

## Dr. Robert Peterson, Johannine Theology, Session 20, Salvation: Kept, Already and Not Yet Resources from NotebookLM

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

### 1. Abstract of Peterson, Johannine Theology, Session 20, Salvation: Kept, Already and Not Yet, Biblicalelearning.org

**Dr. Robert A. Peterson's Session 20 on Johannine Theology** explores the concept of salvation in the Gospel of John, focusing on the believer's preservation by God. Peterson emphasizes that **Jesus keeps his followers safe until the end**, citing passages where Jesus promises to never cast out those given to him by the Father and that none will snatch them from his or the Father's hand. The lecture further examines the **"already and not yet" aspect of salvation** and other eschatological truths like judgment, resurrection, the second coming, and glorification, suggesting a present and future fulfillment of these realities for believers. Ultimately, the session underscores the **security and ultimate hope** found in Christ, concluding with an invitation to those who do not yet believe.

**2. 15 - minute Audio Podcast Created on the basis of  
Dr. Peterson, Johannine Theology, Session 20 – 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\_JnTheolo  
gy\_Session20.mp3**

### 3. Briefing Document: Peterson, Johannine Theology, Session 20, Salvation: Kept, Already and Not Yet

#### Briefing Document: Johannine Theology - Salvation, Kept, Preservation, Salvation Already and Not Yet

**Source:** Excerpts from "Peterson\_JohnTheo\_EN\_Session20.pdf" by Dr. Robert A.

**Overview:** This briefing document summarizes the main themes and important ideas presented in Dr. Robert A. Peterson's final lecture on Johannine theology, focusing on the doctrines of the preservation of believers ("Salvation, Kept, Preservation") and the "Already and Not Yet" nature of salvation and other eschatological realities. Peterson heavily relies on specific passages from the Gospel of John to support his points, emphasizing the security of believers and the present yet incomplete fulfillment of God's promises.

#### Main Themes and Important Ideas:

##### 1. Preservation of Believers (Salvation, Kept):

- **God the Son as Preserver:** Peterson argues, based on John's Gospel, that Jesus Christ actively keeps and preserves those given to Him by the Father. He emphasizes the assurance found in John 6:37-40: "**All that the Father gives me will come to me, and whoever comes to me I will never cast out... this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day.**"
- **Eternal Security:** Drawing from John 10:27-30 ("**My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand.**"), Peterson highlights the categorical statement of eternal security. He refutes the idea that believers can remove themselves from Christ's hand: "**Jesus just said they will never perish. You cannot take yourself out of his hand.**" He further emphasizes the Father's role in this security: "**My Father, who has given them to me, is greater than all, and no one is able to snatch them out of my Father's hand.**"
- **Jesus' Prayer for Preservation:** Peterson analyzes Jesus' high priestly prayer in John 17, noting the repeated petitions for the keeping and safety of believers. In John 17:11-12, Jesus prays, "**Holy Father, keep them in your name, which you have given me, that they may be one even as we are one. While I was with them, I kept them in your name, which you have given me. I have guarded**

them, and not one of them has been lost, except the son of destruction that the scripture might be fulfilled."

- **Judas' Case:** Peterson addresses the apparent exception of Judas, referencing Andreas Kostenberger's work to support the conclusion that "**Judas was never regenerated. Judas was never saved.**" His betrayal was not a case of losing salvation but rather a demonstration that he was never truly part of the believing community. Peterson cites John 12:5-6 to illustrate Judas's unregenerate character, noting "**He said this not because he cared about the poor, but because he was a thief and having charge of the money bag he used to help himself.**"
- **Protection from the Evil One:** In John 17:15, Jesus prays, "**I do not ask that you take them out of the world, but that you keep them from the evil one.**" Peterson underscores that this prayer for protection will be answered.
- **Desire for Believers' Presence:** Jesus' prayer in John 17:24, "**Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world,**" highlights His desire for the final salvation and glorification of His followers.

## 2. Salvation Already and Not Yet:

- **Central Eschatological Truth:** Peterson identifies the "already and not yet" as "**perhaps the most important eschatological truth in the New Testament.**" He explains that Old Testament predictions have been partially fulfilled but await their complete realization.
- **Time Sayings:** He uses Jesus' "time is coming and is now here" statements in John 4 (worship) and John 5 (regeneration) to illustrate this concept. While a new reality has dawned, the full implications are still to come.
- **Salvation and Judgment:** Peterson explains that salvation and judgment are present realities based on one's belief in Christ (John 3:18: "**whoever believes in him is not condemned. Now whoever does not believe is condemned already**"). However, the ultimate manifestation of these realities, including heaven and hell, is still future. John 12:25 ("**Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life**") points to a futuristic aspect of eternal life.
- **Resurrection:** Regeneration is presented as the "already" aspect of resurrection (John 5:24-25: "**whoever hears my word and believes him who sent me has**

eternal life and does not come into judgment, but has passed from death to life. An hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live."), while the physical resurrection of the body is the "not yet" (John 5:28-29: "**The hour is coming when all who are in the graves will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.**").

- **Second Coming:** Peterson argues for an "already" aspect of the second coming in John 14:23: "**If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him.**" This signifies a present spiritual fellowship with the Father and the Son for those who love and obey Jesus. The "not yet" aspect is the literal, physical return of Christ to take believers to be with Him (John 14:1-3: "**I will come again and will take you to myself, that where I am you may be also.**").
- **Glorification:** Surprisingly, Peterson posits an "already" aspect of glorification based on 2 Corinthians 3:18 ("**And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another.**") and John 17:22 ("**The glory that you have given me I have given to them, that they may be one even as we are one**"). He suggests that believers presently experience a transformation and share in God's glory, leading to unity. The "not yet" aspect is the final glorification in the presence of God (John 17:24).

### Conclusion:

Dr. Peterson's lecture concludes by reiterating the significance of salvation in John's Gospel and the pervasive theme of "already and not yet" across various eschatological elements. He ends with an appeal to those who have not yet believed to repent and trust in Christ, emphasizing the clarity and repetitive nature of the Gospel message in John. The lecture serves as a comprehensive summary of key Johannine theological concepts related to salvation, assurance, and the unfolding of God's plan.

## 4. Study Guide: Peterson, Johannine Theology, Session 20, Salvation: Kept, Already and Not Yet

### Johannine Theology: Salvation, Kept, Preservation, Already and Not Yet - A Study Guide

#### Quiz:

1. Explain John 6:37-40 in your own words. What assurance does Jesus give to those the Father has given to him, and what is the ultimate outcome for them?
2. According to Dr. Peterson, what is Thomas Schreiner's emphasis on the meaning of "eternal life" in John's Gospel, particularly as it relates to the preservation of believers?
3. Summarize Jesus' prayer for his followers in John 17:11-12. What is he asking the Father to do for them while he is no longer in the world?
4. How does Dr. Peterson explain the inclusion of Judas among the disciples, despite Jesus stating that he kept all but the "son of destruction"? What was Judas's true spiritual state?
5. Describe the "already and not yet" concept using the example of worship from John 4. How was the Old Testament expectation both fulfilled and still awaiting fuller realization?
6. Explain how salvation and judgment are presented as "already" realities in John 3:18. What determines a person's current state of condemnation or lack thereof?
7. According to John 14:2-3, what is the "not yet" aspect of the Second Coming? What is Jesus preparing for his followers?
8. Describe the "already" aspect of the Second Coming as explained in John 14:23. What is the significance of the Father and the Son making their home with believers?
9. According to 2 Corinthians 3:18 and John 17:22, how is glorification presented as an "already" reality for believers? What transformation and sharing occur?
10. What is the final "not yet" aspect of glorification discussed in relation to John 17:24? What is Jesus's desire for his followers regarding his glory?

#### Answer Key:

1. John 6:37-40 assures believers that all whom the Father gives to Jesus will come to him, and he will never reject them. Furthermore, it is the Father's will that Jesus loses none of those given to him but raises them up on the last day, granting them eternal life now through belief.
2. Thomas Schreiner emphasizes that "eternal life" in John inherently includes the idea of preservation. It is a life that possesses the quality of never ending, ensuring the eternal security of those to whom Jesus gives it; they will never perish.
3. In John 17:11-12, Jesus prays to the Holy Father to keep his followers in his name (representing his person and power) so that they may be unified, just as the Father and Son are one. He asks for their preservation and safety while he returns to the Father.
4. Dr. Peterson, following Kostenberger, explains that Judas was never truly regenerated or saved. While he appeared to be a disciple, his actions, such as his habitual stealing, revealed his lack of genuine spiritual transformation. Therefore, his loss was not a case of losing salvation.
5. In John 4, the Old Testament expectation was that worship should occur in specific locations (Gerizim or Jerusalem). The "already" is that true worshippers can now worship the Father in spirit and truth wherever they are. The "not yet" implies a future, more complete realization of this freedom in worship.
6. John 3:18 states that those who believe in Jesus are not condemned, while those who do not believe stand condemned "already" because of their rejection of the only Son of God. This highlights that one's current relationship with Christ determines their present state of judgment or salvation.
7. The "not yet" aspect of the Second Coming in John 14:2-3 refers to Jesus going to prepare a place (metaphorically a room in the Father's heavenly house) for believers. He promises to return and take them to be with him in that prepared place in the future.
8. The "already" aspect of the Second Coming in John 14:23 describes the Father and the Son coming and making their home with believers who love Jesus and keep his word. This signifies a present, real spiritual fellowship and indwelling of the divine within believers.
9. According to 2 Corinthians 3:18, believers, by beholding the glory of the Lord, are being progressively transformed into his image, moving "from glory to glory."

John 17:22 indicates an "already" aspect of glorification where Jesus has given his glory to his disciples, fostering unity among them as the Father and Son are one.

10. The final "not yet" aspect of glorification in John 17:24 is Jesus's prayer that his followers will eventually be with him where he is to see his glory, the glory given to him by the Father before the foundation of the world. This speaks of a future state of being in Christ's presence and beholding his divine glory.

### **Essay Format Questions:**

1. Discuss the significance of the "kept" and "preserved" aspects of salvation in Johannine theology. How do specific passages in John's Gospel emphasize the security of the believer?
2. Analyze the "already and not yet" framework as it relates to salvation and eschatology in the Gospel of John. Provide specific examples to illustrate this tension between present reality and future fulfillment.
3. Explore the implications of Jesus's high priestly prayer in John 17 for the doctrine of the preservation of the saints and the ultimate destiny of believers.
4. Compare and contrast the "already" and "not yet" dimensions of the Second Coming in John's Gospel. How does John present both a present spiritual reality and a future physical return of Christ?
5. Examine the concept of glorification in Johannine theology, considering both its present "already" aspects in the lives of believers and its future "not yet" culmination in the presence of God.

## Glossary of Key Terms:

- **Preservation:** The work of God in keeping believers in a state of grace, ensuring their perseverance in faith until the end and their ultimate salvation.
- **Eternal Life (in John):** Not merely unending existence, but a present possession of a new quality of life characterized by knowing God and Jesus Christ, which extends into eternity.
- **Regeneration:** The spiritual rebirth or renewal of a person by the Holy Spirit, resulting in a new heart and the capacity to believe in and follow Christ.
- **Glorification (already):** The present transformation of believers into the likeness of Christ through the Holy Spirit, experienced as progressive sanctification and a sharing in God's glory.
- **Glorification (not yet):** The future and ultimate transformation of believers, including the resurrection of their bodies and their full manifestation in the glory of God in his presence.
- **Second Coming (already):** The present spiritual reality of the Father and the Son indwelling believers who love and obey Jesus, establishing a deep fellowship with them.
- **Second Coming (not yet):** The future, literal, physical return of Jesus Christ to earth, as he promised, to gather his people and consummate his kingdom.
- **Salvation (already):** The present reality of being delivered from condemnation and the power of sin through faith in Jesus Christ, possessing eternal life now.
- **Salvation (not yet):** The future and complete deliverance of believers, including the resurrection of the body and entrance into the fullness of God's kingdom.
- **Eschatology:** The branch of theology concerned with the "last things" or the end times, including topics such as death, resurrection, judgment, and the eternal state.



## **5. FAQs on Peterson, Johannine Theology, Session 20, Salvation: Kept, Already and Not Yet, [Biblicalelearning.org](http://Biblicalelearning.org)**

### **Frequently Asked Questions on Johannine Theology: Salvation, Preservation, and Eschatology**

#### **1. What does Johannine theology emphasize regarding the salvation of believers?**

Johannine theology strongly emphasizes the security and preservation of believers. Jesus himself states that all the Father gives to him will come to him, and he will never cast them out (John 6:37). Furthermore, it is the Father's will that Jesus should lose none of those given to him but raise them up on the last day (John 6:39-40). Jesus gives his sheep eternal life, and they will never perish; no one can snatch them out of his hand or the Father's hand, as they are one in their work of keeping God's people safe (John 10:27-30).

#### **2. How does the Gospel of John address the idea of believers losing their salvation?**

The Gospel of John provides assurance that believers cannot lose their salvation. Jesus explicitly states that his sheep "will never perish" (John 10:28), indicating the eternal security of those who belong to him. The Father, who is greater than all, also holds them securely (John 10:29). Even Jesus' high priestly prayer in John 17 includes petitions for the preservation and final salvation of believers. The case of Judas is presented not as a loss of salvation, but as someone who was never truly regenerated or saved from the beginning (John 17:12, John 12:4-6).

#### **3. What is meant by the concept of "salvation already and not yet" in Johannine theology?**

The phrase "salvation already and not yet" refers to the idea that certain aspects of God's promises and the eschatological realities have been inaugurated in the present, while their fullness awaits the future. For example, believers possess eternal life now (John 3:16, 5:24), signifying salvation is already a present reality. However, the complete realization of salvation, including the resurrection of the body and full glorification, is yet to come at the last day (John 6:39-40, 5:28-29).

#### **4. How does John's Gospel illustrate the "already" aspect of eschatological truths like salvation and judgment?**

John's Gospel demonstrates the "already" aspect through various declarations. In John 3:18, it states that those who believe in Jesus are not condemned, while those who do not believe are condemned already. This indicates a present reality of salvation and judgment based on one's relationship with Christ. Furthermore, John 5:24-25 speaks of a present spiritual resurrection for those who hear Jesus' word and believe, having already passed from death to life.

#### **5. In what ways does John's Gospel point to the "not yet" dimension of eschatological realities?**

The "not yet" dimension is evident in the future aspects of salvation, judgment, resurrection, and glorification. John 5:28-29 speaks of a future physical resurrection of all in their graves, some to life and others to condemnation. John 12:25 suggests that fully embracing eternal life involves a future keeping of that life. Jesus' promise to come again and take believers to be with him in his Father's house (John 14:1-3) also points to a future aspect of the second coming and ultimate dwelling with God.

#### **6. How does John 14:23 relate to the concept of the Second Coming being "already"?**

John 14:23 states, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him." This verse suggests an "already" aspect of the Second Coming in the sense of a present spiritual fellowship and indwelling of the Father and the Son in the lives of believers who love and obey Jesus. While not denying a future literal return of Christ, this passage highlights an immediate and intimate presence of God with believers.

#### **7. According to the provided text, is glorification solely a future event in Johannine theology?**

While the fullness of glorification is undoubtedly a future event, as indicated in John 17:24 where Jesus prays for believers to be with him to see his glory, the text also suggests an "already" aspect. Drawing from 2 Corinthians 3:18 and John 17:22, the lecture notes that believers are presently being transformed into Christ's image from one degree of glory to another as they behold the Lord's glory. Furthermore, Jesus states, "The glory that you have given me I have given to them," suggesting a present sharing in God's glory that fosters unity among believers.

**8. What is the ultimate message regarding salvation and eternal life conveyed in these excerpts on Johannine theology?**

The overarching message is one of God's profound love and grace in providing salvation through his Son, Jesus Christ. This salvation is not only a present reality for those who believe but is also eternally secure and will be fully realized in the future. Believers are kept and preserved by the Father and the Son, and they have the assurance of eternal life, a spiritual resurrection now, and a future bodily resurrection and glorification in the presence of God. The Gospel of John calls individuals to believe in Jesus to receive this present and future salvation.