes to see the things of God. God enables them to hear through his internal call, his efficacious call, operating through the external gospel call.

2 Timothy 1:9 is a good text for that. Regeneration. The need was spiritual death.

We were dead in our trespasses and sins, and God graciously made us alive together with Christ. Ephesians 2:1 to 5 is a great place to show that. Combining both the need that is death and the making alive, the vivification, which is regeneration.

Conversion is another aspect of the application of salvation involving repentance and faith. Conversion, the need is lostness. We were like the sheep of Isaiah 53.

We all are like sheep who have gone astray. Each of us goes his own way. We're lost.

God turns us from sin to Christ. He converts us. We repent and we believe as God gives us enabling grace to do so.

Acts 20:21 combines both repentance and faith. Justification. The need was condemnation.

As lawbreakers, we stood under the curse of the law, the threat of punishment of the law. God declares us righteous because Christ became a curse for us in his cross. God declares us righteous.

Ephesians 2:15, 16 is a good place to show that. Adoption. The need was slavery, bondage to sin, and the elementary principles of the world, which may well be the demonic realm lying behind both apostate Judaism and Gentile paganism.

Slavery, bondage to sin and self. Scripture, Galatians 3:26, God adopts all who believe in Christ. Sanctification.

The need was uncleanness. We were spiritual lepers if you will. God makes us holy.

He moved us from the realm of sin to holiness, constituting us his saints in initial sanctification, giving us his spirit, and working in us in progressive sanctification. Finally, he will confirm with us in the final glorification. Ephesians 5:25 to 27 exalts the work of Christ, who gave himself in love for his church to cleanse it, purify it.

And he will present it to himself as a spotless, beautiful, holy bride. Preservation. God's keeping his people saved.

Our need is unfaithfulness. If left to ourselves, as the hymn says, we are prone to wander. But God keeps us in his faithfulness.

He keeps us saved to the end. Romans 8:28 through 39 is the best passage because it is not only sustained over those verses, but its topic is preservation. Glorification in its already or fulfilled, being fulfilled aspect.

Glory is the opposite of shame. God takes the shame of his people away and gives them glory now in Christ. Astonishingly, although we rightly think of glorification as mainly not yet, St. Corinthians 3:18 says, God is transforming us now by grace through faith from glory to glory.

What is our response to these things? Number one, I want to get to a worship service. Surely, we should praise the Father, Son, and Holy Spirit. Now, in an audition for eternal praise on the new earth in our resurrected bodies, God is good.

He is gracious to his people. We love him because he first loved us. Therefore, we want to obey him with our whole hearts.

We want to share the gospel with those around us as we prayerfully seek to love them. And as God gives them opportunity, share the good news with them that they may be saved. My concluding words from these lectures have to be these.

Soli Deo Gloria. To God alone be the glory. Amen.

This is Dr. Robert Peterson in his teaching on Salvation. This is session 23, Salvation and Theological Themes, Salvation and the Covenant, and Application of Salvation, Summary Chart.