

# **Dr. David L. Mathewson, New Testament Theology,**

## **Session 27, Salvation, Part 2**

© 2024 Dave Mathewson and Ted Hildebrandt

This is Dr. Dave Mathewson in his lecture series on New Testament Theology. This is session 27 on Salvation, Part 2.

To return to the theme of justification, we saw that justification has its roots in a forensic or legal term of declaring righteous, that is, having a status of not guilty, of innocent of sin, a status of being vindicated.

What that means, too, is justification, and the language of justification assumes God's future judgment. It assumes that God's people will be vindicated in the final end-time judgment. So once more, 1 Thessalonians 1.10, we will be saved from God's wrath.

Or Romans chapter 2 and verse 13 also, in Paul's discussion of justification in the context of judgment, chapter 2 and verse 13, for it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous. So justification assumes, first and foremost, that it refers to God's future judgment, where God will vindicate his people in the final end-time judgment. And it also has its background in the Old Testament of references to God's righteousness.

Let me just read one of those, God's righteousness in the context of salvation, Psalm chapter or Psalm number 98—so Psalm 98 and verses 2 and 3 to give but one example of this. I'll read one, verse 1, as well.

Psalm 98, 1 through 3, sing to the Lord a new song, for he has done marvelous things. His right hand and his holy arm have worked salvation for him. The Lord has made his salvation known and revealed his righteousness to the nations.

He has remembered his love and faithfulness to Israel. All the ends of the earth have seen the salvation of our God. So, notice the revealing of God's righteousness parallel to the Lord making known his salvation.

So, God's righteousness should be understood as his saving righteousness for his people. It's also used in the Old Testament in a legal sense. Job chapter 9, verse 2, for example, I won't read that but it is one example of the language of righteousness or justification used in a legal or forensic sense.

Psalm chapter 51 and verse 4, to go back to another Psalm again, just demonstrating how even in the Old Testament, you find righteousness language used in a legal

context. Psalm 51 and verse 4, David says, against you, you only have I sinned and done what is evil in your sight, so that you are right in your verdict and justified when you judge. So, justification is seen as God's verdict, God's just verdict of being declared innocent, of being vindicated.

Now, in light of that background, then, as we understand Paul's language of justification against the backdrop of God's righteousness, his saving righteousness that he would bring against the backdrop of God's intention to vindicate his people in the end time judgment against the backdrop of eschatological judgment, Paul's language of justification then says that God's people are already vindicated. They can already be declared innocent in the present based on Jesus Christ's death and resurrection, his resurrection being his own vindication. So, in a sense, our vindication is accomplished through being associated with Christ's own vindication and joining with him in his resurrection.

But clearly, then, the future verdict of being not guilty, of being vindicated, declared to be right, to have a status of not guilty before God in the day of judgment, has already been rendered in the present by virtue of Christ's work on the cross and our faith in him. That is, justification participates in the already but not yet tension. The future judgment of God in vindicating his people and declaring them righteous and not guilty has now reached back into the present in Christ's own death and resurrection, so God declares people not guilty and righteous now in advance of the final judgment.

So, the future verdict has been rendered in the present. Notice in Romans chapter 5 and verse 19 to help further explain and define justification, in chapter 5 and verses 18 and 19, particularly 18, but in the comparison between Christ and Adam, notice how Paul again uses justification language. This would be the already aspect, the fact that now, in Christ, the verdict has been rendered.

But verse 18, consequently, just as one trespass resulted in condemnation for all people, so also one righteous act, that is, the obedience of Christ in dying for our sins, resulted in justification and life for all people. So, justification here is seen as the opposite of condemnation. Verse 19, for just as through the disobedience of one man, the many were made sinners, so also through the obedience of the one, now many will be made righteous.

So, especially in verse 19, righteousness or justification is the opposite of condemnation. To be justified is to be not condemned, to be declared innocent or not guilty of sin, to be vindicated. Also, in Romans chapter 4 and verses 6 through 8, we read David says the same thing.

This is Paul further describing and explaining how justification comes to God's people through Christ. Now he refers back to the Old Testament and says, David says the

same thing when he speaks of the blessedness of the one to whom God credits righteousness. Apart from works, blessed are those whose transgressions are forgiven and whose sins are covered.

Blessed is the one whose sin the Lord will never count against them. In other words, again, justification is understood in the context of forgiveness of sins. That is, justification means that God will not count sins against us.

That is, we are now declared innocent. We're declared not guilty. Again, the decisive factor is that Jesus' death on the cross has dealt with sin and has provided forgiveness of sin, so it is no longer counted against us. That is, we're declared innocent or not guilty.

Perhaps, too, within the Reformed tradition, it was very common to understand justification in terms of not only negatively not having our sins counted against us but positively having Christ's own righteousness imputed to us. While there are no specific texts in the New Testament that describe Jesus' own obedience to his righteous life, in Romans chapter 5, the comparison between Adam and Christ, by the way, the references to Jesus' obedience are clearly a reference to his obedience of death, his death on the cross. So, we don't find a specific reference in any one text that clearly says Jesus' own righteous life, his own obedience throughout his life on earth, gets imputed to us.

At the same time, the concept is clearly there. The fact that, as we've seen, we are already united with Christ, that we have been joined to Christ in faith, and the fact that Christ is our head, Jesus Christ is the one who actually, since Genesis 1, God has entered into covenant relationship with his people. But those covenants have always been broken because of sin.

Even King David was supposed to offer obedience on behalf of his people in response to the covenant relationship. Now, one can say that, as the true son of David and the true Adam, Jesus now offers obedience that no one else has. So now, God's covenant relationship with us is ultimately fulfilled in us by virtue of us being united to one who has responded in perfect obedience.

Therefore, I think theologically, it is correct to talk about Jesus' obedience being imputed on us. Not because there's any explicit text that says that, but biblically, theologically, in the context of understanding the covenants and our union with Christ, our head, his obedience can be seen as ours as well. It's important also to understand, therefore, that justification does not primarily mean our transformation.

It also does not primarily mean who the true people of God are or designating or declaring who God's true people are. Although, certainly, that is an implication. Those are both implications of justification.

But particularly in Galatians and Romans, and especially in the latter, where we do find justification used in the context of who are the true people of God, it's important to understand it does not mean this, though that's part of its implication and context. Rather, it is a primary forensic term. It refers to God's end-time verdict of not guilty, of being acquitted, and the status of being in the right, which is now pronounced in the present.

That end-time verdict has now reached into the present upon believers based on their faith in Jesus Christ and his death on the cross for sins. Now, as we've already mentioned in discussing earlier Romans chapter 3, normally, it would be a breach of justice for a judge to declare someone not guilty who is, in fact, guilty. If you were ever to watch on TV or be part of a court scene where you saw someone who you knew and who everyone knew was guilty being declared not guilty, that would raise an outcry.

We would cry injustice. We would cry foul that that's inappropriate because justice has been breached if someone who is guilty of a sin is treated as and declared not guilty or innocent of that sin. So, what we find in the New Testament is what would normally be a breach of justice is, in fact, not a breach of justice because we see in Romans chapter 3 and verses 25 and 26 that God declares righteous.

God can justify those who are sinners without violating his own justice. As Paul himself says in verse 26, he, that is, God, did this to demonstrate his righteousness at the present time so as to be just and the one who justifies those sinners who have faith in Jesus Christ. So, the key is what keeps this from being a breach of justice, God declaring people who are sinners not guilty. What keeps this from being a breach of justice is God has done this without violating his own justice by dealing with sins in the person of Jesus Christ.

By offering up Jesus Christ as a propitiation, a sacrifice for sins, an atonement for sins by virtue of Jesus Christ's death on the cross, God can declare people righteous and not guilty and vindicated in the context of their sins because he has dealt justly with sins in the person of Jesus Christ and based on Jesus Christ's death on the cross. So, justification then is an important biblical theological concept in terms of our salvation, and it is a term that indicates that God's future judgment of declaring innocent his people, of vindicating them, declaring them in the right, of having a status of righteousness has now reached back into the present so that men and women can now be declared righteous, they can be justified, declared innocent, not guilty, vindicated, acquitted of sin in the present based on faith in Jesus Christ and his death on the cross. Related to justification is also the theme of reconciliation.

The language of reconciliation recalls the language of relationship; that is, it is a relational term. Reconciliation basically refers to two parties that are at odds with

each other, at enmity with each other, and the relationship between the two has been broken, but now that relationship has been restored. The enmity has now been removed, and the relationship has been restored.

Now, the relationship is a peaceful one rather than a hostile one. That is basically what reconciliation means. In Romans chapter 5, we find that reconciliation is also related to justification.

Paul says in chapter 5 and verse 1, therefore, since we have been justified by faith, which is what Paul has argued in the first four chapters, we have peace with God. That's the language of reconciliation. That is, now the relationship between God and his people has been restored.

One that was previously one of hostility and enmity, at least on our part especially, but we are also described by nature as children of wrath, deserving of God's wrath and his judgment. Now, that relationship has been rectified and restored to a peaceful rather than hostile one. As Romans chapter 5 goes on to say in chapter 5 and verse 10, for if while we were God's enemies.

So previously, we were God's enemies, but now, in verse 10, we were reconciled to him through the death of his son. So, we were formerly enemies of God, but now we have peace with God. Chapter 5, verse 1, that is, we have now been reconciled back into a right relationship with God.

This is accomplished clearly in verses 9 and 10, especially verse 10, by the death of Jesus Christ, for while we were God's enemies, we were reconciled to him through the death of his son. So, Christ's death then is seen as taking care of the problem that caused the enmity in the first place, and that is human sinfulness.

Now, by dealing with sin and removing that hostility, we can enter back into a peaceful relationship, a peace with God, rather than one of enmity or being his enemies. That takes place when Christ removes the barrier that causes the breach in the relationship between God and his people. And as Romans 5 makes clear, this is not a kind of two-party agreement where the two parties come together and agree on terms.

God is the one solely who takes the initiative. God is the one who takes the initiative to reconcile people to himself and to send his son, Jesus Christ, to bring about that reconciliation. We find similar language in 2 Corinthians, which is also a significant text dealing with the New Testament theological theme of reconciliation.

And that is in chapter 5 of 2 Corinthians and verses 18 through 21 in particular. Verse 18, all of this is from God. The fact that we now belong to a new creation, that we are in Christ, is all from God, who reconciled us to Himself.

So, notice again that God takes the initiative to reconcile his people to himself through Christ and gave us the ministry of reconciliation, that God was reconciling the world to himself in Christ, not counting people's sins against them. So, Paul further defines what reconciliation means or how it takes place. It's by not counting people's sins against them.

And he has committed to us this message of reconciliation. We are, therefore, Christ's ambassadors, as though God were making his appeal through us. We implore you, on Christ's behalf, to be reconciled to God.

And God made him, Jesus Christ, who had no sin to be sin for us so that we might become the righteousness of God. So once more, notice the same themes that one finds in this text in connection with Romans chapter 5. First of all, the notion of alienation from God. Second, the restored relationship is that we are reconciled to God.

Now, a relationship of hostility, a relationship that was breached, has been restored to a peaceful one. And then, finally, it's Christ's death on the cross that accomplishes it. So again, in chapter 5 and verse 19, it means not counting our sins against us.

It's dealing with sin that causes the breach in the relationship. I also want you to notice that the reconciliation in 2 Corinthians 5 is connected with the new creation in chapter 5 and verse 17, the verse right before 18 through 20 that we read. Therefore, if anyone is a new Christ, the new creation has come, the old has gone, and the new is here.

In other words, it appears that reconciliation is part of the inauguration of a new creation. In fact, Greg Beal, actually in a couple of articles as well, but in his New Testament Theology book, has argued that reconciliation is part of the inaugurated end-time promises of a new creation from the Old Testament. For example, he points to Isaiah chapter 65, the clear allusion to Isaiah 65 in 2 Corinthians 5.17 that we just read and that we dealt with in our discussion of creation and new creation.

Isaiah chapter 65 is probably being fulfilled in 2 Corinthians 5.17 by virtue of being in Christ, who was raised from the dead back in verse 15. By virtue now of belonging to Christ, if anyone is in Christ, we now belong to a new creation. There is now a new creation that has been inaugurated in Christ.

But as Beale argues, part of the fulfillment of Isaiah's vision of restoration is the peaceful relationship between God and his people dwelling in the land. So, the alienation caused by the fall and sin in Genesis chapter 3 is now beginning to be restored and reversed by the restoration between God and his people in a new

creation. So Beale argues that reconciliation in 2 Corinthians 5 ultimately goes back to God's promises in Isaiah of establishing a new creation.

Now that that new creation has already been inaugurated, the peaceful relationship between God and his people has also been inaugurated. That is in terms of reconciliation. To quote Beale from his New Testament theology, he says reconciliation in Christ is Paul's way of explaining Isaiah's promises of restoration from the alienation of exile.

The promises of alienation of exile have begun to be fulfilled by the atonement and forgiveness of sins in Christ. So again, reconciliation in Christ is Paul's way of explaining that Isaiah's promises of restoration from the alienation of exile have already begun to be fulfilled by the atonement and forgiveness of sins in Christ. So, Christ's death on the cross has overcome the separation between God and his people.

His death deals with that which caused the breach and the hostility and enmity between God's people and God, between humanity and God, and that is sin. And now, by not counting their sins against them, verse 19, God has reconciled humanity to himself in a new creative act, in inaugurating a new creation, and by now establishing and inaugurating the life of the new creation, which is a reconciliation between God and his people. The other text where we find reconciliation playing a crucial role is Ephesians chapter 2, and especially verses 13 through 17.

I'll start with reading verse 13, but now in Christ, you who are once far away have been brought near by the blood of Christ. Again, that's the language of reconciliation. The word reconciliation or reconcile is not used in this verse, but this idea of being separated from, if I can back up and read verse 12, remember at that time you were separate from Christ, excluded from Israel, and without hope and without God in this world.

And now, verse 13, those who were far have been brought near by the blood of Christ. That's the language of reconciliation. For he himself, that is Christ, is our peace.

More language of reconciliation. Who has made the two groups one, Jew and Gentile, and destroyed the barrier, the dividing wall of hostility—more language of reconciliation.

So, a peaceful relationship has replaced a relationship of hostility. By setting aside in his flesh the law and its commandments and regulations, his purpose was to create in himself one new humanity out of the two, thus making peace. Again, notice the language of peace.

And in one body to reconcile both of them, Jew and Gentile, to God through the cross, by which he put to death their hostility. He came and preached peace to you who are far away and peace to those who are near, for through him, we both have access to the Father by one spirit. Again, notice all the reconciliation language, but also note that in Ephesians, we find a dual reconciliation.

First of all, we find a reconciliation between God and humanity. So once more, Gentiles are described as separate from Christ; they're described as excluded from God, without God in this world, but now they have been brought near by the blood of Jesus Christ. Also, we find that God's intention in verse 16 is to reconcile both of them, Jew and Gentile, to God through the cross.

So once more, both Jew and Gentile are described, it's assumed that they both need to be reconciled to God. That sin has caused a breach in the language, in the relationship, so that now, through the death of Christ, God reconciles them to him, creating one new humanity. However, we should note that reconciliation is not only between humanity and God but also between humanity and humanity.

So Paul is describing two separate groups, Jew and Gentile, that he could say were hostile towards each other, that Gentiles were excluded from the citizenship of Israel, they were in hostility with one another, and the law provided a barrier between the two. But now again, through the death of Jesus Christ, he has removed the hostility and brought peace between them, so that now he creates them into one new man. So again, reconciliation takes place at two levels in Ephesians.

Reconciliation between Jew and Gentile into one body, removing the hostility between them through the death of Christ, but reconciliation between Jew and Gentile and God himself. Therefore, again, making peace, bringing about a peaceful relationship, or restoration of a relationship formally characterized by hostility because of sin. Colossians chapter one and verses 21 and 22 also resonate with reconciliation language after the well-known Christ hymn in verses 15 through 21, which ends with a reference to God's intention to reconcile all things to himself in heaven and on earth by making peace through his blood shed on the cross, chapter one, verse 20.

Now Paul is going to apply that to his readers and start verse one, once you were alienated from God and were enemies in your minds. So, notice the language of alienation, hostility, and enmity because of your evil behavior. But now, in verse 22, God, he, God has reconciled you with Christ's physical body through death to present you holy in his sight without blemish and free from accusation.

So once more, a relationship of hostility and alienation is now exchanged for a restored peaceful relationship. And again, the whole context assumes a dislocation and alienation that was caused by sin that has now been dealt with by the death of



Jesus Christ. Implicitly, we might also conclude that Revelation 21 and 22 is the not-yet dimension of this future reconciliation, given the fact that what we find in especially a text like Ephesians 2 seems now to be a reality in the new creation of Revelation 21 and 22.

So, in one sense, we could say that Revelation 21 and 22, and I won't read them, is not yet a part of the future reconciliation. That is, all humanity is now living in harmony with one another, Jew and Gentile, and living in harmony with God in a new creation with God dwelling in their midst. So that although the term reconciliation is not used in Revelation chapters 21 and 22, God's dwelling with his people with uninhibited access and his unrestricted presence with his people on a new earth certainly assumes the concept of reconciliation that we've seen in Paul's letters up until this point.

Hopefully, you've seen the connection between reconciliation and justification and that God has dealt with sin so that we can now enter into the right status and a right relationship with God. So, reconciliation and justification can be seen as, in a sense, two metaphors that refer to the same reality of standing in a right relationship with God and having our sins forgiven and having our sins dealt with that cause the breach or the barrier in our relationship with God. So, we've looked at the theme of salvation as sort of the overarching theme of God's intention to rescue his people and communicate the blessings of salvation to them.

We've looked at the theme of the election of God's people. God has initiated a relationship with his people by choosing them, electing them as his people, and suggesting his gracious act of bringing them into being and creating a people. We've looked at the theme of forgiveness of sins as part of the fulfillment of the promised new covenant.

The theme of redemption is the language of the marketplace, but also the language of the exodus that God has now freed and redeemed his people. He's freed and liberated them from bondage to sin through the price of the death of his son, Jesus Christ. Then, there is justification, legal language, where God declares his people not guilty.

He vindicates them and declares them in the right status before him so that the end-time verdict of justification has now reached into the present based on the death and resurrection of Jesus Christ. And then reconciliation, a relational term where a hostile relationship of enmity has now been removed and has been exchanged for a relationship of peace, a reconciled relationship where again our sin, which caused the breach in the first place, has been dealt with and removed in the death of Jesus Christ. The next theme to discuss would be sonship and adoption.

In the Old Testament, Israel was adopted as God's son, especially in the Exodus. Back in Exodus chapter 4 and verse 22, I think this is the text we want. Exodus chapter 4, verse 22, then says to Pharaoh, this is what the Lord says, Israel is my firstborn son.

And I told you, let my son go so that he may worship me. So, Israel and then, but you refuse to let him go. So, I will kill your firstborn son, Pharaoh.

So, Israel is seen as God's son, God's firstborn son, a son, the son that God adopts as his people. We saw that God's chosen elected people, his chosen beloved possession. Now, this language of sonship and adoption is applied to God's new people, the church.

It's also thought necessary to note that adoption was also a metaphor for the Greco-Roman world. So, by using sonship and adoption language, I'm convinced that the Gentile readers would have associated with that as well. But Paul also uses language that comes right out of the Old Testament in relation to God adopting Israel as his son.

So now, in the New Testament, we find salvation in terms of God's adoption of his children as if his people were his children. Romans chapter eight is one important text that describes our salvation in terms of adoption or a God adopting his people, God adopting us as his son. So, in chapter eight and verse 14, those who are led by the spirit of God are the children of God.

The spirit you received does not make you slaves so that you live in fear again; rather, the spirit you received brought about your adoption to sonship. And by him, we cry, Abba Father. The spirit himself testifies with our spirit that we are God's children.

Again, Romans 8 is in an Exodus context. So God redeemed his people from slavery in the first Exodus and adopted them as his people; now we find this applied to God's new people, where God redeems his people from slavery to sin and now adopts them as his children. And this is confirmed by the pouring out of the spirit.

In fact, Paul says it's accomplished by the spirit, by God giving us a spirit, but it's also confirmed by the spirit poured out in our hearts that allows us to cry out Abba Father. Galatians chapter three and verses 24 through 25 also find adoption language and sonship language once more in the context of the Exodus. So, this language of being God's children, God's sons, God's adopted sons or children is not just New Testament language that Paul has invented or decided to use or has been revealed to him uniquely, but it's language that comes right out of the Old Testament.

God's relationship to his people, Israel, especially in Exodus. So, in chapter 3, verses 24, and 25 of the book of Galatians, before the coming of this faith, we were held in

custody under the law, locked up until the faith that was to come in Jesus Christ would be revealed. So, the law was our guardian until Christ came that we might be justified by faith.

Now that faith has come, we are no longer under a guardian. Instead of going on to chapters four, one through seven, what I am saying is that as long as an heir is underage, he is no different than a slave, although he owns the whole estate. The heir is subject to guardians and trustees until the time set by the father.

So also, when we were underage, we were in slavery under the elemental spiritual forces of the world. So, notice this language before the coming of Christ, people are seen as slaves, similar to minors, to being under age, but verse 13, verse four, but when the time set had fully come, God sent his son born of a woman, born under the law to redeem those under the law that we might receive the adoption of sonship to sonship. Because you are his sons, no longer might like minors or underage, but now that you are sons, that full grown sons and heirs; because you are sons, God sent his spirit, the spirit of his Son, into our hearts, the spirit who calls out Abba father.

So, you are no longer a slave but God's child. And since you are his child, God has made you also an heir. Now, notice again that this is in the context of the Exodus.

That is God. With the coming of Christ, God's people have now reached, in a sense, the status of adult sons who can now possess their inheritance. Paul basically is saying life under the law was similar to being under a guardian or even being under a pedagogue, a kind of a babysitter, or a childminder. But now, with the coming of Christ, we are full-blown adopted sons and daughters of God.

In a new Exodus, God has redeemed us. God has redeemed his people from under the law and now has made us his adopted sons. And once more, as we saw in Romans eight, confirm that by pouring out his spirit upon them.

In Ephesians chapter one in verse five, one of the blessings that God has poured out on his new people is found in verse five. He predestined us for adoption to sonship through Christ in according with his pleasure and will. So, as God's children, we are the true people of God that he has adopted and heirs of the blessings of salvation that he has promised in the Old Testament, now fulfilled in the person of Jesus Christ.

So, like God's people, Israel, God has once more, in a new Exodus, redeemed his people from slavery to sin, made them his sons, adopted them as his sons, and because of that, now we possess the inheritance. We inherit the blessings of salvation promised in the Old Testament and are now fulfilled in the person of Jesus Christ. So sonship and adoption are crucial New Testament themes that describe our salvation once more in terms of fulfillment of the Old Testament.

Another term that comes under the umbrella of the salvation that God has provided is the word term sanctification. The English translation of a group of words in the Old and New Testaments that are actually cultic terms or religious terms that deal with the sphere of purity and holiness. The idea of sanctification suggests being holy, being set apart, or being holy at its basic level.

It refers to that which is set apart or holy. We're going to see it also participate in that already, but it has not yet been dimensioned. For example, in 1 Corinthians chapters 1 and 2, we find 1 Corinthians chapter 1 and verse 2, Paul addresses his readers, the Corinthian readers, as to the church of God in Corinth, to those sanctified in Christ Jesus and called to be his holy people.

So, by virtue of belonging to Christ, we have already been set apart. We have already been sanctified, set apart, or made holy. Most of Paul's letters begin with a reference to the saints.

This is not some designation of someone who has reached sainthood or a certain level of holiness. It's a term that refers to all of God's people, as in Christ, being set apart and made holy. Literally, it could be translated as the holy ones.

1 Corinthians chapter 6 and verse 11 to move on. Chapter 6 and verse 11. But you were washed, you were sanctified, and you are justified in the name of the Lord Jesus Christ by the Spirit of our God.

I don't think these three, you were washed, sanctified, and justified, are referring to things that happen in a chronological or logical order. They're just three ways of describing what has happened to God's people in Christ. They have been, along with being justified, they have been sanctified.

That is, they have been set apart and made holy. 2 Thessalonians chapter 2 and verse 13. Sanctification is associated clearly here with the work of the Holy Spirit.

2 Thessalonians chapter 2 and verse 13. But we, ourselves, ought always to thank God for you, brothers and sisters, who are loved by God because God chose you as the first fruit to be saved through the sanctifying work of the Spirit and through belief in the truth. So, it's the Holy Spirit who now sanctifies us in the present.

That is, we have been placed in the sphere of being holy and set apart. So, the Old Testament holiness language now applies to believers in Christ. 2 Thessalonians 2 verse 13 passage also seems to suggest that this is an ongoing process that God accomplishes through His Holy Spirit.

We find elsewhere in the New Testament that sanctification is in terms of God setting apart a people, making them holy. Again, there are so many texts we could point to, but we do not have time to do so. But one interesting one is 1 Thessalonians chapter 4 and verse 8. Therefore, let's see, let me back up.

It is verse 3, actually verse 3 through 8. 1 Thessalonians 4:3 through 8. It is God's will that you should be sanctified and that you should avoid sexual immorality. And then it ends; therefore, anyone who rejects this instruction does not reject human beings, but God, the very God who gives you His Holy Spirit. So once more, this sanctification in verse 3 connected with God giving us His Holy Spirit.

But I want you to notice, interestingly, that Paul now even places sexuality in the sphere of holiness. So, holiness extends to the entire lives of God's people. We could look at other texts.

1 Corinthians chapter 5, where the church is probably to expel an immoral brother for the sake of the purity of the church as a holy temple, assumes the context of sanctification and holiness. We could easily include a number of other references to the need to live holy lives, even though the word sanctification is not always used. The need to pursue obedience and holiness certainly assumes sanctification, being set apart and holy.

However, we also find in the New Testament that sanctification is a future reality. Ephesians chapter 5 and verses 25 through 27. In the context of Paul's comparison of the relationship between a husband and wife to Christ's relationship in the church, he says this in 5, 25 through 27.

Husbands, love your wife just as Christ loved the church and gave himself up for her, to make her holy, cleansing her by the washing of the water of the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. Again, the language of sanctification is in a not-yet-context where the present reality is that the church is being washed and sanctified by the death of Jesus Christ to deal with sin. But again, verse 26 gives it an eschatological bent, that the purpose is that eventually, God will present the church as his bride, holy and blameless before him, where the process of sanctifying, setting apart, and making holy is finally complete.

Colossians chapter 1 and verse 22 as well, Colossians 1:22, but now he has reconciled you by Christ's physical body through death, to present you holy in his sight, without blemish and free from accusation. So, the whole, again, this theme of holiness and setting apart in the Old Testament now finds its fulfillment in God's people being set apart and holy in Christ Jesus in the New Testament, already by virtue of being in Christ, but in anticipation of the time where God's people will ultimately be

separated from sin, sin will be removed, and God's people will be holy and blameless before him. 1 Thessalonians chapter 5, 1 Thessalonians 5:23 and 24.

May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul, and body be blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful, and he will do it.

Probably both of those, although the language of may God sanctify you through and through, although that may be a reference to God sanctifying us, that is making us holy and setting us apart in the present, probably 23 should be understood, 23 and 24, in the context of our eschatological sanctification or the not yet. So, Paul has taken the Old Testament language of holiness and sanctification as setting one apart, making one holy, and now uses that language to refer to believers who are now within the sphere of that which is holy and that which is set apart. We have already been set apart.

We are already holy. We are sanctified to use some of the language of theologians. We're also now in the process of being set apart and sanctified, but God will one day perfect us and completely set us apart from sin and make us holy in his presence and in his sight.

So, sanctification is another important biblical theological theme that describes what God accomplishes for us in fulfillment of the Old Testament promises of coming salvation. Sanctification is one of the blessings of salvation that God provides for his people in Christ in fulfillment of the New Testament. Another important theme related to our salvation, but one that I'll just briefly mention because we've dealt with it at length already in two sections, and that is our salvation being conceived of and portrayed as a new exodus.

This is actually related to redemption. Perhaps I could have and should have discussed this in a relationship, and I did mention it, but I could have discussed it in a relationship to the theme of redemption. So, we've already discussed this as an important theological theme, but importantly, the New Testament portrays our salvation as a new exodus patterned after the first one.

So, in the same way, that God rescued and delivered his people from bondage to Egypt to bring them into their inheritance, once more, we find in the New Testament the authors describing a new exodus where God delivers and rescues his people. He redeems them from bondage to sin and evil and brings them into his kingdom, the kingdom of his son he loves, Colossians chapter 1 and verses 12 and 13, and brings us into our inheritance. Again, I won't read these texts, but Colossians chapter 1, verses 12 through 13, Galatians chapter 4, verses 1 through 7 resonates with exodus language.

Romans 8, verses 14 through 17, resonates with exodus language. The book of Revelation played a key role in the New Testament development of exodus language from both the first exodus and the new exodus motif from Isaiah. We saw with Revelation that God has already redeemed us and made us a kingdom of priests, Revelation chapter 1, verses 5 and 6 in the context of the new exodus.

But we saw with the new creation in Revelation 21 and 22 that God fulfills that new exodus to its consummation and its completed goal in the new creation of God, delivering his people from bondage and slavery to sin, and perhaps in Revelation in bondage and slavery to a foreign oppressor, that is the Roman Empire, and brings them into their inheritance, the new creation. The last theme that I want to look at briefly, referring to our salvation, is union with Christ, salvation understood in terms of our union with Jesus Christ. One of the most significant books, if you want to explore this further, that came out recently is by Constantine Campbell, a professor now at Trinity Evangelical Divinity School in Chicago in the United States.

His book is called Union with Christ, which is a biblical, theological, and exegetical development of Paul's union with Christ language. That is, our salvation is seen as accomplished in union with and in identification with Jesus Christ. This is expressed throughout Paul's letters in the Christ language.

Over and over, you find this language of being in him, being in Christ. Ephesians chapter 1 is a prime example of this, starting in verse 4. For he chose us in him, in Christ, before the creation of the world, to be holy and blameless in his sight. In love, he predestined us for adoption, according to the pleasure of his will and the praise and glory of his grace.

In him, in Christ, we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us. With wisdom and understanding, he made known to us the mystery of his will, according to the good pleasure which he purposed in Christ, to put into effect the times when the times reach their fulfillment in him in verse 11. We were also chosen, having been predestined.

I'll stop there, but you get the idea: the language of being in Christ, being associated with Christ. We find over and over Paul's expression of salvation taking place by being united with Christ. Romans chapter 6 and verses 3-8, Ephesians chapter 2:5-6, Colossians 2:12-13, all texts that we've already read, describe the fact that we've died to sin, we've experienced eschatological resurrection life of the new creation by virtue of being joined to Christ's resurrection, the powers of this present evil age.

We've been rescued from them by dying to sin and the powers of this age by virtue of being joined to Christ's death. I take it that the language of Christ probably means,

most of the time, being under the influence of Christ and being within the sphere of Christ's control. It refers to a realm that we belong to with Christ as its head.

As we said, this is probably how we should understand the old man and new man language, Ephesians 4:22 and 24, and Colossians 3, 9, and 10. The old man would be who we are in Adam, under the influence and control of Adam, belonging to this present age. The new man is who we are in Christ, belonging to the new era of salvation within the sphere of Christ's influence and control.

In other words, they refer to two realms, two eras that we belong to, and the respective heads, Adam and Christ. These become the basis for Paul's ethical exhortations in both Ephesians and Colossians. So, our salvation is ultimately accomplished by our union with Christ.

We experience the blessings of salvation by being in Christ and by being united to Christ. So, in conclusion, Paul uses, Paul in particular, but other New Testament writers as well. Paul uses a variety of images to refer to God's end time salvation that has now been inaugurated in the person of Jesus Christ. The fulfillment of the Old Testament promises of God acting to bring about salvation to his people in restoring his original intention for Adam and Eve and creation in saving Israel.

Now, Jesus Christ's death and resurrection have accomplished God's end time salvation of his people.

This is Dr. Dave Mathewson in his lecture series on New Testament Theology. This is session 27 on Salvation, Part 2.