

Dr. Robert A. Peterson, Christ's Saving Work, Session 10, 9 Saving Events, Part 2, Prerequisites Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Peterson, Christ's Saving Work, Session 10, 9 Saving Events, Part 2, Prerequisites, Biblicalelearning.org, BeL

Dr. Robert Peterson's lecture explores the foundational aspects of Christ's saving work, identifying the incarnation and Jesus' sinless life as crucial prerequisites. The session emphasizes that while the death and resurrection are the core saving events, these preceding elements were essential for Christ to effectively redeem humanity. **The incarnation, God's Son becoming human, allowed Jesus to be the mediator and fulfill salvation's requirements. Similarly, Jesus' perfect, sin-free life qualified him to be the righteous substitute and atoning sacrifice for humanity's sins.** Various biblical texts are referenced to support the significance of both the incarnation and sinlessness as indispensable to Christ's ultimate saving acts. Ultimately, this lecture establishes these two aspects as vital groundwork for understanding the subsequent saving events in Christian theology.

**2. 12 - minute Audio Podcast Created on the basis of
Dr. Peterson, Christ's Saving Work, Session 10 – Double click
icon to play in Windows media player or go to the
Biblicalelearning.org [BeL] Site and click the audio podcast link
there (Theology → Theology, Peterson → Christology).**



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3. Briefing Document: Peterson, Christ's Saving Work, Session 10, 9 Saving Events, Part 2, Prerequisites

Briefing Document: Christ's Saving Work - Essential Prerequisites

Overview: This briefing document summarizes the main themes and important ideas presented by Dr. Robert A. Peterson in Session 10 of his teaching on Christ's Saving Works. This session focuses on two essential prerequisites for Jesus' saving work: his incarnation and his sinless life, positioning them within the broader context of nine saving events, with a particular emphasis on the centrality of Christ's death and resurrection.

Main Themes and Important Ideas:

1. **The Primacy of Christ's Death and Resurrection:** Peterson begins by emphasizing that while there are nine saving events, the death and resurrection of Christ are the core and should be understood together. He cites Jesus' own predictions (Mark 8:31, 9:31, 10:33-34) and John 10:17-18 where Jesus speaks of laying down and taking up his life with divine authority. Paul's writings in Romans (10:9-10, 4:25) and other passages (2 Corinthians 5:15, Philippians 3:10, Acts 2:22-24, Hebrews 1:3, 1 Peter 1:11) also consistently link these two events as primary for salvation.
 - **Quote:** "perhaps my main point to make out of many points is that the death and resurrection of Christ should be understood together."
 - **Quote:** "Unequivocally, scripture puts in the spotlight Jesus' death and resurrection when it talks about his saving work."
1. **Nine Saving Events of Christ:** Peterson outlines nine major saving events in Christ's life, categorizing them as:
 - **Essential Prerequisites (Covered in this session):** Incarnation and Sinless Life.
 - **Core Events:** Death and Resurrection.
 - **Essential Results (To be covered later):** Ascension, Session, Pentecost, Intercession, and Second Coming.
1. **The Incarnation as an Essential Prerequisite:** The incarnation is defined as "the Son of God's becoming a human being by a supernatural conception in Mary's

womb." Peterson argues that it is a crucial precondition for salvation, drawing on John Calvin's insights.

- The Son had to become human to perform the work of salvation for humanity (Hebrews 2).
 - The incarnation allows Jesus to be the "second Adam," stepping into humanity's role and fulfilling God's original intention (referencing Psalm 8 and Hebrews 2:6-9).
 - It is the foundation for the "Christus Victor" theme, enabling Jesus to share in flesh and blood to destroy the devil through death (Hebrews 2:14-15).
 - The incarnation is necessary for Jesus to become a merciful and faithful high priest, making propitiation for sins (Hebrews 2:17).
 - While the incarnation itself doesn't automatically save every human, it is "for the purpose of salvation" (Galatians 4:4-5). Only as the God-man could Jesus make atonement.
 - **Quote (Calvin):** "The Son had to become a man because the work of salvation had to be performed by a human being for human beings."
 - **Quote (Philip Hughes):** "And unless Bethlehem is seen in direct relationship to Calvary, its true purpose and significance are missed. The cradle was the start of the road that led to the cross, and the purpose of Christ's coming was achieved not in the cradle but on the cross."
1. **Jesus' Sinless Life as an Essential Prerequisite:** Peterson defines Christ's sinless life as "his living from birth to death without sinning in thought, word, or deed." He highlights Donald MacLeod's two elements:
 - **Freedom from Actual Sin:** Jesus never showed guilt, prayed for forgiveness, or confessed shortcomings, consistently conforming to God's will (Matthew 3:15).
 - **Freedom from Inherent Sin:** There was no sin in his being, no foothold for Satan, no lust, and no inclination to sin.
 - Scripture consistently testifies to Jesus' sinlessness (Isaiah 53:9, 11; Luke 1:35; John 6:68-69; Acts 3:14, 4:27; 2 Corinthians 5:21; Hebrews 4:15; 1 John 2:1; Revelation 3:7).
 - Various witnesses, including demons, disciples, and enemies, recognized Jesus as the "holy one of God" (Mark 1:24, John 6:68-69, John 8:46).

- Christ's sinlessness was not just a state of being but a "perfection of becoming" achieved through obedience and suffering for our sake (quoting Philip Hughes).
- Jesus' righteousness is essential for our justification, as he bore our iniquities (Isaiah 53:11, 2 Corinthians 5:21). His sinlessness qualified him as our high priest and substitute (Hebrews 4:15, 1 Peter 3:18).
- **Quote (Donald MacLeod):** "Nowhere in the structures of his being was there any sin. Satan had no foothold on him. There was no lust. There was no affinity with sin. There was no proclivity to sin. There was no possibility of temptation from within."
- **Quote (Robert Latham):** "There is a consistent witness in the New Testament to Jesus' sinlessness. To a man, the New Testament writers regard it as beyond dispute."
- **Quote (John Stott):** "'his obedience was indispensable to his saving work. For just as through the disobedience of the one man, the many were made sinners, so also through the obedience of the one man, the many will be made righteous.' Romans 5:19."
- 1. **Interconnectedness and Purpose:** Both the incarnation and the sinless life, while essential, are not saving events in themselves but rather indispensable preconditions for the central saving acts of Christ's death and resurrection. They establish the necessary foundation for the atonement.

Conclusion:

Dr. Peterson clearly establishes the incarnation and Jesus' sinless life as vital prerequisites for his saving work. The incarnation provided the necessary human nature for Christ to act as a mediator and representative of humanity, while his sinless life ensured his qualification as a perfect sacrifice capable of atoning for the sins of others. These foundational elements pave the way for the core saving events of his death and resurrection, which will be explored in subsequent sessions. The session emphasizes the consistent witness of Scripture to these truths and their crucial role in God's plan of salvation.

4. Study Guide: Peterson, Christ's Saving Work, Session 10, 9 Saving Events, Part 2, Prerequisites, Part 1

Christ's Saving Work: Essential Prerequisites

Study Guide

I. Introduction: The Core of Christ's Saving Work

- The death and resurrection of Christ are the central and most emphasized saving events in Scripture.
- These two events should be understood together as a unified saving act.
- While central, the death and resurrection are part of a broader scope of Christ's saving work.

II. Nine Saving Events of Christ:

- **Essential Prerequisites:Incarnation:** The Son of God becoming human through a supernatural conception in Mary's womb.
- **Christ's Sinless Life:** Jesus living from birth to death without sin in thought, word, or deed.
- **Core Events:Death:** Christ's crucifixion, the ultimate sacrifice for sin.
- **Resurrection:** Christ's rising from the dead, demonstrating victory over sin and death.
- **Essential Results:Ascension:** Christ's public return to the Father from the Mount of Olives.
- **Session:** Christ sitting down at God's right hand after his ascension, reigning in glory.
- **Pentecost:** Christ pouring out the Holy Spirit on his church.
- **Intercession:** Christ's ongoing presentation of his finished work and prayers for believers in heaven.
- **Second Coming:** Christ's future return in glory to judge and bless his people.

III. Essential Prerequisites in Detail:

- **A. Incarnation:**

- Definition: The divine Son of God took on human nature, becoming both fully God and fully human.
- Necessity:
 - To be the mediator between God and humanity, bridging the gap caused by sin.
 - Salvation needed to be accomplished by a human being for human beings (Hebrews 2).
 - Jesus as the "second Adam" restores humanity's original created purpose (Psalm 8, Hebrews 2).
 - Essential for Christ to experience death and defeat the devil (Hebrews 2:14-15).
 - Necessary for Jesus to become the merciful and faithful high priest making propitiation for sins (Hebrews 2:17).
- Significance:
 - Demonstrates God's love and condescension (Emmanuel - God with us).
 - The starting point of Christ's saving journey, leading to the cross (Philip Hughes).
 - While not saving in isolation, it is the essential foundation for all subsequent saving acts (Galatians 4:4-5).
- **B. Christ's Sinless Life:**
 - Definition: Jesus lived a life of perfect obedience to God, without any sin in thought, word, or deed.
 - Two Elements (Donald MacLeod):
 - Freedom from actual sin: Never showed guilt, prayed for forgiveness, or confessed shortcomings; perfectly obeyed God's will (Matthew 3:15).
 - Freedom from inherent sin: No corruption in his being, no inclination or susceptibility to sin; Satan had no hold on him.
 - Biblical Testimony:
 - Old Testament prophecy (Isaiah 53:9, 11).
 - Gospels (Luke 1:35, John 6:68-69).
 - Acts (Acts 3:14, 4:27).

- Pauline Epistles (2 Corinthians 5:21).
- General Epistles (Hebrews 4:15, 1 John 2:1, 1 John 3:5, Revelation 3:7).
- Significance:
 - Essential precondition for atonement. Only a sinless individual could be the perfect sacrifice for the sins of others (Isaiah 53:11, 2 Corinthians 5:21).
 - His righteousness is the basis for our justification.
 - Qualifies him to be our sympathetic high priest (Hebrews 4:15).
 - Qualifies him to be our righteous substitute (1 Peter 3:18) and advocate (1 John 2:1).
 - Demonstrates true humanity without sin, contrasting with fallen humanity (Romans 5:19).

IV. Conclusion:

- The incarnation and Christ's sinless life are indispensable foundations for his saving work.
- They do not save in themselves but are essential prerequisites for the central saving events of his death and resurrection.

Quiz: Essential Prerequisites

1. According to Peterson, what are the two essential prerequisites for Christ's saving work? Briefly define each.
2. Why was it necessary for the Son of God to become incarnate (to take on human flesh)? Provide at least two reasons from the text.
3. Explain the significance of Jesus being referred to as the "second Adam" in the context of his incarnation, referencing Hebrews chapter 2 and Psalm 8.
4. While the incarnation is crucial, does it save humanity automatically according to the text? Explain your answer.
5. What are the two key elements that define Christ's sinlessness, as outlined by Donald MacLeod?
6. Provide two examples from different books of the New Testament that affirm Jesus' sinless character.

7. How does Christ's sinlessness qualify him to be our high priest, according to the book of Hebrews?
8. Explain the connection between Christ's sinlessness and our justification, referencing at least one biblical passage mentioned in the text.
9. In what way was Jesus' temptation in the desert different from the temptation faced by Adam in the Garden of Eden, according to the text's implication?
10. Why does John Stott argue that Christ's obedience was indispensable to his saving work, referencing Romans 5:19?

Answer Key: Essential Prerequisites

1. The two essential prerequisites are the **incarnation** and **Christ's sinless life**. The incarnation is the Son of God becoming a human being through a supernatural conception in Mary's womb. Christ's sinless life refers to his living from birth to death without sinning in thought, word, or deed.
2. It was necessary for the Son of God to become incarnate to be the **mediator between God and humanity**, as no mere human could bridge the gap created by sin. Additionally, salvation needed to be **performed by a human being for human beings**, as highlighted in Hebrews chapter 2.
3. As the "second Adam," Jesus, through his incarnation as a genuine human being, steps into the role described in Psalm 8, which initially spoke of Adam and Eve's created dominion. Unlike the first Adam who failed, Jesus, the ideal man, fulfills God's original intention for humanity, achieving glory and honor through his resurrection after suffering death.
4. No, the incarnation does not save humanity automatically. While it is an essential prerequisite and demonstrates God's grace, it is the foundation for the saving deeds that follow, particularly Christ's death and resurrection. Salvation requires faith and response to these saving events.
5. The two key elements of Christ's sinlessness are: **freedom from actual sin**, meaning he never committed any sin in his thoughts, words, or actions; and **freedom from inherent sin**, meaning there was no sinful nature or corruption within his being, and no internal inclination towards sin.
6. Two examples affirming Jesus' sinlessness include **Luke 1:35**, where Gabriel tells Mary the child will be called holy, the Son of God, indicating his sinless nature

from conception; and **2 Corinthians 5:21**, which states that God made Christ, who knew no sin, to be sin for us.

7. Christ's sinlessness qualifies him to be our high priest because, having been tempted in every way as we are yet without sin (Hebrews 4:15), he is able to **sympathize with our weaknesses** and provide mercy and grace in our time of need. His lack of sin also makes his intercession acceptable to God.
8. Christ's sinlessness is essential for our justification because his perfect righteousness is imputed to believers. As **2 Corinthians 5:21** states, God made him who knew no sin to be sin for us, so that in him we might become the righteousness of God. Our righteous standing before God is dependent on Christ's own righteousness.
9. The text implies that Adam was tempted in a beautiful garden and succumbed, while the second Adam, Jesus, was tempted in a bleak desert and triumphed. This highlights Jesus' perfect obedience even in difficult circumstances, contrasting with Adam's failure in a more favorable environment.
10. John Stott argues that Christ's obedience was indispensable to his saving work because, as Romans 5:19 states, just as through the disobedience of the one man (Adam), the many were made sinners, so also through the obedience of the one man (Christ), the many will be made righteous. His perfect obedience was crucial for reversing the effects of Adam's sin.

Essay Format Questions: Essential Prerequisites

1. Analyze the interconnectedness of the incarnation and Christ's sinless life as essential prerequisites for his atoning work. How does each of these foundational events contribute uniquely and necessarily to the salvation of humanity?
2. Discuss the biblical concept of Jesus as the "second Adam" in light of his incarnation. What does this title signify regarding his role in redemption, and how does it contrast with the role of the first Adam? Use specific references from Hebrews 2 and Psalm 8 in your response.
3. Evaluate the statement: "While the death and resurrection are the heart of Christ's saving work, the incarnation and sinless life are the indispensable foundation upon which this work is built." Support your argument with evidence from the provided text.

4. Explore the theological significance of Christ's sinlessness. How does the New Testament emphasize this aspect of his life, and why is it crucial for his role as Savior, High Priest, and righteous substitute?
5. Compare and contrast the perspectives on the incarnation presented in the text. How does it function as both a demonstration of God's love and a necessary step towards the ultimate act of salvation on the cross?

Glossary of Key Terms

- **Incarnation:** The theological doctrine that the second person of the Trinity, the Son of God, took on human flesh and became fully human while remaining fully God.
- **Sinless Life:** The attribute of Jesus Christ referring to his complete lack of sin in his thoughts, words, and deeds throughout his earthly life.
- **Atonement:** The work Christ did in his life and death to reconcile humanity to God, providing forgiveness for sins.
- **Redemption:** The act of buying back or rescuing someone or something by paying a ransom. In theology, it often refers to Christ's saving work that frees humanity from sin and its consequences.
- **Justification:** The act by which God declares a sinner righteous in his sight, not based on their own works but on the righteousness of Christ imputed to them through faith.
- **Propitiation:** The act of appeasing or satisfying God's wrath against sin through a sacrifice; in this context, Christ's death is seen as the propitiation for our sins.
- **Mediator:** One who stands between two parties to reconcile them. Jesus Christ is the sole mediator between God and humanity.
- **High Priest:** In the Old Testament, the chief religious leader who offered sacrifices to God on behalf of the people. Jesus Christ is presented in the New Testament as the ultimate high priest.
- **Second Adam:** A title for Jesus Christ, drawing a parallel between him and Adam. While Adam brought sin and death into the world, Christ, as the second Adam, brings righteousness and life.
- **Session:** The enthronement of Christ at the right hand of God the Father in heaven after his ascension, signifying his reign and authority.

5. FAQs on Peterson, Christ's Saving Work, Session 10, 9 Saving Events, Part 2, Prerequisites, Biblicalelearning.org (BeL)

Frequently Asked Questions on Christ's Saving Work

1. What are the primary saving events of Jesus Christ according to the scriptures? The scriptures unequivocally spotlight Jesus' death and resurrection as the primary saving events. Jesus himself predicted these events (Mark 8:31, 9:31, 10:33-34), and John records Jesus stating that the Father loves him because he lays down his life to take it up again (John 10:17-18). Paul also consistently combines Jesus' death and resurrection as central to salvation (Romans 4:25, 10:9-10, 2 Corinthians 5:15, Philippians 3:10, Acts 2:22-24, Hebrews 1:3, 1 Peter 1:11).

2. Besides his death and resurrection, what other saving works did Christ accomplish, and how are they categorized? While the death and resurrection are central, there are nine major saving events in Christ's work. These can be categorized as two essential preconditions (incarnation and sinless life), two core events (death and resurrection), and five essential results (ascension, session, Pentecost, intercession, and second coming).

3. Why is the incarnation of Jesus Christ considered an essential prerequisite for salvation? The incarnation, the Son of God becoming a human being, was crucial because salvation had to be accomplished by a human being for human beings. As the second Adam, Jesus stepped into the role of ideal humanity (Hebrews 2). His incarnation allowed him to partake in flesh and blood so that through death he might destroy the devil and deliver those enslaved by the fear of death (Hebrews 2:14-15). Only as the God-man could Jesus make atonement for sin, something God in heaven could not do. While the incarnation itself doesn't automatically save, it is the indispensable foundation for all subsequent saving acts.

4. In what ways does the sinless life of Jesus Christ function as an essential prerequisite for his saving work? Christ's sinless life, encompassing freedom from both actual and inherent sin, was a vital precondition for atonement. Scripture consistently testifies to his purity and holiness (Luke 1:35, John 6:68-69, Acts 3:14, 2 Corinthians 5:21, Hebrews 4:15, 1 John 2:1, Revelation 3:7). Because he was without sin, he was qualified to be the righteous servant who would make many righteous and bear their iniquities (Isaiah 53:9, 11). His perfect obedience, even in the face of temptation, ensured the devil gained no foothold and did not frustrate the plan of salvation (Romans

5:19). Only a sinless Savior could be a substitute for sinful humanity and act as a merciful and faithful high priest (Hebrews 2:17, 1 Peter 3:18).

5. How do the incarnation and sinless life relate to the core saving events of Christ's death and resurrection? The incarnation provided the necessary humanity for Jesus to live, die, and rise again. Without becoming human, the Son of God could not have experienced death. His sinless life ensured that his death was a perfect sacrifice, unblemished by personal sin, and therefore capable of atoning for the sins of others. The crucified one is the risen one, and these core events are built upon the foundation of his incarnate life lived in perfect obedience.

6. What are the five essential results of Christ's saving work, and what do they entail? The five essential results of Christ's saving work are: * **Ascension:** His public return to the Father, going up from the Mount of Olives. * **Session:** His sitting down at God's right hand after his ascension, signifying his reign and authority. * **Pentecost:** The pouring out of the Holy Spirit on the church, a saving work of Christ. * **Intercession:** His perpetual presentation in heaven of his finished crosswork and his ongoing prayers on behalf of believers. * **Second Coming:** His future return in glory to bless his people and judge his enemies at the end of the age.

7. How did theologians like John Calvin view the breadth of Christ's saving work? John Calvin recognized the vast and multifaceted nature of Christ's saving work. He famously described how every aspect of salvation and spiritual blessing can be found in Christ. From strength in his dominion to purity in his conception, gentleness in his birth, redemption in his passion, acquittal in his condemnation, and newness of life in his resurrection, Calvin emphasized that Christ is the source of all good and that we should seek our fill from this fountain alone.

8. Is salvation achieved solely through the incarnation or the sinless life of Jesus, or are they preconditions for something more? Neither the incarnation nor the sinless life of Jesus saves in and of themselves. Instead, they are essential preconditions for Christ's central saving events: his death and resurrection. The incarnation made it possible for the divine Son to live and die as a human, and his sinless life made his death a perfect and effective sacrifice for sin. These preconditions paved the way for the core events that accomplish salvation for those who believe.