

## Dr. David Mathewson, Hermeneutics, Session 25, Old Testament in the New Testament, Part 2 Resources from NotebookLM

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

### 1. Abstract of Mathewson, Hermeneutics, Session 25, Old Testament in the New Testament, Part 2, [Biblicalelearning.org](https://www.biblicalelearning.org), BeL

**Dr. Mathewson's lecture** explores the interplay between the Old and New Testaments, specifically examining how Old Testament narratives and themes inform the interpretation of several New Testament passages. He **focuses on Hebrews 6:4-6**, arguing that the author uses the Israelites' wilderness journey as a typology for warning his readers against apostasy. **Further examples** are drawn from Revelation, where Old Testament imagery, particularly from Isaiah and Ezekiel, shapes John's apocalyptic vision of the New Jerusalem. Finally, he discusses Revelation 22:18-19, proposing that the warning against adding to or subtracting from the text refers not just to canonical issues but also to obedience and the rejection of idolatry.

**2. 15 - minute Audio Podcast Created on the basis of Dr. Mathewson, Hermeneutics, Session 25 – Double click icon to play in Windows media player or go to the [Biblicalelearning.org](https://www.biblicalelearning.org) [BeL] Site and click the audio podcast link there (Introduction & Languages → Introductory Series → Hermeneutics).**



**Mathewson\_Herme  
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### 3. Briefing Document

Okay, here is a detailed briefing document summarizing the main themes and important ideas from the provided lecture excerpts, including relevant quotes:

#### Briefing Document: Old Testament in the New Testament

##### Overview:

This lecture explores the significance of understanding the Old Testament (OT) background when interpreting specific passages in the New Testament (NT). Dr. Mathewson argues that many NT passages are deeply influenced by, and allude to, OT narratives, themes, and language. Recognizing these connections is crucial for a richer and more accurate interpretation of the NT. He focuses particularly on the book of Hebrews and the book of Revelation to demonstrate this point.

##### Main Themes & Important Ideas:

##### 1. Hebrews 6:4-6 and the Wilderness Generation:

- **Warning Passages:** The book of Hebrews is characterized by a series of warning passages urging readers not to abandon their faith in Christ and return to Judaism. "Hebrews 6 is simply one of a series of warning passages throughout the book of Hebrews, where the author tries to convince, in a very compelling way, his readers not to turn their backs on Christ and the gospel..."
- **Typological Connection:** The author of Hebrews frequently compares his readers to the Israelites during the Exodus and wilderness wandering, especially their rebellion at Kadesh Barnea. "...one facet of these warning passages, at least the first two and the last two, is that the author appears to compare his readers to the Old Testament people of Israel, especially the Old Testament people of Israel during the time where they were led out of Egypt..."
- **Allusions in Hebrews 6:Enlightened:** The phrase "those who have once been enlightened" likely alludes to the pillar of light that guided the Israelites in the wilderness. "...this language of being enlightened probably reflects, and again, if you think about, if you listen to and you have your ears open to the Old Testament subtext, this probably reflects the light that guided the Israelites."
- **Tasted the Heavenly Gift:** This corresponds to the manna from heaven that God provided in the wilderness. "So, tasting the heavenly gift would correspond to the Israelites tasting the manna that comes from heaven as a gift from God."

- **Shared in the Holy Spirit:** This echoes the experience of the Israelites who "grieved his Holy Spirit" in their rebellion, as recorded in Isaiah 63:10. "Yet they rebelled and grieved his Holy Spirit."
- **Tasted the Good Word of God and Powers of the Age to Come:** This relates to the giving of the law at Sinai and the miraculous signs God performed during the Exodus and wilderness journey.
- **Fallen Away:** This refers to the rebellion at Kadesh Barnea when Israel refused to enter the promised land. "Yet they have fallen away...Which probably then would reflect the rebellion or falling away at Kadesh Barnea when they refused to go in to the land of promise..."
- **Warning for Readers:** The author of Hebrews uses these OT parallels to warn his readers not to repeat the Israelites' mistake by turning away from Christ. "So the author is warning them, don't commit the same mistake. But instead embrace Christ and follow him in obedience no matter what the cost."

#### 1. **Revelation 21-22 and the New Creation:**

- **Climactic Vision:** Chapters 21-22 of Revelation present the final vision of God's new creation and the New Jerusalem. "Chapter 21 verse 1 through chapter 22 in verse 5, is a long extended vision that functions as the climax of the book."
- **OT Saturation:** These chapters are heavily saturated with allusions to OT texts, particularly Isaiah, Ezekiel, and the Pentateuch. "...this is so saturated with Old Testament texts, that one scholar said, interestingly, and I think he's virtually right, is if all the Old Testament allusions in 21 and 22 were removed, you would have virtually nothing left."
- **New Heavens and New Earth:** Revelation 21:1 alludes to Isaiah 65, indicating a physical and earthly quality to the new creation. "The first part of Isaiah chapter 65, I'm sorry, of Revelation 21 and verse 1, seems to be a direct reference then to Isaiah chapter 65... So what that suggests immediately is the entirety of chapter 21 and 22 has a physical, earthly quality to it."
- **The Sea Was No More:** This symbolic phrase refers not to a literal removal of the sea but to the end of chaos and evil, drawing on OT imagery. "...the sea was wrapped up with notions of chaos and evil in the ancient world... the sea is frequently seen in Revelation in light of other texts to indicate chaos. It's symbolic of chaos and evil."

- **Exodus Motif:** This phrase is also tied to the Exodus, specifically the drying up of the Red Sea, which was a barrier for Israel and a sign of God's deliverance. "In my opinion, now in Revelation 21-1, when John says, and the sea was no more, I think that's part of this Exodus motif... That what John is saying is in the new creation, God will again, in a new Exodus, he will remove the sea of chaos, of evil, that opposes God and his people..."
- **Covenant Formula & New Temple:** Revelation 21:3 alludes to the covenant formula in Ezekiel 37:27, followed by the vision of the New Jerusalem, drawing inspiration from Ezekiel 40-48 (measuring the temple). "...Interestingly, that's exactly what you find in Revelation...John now sees a vision of the new Jerusalem and relying on Ezekiel 40 through 48, an angel takes John to measure, not the temple, but now he measures the new Jerusalem, modeled after Ezekiel 40 through 48."
- **Transformation of Old Testament Themes:** The temple in Ezekiel's vision becomes the entire city of the New Jerusalem in Revelation, signifying a direct dwelling of God with his people, eliminating the need for a separate physical temple. "... unlike Ezekiel, that has a separate temple in the city, John doesn't see a temple. The reason becomes clear is because now, now that the old creation has been removed...God can dwell directly with his people apart from the need of a temple."
- **Precious Stones:** The description of the New Jerusalem with 12 gates (tribes of Israel) and 12 foundations (apostles of the Lamb) adorned with precious stones draws from Isaiah 54 (restoration of Jerusalem) and the high priest's breastplate in Exodus 28, symbolizing the priestly nature of all God's people. "So John, in addition to Ezekiel 40-48, now he's brought Isaiah 54 in to bring this idea of the restoration will be in terms of these precious, valuable stones and jewels."
- **Gold:** The presence of gold in the New Jerusalem, especially in the streets, references the temple and tabernacle, emphasizing the city as God's dwelling place, but also connects back to the gold of the Garden of Eden, suggesting a restoration of God's original intention for humanity. "So probably again, by having gold feature in the New Jerusalem, and especially in chapter 22, where the author clearly relying on Ezekiel 47, but notice also in chapter 22, the author mentions the Tree of Life."

- **Eden Restored:** The inclusion of the Tree of Life and the gold recalls the Garden of Eden, suggesting a culmination of God's redemptive plan. "...this is not only a restoration or fulfillment of the Old Testament temple, but this is Eden restored, the Garden of Eden."
- **Gentile Inclusion:** Revelation draws on Isaiah to highlight the inclusion of Gentiles in the New Jerusalem, demonstrating a universal scope for God's salvation. "And it's interesting, when John wants to talk about Gentile inclusion, he draws on the Old Testament text that most clearly, Old Testament prophetic text that most clearly envisions Gentiles being included in the ultimate and final restoration of God's people, and that is the book of Isaiah."

#### 1. **Revelation 22:18-19 and Obedience:**

- **Warning Against Adding or Subtracting:** This verse is often interpreted as a warning against tampering with the book of Revelation, but Mathewson argues that it should be understood in light of Deuteronomy's commands about obedience to the Mosaic Law.
- **Deuteronomy Connection:** The language of "adding to" and "subtracting from" is likely drawn from Deuteronomy 4:2 and 12:32, where such actions are associated with disobedience to God's law. "In my opinion, John gets this language of adding to and subtracting from the word of God, of his book, of his prophecy at the very end of Revelation 22, from the text of Deuteronomy..."
- **Obedience, Not Just Text:** Mathewson suggests that "adding to" and "subtracting from" are not primarily about literal changes to the text, but rather about a failure to obey the word of God and perhaps idolatrous practices that contradict the book's message. "That is, don't add or subtract to the book. That is, do not substitute something else, especially idolatry."
- **Application to Christians:** This warning is primarily addressed to the Christian audience, reminding them of the necessity of obedience, not just hearing the word. "This is addressed to God's people. They are the ones in danger of adding to and subtracting from the word of God."
- **Bookends:** This final warning creates a bookend with the blessing in Revelation 1:3 that emphasizes hearing the word and keeping it. "So chapter 1 begins with a blessing for the one who hears the word of God and who keeps it and does what it says. Yet now, the book ends with a warning and a curse for those same persons who hear the words of this book, yet they fail to keep it."

**Key Methodological Point:**

- **Going Beyond Identification:** Dr. Mathewson stresses that merely identifying OT allusions is insufficient. The crucial step is to understand the interpretive implications: "One must move behind simply identifying Old Testament passages and validating whether the author intended the allusion or not...One needs to move beyond that and ask as well, what might be the interpretive implication of this?"

**Implications for Interpretation:**

- **Deeper Understanding:** Recognizing the OT background enriches our understanding of the NT, providing context and layers of meaning.
- **Avoiding Misinterpretation:** Ignoring these connections can lead to misinterpretations and a superficial understanding of the text.
- **Theological Significance:** The OT allusions are not just literary devices, but they reveal the theological and redemptive continuity between the Old and New Testaments.

**Future Discussion:**

The lecture concludes by hinting that subsequent sessions will delve into theological interpretation, contextualization, application, and developing a systematic interpretive methodology.

This briefing document captures the key arguments and concepts from the lecture, emphasizing the vital role of the OT in understanding the NT.

## 4. Mathewson, Hermeneutics, Session 25, Old Testament in the New Testament, Part 2

### Old Testament in the New Testament: A Study Guide

#### Quiz

**Instructions:** Answer each question in 2-3 sentences.

1. According to the lecture, what is the primary purpose of the warning passages in Hebrews, and what is the main concern of the author?
2. What Old Testament story does the author of Hebrews seem to be comparing his readers to in these warning passages, and what specific event is used as an example of rebellion?
3. In Hebrews 6:4-6, what does the phrase "being enlightened" likely allude to from the Old Testament, and how does this connect to the experience of the Israelites?
4. What Old Testament event is associated with "tasting the heavenly gift" in Hebrews 6:4-6, and how does it relate to God's provision for the Israelites in the desert?
5. How does Isaiah 63:10 relate to the idea of "sharing in the Holy Spirit" in Hebrews 6:4-6, and what does it suggest about the Israelites' experience?
6. In Revelation 21:1, what does the phrase "the sea was no more" symbolize, and why is it significant in the context of the new creation?
7. How does Isaiah 51:9-10 provide an Old Testament background for the idea of the sea disappearing in Revelation 21:1, and what does this connection reveal about God's redemptive work?
8. How does the description of the New Jerusalem in Revelation connect to Ezekiel 37 and 40-48, and what is the significance of the angel measuring the city?
9. What Old Testament texts are combined to create the image of the New Jerusalem, specifically how do Isaiah 54 and Exodus 28 relate to the description of the city's precious stones?
10. According to the lecture, how does the warning in Revelation 22:18-19 relate to the Old Testament, and what is the main concern behind this warning?

#### Answer Key

1. The primary purpose of the warning passages in Hebrews is to urge readers not to abandon Christ and the new covenant for Judaism, but to persevere in their faith. The author is primarily concerned that his readers will return to old ways after experiencing new covenant salvation.
2. The author of Hebrews compares his readers to the Israelites who left Egypt, and the specific event used as an example of rebellion is their refusal to enter the promised land at Kadesh Barnea. This rebellion is seen as a warning to not turn back from the promise of the Gospel.
3. The phrase "being enlightened" likely alludes to the pillar of light that guided the Israelites in the desert, and it represents the divine guidance and revelation experienced by the Israelites, which parallels their receiving the truth of the gospel.
4. "Tasting the heavenly gift" is associated with the giving of manna to the Israelites in the desert, and it corresponds to a heavenly provision given by God to his chosen people, just as the gospel is now a heavenly gift for believers.
5. Isaiah 63:10 depicts the Israelites grieving the Holy Spirit through their rebellion, indicating that they had experienced the Spirit's presence, and it suggests that those in Hebrews had similarly experienced the Holy Spirit and were in danger of repeating Israel's rejection.
6. In Revelation 21:1, "the sea was no more" symbolizes the removal of chaos and evil in the new creation, it is significant because it signifies the complete triumph of God's kingdom over all forces hostile to him and his people.
7. Isaiah 51:9-10 references God drying up the sea in the Exodus as a precursor to future salvation, this text provides an OT link to Revelation in that the disappearance of the sea reveals God's promise to remove barriers of chaos and evil in His redemptive plan.
8. The description of the New Jerusalem draws on Ezekiel 37's new covenant formula and Ezekiel 40-48's vision of the new temple, and the angel measuring the city signifies God's intention to fully establish His restored rule over his people.
9. The image of the New Jerusalem combines Isaiah 54's precious stones for the city's restoration with Exodus 28's precious stones on the high priest's breastplate, implying that God's people are now all priestly and this new city is the culmination of God's promises.



10. The warning in Revelation 22:18-19 draws on Deuteronomy's warnings against adding to or subtracting from the law, and the main concern is to encourage obedience to the word of God rather than literal tampering or other substitutes such as idolatry.

## Essay Questions

**Instructions:** Write a well-organized essay addressing each prompt.

1. Analyze the typological relationship between the experiences of the Israelites in the wilderness and the warnings given to the readers of Hebrews, focusing on how the author uses the Old Testament to convey a message of perseverance and faithfulness to his audience.
2. Discuss the significance of the "sea" as a symbol in Revelation, explaining how its removal in the new creation reflects both the elimination of evil and a fulfillment of the Exodus motif, and explore how these symbolic connections enrich the meaning of the New Testament text.
3. Compare and contrast the visions of restoration in Ezekiel and Revelation, particularly examining the transformation of the temple into the New Jerusalem and the implications of this shift for understanding God's relationship with his people in the new creation.
4. Evaluate the interplay of Old Testament allusions and prophetic texts in Revelation, focusing on how John weaves together various passages from Isaiah, Ezekiel, and Exodus, and explain the impact on his message of hope and redemption.
5. Explore the relationship between obedience and the warning against adding to or subtracting from the word of God in Revelation 22:18-19, and consider how this warning, rooted in the Old Testament, should inform the practice of reading and applying the Bible today.

## Glossary of Key Terms

**Typological Relationship:** A way of interpreting the Old Testament as foreshadowing events, people, or institutions in the New Testament.

**Kadesh Barnea:** The location where the Israelites refused to enter the promised land due to their lack of faith; a key reference point in Hebrews as a warning against rebellion.

**Manna:** The food miraculously provided by God to the Israelites in the desert, used in Hebrews as an image of the heavenly gift of salvation.

**Pillar of Light:** The divine manifestation that guided the Israelites through the desert; a metaphor for enlightenment in Hebrews.

**Exodus Motif:** The recurring theme of liberation and salvation, derived from the Old Testament account of Israel's deliverance from slavery in Egypt.

**New Creation:** The transformed state of the world after God's final act of redemption, as described in Revelation 21-22.

**New Jerusalem:** The symbolic city in Revelation representing the dwelling place of God and his people in the new creation.

**Rahab:** A sea monster representing chaos and evil in Old Testament texts, particularly in Isaiah.

**Ephod:** A priestly garment described in Exodus; its breastplate with twelve precious stones is alluded to in Revelation in the description of the New Jerusalem's foundations.

**Isaiah Peshier:** A Dead Sea Scroll document interpreting the book of Isaiah that the author of the lecture cites as possibly influencing the way John interprets the Old Testament texts.

## 5. FAQs on Mathewson, Hermeneutics, Session 25, Old Testament in the New Testament, Part 2, [Biblicalelearning.org](http://Biblicalelearning.org) (BeL)

### FAQ on the Relationship Between the Old and New Testaments

1. **How do the warning passages in the book of Hebrews relate to the Old Testament?** The warning passages in Hebrews, particularly those in chapters 2, 3-4, 6, 10, and 12, frequently draw comparisons between the New Testament audience and the Israelites who left Egypt. Specifically, the author uses the Israelites' journey through the wilderness, their receiving of the Law at Sinai, and their rebellion at Kadesh Barnea as a typological backdrop. These passages warn against abandoning the new covenant in Christ and reverting to Judaism, just as the Israelites were warned against abandoning God's promise and turning back.
2. **In Hebrews 6:4-6, what Old Testament parallels can be found for the descriptions of being "enlightened," having "tasted the heavenly gift," "shared in the Holy Spirit," "tasted the goodness of the word of God," and experiencing "the powers of the age to come"?** The author of Hebrews uses language evocative of the Israelite's experiences in the wilderness to describe his audience. "Enlightened" alludes to the pillar of light guiding the Israelites. "Tasted the heavenly gift" corresponds to the manna from heaven. "Shared in the Holy Spirit" echoes the presence and work of the Spirit with the Israelites, even when they grieved Him, as seen in Isaiah 63:10. "Tasted the goodness of the word of God" references the giving of the Law at Sinai. The "powers of the age to come" refers to the miracles and wonders experienced during the Exodus and wilderness wandering.
3. **How does the concept of a "new heaven and new earth" in Revelation 21 relate to the Old Testament?** The vision of a "new heaven and new earth" in Revelation 21 directly alludes to Isaiah 65, where Isaiah anticipates the establishment of a new creation. This demonstrates that the ultimate destiny of God's people is not just a heavenly one, but an earthly one, albeit transformed and free from the effects of sin. This ties back to God's original intention for humanity in Genesis 1 and 2.

4. **What does the phrase "the sea was no more" in Revelation 21:1 symbolize?** The phrase "the sea was no more" carries symbolic meaning, referring not simply to the literal absence of the sea, but rather to the removal of chaos, evil, and hostility that was associated with the sea in the ancient world. It draws from the Exodus motif, where the Red Sea was a barrier to Israel crossing into the promised land, and also from passages in Isaiah (e.g. Isaiah 51:9-10) which associate the drying up of the sea and vanquishing of sea monsters with God's redemption of His people.
5. **How does Revelation incorporate Old Testament imagery related to the Temple and the Garden of Eden?** Revelation utilizes Old Testament temple and garden imagery to depict the new creation. It alludes to Ezekiel 37 regarding the covenant and the new temple in Ezekiel 40-48, but shifts the focus to the New Jerusalem, which is measured instead of the temple, as God will dwell directly with His people. Furthermore, the descriptions of gold, the Tree of Life, and the water of life all recall the Garden of Eden (as described in Genesis 2) indicating a restored and fulfilled Eden.
6. **What is the significance of the precious stones in the description of the New Jerusalem in Revelation 21?** The precious stones in the New Jerusalem reference several Old Testament sources. The 12 gates and foundations recall Isaiah 54's depiction of a restored Jerusalem with precious stone details. Additionally, the identification of the foundation stones with the 12 apostles and their subsequent identification with stones on the high priest's breastplate in Exodus 28 and Ezekiel 28 signify that all of God's people now function as priests. This also portrays the city as pure.
7. **What is the basis for the warnings against adding to or taking away from the words of the prophecy in Revelation 22:18-19?** These warnings are not primarily concerned with the literal addition or subtraction of words from the book of Revelation. Instead, the language of "adding to" and "taking away" draws from Deuteronomy 4:2 and 12:32, which warn against disobedience to the law. In Revelation, this translates to a warning against substituting the gospel for idolatry and failure to obey its precepts. It is a warning to Christians to not ignore or abandon the gospel.

8. **How does understanding the Old Testament background affect the interpretation of New Testament passages?** Identifying Old Testament allusions in the New Testament provides a deeper understanding of the text, revealing layers of meaning that may not be immediately apparent. Understanding the Old Testament texts allows us to grasp the theological and symbolic connections the New Testament authors made, and it sheds light on the nature of salvation and God's relationship with his people. For example, reading Revelation with an awareness of its many Old Testament allusions changes how one understands its presentation of God's ultimate victory.