

Dr. Robert A. Peterson, Salvation, Session 21, Salvation and Theological Themes. Salvation and Already and Not Yet

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This is Dr. Robert Peterson in his teaching on Salvation. This is session 21, Salvation and Theological Themes. Salvation and “Already, Not Yet.”

We conclude with some concluding lectures in our series on Salvation. We have worked primarily with the application of Salvation with two exceptions. We began with election, which is part of God's eternal plan for Salvation.

Then, we worked with the doctrines included in the application of Salvation. Union with Christ, the overarching theme, and then calling, regeneration, conversion, which is long, shorthand for repentance and faith, justification, adoption, sanctification, perseverance, and then, even as we started with election, that is before the application of Salvation, we concluded with eternal life and glory, or glorification, which are part of the, not the application of Salvation, but the consummation of Salvation. In the remaining lectures, we want to turn our attention from exegesis and systematic theology to biblical theology.

I'll attempt to harmonize the ten aspects of Salvation that we have studied, the nine or ten aspects, under biblical-theological themes. And the first one is Salvation and the already and not yet. A powerful biblical theme that permeates both testaments is the already and not yet.

Actually, the expressions are biblical, and the old Princeton biblical theologian Gerhardus Vos taught these concepts before they were popularized by a scholar, another scholar, a more continental scholar, who made them popular. The already and the not yet. Already, God has fulfilled his promises, but not yet has he done so in finality and fullness.

We see this in the Old Testament themes of creation and exodus. The Bible story begins, in the beginning, God created the heavens and the earth, Genesis 1:1. Isaiah predicts, quote, for I will create new heavens and a new earth.

The past events will not be remembered or come to mind, Isaiah 65:17. So there's the creation and the new creation, the already and the not yet. It's the same for the exodus tradition.

The book of Exodus chapters 12:15 describes the exodus of the Israelites from Egyptian bondage. Isaiah employs exodus terminology to predict a new exodus. Isaiah 43:16-21.

Isaiah 51:9-11. The already not yet theme, I just remembered the scholar whose name I had forgot, Oskar Kuhlman gets credit for popularizing this already not yet terminology, Oskar Kuhlman. The already not yet theme spreads throughout the New Testament.

It is evident in each of the doctrinal aspects of salvation that we have studied. So our method will be simply to go through them one at a time, showing how the already not yet theme is reflected in election, union with Christ, regeneration, calling, and so forth. Election.

God chose his people for salvation before the foundation of the world, Ephesians 1:4, and before time began, 2 Timothy 1:9. Compare Revelation 13:8 and 17:8. We are not to probe God's eternal counsels to determine someone's election.

Instead, God chose us the way, in 1 Thessalonians 1:4-5, as I previously said. For we know, brothers and sisters loved by God, that he has chosen you, because our gospel did not come to you in word only, but also in power, in the Holy Spirit, and with full assurance. 1 Thessalonians 1: 4-5.

Already, believers know their election, because God has brought them to faith in Christ. This is why Paul addressed the Colossians as he did, in Colossians 3:12 and 13. Therefore, as God's chosen ones, he wrote, holy and dearly loved, put on compassion, kindness, humility, gentleness, and patience, bearing with one another, and forgiving one another if anyone has a grievance against another.

Just as the Lord has forgiven you, so you are also to forgive. Colossians 3:12 and 13. Because election is already, biblical writers refer to individuals, Rufus, Romans 16:13, and churches, 2 Thessalonians 2:13, 2 John 1 and 13, as chosen, or elect.

The people on the side of the Lamb, in the book of Revelation, are called chosen and faithful. Revelation 17:14. God chose us before creation.

Election is manifested in time and space when those chosen trust Christ. Compare Acts 13:48. But the full effects of election are future.

Paul puts election in the context of the plan of God, Romans 8:29 and 30. Those he foreknew, he also predestined. Those he predestined, he also called.

Those he called, he also justified. Those he justified, he also glorified. Romans 8:29 and 30.

God's loving his people beforehand, for knowledge, and choosing them, guarantees their ultimate glorification, which is still future. Paul affirms, in 1 Thessalonians 5:9 and 10, God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep, we may live together with him. 1 Thessalonians 5:9 and 10.

Later, Paul tells why he perseveres in gospel ministry. 2 Timothy 2:10. This is why I endure all things for the elect, so that they also may obtain salvation, which is in Christ Jesus, with eternal glory.

2 Timothy 2:10. Therefore, although election already took place before creation and is not repeated, its effects occur in history, and its full manifestation is not yet. It awaits Christ's second advent.

Union with Christ. God planned to unite his people to Christ in salvation before creation. Ephesians 1:4. 2 Timothy 1:9. And thus, their union was certain to occur.

I shared with you how it seems remarkable to me that in the two passages that Paul teaches a pre-temporal election, each one of them contains a reference to union with Christ, which I take to be an anticipation or a prediction of union with Christ. God chose us in him, that is, Christ, before the creation of the world. Ephesians 1:4. And 2 Timothy 1:9. Not by works of righteousness are we saved, but God saved us according to his purpose and grace, which grace he gave us in Christ Jesus before eternal ages.

So already, when God chooses a people for himself, he also ordains the means to bring that people to know him in time and space, that is, union with Christ. Actual union, however, occurs in time and space when the spirit draws believers to Christ. 1 Corinthians 12:13.

For we were all baptized by one Spirit into one body, whether Jews or Greeks, whether slaves or free, and we were all given one Spirit to drink. 1 Corinthians 12:13. Actual union occurs by God's grace through believers' faith in Christ.

Quote, through faith, you are all sons of God in Christ Jesus. Galatians 3:26. Paul celebrates his faith union with Christ in Galatians 2:20.

I've been crucified with Christ, and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the son of God who loved me and gave himself for me. Galatians 2:20.

Compare Philippians 3:8, and 9. Already, God's people have been joined to Christ by faith in him. We have not yet experienced the full results of this union. God has joined Christians to his son's death and resurrection.

Therefore, Romans 8:27. We suffer with him so that we also may be glorified with him. Romans 8:27.

We died with Christ, were raised with him, sat down with him in heaven, and even, in a sense, came again with him. Colossians 3:1 and 4. Colossians 3:1 and 3 and 4 of the same chapter. So, if you've been raised with Christ, seek the things that are above where Christ is, seated at the right hand of God.

For you died, and your life is hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory. Colossians 3, I'll just say 1 to 4 with verse 2 omitted.

The final union involves glory. In the end, God will bring, quote, everything together in Christ. Both things in heaven and things on earth in him.

Ephesians 1:10. One aspect of this is God's quote, in the coming ages, displaying the immeasurable riches of his grace through his kindness to us in Christ Jesus. Ephesians 2:7. Our glorification is in Christ, for just as in Adam all die, so also in Christ will all be made alive.

1 Corinthians 15:22. Wayne Grudem's summary bears repeating. Union with Christ has its source in the election of God the Father before the foundation of the world and has its fruition in the glorification of the sons of God.

The perspective of God's people is not narrow. It is broad, and it is long. It is not confined to space and time.

It has the expanse of eternity. Its orbit has two foci, one the electing love of God the Father in the councils of eternity, the other glorification with Christ in the manifestation of his glory. The former has no beginning.

The latter has no end. We're tracing the theme of the already and not yet that is prophecy fulfilled and yet to be fulfilled in a fuller way through these different aspects of salvation that we have studied. Regeneration.

Now we are born again. This is the testimony of Paul, James, Peter, and John. Paul wrote, quote, but God, who is rich in mercy because of the great love that he has for us, made us alive with Christ even when we were dead in trespasses.

Ephesians 2, 4, and 5. James adds, by his own choice the Father gave us birth by the word of truth so that we would be a kind of firstfruits of his creatures. James 1, 18. Peter joins the chorus, quote, blessed be the God and Father of our Lord Jesus Christ because of his great mercy he has given us new birth through the resurrection of Jesus Christ from the dead.

1 Peter 1:3. And John agrees. Everyone who believes that Jesus is Christ has been born of God. 1 John 5:1. Regeneration is already, and it is also not yet.

Jesus proclaimed, for this is the will of my Father, that everyone who sees the Son and believes in him will have eternal life. And I will raise him up on the last day. John 6, 40.

Paul assured the Romans that He who raised Christ from the dead would also bring their mortal bodies to life. Romans 8:11. In his resurrection chapter, the apostle predicts, what I'm saying, brothers and sisters, is this.

Flesh and blood cannot inherit the kingdom of God, nor can corruption inherit incorruption. Listen, I'm telling you a mystery. We will not all fall asleep, but we will all be changed in a moment, in the twinkling of an eye at the last trumpet.

For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed. For this corruptible body must be clothed with incorruptibility, and this mortal body must be clothed with immortality. First Corinthians 15:50 through 53.

Likewise, calling is already and not yet. Calling is usually already, but it is also not yet, in at least one case. God uses the gospel call to summon us savingly to himself.

Paul places a calling among other aspects of salvation. Romans 8, 30. Those he predestined, he also called.

Those he called, he also justified. Those he justified, he also glorified. Romans 8, 30.

Paul urged the Colossians, quote, let the peace of Christ to which you were also called in one body, let it rule your hearts and be thankful. Colossians 3:15. Paul connects election, sanctification, faith, calling, and glory with only the last being yet future.

Quote: from the beginning, God has chosen you for salvation through sanctification by the Spirit and through belief in the truth. He called you to this through our gospel so that you might obtain the glory of our Lord Jesus Christ. 2 Thessalonians 2:13 and 14.

Peter, encouraging suffering Christians to persevere, likewise speaks of calling in the past tense while pointing to the future. 1 Peter 5:10. The God of all grace who called you to his eternal glory in Christ will himself restore, establish, strengthen, and support you after you have suffered a little while.

1 Peter 5:10. In his message of the sheep and the goats, Jesus speaks of his final calling of his people without using the words call or calling. Matthew 25:34.

The sheep and the goats' passage. Then the king will say to those on his right, come you who are blessed by my father, inherit the kingdom prepared for you from the foundation of the world. And of course, 46 says, and they, the goats, will go into eternal punishment but the righteous into eternal life.

Here, the king, returning King Jesus, calls or summons the people of God to their final reward. Come you, who are blessed by my father, inherit the kingdom prepared for you from the foundation of the world. Jesus mixes metaphors, if you will.

He combines familial imagery, the father, and royal imagery. Come you who are blessed by my father, familial imagery, inherit the kingdom, royal imagery prepared for you from the foundation of the world. So calling is usually already, but at least in that one place without using the word, the concept of calling is not yet.

Conversion. Conversion belongs to this age, not the age to come. Therefore it is always already.

We have repented and believe the gospel and continue to do both in the Christian life. But the time will come when our sins will be gone and faith will have become sight. John the Baptist and Jesus called sinners to repent.

Matthew 3:1 and 2. Matthew 4:17. Christians rejoiced to hear reports of Gentiles turning from sin to Christ. Quote: when they heard this, they became silent, and they glorified God's saying, so then God has given repentance, resulting in life even to the Gentiles.

Acts 11:14. Paul instructs Timothy to patiently and gently teach the truth asking God to grant opponents, quote, repentance leading them to the knowledge of the truth. 2 Timothy 2:25.

John made plain the necessity of unbelievers to trust Christ, quote, for God did not send his son into the world to condemn the world but to save the world through him. Anyone who believes in him is not condemned. Anyone who does not believe is condemned already.

John 3:17 and 18. Jesus warned the Jews, quote, if you do not believe that I am he you will die in your sins. John 8:24.

Paul is clear quote, faith comes from what is heard and what is heard comes through the message about Christ. Romans 10:17. Paul contrasts the present and intermediate states in 2 Corinthians 5:6 through 10.

So, we are always confident and know that while we are at home in the body, we are away from the Lord, for we walk by faith, not by sight. In fact, we are confident, and we would prefer to be away from the body and at home with the Lord. Therefore, whether we are at home or away, we make it our aim to be pleasing to him, for we must all appear before the judgment seat of Christ so that each may be repaid for what he has done in the body, whether good or evil.

Second Corinthians 5, 6 and 10. There will be no more need for repentance or faith in the eternal state of the new earth. As resurrected saints, we will dwell in the holy city.

Revelation 21:10 concerning which John says, quote, nothing unclean will ever enter it nor anyone who does what is detestable or false but only those written in the Lamb's book of life. Revelation 21:27. All sin will be a thing of the past, and repentance will be unnecessary for totally sanctified beings.

That'll be us by God's grace. Neither will there be a need for faith on the new earth for, quote, the throne of God and of the Lamb will be in the city, and his servants will worship him. They will see his face, and his name will be on their foreheads.

Revelation 22:3 and 4. We will not need faith, for we will have sight of God. Justification, justification is both already and not yet. God justifies us now in prospect of his final verdict.

Romans 5:1. Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. God the Father declares believers righteous based on the work of Christ who, quote, was delivered up for our trespasses and raised for our justification. Romans 3:25.

Jesus' atoning death was is both a propitiation. Romans 3:25, 26 ESV and one righteous act. Romans 5:18.

Therefore, all who believe, quote, are justified freely by his grace through the redemption that is in Christ Jesus. Romans 3:24. Certainly, the missionary Paul's emphasis is now on justification.

He speaks against merit theology and calls people to trust Christ for present justification. But at least three biblical passages teach a future justification on the last day. While speaking of deeds revealing what was in the heart, Jesus said, quote, I tell you that on the day of judgment people will have to give account for every careless word they speak.

For by your words you will be acquitted, and by your words you will be condemned. Matthew 12:36 and 37. At the last judgment, God will vindicate all he freely declared righteous by grace through faith and who produced good fruit as a result.

And he will condemn all those who were never justified and whose work showed it. The word, verb, or I justify could be translated as acquitted, justified, or vindicated. Those are all valid translations.

Twice Paul, the great preacher of free justification in the already, teaches that justification is not yet available. Contrasting the two Adams, he declares and quotes that just as through one man's disobedience, the many were made righteous, so also through the one man's obedience, the many will be made righteous. Romans 5, 19.

That is, God will acquit his people on the last day, justifying all who believed in Christ and whose lives were transformed as a result. Paul teaches the same thing in Galatians. After condemning those who seek, quote, to be justified by the law, Galatians 5:4, he announces, quote, for we eagerly await through the spirit by faith the hope of righteousness.

For in Christ Jesus neither circumcision nor uncircumcision accomplishes anything. What matters is faith working through love. Galatians 5, verses 5 and 6. Here, forensic righteousness, justification, is a part of the Christian hope that is yet future.

Commenting on this text in his commentary on Galatians, Douglas Moo wrote, quote, a future element of forensic righteousness is not incompatible with what Paul teaches about righteousness elsewhere. There are good reasons to think that the word righteousness here indicates the content of Christian hope. If righteousness refers to a future dimension of justification, then Paul affirms quite clearly that faith is the means not only of entering into a relationship with God but also of maintaining that relationship and of confirming that relationship on the day of judgment.

Close quote. Adoption, like the other aspects of salvation, adoption is already, and not yet, I should say, like most of the other aspects. By God's grace and faith in his son, we are God's children in the present.

Paul declares, quote, you received the spirit of adoption by whom we cry out, Abba, Father. The spirit himself testifies with our spirit that we are God's children. Romans 8:15 and 16.

God sent his son to redeem lawbreakers, quote, so that we might receive adoption as sons. And because you are sons, God sent the spirit of son into our hearts, crying, Abba, Father. Galatians 4:4 through 6. John provides a transition quote, dear friends, we are God's children now.

And what we will be has not yet been revealed. 1 John 3:2. Indeed, quote, through faith, we are all sons of God in Christ Jesus. Galatians 3:26.

However, the full revelation of our sonship awaits the resurrection. Romans 8:23 is the key text here. We ourselves, who have the spirit as the first fruits, we also groan within ourselves, eagerly waiting for adoption, the redemption of our bodies.

Romans 8:23. God has made us heirs, promised us an inheritance, and that inheritance is future. I have four passages that show this.

Colossians 3:23, 24. Whatever you do, do it from the heart, as something done for the Lord and not for people, knowing that you'll receive the reward of an inheritance from the Lord. You serve the Lord Christ.

Colossians 3:23 and 24. Titus 3:6 and 7. God poured out his spirit on us abundantly through Jesus Christ, our Savior, so that having been justified by his grace, we may become heirs with the hope of eternal life. Titus 3:6 and 7. Hebrews 9:15.

Therefore, Jesus is the mediator of a new covenant, so that those who are called might receive the promise of the eternal inheritance. Hebrews 9:15. God and Father, the God and Father has given us birth into an inheritance that is imperishable, undefiled, and fading, and unfading, sorry, kept in heaven for you.

1 Peter 1:3 and 4. Sanctification, by this time it's no surprise to learn that sanctification is both already and not yet. In fact, our major heads for the doctrine were initial, that is, definitive sanctification, progressive or Christian sanctification, and final or entire sanctification. Initial, progressive, and final sanctification.

The first two speak of the already. Final sanctification, of course, speaks of the not-yet. God planned our sanctification before time, Ephesians 1, 4, and sanctifies his people through Christ's atonement.

John 14:23. Ephesians 5:25 and 26. Believers are active in progressive sanctification.

Philippians 3:12 to 14. 2 Thessalonians 2:13. Jesus enjoins, quote, blessed are those who hunger and thirst for righteousness.

Matthew 5:6. Sanctification is now, and sometimes it is difficult; as Paul explains, quote, this is God's will, your sanctification, that you keep away from sexual immorality. 1 Thessalonians 4:3. 1 Peter 1:15 and 16. Hebrews urges professed believers to pursue holiness.

Without it, no one will see the Lord. Hebrews 12:14 and 15. Compare 3 John verse 11.

Sanctification is also not yet. Christ loved his church and gave himself to die on the cross for it. His purpose, quote, is to make her holy, cleansing her with the washing of water by the word.

Ephesians 5:25. Will he succeed with such halting wayward people as us? Indeed, he will not fail, quote, to present them in splendor, without spot or wrinkle or anything like that, but holy and blameless. Ephesians 5:27.

The apostle describes his ministry to the Gentiles in priestly terms, for he serves, quote, as a priest of the gospel of God. God's purpose is that the Gentiles may be an acceptable offering sanctified by the Holy Spirit. Romans 15, 16.

Paul's wish prayer for the Thessalonians points to Christians' future sanctification, which ultimately depends on the faithfulness of God. Quote, now, may the God of peace himself sanctify you completely, and may your whole spirit, soul, and body be kept sound and blameless at the coming of our Lord Jesus Christ. He who calls you is faithful.

He will do it. 1 Thessalonians 5:23 and 24. Preservation and its corollary perseverance belong to this age, not the age to come.

By definition, therefore, they are already and not yet. God keeps his people saved until the end, and therefore, genuine believers persevere until the end. 1 John 2:19.

However, although these truths are ensconced in the already, they point forward to the not yet, as Jesus taught John 6:38 through 40. For I have come down from heaven not to do my own will, but the will of him who sent me. This is the will of him who sent me that I should lose none of those he has given me but should raise them up on the last day.

For this is the will of my father, that everyone who sees the son and believes in him will have eternal life and I will raise him up on the last day. John 6, 38 to 40. Likewise, John 10:28, 29.

I give them eternal life, and they will never perish. No one will snatch them out of my hand. My father, who has given them to me, is greater than all.

No one is able to snatch them out of the father's hand. John 10:28, 29. Jesus came to accomplish the mission the Father gave him, to save believers and keep them until Jesus raised them from the dead.

In John 10, Jesus expands on what preservation entails. He gives his people eternal life and categorically says they will never perish. Rather, he and the Father will protect them for final salvation.

In various ways, Paul teaches the same thing. He begins a famous chapter in this way: quote, therefore, there's no condemnation for those who are in Christ Jesus, Romans 8:1. Mu correctly interprets condemnation in relation to the already and not yet, quoting Mu's commentary on Romans. The judicial flavor of the word condemnation strongly suggests that Paul is here thinking only of the believer's deliverance from the penalty that sin exacts.

Like death, a parallel term, condemnation designates the state of lostness, of estrangement from God that, apart from Christ, every person will experience for eternity. Close quote. The Holy Spirit is a divine guarantee in the already of salvation in the not yet.

As both the seal and down payment, the spirit ensures our salvation for the day of redemption, Ephesians 4:30. Paul has confidence, quote, I'm not ashamed because I know whom I have believed and am persuaded that he is able to guard what has been entrusted to me until that day. I'm quoting from the Christian Standard Bible, but I disagree with its translation. I admit there is an ambiguity here, but I will read with the ESV instead.

Sorry about that. It could indeed be translated as what he has entrusted to me, but rather, I think it should be rendered, but I am not ashamed for I know whom I have believed, and I'm convinced he's able to guard that day what has been entrusted to me. By the testimony of two witnesses, it shall be established.

I yield. Other translations say what I have entrusted to him. Both are true.

It's not a question of truth. It's a question of exegesis. I will yield to the ESV and the Christian Standard Bible and leave that translation alone.

Again, quote, the Lord will rescue me from every evil work and will bring me safely into his heavenly kingdom. 2 Timothy 4:18. Believers in Christ must persevere to the end to be saved. Hebrews 10:36. Revelation 14:12. Specifically, continuing in faith, Hebrews 12:1-4. Love, Titus 3:4-7. And holiness, Hebrews 12:4. I'll do it again.

Christians and believers in Christ must persevere to the end to be saved. Hebrews 10:36. Revelation 14:12. Specifically, continuing or persevering in faith, Hebrews 12:1-4. Love, Titus 3:4-7. And holiness, Hebrews 12:14. God's preservation of his saints and their perseverance by their very nature belong to the already. They, in terms of divine sovereignty and human responsibility, respectively, point to the not yet.

When Christ returns, he will raise and glorify his people for eternal life on the new earth. Lastly, we pursue this already not yet theme. We've gone through all the different doctrines we've studied, finding that in a few of them, salvation is not yet available.

It's only already. But eternal life and glorification speak primarily of the already. That is not true.

It speaks both of the already and the not yet. Already, we commonly think of eternal life and eternal glory as being our future inheritance. This is true.

But they are also present realities. Eternal life is primarily already in John's gospel. In the gospel of John, with his so-called realized eschatology, the promise of eternal life is the believer's present possession.

Everywhere, no. But usually, yes. Jesus told a Samaritan woman, quote, if you knew the gift of God and who is saying to you, give me a drink, you would ask him, and he would give you living water.

John 4:10. It is difficult to decide if the living water refers to the Holy Spirit or the eternal life he brings. Either way, Jesus promises eternal life in the present. It's either the Holy Spirit who brings eternal life or the living water, which is the eternal life that was brought by the spirit.

Either way, Jesus promises eternal life in the present, ironically, to a Samaritan woman. John, Jesus contrasts the two eternal destinies. Quote: the one who believes in the Son has eternal life, but the one who rejects the Son will not see life.

Instead, the wrath of God remains on him. John 3:36. In John, Jesus often referred to the present dimension of eternal life. Quote: truly, I tell you, anyone who hears my word and believes him who sent me has eternal life and will not come under judgment but has passed from death to life.

John 5:24. Compare John 10:28. Again, quote, this is eternal life, Jesus said, that they may know you, Father, the only true God and the one you have sent. John 17:3. Jesus does the same in his first epistle. John does the same in his first epistle.

Quote, everyone who hates his brother or sister is a murderer. And you know that no murderer has eternal life residing in him. 1 John 3:15. Although Paul chiefly speaks of eternal life in the not yet, he twice tells Timothy, quote, to take hold of eternal life.

Now implied. 1 Timothy 6:12 and verse 19. Glory primarily refers to future salvation, but Paul says that the Holy Spirit is transforming believers in glory now.

Quote: We all with unveiled faces are looking in a mirror at the glory of the Lord and are being transformed into the same image from glory to glory. This is from the Lord who is the spirit. 2 Corinthians 3:18. Not yet.

Eternal life and glorification are largely not yet outside of John's writings. Jesus promised eternal life in the age to come to those who sacrificed to follow him. Luke 18:30. Though John usually spoke of realized eschatology, the already, he sometimes spoke of consistent eschatology, the not yet.

Quote, a time is coming when all who are in the graves will hear his voice, the voice of a son of man and come out. Those who have done good things to the resurrection of life. John 5:28,29. Paul most often uses eternal life of the age to come.

There's no question. Titus 1:1 and 2. Paul, a servant of God and an apostle of Jesus Christ for the faith of God's elect and their knowledge of the truth that leads to godliness in the hope of eternal life that God who cannot lie promised before time began. Titus 1:1 and 2. Titus 3:6 and 7. God poured out his spirit on us abundantly through Jesus Christ, our savior, so that having been justified by his grace, we might become heirs with the hope of eternal life.

Jude 20:21. But you, dear friends, as you build yourselves up in your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, waiting expectantly for the mercy of our Lord Jesus Christ for eternal life. Jude 20 and 21. Overwhelmingly, when New Testament writers spoke of glory in salvation, they referred to the future.

Paul wanted the Thessalonians, quote, to walk worthy of God who calls them into his own kingdom and glory. 1 Thessalonians 2:12. As a result, the church will, quote, obtain the glory of the Lord Jesus Christ. 2 Thessalonians 2:14. Union with Christ means suffering with him now and glory with him later.

Romans 8:17. For, quote, when Christ who is your life appears, then you also will appear with him in glory. Colossians 3:4. Our hope is the resurrection when God will raise our bodies, quote, in glory. 1 Corinthians 15:43. The all-powerful Christ will quote, transform the body of our humble condition into the likeness of his glorious body.

Philippians 3:21. God will share his glory with all his people and with his creation. Quote, the creation itself will also be set free from its bondage of corruption and obtain the freedom of the glory of the children of God. Romans 8:21. God's glory will illumine the new Jerusalem.

Revelation 21:23. Truly, his glory will fill the new heavens and new earth. As John saw, quote, the holy city, Jerusalem, coming down out of heaven from God, arrayed with God's glory. Her radiance was like a precious jewel, like a jasper stone, clear as crystal.

The city does not need the sun or the moon to shine on it, because the glory of God illuminates it, and its lamp is the lamb. Revelation 21, verses 10 and 11, and verse 23. How can struggling sinners, as we all are at times, make it to the eternal kingdom? Peter offers encouragement.

Quote, the God of all grace, who called you to his eternal glory in Christ, will himself restore, establish, strengthen, and support you after you have suffered a little while. 1 Peter 5:10. And all of this is, "to the praise of God's glorious grace." Ephesians 1:6.

In our next lecture, we will do the same thing with the theme of salvation and the kingdom of God. We will run it through the doctrines we have studied in the previous lectures.

This is Dr. Robert Peterson in his teaching on Salvation. This is session 21, Salvation and Theological Themes. Salvation and "Already, Not Yet."