

# **Dr. Robert A. Peterson, Christ's Saving Work, Session 9, 3 Offices of Christ, Part 3, and Christ's Nine Saving Events, Part 1**

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This is Dr. Robert Peterson in his teaching on Christ's saving works. This is session 9, The Three Offices of Christ, Part 3, and Christ's 9 Saving Events, Part 1.

As we conclude our study of the threefold office of Christ, or said differently, his three offices of prophet, priest, and king, I'd like us to turn to Hebrews 1, which is the best place that I know of in this regard, because it combines all three offices in one just awesome passage.

But before we do, please pray with me. Gracious Father, we thank you for giving us your holy word. We thank you for sending your son to be our Savior and our Lord. Bless us by your spirit, we pray, that we understand and believe and do your goodwill, we pray, through Jesus Christ our Lord. Amen.

Hebrews 1 actually should end at 2:4. It's not a great chapter division.

2:1 through 4 is the application of Hebrews chapter 1. Chapter 1 is mainly about Jesus' royal office, his sitting down as king at God's right hand, with the heavenly host welcoming and worshiping him as risen, victorious, ascended, and then seated Lord. But it begins with the prophetic office. Long ago at times, in many times, and in many ways, God spoke to our fathers by the prophets, but in these last days, he has spoken to us by his Son.

This contrasts Old and New Testament revelation, and there are many contrasts. Long ago, over against in these last days, God spoke to our fathers, he has spoken to us by the prophets, he spoke long ago to the fathers, but in these last days, he has spoken by his Son. And probably as well, at many times and in many ways, and by his Son does double duty, that is, New Testament revelation is the Son, Son-revelation, S-O-N.

So, it shows that Christ is the great and final prophet. Wait a minute, you say, there'll be other prophets. There are other prophets after Jesus.

The New Testament speaks of the New Testament apostles and New Testament prophets in Paul's letters, for example. It is true, but they are Jesus' delegates. They are his ministry extended through him giving the Spirit to his apostles and New Testament prophets.

It's good to see the distinction between Old and New Testament revelation, but let us not miss the commonality. Long ago, at many times, in many ways, God spoke. In these last days, he has spoken to us by his Son.

God is the speaking God in both Testaments. He has seen fit to reveal himself in words, of course, in deeds as well, but the emphasis here is on words. Some are surprised to find prophets, and then the big distinction as the passage unfolds is between Christ and the angels, and the question comes, what do prophets and angels have in common? What is the point of the writer to the Hebrews? The answer is they are both mediators of Old Testament revelation.

So, he is showing Christ is a supreme revealer. Before I forget, exactly with that in mind, in the Old Testament, God used prophets and angels to reveal himself. Angels, for example, are just hints of it in the law, but twice in Acts 7 and once in Galatians 3, Paul says the law was given to Moses by the hand of a mediator, Moses, with angels, through angels.

Jewish tradition says the same, based upon references to the law of myriads of myriads being present on the mountain. So, in that regard, 2 and 4 are the applications of Chapter 1. Chapter 1 gives the doctrine that the Son is superior to Old Testament mediators, and then 2 and 4 say, therefore, we must pay closer attention to what we have heard, lest we drift away from it. The first of Hebrews' famous warning passages.

For since the message declared by angels, that would be the law, the epitome of Old Testament revelation, proved to be reliable, and every transgression or disobedience received a just retribution, how shall we escape? If we neglect such great salvation, it was first declared, it was declared at first by the Lord, plainly meaning Jesus, and it was attested to us by those who heard, while God also bore witness by signs and wonders and various miracles, and by gifts of the Holy Spirit distributed according to his will. So, in chapter 1, Jesus is superior to Old Testament mediators of revelation. He's the great revealer of God.

He's the great prophet. 2 and the 4. Therefore, even as the law was important and revelatory and very serious, how much more serious is the gospel brought by Christ and his apostles? That's the flow of thought, and within that flow of thought, we see Christ's prophetic office in the first two verses. There is just one mention of his office, which Hebrew really opens up from chapters 7, really 7 through 10, but that mention is amazing.

After saying, in these last days, God has spoken to us by his Son, it says, whom he appointed the heir of all things. Christ is the end. Everything will go to him at the end.

Through whom also he created the world. The Son is the beginning. He's the Father's agent in creation, as in John 1 and Colossians 1. The Son is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power.

After making purification for sins, he sat down at the right hand of the Majesty on high. There's the priestly office in the middle of verse 3, but I want to comment on these two beautiful expressions. The Son is the radiance of the glory of God and the exact imprint of his nature.

These are two metaphors: the first taken from the Sun and its rays, the second taken from the minting of coins, and the first-century minting of coins. Each of these metaphors communicates three things, the most important of which in the context is that the S-O-N, the Son of God, is the revealer of God. The Sun in the sky is spoken of as the glory of God, and Christ, the S-O-N of God, the Son of God, is called the radiance of the Sun, or glory of God.

Now, the radiance is the same: is the Sun, S-U-N, prolonged through space? It is the Sun revealed. It is, to use the language of the Fathers and Nicaea, the Council of Nicaea, it is of the same stuff, it is of the same nature. It's a homoousios, homoousion, of the Sun in the sky.

That is, the radiance is the Sun beamed forth. Christ is called the radiance or the effulgence, sort of a word we don't use anymore, the outshining of that Sun. So, number one, equality between Sun and Ray, between Father and Son, between God and the Son of God.

Number two, the radiance is not the Sun in itself, it's the Sun manifested. Hence, there's a distinction between the two. But mainly in the context, we learn of the of the Great Sun, and even the ancients understood you couldn't stare at it, you would hurt your eyes, right? From the rays that come to us, in the context of verses 1 and 2, and the contrast between Old and Old Testament mediators, plural, and the Great New Testament mediator of Revelation, singular, Christ, this image, the radiance of the invisible glory of God, presents the Sun as the revealer of God.

Equal with God, distinct from God, but the main idea in context is the revealer of God. The same way with this metaphor. He is the exact imprint of God's apostasis, nature, essence, and essential being.

This is from the minting of coins, and we know it from the word the exact imprint. The ancients would take a soft metal, put it in what we would call a die, bang it with a hammer, and that would make a coin. The same three principles are communicated in this image as well.

So, the writers of the Hebrews varies the metaphor to emphasize the same truths. The coin is the same as the die. You get a denarius coin from a denarius die.

You don't get anything else, right? But yet, they're distinct. It's not the die. It's the product of the die.

It's the coin. It's the coin that comes from the die. But again, in this context, the main idea is revelation.

The die, the coin, bears the image of the die. In fact, the Lord Jesus Christ, God incarnate, is the exact imprint of God's nature. That cannot be said of anyone except God himself.

We are created in the image of God. We are not the exact imprint of his nature. If that were true of us, we would be gods, and we are not.

Fundamental to the biblical revelation from the first chapter of the Bible is the creator-creature distinction. Now, Christ crosses the divide, as it were, because he's the creator. He's the Father's agent in creation in John 1, Colossians 1, here in Hebrews 1, and in the incarnation, he becomes a creature.

So, he's the creator-creature, the God-man. So that major idea here through the first three verses is the Son is the great prophet, the great revealer of God, equal with the Father, distinct from him, but manifesting him to the world. For years, I taught in an evening school of a seminary where I taught English Bible classes.

MA students needed English Bible classes. I rejoiced to teach theology using the original languages, especially New Testament Greek, but these were English Bible courses, and I taught Romans, I taught the Gospel of John, Romans, Hebrews, and 1 and 2 Peter, over and over and over. I chose them because they're theologically so rich, and I got to know the context of those books very, very well.

I believed in the Bible before I started teaching as a new believer. I implicitly believed it, studying it for years. My faith was strengthened, but in teaching those courses, it was strengthened even more because I found the vocabulary were different, the occasions, the settings, the audiences, and many things were different.

Imagery, but the truths overlapped so significantly. My conclusion was that although these are human authors with their own styles and histories and so forth, ways of writing and expressing themselves, it was the same spirit that worked through them. I say that as I think of John 1:18, no one has ever seen God, the only God who is at the Father's side, he has made him known.

That's a message of Hebrews 1:1 to 3. God has sent his son to be the great New Testament prophet, the prophet of prophets, the prophet par excellence, and part of his threefold office is the prophetic office. It is also the priestly office, and that is the major thrust of Hebrews, but not of chapter 1. We have already seen why, because he's going for the punchline of 2, 1 to 4, right? The first warning passage says that since Christ is superior to Old Testament mediators of revelation, prophets, and angels, his message is even more important, not anymore the Word of God, but even more important than theirs. The gospel is even more important than the law, is his point, but as he unfolds this chapter, he does say in verse 3 in the middle, after making purification for sins, the son sat down at God's right hand.

This is the anticipation of the great theme of chapters 7 through 10, that Christ is both priest and sacrifice. He holds the priestly office. We saw yesterday that God actually had difficulty in his goal of causing all three gifts to coalesce in his son.

He had a tribal problem because priests came from Judah, the regular, I'm sorry, kings came from Judah, the regular priesthood was from Levi through Aaron hence we talk about Levitical or Aaronic priests, and you can't come from two tribes, and Jesus came from Judah, and hence he is of the royal lineage, but he didn't come from Levi or Aaron, you can't come from two tribes, so what God did was institute another whole priesthood, a small one, but very significant one. It only has two members, Mel and Jesus. Mel would be Melchizedek, the strange figure from Genesis 14.

He appears in the record, blesses Abraham, is the priest of God Most High, and is king at the same time, and accepts a tithe from Abraham. Hebrews 7 says, the lesser pay tithes to the greater, and Melchizedek is a type of Christ who is in Melchizedek's priestly order by virtue of not genealogy, because Jesus comes from Judah, bloodline through Mary, official line, official title, if you will, through the stepfather Joseph, but it's through oath he was made a priest. Hebrews 7 makes a big point out of that as well.

It is not without an oath that this one was made priest, because Psalm 110 verse 4 says, speaking of the coming one, you are a priest forever in the order of, not Aaron or Levi, which speaks of the same order, but of Melchizedek. Jesus holds the Melchizedekian priesthood. I've never said that word before in my life, and as such, he makes purification for sins. This little front clause anticipates the truth of chapter 10, when it says here, after making purification for sins, he sat down at the right hand of the Majesty on high, which is a common way, a circumlocution of avoiding the divine name and glorifying God's name.

He's the glory on high. The son, after making purification, sat at God's right hand. What does that indicate? Number one, unlike all previous sacrifices, his work is completed.

It's finished. There are no more sacrifices for sins. Number two, because of where he sat, the father accepts his sacrifice.

His work is perfect. There's no more merit to be merited, no more sacrifice to be made, no more penalty to be made, no more work that accomplishes cleansing and purification of sins. This is the ultimate, because the son, after making purification for sins, sat down at the right hand of God.

God requires no more. God, I speak reverently, can require no more, and since the son's work is finished and perfect, it, therefore, is effective or efficacious to save whosoever will believe in him. So, if for some reason you are listening to this videotape, and you don't know Jesus, and perhaps you think you are too bad for him to accept you, you are wrong.

Oh, you are right. You are bad like the rest of us. We're bad in Adam, and we're bad because of our own actual sins, but Jesus didn't come to save righteous people. He came to seek and to save the lost, and if you will turn from your sins and believe in him, that includes you as well.

Hallelujah. Christ's unique sacrifice is complete, perfect, and effective in saving whosoever believes in him. Hebrews 1 thus speaks of the prophetic and priestly offices of the son of God, but not supremely.

Supremely, Hebrews 1 is about his kingship. I've already said in the flow of thought verses 1 and 2, and 3 goes right into 2, 1 to 4, and make that application. Nevertheless, this sitting at God's right hand pertains to his priesthood, and even more pertains to his being king.

He sat down at the right hand of the majesty on high, having become as much superior to angels, Old Testament mediators of revelation, as the name he has inherited is more excellent than theirs. What name is that? Jesus? No, that's his human name, given to both Joseph and Mary before his birth, which means savior or the Lord saves. No, Lord? No, that name was trumpeted abroad in his resurrection.

No, it is the name or title son, for to which of the angels of God ever say, you are my son, today I have begotten you. Or again, I will be to him a father, and he will be to me a son. And again, when he brings the firstborn into the world, I used to think this spoke of Bethlehem.

It does not in the context. This chapter is about Jesus' exaltation and session, his sitting at God's right hand, as he just spoke of. When he goes into the heavenly world and sits at God's right hand, the Lord, the Father, says, let all God's angels worship him.

Oh, the Son of God is not an angel. My heart grieves for the cults. And for years, I prayed God would raise up someone, a student of mine, to minister to them.

He finally did. And Katie was a seminarian with a background in Christian science who had come to know Jesus. She has started a ministry that has now gone, I suppose, around the world.

It's so beautiful. God uses the humble things. She was a good student but not a great student.

She loved the Lord. She is totally humble. It's all of God.

And God is using her to bring Christian scientists to Christ. And I rejoice in that. I think of the cults because of their denial of the deity of Christ, which cuts them off from grace.

Christ created the angels. Colossians 1, things visible and invisible. Then Paul talks about the invisible things.

And he talks about differentiations, whatever they mean exactly, between angels, whether they're ranks or whatever. The Son made the angels. And here, when the Son returns to heaven after his saving work on earth and sits down, the Father says, let all God's angels worship him.

God's angels worship only God. The Son is incarnate. Therefore, it could be said in this passage that he has a God.

As the incarnate one, he prays to the Father. And verse 9, God, your God has anointed you with the oil of gladness beyond your companions. In the context of the flow of the Bible and this chapter, the meaning of Son is in places like 2 Samuel 7, where Son speaks of the King, the King of Israel, Solomon, and the whole Davidic line.

Here, the companions of the Son of God are earthly kings. And the Son of God incarnate has a God in heaven, the Father. But by the same token, the Father could address the Son in this way.

Of the Son, he says, verse 8, your throne, oh God, is forever and ever, quoting the Psalm. So, the Son incarnate is God and has a God. He's both God and man in one person.

So, Hebrews 1 as a whole testifies to the royal office of the Son of God. His throne is forever and ever, verse 8. The scepter of uprightness is the scepter of his kingdom. He was God's agent in creation, verse 10.

Unlike the creation, which is renewed as time goes on, he is unchanging. He's immutable, verses 10 through 12. You are the same and your years will have no end.

As a matter of fact, I know of no past chapter in the Bible that so fully teaches the deity of Christ as Hebrews 1. There are five classic proofs of his deity, and his deity is taught in John 1, Colossians 1, very plainly. Philippians 2, the great two states passage. But none of them have all five of the proofs of Jesus' deity the way this one does.

Jesus is of the very essence of God. We saw it in that language in verse 3, the radiance of God's glory, the exact imprint of his nature. He has divine titles, Lord, in verse 10.

Oh yes, Lord, kurios in the New Testament doesn't always speak of God, but in this context, it does, quoting the Psalm. You, Lord, laid the foundations of the earth in the beginning, and the heavens are the work of your hands. That's the Creator, Lord.

The Father calls the Son, Lord. And likewise, as we saw in verse 8, the Father calls the Son, God. So, divine essence, divine titles, divine works.

The Son does work that only God does. He creates verse 10. He creates verse 2. He does the work of providence in verse 3. He upholds the universe by the word of his power, similar to Colossians 1. By him all things consist or hold together.

Only God creates and does the work of providence and does the work of salvation, which the Son does. He makes purification, verse 3. And only God consummates the whole shebang. The Son is the consummator, because right away, in verse 2, it says, God appointed him the heir of all things.

That's like Colossians 1, where it says, all things were created by him and for him. This uses shorthand. He's the heir.

He made it. He sustains it. He redeems it.

It'll all come to him in the end. The Son does the works of God. Another proof of the deity of God is the worship.

God alone receives worship. That wasn't quite said right. The evil one would like to receive worship.

God alone rightly and justly receives worship. So, twice in the book of Revelation, John is overcome by the greatness of the visions he receives. He falls at the feet of angels who say, no, get up.



We both worship God. And in Acts 14, Paul and Barnabas are proclaimed gods. They spoke common Greek with the people of Lystra, but when people worshiped, they used their own native language, and the people started speaking in their own language.

And Paul and Barnabas didn't understand the words, but they understood the body language because the priest of Zeus came out with garlands of worship, and they were about to sacrifice to Paul and Barnabas, calling Paul the speaker god, and Barnabas, who was older, the Zeus, the king of the gods. And they ripped their clothes as Jewish, in a sign of Jewish revulsion. What are you doing? Don't worship us.

You see when Paul took classes and missions at the Tarsus Seminary, he had some good courses, but he never had a course on what you do if you're invited to a worship service and you're the deity. What you do is you rip your clothes. That's what you do.

Good men and good angels don't receive worship. The Lord Jesus Christ receives the worship as the Father instructs the angels upon Christ's ascension and session, sitting at God's right hand. Let all God's angels worship him.

Verse six. Jesus is of the very nature of God. He has divine titles.

He does the works of God. He receives the worship of God. Yes, I'm stalling to try to remember the fifth proof of his deity.

I beg your pardon. I've lost it. He's got that one, too.

Well, let me think. It's in this passage. I know that.

Attributes. He has attributes that only God has. This chapter is the one I have already shared.

In contrast to the transient creation, verses 10 to 12, he is immutable and unchanging. But you, in contrast to the heavens and the earth, which you made, verse 12, in the end, you are the same, and your years will have no end. Hebrews 1 is the classical text for the three offices of Christ.

He's the great New Testament prophet and the end of all prophets, if we understand. He pours out the spirit on New Testament prophets so that they might continue his ministry. This time, he continues it from heaven.

He's the heavenly prophet pouring out his spirit on the prophets, New Testament prophets on earth. He's the great priest who made purification for sins once and for

all in his unique act as priest and offering. Above all, in this chapter, he is the messianic king who sits at God's right hand until God will make his enemies a footstool for his feet.

Verse 13 is a quotation, of course, of Psalm 110 and verse 1. This concludes our introduction to the study of the work-saving work of Christ. We have taken a look at the biblical storyline, creation, fall, redemption, involving Israel and the church and consummation. We have thought about salvation in a panorama of salvation planned before creation, accomplished by Christ, applied by the Spirit, and consummated by the Trinity.

We thought a little bit about theological method, how good theology should be grounded and never really move away from exegesis of the biblical text, how that is the primary raw material for biblical theology, tracing the Bible's teachings through the scriptures, especially from the Old into the New Testament. We take historical theology into account lest we repeat the errors of the past and don't learn from the successes of the past, all toward systematic theology, organizing and putting the teachings of the Bible together that we might understand and teach them to others. I talked about key books that have helped me and even a couple of my own.

I should say I did that with great humility. I'm just kidding here, uh, watchers and listeners. Biblical soundings, so many great passages, but none are better than Isaiah 53 and Romans 3:20, 21 to 26.

These are just amazing passages. We studied for some time, for some hours, the history of the doctrine of the atonement to give us perspective, to show us real moves forward in understanding Christ and what he did for us, and at the same time, errors, sometimes egregious ones that we want to avoid. Then we thought about Christology, and we just finished that by looking at Christ's three offices of prophet, priest, and king.

Now, in our hours coming up, starting right now, we want to think about what Jesus did to save us, that is his saving deeds or events. I count nine of them. The core, and we can put that slide up, it would be good.

The core is his death and resurrection. Nothing I say takes away from the fact that Jesus' primary saving work is his death and resurrection, viewed as a unit. Viewed separately, the two, his death and resurrection, are the core saving events of the Lord Jesus Christ.

However, these core saving events are not alone. They're contextualized by the story of Jesus, and hence his incarnation and sinless life are two essential presuppositions of his death and resurrection. Without his incarnation and sinless life, there would be no death and resurrection of the Lord Jesus.

That is not the right one. We want the saving events of Christ. And then following his death and resurrection are five essential ramifications or results, and they are his ascension, his sitting at God's right hand, his sending the Spirit at Pentecost, his intercession, and his saving work culminates in his return, and his second coming.

John Stott reminds us in his great book, *The Cross of Christ*, that every religion and ideology has its visual symbol. He tells us that Buddhism has the lotus flower, modern Judaism, the Star of David, and Islam, which is a crescent. Christianity, strangely for its symbol, has a cross.

It was not so from the beginning. Early on, a Christian symbol was the peacock, symbolizing immortality, the dove, the archer's victory garland, and especially the fish, which in Greek is Ichthus, and the letters are made into an anachronism, Jesus Christ, Son of God, Savior. I won't bore you with speaking Greek.

Stott muses and says, you know, there were really quite a range of possibilities. It could have been the manger, which Jesus was laid at birth. How about the carpenter's bench, where he worked? The boat from which he taught in Galilee? The apron, which he wore to wash his disciples' feet? The stone that was rolled from the mouth of the tomb? I actually like that one myself.

I'm not abandoning the cross, but my option would be stone, cross, and stone together, because of my death resurrection deal. The throne he shares with the Father? The dove symbolizes his sending the Spirit to Pentecost. Of course, what ended up being the symbol is the cross of Christ.

The crucifixion, with its horror. It was not to be discussed in polite society in the first century. Roman citizens were exempt from this torture.

Sometimes, people stayed on crosses for days, and that was a deliberate punishment of torture for their crimes. It is amazing, Paul says in Galatians 6:14, far be it from me to boast except in the cross of our Lord Jesus Christ. Surely, this is strange.

Boasting in the guillotine? Boasting in the electric chair? I boast in the hangman's noose? I don't think so. Those are all so strange, and so it is at first to think of boasting in this instrument of torture, but of course, when we understand why Paul boasts and what that cross entailed, that is, the atoning death of the Son of God, we do boast as well in the cross. As strange as that seems, actually, my preference would be for us to add the stone to the cross.

To signify Jesus' resurrection of the dead, but I don't think I'm going to change things at this point. Christ's saving work is profound, massive, and magnificent. It is profound because of him who achieved it.

The mystery of the incarnation, a miracle of God, an ultimately incomprehensible miracle of God. Oh, to use the language of the famous early 20th-century teacher Charles Hodge, we apprehend the incarnation. Will you not comprehend the incarnation? The older meaning of understanding something entirely plumbing its depths.

It is not foolishness to conceive of God becoming man, but we can't fully understand what that means. The result is this man, Jesus of Nazareth, is God and man in one person. The mystery of that incarnation lends its mystery to the cross of Christ.

Three hours of suffering on the cross bring about the salvation of billions of human beings, never separated from his resurrection; I understand it and contextualize it with the other seven events, okay? I get it, but that is incredible. That is profound. The teaching in the scripture is massive.

I have written the 500-page book on the work of Christ, *Salvation Accomplished by the Son, the Work of Christ*, and it covers the major passages, perhaps, but there's more. There's much more, and not only is Christ's saving work profound and massive, but it is also magnificent. It is magnificent.

The Lamb, the major picture of the Son, Redeemer, in the book of Revelation, will be worshipped by his people, his resurrected people on the new earth for all eternity. Now, the people will serve him, and they will do more than simply be a choir.

Oh, but they will enjoy being a choir. There will be redeemed culture. As the end of Revelation 21 says, the kings of the earth bring their glory into the holy city, the new Jerusalem. That is, my understanding is, and it's a consensus of evangelical reform theologians ever since Hermann Bavink, that there will be redeemed culture on the new earth, and any noble enterprise will be present, and you can explore.

You want to learn languages, you can do that for millions of years, and you want to really perfect your carpentry, or maybe play some soccer, or you want to sing with the greatest teachers of all time, and learn instruments, and on it goes, and I cannot conceive fully of these things. We can't. We understand in part.

Anyway, Christ's saving work is profound, massive, and magnificent. Sadly, sadly, we need to study his saving work because of disagreement among evangelical Christians over the significance of Jesus' saving work as never before. The 2006 volume, *The Nature of the Atonement*, contained four views.

Gregory A. Boyd argued that the Christus Victor theme is the main theme and biblical understanding of the atonement. Bar none. Anything else should be subservient to that.

Tom Schreiner said, no, that's wrong, and they did interact with each other, by the way, in this volume, *The Nature of the Atonement*. Tom Schreiner says, no, it's penal substitution that occupies that place. There are multiple themes, but penal substitution is the most important one overall.

Bruce Reichenbach defends the healing view. When I talked about, even just in preview, mentioning six major themes of the atonement, I said there are many more, and yes, there's a therapeutic theme, if you will, but it's not a major theme, and it certainly shouldn't be presented as the major theme in that way. Joel Green, an outstanding New Testament scholar in the Wesleyan tradition, a brilliant man, just hates penal substitution.

I'm sorry, he does, and his view is the kaleidoscopic view. That is, no one model or metaphor of the atonement is sufficient. I agree with that, and yet I would ultimately give pride or praise to penal substitution, and I lament that a brother so wise and godly as Joel Green just opposes penal substitution.

I get it that it's been abused. I get that part, and I oppose the abuses too, putting the father against the son and that kind of thing, but it is the teaching of the Bible in both Testaments, and that is sad. Further evidence of confusion on the work of Christ is the lost message of Jesus by two well-known British popularizers of the Christian faith, *Brothers in Christ*, especially Stephen Chalke and his colleague Alan Mann, in 2003.

The lost message of Jesus created a firestorm in Great Britain because they rejected penal substitution. For years, that had been prevalent among liberal theologians. Evangelicals started to do the same, and the people didn't even know about it or care.

This book brought it on their radar screen. Boom! The people cried out, and the scholars listened, and in 2005, it is no accident the date of that conference, two years after the book was published, the London Symposium on the Theology of the Atonement was held with Evangelicals from very different viewpoints, and it eventually led to a book in 2008 called *The Atonement Debate*. It's a good book.

It is a good book. It is fair. It is fair.

We need to study Christ's saving work because of the lack of consensus among Evangelicals on this important matter. Another reason we need to study it is the neglect of the resurrection of the Lord Jesus Christ. Now, Evangelicals have not neglected it altogether.

We have affirmed it for two reasons. Number one, Evangelicals, ever since the fundamentalist modernist debates, have emphasized correctly the historicity of the resurrection. It was one of the fundamentals of the faith.

The Father raised the Son, so over against liberals' denial is an apologetic use of the resurrection of Jesus. It's a good use. Jesus is alive.

That happened in history, not in some metaphysical a-history. It is not in real history that happened on earth, but spiritually, it happened as an event. No, no.

It happened as an event in time and space and has great spiritual significance. So that use is well known. Another use is, and it's a good one, affirming the resurrection of the Lord Jesus Christ as demonstrating the efficacy of the cross.

That is good. That is true. But what I want to say is those are two good uses, reasons to affirm Jesus' resurrection.

The apologetic use and the use emphasize the efficacy and effectiveness of Christ saving death. But in New Testament theology, especially Pauline theology, the resurrection of Jesus saves. It is itself a saving event, never divorced from the cross, even as the cross should never be divorced from the empty tomb.

But it is a saving event, and we want to explore that. There is a saving significance. I'll just quote one verse, 1 Corinthians 15, the great resurrection chapter in verse 17.

If Christ has not been raised, your faith is futile, and you are still in your sins. The resurrection of Christ is vital to the atonement of the Son of God. I count nine saving events.

Jesus' incarnation and sinless life are the essential prerequisites of the core events, which are his death and resurrection. And then, five essential results follow. Ascension, session, sitting at God's right hand, Pentecost, intercession, second coming.

We want to explore each of those today, Lord willing, in the hours that follow, Lord willing, in these lectures. And we will do so, Lord willing, as soon as we emphasize. I said this once before, but it bears repeating.

The scripture is so clear: we are not saved by our works. For by grace, you are saved through faith, Ephesians 2:8 and 9. It is not a result of work that no one should boast about. But we are saved by Jesus' work or works.

What do we mean by the work of Christ? Robert Lethem, in his wonderful book with that title, *The Work of Christ*, answers. In short, we refer to all that Christ did when he came to earth, quote, for us and our salvation. He's quoting the creeds.

All that he continues to do now that he has risen from the dead and at God's right hand, and all that he will do when he returns in glory at the end of the age. This, indeed, is correct. We will come back again after a break, and in our next lecture, we will pursue more the saving events of the Lord Jesus Christ.

This is Dr. Robert Peterson in his teaching on Christ's saving works. This is session 9, *The Three Offices of Christ, Part 3*, and *Christ's 9 Saving Events, Part 1*.