

# **Dr. Robert A. Peterson, Salvation, Session 1, Introduction**

© 2024 Robert Peterson and Ted Hildebrandt

This is Dr. Robert Peterson in his teaching on salvation. This is session 1, Introduction.

Welcome to our course on salvation, the wonderful biblical theological topic of salvation.

Let us begin, as we should, with a word of prayer. Gracious Father, thank you for sending your Son to be our Savior. Thank you for sending your Spirit into our hearts. Who cries out, Father, Father, bless us, encourage our hearts, open up our eyes to the truths of your Word, encourage us in living for you, we pray, through Jesus Christ, the Mediator. Amen.

Salvation, Introduction.

The Bible abounds with teachings concerning salvation. By God's grace and faith in Christ, we have a new identity. We are chosen and called by God.

We have spiritual vitality, being joined to Christ and receiving new life. We believe in turning from sin, repentance, and trusting Christ, faith. We are accepted and declared righteous by God because of Christ.

We are adopted as God's sons and daughters. We are saints being transformed into holy people. We're being changed from glory to glory.

Our salvation changes how we relate to and view God, ourselves, other believers, and those without Christ. Biblical words for salvation. The verb save and the noun salvation are common in both the Old and New Testaments.

The verb save in English versions most often translates the Hebrew *yasha* and the Greek verb *sozo*. The noun salvation usually stems from Hebrew nouns *yeshua*, *teshuwa*, and sometimes *pleta*. In Greek we find the noun *soteria*, while savior derives from *soter*.

Physical preservation is one of the meanings of these nouns and verbs that speak of salvation. Often, the different terms translated as save and salvation refer to physical deliverance. The angels tell Lot to leave Sodom to save his life, Genesis 19:7. In Isaiah the Lord pledges to save Jerusalem from the Assyrians, Isaiah 31:5. It is the same in the New Testament.

The disciples implore Jesus to save them from death when a tempest engulfs them on the Sea of Galilee, Matthew 8:25. The woman who stretches out her hand and touches Jesus' robe is delivered from her physical ailment, Matthew 9:21. The noun salvation also denotes physical deliverance. The Lord saves and delivers Israel by parting the sea so they can walk on dry land, but he destroys the Egyptians when they enter the sea, Exodus 14:13. The common Old Testament reference to physical deliverance is less common in the New Testament. Paul assures those on the ship with him during the storm that everything that happens will be for their salvation and their physical preservation, Acts 27:34. I'm referring to many verses now.

We're not going to study these verses. I'm just referring to them in case in listening to the messages you want to, the lectures you want to look them up or something, but it's, we cannot turn to every reference. Spiritual deliverance.

So far, we've said the biblical words for salvation in both Testaments commonly speak of physical deliverance but also spiritual deliverance with an accent on the physical in the old and the spiritual in the new. Most Old Testament texts using these terms refer to physical deliverance, while some also speak of spiritual salvation, but the New Testament often presents the idea of spiritual salvation. This occurs in Acts 4:22, for example, where Peter proclaims concerning Jesus Christ that there is no salvation in anyone else.

Acts 4:22. Peter and Paul declare that salvation is open to every person who believes from both the Jews and the Gentiles, Romans 1:16. The sinful woman whose tears bathed Jesus' feet and who wiped them off with her hair was saved and forgiven of her sins by virtue of her faith, Luke 7:50. Believers are also saved, spiritually rescued by Jesus' blood, Romans 5:9. And his resurrection, verse 10. Hebrews declares that Jesus as our Melchizedekian priest, quote, is able to save completely those who come to God through him, Hebrews 7:25. God as Savior. The use of the word Savior for God and Christ stands out in the New Testament in the pastoral epistles, where Paul refers to God as Savior ten times while using the term only twice elsewhere in that regard, Ephesians 5:23, Philippians 3:20. Six times in the pastorals, God is identified as Savior.

1 Timothy 1:1, 2:3, 4:10, Titus 1:3, 2:10, 3:4. And four times, Jesus Christ is called Savior. 2 Timothy 1:10, Titus 1:4, 2:13, and 3:6. Each time, the name of Jesus is used. So, generic Savior in the pastorals refers to the Father.

And Jesus Christ our Savior, or the like, refers to the Son. Both of those usages, however, clearly show they are both God. They share deity.

Paul emphasizes God's role as Savior in Titus 2:3, in the same context where he says God wants everyone to be saved. I'm sorry, 1 Timothy 2:3. My notes are wrong. And

to come to a knowledge of the truth, 1 Timothy 2:4. God as Savior in the pastorals is linked with his longing for all to be saved, and it's the provision of Jesus to make this a reality for everyone who believes.

The time of salvation. To think of salvation as focused on the past is appropriate, but salvation is richer than this. In fact, we should think of every aspect of our great salvation as eschatological, as pertaining to the last days, for the end times have arrived in Jesus Christ.

Paul tells the Corinthians that, quote, the ends of the ages have come, 1 Corinthians 10:11. Hebrews affirms that in these last days, God has spoken to us by his Son, Hebrews 1:2. The word salvation means that we are rescued or delivered, and the concept isn't restricted to the words Savior, save, and salvation. For example, Paul tells of salvation when he says Jesus, quote, gave himself for us, our sins, to rescue us from this present evil age, Galatians 1:4. A feature of New Testament eschatology is the already but not yet character of God's redeeming work. The end times have been inaugurated but not yet consummated.

So even when salvation is spoken of as a past event, it is still an eschatological reality. For again, we live in the last days. Jesus brought the last days.

And this is not our own doing, it is, excuse me, end times have been inaugurated but not yet consummated. So even when salvation is spoken of as a past event, it is still an eschatological reality. Jesus has already rescued believers from their sins, quote, by grace you have been saved through faith.

And this is not your own doing, and it is the gift of God, Ephesians 2:8. Some texts speak of believers in the process of being saved. The word of the cross is foolishness to those who are perishing, but it is the power of God to us who are being saved, 1 Corinthians 1:18. The participle being saved is progressive. For Paul contrasts those who are being saved with those who are perishing.

Compare 2 Corinthians 2:15. Salvation isn't only past and present, but it is also future. The end-time nature of justification is apparent in Paul's earliest letter, where he speaks of Jesus, who rescues us from the coming wrath. 1 Thessalonians 1:10. Compare 5:9. Paul shares a similar idea in Romans 5:9, quote, how much more then since we have now been justified by his blood will we be saved through him from wrath? Compare verse 10.

As Hebrews 9:28 says, Christ will, quote, appear a second time to bring salvation to those who are waiting for him. Compare Revelation 12:10. Peter also regards salvation as eschatological, for he tells of a quote, salvation that is ready to be revealed in the last time. 1 Peter 1:5. We move to some preliminary exegetical reflections designed merely to wet our whistle, as it were.

Scripture emblazons the truth that salvation is of the Lord. Jonah famously sums up this theme inside the great fish of all places. Quote, salvation belongs to the Lord.

Jonah 2:9. The psalmist exclaims, quote, the Lord is my light and my salvation. Whom shall I fear? Psalm 27:1. Salvation is found only in the Lord, and humans can accomplish it, but must depend entirely upon God. When Egypt's army thundered toward Israel at the Red Sea, Moses did not summon Israel to battle.

Rather, he exclaimed, quote, stand firm and see the Lord's salvation that he will accomplish for you today. Exodus 14:13. The Old Testament is replete with God's people calling upon him to save them, for they realize that there is no help anywhere else. For example, Psalm 22:21, Psalm 28:9, 31:1 and 16, 54:14, Psalm 80 and verse 7. This theme also appears in the New Testament.

Quote, the Son of Man has come to seek and to save the lost. Luke 19:10. The hope for spiritual deliverance originates not with humans, but with God, who chooses people for salvation. 2 Thessalonians 2:13. Compare 2 Timothy 2:9 and 10.

Salvation is of the Lord and can't be accomplished by humans because of our sin. And thus God's grace shines when, quote, Christ Jesus comes into the world to save sinners. 1 Timothy 1:15. Through his death and resurrection.

This great salvation isn't limited to Jews, but is extended to all people everywhere. Isaiah 45:22, 49:6, Acts 28:28. Both Testaments declare, quote, everyone who calls on the name of the Lord will be saved. Joel 2:32. Compare Acts 2:21, Romans 10:13, which quote that reference from Joel.

Except now, the Lord, instead of being the generic God of Israel, is the Lord Jesus Christ. Salvation means confessing that Jesus is Lord and believing that God raised him from the dead. Romans 10:9 and 10.

Saving faith includes repentance. 2 Corinthians 7:10. For there is no true faith without a change in life. This transformation includes perseverance.

For Jesus says that, quote, the one who endures to the end will be saved. Matthew 10:22. Indeed, if people refuse to continue in belief, they won't be saved. Hebrews 2:3 and 10:39. Saving faith produces good works, James 2:14, which aren't the basis of salvation, but its necessary fruit.

We move to another part, second part of our introduction to the doctrines of salvation, that is, salvation and the biblical story. This is a biblical theological overview of salvation from creation going all the way to the end. And of course, the familiar heads are creation, fall, redemption, consummation.

First, creation. In the beginning, quote, God created the heavens and the earth, Genesis 1:1. Already in existence prior to matter, space, or time, the eternal self-existent God creates the universe and all that exists. Bruce Waltke introduces Genesis 1:1 through 2:3. Quote, the creation account is a highly sophisticated presentation designed to emphasize the sublimity, power, majesty, and wisdom of the creator God and to lay the foundation for the worldview of the covenant community.

Close quote. From his Genesis, a commentary. As the chief character in Genesis 1, God, quote, creates, says, sees, separates, names, makes, appoints, blesses, finishes, makes holy, and rests.

Collins, Genesis 1 to 4, a linguistic, literary, and theological commentary. See John Collins. God is not the sky, sun, moon, water, trees, animals, or anything else created.

God creates them, and they are subject to him. The creation is neither God nor a part of God. He is absolute and has independent existence, whereas creation has derived existence from him and continually depends on him as its sustainer.

Compare Acts 17:25 through 28. The transcendent creator is sovereign with amazing authority and power. Like a king, he affects his will by his word, bringing things into being out of nothing.

Genesis 1:3, Hebrews 11:3. He further displays his authority over all creation by calling and naming the things he has created. Genesis 1:5 and following. The transcendent sovereign creator is also personal.

On each day of creation, God is personally involved in every detail, crafting his world in a way that pleases him and benefits his creatures. In dramatic fashion, on the sixth day, he personally creates man in his own image, breathing life into him, making them male and female. The personal God has made humans personal as well, with the ability to relate to him, to live in community, and to have dominion over creation.

As D. A. Carson reminds quote, we are accorded with an astonishing dignity and have implanted within us a profound capacity for knowing God intimately, close quote. Carson, the imaging of God. By making us in his image, God distinguishes us from the rest of creation and establishes that he is distinct from us.

We are not gods, but creatures made in his image. God is also good, which is reflected in the goodness of his creation and reinforced in the steady refrain, and God saw that it was good. Genesis 1:4, 10, 12, 18, 21, 25.

On the sixth day, creation is even described as very good, verse 31. The inherent goodness of creation leaves no room for a fundamental dualism between spirit and matter, such that spirit is good and matter is evil. Indeed, material creation reflects God's goodness, which is evident also in his generous provision of light, land, vegetation, animals, and creeping, crawling things.

These are blessings given for humanity's benefit, as are the ability to relate to God, fertility to procreate, and authority to use the earth's abundant provisions for man's good. Although creation reaches its summit in God's creation of man in his image, Genesis 1:1 to 2:3 culminates in the rest of God. By the seventh day, God finishes his creative work, rests, blesses, and sanctifies that day as holy as a Sabbath to be kept.

In doing so, God displays his joy and satisfaction in his creation and his celebration of completion, and he commemorates this special event. God provides the Garden of which man and woman may live and work. God, quote, forms the man, plants the garden, transports man there, man there, sets up the terms of the relationship with man, and searches for a helper fit for him, which culminates in the woman.

Again, Collins, Genesis 1 to 4. Man is formed from the dust of the ground but is more than dust. His life comes directly from the very breath of God, Genesis 2:7. In planting the garden and moving man there, the Creator and Covenant Lord provides a delightful and sacred space in which humans can enjoy a harmonious relationship with him, each other, the animals, and the land. Waltke observes the Garden of Eden is a temple garden, represented later in the tabernacle.

Waltke, commentary on Genesis, page 85. As such, the garden highlights God's presence with man. So, God created Adam and Eve in his image as good, with wonderful privileges and significant responsibilities in the Garden of Eden.

They experience an unhindered relationship with God, intimate enjoyment of each other, and delegated authority over creation. God establishes the terms for living in his presence and graciously puts forward only one prohibition. They must not eat of the tree of the knowledge of good and evil.

The Fall. Creation, now the Fall. Foolishly, Adam and Eve do not obey God's command, but fall, Genesis 3. This account begins with a tempter who calls into question God's truthfulness, sovereignty, and goodness.

The tempter is cunning and deflects the woman's attention from the covenantal relationship God has established. In verses 6 through 8, the central theme in the story of the Fall reaches its climax. The fatal sequence is described rapidly in 3:6. She saw, she took, she ate, and she gave, culminating in he ate.

One observes at the midpoint of verses 6 through 8, and he eats, employs the key verb of the narrative, eat, and is placed between the woman's inflated expectations of eating. The fruit is good to eat, is a delight to the eyes, and gives insight into its actual effects. Their eyes are opened. They know they are nude, and they hide in the trees.

The contrast is striking. The forbidden fruit does not deliver what the tempter has promised but brings dark new realities, warned of by the good and truthful covenant Lord. This initial act of human rebellion brings divine justice.

Quote, they sinned by eating, and so would suffer to eat. She led her husband to sin, and so would be mastered by him. They brought pain into the world by their disobedience and so would have painful toil in their respective lives.

Ross, creation, and blessing. Page 148. The consequences of their sin are fitting and devastating.

The couple immediately feels shame, realizing they are naked. 3-7. They sense a restraint from God, even foolishly trying to hide from him.

Verses 8 through 10. They're afraid of God and how he might respond. Verses 9 and 10.

Their alienation from each other also emerges as the woman blames the serpent, while the man blames the woman and, by intimation, even God. Verses 10 and 11. Sorry, 10 through 13.

Pain and sorrow also ensue. The woman experiences greater pain in childbirth. The man toils in trying to grow food in a land with pests and weeds.

Both discover dissonance in their relationships. Relationship. Verses 15 and 19.

Even worse, the couple is banished from Eden and from God's glorious presence. Verses 22 through 24. How they surely wished they had listened to God's warning.

If you eat of the tree of the knowledge of good and evil, you will certainly die. 2:17. Upon eating the forbidden fruit, they do not immediately fall over and die from something like cardiac arrest, but they do die.

They die spiritually, and their bodies also begin to experience the gradual decay that leads ultimately to their physical death. Genesis 3:19. Most devastating is that these consequences do not befall only Adam and Eve but extend to their descendants as well.

Sin has entered the picture and has brought disruption and alienation in each human relationship with God, oneself, one another, and creation. The immediate context and storyline of Genesis 4-11, Genesis chapters 4-11, underline this gloomy new reality. In 4:7, God warns Cain that sin is crouching at the door, and that its desire is for you, but you must rule over it.

Sadly, Cain refuses to heed the advice and kills his brother Abel. Cain is consequently cursed by God, alienated from the earth, and banished from God's presence. Verses 10-16.

Genesis 5 reminds us that God has created humans in his image and blessed them. The chapter offers hope through the mention of Enoch and Noah but soberly underlines the domain of death with the refrain that he died eight times. Genesis 6 clarifies the extension and intensification of sin, which is portrayed as massive, pervasive, continual, and characteristic.

Genesis 6, sin is massive, pervasive, continual, and characteristic. Genesis 6:5-11, God graciously establishes a covenant with Noah and appropriately judges humanity with the flood. Genesis 6-9, after the flood, God re-emphasizes the creational blessings and mandate and offers a covenant promise.

9:1-17. Genesis then recounts the history of the Tower of Babel, at which God judges proud, self-seeking humans who attempt to make a name for themselves and multiply their influence rather than serving as God's image-bearers and advancing his name. Genesis 11:1-9.

Creation, fall, and redemption are next. Once again, we're doing a biblical theological overview, and I should have mentioned earlier that I use the ESV and the NIV at times, but the basic translation is the Christian Standard Bible. Redemption.

Thankfully, God does not completely eradicate humanity for such cosmic treason but graciously begins a restoration project instead. He begins the process of redeeming humanity and the cosmos, particularly restoring humans as full image-bearers so that we can participate in and reflect the glory, identity, and mission that we have longed for the whole time. God calls Abraham from a family of idol-worshippers and enters into a covenant with him, promising to be God to him and his descendants.

Genesis 12:1-3 and 17:7. God promises to give Abraham a land to make him into a great nation and through him to bless all peoples. 12:3.

Using Abraham instead of just Abram because God changed his name to Abraham, as you know. From Abraham comes Isaac and Jacob, whose name God changed to Israel. Jacob becomes Israel, and from whom God brings 12 tribes of his people.



The rest of the Old Testament concerns God's dealings with the 12 tribes of Israel. That is Jacob, who is Isaac's son, who is Abraham's son. Through Moses, great plagues, and a dramatic exodus, God calls Israel out of Egyptian bondage to be his people.

He gives them the Ten Commandments, promises to be their God, and claims them as his own. He promises to be with them and gives them the promised land, which they occupy under Joshua's leadership after defeating the Canaanites. After Joshua dies, judges such as Gideon, Deborah, and Samson become leaders of the people.

History repeats itself as generation after generation experiences peace, then rebels, then receives God's judgment, then cries out to God, and then experiences peace once again. God gives his people a king, first Saul, then David, then Solomon. Under David, a man after God's own heart, the kingdom grows significantly.

Jerusalem becomes the capital, and God renews his covenant promise with his people. God promises to make David's descendants into a dynasty and to establish the throne of one of them forever. God uses David's son Solomon to build a temple where God's covenant presence is manifest.

Solomon does much right but also disobeys God in major ways, and this leads to the kingdom splitting into northern Israel and southern Judah kingdoms. God sends many prophets to call the people to covenant faithfulness. They warn his people of the judgment that will come if they do not repent of their sins and turn to the Lord.

Nevertheless, the people repeatedly rebel against him and his prophets. In response, he sends the northern kingdom of ten tribes into captivity in Assyria in 722 BC and the southern kingdom of two tribes, Judah and Benjamin, into captivity in Babylon in 586 BC. Through the prophets, God also promises to send a deliverer.

Isaiah 9:6, and 7, Isaiah 52:13 through 53:12 are representative passages. God promises to restore his people to their land from Babylonian captivity after 70 years. Let me just mention my pastor and I, his name is Van Lees, co-authored a *Jesus in Prophecy, How the Life of Christ Fulfills Biblical Predictions*.

His audience is seekers and new Christians. I just wanted to let you know the existence of that *Jesus in Prophecy* by Lees and Peterson. God promises to restore his people to their land from Babylonian captivity after 70 years, Jeremiah 25:11 and 12, and he brings us about under Ezra and Nehemiah.

The people rebuilt the walls of Jerusalem and built a second temple, yet the Old Testament ends with God's people continuing to turn away from him. In the book of Malachi, we learn of that. After 400 years, God sends his son as the promised messiah, suffering servant, king of Israel, and savior of the world.

The son of God is conceived of a virgin and becomes fully human. In time, Jesus is baptized, successfully defeats Satan's temptation in the wilderness, and is declared to be the Messiah. Jesus chooses and invests in 12 disciples as new leaders of his messianic community.

He teaches about the kingdom of God and that God's rule has come in Jesus, the Messiah. He displays this by casting out demons, performing miracles, and preaching the good news to the poor. Jesus completely follows the will and plan of God, even without sin.

He is loved by many but opposed by Jewish religious and political leaders. Not only does he not fit their conception of a messiah, but he also undercuts their pride, beliefs, and traditions. The opposition increases as the Jewish Sanhedrin condemns Jesus in an illegal trial.

Because the nation was occupied by the Roman Empire, the leaders must send Jesus to their staunch enemy, Pontius Pilate, who found Jesus innocent. Under pressure from the Jewish leaders and crowds, however, Pilate crucifies Jesus anyway. Jesus, the innocent one, the righteous one, dies on the cross.

From a human vantage point, Jesus dies as a victim in this despicably evil act. Yet the biblical story highlights that this death is part of God's eternal plan to save sinners. Jesus' mission is to seek and save the lost, and he does not fail to do so.

Jesus saves sinners as their substitute, victor, sacrifice, new Adam, redeemer, and peacemaker or reconciler. Incredibly, Jesus not only bears the sin of the world on the cross but also is raised from the dead three days later. Three days later, in a variety of places, situations, and groups, over 500 people witnessed the resurrected Jesus.

Through his resurrection, he confirms his identity, defeats sin and death, gives new life to his people, and provides a foretaste of their future resurrection. Jesus directs his disciples to take the gospel to all nations in order to fulfill God's promise to Abraham to bless all peoples through him. His disciples are to make disciples of others, who will then make disciples of still others.

On the day of Pentecost, Jesus sends his spirit, which forms the church as the New Testament people of God. The spirit empowers the church to bear witness to Christ among the nations. The early church devotes themselves to the apostles' teaching, to the fellowship, to the breaking of bread, and to prayer, Acts 2.42. The early church is involved in evangelism, verses 38 to 41, sharing the gospel with those who do not know Christ as the means of salvation.

The church is committed to discipleship, instructing believers in how to follow Jesus as a way of life. The church is devoted to fellowship. It's devoted to fellowship, verses 42 to 47, sharing life together, knowing one another, loving one another.

The church is also involved in ministry, verses 42 to 46, praying for one another, giving to one another, and meeting one another's needs. The church is active in worship, verse 46, praising God, publicly meeting together, and privately teaching, praying, giving, and partaking together. The church grows and faces persecution, but the gospel keeps moving on.

Some Jews and many Gentiles trust Christ. Churches are planted, and the cycle continues. Along the way, the churches teach sound doctrine, correct error, and call believers to live in love, unity, holiness, and truth.

Apostles such as Peter and Paul also teach about salvation. They teach about it. The Father has planned salvation, the Son accomplishes it, and the Spirit applies it to all who believe in Christ.

God chooses, calls, and gives new life in Christ to believers. God forgives, declares righteous, and adopts into his family all who have faith in Christ. God is making his people holy in Christ and will finally glorify all who know him.

God saves out of his generous love and for his glory. Consummation, creation, fall, redemption, consummation. Jesus, consummation.

Jesus will finish what he has started. He will return to reign as king, bringing justice, peace, delight, and victory. The kingdom is God's reign over his people through King Jesus.

The kingdom is both a present reality and a future promise tied to Christ's second coming. Jesus brings the kingdom in phases. It is inaugurated in his public ministry as he teaches, performs miracles, and casts out demons.

Matthew 13:1 through 50, Matthew 12:28. If I cast out demons by the Spirit of God, then the kingdom of God is in your midst. When Jesus ascends to God's right hand, the place of greatest, not only of greatest honor but of greatest power, the kingdom expands.

Ephesians 1:20 to 21. And thousands enter it through the apostles' preaching, Acts 2:41 and 47. The fullness of the kingdom awaits Jesus' return when he will sit on his glorious throne, Matthew 25:31.

Jesus will judge the world, inviting believers into the final stage of the kingdom while banishing unbelievers to hell, Matthew 25:34 and 41. And I might add, most importantly, 46. Matthew 25:46, the single most important verse in the Bible.

Historically, it has proved to be so on eternal destinies. The classic passage depicting the consummation and related truths is Revelation 20 through 22. Just as Genesis 1 and 2 reveal that the story begins with God's creation of the heavens and the earth, Revelation 20 to 22 shows that it ends with God's creation of a new heaven and a new earth.

The story begins with the goodness of creation and ends with the goodness of the new creation. The story begins with God's dwelling with his people in a garden temple and ends with God's dwelling with his covenant people in heaven, a new earth city garden temple. Once and for all, God's victory is consummated.

God's glory is unobstructed. Sin has vanished, banished, and vanished. Justice prevails.

Holiness predominates. God's glory is unobstructed, and the kingdom is fully realized. God's eternal plan of cosmic reconciliation in Christ is actualized and God is all in all, 1 Corinthians 15.

As a part of his victory, God cast the devil and his demons into the lake of fire where they're not consumed but are, quote, tormented day and night forever and ever, Revelation 20, 10. Satan and the demons thus receive their due punishment that will know no end. Then God judges everyone: those whom the world deems important, those whom the world never notices, and everyone in between.

Quote: anyone whose name was not found written in the Book of Life was thrown into the lake of fire, Revelation 20, 15. God does not send only the ruthless Roman emperors to hell, which we might expect. He consigns to hell all who are not the people of Jesus.

Compare Daniel 12:1, Revelation 13:8, Revelation 13:21, excuse me, 21:8, and 27. Magnificently, the new heavens, and new earth arrive, and God dwells with his covenant people, Revelation 21:3, and 7. He brings comfort to them, and there's no more pain, death, etc. Verse 4, makes all things new and proclaims it is done.

Heaven is then depicted as a perfect temple, glorious, multinational, and holy. The people of God rightly bear God's image, serving him, reigning with him, encountering him directly, and worshiping him, Revelation 22:1 to 5. God receives the worship he is due, and humans are blessed beyond description, finally living to the fullest realities of being created in his image. Thus ends the first lecture.

We will be introducing the doctrine of salvation. We'll take it up in the next one and give an outline of where we're going to go from there.

This is Dr. Robert Peterson in his teaching on salvation. This is session 1, Introduction.