

# **Dr. Robert A. Peterson, Christ's Saving Work**

## **Session 1, Introduction, Part 1, The Biblical Story Line, Salvation Planned, Accomplished, Applied and Consummated**

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This is Dr. Robert Peterson in his teaching on Christ's Saving Work. This is session 1, Introduction, Part 1, The Biblical Storyline, Salvation Planned, Accomplished, Applied, and Consummated.

Before we even begin talking about Christ's Saving Work together, let us talk to the Lord in prayer.

Gracious Father, thank you for sending your Son to be the Savior of the world, even our Savior. Bless us, encourage us, teach us, we pray, through Jesus Christ our Lord. Amen.

It is my privilege to bring you lectures on the work of Christ, and today is our introduction. Topics we plan to cover are the Biblical storyline, putting Christ's death and resurrection in the context of the Bible story, salvation as a panorama, including salvation planned before the creation of the world, accomplished in the first century, applied by the Holy Spirit to believers' lives, and then consummated in the resurrection of the just. It's good for us to consider theological method for a little while, and we plan to do that.

Then I want to talk about some key books that have helped me in studying the doctrine of the Atonement, or as I like to call it, the doctrine of Christ's Saving Work, because it's bigger than just the Atonement. I want to take Biblical soundings on two passages that are so outstanding and influential, one from each testament, that they deserve it, and that is Isaiah 53 in the Old Testament and Romans 3, especially 25 and 26, the great propitiation text in the New Testament. Then a lengthy section on the history of the doctrine of the Atonement.

I believe that it will be good for us to think about how the Church's leaders from the first century to the twentieth have understood what Jesus did to save us. Our goal isn't to copy any one of them but to learn from their mistakes, and especially from the good points that they gleaned from studying the Scriptures and thinking about what Jesus did for us. And then, finally, since the person and work of Christ are inseparable, a brief look at the doctrine of Christ, or Christology, to better understand what he did to save us.

So, the Biblical storyline. I want to give credit to Christian theology, the Biblical story, and our faith, which I helped write. Jesus' saving work is the center of the Biblical story.

God creates all things and pronounces them very good indeed. Genesis 1:31. He makes Adam and Eve in his own likeness, holy and in fellowship with him.

Tragically, our first parents rebel against their maker and friend by disobeying his word. No sooner does this happen than God makes the first promise of redemption. The rest of the Old Testament builds on God's promise in Eden.

The sacrifices of Leviticus point toward a great sacrifice that will end all sacrifices. Psalm 22 speaks of the innocent sufferer par excellence, whose hands and feet will be pierced, verse 16, and who will cry, my God, my God, why have you abandoned me? Verse 1. Isaiah foretells the servant of the Lord who will die vicariously to deliver his people. Jonah's experience with the great fish foreshadows, quote, the son of man who will, quote, be in the heart of the earth three days and three nights.

Matthew 12, 40. The four Gospels report the coming of this promised one, whose saving work climaxes his story. The eternal son of God becomes a human being as he is conceived by the Holy Spirit in Mary's womb, Galatians 4:4. He grows to be a man.

John the Baptist baptizes him in the Jordan River, and immediately, the Spirit thrusts him into the desert, where he successfully endures the devil's temptations, Matthew 4:1. After gathering 12 disciples, he preaches, teaches, casts out demons, heals many diseases, and trains the 12 for three years. The heart and soul of his ministry is his death and resurrection. Jesus is crucified between two thieves, and after promising the penitent thief, today you will be with me in paradise, Luke 23:43, Jesus shouts, it is finished, John 19, 30, and commits his spirit to God the Father in death, Luke 23:46.

Three days later, by Jewish reckoning, he is raised from the dead and appears to many believers, including his disciples and 500 Christians at once, 1 Corinthians 15, 6. For 40 days, he teaches his followers the meaning of his ministry from the Old Testament, and after promising to pour out the Spirit, ascends before them to the Father's presence in heaven, Luke 24, 51, from which he promises to return in his second coming, John 14, 3. This is just a brief overview of the biblical storyline. I'd like to touch down on the four major points, just a little bit, or at least the first three, creation, fall, and redemption. As we think about the creation, the question arises: Would there have been the incarnation of the Son of God if there had been no sin? You say, of course not.

Unfortunately, in the history of the church, some have indeed argued that the incarnation would have occurred. We agree with Calvin, who said that incarnation

was God's way of correcting the situation of the fall. But Calvin did battle with Ossiander, a second-generation Lutheran pastor and thinker, who, after Luther died, came out with his faulty views, including justification by infusion, which has much more in line with Rome, is much more in line with Rome than with the Reformation, rather than by imputation.

Ossiander, perhaps wisely, because Luther was such a strong leader, kept his teaching to himself until Luther died. After Luther died, Ossiander said, Well, he didn't easily dispose of them. Calvin battled with him and defeated him.

As Ossiander said, yes, the incarnation would have happened without the fall. No, Calvin said, you're misreading the Bible's storyline. The incarnation is God's movement of rescue to redeem fallen human beings.

As we think of the fall, as the storyline summary said, we immediately think about the first promise of redemption. How remarkable, in the third chapter of the Bible, the Lord promises to redeem. Genesis 1 and 2 tell us about God's creation of the heavens and the earth, and particularly of making man and woman in his image.

Genesis 3 recounts the fall of our first parents into sin. After the fall, the Lord cursed the serpent and announced he would put enmity between the serpent and between the children of the devil and the children of God. The Lord went on to say, In the immediate conflict, the one seed of the woman who stood for his race would be dealt a blow by the enemy of God.

In the ultimate conflict, excuse me. However, the devil will suffer a fatal blow to the head. He will be defeated by the woman's seed.

Here, at the beginning of the history of special revelation, God manifested his grace. Shortly after Adam and Eve had rebelled against the Lord, he made the first promise of salvation. The first mention of deliverance in the Bible involves conflict with the eventual victory of the woman's seed.

Here, early in the scriptures, we find the background for the Christus Victor theme of the saving work of Christ. Christ is the mighty champion who defeats the enemies of his people in his death and resurrection. Later on, I will talk about the book by Gustav Alame, Christus victor, which has become a technical term in Christian theology.

Am I making anything of the fact that the first mention is this victory motif? No, but I'm just noting it. It's one motif among many, as we'll think about later in our lecture series. I count six major atonement, biblical atonement themes, or pictures or motifs.

As we move to redemption, creation, fall, redemption, and then under redemption, Israel and the church, of course, we have a number of subtopics. One is the redemption of Israel from Egypt in Exodus 12. A number of things could be said.

One is it was a deliverance from the bondage in Egypt. After giving the Sabbath commandment, the Lord said, remember that you were slaves in Egypt and that the Lord your God brought you out of there with a mighty hand and an outstretched arm. Therefore, the Lord your God has commanded you to observe the Sabbath day, Deuteronomy 5:15. Psalm 78:42 speaks of God redeeming Israel from the oppressor in Egypt.

Secondly, the redemption from Egyptian bondage was accompanied by judgment on the Egyptians. Exodus 12:29-30 recounts how God sent the final and worst plague against the Egyptians. He killed all the firstborn of Egypt.

Exodus 14:27-28 tells that God closed the sea over the Egyptian armies who pursued the people of God. Here, we see the biblical pattern that God judges and saves at the same time. He redeems Israel and judges Egypt.

In the New Testament, Christ's death is salvation for believers and is judgment for the devil, evil angels, and the sinful world system. As we'll see really late in this lecture series, we'll consider the direction of Christ's saving work. By saving work in a nutshell, I mean his death and resurrection.

We'll see that his saving work is directed toward human beings. It is directed toward our enemies to defeat them, as this passage presages. But most profoundly, the work of Christ is directed toward God himself.

We'll explore that as we move along in the series. The preaching of the good news, Paul tells us, of salvation means life for those who are being saved and death for those who are perishing. 2 Corinthians 2:15-16. Christ is precious to believers but is, quote, a stone that causes men to stumble and a rock that makes them fall to unbelievers.

1 Peter 2:7-8. The great redemption from Egypt, the great Old Testament salvation event, was also a demonstration of God's qualities. Third, God often makes himself known through deed, word, and revelation. He speaks, and he acts.

This is true in his revelation in the Exodus from Egypt. Through word, the Lord's words to Moses, the songs of Moses and Miriam, and so forth, and through deed, the sending of the plagues, the deliverance through the sea, and so forth, God manifested himself as the true and living God over against the false gods of Egypt. He glorified his name by showing himself to his people and judging the enemy.

He showed his power. God displayed his mighty power when he redeemed Egypt from Egyptian bondage, Exodus 13:3, Psalm 78:42. Exodus 4:1 gives a result of this, quote, and when the Israelites saw the great power of the Lord displayed against the Egyptians, the people feared the Lord and put their trust in him and in Moses, his servant, close, quote. God reveals his wrath in the Exodus event.

The song of Moses in Exodus 15 uses metaphorical language to speak of God's great anger against the Egyptians, verses six through eight. Psalm 78:49 to 51 is explicit. Quote, he unleashed against them his hot anger, his wrath, indignation, and hostility, a band of destroying angels.

He prepared a path for his anger. He did not spare them from death, but gave them over to the plague. He struck down all the firstborn of Egypt.

God reveals his holiness and glory in the Exodus. In the song of Moses, the Israelites praised the Lord for destroying the enemy. Quote, who among the gods is like you, O Lord? Who is like you, majestic in holiness, awesome in glory, working wonders? You stretched out your right hand, and the earth swallowed them.

Exodus 15:11, and 12. God shows his love in delivering his people from Egyptian bondage. In Exodus 3, seven to 10, God expresses his great concern for Israel's suffering under Egyptian slavery.

Psalm 136 is filled with praise to God for his unfailing love. We are shocked at verses 10 to 15, where God is extolled for his love, not only in redeeming Israel but also in judging Egypt. To him who struck down the firstborn of Egypt, his love endures forever.

He brought Israel out from among them, and his love endures forever. With a mighty hand and outstretched arm, his love endures forever. To him who divided the Red Sea asunder, his love endures forever.

He brought Israel through the midst of it, and his love endures forever. But swept Pharaoh and his army into the Red Sea, his love endures forever. Furthermore, the Exodus event was set in the context of God's covenant.

So, just reviewing, the Exodus event was a deliverance from Egyptian bondage. It was accompanied by judgment on the Egyptians. It revealed God's attributes or qualities, and it was set in the context of God's covenant.

That is, it was covenantal. God remembered his covenant. Exodus 2:24.25 recounts that God heard their groanings, and he remembered his covenant with Abraham, with Isaac, and with Jacob.

So, God looked upon the Israelites and was concerned about them. Exodus 6:5 and 6:5 through 8 declare, “moreover, I have heard the groaning of the Israelites, whom the Egyptians are enslaving, and I have remembered my covenant. Therefore, say to the Israelites, I am the Lord, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. I will take you as my own people, and I will be your God. Then you will know that I am the Lord your God, who brought you out from under the yoke of the Egyptians, and I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac, and to Jacob. I will give it to you as a possession. I am the Lord. “

The Exodus event is set in the context of God's covenant, which he remembered, which he renewed with Israel.

This renewal of the covenant is described in Exodus 19:3 through 8 and 24:3 through 8. In the latter passage, “Moses and the leaders of Israel have approached the mountain of God. Moses alone was allowed to come near to the Lord. Moses told the people of Israel God's words and laws. They committed themselves to obeying the Lord. Moses then wrote down God's words and laws. Early the next morning, Moses built an altar at the foot of the mountain and set up 12 stone pillars representing the tribes of Israel. Offerings were made to the Lord. Moses took half of the blood and put it in bowls, and the other half he sprinkled on the altar. Then he took the book of the covenant and read it to the people. They responded, we will do everything the Lord has said. We will obey. Moses then took the blood, sprinkled it on the people and said, this is the blood of the covenant that the Lord has made with you in accordance with all these words.”

Verses six through eight. As we think about redemption, not only is the Exodus event important in the Old Testament as it unfolds, but the Levitical offerings are significant as well. And they foretell the great and final sacrifice of the Lord Jesus Christ.

Leviticus one through nine. On the basis of a study of the offerings, one may conclude the following concerning Israel's religion. Number one, it was a religion for all Israel.

There were gradations of sacrifices according to the worshiper's means. I will cite one example of the sin offering. One could bring a female lamb or goat.

Leviticus 5:6. However, “if he cannot afford a lamb, he's to bring two doves or two young pigeons. Verse 7: If, however, he cannot afford two doves or two young pigeons, he is to bring as an offering for his sin a tenth of an ephah of fine flour for a sin offering.” Leviticus 5:11.

Plainly, Israel's sacrificial system was designed by God to exclude no one due to economic status. All were to bring sin offerings. Israel's religion based upon the sacrificial cultists was a religion involving mediators.

The priests represented the people before the Lord. Leviticus 1:5, 2:2, et cetera. The people were to be personally involved in the worship of God, but God ordained priests to perform certain religious functions on behalf of the people.

Only the high priest could enter the most holy place on the day of atonement. He was a mediator who took the place of God before the presence of God. Furthermore, based upon the sacrifices, Israel's religion was a religion demanding ceremonial purity and obedience to God.

Israel's religion was not man-made. It was revealed to her by the true and living God. He made the rules for Israel.

The very existence of Israel's sacrificial system shows that God demanded ceremonial purity and obedience. His people must bring sacrifices and obedience to atone for their sins and render them pure in his sight. Leviticus 16:30 says beautifully, That would be on the great annual day of atonement.

Israel's religion was a religion involving representation or substitution. There was substitution of the sacrifice for the individual Israelites, as we read in Leviticus 1:4. He is to put his hand, notice how the hand was the instrument of identification, on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him, close quote. Likewise, the nation as a whole, represented by its elders, needed to bring a sin offering before the Lord.

Leviticus 4:15. On the day of atonement, the high priest was to lay both hands on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him, close quote. Likewise, the nation as a whole, represented by its elders, needed to bring a sin offering before the Lord.

Leviticus 4:15. On the day of atonement, pardon me for repeating myself, after the high priest laid both hands on the head of the live goat and confessed over it all the wickedness and rebellion of the Israelites, all their sins, and put them on the goat's head, Leviticus 16:21. Furthermore, Israel's religion, based upon the sacrifices, was a religion involving the giving of life and the shedding of blood.

God ordered that the animals brought in sacrifice be killed. He gave detailed instructions concerning the manipulation of the blood which was shed. Combining this principle with the last, we learn that the life of the sacrifice was given, and the blood of the animal was shed in place of the sinner who brought them.

God accepted the animals' life and violent death. Leon Morris, in his outstanding book, *The Apostolic Preaching of the Cross*, has convinced me that this is the meaning of blood being shed in sacrificial contexts instead of sinners. It speaks of the animals' violent death.

Ultimately, in the New Testament, Christ's blood is his violent death on the cross, which makes atonement for sinners. Israel's religion involved atonement and forgiveness. This was built into the cultus, and liberal scholars today want to take these things out, religion without sacrifice in the Old Testament.

It's not the Old Testament religion. It's another religion they're making according to their own desires and in their own image. We'll look at only a few examples of this.

In Leviticus 5:10, we read, Leviticus 6:7 reinforces this testimony when it says concerning the guilt offering, As we will see in the New Testament, the New Testament itself uses this Old Testament sacrificial teaching in explaining the significance of the saving death of the Lord Jesus. The fifth theme, as we work our way through a more extended treatment of the biblical storyline, and especially this is having to do with creation, fall, redemption, is the New Covenant of Jeremiah 31. In Jeremiah 31:31-32, there is this prediction: God thus predicts a future time in which he will replace the Mosaic covenant with a new one.

Since the New Testament teaches that our Lord's death was the inauguration of the New Covenant, it teaches that in Jesus' Eucharistic words, we want to notice some of the characteristics of this New Covenant prophesied by Jeremiah. Ezekiel as well in chapters 36 and 37, but we're just going to stay with this text because it explicitly mentions the New Covenant, and Hebrews 8 quotes extensively from Jeremiah 31 when the writer to the Hebrews explicates the New Covenant in light of the death and resurrection of Christ. New Covenant involves the internalization of the law of God.

In the verses we quoted above, God said the New Covenant would not be like the Old Covenant because Israel had broken God's Old Covenant. Israel had disobeyed her husband, the Lord. The New Covenant will be different in the way the people of God will willingly obey God from their hearts.

Jeremiah 31:33 describes this New Covenant way. "I will put my law in their minds and write it on their hearts."

God will put his word within his people. His law will be internalized. In contrast to the disobedience of Israel under the Old Covenant, the New Covenant will be marked by the people's free obedience to the Lord.



Of course, by the spirits working in their lives. The New Covenant will be characterized by a relationship with God. A second characteristic of the New Covenant is that there will be a new relationship between the Lord and his people and between them and him.

The New Covenant will be a fulfillment of the promise of God that he made to Abraham. I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come to be your God and the God of your descendants after you. Genesis 17:7. In Jeremiah 31:33, God says, quote, I will be their God, and they will be my people.

The New Covenant will be marked by the establishment of a personal relationship between God and his people. He will belong to them, and they will belong to him. The Lord's meaning is much the same in Jeremiah 31:34, "no longer will a man teach his neighbor or a man his brother saying, know the Lord, because they will all know me from the least of them to the greatest."

Under the New Covenant, God's people will enjoy a personal relationship with him. Lastly, the New Covenant will be characterized by the forgiveness of sins. A third characteristic of the New Covenant is given in Jeremiah 31:34.

God says Israel will know him for the following reason, "for I will forgive their wickedness and will remember their sins no more." God's New Covenant people will know the forgiveness of their sins in a new and fuller way than ever before possible. There's no mention of the Messiah or of his saving work in Jeremiah 31.

And yet, as the plan of God unfolds in scripture, it is the death of Christ that ratifies the New Covenant, Luke 22:20, and procures the benefits for the people of God mentioned in Hebrews. Having thought about the biblical storyline for a little while, let's move to salvation as a panorama. Salvation is planned, accomplished, applied, and consummated.

If we see what the scripture teaches about salvation, especially from a New Testament perspective, looking at the whole storyline from the New Testament, we see that salvation is panoramic. It is a panorama. God paints with a broad brush.

And simply thinking about the timing of salvation will help us see that. God planned salvation before the creation of the world. He accomplished salvation in the first century in the work of his son.

And that, of course, is the focus of this course. But to understand it better, we want to put it in this context of salvation as a panorama. God applies salvation by the spirit to his people individually and corporately.

And God will only consummate salvation at the second coming of Christ. Let us look at these things in a little more detail. Salvation planned has to do with God's election of a people for himself.

We read of this in many places. In Ephesians 1, for example, we read that God chose us, meaning believers in Christ, before the creation of the world, that we should be holy and blameless before him. As the beautiful long paragraph, one paragraph in the Greek from Ephesians 1:3 through 14, English Bible translators divide it up so that we might be able to understand it better.

But as it unfolds, we have remarkable words. In Christ, verse 7, we have redemption through his blood, the forgiveness of sins. This speaks of the atonement of Christ as a redemption, one of those six major biblical pictures we will later develop.

According to the riches of his grace, which he lavished upon us in all wisdom and insight, making known to us the mystery of his will. According to his purpose, which he set forth in Christ as a plan for the fullness of time to unite all things in him, things in heaven and things on earth. God planned salvation before the creation of the world.

In the fullness of time, Galatians 4:4 says, God sent his son, born of woman, born under law, to redeem those under law that we might receive the adoption as sons. Here, fullness of time is used even of the end in which God will unite all things in Christ, biblically understood, of course. 1 Peter 1:18 and 19, likewise, speaks of the son of God in the context of God's plan.

1 Peter 1:18, believers are to live loving God and also reverentially fearing God, knowing, 1 Peter 1:18, that you were ransomed from the futile ways inherited from your forefathers, not with perishable things, such as silver and gold, but with the precious blood of Christ. Once again, this is the redemption theme. Here, the language of ransom is used.

That is the redemption price. Like that, with the precious blood of Christ, we're redeemed, not with silver and gold. Perhaps a reference to the Israelites' redemption, as God claimed the tribe of Levi for himself, and the difference in male head count was made up in payment of silver and gold.

But you're redeemed with the precious blood of Christ, like that of a lamb without blemish or spot. He was foreknown before the foundation of the world. This is a pre-temporal plan of God but was made manifest in these last times for the sake of you, who through him are believers in God, who raised him from the dead and gave him glory so that your faith and hope are in God.

And then Revelation 13:8, speaks of the Lamb of God. Here, I'm going to quote the NIV rather than my favorite ESV. I understand Greek can be translated in different ways, but I like the more traditional reading, which speaks of Christ as the Lamb of God, slain before the creation of the world.

Of course, Christ didn't die before he became incarnate, so that kind of language, the Lamb slain before the creation of the world, speaks of God's plan to send his Son to become a human being, and as the God-man eventually to make atonement in his death on the cross. Salvation is a panorama. It begins with the plan of God before creation.

He chose not only people for himself but also the Messiah. Isaiah 42:1 speaks of him as chosen by God. Likewise, that language of foreknowledge in 1 Peter 1:20, he was foreknown before the foundation of the world.

Foreknowledge has different meanings in the New Testament. In this context, it means the Son was chosen by the Father for his role as Redeemer. So, salvation was planned before creation, but we weren't alive before creation.

No human beings were. So, nobody's saved then, but you could say, well, if God planned it, it's certain that they would come to be, and that God would permit the fall, and that people would be saved. I agree with all of that, but salvation was not only planned by God; salvation had to be accomplished by God.

You might be nervous now. Wait a minute; that sounds like a work. It is works.

Not our works, but Christ's works. Scripture is so plain that salvation is by grace through faith and not by works. I think of the verse the Lord used to bring my wife, Mary Pat, to himself.

Here is a woman. Before she was a believer, she worked at a children's home for mentally challenged adults and, on her vacation, went to do street evangelism. How can you do street evangelism? Obviously, she thought she was a Christian and she was part of a group that believed in God.

They trusted God for parking places and everything else because they would open up their truck, and people would testify, and she gave her non-testimony, and a fellow worker said, Mary, you just weren't yourself then. You weren't your bubbly self, and he explained Ephesians 2:8, and 9 to her, for by grace are you saved through faith, and that's salvation not of yourself. It's the work of God so that no one would boast before him, and she believed and then had a testimony to give next time.

We are not saved by our works, but we are definitely saved by the works, the saving work, if you will, of the Son of God. Jesus accomplished salvation in his death, but

according to the New Testament, and even already prophesied in Isaiah 53, his death is inseparable from his resurrection. I'm not saying the resurrection saves apart from the cross, but I'm also not saying the cross saves apart from his resurrection.

They are inseparable. Calvin was right when he said, and he was thinking in terms of hermeneutics, that this is a bad paraphrase, but it is the substance of what he's saying. Salvation is accomplished by Jesus saving death and triumphant resurrection.

Scripture sometimes presents it like that, giving both. 1 Corinthians 15:3, and 4 come to mind, Romans 10:9, and 10, but, Calvin said, usually Scripture only mentions one or the other, and by virtue of the figure of speech called synecdoche, there it comes, which means a whole for the part, or in this case, a part for the whole, when Scripture mentions the crucified one, we're to understand it also implies he was the risen one, and when Scripture mentions his resurrection, we're of course to understand it is a resurrection of him who loved us and gave himself for us. As a matter of fact, I count nine saving events of the Lord Jesus Christ.

The heart and soul, the center of his saving work, are his inseparable death and resurrection, but as we'll see in the lectures to come, the death and resurrection are not alone. They are contextualized by the gigantic ministry of Jesus. Already, salvation is planned in heaven, but it wasn't accomplished in heaven; it was accomplished on earth, so God sent his son to be the savior of the world, as 1 John tells us, and that speaks of the incarnation.

The incarnation is a saving event, not in and of itself, which Eastern orthodoxy is sometimes criticized, and perhaps rightly, as saying, but the incarnation of the son of God is an essential prerequisite for salvation. God in heaven cannot die for the sins of his people. God on earth could die for the sins of his people, and that's a mysterious statement, but the cross is mysterious in that the one who died is God.

God cannot die, it is true, but Ephesians 2, Hebrews 2:15 says, the son became a human being exactly that through death he might defeat the devil and deliver his people. So, God cannot die, but the one who died was God, and the incarnation is the first essential prerequisite for the death and resurrection of Christ. The second essential precondition is his sinless life.

If Jesus had sinned, we would not be saved. I speak reverently. If he had sinned, he would need a savior, but of course, praise God, he did not sin.

So, I see two essential prerequisites: incarnation and sinless life. We'll be working through these things in great detail, seeing how the scripture itself says that he teaches without these exact words, but the meaning of the words is they are essential preconditions of his death and resurrection. I'll just mention in passing, of course, his death saves along with his resurrection, but then there are five essential

results or ramifications of his death and resurrection, which are part of his saving work, his saving accomplishment.

Just to review, God planned salvation in the eternity past; he accomplished it in the first century, and actually, he accomplished it then, and he'll accomplish it until Christ comes again because of the last few of these saving events of Christ. After his death and resurrection, his ascension from earth to heaven is a saving work of Jesus, moving him from the limited time-bound earthly sphere to the unlimited transcendent heavenly sphere, at which time he sits down at the right hand of God the Father. We call that his session, his sitting at God's right hand.

That is presented as a saving event, for example, in the book of Hebrews. He sits as heavenly prophet. He sits as the great priest whose work is utterly accomplished and accepted by God and, therefore, completely efficacious for anyone who believes.

He also sits down as king, ruling over his people now through his word and spirit, awaiting the day when he will come back and rule outwardly over the whole earth. Ascension, session, Pentecost. Jesus pours out the Spirit at Pentecost in fulfillment of Joel's prophecy in Joel 2 in conjunction with Ezekiel 36-37 and those new covenant promises. There is as much part of Jesus' saving work as dying and rising again.

Yes, the Father and the Son, but especially, Acts teaches us that the Son pours out the Holy Spirit on the church. In all four Gospels, John the Baptist said, I baptize you with water. One stands in your midst who will baptize you with the Holy Spirit.

Jesus did not do that in the Gospels. The Gospels, especially Luke, cry out for the book of Acts in the first few chapters. And there, the Messiah, who received the Spirit at his baptism, pours out the Spirit on the church in newness and great power.

If he ratified a new covenant in his death, here he expands a new covenant and explodes it in proclamation. And more people come to him in salvation in one week than perhaps in his whole three and a half years of public ministry because Luke says, I wrote to you, Theophilus, in my former writing what Jesus began to do and to teach until the day he was taken up. The implication, as Howard Marshall shows in his book, Luke, Historian and Theologian, is now in Acts, he writes what Jesus continues to do and to teach by his Spirit as the Son of God sits down at God's right hand and pours out the Spirit.

Pentecost is part of Jesus' saving work. So is his intercession for his people. Romans 8, perhaps it's verse 34, he prays for us.

Hebrews 7:25, his intercession involves his presenting his finished work, his sacrifice in the Father's presence in heaven. In both of those ways, he preserves his people's salvation. He keeps us.

That, too, is part of his saving work. The ultimate finale of his saving work, his culmination, is a second coming, which is his saving work. So, salvation was planned before creation because Jesus is the lamb slain before the creation of the world.

God planned to send him and that he would die and rise. Jesus' saving work was accomplished in the first century. But we weren't saved in the first century because although some of us are getting along in age, I'm at the perfect age of 72, about to become 73 in a number of months.

We're not saved until the Holy Spirit applies salvation to our lives. God planned salvation. Jesus accomplished it.

He did all the work necessary for salvation. We will see his work is so magnificent that although God truly forgave Old Testament saints their sins, the ultimate basis or ground of that happening, Hebrews 9.23, was what Jesus did on the cross. His death on the cross availed for the salvation of the Old Testament saints before he died on the cross.

That is incredible. So, his one sacrifice saves all the people; I'll say it two ways: all the elect of all ages and all believers of all the ages for all time. What a saving work this is.

I marveled, and I wore out my computer thesaurus trying to describe the greatness of Jesus' saving work. Intergalactic? I don't have words. It is great beyond imagining.

Salvation is applied by the Spirit, who applies the work of Christ in his death and resurrection, especially to the people of God. In Romans 6, Paul reminds believers that Christian baptism signifies union with Christ in his death and resurrection. Continue in sin that grace may abound.

Paul hits the roof. May it never be! Horrors, he says. Don't you know you were baptized? And the most profound meaning of Christian baptism is union with Christ in his death and resurrection.

You died to sin when you were baptized. You were raised to the newness of life when God spiritually united you to his Son. Union with Christ in his death and resurrection is the most comprehensive way of speaking of the application of salvation, which involves regeneration, calling, justification, sanctification, adoption, perseverance, and so forth.

All those wonderful ways of talking about God applying the finished work of Christ to his people's lives in their own life, history, story, life. 1 Peter 1:3 Blessed be the God

and Father of our Lord Jesus Christ, who has caused us to be born again. That's in time and space.

We go from spiritual death to spiritual life. He has caused us to be born again through the resurrection of Jesus Christ from the dead. Jesus is alive.

Therefore, his people come alive to God as the Spirit quickens them and gives them new life. That's the application of the death and, in this case, the resurrection of Christ to the lives of his people. Salvation is indeed a panorama if we look at the whole biblical storyline from the perspective of the New Testament.

It is planned in eternity past, accomplished in the first century by the Son, applied by the Spirit of God to believers in their own life stories, and only consummated when Jesus comes again. I like to summarize the last things. I know there's almost bloodletting.

It's not as bad as it used to be. Today, Christians get along even if they disagree with the millennium or some other aspect of those things. I like to emphasize these four truths that believers have held since the first century.

Let us unite on these. Let us work on the other things and love each other while we work them out. The second coming of Christ, the resurrection of the dead, the last judgment, and then eternal destinies of heaven and hell.

Second coming, resurrection, last judgment, eternal destinies. I'll be more specific. Eternal destiny involves eternal hell for the lost, but it involves resurrection to life, to everlasting life on the renewed earth underneath the new heavens for all the people of God.

Why will individuals be raised unto life? Because Jesus died and rose again. Why will the church as a whole, all the people of God of all the ages, be raised, Israel and the church, to new life on the new earth? Because Jesus loved them, died, and rose again. Why will there be a new heavens and new earth? Because Jesus died and rose again.

As we go through the lectures, we will see Christ actually redeems the creation, Romans 8. He reconciles heaven and earth, Colossians 1. And again, the redemption theme may well be in the Ephesians 1 passage I read earlier, verses 7 through 10. So this gives us a start. In our next lecture, we will think about theological method, how we even think about doing theology, that we might be deliberate in our way of addressing these important things.

This is Dr. Robert Peterson in his teaching on Christ's Saving Work. This is session 1, Introduction, Part 1, The Biblical Storyline, Salvation Planned, Accomplished, Applied,

and Consummated.