

Dr. Robert A. Peterson, Salvation, Session 22, Salvation and Theological Themes: The Kingdom of God Resources from NotebookLM

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

1. Abstract of Peterson, Salvation, Session 22, Salvation and Theological Themes: The Kingdom of God, Biblicalelearning.org, BeL

Dr. Robert Peterson's "Salvation and Theological Themes: Salvation and The Kingdom of God" lecture, session 22 of his teachings on salvation, explores the significant biblical theme of the **Kingdom of God** and its connection to various aspects of salvation. Peterson draws upon **Rene Padilla's** definition of the Kingdom as God's dynamic power visible through signs pointing to Jesus, an inaugurated reality with a future consummation. The lecture investigates ten salvific themes, including **election, union with Christ, regeneration, calling, conversion, justification, adoption, sanctification, preservation, and eternal life/glorification**, illustrating how each intersects with the concept of God's Kingdom as presented throughout Scripture, referencing various biblical passages and insights from scholars like **Doug Moo, F.F. Bruce, Gregory Beal, and Grant Osborne**. The session aims to demonstrate the pervasive nature of the Kingdom of God as a central and unifying motif within the doctrine of salvation.

2. 18 - minute Audio Podcast Created on the basis of Dr. Peterson, Salvation, Session 22 – 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_
Session22.mp3

3. Briefing Document: Peterson, Salvation, Session 22, Salvation and Theological Themes: The Kingdom of God

Briefing Document: Salvation and the Kingdom of God

Overview:

This document summarizes the main themes and important ideas presented by Dr. Robert A. Peterson in Session 22 of his teaching on Salvation, specifically focusing on the interconnectedness of salvation and the "Kingdom of God" as a key biblical-theological theme. Peterson argues that the Kingdom of God is a grand narrative that spans both Testaments and significantly shapes our understanding of various aspects of salvation. He explores ten salvific themes (election, union with Christ, regeneration, calling, conversion, justification, adoption, sanctification, preservation, and eternal life/glorification) in relation to the Kingdom.

Key Themes and Important Ideas:

1. The Kingdom of God as a Foundational Biblical Theme:

- The Kingdom of God is presented as a "grand and keynote Biblical theme that connects the Testaments."
- Ecuadorian missiologist Rene Padilla defines the Kingdom as "God's dynamic power, made visible through concrete signs, pointing to Jesus as the Messiah."
- It is a "new reality that has entered into the flow of history and affects human life, not only morally and spiritually, but physically and psychologically, materially and socially."
- The Kingdom has an "already-and-not-yet" dimension, having been inaugurated in Christ but awaiting its eschatological consummation.
- "The New Testament presents the Church as the community of the Kingdom, in which Jesus is acknowledged as Lord of the Universe, and through which, in anticipation of the end, the Kingdom is concretely manifested in history."

1. Interrelation of Salvific Themes and the Kingdom of God:

- **Election:** Scripture links election and the Kingdom. James 2:5 highlights God's choice of the poor to be "rich in faith and heirs of the Kingdom." Peter also connects living godly lives as a confirmation of election, leading to a rich welcome

into the "eternal kingdom" (2 Peter 1:10-11). Doug Moo notes that inheriting the Kingdom is often used to describe the final establishment of God's kingly power.

- **Union with Christ:** Paul in Colossians 1:13-14 states that the Father "has rescued us from the domain of darkness and transferred us into the kingdom of the Son he loves." This transfer signifies being citizens of God's eternal kingdom now, with future joys awaiting. F.F. Bruce emphasizes that believers in this new realm immediately enjoy the benefits won by its ruler (Christ), including redemption and forgiveness.
- **Regeneration:** Jesus tells Nicodemus, "unless someone is born again, he cannot see the kingdom of God" (John 3:3). This new birth, coming from God, is essential to enter God's saving reign. Paul in 1 Corinthians 15 links Christ's resurrection as "firstfruits" with the future resurrection of believers and the eventual handing over of the Kingdom to God the Father. John's vision of the new Jerusalem in Revelation 22 depicts the Kingdom of God and new life through the "river of the water of life" and the "tree of life."
- **Calling:** King Jesus, in Matthew 25:34, calls the blessed to "inherit the kingdom prepared for you from the foundation of the world," linking it with eternal life. Paul in 1 Thessalonians 2:11-12 urges believers to "walk worthy of God, who calls you into his own kingdom and glory." Peter reiterates this, stating that diligently pursuing Christian virtues confirms one's calling and ensures a rich entry into the "eternal kingdom" (2 Peter 1:10-11).
- **Conversion:** Both repentance and faith, the components of conversion, are presented in the context of the coming of the Kingdom. John the Baptist and Jesus both preached, "Repent, because the kingdom of heaven has come near" (Matthew 3:2, 4:17). Even during his imprisonment, Paul expounded and testified about the Kingdom of God, urging conversion (Acts 28:23-24).
- **Justification:** Paul's discussion of the two Adams in Romans 5, while focusing on original sin and atonement, is permeated with Kingdom language, including the "reign of death" and the "reign of sin," contrasting with believers "reigning in life" through justification (Romans 5:17). Christ's righteous act brings justification leading to life within the context of God's Kingdom.
- **Adoption:** Jesus' description of his return in glory to separate the sheep from the goats includes the invitation to the blessed to "inherit the kingdom prepared for you" (Matthew 25:34). This blends the royal metaphor of the Kingdom with the familial metaphor of inheritance as adopted sons and daughters of God.

Revelation 21 depicts God in the new creation as both King and Father, with the conquering inheriting the "water of life" and God being their God and they his sons.

- **Sanctification:** The Old and New Testaments connect the Kingdom and sanctification. Daniel's vision (Daniel 7) shows God's eternal kingdom being given to the "holy ones" who will reign with him forever. Jesus' parable of the weeds (Matthew 13) distinguishes between the "children of God's kingdom" and the "children of the devil," with the righteous ultimately shining in their "Father's kingdom" (Matthew 13:43). Paul in Romans 14 emphasizes that "the kingdom of God is not eating and drinking, but righteousness, peace, and joy in the Holy Spirit," highlighting the moral righteousness of believers.
 - **Preservation:** Jesus promises his disciples a Kingdom (Luke 22:29-30) and assures Peter his faith will not completely fail due to Christ's intercession. This illustrates Christ's role in preserving believers for his Kingdom. Paul in Colossians 2 speaks of God disarming spiritual powers through the cross, ensuring believers' perseverance. In 2 Timothy 4:18, Paul expresses confidence that "the Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom," underscoring God's preservation until final entrance.
 - **Eternal Life and Glorification:** Scripture coordinates these themes with the Kingdom. Jesus promises those who follow him that they will "inherit eternal life" in the "renewal of all things" when he sits on his "glorious throne" (Matthew 19:28-29). He also promises the blessed to "inherit the kingdom" and "eternal life" (Matthew 25:34, 46). Paul reminds the Thessalonians that God called them "into his own kingdom and glory" (1 Thessalonians 2:12). Revelation depicts the ultimate state as the "kingdom of our Lord and of his Christ" (Revelation 11:15), where the redeemed serve God before his throne and are led to the "springs of the waters of life" (Revelation 7:16-17).
1. **The "Already and Not Yet" Tension:** Peterson consistently highlights the tension that the Kingdom of God is already inaugurated in Christ's person and work, bringing present spiritual blessings and transformation, but its full consummation and manifestation of glory are still future.

Quotes:

- **Rene Padilla on the Kingdom:** "the Kingdom of God is God's dynamic power, made visible through concrete signs, pointing to Jesus as the Messiah. It is a new reality that has entered into the flow of history and affects human life, not only morally and spiritually, but physically and psychologically, materially and socially. In anticipation of the eschatological consummation at the end time, it has been inaugurated in the person and work of Christ. The completion of God's purpose still lies in the future, but a foretaste of the eschaton is already possible."
- **James 2:5:** "Listen, my dear brothers, didn't God choose the poor in this world to be rich in faith and heirs of the Kingdom that he has promised to those who love him?"
- **2 Peter 1:10-11:** "Therefore, brothers and sisters, make every effort to confirm your calling in election, because if you do these things, you will never stumble. For in this way, entry into the eternal kingdom of our Lord and Savior Jesus Christ will be richly provided for you."
- **Colossians 1:13-14:** "[The Father] has rescued us from the domain of darkness and transferred us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins."
- **John 3:3:** "Truly I tell you, unless someone is born again, he cannot see the kingdom of God."
- **Matthew 25:34:** "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."
- **Romans 14:17:** "For the kingdom of God is not eating and drinking, but righteousness, peace, and joy in the Holy Spirit."
- **2 Timothy 4:18:** "The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom. To him be the glory forever and ever. Amen."
- **Revelation 11:15:** "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign forever and ever."

Conclusion:

Dr. Peterson effectively demonstrates how the Kingdom of God serves as an overarching framework for understanding various aspects of salvation. By examining themes like election, regeneration, justification, and glorification through the lens of the Kingdom, he highlights the comprehensive nature of God's saving work, which encompasses both present realities and future promises in Christ. The "already-and-not-yet" dimension of the Kingdom provides a crucial perspective on the ongoing nature of salvation until its ultimate fulfillment. The session underscores the importance of recognizing Jesus as the reigning King and living as citizens of his Kingdom in anticipation of its complete manifestation.

4. Study Guide: Peterson, Salvation, Session 22, Salvation and Theological Themes: The Kingdom of God

Salvation and the Kingdom of God: A Study Guide

Quiz

1. According to Rene Padilla, what are the key characteristics of the Kingdom of God?
2. How does the book of James connect the concept of election with the Kingdom of God? Provide a specific verse to support your answer.
3. In Colossians 1:13-14, how does Paul describe the relationship between union with Christ and the Kingdom of God? What specific action of God does he highlight?
4. What is the significance of Jesus' statement to Nicodemus in John 3:3 regarding seeing the Kingdom of God? What does this imply about entering God's saving reign?
5. How does Paul's discussion of the "two Adams" in 1 Corinthians 15 relate Christ's resurrection to the future handing over of the Kingdom to God the Father?
6. Describe how John's vision of the New Jerusalem in Revelation 22 portrays the culmination of God's reign and eternal life. What key images are used?
7. How did John the Baptist and Jesus connect the call to repentance with the coming of the Kingdom of Heaven in their ministries as recorded in Matthew?
8. In Romans 5, how does Paul use the language of the Kingdom (reign of death, sin, grace, life) to explain the concept of justification?
9. Explain how Jesus' invitation to "inherit the kingdom" in Matthew 25:34 blends the metaphors of God as king and God as father in the context of adoption.
10. How does Paul's statement in Romans 14:17 define the essence of the Kingdom of God in contrast to matters of secondary importance like food and drink?

Quiz Answer Key

1. Padilla summarizes the Kingdom of God as God's dynamic power made visible through concrete signs pointing to Jesus as the Messiah. It's a new reality affecting all aspects of human life (moral, spiritual, physical, psychological,

material, social), inaugurated by Christ, with a foretaste available now in anticipation of its future consummation.

2. James connects election and the Kingdom by stating in James 2:5, "Listen, my dear brothers, didn't God choose the poor in this world to be rich in faith and heirs of the Kingdom that he has promised to those who love him?" This shows God's preferential choice of the poor for salvation and their inheritance of the Kingdom.
3. Paul states that the Father "has rescued us from the domain of darkness and transferred us into the kingdom of the Son he loves" (Colossians 1:13). He highlights God's action of transferring believers from one realm to another, making them citizens of God's eternal kingdom through their union with Christ.
4. Jesus' statement, "Truly I tell you, unless someone is born again, he cannot see the kingdom of God" (John 3:3), emphasizes the necessity of a radical, divine transformation for anyone to understand or enter God's saving reign, regardless of their background or efforts.
5. Paul juxtaposes Adam's sin bringing death with Christ's resurrection bringing life, referring to Christ as the "firstfruits" (1 Corinthians 15:20). He explains that Christ's resurrection precedes the resurrection of believers and ultimately the point "when he hands over the kingdom to God the Father" (1 Corinthians 15:24), signifying the full realization of God's reign.
6. John's vision depicts the New Jerusalem with the "river of the water of life" and the "tree of life" flowing from the throne of God and the Lamb (Revelation 22:1-3). These images symbolize eternal life in God's presence, signifying the final dimension of God's reign where the curse is banished and intimate communion with God is fully realized.
7. Both John the Baptist and Jesus began their ministries by preaching, "Repent, because the kingdom of heaven has come near" (Matthew 3:1-2, 4:17). This linked the necessity of turning away from sin with the imminence and arrival of God's Kingdom in Jesus' person and work.
8. Paul uses Kingdom language in Romans 5 to contrast the reign of death through Adam's trespass with the reign of grace through Christ's righteous act. He states that believers "will reign in life through the one man, Jesus Christ" (Romans 5:17), highlighting justification as the means by which believers enter this reign of grace and righteousness.

9. Jesus' words "inherit the kingdom" combine the royal aspect of his kingship with the familial privilege of adoption into God's family. By calling believers to inherit the kingdom prepared for them, he signifies that as adopted sons and daughters of God, they receive the full blessings and privileges of his royal rule.
10. Paul defines the Kingdom of God not as external practices like "eating and drinking, but righteousness, peace, and joy in the Holy Spirit" (Romans 14:17). This emphasizes the internal, transformative work of the Spirit in believers' lives, producing holiness and harmony, as the true essence of God's reign.

Essay Format Questions

1. Discuss the "already and not yet" dimension of the Kingdom of God as presented in the source material. Provide specific examples of how this tension is evident in the relationship between salvation and the Kingdom.
2. Analyze the various ways in which the theme of the Kingdom of God intersects with different aspects of salvation, such as election, regeneration, and justification, according to the provided text.
3. Compare and contrast the ways in which different New Testament authors (e.g., James, Paul, John, Peter) connect the concept of the Kingdom of God with the salvation of believers.
4. Explore the significance of Jesus' teachings and actions in relation to the inauguration and future consummation of the Kingdom of God as described in the excerpts.
5. Evaluate the importance of understanding the Kingdom of God as a central theme for comprehending the full scope and implications of salvation as presented in the source material.

Glossary of Key Terms

- **Kingdom of God:** God's dynamic power and reign, made visible through concrete signs, centered on Jesus as the Messiah. It is an inaugurated reality with a future consummation, affecting all aspects of life.
- **Election:** God's sovereign choice in eternity past of individuals for salvation. The text connects this to being heirs of the Kingdom.

- **Union with Christ:** The believer's spiritual and vital connection with Jesus Christ, resulting in shared life, blessings, and identity. This is presented as the means of being transferred into the Kingdom of God.
- **Regeneration:** The spiritual new birth or radical transformation brought about by God, necessary to see or enter the Kingdom of God.
- **Calling:** God's invitation to salvation and participation in his Kingdom, often linked with living a life worthy of this calling.
- **Conversion:** The act of turning from sin (repentance) and turning to Christ (faith), often occurring in the context of the proclamation of the Kingdom.
- **Justification:** God's declaration that a sinner is righteous in his sight through faith in Christ's atoning sacrifice. This is presented in the context of God's reign of grace.
- **Adoption:** God's gracious act of bringing believers into his family as sons and daughters, granting them the inheritance of the Kingdom.
- **Sanctification:** The process by which believers are made holy and conformed to the image of Christ. The text links living holy lives with experiencing the blessings of God's Kingdom.
- **Preservation:** God's work of keeping believers secure in their salvation until the end, ensuring their entrance into his eternal Kingdom.
- **Eternal Life:** Life in God's presence that begins now and continues forever in its fullness in the consummated Kingdom.
- **Glorification:** The ultimate transformation of believers, including the resurrection of their bodies and their full participation in God's glory in the final Kingdom.
- **Eschatological Consummation:** The future completion and full realization of God's purposes, particularly the establishment of his Kingdom in its ultimate and perfect form at the end times.
- **Already-and-Not-Yet:** The tension in biblical theology recognizing that aspects of God's Kingdom and future realities have already been inaugurated in Christ's first coming, but their fullness is yet to be realized at his second coming.

5. FAQs on Peterson, Salvation, Session 22, Salvation and Theological Themes: The Kingdom of God, Biblicalelearning.org (BeL)

Frequently Asked Questions: Salvation and the Kingdom of God

1. How does the concept of the Kingdom of God relate to the idea of salvation across the Old and New Testaments?

The Kingdom of God serves as a central and unifying theme throughout the Bible, connecting the Old and New Testaments. It represents God's dynamic power made visible through concrete signs, ultimately pointing to Jesus as the Messiah. This Kingdom is not merely a future hope but a present reality inaugurated in the person and work of Christ, impacting all aspects of human life—moral, spiritual, physical, psychological, material, and social. Salvation, therefore, can be understood within the context of entering and participating in this already-and-not-yet reality of God's reign. The Church is presented as the community of this Kingdom, where Jesus is acknowledged as Lord and the Kingdom is concretely manifested in history as a foretaste of its eschatological consummation.

2. In what ways does the doctrine of election connect with the Kingdom of God according to the provided text?

Scripture, particularly James and Peter, directly links election and the Kingdom. James highlights that God has chosen the poor in this world to be "rich in faith and heirs of the Kingdom," contrasting this with the sin of partiality shown towards the wealthy. This emphasizes that God's favor in election extends to those often marginalized. Peter also connects the confirmation of one's calling and election with the assurance of entry into the "eternal kingdom of our Lord and Savior Jesus Christ." Pursuing godly virtues serves as evidence of God's choice and ultimately leads to a rich welcome into His Kingdom.

3. How does being in "union with Christ" relate to the believer's participation in the Kingdom of God?

Paul, in Colossians, explicitly connects union with Christ and the Kingdom of God. He states that God "has rescued us from the domain of darkness and transferred us into the kingdom of the Son he loves." This "transfer of realms" signifies that believers are now citizens of God's eternal Kingdom, enjoying the benefits of redemption and forgiveness of sins through their union with Christ. This union allows believers to partake in the principal blessings won by Christ, the ruler of this Kingdom, experiencing the "already" of Kingdom citizenship while anticipating the "not-yet" of its fullness.

4. What role does regeneration or the "new birth" play in seeing or entering the Kingdom of God?

Jesus' conversation with Nicodemus underscores the necessity of regeneration for experiencing the Kingdom of God. Jesus declares, "unless someone is born again, he cannot see the kingdom of God." This radical transformation from above, a new birth initiated by God, is essential regardless of one's background or status to perceive and enter God's saving reign. Paul further connects regeneration with Christ's resurrection as the firstfruits, guaranteeing the future resurrection and eternal life of believers, which is integral to the full realization of the Kingdom. John's vision of the new Jerusalem also links the Kingdom with the "river of the water of life" and the "tree of life," symbolizing the eternal life that accompanies God's ultimate reign.

5. How is the concept of "calling" related to inheriting the Kingdom of God?

The theme of "calling" is presented as God's invitation for believers to receive their inheritance in the final Kingdom. Jesus, as the King, invites those blessed by His Father to "inherit the kingdom prepared for you from the foundation of the world," which includes eternal life. Paul also emphasizes God's calling of the Thessalonians "into his own kingdom and glory," urging them to live lives worthy of this calling. Peter similarly links the diligent pursuit of Christian virtues with the confirmation of their calling and election, leading to a rich provision for their entry into Christ's eternal Kingdom.

6. In what ways is conversion, encompassing repentance and faith, connected to the proclamation and arrival of the Kingdom of God?

John the Baptist and Jesus both began their ministries by linking their calls to repentance with the nearness of the Kingdom of Heaven. Jesus, as the Messianic King, not only preached repentance but also inaugurated the Kingdom through his teachings, healings, exorcisms, and miracles. The outpouring of the Spirit at Pentecost, which led to Peter's powerful message of repentance and numerous conversions, is also presented as a significant manifestation of the Kingdom. Even in his imprisonment, Paul proclaimed the Kingdom of God, emphasizing faith as the appropriate response. Thus, conversion is intrinsically linked to the message and arrival of God's Kingdom.

7. How do doctrines like justification and adoption intersect with the overarching theme of the Kingdom of God?

Paul's discussion of the two Adams in Romans 5, while focused on justification through Christ's atonement, is framed within the language of the Kingdom. He contrasts the "reign of death" and "reign of sin" under Adam with the believers "reigning in life" and the "reign of grace in righteousness" through Christ. This illustrates how justification leads to participation in God's Kingdom. Similarly, Jesus' description of his return to his "glorious throne" to welcome the blessed into the "kingdom prepared for you" blends royal and familial metaphors, highlighting the theme of adoption. God, as King, welcomes his adopted sons and daughters into their inheritance within His Kingdom, as further emphasized in Revelation's depiction of God as both King and Father in the new creation.

8. What implications does the Kingdom of God have for the believer's sanctification, preservation, and ultimate glorification and eternal life?

The Kingdom of God is intrinsically linked to sanctification, as seen in Daniel's vision of God's holy ones reigning with Him and Jesus' parable of the weeds and wheat, where the righteous are destined to shine in their Father's Kingdom after the removal of lawlessness. Paul emphasizes that the Kingdom of God is characterized not by trivial matters but by "righteousness, peace, and joy in the Holy Spirit," highlighting the moral transformation of believers. Regarding preservation, Jesus' prayer for Peter's faith in the context of the coming Kingdom demonstrates Christ's role in preserving His people. Paul also speaks of God's preservation in light of Christ's victory as King. Finally, Scripture consistently connects the Kingdom with eternal life and glorification. Jesus promises eternal life to those who sacrifice for His name and to those who inherit the Kingdom. Paul speaks of being called into God's "kingdom and glory," and Revelation depicts the ultimate manifestation of the Kingdom where God's people experience eternal life, freedom from suffering, and worship in His presence.