

Dr. Dave Mathewson, New Testament Theology, Session 26, Salvation, Part 1 Resources from NotebookLM

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

1. Abstract of Mathewson, NT Theology, Session 26, Holy Spirit, Part 1, Biblicalelearning.org, BeL

Dr. Mathewson's lecture explores the New Testament's theme of salvation, viewing it as God's redemptive intervention to rescue people from sin. He begins with an overview of the Old Testament, highlighting humanity's failure and God's promise to restore creation through Israel and ultimately Jesus Christ. **The lecture emphasizes that salvation assumes human sinfulness and the need for rescue.** It then discusses New Testament images of salvation, focusing on the concept of rescue and deliverance from danger. **Key themes discussed include election, forgiveness of sins, redemption through Christ's blood, and justification, particularly in Paul's letters, as a declaration of righteousness.** The lecture will continue with the theme of justification within the "already but not yet" framework of inaugurated eschatology.

2. 27 - minute Audio Podcast Created on the basis of Dr. Mathewson, NT Theology, Session 26 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (New Testament → NT Introduction → NT Theology).



**Mathewson_NTThe
ology_Session26.mp**

3. Briefing Document: Mathewson, NT Theology, Session 26, Holy Spirit, Part 1

Okay, here's a detailed briefing document summarizing the key themes and ideas from the provided excerpt of Dr. David Mathewson's lecture on Salvation in New Testament Theology.

Briefing Document: New Testament Theology - Salvation (Part 1)

Main Theme: An introduction to the New Testament theme of salvation, framed as God's redemptive-historical intervention to rescue humanity from sin and restore his original intention for creation. The lecture lays the groundwork for understanding salvation through various Old Testament connections and images, emphasizing its "already-but-not-yet" nature. The lecture also emphasizes that the New Testament understanding of salvation assumes a human plight and sinfulness and that salvation is a response to that.

Key Ideas and Facts:

- **Salvation as a Broad, Overarching Theme:** "At one level, the term salvation could be seen as a broad term then, almost an umbrella term that refers to God's redemptive-historical dealings with his people to rescue them from the plight of sin... and then to restore his people and to restore his original intention for his people and for his creation." Salvation is presented as the overarching narrative of God's actions to rescue humanity and restore his original purpose.
- **The Old Testament Story of Salvation:** The lecture summarizes the Old Testament narrative, starting with Adam and Eve's failure to fulfill their role as God's image-bearers, leading to exile. God's choosing of Abraham and Israel is presented as the means to restore what Adam and Eve failed to do, but Israel also fails and is exiled. The key point is that God doesn't abandon his initial plans but fulfills them through Adam and Israel, ultimately through Jesus Christ.
- **Christ's Role in Salvation:** "God accomplishes by sending Jesus Christ to save his people through his death and his resurrection... Christ comes, first of all, to renew and restore and redeem Israel by himself... so that then blessing can go out to all the ends of the earth." Jesus' death and resurrection are central to the accomplishment of salvation, renewing Israel and extending blessings to the Gentiles.

- **Human Plight and Sinfulness:** A discussion of salvation assumes the human plight, of human sinfulness. Paul in Romans 1-3 demonstrates the condemnation of humanity to justify God's wrath. All have sinned, Jew and Gentile, and fall short of God's glory, so the situation can only be rectified by the righteousness that God provides through faith in Jesus Christ. The lecture emphasizes the inherent sinfulness of humanity as the reason why salvation is needed in the first place. Paul's arguments in Romans are cited to illustrate this point, highlighting that salvation presupposes a state of bondage to sin. Ephesians 2 and Genesis 3 are cited to demonstrate this point also.
- **Salvation in the Gospels:** In Matthew 1:21, Joseph is told to name the baby Jesus because He will save his people from their sins, primarily saving Israel from the sins that got them into exile. In the Gospel of Luke, the most common designation of Jesus Christ is Savior, especially as the Savior of the social outcasts and sinners. Luke 1 demonstrates how through Jesus Christ, God's salvation is now present and being fulfilled in the person of Jesus Christ.
- **Salvation in Acts:** Acts 4:12, "Salvation is found in no one else for there is no name under heaven given to mankind by which we must be saved." It is through the grace of the Lord Jesus Christ that we are saved (Acts 15:11), and salvation comes solely through faith in Jesus Christ, not by the Mosaic Law (Acts 13:38). Repentance and faith are necessary.
- **Salvation in Paul's Letters:** The lecture highlights references in Paul's letters, such as 1 Thessalonians 1:10 ("Jesus, who rescues us from the coming wrath") and Romans 5:9-10, which frame salvation as deliverance from God's wrath. However, the lecture also notes the present aspect of salvation, citing Colossians 1:13 ("He has rescued us from the dominion of darkness") and Ephesians 2:5 ("made us alive with Christ even when we were dead in transgressions").
- **"Already-But-Not-Yet" Tension:** The lecture repeatedly stresses the "already-but-not-yet" aspect of salvation, also known as inaugurated eschatology. This means that believers already experience the end-time blessings of salvation through Christ's work, but the final manifestation of these blessings is still to come.
- **Election of God's People:** Mathewson notes that New Testament authors portray God's people as being chosen or elected, which connects to Old Testament language applied to the new people of God. Election language, demonstrated by Ephesians 1:4 ("God has chosen us in him before the creation of the world") and

Colossians 3:12, is primarily to demonstrate God's gracious initiative in calling to himself a people, in choosing a people.

- **Forgiveness of Sins:** Forgiveness of sins, promised in Jeremiah 31 (in the context of the New Covenant), is now accomplished through Jesus Christ's death on the cross. Examples of forgiveness are Ephesians 1:7 ("In him we have redemption through his blood, the forgiveness of sins") and Colossians 1:14 ("in whom we have redemption, the forgiveness of sins"). 2 Corinthians 5:19 says that God does not count people's sins against them, but instead, has forgiven them in fulfillment of Jeremiah and Ezekiel's promise of the coming New Covenant.
- **Redemption:** Redemption is a commercial image that refers to the freedom that comes with the payment of a price. According to 1 Corinthians 6:20, "You have been bought at a price." According to Exodus 15 and Psalm 77, the background is the Old Testament and particularly the Exodus, where Israel was liberated from Egypt. New Testament examples are Mark 10:45 ("give his life a ransom for many") and Galatians 1:4 ("who gave himself for our sins to rescue us from the present evil age"). Also, redemption has a "not-yet" dimension, shown in Ephesians 1:14 ("until the redemption of those who are God's possession") and Romans 8:23 ("eagerly await our adoption to sonship, the redemption of our bodies").
- **Justification/Righteousness:** Justification means to declare righteous, to vindicate, to declare not guilty of sin. It's a legal term primarily developed in Pauline texts (Romans 3:21 and Galatians 2:16). Mathewson also references the debate over the meaning of Paul's justification, in the contrast between the old and new perspectives.

Quotes:

- "When we look at the Old Testament story, it begins with Adam and Eve as God's image bearers... and whose purpose is to spread God's rule and God's presence throughout all of creation."
- "So, Christ comes, first of all, to renew and restore and redeem Israel by himself, embodying Israel's destiny and providing for his death, providing for the sacrifice for the sins of his people, so that then blessing can go out to all the ends of the earth, the blessings of salvation then can extend to Gentiles."
- "All have sinned, Jew and Gentile, all humanity have sinned and fall short of God's glory."

- "By grace, you have been saved through faith in Jesus Christ."
- "He is told to name him Jesus because he will save his people from their sins."
- "Salvation is found in no one else for there is no name under heaven given to mankind by which we must be saved."
- "God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ."
- "For God has chosen us in him before the creation of the world to be holy and blameless in his sight."
- "For I will forgive their wickedness, and I will remember their sins no more."
- "In him, in Jesus Christ, we have redemption through his blood, the forgiveness of sins."
- "You are not your own; you have been bought, or you have been purchased at a price."
- "In your unfailing love, you will lead your people who you have redeemed."
- "Christ redeemed us, liberated us, or freed us from the curse of the law by becoming a curse himself."
- "The Holy Spirit is a deposit, guaranteeing our inheritance until the redemption of those who are God's possession."
- "...all are justified freely by his grace..."
- "... a person is not justified by works of the law but by faith in Jesus Christ."

Next Steps/Further Questions:

- The lecture will continue in the next session (Part 2) by further examining the meaning of justification and how it fits within the "already-but-not-yet" framework.
- Further examination of the different images used in the New Testament to describe salvation, building on the introduction provided in this session.
- Explore the different perspectives on Paul's language of justification.

4. Study Guide: Newman, Synoptic Gospels, Session 26, Holy Spirit, Part 1

Salvation in the New Testament: A Study Guide

Quiz: Short Answer Questions

1. How did Adam and Eve fail in their original purpose, and what was the consequence of their failure?
2. Explain how God's choosing of Abraham and the nation of Israel was meant to address the failure of Adam and Eve.
3. According to Dr. Mathewson, why could God not simply scrap his previous plans after the failures of Adam and Israel?
4. In Romans 1-3, what is Paul's primary purpose in demonstrating human sinfulness, and what is the culmination of his argument?
5. How does Paul contrast the "slavery" of believers before and after their conversion to Christ, as described in Romans 6?
6. Summarize the state of humanity before salvation as described in Ephesians 2.
7. According to Matthew 1:21, why was Jesus given the name "Jesus," and what is the significance of this passage in relation to the theme of salvation?
8. How does the Gospel of Luke present Jesus, and what evidence supports this portrayal?
9. According to the text, what is the significance of election in the process of salvation?
10. Briefly explain the commercial image of redemption.

Quiz: Answer Key

1. Adam and Eve failed by rebelling against God's command in the Garden of Eden, leading to their exile from God's presence and the place of blessing. Their disobedience introduced sin into creation, disrupting God's intended order.
2. Abraham and Israel were chosen to be a blessing and a light to all nations, functioning as a kingdom of priests to mediate God's presence and rule. They were meant to accomplish what Adam and Eve failed to do: spreading God's rule throughout the earth.

3. God could not scrap his plans because he must fulfill his promises. God's plan of salvation needed to go through Adam and Eve, and Israel.
4. Paul's primary purpose is to demonstrate that God's wrath is justified because of human sinfulness. The culmination of his argument is that all of humanity, both Jew and Gentile, stands condemned before God, and all have sinned and fall short of God's glory.
5. Before conversion, believers were slaves to sin, obeying its evil desires and offering themselves as instruments of wickedness. After conversion, they become slaves to righteousness, offering themselves to God as instruments of righteousness under grace.
6. Before salvation, humanity was dead in transgressions and sins, following the ways of the world and the ruler of the kingdom of the air, gratifying the cravings of the flesh, and deserving of God's wrath.
7. Jesus was named "Jesus" because he would save his people from their sins, specifically referencing Israel being saved from the sins that led to their exile. This passage establishes Jesus' primary mission as the deliverer from sin and its consequences.
8. The Gospel of Luke presents Jesus as the Savior of the world, particularly the Savior of social outcasts and sinners. Evidence includes the frequent use of "salvation" and "Savior" to describe Jesus and his actions, especially in reaching out to marginalized individuals.
9. Election demonstrates God's gracious initiative in choosing and calling a people to Himself. It highlights that God's people are part of His eternal plan, chosen by His grace to be His possession.
10. Redemption refers to the freedom that comes with the payment of a price. It conveys the idea of being bought back or liberated from bondage through a transaction.

Essay Questions

1. Discuss the "already-but-not-yet" tension of inaugurated eschatology in relation to the New Testament theme of salvation. How is salvation presented as both a present reality and a future hope?
2. Explore the significance of the Old Testament in understanding the New Testament concept of salvation. How do figures like Adam, Eve, Abraham, and Israel contribute to the unfolding narrative of redemption?
3. Analyze the role of Jesus' death and resurrection in achieving salvation, according to the New Testament. How do different New Testament authors emphasize this central aspect of God's redemptive plan?
4. Compare and contrast the Old Perspective on Paul and the New Perspective on Paul regarding the meaning of justification. What are the key differences in their interpretations, and what implications do these differences have for understanding Paul's theology?
5. Examine the various images used in the New Testament to describe salvation, such as rescue/deliverance, forgiveness of sins, and redemption. How do these images complement each other in portraying the multifaceted nature of God's saving work?

Glossary of Key Terms

- **Salvation:** Rescue or deliverance from danger; in the New Testament, deliverance from sin and future judgment through Jesus Christ.
- **Redemption:** Liberation or freedom from bondage through the payment of a price; in the New Testament, freedom from sin and the present evil age through Christ's death.
- **Justification:** To declare righteous, vindicate, or pronounce not guilty; in the New Testament, God's act of declaring believers righteous through faith in Jesus Christ.
- **Election:** The act of being chosen or selected; in the New Testament, God's gracious initiative in choosing a people for Himself, demonstrating His sovereign plan.
- **Forgiveness of Sins:** The act of God pardoning and cleansing individuals from their transgressions, removing the penalty of sin; often associated with the New Covenant.
- **New Covenant:** The renewed agreement between God and His people, established through Jesus Christ, characterized by the forgiveness of sins and a changed heart.
- **Inaugurated Eschatology:** The theological concept that the end-time blessings and realities have already begun to be experienced in the present through the work of Christ, while awaiting their full and final manifestation in the future.
- **Wrath:** God's righteous anger and judgment against sin and disobedience.
- **Atonement:** The reconciliation between God and humanity through the sacrifice of Jesus Christ, covering or expiating sin.
- **Mosaic Law:** The law given by God to Moses on Mount Sinai, containing commandments and regulations for the nation of Israel.

5. FAQs on Newman, Synoptic Gospels, Session 26, Holy Spirit, Part 1, Biblicalelearning.org (BeL)

Frequently Asked Questions About Salvation in the New Testament

1. What is the overarching theme of salvation in the New Testament, and how does it relate to the Old Testament?

Salvation in the New Testament is presented as God's redemptive-historical intervention to rescue people from sin and its consequences, ultimately restoring God's original intention for humanity and creation. This theme fulfills and expands upon Old Testament promises, where God worked through Adam, Eve, Abraham, and Israel. While they all fell short, God remained faithful to his promises, sending Jesus Christ to redeem Israel and extend salvation to the Gentiles, culminating in a renewed creation with God dwelling among his people (Revelation 21-22).

2. What is the fundamental human plight that necessitates salvation?

The New Testament emphasizes that salvation is a response to the fundamental plight of human sinfulness. Humanity is portrayed as being in bondage to sin and deserving of God's wrath and judgment. Romans 1-3 argues that both Jews and Gentiles are under condemnation due to their sin, and therefore, in need of rescue. This enslavement to sin prevents people from fulfilling God's intended purpose for them, emphasizing the need for a Savior.

3. How do the Gospels portray the concept of salvation?

The Gospels present Jesus as the agent of salvation. Matthew emphasizes that Jesus will "save his people from their sins" (Matthew 1:21), particularly saving Israel from the sins that caused their exile, accomplished through his death on the cross. Luke frequently portrays Jesus as the "Savior," especially of social outcasts and sinners, showing God's intervention to bring redemption to his people.

4. How is salvation understood in the book of Acts?

Acts continues the theme of salvation through Jesus, emphasizing repentance and faith as necessary responses. Acts 4:12 states that "salvation is found in no one else," highlighting the unique role of Jesus Christ. Salvation is achieved through the death and resurrection of Jesus, offering forgiveness of sins and freedom from the burden of the law.

5. How does Paul describe salvation in his letters?

Paul's letters portray salvation as deliverance from God's wrath and future judgment, a consequence of sin. He highlights both the "already" and "not yet" aspects of salvation. While believers experience present rescue from sin's dominion (Colossians 1:13, Ephesians 2:5), they also await future deliverance from God's wrath (1 Thessalonians 1:10, 5:9) and the ultimate redemption of their bodies (Romans 8:23). Salvation comes through faith in Jesus Christ, not through adherence to the law.

6. What is the significance of "election" in the context of salvation?

Election refers to God's choosing of a people for himself. This emphasizes God's gracious initiative in calling people to himself and creating the church. The language of choosing demonstrates that God's people are part of His plan from eternity. Old Testament language is applied to the New Testament people of God, demonstrating they are the true people of God.

7. How is the concept of "forgiveness of sins" connected to salvation?

Forgiveness of sins is a central element of salvation, linked to the promises of the new covenant in Jeremiah 31 and Ezekiel 36. Jesus' death inaugurates this new covenant, accomplishing what the Old Testament sacrificial system could not fully achieve: the complete forgiveness of sins. God's forgiveness, facilitated by Jesus' sacrifice, reverses the effects of sin introduced in Genesis 3, extending to both Adam's sin and Israel's sins.

8. What does "redemption" mean in the context of salvation, and how is it accomplished?

Redemption, derived from a commercial image of buying back freedom, signifies liberation from bondage through the payment of a price. In the New Testament, Jesus' death on the cross and the shedding of his blood serve as the price paid to free believers from slavery to sin and the present evil age. This concept echoes the Old Testament Exodus, where God redeemed Israel from slavery in Egypt. Redemption also has a "not yet" aspect, anticipating the full liberation of believers and the redemption of their bodies in the future (Ephesians 1:14, Romans 8:23).