

Dr. Dave Mathewson, New Testament Theology, Session 17, Kingdom of God, Part 2 Resources from NotebookLM

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

1. Abstract of Mathewson, NT Theology, Session 17, Kingdom of God, Part 2, Biblicalelearning.org, BeL

Dr. Mathewson's lecture explores the concept of the Kingdom of God in the New Testament, focusing on its presence in the Gospels and its manifestation in Pauline epistles and Revelation. **The lecture emphasizes the "already but not yet" tension of the Kingdom**, which is present in Jesus' ministry and miracles but not fully realized. **Mathewson examines texts in Matthew, Luke, Romans, Corinthians, Colossians, Hebrews, and Revelation** that refer to the kingdom's inauguration through Jesus Christ and its ultimate consummation. **He connects the Kingdom of God with the Davidic covenant**, highlighting Jesus as the true son of David, who fulfills Old Testament promises and dispenses the kingdom's blessings. **Finally, the lecture explains that the ultimate goal is the end-time kingdom in the New Creation**, where God, the Lamb, and His people will reign forever.

2. 19 - minute Audio Podcast Created on the basis of Dr. Mathewson, NT Theology, Session 17 – 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
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3. Briefing Document: Mathewson, NT Theology, Session 17, Kingdom of God, Part 2

Okay, here's a detailed briefing document summarizing the main themes and important ideas from Dr. Mathewson's lecture on "The Kingdom of God, Part 2," focusing on the presence and future aspects of the Kingdom in the Gospels and Epistles.

Briefing Document: New Testament Theology - The Kingdom of God, Part 2

Overview: Dr. Mathewson's lecture explores the concept of the Kingdom of God in the New Testament, specifically focusing on the tension between its *already present* and *not yet fully realized* aspects. He examines key passages in the Gospels and Pauline Epistles, demonstrating how Jesus' ministry inaugurates the Kingdom while also anticipating its future consummation. He also discusses the consummation of God's Kingdom in Revelation 20-22. The lecture emphasizes that understanding this tension is crucial for interpreting Jesus' teachings and the broader New Testament theology.

Key Themes and Ideas:

1. The "Already, Not Yet" Tension:

- This is presented as the most characteristic feature of Jesus' preaching about the Kingdom of God. It is "already a reality in advance of its full manifestation."
- This tension resolves through the idea of an "inaugurated reality" fulfilling Old Testament prophecies in two stages: Jesus' first coming and the future second coming.
- This isn't a contradiction but reflects the partial, present reality of the Kingdom before its complete manifestation.

1. Presence of the Kingdom in the Gospels:

- **Matthew 12:27-28 (Casting out demons):** Jesus connects casting out demons by the Spirit of God to the presence of the Kingdom. "But if it is by the spirit of God that I cast out demons, then the kingdom of God has come upon you." This demonstrates the Kingdom making inroads into Satan's kingdom.
- **Luke 4:16-21 (Isaiah 61 fulfillment):** Jesus declares that Isaiah 61, a prophecy of God restoring His people and establishing His reign, is being fulfilled in his ministry. "Today this scripture is fulfilled in your midst." This is evidenced by healing, miracles, and setting people free.

- **Luke 17:20-21 (Kingdom within you):** Jesus states that the Kingdom's coming isn't observable in a physical, external way because "the kingdom of God is in your midst." This refers to its present reality in Jesus' person, teaching, and miracles.
- **Mystery of the Kingdom:** Teaching in parables suggests the kingdom is here but not with full force. Men and women can enter it, but they can resist it.

1. Future Aspects of the Kingdom in the Gospels:

- **Matthew 25 (Sheep and Goats):** The parable depicts the Kingdom as a future inheritance. "Then the king will say to those on his right, Come, you who are blessed by my father, take your inheritance, the kingdom prepared for you since the creation of the world."
- **Matthew 6 (Lord's Prayer):** The petition "Your kingdom come, your will be done on earth as it is in heaven" indicates that God's kingdom is not yet fully realized on Earth.
- **Beatitudes:** "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matthew 5:3). It suggests that it's the poor in spirit who now enter the kingdom of heaven.

1. Kingdom in the Pauline Epistles:

- While the *term* "Kingdom of God" is less frequent in the Epistles, the *concept* remains. Paul focuses on the blessings of salvation achieved through Jesus' death and resurrection.
- The Kingdom is communicated in a new key in light of fulfillment in the death and resurrection of Jesus Christ.
- **Romans 1:3-4:** Paul presents Jesus as the descendant of David. The salvation that Jesus brings is connected to him being the true son of David.
- **1 Corinthians 15:24-28:** Christ reigns until he defeats all enemies, including death, then hands the kingdom over to God the Father. This fulfills Psalm 8 and God's intention for humanity in Genesis 1. "For he must reign until he has put all his enemies under his feet." The resurrection of Christ is the anticipation of the ultimate defeat of death.

- **Ephesians 1:20-22:** Jesus' resurrection and exaltation initiate his Davidic and Messianic reign, fulfilling Psalm 110 (Jesus at God's right hand) and Psalm 8 (all things under his feet). God's intention is fulfilled through a new Adam, Jesus Christ.
- **Colossians 1:12-13:** God rescues believers from the "dominion of darkness" and transfers them into "the kingdom of the Son he loves," reflecting Davidic covenant language.
- **Colossians 1:15:** The Son is the image of the invisible God, the firstborn over creation.

1. Kingdom in Hebrews and other Epistles:

- **Hebrews 1:5:** Jesus inaugurates the end-time kingdom promised to David. "To which of the angels did God ever say, you are my son. Today I become your father."
- **2 Corinthians 6:18 and Revelation 21:7:** God's people share in the Davidic covenant promises by virtue of belonging to Christ.
- **Roy Champa quote:** Jesus' death and resurrection are the keys to the restoration of Israel, and salvation now goes to the ends of the earth.

1. Consummation of the Kingdom in Revelation:

- **Revelation 20:4-6 (Millennial Kingdom):** The saints reign with Christ, reversing Satan's rule and fulfilling God's intention for humanity. There are thrones where those who have been given authority to judge were seated. "They came to life, and they reigned with Christ a thousand years."
- **Revelation 4-5 (God's Sovereignty):** God's throne in heaven signifies his perfect sovereignty and rule. The book of Revelation explains how this sovereignty will be realized on Earth.
- **Revelation 21-22 (New Heaven and New Earth):** God's kingdom is fully realized on a renewed Earth, fulfilling the Lord's Prayer. Heaven and earth become co-extensive.
- **Revelation 22:3:** The throne of God and the Lamb will be in the city, and his servants will serve him.

- **Revelation 22:5:** God's people reign with Christ forever, fulfilling God's intention for humanity from Genesis 1 and 2. "There will be no more night... and they will reign forever and ever."
- **Revelation 11:** The kingdoms of this world now become the kingdom of our Lord and his Messiah.

Conclusion:

Dr. Mathewson argues that the Kingdom of God, inaugurated by Jesus as the Son of David, is both a present reality experienced through His ministry and a future hope culminating in the new creation described in Revelation. Understanding this "already, not yet" tension and recognizing Jesus' role in fulfilling Old Testament prophecies are essential for a comprehensive New Testament theology.

4. Study Guide: Newman, Synoptic Gospels, Session 17, Kingdom of God, Part 2

The Kingdom of God: Presence and Future

Study Guide

I. Key Concepts

- **Kingdom of God:** God's reign and rule, both present and future. It encompasses God's will being done on earth as it is in heaven.
- **Eschatological Tension:** The "already but not yet" reality of the Kingdom of God, existing in part now but awaiting full manifestation in the future.
- **Inaugurated Kingdom:** The beginning of the Kingdom of God in Jesus's ministry, miracles, and teaching.
- **Consummated Kingdom:** The full realization of God's Kingdom in the future, characterized by the defeat of all enemies, a new creation, and God dwelling with his people.
- **Davidic Covenant:** God's promise to David that his line would rule forever, fulfilled in Jesus Christ.
- **Son of David:** A title for Jesus, emphasizing his lineage and role as the promised king.
- **Mystery of the Kingdom:** The unexpected and subtle way in which the Kingdom is present, in contrast to the dramatic expectations of the Old Testament prophets.
- **Dominion of Darkness:** Satan's reign and influence in the world.
- **Kingdom of Light:** The realm of God's rule and presence, into which believers are transferred.
- **Millennium:** In Revelation 20, a thousand-year period during which the saints reign with Christ; interpretations of this period vary.

II. Key Biblical Passages

- **Matthew 12:27-28:** Jesus's casting out of demons as evidence of the Kingdom of God's presence.

- **Luke 4:16-21:** Jesus reading from Isaiah and declaring its fulfillment in his ministry.
- **Luke 17:20-21:** The Kingdom of God is "in your midst," emphasizing its present reality.
- **Matthew 6:9-10:** The Lord's Prayer, particularly the petition "Your kingdom come."
- **Matthew 25:31-46:** The Parable of the Sheep and the Goats, illustrating the future judgment and inheritance of the Kingdom.
- **Romans 1:3-4:** Jesus as the descendant of David and appointed Son of God.
- **1 Corinthians 15:24-28:** Christ's reign until all enemies are defeated and the Kingdom is handed over to God the Father.
- **Ephesians 1:20-23:** Christ's exaltation and dominion over all things.
- **Colossians 1:12-14:** Believers being transferred from the dominion of darkness into the Kingdom of God's beloved Son.
- **Colossians 1:15:** Jesus as the "firstborn over all creation," echoing Psalm 89.
- **Revelation 20:4-6:** The millennial reign of the saints with Christ.
- **Revelation 21:1-4, 22:1-5:** The new heaven and new earth, where God dwells with his people and they reign forever.
- **Psalms 8:** God places all things under the feet of humanity.
- **Psalms 89:** God's covenant with David to establish his throne forever.

III. Quiz (Short Answer)

1. What is the "eschatological tension" of the Kingdom of God?
2. How does Jesus's casting out of demons demonstrate the presence of the Kingdom of God, according to Matthew 12:28?
3. According to the lecture, how should we understand Jesus' teaching about the "mystery of the kingdom" in Matthew 13?
4. What does Jesus teach his disciples to pray for in the Lord's Prayer (Matthew 6:10) regarding the Kingdom of God?
5. According to Romans 1:3-4, how is Jesus connected to the Davidic line?

6. In 1 Corinthians 15:24-28, what is the final enemy to be defeated, and what happens after Christ defeats all enemies?
7. How does Ephesians 1:20-23 describe Christ's position in relation to all things?
8. According to the lecture, what does it mean to say Jesus is the "firstborn over all creation" in Colossians 1:15?
9. In Colossians 1:13, from what are believers rescued, and into what kingdom are they transferred?
10. According to the lecture, how is the millennium in Revelation 20 a reversal of Satan's reign?

IV. Quiz Answer Key

1. The "eschatological tension" refers to the Kingdom of God being both already present in Jesus' ministry and works and not yet fully realized in its future consummation. It emphasizes the inaugurated reality of the end-time prophecies.
2. Jesus states that if he casts out demons by the Spirit of God, then the Kingdom of God has come upon them, indicating that the Kingdom is making inroads into Satan's kingdom. This means that God's power is actively overturning Satan's authority.
3. We should understand it as referring to the fact that the Kingdom has already arrived but not in a forceful or irresistible way; it is present in mystery form, allowing for both acceptance and rejection. It is here in advance of its ultimate consummation.
4. Jesus teaches his disciples to pray, "Your kingdom come, your will be done on earth as it is in heaven," indicating that God's kingdom has not yet fully embraced the entire earth and that they should pray for its full arrival.
5. Romans 1:3-4 describes Jesus as a descendant of David according to his earthly lineage. This highlights his fulfillment of Old Testament promises and qualifications to reign as king.
6. The final enemy to be destroyed is death. After Christ defeats all enemies, he hands over the kingdom to God the Father, so that God may be all in all, fulfilling God's original intention for humanity in Genesis 1.
7. Ephesians 1:20-23 describes Christ as being seated at God's right hand in the heavenly realms, far above all rule, authority, power, and dominion, with all

things placed under his feet and appointed as head over everything for the church.

8. The phrase "firstborn over all creation" in Colossians 1:15, alludes to Psalm 89 and means that Jesus is the exalted king over all of creation, fulfilling God's intention for the Davidic king. It does not mean that Jesus was the first thing created.
9. Believers are rescued from the dominion of darkness (Satan's kingdom) and transferred into the kingdom of God's beloved Son, which is Davidic covenant language. This is described as a deliverance and rescue into Christ's dominion.
10. The millennium in Revelation 20 is a reversal of Satan's reign because Satan is bound while the saints are vindicated and reign with Christ, fulfilling God's intention for humanity that was lost at the fall. This symbolizes the saints ruling after being raised.

V. Essay Questions

1. Discuss the significance of the "already but not yet" tension in understanding the Kingdom of God, providing specific examples from the Gospels and Paul's letters.
2. Explore the relationship between the Davidic Covenant and the Kingdom of God, analyzing how Jesus fulfills the promises made to David.
3. Analyze how the book of Revelation portrays the consummation of God's Kingdom, focusing on the new heaven and new earth and the role of God's people in reigning with Christ.
4. Compare and contrast the present and future dimensions of the Kingdom of God, examining how they are manifested in Jesus' ministry and in the life of believers today.
5. Examine the connection between Genesis 1-2 and Revelation 21-22 in relation to the theme of the kingdom of God, and how the establishment of God's kingdom on Earth reverses the curse of the fall.

VI. Glossary of Key Terms

- **Kingdom of God:** God's sovereign reign and rule, manifested both in the present and fully realized in the future.

- **Eschatology:** The study of end-time events, including the culmination of God's plan for creation.
- **Eschatological Tension:** The dynamic interplay between the "already" (present reality) and the "not yet" (future fulfillment) of God's Kingdom.
- **Inaugurated Kingdom:** The beginning of the Kingdom of God's presence and power, initiated through the life, ministry, death, and resurrection of Jesus Christ.
- **Consummated Kingdom:** The full and complete realization of God's Kingdom, characterized by the defeat of evil, the restoration of creation, and the eternal reign of God.
- **Parousia:** The second coming of Christ.
- **Davidic Covenant:** God's unconditional promise to David that his line would rule forever (2 Samuel 7), fulfilled in Jesus Christ.
- **Son of David:** A messianic title for Jesus, emphasizing his royal lineage and role as the promised king from the line of David.
- **Mystery of the Kingdom:** The unexpected or hidden aspects of the Kingdom of God, often revealed through parables and requiring spiritual discernment.
- **Dominion of Darkness:** The realm of Satan's influence and power, characterized by sin, death, and opposition to God's will.
- **Kingdom of Light:** The realm of God's rule and presence, characterized by righteousness, peace, and the blessings of salvation.
- **Millennium:** A thousand-year period, often associated with Revelation 20, during which Christ reigns with his saints on earth; various interpretations exist regarding the nature and timing of this period.
- **Amillennialism:** The view that the millennium symbolizes the entire church age, from Christ's first coming to his second coming.
- **Postmillennialism:** The view that the millennium is a period of increasing righteousness on earth, leading to Christ's return.
- **Premillennialism:** The view that Christ will return before the millennium, establishing his kingdom on earth.
- **Image Bearers:** Those who reflect God's character and represent Him in creation, fulfilling the mandate given to humanity in Genesis 1:26-28.

5. FAQs on Newman, Synoptic Gospels, Session 17, Kingdom of God, Part 2, Biblicalelearning.org (BeL)

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

1. What is the most characteristic feature of Jesus' preaching, according to the Gospels?

The most characteristic feature of Jesus' preaching is the announcement that the Kingdom of God has come. Jesus proclaimed that the Kingdom was already present in some sense but had not yet come in its fullness. This creates an "already, not yet" tension, reflecting the inaugurated reality of Old Testament end-time prophecies fulfilled in two stages: Jesus' first coming and his second coming.

2. How does Jesus' casting out of demons relate to the Kingdom of God?

Jesus' casting out of demons is a direct demonstration of the presence and inbreaking of the Kingdom of God. According to Matthew 12:28, if Jesus casts out demons by the Spirit of God, then the Kingdom of God has come upon you. This signifies that God's Kingdom is making inroads into Satan's kingdom, reclaiming the earth by delivering people from Satan's power and authority.

3. What Old Testament passage does Jesus use to describe his ministry in Luke 4, and how does it relate to the Kingdom?

In Luke 4:16-21, Jesus reads from Isaiah 61, which speaks of God restoring his people and establishing his reign. Jesus declares that this scripture is fulfilled in their midst, implying that his ministry—proclaiming good news to the poor, freedom for prisoners, recovery of sight for the blind, and liberation for the oppressed—is evidence that the Kingdom of God has already arrived and is being fulfilled through him.

4. What does Jesus mean when he says "the kingdom of God is in your midst" in Luke 17:21?

When Jesus says, "the kingdom of God is in your midst," he is suggesting that the Kingdom has already arrived in part, even though it is not yet fully manifested. The Kingdom is present in the person of Jesus Christ, in his teachings, and in his miracles, enabling people to enter it even though its full, observable arrival is still in the future.

5. How does the concept of the "mystery of the kingdom" in Matthew 13 relate to the already/not yet tension?

The "mystery of the kingdom" in Matthew 13 refers to the fact that the Kingdom has already arrived, but not in a forceful, irresistible way as the prophets foretold. It's present, and people *can* enter it, but they can also resist or reject it. It is a mystery because it is present in a form that doesn't match the full, consummated manifestation expected in the future.

6. Why is the phrase "kingdom of God" less frequent in the New Testament epistles compared to the Gospels?

While the explicit phrase "kingdom of God" is less frequent in the epistles, the *concept* hasn't vanished. Instead, the writers, particularly Paul, often focus on the *blessings* of the Kingdom and the salvation achieved through Jesus' death and resurrection, describing them with different language. The core ideas of Jesus as the son of David and the Davidic covenant remain present.

7. How do passages like Romans 1:3-4, 1 Corinthians 15:24-28, and Ephesians 1:20-22 illustrate the Kingdom of God theme?

- **Romans 1:3-4:** Establishes Jesus as the descendant of David, linking him to the Old Testament promises and the establishment of the Kingdom.
- **1 Corinthians 15:24-28:** Describes Christ reigning until all enemies, including death, are defeated, after which he hands over the kingdom to God the Father, fulfilling God's original intention for humanity from Genesis 1.
- **Ephesians 1:20-22:** Highlights Jesus' resurrection and exaltation, seating him at God's right hand, far above all powers, and placing all things under his feet, signifying his entrance into his Davidic and Messianic reign.

8. According to Revelation 20-22, what is the ultimate consummation of God's Kingdom?

The ultimate consummation of God's Kingdom is described in Revelation 21-22 with the creation of a new heaven and a new earth, symbolizing a renewed creation free from sin and death. God's sovereignty and rule are fully realized on earth, with heaven and earth becoming co-extensive. God and the Lamb dwell with God's people, and His people reign with Christ forever, fulfilling God's intention for humanity from Genesis 1 and 2. The Davidic promises are ultimately fulfilled with the establishment of God's throne in the center of the new creation.