

Dr. Robert Peterson, Johannine Theology, Session 19, Salvation: Drawn (Called), Raised to Life Resources from NotebookLM

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

1. Abstract of Peterson, Johannine Theology, Session 19, Salvation: Drawn (Called), Raised to Life, Biblicalelearning.org

Dr. Robert A. Peterson's session on Johannine theology explores the multifaceted concept of salvation in the Gospel of John. The lecture examines how **the Father draws individuals to the Son**, a concept akin to calling, leading to belief and eternal life. It highlights the **cooperative work of the Father and the Son in this process**, occasionally omitting explicit mention of the Holy Spirit. Peterson analyzes key passages in John, particularly chapter 6 and chapter 5, to differentiate between **spiritual resurrection as a present reality and physical resurrection as a future hope**. Ultimately, the session emphasizes that salvation culminates in the **resurrection to life, a transformation of believers' mortal bodies**.

2. 12 - minute Audio Podcast Created on the basis of Dr. Peterson, Johannine Theology, Session 19 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (New Testament → Gospels → John).



Peterson_JnTheology_Session19.mp3

3. Briefing Document: Peterson, Johannine Theology, Session 19, Salvation: Drawn (Called), Raised to Life

Briefing Document: Johannine Theology - Salvation, Drawn, Called, Raised, Resurrection to Life (Session 19)

Main Themes: This session of Dr. Peterson's teaching on Johannine theology focuses on various facets of salvation as presented in the Gospel of John, specifically highlighting the themes of being drawn by the Father and/or the Son, the implicit concept of calling, the present and future aspects of resurrection to life, and the interplay between the Father and the Son in the salvation process. While acknowledging Trinitarian harmony, the primary emphasis within John 6 and other relevant passages is on a Binitarian working of the Father and the Son in salvation.

Key Ideas and Facts:

- **Multifaceted Nature of Salvation in John:** Peterson emphasizes that salvation in the Fourth Gospel is portrayed in various ways, including "eternal life; it's an election, it's the resurrection of the dead...God's love for a world that hates him. Here is the notion of drawing."
- **Drawing by the Father and the Son (John 6 & 12):** A central theme is the concept of the Father drawing people to the Son (John 6:44: "No one can come to me unless the Father who sent me draws him"). Interestingly, Peterson also highlights John 12:32 where Jesus says, "And I, when I am lifted up from the earth, will draw all people to myself," referring to his crucifixion.
- **John 6 Drawing as Effectual Calling:** Peterson interprets the Father's drawing in John 6 as akin to an effectual calling, leading to belief, preservation, and ultimate resurrection. He correlates this with Pauline theology where the Father is also seen as the caller. "I would say in Pauline language, he effectually calls the people the Father gives to the Son, people to the Son, so that they come to the Son, so that they believe in him."
- **John 12 Drawing - Universal but with Nuance:** The drawing of "all people" by the Son in John 12 is more complex. Peterson argues against absolute universalism or an entirely ineffectual drawing. Instead, he suggests it signifies "all without distinction," including Gentiles, thus highlighting the universal scope of Christ's atoning work extending beyond the Jewish people. "If it is effectual, I would

coordinate with John 6 well. All people doesn't mean absolute universally. It is not all without exception, but all without distinction."

- **Unitarian Harmony in John's Presentation of Salvation:** Peterson notes the consistent collaboration between the Father and the Son in the salvific process as depicted in John, particularly in John 6. This includes the Father giving people to the Son, drawing them, and the Son keeping them and raising them on the last day. While acknowledging Trinitarian theology, Peterson points out the relative absence of explicit discussion of the Holy Spirit's direct role in these specific passages. "In this narrow sense, the Spirit is just not mentioned."
- **Election and Giving by the Father:** The Father's role in election is emphasized as a Johannine theme, where the Father "gives people to the Son." This is presented as preceding their coming to and believing in Jesus.
- **Resurrection - Both Spiritual (Present) and Physical (Future):** Peterson delves into John 5 to explain the dual nature of resurrection:
- **Spiritual Resurrection (John 5:24-25):** Believing in Jesus brings about a present spiritual resurrection, a transition "from death to life," signifying regeneration. "Whoever hears my word, 24, believes in him who sent me, has eternal life now. He does not come into judgment but has passed from death to life; that is, spiritual resurrection, that is, regeneration."
- **Physical Resurrection (John 5:28-29):** Jesus also promises a future physical resurrection of all who are in the tombs, leading to either a "resurrection of life" for those who have done good (as a result of grace) or a "resurrection of judgment" for those who have done evil. "Don't marvel at this, John 5, 28-29, an hour is coming...when all who are in the tombs will hear his voice, and come out, those who have done good to the resurrection of life, those who have done evil to the resurrection of judgment."
- **Judgment Based on Deeds (John 5:29 and Revelation 20):** Peterson clarifies that the judgment leading to the resurrection of life or judgment is based on deeds. However, he emphasizes that for believers, these "good deeds" are the fruit of God's grace and sanctification. "The deeds that show up on behalf of the saints of God are the basis of their resurrection to life. They are the exegesis of so many passages, including this one. There's no question. God worked sanctification in and through them."

- **Theological Harmony (Trinitarian and Binitarian):** While John's Gospel in these passages often highlights the work of the Father and the Son, Peterson affirms a broader Trinitarian harmony. He explains how the Holy Spirit is also involved in salvation, particularly in enabling belief and in the ultimate resurrection (referencing Romans 8:11). "So, resurrection is the work of the Trinity, especially the Father and the Son."
- **Emphasis on Future Physical Resurrection:** Peterson concludes by stressing that the ultimate hope of Christian salvation is the resurrection of the body, contrasting it with the Hellenistic idea of the immortality of the soul. "No, we long for the resurrection of the body."

Quotes Highlighting Key Ideas:

- "Salvation has different faces in the fourth gospel if you will. It's eternal life; it's an election, it's the resurrection of the dead...Here is the notion of drawing."
- "No one can come to me unless the Father who sent me draws him." (John 6:44)
- "And I, when I am lifted up from the earth, will draw all people to myself." (John 12:32)
- "Whoever hears my word, 24, believes in him who sent me, has eternal life now...has passed from death to life; that is, spiritual resurrection, that is, regeneration." (John 5:24)
- "...an hour is coming...when all who are in the tombs will hear his voice, and come out, those who have done good to the resurrection of life, those who have done evil to the resurrection of judgment." (John 5:28-29)
- "The deeds that show up on behalf of the saints of God are the basis of their resurrection to life. They are the exegesis of so many passages, including this one. There's no question. God worked sanctification in and through them."

Conclusion:

Session 19 of Dr. Peterson's Johannine Theology series provides a detailed exploration of salvation through the lens of the Fourth Gospel. It emphasizes the active roles of both the Father (in election and drawing) and the Son (in drawing, preservation, and resurrection) in the salvation of believers. The session clarifies the concepts of spiritual and physical resurrection, highlighting the present reality of new life in Christ and the future hope of bodily resurrection. Furthermore, it addresses the basis of judgment while underscoring that the good deeds of believers are a result of God's grace working within them. The discussion reveals a nuanced understanding of Johannine soteriology, acknowledging both Binitarian emphasis within specific passages and the broader Trinitarian framework of salvation.

4. Study Guide: Peterson, Johannine Theology, Session 19, Salvation: Drawn (Called), Raised to Life

Johannine Theology: Salvation

Study Guide

This study guide is designed to help you review the key concepts discussed in Dr. Peterson's lecture on Johannine theology, Session 19, focusing on salvation as it is presented in the Gospel of John.

I. Key Themes:

- **Binitarian and Trinitarian Harmony:** Understand the emphasis on the Father and the Son working together in salvation in John's Gospel (Binitarian harmony) while acknowledging the broader Trinitarian perspective in Scripture.
- **Drawing (ἐλκύω):** Explore the concept of the Father drawing people to the Son (John 6:44) and the Son drawing all people to himself upon his crucifixion (John 12:32). Consider the nuances of these passages and the meaning of "all people."
- **Giving by the Father to the Son:** Recognize the Johannine theme of the Father giving a specific group of people to the Son as part of God's elective purpose.
- **Coming and Believing:** Understand the parallelism in John 6, where "coming to Jesus" is equated with "believing in Jesus," and how this leads to spiritual satisfaction.
- **Preservation (Keeping):** Identify the role of the Son in preserving those whom the Father has given to him, ensuring that none are lost.
- **Resurrection:** Differentiate between the present spiritual resurrection (regeneration) described in John 5:24-25 and the future physical resurrection of believers on the last day (John 5:28-29, John 6).
- **Salvation as Eternal Life:** Recognize that salvation in John encompasses the gift of eternal life.
- **Salvation and Judgment:** Understand the relationship between salvation and the final judgment, where deeds serve as the basis for judgment, reflecting the fruit of God's grace in believers' lives.

- **The Role of the Holy Spirit:** Note the relative lack of explicit focus on the Holy Spirit's work in salvation within the specific passages discussed in John's Gospel, while acknowledging the Spirit's broader role in salvation in other biblical texts.

II. Key Passages to Review:

- **John 6:35-40:** The "Bread of Life" discourse and the chiasm illustrating the Father giving people to the Son, drawing them, their coming and believing, and the Son's promise to raise them up.
- **John 6:44:** The Father drawing people to the Son as a prerequisite for coming to Jesus (believing).
- **John 12:31-32:** Jesus' statement about drawing "all people" to himself when lifted up (crucified). Consider the interpretation of "all people" in this context.
- **John 5:24-29:** Jesus' teaching on both present spiritual resurrection (passing from death to life through belief) and future physical resurrection.
- **John 10:** Jesus as the good shepherd who keeps his sheep, and the unity between the Father and the Son in this preservation.
- **Revelation 20:11-15:** The final judgment scene, emphasizing judgment based on deeds and the Book of Life.
- **Romans 8:11, 29-30:** Paul's teaching on the Spirit's role in resurrection, election, calling, justification, and glorification.
- **Philippians 2:12-13:** The call to "work out your salvation" because God is at work within believers.
- **Galatians 5:** The fruit of the Holy Spirit as evidence of new life in Christ.
- **James 2:14-26:** The relationship between faith and works, and how works demonstrate genuine faith.

III. Study Questions to Consider:

- How does John's Gospel depict the roles of the Father and the Son in the process of salvation?
- What is the significance of the word "drawing" in John 6:44 and John 12:32? How do these passages relate to each other?

- What is the "golden chain" mentioned in the lecture, and how does it relate to the process of salvation described in John?
- What is the difference between spiritual resurrection and physical resurrection as presented in John 5?
- How does the concept of judgment based on deeds in Revelation 20 relate to the idea of salvation by grace through faith in John's Gospel?
- Why does Dr. Peterson refer to a "Binitarian harmony" in John's Gospel, and how does it relate to the broader Trinitarian understanding of salvation?

Quiz

Answer the following questions in 2-3 sentences each.

1. According to Dr. Peterson, what is the "Binitarian harmony" evident in John's Gospel regarding salvation, and why is the Spirit often not explicitly mentioned in these contexts?
2. In John 6:44, what does Jesus mean when he says, "No one can come to me unless the Father who sent me draws him"? How does this relate to the concept of effectual calling?
3. Explain the significance of John 12:32, where Jesus states, "And I, when I am lifted up from the earth, will draw all people to myself." What are the different interpretations of "all people" in this verse?
4. What is the "chiasm" that Dr. Peterson identifies in John 6:36-40, and how does it illustrate the process of salvation?
5. Describe the distinction between the "resurrection already" and the "resurrection not yet" as taught in John 5. What biblical realities do these refer to?
6. According to the lecture, what is the basis of judgment for both believers and unbelievers as described in Revelation 20? Why is this not seen as contradictory to salvation by grace?
7. How does Dr. Peterson interpret the good works mentioned in John 5:29 ("those who have done good to a resurrection of life") in light of salvation by grace through faith?
8. Explain the "golden chain" concept as it relates to John's Gospel, focusing on the continuity of the Father's and the Son's work in the salvation of believers.

9. What does Dr. Peterson mean when he says that the Greek philosophical notion of the immortality of the soul is not the "summum bonum" of Christianity? What does he propose as the ultimate hope?
10. How does the concept of "abiding in the vine" (John 15) relate to the production of good works in the lives of believers, as discussed in the context of the final judgment?

Answer Key

1. The "Binitarian harmony" in John's Gospel refers to the prominent emphasis on the Father and the Son working together in salvation, such as the Father giving people to the Son and drawing them, and the Son preserving and raising them. Dr. Peterson suggests that the Spirit's work is not explicitly correlated in these specific passages within the "book of signs," although he believes in Trinitarian harmony.
2. When Jesus says the Father draws people, it signifies God's initiating work in salvation, effectually calling those whom the Father has chosen to come to faith in the Son. This drawing is understood in Pauline terms as the Father's effectual call, enabling belief and leading individuals to Jesus.
3. In John 12:32, Jesus speaks of a universal drawing to himself upon his crucifixion. Interpretations vary: it could mean an ineffectual drawing offering opportunity to all, or an effectual drawing of "all without distinction," including both Jews and Gentiles, rather than every single individual.
4. The chiasm in John 6:36-40 highlights the interconnected aspects of salvation, such as seeing without believing contrasted with seeing and believing, the Father giving and people coming to the Son, and the Son's promises of preservation and resurrection. It illustrates the divine initiative and the response of faith.
5. "Resurrection already" in John 5:24-25 refers to the present spiritual regeneration and passing from death to life that occurs when someone believes in Jesus' word. "Resurrection not yet" in John 5:28-29 speaks of the future, literal, physical resurrection of all people from the tombs at Christ's voice.
6. According to the lecture, the basis of judgment in Revelation 20 is deeds for both believers and unbelievers. For unbelievers, their sinful deeds lead to condemnation. For believers, their good deeds are seen as the fruit of God's grace and evidence of their genuine faith, not the basis for their salvation.

7. Dr. Peterson interprets the good works in John 5:29 as the fruit of God's grace and the result of sanctification worked by the Father, Son, and Holy Spirit in believers. These works are not meritorious but demonstrate the reality of their salvation through faith in Christ and serve as the basis for their resurrection to life in the sense of vindication.
8. The "golden chain" refers to the interconnected sequence of God's work in salvation, where the Father gives people to the Son, draws them, they believe, the Son keeps them, and the Son raises them on the last day. This highlights the continuity and coherence of the divine initiative in saving his people.
9. Dr. Peterson states that the ultimate hope of Christianity is not merely the immortality of the soul, a Hellenistic concept, but the resurrection of the body. God created us with bodies, and the future hope is the transformation and resurrection of our mortal bodies into imperishable, glorious ones.
10. The concept of "abiding in the vine" (John 15) illustrates that believers can do nothing apart from Christ. The good works they produce are a result of their connection to Jesus and are ultimately empowered by God's Spirit, bringing glory to God. These works are what show up in the final judgment as evidence of their abiding faith.

Essay Format Questions

1. Discuss the concept of "drawing" in Johannine theology as presented in John 6:44 and John 12:32. Analyze the theological implications of these two passages regarding the scope and nature of God's saving work.
2. Compare and contrast the presentation of resurrection in John 5 with the emphasis on resurrection in John 6. How do these passages contribute to a comprehensive understanding of salvation in the Fourth Gospel?
3. Analyze the relationship between divine initiative (the Father giving and drawing) and human response (coming and believing) in the process of salvation according to John 6. How does this interplay reflect the sovereignty of God and human responsibility?

4. Evaluate Dr. Peterson's argument for a "Binitarian harmony" in John's portrayal of salvation. What evidence does he provide, and how does this perspective fit within the broader Trinitarian understanding of God's saving work as presented in Scripture?
5. Explore the significance of judgment based on deeds in Revelation 20 in light of the Johannine emphasis on salvation through faith in Jesus Christ. How can these seemingly different perspectives be reconciled to provide a holistic understanding of God's justice and grace?

Glossary of Key Terms

- **Binitarian Harmony:** The emphasis in John's Gospel on the cooperative work of the Father and the Son in salvation.
- **Trinitarian Harmony:** The broader theological understanding that the Father, Son, and Holy Spirit work together in all aspects of God's plan, including salvation.
- **Drawing (ἐλκύω):** A term used in John 6:44 to describe the Father's action of bringing people to the Son, often understood as an effectual call, and in John 12:32 to describe the Son's action of attracting all people to himself through his crucifixion.
- **Effectual Calling:** The work of God the Father, through the Holy Spirit, in which he sovereignly summons individuals to salvation in such a way that they respond in faith.
- **Chiasm:** A literary structure where parallel elements are presented in an ABBA or ABCBA pattern, often highlighting a central point.
- **Spiritual Resurrection:** The present reality for believers in John's Gospel, where they pass from spiritual death to spiritual life through faith in Christ (regeneration).
- **Physical Resurrection:** The future, literal rising of believers from the dead in transformed bodies at the return of Christ.
- **Election:** God's sovereign choice before the foundation of the world of those whom he will save.
- **Preservation:** The work of God in keeping believers secure in their salvation, ensuring that they will persevere to the end.

- **Regeneration:** The spiritual rebirth or renewal of a person's heart by the Holy Spirit, resulting in new life in Christ.
- **Justification:** God's act of declaring a sinner righteous in his sight through faith in Jesus Christ.
- **Sanctification:** The lifelong process by which believers are made more like Christ through the work of the Holy Spirit.
- **Summum Bonum:** A Latin phrase meaning "the highest good," often used in philosophical discussions of ultimate aims or values.
- **Abiding in the Vine:** A metaphor used by Jesus in John 15 to describe the vital and dependent relationship that believers must have with him to bear spiritual fruit.

5. FAQs on Peterson, Johannine Theology, Session 19, Salvation: Drawn (Called), Raised to Life, Biblicalelearning.org

Frequently Asked Questions on Johannine Theology and Salvation in John 6

1. How does the Gospel of John portray salvation? The fourth gospel presents salvation with multiple facets, including eternal life, election, God's love for a world that hates Him, and the resurrection of the dead. Notably, it emphasizes the Father and the Son working together in harmony to save those who believe in Jesus and those the Father gives to the Son.

2. What is the significance of the Father "drawing" people to Jesus in John 6? In John 6:44, Jesus states, "No one can come to me unless the Father who sent me draws him." This "drawing" is understood as the Father's effectual call, akin to Pauline language, where the Father calls the elect to come to the Son and believe in Him. This highlights God's sovereign work in initiating salvation, not just planning it, enabling people to believe in Jesus.

3. How does the concept of "coming to Jesus" relate to "believing in Jesus" in John 6? John 6:35 establishes a parallelism between "coming to Jesus" and "believing in Jesus," indicating that these actions are essentially synonymous. Both result in spiritual satisfaction, likened to enjoying a good meal or quenching one's thirst. Therefore, coming to Jesus signifies placing one's faith in Him.

4. What role does the Son play in the salvation process according to John 6? According to John 6, the Son plays a crucial role in salvation. He is the one to whom the Father gives people, and those who come to Him, He will never cast out (John 6:37). Furthermore, the Son's purpose in coming to earth is to do the will of the Father, which includes losing none of those given to Him but raising them up on the last day (John 6:39-40). The Son also gives eternal life to those who look on Him and believe.

5. How does John 12:32, where Jesus says he will "draw all people" to himself when lifted up, relate to the Father's drawing in John 6? While John 6:44 attributes the drawing to the Father as an effectual call of the elect, John 12:32 refers to Jesus' universal drawing through his crucifixion. This drawing in John 12:32 is interpreted not as universally saving everyone without exception, but rather as a drawing of all kinds of people without distinction, including Gentiles, signifying the scope of salvation extending beyond the Jewish people. It may or may not be effectual for every individual.

6. What are the different aspects of resurrection discussed in the context of Johannine theology, particularly in John 5 and 6? John presents two primary aspects of resurrection: spiritual resurrection (John 5:24-25) and physical resurrection (John 5:28-29 and John 6). Spiritual resurrection is a present reality for believers who pass from death to life upon hearing and believing Jesus' word, representing regeneration. Physical resurrection is a future event when all in the tombs will hear Jesus' voice and be raised, believers to a resurrection of life and unbelievers to a resurrection of judgment.

7. How does the idea of judgment based on deeds in John 5:29 and Revelation 20 relate to salvation by grace through faith? The judgment based on deeds, as described in John 5:29 and Revelation 20, does not contradict salvation by grace through faith. Rather, these deeds are understood as the fruit of grace and evidence of genuine faith (as highlighted in James 2). God works sanctification in believers, producing good works through them. Therefore, the deeds that are the basis of resurrection to life for the saints are not meritorious works done independently but are the result of God's work in and through them.

8. What is the "already and not yet" aspect of salvation in Johannine theology, particularly concerning resurrection? Salvation, including resurrection, has both present ("already") and future ("not yet") dimensions in Johannine theology. Spiritual resurrection and eternal life are experienced by believers in the present ("the hour is coming, and is now here" - John 5:25). However, the physical resurrection of the body and the ultimate transformation into immortal, glorious bodies are future realities to be anticipated ("an hour is coming" - John 5:28-29 and emphasized in John 6 regarding the "last day").