

## Lecture 28 – The Saving Work of Christ (cont.); The Application of Salvation: Calling

“...To the praise of his glorious grace, which he has freely given us in the One he loves. In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us with all wisdom and understanding. And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ. In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, in order that we, who were the first to hope in Christ, might be for the praise of his glory.” *Ephesians 1:6-12*

### Key Terms

Trinitarian harmony, present and past, positive and negative, efficacy, application

### Objectives

- \*Outline and explain Dr. Peterson's reasons for a particular position regarding the atonement.
- \*Identify major areas in the application of salvation.
- \*Identify major implications of a particularist view (or universalist view) of the atonement for life and ministry.

### The Saving Work of Christ

#### IV. The Saving Work of Christ

A. Isaiah 52:13-53:12

B. Historical views of the atonement

C. A systematic summary of Christ's saving work

1. Christ's death is salvific.
2. Christ's death is voluntary.
3. Christ's death is substitutionary.
4. Christ's death is according to divine appointment.
5. Scripture uses various themes/pictures to present Christ's saving death.
6. Christ's saving work includes these events:
7. The Son of God is Savior in His offices of prophet, priest, and king
8. Christ's saving work involves His two states
9. Christ's death is a propitiation
10. Jesus' death is particular.
  - a. Limited atonement
  - b. Universal atonement
  - c. Three arguments for the particularist position
    - 1) Trinitarian harmony
    - 2) Efficacy of the cross
    - 3) Exclusion passages

Additional passage: It is the same in John 17 where Jesus repeatedly (in prayer to the Father) tells how He has saved those whom the Father had given Him. To them He has: given eternal life (v. 2) and effectively revealed the Father (vv. 6, 8). It is they whom He wants the Father to bring to be with Jesus in glory (v. 24). The ones whom the Father gave to Jesus are a subset of the “all” in v. 2 and are expressly distinguished from “the world” in v. 9. Jesus not only saves the elect as life-giver and revealer. He also saves them as priest who sanctifies Himself that “they” may be sanctified (v. 19). It is

not hard to determine the identity of “they” in v. 19—they are surely the ones whom the Father gave to Jesus, those who in the context are distinguished from the world. Thus Erickson is wrong when he says Calvinists merely imply exclusion of some from the statements that Christ died for His church, sheep, etc. In some passages there are contextual exclusions of e.g. the goats (Jn. 10) and the “world” (Jn. 17).

11. The saving work of Christ has present and past aspects.  
He continues to save His people from their sins (Jn. 10:28-29; Heb. 2:17-18; 7:24-25).  
Once again we are forced by the NT data to expand our conception of Christ’s saving work. He saved in the past (His first-century saving events); He saves in the present (the idea expressed here); He will save in the future (His return).
12. Jesus’ death effects salvation both negatively (propitiation, Rom. 3) and positively (righteousness, Rom. 5). It is the basis for the taking away of sin and wrath and of the imputation of righteousness.

### **The Application of Salvation**

#### V. The Application of Salvation

##### A. Overview

1. Salvation viewed in its broadest dimensions
  - a. Planned: \_\_\_\_\_
  - b. Accomplished: \_\_\_\_\_
  - c. Applied: \_\_\_\_\_
  - d. Consummated: \_\_\_\_\_
2. Paul’s doctrine of grace
  - a. Saving grace: Rom. 3:24; Gal. 1:6; Eph. 1:6-7, 2:5, 8:9; Col. 1:6; 2 Thes. 2:16; 1 Tim. 1:14; 2 Tim. 1:9; Titus 2:11, 3:7
  - b. Enabling grace (*only addressed generally; does not follow outline points*)
    - 1) Enables believers to minister
      - a) Paul ministers to the churches: 1 Cor. 15:9-11; Rom. 12:3
      - b) Paul preaches the gospel: Rom. 15:15-16; Gal. 2:9; Eph. 3:2, 7, 8
      - c) Paul plants churches: 1 Cor. 3:10
    - 2) Gives spiritual gifts
      - a) Believers have different gifts according to the grace given to them: Rom. 12:6
      - b) 1 Cor. 1:4-7; Eph. 4:7
    - 3) Grace which enables believers to minister in the giving of finances: 2 Cor. 8:1-7; 9:14-15.
    - 4) Grace enables Paul to live according to God’s wisdom in holiness and sincerity: 2 Cor. 1:12.
    - 5) Grace which enables believers to handle difficulties and weaknesses: 2 Cor. 12:7-10.
    - 6) Grace which enables believers to speak wisely for God: Col. 4:6
    - 7) Grace which brings about the glorification of Christ and believers: 2 Thes. 1:12
    - 8) General enablement: 2 Cor. 9:8; Phil. 1:7; giving strength: 2 Tim. 2:1
    - 9) God’s grace teaches believers to live godly lives: Titus 2:11.
    - 10) The church will be on display to show the riches of God’s grace in future ages: Eph. 2:7.