

# Dr. Robert A. Peterson, Salvation, Session 23, Salvation and Covenant, Application of Salvation Resources from NotebookLM

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

## 1. Abstract of Peterson, Salvation, Session 23, Salvation and Covenant, Application of Salvation, Biblicalelearning.org, BeL

Dr. Robert Peterson's "Salvation, Session 23" explores the interconnectedness of salvation with key biblical themes, particularly the covenant. The lecture traces how the **theme of covenant** relates to various doctrines, from election to eternal life, highlighting its significance throughout scripture as evidenced in both Old and New Testament passages. **Specific theological concepts like union with Christ, regeneration, calling, conversion, justification, adoption, sanctification, and preservation are examined through the lens of God's covenantal relationship with humanity.** The session also addresses the application of salvation, outlining the need for and description of each aspect, supported by relevant scripture. **Ultimately, the lecture emphasizes the coherence of biblical teaching regarding salvation and its dependence on God's gracious, covenantal acts.**

**2. 23 - minute Audio Podcast Created on the basis of Dr. Peterson, Salvation, Session 23 – 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\_  
Session23.mp3**

### **3. Briefing Document: Peterson, Salvation, Session 23, Salvation and Covenant, Application of Salvation**

#### **Briefing Document: Dr. Robert A. Peterson on Salvation and the Covenant**

##### **Executive Summary:**

This session by Dr. Robert Peterson concludes his lectures on salvation by examining the significant biblical-theological theme of the covenant and its connection to various doctrines of salvation, from election to eternal life and glorification. Peterson emphasizes how the covenant, particularly the Abrahamic and the new covenants, intertwines with and illuminates key aspects of God's saving work. He then provides a summary chart detailing the application of salvation, outlining the need for each aspect, its description, and a key supporting scripture. The overarching theme is the coherence and interdependence of biblical teaching regarding salvation, ultimately leading to praise and glory to God alone.

##### **Main Themes and Important Ideas/Facts:**

##### **1. The Significance of the Covenant:**

- Peterson highlights the covenant as a "significant Biblical theme" evidenced by verses like Jeremiah 31:31 (new covenant with Israel and Judah), Luke 22:20 (the Lord's Supper as the new covenant in Christ's blood), 2 Corinthians 3:6 (ministers of the new covenant), and Hebrews 9:15 (Jesus as the mediator of the new covenant).
- He asserts that this prominent theme of covenant connects with all ten theological aspects or doctrines of salvation studied throughout his lectures.

##### **2. Intertwining of Covenant and Doctrines of Salvation:**

- **Election:** God's choice of Abraham and his covenant with him (Genesis 12:1-3) was ultimately for the salvation of all nations, fulfilled when Gentiles believe in Jesus (Galatians 3:7-9). This election pertains to both Abraham's spiritual descendants (believers in Christ, both Jew and Gentile) and his blood descendants (ethnic Israel, who are loved because of the patriarchs despite present unbelief – Romans 11:28-29).

- **Union with Christ:** The blessing of Abraham comes "to the Gentiles by Christ Jesus" (Galatians 3:14) through faith, uniting believers with Christ, making them Abraham's seed and heirs according to the promise (Galatians 3:28-29).
- **Regeneration:** The new covenant, contrasted with the Mosaic covenant (2 Corinthians 3:6), is characterized by the Spirit and results in life. It involves God putting his laws in people's minds and writing them on their hearts, implying a "new nature, a heart liberated from its bondage to sin" (F.F. Bruce on Hebrews 8:10-11).
- **Calling:** God's effective call to salvation (kleisis) is tied to the covenant, as seen in Romans 11:28-29, referencing the call of Abraham and Israel. This calling and God's gracious gifts are "irrevocable" (Shriner on Romans 11:29). The new covenant takes away sins, aligning with God's calling of Israel (Romans 11:26-27). Christ's sacrifice as mediator of the new covenant brings eternal inheritance to those who are called (Hebrews 9:15), redeeming even Old Testament saints from transgressions under the first covenant.
- **Conversion:** Turning to the Lord (repentance and faith) is linked with the new covenant (2 Corinthians 3:15-16). This "turning to the Lord" signifies Christian conversion, a turning to Jesus Christ (Barnett on 2 Corinthians 3:16, referencing Old Testament usage). Peter also connects repentance with the Abrahamic/new covenant, calling people to turn from their evil ways to receive God's promised blessings (Acts 3:25-26).
- **Justification:** Abraham's belief in God was credited to him as righteousness (Genesis 15:6), forming an Old Testament basis for justification within the covenant. The new covenant includes the promise of forgiveness of iniquity and forgotten sins (Jeremiah 31:34, Hebrews 8:12, 10:17). Jesus' blood of the covenant was poured out for the forgiveness of sins (Matthew 26:28). The ministry of the new covenant brings righteousness, contrasting with the condemnation of the old covenant (2 Corinthians 3:9), signifying a "right standing before God" (Harris on 2 Corinthians 3:9).
- **Adoption:** Paul stresses the continuity between the Abrahamic and new covenants to counter the Judaizers' emphasis on the law (Galatians 3:17-18). Believers in Christ are considered Abraham's seed and "sons of God in Christ Jesus" (Galatians 3:16, 26, 29), highlighting adoption within the covenantal framework.

- **Sanctification:** God's covenant with Abraham required him to "live in my presence and be blameless" (Genesis 17:1-2), demonstrating the bilateral aspect of the covenant where God expects holiness from his people. Zechariah's prophecy links God's remembrance of the Abrahamic covenant with his people serving him "without fear in holiness and righteousness" (Luke 1:74-75). The Lord's Supper is also presented as an instrument of sanctification (1 Corinthians 11).
- **Preservation:** Paul's account of the Lord's Supper includes God's temporal judgments on the Corinthians, paradoxically assuring them of God's preservation even amidst discipline (1 Corinthians 11:31-32). Hebrews affirms Jesus as the guarantee of a better covenant (Hebrews 7:22) who "is able to save completely those who come to God through him since he always lives to intercede for them" (Hebrews 7:25). Christ has "perfected forever those who are being sanctified" (Hebrews 10:14), and God promises to "never again remember their sins" within the new covenant (Hebrews 10:16-17), emphasizing eternal security.
- **Eternal Life and Glorification:** Jesus connects the new covenant at the Last Supper with the future kingdom of God (Matthew 26:29, 1 Corinthians 11:26). Hebrews links Christ's blood of the new covenant with the promise of eternal inheritance (Hebrews 9:12, 15) and his second coming to bring salvation (Hebrews 9:28). These point to the overlap between the new covenant and final salvation, including eternal life and glorification.

### 3. Summary Chart of the Application of Salvation:

Peterson provides a chart summarizing ten aspects of the application of salvation, outlining the need for each, a brief description, and a key scripture:

Aspect of Salvation	Need	Description	Key Scripture
Union with Christ	Separation from Christ	God joins us to Christ spiritually, so his saving benefits become ours.	Ephesians 1:3-14
Calling	Deafness (inability to hear God)	God enables sinners to hear his efficacious call through the gospel call.	2 Timothy 1:9
Regeneration	Spiritual Death	God makes us alive together with Christ.	Ephesians 2:1-5
Conversion	Lostness	God turns us from sin to Christ; we repent and believe.	Acts 20:21
Justification	Condemnation	God declares us righteous because Christ became a curse for us.	Ephesians 2:15-16
Adoption	Slavery (to sin, self)	God adopts all who believe in Christ.	Galatians 3:26
Sanctification	Uncleanness	God makes us holy (initial, progressive, and final).	Ephesians 5:25-27
Preservation	Unfaithfulness	God keeps his people saved to the end.	Romans 8:28-39
Glorification	(already)		

aspect)ShameGod takes the shame of his people away and gives them glory now in Christ.2 Corinthians 3:18**4. Response to God's Saving Work:**

- Peterson emphasizes the appropriate response to understanding these truths should be worship of the Triune God.
- He calls for believers to obey God wholeheartedly, share the gospel, and love others.
- His concluding words are "Soli Deo Gloria" – To God alone be the glory.

#### **Quotes:**

- "This is a significant Biblical theme as the following verses bear witness. Jeremiah 31:31, the Lord says, I will make a new covenant with the house of Israel and with the house of Judah." (Regarding the covenant)
- "God has made us, apostles is the meaning, competent to be ministers of a new covenant." (2 Corinthians 3:6)
- "Therefore Jesus is the mediator of a new covenant." (Hebrews 9:15)
- "The letter kills, but the spirit gives life." (2 Corinthians 3:6, contrasting the Mosaic and new covenants)
- "...the implanting of God's law in their hearts means much more than their committing it to memory. Jeremiah's words imply the receiving of a new heart by the people." (F.F. Bruce on Hebrews 8:10)
- "God's gracious gifts and calling are irrevocable." (Romans 11:29)
- "Whenever a person turns to the Lord, the veil is removed." (2 Corinthians 3:16, linking conversion to the new covenant)
- "Abram believed the Lord and he credited it to him as righteousness." (Genesis 15:6, Old Testament basis for justification in the covenant)
- "...justification is an act of God's free grace wherein he pardons all of our sins and accepts us as righteous in his sight only for the righteousness of Christ imputed to us and received by faith alone." (Westminster Shorter Catechism question 33)
- "I will forgive their iniquity and never again remember their sin." (Jeremiah 31:34, a promise of the new covenant)

- "...this is my blood of the covenant which is poured out for many for the forgiveness of sins." (Matthew 26:28, Jesus at the Last Supper)
- "...he is able to save completely those who come to God through him since he always lives to intercede for them." (Hebrews 7:25, affirming preservation in the new covenant)
- "For by one offering, he has perfected forever those who are being sanctified." (Hebrews 10:14, highlighting Christ's efficacious sacrifice in the new covenant)
- "Soli Deo Gloria." (Concluding statement)

### **Conclusion:**

Dr. Peterson effectively demonstrates the pervasive nature of the covenant theme throughout the doctrines of salvation. By tracing the connection between the Abrahamic and new covenants with election, union with Christ, regeneration, and other key aspects of salvation, he underscores the unity and coherence of God's redemptive plan. The concluding summary chart provides a concise overview of the application of salvation, emphasizing both the profound needs of humanity and God's gracious provision in Christ. Ultimately, Peterson's lecture serves as a powerful reminder of God's sovereignty in salvation and calls for a response of worship and obedience, culminating in the declaration of glory to God alone.

## 4. Study Guide: Peterson, Salvation, Session 23, Salvation and Covenant, Application of Salvation

### Salvation and Covenant: A Study Guide

#### Quiz

1. Explain how the Abrahamic covenant, as described in Genesis 12:1-3, relates to God's election and the inclusion of the Gentiles in salvation, referencing Paul's interpretation in Galatians.
2. According to the text, how does Paul contrast the Mosaic covenant ("the letter") with the new covenant ("the spirit") in 2 Corinthians 3, and what are the resulting effects of each?
3. Describe how the writer of Hebrews connects the concept of "calling" with the new covenant, referencing specific scripture passages and the idea of an "eternal inheritance."
4. Summarize the text's explanation of conversion in the context of the new covenant, including the relationship between repentance, faith, and turning to the Lord, citing relevant New Testament examples.
5. How does the concept of justification relate to the new covenant, particularly concerning the forgiveness of sins and the imputation of righteousness, as highlighted in the discussion of Jeremiah and the Lord's Supper?
6. Explain Paul's argument in Galatians 3 regarding the relationship between the Abrahamic covenant, the Law, and the inheritance promised to believers in Christ, emphasizing the concept of adoption.
7. According to the text, in what ways is the covenant described as both monergistic and bilateral in relation to sanctification, using Abraham as an example?
8. How does Paul's discussion of the Lord's Supper in 1 Corinthians 11 illustrate the concept of preservation within the context of the new covenant, even amidst judgment?
9. Describe how the institution of the Lord's Supper, as recounted in Matthew and 1 Corinthians, connects the new covenant with the themes of eternal life and the future kingdom of God.

10. Explain the distinction made in the text regarding glorification as both an "already" and "not yet" aspect of salvation, referencing 2 Corinthians 3:18.

### Quiz Answer Key

1. God chose Abraham, an idolater, as part of his election to ultimately bring salvation to all nations. The Abrahamic covenant, with its promises of becoming a great nation and a blessing to all peoples, is fulfilled when Gentiles believe in Jesus, as Paul argues in Galatians. Those who have faith are considered Abraham's spiritual descendants and are blessed with him.
2. Paul contrasts the Mosaic covenant, characterized by the "letter" of the law and its demands (like the Ten Commandments), with the new covenant, characterized by the "spirit." The Mosaic covenant "kills" because people cannot perfectly keep its demands, while the new covenant, through the Spirit, brings life and regeneration.
3. The writer of Hebrews connects calling with the new covenant in passages like Hebrews 9:15, where Christ is the mediator so that "those who are called might receive the promise of the eternal inheritance." This "calling" is God's effective call to salvation, as seen in the irrevocable gifts and calling associated with Abraham and Israel in Romans 11:28-29.
4. Conversion in the context of the new covenant involves both repentance (turning from sin) and faith (turning toward Christ). This is described as "turning to the Lord," a phrase used in both the Old and New Testaments to denote a penitent return to God or a turning to Jesus Christ in belief, leading to becoming a new covenant believer.
5. Justification relates to the new covenant through the promise of forgiveness of sins, as seen in Jeremiah's prophecy quoted in Hebrews and Jesus' words at the Last Supper about his blood being poured out "for the forgiveness of sins." Furthermore, the ministry of the new covenant brings righteousness, a right standing before God, contrasting with the condemnation of the old covenant.
6. Paul argues that the Abrahamic covenant, established by promise, precedes and is superior to the Law given 430 years later. The inheritance is based on this promise, not the Law. God's promise to Abraham's "seed" is primarily fulfilled in Christ, and secondarily in all believers who are united with Christ through faith, making them Abraham's spiritual seed and heirs according to the promise, signifying adoption as sons of God.



7. The covenant is monergistic in its origin because God initiated it by his grace, as seen in Genesis 15 where Abraham is asleep during the covenant-cutting ceremony. However, it is bilateral in its outworking because after God claims Abraham, he expects him to live in holiness, demonstrating love, fear, and obedience, indicating responsibilities for both God and Abraham (and his descendants).
8. In 1 Corinthians 11, Paul addresses the Corinthians' misuse of the Lord's Supper, leading to temporal judgments from God. Ironically, these judgments serve as a form of discipline, assuring believers that God is preserving them from final condemnation with the world. This demonstrates God's commitment to keeping his saints saved within the framework of the new covenant.
9. At the institution of the Lord's Supper, Jesus refers to the cup as the "new covenant in my blood," linking it to his sacrifice. He also speaks of drinking wine anew in his Father's kingdom (Matthew 26:29) and Paul adds that partaking in the Supper proclaims the Lord's death "until he comes" (1 Corinthians 11:26). These statements connect the new covenant to the future kingdom, Jesus' return, and the promise of eternal life and final salvation.
10. The text explains that glorification has an "already" aspect, referring to the present transformation of believers from glory to glory through faith in Christ, as mentioned in 2 Corinthians 3:18. However, it also has a "not yet" eschatological aspect, which refers to the future, complete glorification in resurrected bodies on the new earth, distinct from the present application of salvation.

## Essay Format Questions

1. Explore the significance of the concept of "covenant" as a central biblical-theological theme, analyzing its connection to at least three different doctrines of salvation discussed in the provided text (e.g., election, regeneration, justification).
2. Discuss the ways in which the new covenant, mediated by Christ, is presented as superior to the Mosaic covenant in the text, focusing on the contrasting characteristics and outcomes of each as they relate to the believer's experience of salvation.

3. Analyze the interconnectedness of conversion (repentance and faith) and justification within the framework of the new covenant, explaining how these doctrines relate to the believer's turning from sin and receiving a righteous standing before God.
4. Evaluate the tension between the monergistic and bilateral aspects of the covenant in relation to the doctrine of sanctification, using scriptural examples and arguments from the text to support your analysis of God's initiative and humanity's responsibility in the process of becoming holy.
5. Examine the concept of preservation of the saints as it is presented within the context of the new covenant in the text, considering both God's faithfulness and the warnings against unfaithfulness, and how the Lord's Supper illustrates this doctrine.

## Glossary of Key Terms

- **Covenant:** A solemn agreement between God and humanity (or specific people groups), outlining the terms of their relationship, often involving promises and obligations.
- **Election:** God's sovereign choice before creation to save a particular people for himself.
- **Regeneration:** The act of God by which a spiritually dead person is made alive in Christ, receiving a new nature.
- **Calling (Effective):** God's internal and powerful summons that brings about a willing response of faith and repentance in the elect.
- **Conversion:** The act of turning from sin (repentance) and to Christ (faith).
- **Justification:** God's legal declaration that a sinner is righteous in his sight, based on Christ's imputed righteousness and the forgiveness of sins.
- **Adoption:** God's act of bringing believers into his family as sons and daughters, granting them all the rights and privileges thereof.
- **Sanctification:** The ongoing process by which believers are progressively made holy and conformed to the image of Christ through the power of the Holy Spirit.

- **Preservation:** God's gracious act of keeping believers saved and secure in their faith until the end.
- **Glorification:** The ultimate and complete aspect of salvation, involving the transformation of believers' bodies and their entrance into eternal glory in God's presence.
- **Abrahamic Covenant:** The covenant God made with Abraham, promising him land, descendants, and that through him all nations would be blessed.
- **Mosaic Covenant:** The covenant God made with Israel through Moses at Mount Sinai, characterized by the Law and its demands.
- **New Covenant:** The covenant inaugurated by Jesus Christ through his death and resurrection, fulfilling and superseding the Old Covenant, characterized by the forgiveness of sins and the indwelling of the Holy Spirit.
- **Union with Christ:** The spiritual and mystical union of believers with Jesus Christ, through which they share in his life, death, and resurrection.
- **Atonement:** Christ's work on the cross, by which he bore the penalty for sin, satisfying God's justice and reconciling humanity to God.
- **Imputation:** The act of crediting something to someone; in theology, often refers to the crediting of Christ's righteousness to believers and the crediting of believers' sins to Christ.
- **Forensic:** Having to do with legal or judicial proceedings; often used to describe justification as a legal declaration.
- **Monergistic:** The theological view that God is the sole agent in regeneration and the application of salvation.
- **Bilateral:** Involving two parties with mutual obligations or responsibilities.
- **Eschatological:** Relating to the end times or the final destiny of humanity and the universe.

## **5. FAQs on Peterson, Salvation, Session 23, Salvation and Covenant, Application of Salvation, Biblicalelearning.org (BeL)**

### **Frequently Asked Questions on Salvation and the Covenant**

#### **1. What is the significance of the concept of "covenant" in understanding salvation according to this source?**

The concept of covenant is presented as a central biblical theme that intricately connects various aspects of salvation. The source highlights how the covenant, particularly the Abrahamic and the new covenants, intersects with doctrines ranging from God's election to eternal life and glory. It argues that understanding salvation requires recognizing God's relational dealings with humanity through these covenants, shaping how we receive and experience His saving acts.

#### **2. How does the Abrahamic covenant relate to salvation, especially for Gentiles?**

The Abrahamic covenant, established with Abraham in Genesis 12, promised that he would become a great nation, be blessed, have a great name, and be a blessing to all peoples on earth. The source emphasizes that this covenant is fulfilled through faith in Jesus Christ. Paul argues in Galatians that those who have faith are Abraham's spiritual descendants and are blessed with him. Therefore, Gentiles who believe in Jesus become partakers of the Abrahamic promises, highlighting the inclusive nature of God's saving plan.

#### **3. In what ways does the new covenant differ from the Mosaic covenant, particularly concerning regeneration?**

The source contrasts the new covenant with the Mosaic covenant, particularly in 2 Corinthians 3. The Mosaic covenant is described as "of the letter" and is associated with condemnation because the Israelites could not fully keep its demands. In contrast, the new covenant is characterized by "the Spirit" and results in life. Regarding regeneration, the source references Hebrews 8, which quotes Jeremiah 31, stating that God will put His laws into their minds and write them on their hearts. This implies a transformation of the inner being, a "new heart" liberated from sin, which is a key aspect of regeneration under the new covenant.

#### **4. How does the new covenant relate to God's calling and the salvation of both Jews and Gentiles?**

The source explains that God's calling is tied to the covenant. Romans 11:28-29 indicates that God's gifts and calling are irrevocable, which assures the future of ethnic Israel due to the covenant with the patriarchs. However, the blessings of the Abrahamic covenant come to the Gentiles through Christ Jesus (Galatians 3:14), demonstrating that the new covenant, mediated by Christ, encompasses both Jews and Gentiles who are effectively called to salvation. Hebrews 9:15 further links the new covenant with the promise of an eternal inheritance for those who are called.

#### **5. How are conversion (repentance and faith) connected to the new covenant according to the New Testament?**

The source argues that conversion, encompassing repentance (turning from sin) and faith (turning to Christ), is intrinsically linked to the new covenant. 2 Corinthians 3 describes how the veil that hardened the hearts of those under the old covenant is removed when a person turns to the Lord (conversion). Additionally, Luke in Acts 3 connects repentance and the blessings promised to Abraham within the covenantal context, indicating that turning from evil ways is a condition for receiving these blessings in the new covenant era.

#### **6. How does the concept of justification relate to the new covenant, particularly regarding forgiveness of sins?**

Justification, being declared righteous in God's sight, is directly connected to the new covenant. The source points to Jeremiah 31:34, a key prophecy of the new covenant, where God promises, "I will forgive their iniquity and never again remember their sin." Jesus' words at the Last Supper in Matthew 26:28, referring to the cup as "my blood of the covenant... poured out for many for the forgiveness of sins," further solidify this link. Paul in 2 Corinthians 3 contrasts the ministry of condemnation (associated with the old covenant) with the ministry of righteousness (the new covenant), emphasizing that justification and forgiveness are central to the new covenant.

### **7. How does the covenantal framework illuminate the doctrine of sanctification?**

Sanctification, the process of being made holy, is also understood within the covenantal context. Genesis 17 highlights that after establishing the covenant with Abraham, God commanded him to "live in my presence and be blameless," indicating an expectation of holiness as part of the covenant relationship. Luke 1 describes Zechariah praising God for remembering the Abrahamic covenant, with the purpose that God's people "would serve him without fear in holiness and righteousness." This demonstrates that the covenant not only brings salvation but also calls for and enables a life of sanctification.

### **8. How do the passages discussed connect the new covenant to preservation and eternal life/glorification?**

The source indicates that the new covenant assures the preservation of God's people. Paul's discussion of God's discipline of the Corinthians in 1 Corinthians 11, within the context of the new covenant (verse 25), reassures believers of God's commitment to their salvation. Hebrews 10:15-17 explicitly states that by Christ's one offering, He has perfected forever those who are being sanctified and promises to never again remember their sins, highlighting the eternal security embraced by the new covenant. Furthermore, Jesus' words at the Last Supper about drinking wine anew in the Father's kingdom (Matthew 26:29) and Hebrews 9:15's promise of an eternal inheritance for the called link the new covenant directly to eternal life and future glorification.