

# **Dr. Dave Mathewson, New Testament Theology, Session 7, Temple (NT) Resources from NotebookLM**

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

## **1. Abstract of Mathewson, NT Theology, Session 7, Temple (NT), Biblicalelearning.org, BeL**

Dr. Mathewson's lecture explores the concept of the temple in the New Testament, tracing its origins back to Eden as God's dwelling place. He argues that the temple's significance lies in signifying God's presence with his people, a theme fulfilled through Jesus Christ. Further, Mathewson examines how various New Testament texts, particularly in Pauline literature, expand the temple imagery to include Christ's followers as the new temple. He contrasts this interpretation with Jewish literature and its expectations for a physical temple. Finally, Mathewson mentions how this theme connects to Revelation and the promise of a consummated temple.

**2. 13 - minute Audio Podcast Created on the basis of Dr. Mathewson, NT Theology, Session 7 – 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\_Session07.mp**

### 3. Briefing Document: Mathewson, NT Theology, Session 7, Temple (NT)

Okay, here's a briefing document summarizing the main themes and ideas from the provided excerpts of Dr. David Mathewson's lecture on "The Temple in the New Testament."

#### Briefing Document: The Temple in the New Testament

**Main Theme:** The concept of the temple, tabernacle, and Eden are intrinsically linked, representing God's dwelling place with his people. This concept undergoes a progressive fulfillment throughout the Old and New Testaments, culminating in Jesus Christ and, by extension, His followers (the Church) as the true temple of God. While a sense of fulfillment exists in the present, there is also a future "not yet" dimension realized in the New Creation described in Revelation.

#### Key Ideas and Arguments:

1. **Temple as God's Dwelling Place:** The temple and tabernacle signify God's presence with his people, tracing back to the Garden of Eden. Mathewson states, "the significance is that the temple or tabernacle is the dwelling place of God. It signifies God's presence with his people." The Old Testament temple is seen as a stage in God's intention to restore his sanctuary dwelling.
2. **Fulfillment in Jesus Christ:** Jesus, in the Gospels, begins to fulfill the true intention of the temple by manifesting God's presence among the people. "So, it's through the person of Jesus Christ that God now dwells with his people. God's tabernacling temple presence is now resident in the person of Jesus Christ." This implies that Jesus *replaces or fulfills* the temple.
3. **Extension to the Church:** The temple theme is not only fulfilled in Jesus but also in his followers, the Church. "Secondly, by extension, they are fulfilled in the followers who belong to him or who are united with him. And that is certainly true of the temple theme." This involves a shift from a physical structure to a community of believers indwelt by the Holy Spirit.
4. **Acts 2 and Temple Imagery:** While not definitively asserted, Mathewson raises the possibility (drawing on Greg Beale's work) that the events of Pentecost in Acts 2, with the outpouring of the Holy Spirit and tongues of fire, can be interpreted as a temple scene, suggesting the people of God as God's temple.

5. **Pauline Literature and the Church as Temple:** Several passages in Paul's letters explicitly refer to the church as the temple of God.
  - **1 Corinthians 3:16-17:** "Don't you know that you yourselves are God's temple and that God's spirit dwells in your midst? If anyone destroys God's temple, God will destroy that person, for God's temple is sacred, and you together are that temple." This is a *corporate* statement, referring to the entire Corinthian church. The language of "gold, silver, and precious stones" also connects to temple construction imagery.
  - **Ethical Implications:** The ethical obligations in 1 Corinthians, such as the call for purity, are rooted in the understanding that the church *is* a temple and must therefore be holy.
  - **2 Corinthians 6:16-18:** "What agreement is there between the temple of God and idols? For we are the temple of the living God." Paul supports this assertion by quoting Old Testament texts (Leviticus 26, Ezekiel 37) related to God dwelling with his people.
1. **Ephesians and Temple Building:** Ephesians 2:20-22 describes the church as a building, a "holy temple in the Lord," with the apostles and prophets as the foundation and Jesus Christ as the cornerstone. This is linked to the unity of Jews and Gentiles within the church, fulfilling Old Testament prophecies (especially from Isaiah) about restoration. Ephesians 5:18-20 ("be filled with the Spirit") is interpreted corporately, with the church as a temple filled with God's Spirit.
2. **Hebrews and the Superiority of Christ:** The book of Hebrews argues that Jesus Christ fulfills and replaces the Old Testament sacrificial system. "Jesus Christ replaces and brings to fulfillment the entire Old Testament sacrificial system. So now forgiveness of sins is found in Jesus Christ and not in the Old Testament tabernacle or temple." Jesus is presented as the superior high priest serving in a greater, heavenly tabernacle (Hebrews 8-10). The earthly temple was only a "copy and shadow" of this greater reality.
3. **1 Peter and Living Stones:** 1 Peter 2:4-6 uses the image of living stones being built into a spiritual house, with Jesus as the "chosen and precious cornerstone." The church is also described as "a holy priesthood," offering spiritual sacrifices. This, too, is grounded in Old Testament allusions (Isaiah 28:16, Exodus 19:6).
4. **Distinction from Other Jewish Literature:** While other Jewish writings (like those from the Qumran community) also apply temple language to the people, they

typically still anticipate a future, physical rebuilding of the temple. The New Testament, however, suggests that the temple promises are fulfilled in Jesus Christ and His followers, negating the need for a physical temple. Mathewson claims, "the New Testament seems to find the prophecies of a rebuilt temple and the expectations of a rebuilt temple and even the intentions and purposes of the Old Testament temple now fulfilled, no longer physically in a rebuilt temple, but now those fulfilled in Jesus Christ, who is the true temple, and also in his people who are now the temple of the living God where God dwells by his Spirit."

5. **The "Already, Not Yet":** The fulfillment of the temple theme has both an "already" (present) and a "not yet" (future) dimension. The Gospels, Pauline literature, Hebrews, and 1 Peter focus on the "already," while Revelation 21-22 will provide a glimpse of the final, consummated temple/Edenic dwelling.
6. **Old Testament Context** In the Old Testament, Eden was the original sanctuary where God dwelt with humanity. After the expulsion from Eden due to sin, the Old Testament addresses the question of how God will restore his sanctuary with his people.

**Overall Argument:** Dr. Mathewson argues that the New Testament presents a radical reinterpretation of the temple concept, moving from a physical structure to a spiritual reality embodied in Christ and His Church. This fulfillment is grounded in, and justified by, a careful reading of Old Testament prophecies and allusions.

## 4. Study Guide: Newman, Synoptic Gospels, Session 7, Temple (NT)

### The Temple in the New Testament: A Study Guide

#### Quiz: Short Answer Questions

1. According to Mathewson, what is the central significance of the temple and tabernacle in the Old Testament?
2. How does Mathewson suggest that Jesus fulfills the true intention of the temple?
3. How does Beale's interpretation of Acts 2 relate to the temple theme?
4. Explain Paul's argument in 1 Corinthians 3:16-17 regarding the church and the temple.
5. In 2 Corinthians 6, how does Paul use Old Testament quotations to support the idea of the church as the temple?
6. According to Mathewson, how is Ephesians 2 connected to Isaiah?
7. Explain the significance of the cornerstone in Ephesians 2:20.
8. Summarize the author of Hebrew's argument about Jesus's relationship to the Old Testament temple.
9. How does 1 Peter 2 describe the church in relation to temple imagery?
10. What distinguishes the New Testament's application of temple language from that of other Jewish writers, such as the Qumran community?

#### Quiz Answer Key

1. The central significance of the temple and tabernacle is that they represent the dwelling place of God, signifying God's presence with His people. Mathewson also draws a connection to the Garden of Eden as a precursor to the temple.
2. Jesus fulfills the true intention of the temple by manifesting God's presence among the people. God's tabernacling temple presence is now resident in the person of Jesus Christ.
3. Beale argues that the events of Pentecost in Acts 2 are a temple scene, with the Holy Spirit filling the believers in the same way God's glory filled the tabernacle in Ezekiel 43. This suggests that the people of God are themselves the temple.

4. Paul states that the Corinthian church is God's temple and that God's Spirit dwells within them. He emphasizes this is a corporate statement, referring to the entire congregation, not just individuals.
5. Paul quotes Leviticus 26 and Ezekiel 37, both of which refer to God dwelling with His people, to support his assertion that the church is the temple of the living God. This demonstrates that the Old Testament promises are fulfilled in the church.
6. Ephesians 2 contains numerous allusions to the book of Isaiah, particularly Isaiah 40-66, which describes the restoration of the people of God. Paul uses this connection to demonstrate that the uniting of Jews and Gentiles into one new humanity (the church) is the fulfillment of Isaiah's prophecies.
7. The cornerstone in Ephesians 2:20 refers to Jesus Christ, who is the keystone that holds the entire building (the church) together. The apostles and prophets are the foundation, while Christ is the cornerstone that integrates and unifies the whole structure.
8. The author of Hebrews argues that Jesus Christ is the superior high priest who serves in a greater, heavenly tabernacle. He suggests that the earthly temple was merely a shadow or model of this heavenly reality, now fulfilled in Jesus.
9. 1 Peter 2 describes the church as living stones being built into a spiritual house, with Jesus as the chosen and precious cornerstone. The members of the church are a holy priesthood offering spiritual sacrifices acceptable to God through Jesus Christ.
10. Unlike other Jewish writers who applied temple language to their communities while still awaiting a rebuilt physical temple, the New Testament authors see the temple promises fulfilled in Jesus Christ and, by extension, in His people. They believe the church is now the true temple, where God dwells by His Spirit, with no expectation of a future physical temple.

### **Essay Questions**

1. Explore the connection between the Garden of Eden, the tabernacle/temple, and Jesus Christ as presented in the lecture. How does this progression reveal God's plan for dwelling with humanity?

2. Discuss the implications of viewing the church as the temple of God, particularly in relation to ethical conduct and the concept of holiness. How does this understanding shape the believer's role and responsibility within the community?
3. Analyze the use of Old Testament quotations and allusions in the New Testament passages discussed in the lecture. How do these references contribute to the New Testament authors' arguments about the fulfillment of temple-related prophecies?
4. Compare and contrast the perspectives on the temple presented in Hebrews and the Pauline Epistles. What are the key differences in their approaches, and how do these differences contribute to a fuller understanding of the temple theme?
5. Examine the "already but not yet" dimension of the temple in the New Testament. How is the temple fulfilled in Jesus and the church in the present, and what future hope remains for the consummation of God's dwelling with humanity?

## Glossary of Key Terms

- **Tabernacle:** A portable tent used as a sanctuary by the Israelites during their wanderings in the wilderness, serving as a dwelling place for God.
- **Eden:** The Garden of Eden, presented in Genesis 1 and 2, as the original sanctuary and dwelling place of God with humanity.
- **Eschatological Temple:** The future, restored temple prophesied in the Old Testament, often associated with the end times and the establishment of God's kingdom.
- **New Covenant:** A new agreement between God and humanity, established through Jesus Christ, offering forgiveness of sins and a renewed relationship with God.
- **Cornerstone:** A foundational stone in a building, often symbolizing strength, stability, and unity. In the New Testament, Jesus Christ is identified as the cornerstone of the church.
- **Metaphor:** A figure of speech in which a word or phrase is applied to an object or action to which it is not literally applicable.
- **Fulfillment:** The realization or completion of a prophecy, promise, or intention. In the New Testament, Jesus Christ is presented as the fulfillment of many Old Testament prophecies.
- **Typology:** A method of biblical interpretation in which Old Testament people, events, or institutions are seen as foreshadowing or prefiguring New Testament realities.
- **Royal Priesthood:** A term used in 1 Peter 2:9 to describe the church, indicating that believers have access to God and serve as mediators between God and the world.
- **New Creation:** A concept referring to the transformation of the world and humanity at the end of time, characterized by the removal of sin and the restoration of God's presence.
- **Already, Not Yet:** A theological concept describing the tension between the present reality of God's kingdom and its future consummation. Some prophetic passages are 'already' fulfilled, but not 'yet' completely.
- **Sanctuary:** A holy or sacred place, especially a temple or church.



## 5. FAQs on Newman, Synoptic Gospels, Session 7, Temple (NT), Biblelearning.org (BeL)

Here is an 8-question FAQ based on the provided text, formatted in markdown:

### FAQ: The Temple in the New Testament

- **What is the significance of the temple (or tabernacle) in the Old Testament, and how does it relate to the New Testament?**
- The temple/tabernacle in the Old Testament signifies God's dwelling place with his people, reflecting God's presence among them. This concept originates in the Garden of Eden and evolves throughout the Old Testament. The New Testament reveals how God's intention to dwell with his people is ultimately fulfilled through Jesus Christ and, by extension, in the church, his followers.
- **How does Jesus Christ fulfill the temple concept in the New Testament?**
- Jesus Christ embodies and fulfills the true intention of the temple by manifesting God's presence among people. God's presence, once associated with the physical temple, is now present in the person of Jesus Christ. He is the ultimate sacrifice, replacing the need for temple sacrifices for forgiveness of sins. Hebrews even portrays Jesus as the high priest serving in a greater, heavenly tabernacle.
- **How is the concept of the temple extended to the followers of Christ, or the church?**
- New Testament authors, particularly Paul, apply temple imagery to the church, viewing believers as God's temple where the Holy Spirit dwells. This is more than a metaphor; the church fulfills the Old Testament's prophetic expectations of a restored temple where God dwells with his people. Ethical exhortations within the church, such as pursuing purity, are rooted in this understanding of the church as a temple.

- **What are some specific New Testament passages that illustrate the church as a temple?**
- 1 Corinthians 3:16-17 explicitly states that believers together are God's temple. 2 Corinthians 6:16-18 grounds this assertion in Old Testament texts like Leviticus 26 and Ezekiel 37, demonstrating the fulfillment of God's promise to dwell with his people. Ephesians 2:20-22 describes the church as a building founded on the apostles and prophets, with Jesus as the cornerstone, becoming a holy temple where God lives by his Spirit. 1 Peter 2:4-6 presents believers as living stones built into a spiritual house, a holy priesthood with Jesus as the cornerstone.
- **Is the idea of the church as a temple merely a metaphor, or something more?**
- While the New Testament uses temple language metaphorically, it's not *merely* a metaphor. The authors ground their descriptions in Old Testament prophecies and promises, suggesting that the church is the fulfillment of God's intention for the temple. The church embodies the reality of God dwelling with his people, as foreshadowed by the physical temple.
- **How does Ephesians 5:18-20 relate to the concept of the church as a temple?**
- Ephesians 5:18-20, which calls on believers to be filled with the Spirit, can be understood corporately as referring to the church as a temple. Just as God's glory filled the temple in the Old Testament (Ezekiel 43), Paul desires the church to be the temple of God, filled with His Spirit. The surrounding verses (5 and 6) explain the ethical implications of being God's temple.
- **How does the author of Hebrews portray the temple in relation to Jesus Christ?**
- The author of Hebrews emphasizes the superiority of Christ over the Old Covenant system, including the temple. Jesus is presented as the high priest who serves in a greater, heavenly tabernacle, offering his own blood as a sacrifice for eternal redemption. The earthly temple is seen as a shadow or model of this greater reality. The author doesn't portray the people as the temple, rather Jesus Christ fulfills and is superior to the temple.

- **Does the New Testament indicate a future, physical rebuilding of the temple, or is the church the final fulfillment?**
- Unlike some Jewish literature of the time, the New Testament suggests that the promises of a rebuilt temple find their fulfillment in Jesus Christ and in the church, which is now the temple of the living God. While there is a future "not-yet" dimension, the church represents the "already" aspect of the fulfilled temple promises. The ultimate consummation is seen in Revelation 21 and 22, representing a glimpse of God's future dwelling with his people.