

Dr. Robert A. Peterson, Salvation, Session 21, Salvation and Theological Themes: Already & Not Yet Resources from NotebookLM

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

1. Abstract of Peterson, Salvation, Session 21, Salvation and Theological Themes: Already & Not Yet, Biblicalelearning.org, BeL

Dr. Robert Peterson's *Salvation, Session 21* explores the theological theme of "**already and not yet**" in relation to various aspects of salvation. The lecture analyzes how believers experience certain aspects of salvation, such as election, union with Christ, and justification, as present realities while the fullness of these blessings, like glorification, is yet to come. Peterson examines numerous biblical passages across both testaments, highlighting this tension between the **present possession** of salvation's benefits and their **future consummation**. He credits figures like Gerhardus Vos and Oskar Kuhlman for their contributions to understanding this pervasive biblical concept and systematically applies it to doctrines of salvation. Ultimately, the session aims to provide a biblical-theological framework for understanding the **temporal dimensions of God's saving work**.

2. 15 - minute Audio Podcast Created on the basis of Dr. Peterson, Salvation, Session 21 – 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 → Salvation).



**Peterson_Salvation_
Session21.mp3**

3. Briefing Document: Peterson, Salvation, Session 21, Salvation and Theological Themes: Already & Not Yet

Briefing Document: Salvation and the "Already and Not Yet"

Overview:

This briefing document summarizes the main themes and important ideas presented in Dr. Robert A. Peterson's Session 21 lecture on Salvation, focusing on the biblical-theological theme of the "already and not yet." Peterson argues that this powerful theme, popularized by Oskar Kuhlman and predated by Gerhardus Vos, permeates both the Old and New Testaments and is evident in each of the doctrinal aspects of salvation. The lecture systematically explores how each stage and aspect of salvation possesses both a present reality ("already") and a future fulfillment ("not yet").

Main Themes and Important Ideas:

1. The Foundational Theme: Already and Not Yet:

- Peterson introduces the "already and not yet" as a crucial biblical theme, highlighting that God has already fulfilled his promises in part, but their finality and fullness are still to come.
- He traces this theme back to Old Testament concepts like creation and new creation (Isaiah 65:17), and the exodus and a new exodus (Isaiah 43:16-21, Isaiah 51:9-11).
- He credits Oskar Kuhlman with popularizing the terminology, while acknowledging Gerhardus Vos' earlier work on the underlying concepts.
- The lecture's primary goal is to demonstrate how this "already and not yet" framework applies to the various doctrines of salvation previously studied.

1. Election:

- **Already:** Believers know their election because God has brought them to faith in Christ (1 Thessalonians 1:4-5). Biblical writers refer to individuals and churches as "chosen" or "elect" (Romans 16:13, 2 Thessalonians 2:13, 2 John 1). Election is manifested when individuals trust Christ (Acts 13:48).
- **Not Yet:** The full effects of election are future, culminating in glorification (Romans 8:29-30, 1 Thessalonians 5:9-10, 2 Timothy 2:10). The complete manifestation of election awaits Christ's second advent.

- **Quote:** "Already, believers know their election, because God has brought them to faith in Christ."

1. **Union with Christ:**

- **Already:** God planned union with Christ before creation (Ephesians 1:4, 2 Timothy 1:9), and actual union occurs through the Spirit drawing believers to Christ (1 Corinthians 12:13) and by grace through faith (Galatians 3:26, Galatians 2:20). Believers have already been joined to Christ's death and resurrection (Romans 8:27, Colossians 3:1, 4).
- **Not Yet:** The final union involves glory, where God will bring "everything together in Christ" (Ephesians 1:10). Our glorification is in Christ (1 Corinthians 15:22).
- **Quote:** "Already, God's people have been joined to Christ by faith in him. We have not yet experienced the full results of this union."

1. **Regeneration:**

- **Already:** Believers are already born again (Ephesians 2:4-5, James 1:18, 1 Peter 1:3, 1 John 5:1) and possess eternal life (John 6:40).
- **Not Yet:** The full manifestation of regeneration includes the resurrection of our mortal bodies and being changed into incorruptibility and immortality (Romans 8:11, 1 Corinthians 15:50-53).

1. **Calling:**

- **Usually Already:** God uses the gospel call to summon us savingly (Romans 8:30, Colossians 3:15, 2 Thessalonians 2:13-14, 1 Peter 5:10).
- **Not Yet (in one sense):** Jesus' final summoning of his people to their eternal reward at his return (Matthew 25:34) represents a future aspect of calling, even without explicitly using the word "call."
- **Quote:** "So calling is usually already, but at least in that one place without using the word, the concept of calling is not yet."

1. **Conversion (Repentance and Faith):**

- **Always Already:** Conversion belongs to this age; believers have repented and believe the gospel and continue to do so.

- **Not Yet:** The time will come when sins will be gone, and faith will become sight (2 Corinthians 5:6-10). There will be no need for repentance or faith in the eternal state (Revelation 21:27, Revelation 22:3-4).
- **Quote:** "There will be no more need for repentance or faith in the eternal state of the new earth."

1. **Justification:**

- **Already:** God justifies believers now by faith, declaring them righteous based on Christ's work (Romans 5:1, Romans 3:24-25). Paul's missionary emphasis is on present justification.
- **Not Yet:** There is a future justification on the last day when God will vindicate those declared righteous and condemn the unrighteous (Matthew 12:36-37, Romans 5:19, Galatians 5:5-6). This future aspect confirms the believer's present standing.
- **Quote:** "But at least three biblical passages teach a future justification on the last day."

1. **Adoption:**

- **Already:** By God's grace and faith, believers are God's children now, possessing the Spirit of adoption (Romans 8:15-16, Galatians 4:4-6, 1 John 3:2, Galatians 3:26).
- **Not Yet:** The full revelation of our sonship awaits the resurrection and the redemption of our bodies (Romans 8:23). Our inheritance as heirs is also future (Colossians 3:23-24, Titus 3:6-7, Hebrews 9:15, 1 Peter 1:3-4).
- **Quote:** "However, the full revelation of our sonship awaits the resurrection."

1. **Sanctification:**

- **Already:** God planned our sanctification before time and sanctifies us through Christ's atonement (Ephesians 1:4, John 14:23, Ephesians 5:25-26). Believers are actively involved in progressive sanctification (Philippians 3:12-14, 2 Thessalonians 2:13, 1 Thessalonians 4:3, 1 Peter 1:15-16, Hebrews 12:14-15).
- **Not Yet:** Final or entire sanctification will occur when Christ presents his church "without spot or wrinkle...holy and blameless" (Ephesians 5:27). Paul's prayer in 1 Thessalonians 5:23-24 points to this future complete sanctification.

- **Quote:** "Final sanctification, of course, speaks of the not-yet."

1. **Preservation and Perseverance:**

- **Already:** God keeps his people saved until the end, and genuine believers persevere until the end (1 John 2:19, John 6:38-40, John 10:28-29, Romans 8:1, Ephesians 4:30, 2 Timothy 4:18). The Holy Spirit is a divine guarantee.
- **Not Yet:** These truths point forward to the ultimate salvation when Christ raises believers from the dead (John 6:38-40, John 10:28-29). Believers must persevere in faith, love, and holiness to be saved (Hebrews 10:36, Revelation 14:12, Hebrews 12:1-4, Titus 3:4-7, Hebrews 12:14).
- **Quote:** "God keeps his people saved until the end, and therefore, genuine believers persevere until the end."

1. **Eternal Life and Glorification:**

- **Already (especially in John):** John's Gospel emphasizes eternal life as a present possession for believers (John 4:10, John 3:36, John 5:24, John 17:3, 1 John 3:15). Paul mentions believers being transformed in glory now by the Spirit (2 Corinthians 3:18).
- **Not Yet (primarily outside of John):** Eternal life and glorification are largely future inheritances (Luke 18:30, Titus 1:1-2, Titus 3:6-7, Jude 20-21, 1 Thessalonians 2:12, 2 Thessalonians 2:14, Romans 8:17, Colossians 3:4, 1 Corinthians 15:43, Philippians 3:21, Romans 8:21, Revelation 21:23, Revelation 21:10-11, 23, 1 Peter 5:10). The resurrection signifies our future glory.
- **Quote:** "Eternal life is primarily already in John's gospel." and "Overwhelmingly, when New Testament writers spoke of glory in salvation, they referred to the future."

Conclusion:

Dr. Peterson effectively demonstrates how the "already and not yet" theme provides a unifying framework for understanding the multifaceted nature of salvation. Each aspect of salvation, from God's eternal plan in election to the ultimate consummation in glorification, exhibits this dynamic tension between present reality and future fulfillment. This understanding encourages believers to recognize the blessings they currently possess in Christ while maintaining a hopeful anticipation for the complete realization of God's promises. The next lecture will explore salvation through the lens of the "kingdom of God."

4. Study Guide: Peterson, Salvation, Session 21, Salvation and Theological Themes: Already & Not Yet

Salvation and "Already, Not Yet": A Study Guide

Quiz

1. Explain the meaning of the theological concept "already and not yet" as it relates to salvation. Provide one Old Testament example and briefly describe it.
2. How is the "already and not yet" theme evident in the doctrine of election? Explain both the present and future aspects of election for believers.
3. Describe how union with Christ demonstrates the "already and not yet." What do believers experience now through this union, and what awaits them in the future?
4. In what ways is regeneration considered an "already" reality for believers? How does the "not yet" aspect of regeneration relate to the future?
5. Explain the two primary timings of the call to salvation discussed in the text. When is the call typically experienced, and what future event also involves a calling?
6. Why is conversion primarily considered an "already" aspect of salvation? What will be different about the eternal state that makes repentance and faith unnecessary?
7. How does the doctrine of justification exhibit the "already and not yet" theme? What does God declare now, and what does the text suggest about a future aspect of justification?
8. Describe the present reality of adoption for believers. What future event is associated with the full realization of their adoption?
9. Explain the three aspects of sanctification discussed in the text. Which aspects represent the "already," and which represents the "not yet"?
10. How do preservation and perseverance illustrate the "already and not yet" of salvation? What does God do now, and what are believers called to do?

Answer Key

1. The "already and not yet" concept signifies that God has already begun to fulfill his promises in salvation, but the full and final realization of these promises awaits the future. An Old Testament example is creation and the new creation: God already created the heavens and the earth (Genesis 1:1), but Isaiah prophesies a future "new heavens and a new earth" (Isaiah 65:17), demonstrating a present reality with a future consummation.
2. In election, the "already" is seen in believers knowing their election because God has brought them to faith in Christ, and biblical writers refer to individuals and churches as chosen. The "not yet" is evident in the full effects of election, which are future, culminating in the ultimate glorification of those God has chosen (Romans 8:29-30).
3. The "already" of union with Christ is experienced now through faith, as believers are joined to Christ and share in his life (Galatians 2:20). The "not yet" involves the full results of this union, including future glorification with Christ when he appears (Colossians 3:4) and the ultimate bringing together of everything in him (Ephesians 1:10).
4. Regeneration is "already" in that believers have been made alive with Christ and given new birth through the Spirit (Ephesians 2:4-5, 1 Peter 1:3). The "not yet" aspect relates to the future resurrection and transformation of believers' mortal bodies into incorruptible and immortal forms (1 Corinthians 15:50-53).
5. The gospel call to salvation is usually "already," as God summons individuals to himself in this present age (Romans 8:30). The "not yet" aspect is seen in Jesus' final calling of his people to inherit the kingdom at his return, as described in the sheep and goats passage (Matthew 25:34).
6. Conversion is always "already" because repentance and faith are actions that occur in this present age as individuals turn from sin to Christ (Acts 11:18). In the eternal state of the new earth, repentance will be unnecessary for totally sanctified beings, and faith will be replaced by sight as believers dwell with God (Revelation 21:27, 22:3-4).
7. Justification is "already" in that God presently declares believers righteous based on Christ's work, giving them peace with God (Romans 5:1). The "not yet" aspect is suggested by passages that speak of a future justification or acquittal on the day of judgment, where God will vindicate those declared righteous and condemn the unrighteous (Matthew 12:36-37, Romans 5:19).

8. The present reality of adoption ("already") is that through faith in Christ and the reception of the Holy Spirit, believers are now God's children who can call him "Abba, Father" (Romans 8:15-16, Galatians 4:4-6, 1 John 3:2). The full revelation of their sonship ("not yet") awaits the resurrection and the redemption of their bodies (Romans 8:23).
9. The three aspects of sanctification are initial (definitive), progressive (Christian), and final (entire). Initial and progressive sanctification represent the "already," as believers are set apart at conversion and grow in holiness throughout their lives (1 Corinthians 6:11, Philippians 3:12-14). Final sanctification, the complete removal of sin and the attainment of perfect holiness, represents the "not yet" (Ephesians 5:27, 1 Thessalonians 5:23-24).
10. God's preservation of his saints ensures they are kept saved until the end ("already"). Their perseverance, their continued faith and obedience, is the human response within this "already" that points towards the "not yet"—the final salvation and glorification at Christ's return (John 6:38-40, Hebrews 10:36, Revelation 14:12).

Essay Format Questions

1. Discuss the significance of the "already and not yet" framework for understanding the entirety of salvation as presented in the lecture. How does this theme prevent both over-realized and under-realized eschatology?
2. Choose three doctrines of salvation (e.g., union with Christ, justification, sanctification) and analyze in detail how the "already and not yet" theme is manifested in each. Use specific scriptural references from the provided text to support your analysis.
3. Explore the relationship between divine sovereignty and human responsibility within the "already and not yet" of salvation, particularly in the doctrines of election, preservation, and perseverance.
4. How does the Gospel of John's emphasis on "realized eschatology" (the "already") contribute to a balanced understanding of salvation when considered alongside the New Testament's focus on future hope (the "not yet")?
5. Consider the practical implications of the "already and not yet" for the Christian life. How should believers live in light of the present blessings and the future hope of their salvation?

Glossary of Key Terms

- **Already and Not Yet:** A theological concept describing how God's promises in salvation have been initiated and are currently experienced by believers, but their full realization awaits the future consummation of all things.
- **Election:** God's sovereign choice before the foundation of the world of those whom he would save.
- **Union with Christ:** The spiritual and mystical joining of believers to Christ, through which they share in his life, death, and resurrection.
- **Regeneration:** The work of the Holy Spirit by which a spiritually dead person is made alive, or born again.
- **Calling:** God's invitation to salvation, which includes both the outward proclamation of the gospel and the inward work of the Spirit drawing individuals to Christ.
- **Conversion:** The turning of an individual from sin to God, involving both repentance (a turning away from sin) and faith (a turning towards Christ).
- **Justification:** God's legal declaration that a sinner is righteous in his sight, based on the imputed righteousness of Christ received through faith.
- **Adoption:** God's act of bringing believers into his family as sons and daughters, granting them all the rights and privileges of sonship.
- **Sanctification:** The ongoing process by which believers are made holy, conformed to the image of Christ, through the power of the Holy Spirit. It has initial, progressive, and final aspects.
- **Perseverance:** The doctrine that all genuine believers will endure in faith and remain in Christ until the end of their lives.
- **Preservation:** God's work of keeping and sustaining believers in their salvation, ensuring they do not ultimately fall away.
- **Eternal Life:** Not merely endless existence, but a quality of life characterized by knowing and having fellowship with God, which begins now and continues into eternity.
- **Glorification:** The final aspect of salvation, when believers will receive resurrected and transformed bodies and share in God's glory in his eternal kingdom.

- **Realized Eschatology:** An emphasis on the aspects of eschatology (the study of end times) that are already present and experienced by believers in this current age.
- **Propitiation:** The act of appeasing God's wrath through the sacrifice of Christ, satisfying his justice and making him favorable to sinners.
- **Forensic Righteousness:** A legal or declarative righteousness that is imputed to believers by God, as opposed to an inherent righteousness earned through works.

5. FAQs on Peterson, Salvation, Session 21, Salvation and Theological Themes: Already & Not Yet, Biblicalearning.org (BeL)

Frequently Asked Questions on Salvation and the "Already and Not Yet"

1. What is the central idea of the "already and not yet" in relation to salvation? The "already and not yet" is a powerful biblical theme highlighting that God has already fulfilled many of his promises regarding salvation in the present, but the complete and final realization of these promises awaits the future consummation, particularly the second coming of Christ and the establishment of the new heavens and the new earth.

2. How does the "already and not yet" framework apply to the doctrine of election? Election, God's choosing of his people for salvation, occurred before the foundation of the world ("already"). Believers experience the effects of this election in time and space when they come to faith in Christ and are identified as chosen. However, the full manifestation and ultimate glorification of the elect are still future ("not yet"), awaiting Christ's return.

3. In what ways is our union with Christ both a present reality and a future hope? God planned our union with Christ before creation ("already"). Believers are united with Christ in the present through faith and the work of the Holy Spirit, experiencing the benefits of his death and resurrection in their lives now. However, the complete and glorious consummation of this union, where we fully share in his glory, is a future reality ("not yet").

4. How do we see the "already and not yet" in the doctrine of regeneration (being born again)? Regeneration, the new birth, is a present reality ("already") experienced by believers through the power of God's Word and Spirit. We are made alive in Christ now. However, the full implications of this new life, including the resurrection of our mortal bodies and their transformation into incorruptible and immortal forms, are yet to be fully realized in the future ("not yet").

5. How does the concept of "already and not yet" illuminate our understanding of God's calling? God's saving call comes to individuals through the gospel in the present ("already"), effectively summoning them to himself and incorporating them into the body of Christ. While this call is presently experienced, there is also a future aspect ("not yet") where Christ, as the returning King, will issue a final call to his people to inherit the fullness of the kingdom prepared for them.

6. Why is conversion (repentance and faith) considered primarily an "already" aspect of salvation, and what future reality does it point towards? Conversion, involving repentance from sin and faith in Christ, is something that occurs in this present age ("already"). Christians continually live out repentance and faith. However, this present reality points towards a future state ("not yet") where sin will be completely gone, and faith will be replaced by the direct sight of God in the eternal state.

7. How does justification, being declared righteous, exhibit both present and future dimensions according to the "already and not yet" theme? Believers are declared righteous by God through faith in Christ in the present ("already"), receiving peace with God and forgiveness of sins based on Christ's atoning work. However, the Bible also speaks of a future justification or vindication ("not yet") that will occur on the day of judgment, where God will publicly confirm the righteousness of those who believed and whose lives demonstrated the fruit of that faith.

8. In what ways are eternal life and glorification both present possessions and future inheritances for believers? According to the Gospel of John, eternal life is presented as a present possession for those who believe in Jesus ("already"). Similarly, believers are currently being transformed in glory by the Holy Spirit. However, outside of John's emphasis on realized eschatology, the New Testament predominantly speaks of eternal life as a future inheritance and glorification as the ultimate transformation and sharing in God's glory that awaits believers at Christ's return and in the new creation ("not yet").