

Dr. Dave Mathewson, New Testament Theology, Session 9, Covenant (OT and NT), 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 9, Covenant (OT and NT), Part 1, [Biblicalelearning.org](https://www.biblicalelearning.org), BeL

Dr. Mathewson's lecture explores the concept of covenants in the Old Testament and their relationship to the New Testament. He begins by examining the potential for a covenant in Genesis 1 and 2, and then discusses the Noahic, Abrahamic, Mosaic, and Davidic covenants. **These covenants are analyzed in terms of their significance and connections to each other, leading to a deeper understanding of God's redemptive plan.** The lecture emphasizes that these Old Testament covenants build upon one another, culminating in the New Covenant, which fulfills and realizes the relationships established in previous agreements. **Ultimately, the speaker intends to discuss how these covenants find fulfillment in Jesus Christ and in the New Testament, particularly focusing on Christ as the seed of Abraham and the establishment of a new relationship with God's people.**

2. 16 - minute Audio Podcast Created on the basis of Dr. Mathewson, NT Theology, Session 9 – 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 (New Testament → NT Introduction → NT Theology).



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3. Briefing Document: Mathewson, NT Theology, Session 9, Covenant (OT and NT), Part 1

Here's a detailed briefing document summarizing the main themes and ideas from the provided excerpts of Dr. David L. Mathewson's lecture on "Covenant, Old Testament and New Testament, Part 1":

Briefing Document: Covenants in the Old Testament and their Preparation for New Testament Fulfillment

Main Theme: This lecture segment provides a brief survey of the key covenants in the Old Testament (Creation/Adam, Noahic, Abrahamic, Mosaic, Davidic) as a foundation for understanding their fulfillment in Jesus Christ and the New Testament. Dr. Mathewson emphasizes that these covenants are interconnected and build upon each other, culminating in the New Covenant.

Key Ideas and Facts:

- **Creation (Genesis 1-2) as a Covenantal Relationship:** While the term "covenant" (berit) isn't explicitly used in Genesis 1-2, Dr. Mathewson notes that scholars debate its presence. He argues that the relationship between God and Adam and Eve bears many marks of later covenant relationships.
- **Elements of a covenant present:** God is portrayed as king, he provides for his people, and issues stipulations (e.g., dominion over creation, the command regarding the tree of knowledge of good and evil).
- **Quote:** "God's relationship with his people certainly bears the marks of later covenant relationships that God establishes with his people. So that God's relationship with Adam and Eve is at least a covenantal type of relationship."
- The Noahic covenant in Genesis 9 seems to recall and renew Genesis 1-2.
- **Noahic Covenant (Genesis 9):** A universal covenant made with all humanity, reaffirming God's commitment to creation.
- Reaffirms the creation mandate to be fruitful and multiply.
- Guarantees that all life will never again be destroyed by a flood. The rainbow is the sign of the covenant.

- **Quote:** "Never again will all life be destroyed by the waters of a flood, and never again will there be a flood to destroy the earth."
- A covenant doesn't necessarily have to initiate a new relationship, it can formalize an already existing one.
- It serves as the basis for redemptive covenants.
- **Abrahamic Covenant (Genesis 12, 15, 17, 22):** The first covenant specifically intended for redemption.
- God promises Abraham land, descendants, and that all nations will be blessed through him.
- Abraham is presented as a "new Adam" figure. God intends to bring them back to the first creation.
- God's promises about Abraham's offspring probably recalls the seed of Genesis 3:15-16 where the woman's seed would crush the serpent's head.
- **Quote:** "The Abrahamic covenant is the means or the way by which God will now implement his plan of redemption. It's the means by which God will restore his original intended relationship with humanity in Genesis chapters 1 and 2 that was ruined by sin."
- **Four Elements of Structure:** Election/calling, promises of descendants and land, confirmation through circumcision, and confirmation by oath in response to Abraham's obedience.
- **Mosaic Covenant (Exodus 19ff):** The specific means by which God deals with Israel in fulfilling the Abrahamic covenant.
- God's covenant relationship with humanity before the fall is established with both Abraham and Israel through the Mosaic covenant as an act of redemption (Hafeman).
- Guarantees the preservation of Israel as Abraham's national posterity.
- Themes include God's provision, stipulations (Ten Commandments), blessings for obedience, and curses for disobedience.
- **Quote:** "The Mosaic covenant is going to be the specific way God will deal with Israel in bringing about the fulfillment of the Abrahamic covenant."
- The covenant formula: "I will be your God, and you will be my people."

- **Davidic Covenant (2 Samuel 7, 1 Chronicles 17, Psalm 89, Isaiah 55, Ezekiel 36):** God's promise of a perpetual kingship through David.
- The Davidic covenant is a further way the Mosaic and Abrahamic covenants will be brought to fulfillment.
- Connections to the Abrahamic Covenant: Promise of a great name, providing a place for the people, promise of seed/descendant.
- Connects to Genesis 1-2 by promising the people rest from their enemies.
- God appoints him, is going to appoint David as a ruler over the people of Israel. God will establish the throne of his kingdom forever.
- **Quote:** "The Lord declares to you that the Lord himself will establish a house for you."
- The Davidic ruler will spread God's rule to the ends of the earth.
- David is the key to fulfilling God's intent for Adam and Eve as his image bearers to rule over creation as God's vice-regents, as God's representative.
- **New Covenant (Jeremiah 31, Ezekiel 36):** Addresses the problem of Israel's sinfulness, which the Mosaic covenant couldn't ultimately solve.
- Guarantees that it will not be broken because it comes with a renewed heart and the provision of the Holy Spirit.
- God will write his law on their hearts, guaranteeing God's people will not break the covenant relationship again.
- **Quote:** "I will put my law in their minds. I will write it on their hearts. I will be their God, and they will be my people."
- Forgiveness of sins is central to the New Covenant.
- Ezekiel 36 describes cleansing from impurities and idols, a new heart and spirit, and following God's decrees. The people will live in the land God gave to their ancestors, and God will be their God, and they will be God's people.
- The Davidic covenant is being fulfilled as my servant, David, will be king over them and be their Prince forever.
- Connected with the theme of the temple. At the heart of the covenant is God's intention to dwell with his people.

- Functions as the overarching covenant that will bring to fulfillment and bring to realization the relationships established by the other covenants.
- **Fulfillment in the New Testament:** The covenants find their climax and fulfillment in Jesus Christ.
- All God's promises are "yes" in Christ.
- The covenants are fulfilled according to the "already, but not yet" scheme of realized eschatology. Fulfillment begins in Christ and His people but is consummated in the new creation.
- **Jesus Christ as the "Second Adam":** Jesus fulfills the intention of God's relationship with Adam and Eve at creation by doing what Adam failed to do.
- 1 Corinthians 15:45: "The first man, Adam became a life, a living being; the last Adam, Jesus Christ, a life-giving spirit."
- Romans 5 contrasts Adam's sin and its consequences with Christ's obedience and its redemptive effects. Christ not only fixes what Adam ruined but also does what Adam failed to do.
- Colossians 3:9-10 speaks of taking off the "old self" (who we are in Adam) and putting on the "new self" (who we are in Christ), renewed in the image of its creator.
- **Jesus Christ as the Seed of Abraham:** The promises to Abraham are fulfilled in Jesus.
- Matthew 1:1 describes Jesus as the son of David and the son of Abraham.
- Galatians 3:16: "The promises were spoken to Abraham and his seed...meaning one person, who is Christ."
- The blessings of the Abrahamic covenant flow to the nations through Jesus.
- **Believers as the Seed of Abraham:** Followers of Jesus are also considered the children/seed of Abraham (Galatians 3:7).

Quotes Highlighting Interconnectedness:

- "So that all the previous covenants, in a sense, are now realized and find their fulfillment in the establishment of the new covenant."
- "...these covenants build on each other...with at the pinnacle then is the new covenant, through which, God's original covenant relationship, with his people expressed in the Abrahamic Mosaic and Davidic covenant is now finally realized and finally fulfilled."
- "So that, again, these are probably not to be seen as simply a series of discrete covenants that have no relationship to each other, but instead, instead, these covenants build on each other, as if at the bottom, you sort of have a platform with, Genesis one and two, and then the Abrahamic, the Noahic covenant and the Abrahamic covenant, they build on each other with a kind of at the pinnacle then is the new covenant, , through which, , God's original covenant relationship, with his people expressed in the Abrahamic Mosaic and Davidic covenant is now finally realized and finally fulfilled."

Implications: This lecture provides a framework for understanding the overarching narrative of the Bible as a story of God establishing and fulfilling covenants with humanity, culminating in the redemptive work of Jesus Christ and the establishment of the New Covenant. Understanding the Old Testament covenants is crucial for interpreting the New Testament's claims about Jesus and the nature of salvation.

4. Study Guide: Newman, Synoptic Gospels, Session 9, Covenant (OT and NT), Part 1

Covenant Theology: Old Testament Foundations and New Testament Fulfillment

Study Guide Contents

- Short-Answer Quiz
- Answer Key
- Essay Questions
- Glossary of Key Terms

Short-Answer Quiz

Answer each question in 2-3 sentences.

1. What is the significance of the Noahic Covenant in relation to Genesis 1 and 2?
2. What are the four elements of the Abrahamic covenant highlighted by Gentry and Wellum?
3. How does the Mosaic Covenant relate to the Abrahamic Covenant?
4. What is the heart of the promise in the Davidic Covenant?
5. What problem does the New Covenant address that the Mosaic Covenant could not fully resolve?
6. According to Jeremiah, what specific change will God make in people's hearts under the New Covenant?
7. How does Ezekiel describe God's cleansing and transformative work in Ezekiel 36?
8. How does Paul in 1 Corinthians 15 portray Jesus in relation to Adam?
9. According to Paul in Romans 5, what did Jesus accomplish in addition to fixing what Adam ruined?
10. In Galatians 3:16, what is Paul's interpretation of the "seed" of Abraham?

Answer Key

1. The Noahic covenant reaffirms the creation mandate given in Genesis 1 and 2, emphasizing God's commitment to creation and humanity after the flood. It

signifies that God's intention for creation to be fruitful, multiply, and fill the earth with His glory is still in effect. The Noahic covenant also serves as a basis for God's redemptive covenants with His people.

2. The four elements are the election/calling of Abraham, God's promises of descendants and land, the confirmation of the covenant through circumcision, and Abraham's response in obedience confirmed by an oath. These elements demonstrate the structure of the Abrahamic covenant and the dynamic relationship between God and Abraham.
3. The Mosaic Covenant is the specific means through which God deals with Israel to fulfill the promises made in the Abrahamic Covenant. It is not separate from the Abrahamic Covenant, but rather a specific way God works with Israel to bring about the blessings promised to Abraham and his descendants.
4. The heart of the promise in the Davidic Covenant is that God will establish a perpetual kingship through David's lineage. This promise suggests that a descendant of David will eternally sit on his throne, ensuring the continuation of the kingdom.
5. The New Covenant addresses the problem of Israel's sinfulness and hard-heartedness, which hindered their ability to fully keep the Mosaic Covenant. Unlike the Mosaic Covenant, the New Covenant includes the provision of a renewed heart and the indwelling of the Holy Spirit, guaranteeing that it will not be broken.
6. Jeremiah says that God will put His law in their minds and write it on their hearts, signifying an internal transformation that leads to obedience. This internalization of the law ensures that God's people will know and follow Him, leading to a deeper and more lasting relationship.
7. Ezekiel describes God sprinkling clean water to cleanse them from impurities and idols, giving them a new heart and putting a new spirit within them. This transformation involves removing the heart of stone and replacing it with a heart of flesh, enabling them to follow God's decrees and keep His laws.
8. In 1 Corinthians 15, Paul portrays Jesus as the "last Adam" or "second Adam," contrasting Him with the first Adam. While the first Adam became a living being, the last Adam (Jesus) is a life-giving spirit, undoing what the first Adam did.
9. In addition to fixing what Adam ruined, Jesus also came to *do* what Adam *failed* to do, offering the act of obedience, bringing life, and accomplishing God's

purpose throughout creation. He achieved this as the second Adam and through his people who are united to him in faith.

10. Paul interprets the "seed" of Abraham in Galatians 3:16 as referring to one person, Christ, rather than multiple descendants. This interpretation emphasizes that the promises of the Abrahamic covenant are primarily fulfilled in Jesus Christ, through whom the blessings are extended to the nations.

Essay Questions

1. Analyze the relationship between the covenants described in the Old Testament, highlighting how each covenant builds upon and develops the previous ones.
2. Discuss how the New Covenant fulfills the promises and addresses the shortcomings of the Old Testament covenants, particularly in relation to the Mosaic Covenant and the Davidic Covenant.
3. Examine the role of Jesus Christ as the fulfillment of the Old Testament covenants, specifically focusing on His roles as the "second Adam" and the "seed of Abraham."
4. Explore the concept of "already but not yet" in relation to the fulfillment of the covenants, and explain how this tension affects our understanding of God's promises.
5. Explain the significance of the covenant formula "I will be their God, and they will be my people" in understanding the relationship between God and humanity throughout the Old and New Testaments.

Glossary of Key Terms

- **Berit:** The Hebrew word for "covenant."
- **Noahic Covenant:** God's covenant with Noah after the flood, promising never again to destroy all life with a flood.
- **Abrahamic Covenant:** God's covenant with Abraham, promising descendants, land, and blessing to all nations through him.
- **Mosaic Covenant:** God's covenant with Israel through Moses at Mount Sinai, emphasizing law, obedience, and the relationship between God and His people.

- **Davidic Covenant:** God's covenant with David, promising a perpetual kingship through his lineage.
- **New Covenant:** The covenant prophesied by Jeremiah and Ezekiel, promising a renewed heart, forgiveness of sins, and a deeper relationship with God.
- **Seed (of Abraham):** Descendants of Abraham; in Paul's interpretation, primarily Jesus Christ.
- **Second Adam (Last Adam):** A title for Jesus Christ, contrasting Him with Adam and emphasizing His role in reversing the effects of sin and fulfilling God's original purpose.
- **Covenant Formula:** The phrase "I will be their God, and they will be my people," expressing the essence of the covenant relationship.
- **Eschatology:** The study of the end times or last things.
- **Realized Eschatology:** The belief that eschatological promises are being fulfilled in the present.
- **Kingdom Through Covenant:** A book by Gentry and Wellum that explores the concept of biblical theology through the lens of covenant.
- **Circumcision:** A sign of the covenant between God and Abraham, symbolizing the separation and dedication of God's people.
- **Stipulations:** The terms, conditions, or commands within a covenant that define the responsibilities and obligations of the parties involved.
- **Image Bearers:** Individuals created in God's likeness, reflecting His character and representing His rule over creation.
- **Redemptive Covenant:** A covenant that aims to restore humanity's relationship with God after it has been broken by sin.
- **Covenant of Peace:** A covenant that guarantees peace, security, and well-being between God and his people.
- **Election:** The act of God choosing or selecting individuals or groups for a specific purpose or destiny.
- **Decalogue:** The Ten Commandments given to Moses on Mount Sinai, serving as the foundation of the Mosaic Law.

5. FAQs on Newman, Synoptic Gospels, Session 9, Covenant (OT and NT), Part 1, Biblicalelearning.org (BeL)

FAQ on Covenant Theology

Here's an 8-question FAQ based on the provided text:

Question 1: What is the significance of covenants in understanding the relationship between the Old Testament and the New Testament?

Covenants are central to understanding the relationship between the Old and New Testaments. They represent God's intentional establishment and maintenance of relationships with humanity, starting from creation and culminating in the New Covenant. Understanding these covenants helps us see how God's promises unfold and find their fulfillment in Jesus Christ and his people.

Question 2: Is there evidence of a covenant in Genesis 1 and 2, and if so, what are its key features?

While Genesis 1 and 2 does not explicitly use the term "covenant," it contains several covenantal elements. God is portrayed as the sovereign King, providing for his people and issuing stipulations for maintaining the relationship. These stipulations include the command to be fruitful and multiply, to subdue the earth, and to refrain from eating from the tree of the knowledge of good and evil. The blessings and cursings associated with obedience and disobedience also point to a covenantal type of relationship.

Question 3: How does the Noahic Covenant relate to the creation account in Genesis, and what is its significance?

The Noahic Covenant in Genesis 9 is closely connected to the creation account in Genesis 1 and 2. It can be viewed as a reaffirmation of the creation mandate, with God renewing his commitment to creation after the flood. God repeats the command to be fruitful and multiply, emphasizing his ongoing commitment to humanity and the created order. It is a universal covenant, made with all of humanity, unlike later covenants primarily focused on Israel.

Question 4: What are the key elements of the Abrahamic Covenant, and how does it serve as a covenant of redemption?

The Abrahamic Covenant, described in Genesis 12, 15, 17, and 22, is characterized by:

- The election and calling of Abraham.
- Promises of descendants and land.
- Confirmation through circumcision.
- Abraham's obedience confirmed by an oath.

It is considered a covenant of redemption because God intends to restore the original relationship with humanity lost in the Garden of Eden through Abraham and his seed. The Abrahamic Covenant aims to bless all nations through Abraham.

Question 5: How does the Mosaic Covenant function in relation to the Abrahamic Covenant, and what are its main features?

The Mosaic Covenant is the specific means by which God deals with Israel in fulfilling his covenant with Abraham. It is not separate from the other covenants, but a specific way God works with Israel to bring about the fulfillment of the Abrahamic Covenant. Key features include:

- God taking the initiative to relate to his people.
- Provision for his people.
- Stipulations to keep the covenant.
- Blessings for obedience and curses for disobedience.

Question 6: What is the significance of the Davidic Covenant, and how does it relate to the promise of a perpetual kingship?

The Davidic Covenant in 2 Samuel 7 promises a perpetual kingship through David's line. God promises to make David's name great, provide a place for Israel, and raise up his seed to succeed him, establishing his kingdom forever. The Davidic Covenant is a further unfolding of how the Abrahamic Covenant would be fulfilled through the Mosaic Covenant, focusing on a specific seed through the line of David.

Question 7: What is the central problem that the New Covenant addresses, and what are its defining characteristics?

The central problem the New Covenant addresses is the sinfulness and hard-heartedness of Israel, which rendered the Mosaic Covenant ineffective in fully transforming God's people. The defining characteristics include:

- God's law written on their hearts and minds.
- Forgiveness of sins.
- A renewed heart and the presence of the Holy Spirit, guaranteeing obedience.
- The covenant formula: "I will be their God, and they will be my people."

Question 8: How do the Old Testament covenants find their fulfillment in Jesus Christ and in believers in the New Testament?

The covenants find their ultimate fulfillment in the person of Jesus Christ. He is the "last Adam," reversing the effects of Adam's sin and accomplishing what Adam failed to do. He is the true seed of Abraham, bringing blessings to all nations. Furthermore, the Old Testament covenants also find fulfillment in the people who belong to Christ. They become the children of Abraham through faith and are renewed in the image of God, participating in the blessings and promises of the covenants. This fulfillment is both "already" present in Christ and his people, but also "not yet" fully realized, awaiting the consummation in the new creation.