

Dr. Dave Mathewson, New Testament Theology, Session 12, New Covenant/People of God Resources from NotebookLM

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

1. Abstract of Mathewson, NT Theology, Session 12, New Covenant/People of God, Biblicalelearning.org, BeL

Dr. Mathewson's lecture explores the concept of the New Covenant and the People of God, specifically in Revelation. He connects the consummation of the New Covenant with the new creation described in Revelation 21, highlighting God's dwelling among his people. The lecture then traces the theme of the People of God throughout the Old Testament, starting with Adam and Eve and progressing through Abraham and the Exodus. It shows how Israel was meant to be a new Adam but ultimately repeated the pattern of sin and exile. Dr. Mathewson also covers prophetic expectations regarding the restoration of Israel and the inclusion of Gentiles, and introduces various theological perspectives on the relationship between Israel and the Church and then discusses how the Gospels establish that Jesus is the true Israel.

2. 14 - minute Audio Podcast Created on the basis of Dr. Mathewson, NT Theology, Session 12 – 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_Session12.mp**

3. Briefing Document: Mathewson, NT Theology, Session 12, New Covenant/People of God

Here's a detailed briefing document summarizing the main themes and important ideas from the provided excerpts of Dr. David Mathewson's lecture on New Testament Theology, Session 12.

Briefing Document: Mathewson on New Covenant in Revelation and the People of God

Main Themes:

- **The New Covenant (Already/Not Yet):** The New Covenant, inaugurated in Jesus' ministry, death, and resurrection, finds its consummation in Revelation 21 and 22, where God dwells with His people in a new creation. The New Covenant is the "fundamental structure" or "overarching covenant" that fulfills all prior covenants, culminating in God's uninhibited presence with His people.
- *"So now the new covenant, which was inaugurated in Jesus' ministry, his death and resurrection, and among his people, now finds its climactic and consummated fulfillment in God's new covenant dwelling, his new covenant relationship with his people in a new creation, where sin has been completely removed, and God dwells with them in an uninhibited manner."*
- **The People of God:** This is a key theme throughout Scripture, focusing on God's creation of a people with whom He enters into a relationship. The concept evolves from Adam and Eve, narrows to Abraham and Israel, and ultimately broadens to include all nations through faith in Jesus Christ.
- *"People of God are probably to be seen as and should be seen as a key if again, if not the center of the dominant theme of the New Testament theology is certainly a key theme in biblical theology and New Testament theology because all throughout the scriptures, we find God is creating a people with whom he will enter into a relationship."*
- **Israel as the New Adam:** Mathewson highlights the idea that Israel, starting with Abraham, functions as a "new Adam," tasked with fulfilling God's original intention for humanity. However, like Adam and Eve, Israel also fails and experiences sin and exile.

- *"Israel basically is functioning as a new Adam. That is, what Adam was supposed to do as God's image bearer...now is beginning to be realized and fulfilled in God choosing the nation of Israel."*
- **Prophetic Expectations:** The Old Testament prophets anticipate the restoration of Israel from exile and the inclusion of Gentiles in God's salvation. This is rooted in the Abrahamic promise that all nations would be blessed through him.
- *"The prophetic texts then leave us with the expectation of the restoration of God's people in a covenant relationship with Him, and then the expectation of people from other nations, of Gentiles being included in that as well."*
- **Jesus as the True Israel:** The Gospels present Jesus as the fulfillment of God's intentions for Israel and Adam and Eve. He recapitulates Israel's history and passes the tests that Adam and Israel failed.
- *"So, the starting point, then, I think, is going to be to understand that Jesus is the new Israel. Jesus embodies and fulfills God's intention for Israel and Adam and Eve."*

Key Ideas and Facts:

- **Revelation 21:3:** This verse signifies the consummation of the New Covenant, where God dwells with His people in a new creation. It's a direct allusion to Ezekiel 37:26-27.
- *"And I heard a loud voice from the throne saying, look, God's dwelling place is now among his people, and he will dwell with them. They will be his people, and God himself will be with them and be their God."*
- **Genesis 12:** God's choosing of Abraham marks the beginning of God creating a people to restore His intention for humanity. This involves a promise to make Abraham a great nation.
- **Exodus:** The Exodus from Egypt is presented as a paradigmatic event of Israel's redemption, motivated by God's covenant relationship with His people.
- *"I will take you as my own people and I will be your God. There's part of the covenant formula. I will be your God and I will take you as my people."*
- **Covenant Formula:** The phrase "I will be your God, you will be my people" is central to the covenant relationship, expressing God's intention to create a people who belong to Him.

- **Broadening and Narrowing:** The theme of the people of God follows a pattern: starting broadly with Adam and Eve, narrowing to Abraham and Israel, narrowing again to Jesus Christ, and then broadening to include all believers (Jew and Gentile).
- **Isaiah's Prophecies:** The book of Isaiah is crucial for understanding the inclusion of Gentiles in salvation. Isaiah anticipates the nations streaming to Jerusalem to worship God.
- **Dispensationalism vs. Replacement Theology:** Mathewson briefly touches on these theological models for understanding the relationship between Israel and the Church. Classical Dispensationalism emphasizes discontinuity, while Replacement Theology suggests the Church replaces Israel as the heir to God's promises. Progressive Dispensationalism falls somewhere in between, postulating that the Church has spiritual ties to Israel while still suggesting that Ethnic Israel has its own future fulfillment of promises separate from the Church.
- **Jesus in Matthew 2:** Jesus' infancy and movement reflect Israel's history, with his journey to Egypt and return echoing the Exodus.
- *"Out of Egypt I called my son."*
- **Jesus in Matthew 4:** Jesus' temptation in the wilderness mirrors the temptations of Adam and Eve and the nation of Israel. Unlike them, Jesus overcomes temptation and remains obedient.

Quotes:

- *"Covenant is the fundamental structure, if not the main theme or center; it's certainly kind of the underlying fundamental structure of how God relates to his people and how God brings blessings to his people."*
- *"For you are a people holy to the Lord your God. The Lord your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession."*
- *"Then the nations will know that I am the Lord, declares the sovereign Lord. When I am proved holy through you before their eyes."*
- *"All the nations and all peoples of every language worshiped Him. His dominion is an everlasting dominion that will not pass away. His kingdom is one that will never be destroyed."*
- *"Jesus embodies and fulfills God's intention for Israel and Adam and Eve."*

This briefing document provides a concise overview of the complex themes discussed in the lecture excerpts. It should be helpful for understanding Mathewson's perspective on the New Covenant and the people of God in biblical theology.

4. Study Guide: Newman, Synoptic Gospels, Session 12, New Covenant/People of God

New Covenant and People of God: A Study Guide

Quiz

Answer the following questions in 2-3 sentences each.

1. According to Revelation 21:3, what is the consummation of the New Covenant?
2. What is the overarching structure of how God relates to his people?
3. In the Old Testament, who are considered the first people of God?
4. What does the Exodus event signify regarding God's people?
5. How does Israel function as a "new Adam"?
6. What does the covenant formula express about God's intention?
7. Explain the "broad, narrow, broad" pattern of the people of God.
8. What is the significance of Isaiah 2 for the inclusion of the nations?
9. What is the significance of Ezekiel 36 regarding God restoring his relationship to his people?
10. According to Mathewson, what is the New Testament's understanding of the people of God?

Quiz Answer Key

1. The consummation of the New Covenant is God's dwelling place being among his people, where he will dwell with them, and they will be his people, with God himself being with them and their God. This takes place in the context of the consummated new creation.
2. The covenant is the overarching structure of how God relates to his people and how God brings blessings to his people. The new covenant brings fulfillment and expression to all the other covenants.
3. In the Old Testament, Adam and Eve are considered the first people of God. God intended to enter into a relationship with them, but they began a pattern of sin and exile.

4. The Exodus event signifies God redeeming his people Israel. It expresses the realization of God's call and choosing of his people through Abraham.
5. Israel functions as a "new Adam" by attempting to fulfill what Adam was supposed to do as God's image bearer. This includes obedience to God, ruling over creation, and extending God's rule and glory throughout the earth.
6. The covenant formula (I will be your God, you will be my people) expresses God's intention to create a people who will belong to him. It establishes that God is gathering and creating people with whom he will enter into a covenant relationship.
7. The "broad, narrow, broad" pattern refers to how the theme of the people of God begins broadly with Adam and Eve in the context of creation, then narrows to Abraham and the nation of Israel, and then broadens again to include all nations. This pattern is seen in both the Old and New Testaments.
8. Isaiah 2 is significant for the inclusion of the nations because it anticipates that when Zion is restored, all nations will stream to it to learn the ways of the Lord. This emphasizes the future inclusion of Gentiles in the salvation that God will establish.
9. Ezekiel 36 is significant because it discusses God restoring his relationship with his people and taking them back to their land. God's motivation for doing so is for the sake of his holy name, which the nations had profaned.
10. Mathewson says the New Testament's understanding of the people of God begins with Jesus Christ and the true Israel. Jesus embodies and fulfills God's intentions and God's promises to his people in the Old Testament.

Essay Questions

1. Discuss the "already but not yet" structure of the New Covenant as presented in the book of Revelation. How does Revelation 21:3 illustrate the consummation of this covenant?
2. Explain the significance of Abraham in the development of the theme of "people of God" in the Old Testament. How does the Exodus event further solidify this theme?
3. Compare and contrast the roles of Adam and Eve and the nation of Israel in relation to the covenant relationship with God. How does Israel's failure mirror and diverge from the story of Adam and Eve?
4. Analyze the prophetic expectations of the restoration of Israel from exile, focusing on the themes of covenant renewal and the inclusion of Gentiles. Use specific examples from Isaiah and Ezekiel to support your argument.
5. Compare and contrast Classical Dispensationalism, Progressive Dispensationalism, and Replacement Theology with the people of God, with examples from the source material.

Glossary of Key Terms

- **New Covenant:** God's promised new agreement with his people, inaugurated in Jesus Christ, characterized by forgiveness of sins and a renewed relationship with God.
- **Consummation:** The final fulfillment or completion of a divine promise or plan, particularly in the context of the end times.
- **People of God:** A group of people chosen by God to be in a special relationship with him, starting with Adam and Eve, then Israel, and ultimately the Church.
- **Covenant Formula:** The phrase "I will be your God, and you will be my people," expressing the essence of the covenant relationship between God and his people.
- **Exile:** The state of being forced to leave one's country or homeland, particularly referring to the exile of the Israelites from their land due to disobedience.
- **Redemption:** The act of saving or delivering someone from sin, error, or evil, often through sacrifice or payment.
- **Prophetic Literature:** The books of the Old Testament written by prophets, containing messages from God to his people, often concerning judgment, restoration, and the coming Messiah.
- **Gentiles:** Non-Jewish people or nations.
- **Classical Dispensationalism:** A theological system emphasizing a sharp distinction between Israel and the Church, with separate purposes and destinies.
- **Replacement Theology:** The belief that the Church has replaced Israel as God's chosen people and inherited the promises made to Israel.

5. FAQs on Newman, Synoptic Gospels, Session 12, New Covenant/People of God, Biblicalelearning.org (BeL)

Frequently Asked Questions: New Covenant and the People of God

- What is the "already but not yet" structure of the New Covenant, and how is it demonstrated in Revelation 21:3?** The "already but not yet" structure refers to the inauguration of the New Covenant in Christ's ministry, death, and resurrection ("already"), and its ultimate consummation in the future dwelling of God with His people in a new creation ("not yet"). Revelation 21:3 demonstrates the "not yet" aspect, depicting God's dwelling place among His people in the consummated new creation, fulfilling the promises of Ezekiel 37:26-27. This signifies the ultimate consummation of the New Covenant relationship, where sin is completely removed, and God dwells with His people in an uninhibited manner.
- How is the theme of "People of God" developed from the Old Testament to the New Testament?** The theme of "People of God" starts in Genesis 1-2 with Adam and Eve, who enter into a covenant-like relationship with God. After their sin and exile, God begins to restore this relationship by choosing Abraham to be the father of a great nation. God redeems the nation of Israel, and Israel is to function as a new Adam to spread God's glory throughout the Earth. However, Israel, like Adam and Eve, also fails to keep the covenant obligations and experiences exile. The prophets anticipate a restoration of Israel and the inclusion of Gentiles. In the New Testament, Jesus Christ embodies the true Israel, fulfilling God's intentions for His people, ultimately broadening to include both Jews and Gentiles who have faith in Jesus Christ.
- In what ways did Israel function as a "new Adam" in the Old Testament, and what were the consequences of their failure?** Israel was intended to function as a "new Adam" by obeying God, ruling over creation, and extending God's rule and glory throughout the earth. They were to fulfill God's original intention for humanity in Genesis 1 and 2. However, like Adam and Eve, Israel failed to keep the covenant obligations and sinned, leading to their expulsion and exile from the land, the temple, and God's presence.

- **What prophetic expectations existed regarding the restoration of Israel from exile, and how did these expectations also include the inclusion of Gentiles?** The prophets anticipated the restoration of Israel from exile, including their return to the land and the renewal of their covenant relationship with God (Isaiah 2, 43, 49, 60; Ezekiel 36, 37; Jeremiah 31). Alongside this restoration, there were also expectations for the inclusion of Gentiles in salvation (Genesis 12:1-3), as seen in Isaiah 2 and 56, Ezekiel 36, Daniel 7, and Zechariah 14. This inclusion of Gentiles was seen as the fulfillment of the Abrahamic promise that all nations would be blessed through him.
- **What are Classical Dispensationalism, Progressive Dispensationalism, and Replacement Theology, and how do they differ in their understanding of the relationship between Israel and the Church?**
- **Classical Dispensationalism:** Views a significant discontinuity between Israel (Old Testament) and the Church (New Testament), seeing them as distinct entities with separate promises. Israel's promises are kept literally and exclusively with ethnic Israel.
- **Progressive Dispensationalism:** Sees more continuity between the Church and Old Testament Israel, while still maintaining a future for ethnic Israel.
- **Replacement Theology:** Argues that the Church replaces Israel as the recipient of God's promises due to Israel's rebellion. The Church is seen as the "new Israel" inheriting the promises made to the Old Testament Israel.
- **How does the New Testament present Jesus Christ as the "new Israel," and what evidence supports this claim?** The New Testament, particularly the Gospel of Matthew, presents Jesus as the "new Israel" by portraying his life as a recapitulation of Israel's history (Matthew 2 and 4). For example, Jesus' journey to Egypt and return mirrors the Exodus, and his 40-day temptation in the wilderness parallels Israel's testing. Furthermore, Jesus overcomes the temptations that Adam and Eve and Israel failed, thus fulfilling God's intentions and embodying the true Israel.

- **How does Matthew 2 depict Jesus' infancy as a reflection of Israel's history?**
Matthew 2 recounts Jesus going down to Egypt and being called out of Egypt (v. 15), mirroring the Exodus event where God called Israel out of Egypt (Hosea 11:1). Like Moses, Jesus escapes the death threats of a foreign ruler (Herod), who, like Pharaoh, attempts to kill all the baby boys to prevent the rise of Israel's deliverer. This parallel highlights Jesus as the deliverer of his people, similar to how Moses delivered the Israelites from slavery in Egypt.
- **In Matthew 4, how does Jesus' temptation in the wilderness demonstrate him as the one who accomplishes what Adam and Eve and Israel failed to do?** In Matthew 4, Jesus is tempted in the wilderness for 40 days and 40 nights, echoing Israel's wandering and testing in the wilderness. Unlike Adam and Eve and Israel, who succumbed to temptation, Jesus overcomes temptation by quoting Scripture that aligns with God's intentions for Israel. By passing the tests, Jesus demonstrates that he is the new Israel, fulfilling God's original intentions for humanity and accomplishing what his predecessors could not.