

Dr. Robert A. Peterson, Christ's Saving Work, Session 13, Essential Results, Part 2, Session, Pentecost 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 13, Essential Results, Part 2, Session, Pentecost, Biblicalelearning.org, BeL

This source is a transcription of a teaching session by Dr. Robert Peterson on Christ's saving work, specifically focusing on the sending of the Holy Spirit at Pentecost as a significant result of Jesus' death and resurrection. Peterson argues that Pentecost publicly proclaimed the new covenant, inaugurated the new creation, and bestowed the Spirit upon the new community of believers. He supports these points by examining Old Testament prophecies fulfilled at Pentecost and drawing parallels between Sinai and Pentecost, as well as Babel and Pentecost. Ultimately, the session emphasizes the transformative significance of Pentecost as a public manifestation of the new reality established by Christ's saving actions.

**2. 14 - minute Audio Podcast Created on the basis of
Dr. Peterson, Christ's Saving Work, Session 13 – 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).**



Peterson_ChristWork_Session 13.mp3

3. Briefing Document: Peterson, Christ's Saving Work, Session 13, Essential Results, Part 2, Session, Pentecost

Briefing Document: Dr. Robert A. Peterson on Christ's Saving Work - Session 13: Sending the Spirit at Pentecost

Overview: This briefing document summarizes the main themes and important ideas presented by Dr. Robert A. Peterson in Session 13 of his teaching on "Christ's Saving Work," specifically focusing on the sending of the Holy Spirit at Pentecost as an essential result of Christ's death and resurrection. Peterson frames the Bible as both a "storybook" telling God's story of creation, fall, redemption, and consummation, and a "picture book" communicating divine truths. He emphasizes that while Christ's death and resurrection are the "very heartbeat of salvation," they are contextualized within the broader story of Jesus, including his incarnation and sinless life as essential preconditions, and his ascension and session as monumental repercussions. The session then delves into Pentecost as a crucial saving work of Christ, highlighting its significance in relation to the new covenant and the new creation.

Main Themes and Important Ideas:

1. **Contextualizing Salvation Beyond Death and Resurrection:** Peterson stresses that Christ's saving accomplishment involves more than just his death and resurrection. He identifies nine saving deeds or works, with the incarnation and sinless life being essential preconditions. He states, "incarnation is an absolutely essential precondition for the cross and empty tomb...Likewise, our Lord's sinless life is essential. If he had sinned, he could not save us." He further explains the ascension and session as essential results of the resurrection, leading to Christ's exaltation and assurance of our ultimate salvation.
2. **The Saving Significance of Christ's Session:** Peterson emphasizes that Jesus' session at the right hand of God is not merely a passive state but a continuation of his saving work. He argues that "Jesus' session saves," highlighting its connection to his threefold office as Prophet, Priest, and King.
 - **King:** Peter's Pentecost sermon interprets Christ's session as his coronation, his official installation as Lord and Christ (Acts 2:23-36). This signifies his reign, rule, and dominion, making immense power available to his church (Ephesians 1:19-23). Believers are even made "partakers of his saving events, including his session" (Ephesians 2:6).

- **Priest:** Christ's session as priest assures believers of final salvation through his ongoing intercession. Peterson quotes Romans 8:34: "who is at the right hand of God, who indeed is interceding for us." This indicates the completion, perfection, and effectiveness of his priestly sacrifice, as highlighted in Hebrews 1:3: "after making purifications for sins, he sat down at the right and of the majesty on high."
 - **Prophet:** Jesus' claim of his future session (Matthew 26:64, referencing Psalm 110:1) led to his condemnation. As the ascended and seated Christ, he pours out the Holy Spirit at Pentecost, acting as the "heavenly prophet" enabling his disciples to spread the word.
1. **Pentecost as the Public Proclamation of the New Covenant:** Peterson argues that at Pentecost, Jesus, as the mediator of the new covenant (Hebrews 9:15, 12:24), publicly proclaimed this new covenant, which was ratified by his death and resurrection (Luke 22:20, Matthew 26:27-28). He supports this claim with three main points:
 - **Fulfillment of Prophecy:** Pentecost fulfilled John the Baptist's prophecy of baptism with the Holy Spirit (Acts 1:5) and Old Testament prophecies regarding the outpouring of the Spirit in the last days (Isaiah 44:3, Joel 2:28-29, Ezekiel 36:27).
 - **Reversal of Babel:** Peterson highlights the contrast between Babel, where languages were confused leading to dispersion, and Pentecost, where people from diverse backgrounds heard the praises of God in their own languages, signifying a unifying work of the Spirit. He quotes Michael Williams who states that at Pentecost, "God comes to bless and scatter a new tribe, the church, who will take the gospel of the kingdom to many nations."
 - **Contrast with Sinai:** Scripture sets Pentecost against the giving of the law at Sinai (Hebrews 12:18-24). Sinai was associated with fear and trembling, while Pentecost is linked to celebration and joy, brought about by Jesus, the mediator of the new covenant. Peterson quotes Sinclair Ferguson: "At Pentecost, he comes down, so to speak, not with the law written on tablets of clay, but with the spirit...to write the law in the hearts of believers."
 1. **Pentecost as the Public Inauguration of the New Creation:** Peterson contends that Pentecost marked the public inauguration of the new creation, which began with Christ's resurrection (Colossians 1:18). While the full manifestation of the new heavens and new earth is still future (Isaiah 65:17, Revelation 21:1), the

"new creation is already as well as not yet." He offers two reasons for Pentecost's significance in this regard:

- **Jesus' Acted Prophecy (John 20:21-23):** Jesus breathing on his disciples and saying "receive the Holy Spirit" recalls God breathing life into Adam (Genesis 2:7), symbolizing the risen Christ as the "recreator" promising spiritual life. This action "symbolically predicts the reception of the spirit at Pentecost" and foretells the beginning of the new creation.
- **The Wind of Pentecost (Acts 2:2):** The sound like a mighty rushing wind echoes the "ruah elohim" (spirit of God) in Genesis 1:2 during creation. Peterson quotes Ferguson: "the sound like the blowing of a violent wind echoes the imagery of the powerful operation of the ruah elohim...of creation, suggesting that the event about to take place marks the beginning of a new world order." He also cites Dennis Johnson, who states, "The wind was the breath of God breathed into the new humanity. Pentecost was a new creation."

Key Quotes:

- "He died for our sins according to the scriptures; he was buried, and he was raised again on the third day according to the scriptures. That is, his death and resurrection are the very heartbeat of salvation."
- "incarnation is an absolutely essential precondition for the cross and empty tomb...Likewise, our Lord's sinless life is essential. If he had sinned, he could not save us."
- "Jesus' ministry should be viewed in three grand movements of descent, ascent, and descent."
- "Jesus' session saves...He sat down as prophet, priest, and king."
- "Pentecost publicly marks the transition from the old to the new covenant." (Sinclair Ferguson)
- "At Babel, God came to judge and scattered the nations into many tribes and tongues. At Pentecost, God comes to bless and scatter a new tribe, the church, who will take the gospel of the kingdom to many nations." (Michael Williams)
- "At Pentecost, he comes down, so to speak, not with the law written on tablets of clay, but with the spirit...to write the law in the hearts of believers." (Sinclair Ferguson)

- "The wind was the breath of God breathed into the new humanity. Pentecost was a new creation." (Dennis Johnson)

Conclusion:

Dr. Peterson's Session 13 provides a detailed exploration of Pentecost as a crucial saving work of Christ, directly resulting from his death and resurrection. He meticulously connects Pentecost to the public proclamation of the new covenant, fulfilling Old Testament prophecies and contrasting with the events at Babel and Sinai. Furthermore, he argues that Pentecost marks the public inauguration of the new creation, which began with Christ's resurrection, symbolized by the acted prophecy in John 20 and the powerful wind described in Acts 2. Peterson emphasizes that while the fullness of the new creation is yet to come, its initiation at Pentecost signifies a major step in God's restoration of all things. This session highlights the comprehensive nature of Christ's saving work, extending beyond his earthly ministry to his ascended and reigning presence and the outpouring of his Spirit.

4. Study Guide: Peterson, Christ's Saving Work, Session 13, Essential Results, Part 2, Session, Pentecost

Christ's Saving Work: Sending the Spirit at Pentecost

Study Guide

I. Key Concepts

- **Christ's Saving Works:** The specific actions of Jesus in his life, death, resurrection, and ascension that accomplish salvation.
- **Essential Results:** The significant consequences or outcomes that flow from Christ's saving works.
- **Incarnation:** The act by which the eternal Son of God became fully human in the person of Jesus Christ.
- **Sinless Life:** Jesus Christ lived a life of perfect obedience to God without committing any sin.
- **Death and Resurrection:** The central events of salvation, where Jesus died on the cross for our sins and rose again from the dead, conquering sin and death.
- **Ascension:** Jesus Christ's bodily return to heaven forty days after his resurrection.
- **Session:** Christ's sitting at the right hand of God in glory, signifying the completion of his earthly work and his present reign.
- **Threefold Office of Christ:** Jesus functions as Prophet (revealing God's truth), Priest (mediating between God and humanity), and King (ruling over all).
- **Pentecost:** The event fifty days after Passover where the Holy Spirit was poured out on Jesus' disciples, marking the birth of the church.
- **New Covenant:** The agreement established by God through Jesus Christ, replacing the Old Covenant and characterized by forgiveness of sins and the indwelling of the Holy Spirit.
- **New Creation:** The transformative work of God, begun in Christ's resurrection and inaugurated at Pentecost, that will culminate in the full restoration of all things.
- **Mediator:** One who stands between two parties to reconcile them; Jesus Christ is the mediator of the New Covenant.

- **Ratification:** The act of formally approving or putting into effect an agreement; Christ's death ratified the New Covenant.
- **Typology:** The study of how Old Testament people, events, and institutions foreshadow or prefigure New Testament realities.
- **Overly Realized Eschatology:** The belief that all or most end-times prophecies have already been completely fulfilled.

II. Quiz

Answer the following questions in 2-3 sentences each.

1. Why are the incarnation and sinless life of Christ considered essential preconditions for his death and resurrection?
2. According to the lecture, what does Christ's session at the right hand of God signify regarding his work of purification for sins?
3. How does Peter's sermon at Pentecost (Acts 2) interpret Christ's session, particularly in relation to his messianic role?
4. In what way does Christ's priestly session provide assurance to believers regarding their final salvation, according to the lecture?
5. How did Jesus act as a prophet during his earthly ministry, and how does his session relate to his prophetic office?
6. What are the three main points the lecture makes regarding the significance of Pentecost in relation to the New Covenant?
7. Explain how the event of Pentecost can be seen as a reversal of the Tower of Babel narrative.
8. What are some of the Old Testament prophecies mentioned in the lecture that were fulfilled by the outpouring of the Holy Spirit at Pentecost?
9. According to the lecture, in what sense is the new creation already a reality, and in what sense is it not yet fully realized?
10. How does Jesus' breathing on his disciples in John 20 relate to the events of Pentecost and the idea of a new creation?

III. Quiz Answer Key

1. The incarnation was necessary for Christ to become human and thus be able to die in our place. His sinless life was essential because if he had sinned, he would have been subject to God's judgment himself and unable to be a perfect sacrifice for the sins of others.
2. Christ's session signifies the completion of his work of purification for sins, indicating that his sacrifice was fully accepted by God. His position of honor and rule at God's right hand confirms that his work is finished and effective.
3. Peter interprets Christ's session as his coronation, God's official installation of Jesus as Lord and Christ. It demonstrates God's approval and exaltation of Jesus after his rejection and crucifixion by the covenant people.
4. Christ's priestly session assures believers that his saving work is complete, perfect, and effective because he lives at God's right hand interceding for them. This ongoing intercession guarantees their final salvation as their High Priest's work is finished and accepted by God.
5. Jesus spoke as a prophet by proclaiming God's truth and even predicted his own session and second coming, as seen in his response to the high priest in Matthew 26. His session fulfills Psalm 110:1 and signifies his ultimate authority as the divine revealer.
6. The three main points are that at Pentecost, Jesus, as the mediator, publicly proclaims the New Covenant, publicly inaugurates the new creation, and publicly bestows the Holy Spirit on the new community, fulfilling Old Testament prophecies.
7. At Babel, God confused languages, leading to division and hindered communication as humans sought to exalt themselves. At Pentecost, the Holy Spirit enabled diverse people to understand the apostles speaking in their own languages, signifying unity and the glorification of God through a Spirit-empowered community.
8. The lecture mentions prophecies from Joel (2:28-29), Isaiah (44:3), and Ezekiel (36:27, 39:29) that foretold the outpouring of God's Spirit in the last days, which Jesus fulfilled at Pentecost. John the Baptist's prophecy about being baptized with the Holy Spirit is also highlighted.
9. The new creation has already begun with Christ's resurrection, which initiated the regeneration of believers and the breaking in of the age to come. However, it is

not yet fully realized as the full manifestation of the new heavens and new earth is still future, awaiting Christ's return.

10. Jesus' breathing on his disciples symbolizes God's act of breathing life into Adam in Genesis 2:7, signifying the giving of spiritual life and the promise of the Holy Spirit. This prophetic action foreshadows the full reception of the Spirit at Pentecost, marking the beginning of the new creation with the disciples empowered for their mission.

IV. Essay Format Questions

1. Discuss the significance of Christ's session at the right hand of God, explaining how it relates to his threefold office and its implications for believers today.
2. Analyze the theological importance of Pentecost as presented in the lecture, focusing on its role in proclaiming the New Covenant and inaugurating the New Creation.
3. Compare and contrast the Old Covenant given at Sinai with the New Covenant inaugurated at Pentecost, highlighting the role of Jesus Christ as the mediator of the new.
4. Explore the "already and not yet" aspect of the new creation in light of Christ's resurrection and the outpouring of the Holy Spirit at Pentecost, considering its implications for Christian hope and living.
5. Evaluate the claim that Pentecost represents a reversal of Babel, considering the biblical narratives and the significance of the Holy Spirit's work in establishing the church.

V. Glossary of Key Terms

- **Atonement:** The work Christ did in his life and death to reconcile humanity to God, paying the penalty for sin.
- **Consummation:** The final completion of God's plan for creation and redemption, often associated with Christ's second coming and the establishment of the new heavens and new earth.
- **Covenant:** A binding agreement between God and humanity, outlining the terms of their relationship.
- **Dispersion:** The scattering of the Jewish people among the Gentiles after the Babylonian exile.
- **Exaltation:** The elevation of Jesus Christ to glory and honor after his humiliation in his earthly life, encompassing his resurrection, ascension, and session.
- **Exegesis:** The careful and systematic interpretation of a text, especially Scripture, to discover its original meaning.
- **Justification:** God's act of declaring a sinner righteous in his sight through faith in Jesus Christ.
- **Messiah:** The promised deliverer and king of Israel, foretold in the Old Testament and fulfilled in Jesus Christ.
- **Penal Substitution:** A theory of atonement that emphasizes Christ's death as a substitutionary sacrifice that bore the penalty of God's wrath due to humanity's sin.
- **Propitiation:** The act of appeasing or satisfying God's wrath against sin through sacrifice; Christ's death is understood as the ultimate act of propitiation.
- **Redemption:** The act of buying back or freeing someone from bondage or captivity; in theology, it refers to Christ's saving work that frees humanity from sin and its consequences.
- **Sanctification:** The process by which believers are progressively made holy and conformed to the image of Christ through the work of the Holy Spirit.
- **Typology:** The study of how Old Testament people, events, and institutions foreshadow or prefigure New Testament realities.

5. FAQs on Peterson, Christ's Saving Work, Session 13, Essential Results, Part 2, Session, Pentecost, Biblicalelearning.org (BeL)

Frequently Asked Questions on Christ's Saving Work and Pentecost

1. What are the foundational elements of Christ's saving work according to this lecture? The core of Christ's saving work is his death for our sins and his resurrection on the third day, both according to the Scriptures. However, these central events are contextualized within the broader story of Jesus, which includes essential preconditions like his incarnation and sinless life. These preconditions were necessary for his atoning death and resurrection to be effective. Furthermore, the ascension and session of Christ are presented as monumental repercussions or essential results that follow from his resurrection.

2. How does Christ's ascension and session at God's right hand contribute to our salvation? Christ's ascension moved him from his state of humiliation on earth to a state of exaltation in heaven, signifying that there is now a God-man at God's right hand. This assures believers of their ultimate salvation, as Christ is our forerunner. His session, or sitting at God's right hand, signifies the completion of his work of purification for sins, his supreme honor, and his present rule and dominion as King. It is the seal of God's acceptance of his work and a guarantee for believers.

3. In what ways does Christ's session relate to his threefold office of Prophet, Priest, and King? Christ's session after his ascension draws attention to his saving work through his threefold office. As King, his session is interpreted as his coronation, his official installation as Lord and Christ, from where he makes immense power available to his church. As Priest, his session signifies the completion, perfection, and effectiveness of his sacrificial work, and his ongoing intercession assures believers of final salvation. As Prophet, his session fulfills prophecies and enables him to send the Holy Spirit, empowering his followers to proclaim his saving work.

4. What is the significance of Pentecost in relation to the new covenant? At Pentecost, the ascended Christ publicly proclaimed the new covenant. Jesus is the mediator of this new covenant, which he ratified through his death and resurrection. Pentecost served as the public announcement and inauguration of this covenant, fulfilling Old Testament prophecies and marking a transition from the old covenant. The outpouring of the Holy

Spirit at Pentecost was a key aspect of this proclamation, signifying the dawning of the new covenant and empowering believers.

5. How does the event of Pentecost relate to the Old Testament accounts of Babel and Sinai? Pentecost is presented as a reversal of Babel. At Babel, humanity's languages were confused, leading to division and scattering. At Pentecost, despite diverse languages, people understood the apostles' message, highlighting a new unity in Christ and the beginning of a new community, the church, sent out to the nations. Furthermore, Pentecost is contrasted with the giving of the law at Sinai. Sinai was associated with fear and trembling, while Pentecost is linked to celebration and joy, signifying the new covenant mediated by Jesus, which brings the Spirit and writes God's law on believers' hearts.

6. In what sense did Pentecost inaugurate a "new creation"? The coming of the Holy Spirit at Pentecost marked the public inauguration of the new creation, which began with Christ's resurrection. Just as the Spirit was present in the original creation (Genesis 1), the outpouring of the Spirit at Pentecost signaled the start of God's restoration of creation in the last days. This event is seen as the breath of God breathed into a new humanity, with the wind symbolizing the powerful operation of God's Spirit bringing life and initiating a new world order.

7. How does the lecture address the tension between the "already" and "not yet" of the new creation? The lecture emphasizes that while the full manifestation of the new heavens and new earth is still in the future at Jesus' return, the new creation has already begun with Christ's resurrection. Believers currently possess eternal life in mortal bodies as a result of this inaugurated new creation. Pentecost served as the public demonstration of this beginning, with the outpouring of the Spirit. Therefore, we live in a time where the blessings of the new creation are present in part, even as we await their complete fulfillment.

8. What was the symbolic significance of Jesus breathing on his disciples in John 20 and the wind at Pentecost in Acts 2? Jesus breathing on his disciples in John 20:21-23 is presented as an acted prophecy recalling God breathing the breath of life into Adam (Genesis 2:7). This symbolic act by the risen Christ, the recreator, promised to give spiritual life to his disciples and foreshadowed the reception of the Spirit at Pentecost, marking the beginning of the new creation. The sound of a mighty rushing wind at Pentecost in Acts 2:2 echoes the imagery of the Spirit of God in creation (Genesis 1:2), further emphasizing that Pentecost was the dawn of a new world order initiated by the powerful operation of the Holy Spirit poured out by the ascended Christ.