

# Dr. Dave Mathewson, New Testament Theology, Session 19, New Exodus, 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 19, New Exodus, Part 2, Biblicalelearning.org, BeL

**Dr. Mathewson's lecture explores the New Testament's utilization of the Exodus motif.** He explains how the Gospels portray Jesus as fulfilling Old Testament prophecies of a new Exodus, referencing examples from Matthew, Luke, and John, including the Last Supper. **The lecture then examines how Paul's letters connect salvation to the Exodus narrative**, citing Romans, Galatians, Colossians, and Corinthians, emphasizing themes of redemption and liberation from spiritual bondage. **Finally, the session analyzes the book of Revelation**, highlighting its explicit development of the Exodus motif through parallels with the plagues, the song of Moses, and the ultimate establishment of God's dwelling among his people in the new creation. **Overall, the lecture argues that the concept of a new Exodus is a significant framework for understanding salvation throughout the New Testament.**

**2. 17 - minute Audio Podcast Created on the basis of Dr. Mathewson, NT Theology, Session 19 – 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\_Session19.mp**

### 3. Briefing Document: Mathewson, NT Theology, Session 19, New Exodus, Part 2

Okay, here's a briefing document summarizing the main themes and ideas from Dr. Mathewson's lecture on the New Exodus in the New Testament:

#### Briefing Document: New Testament Theology - Session 19: The New Exodus, Part 2

##### Main Theme:

Dr. Mathewson's lecture explores the motif of the Exodus, both the original Exodus from Egypt and the prophetic "New Exodus" anticipated in the Old Testament, as a crucial framework for understanding salvation in the New Testament. He argues that New Testament writers, particularly in the Gospels, Acts, Pauline Epistles, Hebrews, and Revelation, utilize Exodus imagery and language to portray Jesus as fulfilling the promise of a new deliverance and restoration for God's people.

##### Key Ideas and Facts:

- **Exodus as a Defining Motif:** The Exodus is presented as the defining event for the people of God in the Old Testament, serving as a foundational pattern for understanding God's deliverance and salvation.
- **Prophetic Anticipation of a New Exodus:** Old Testament prophets envisioned a future deliverance mirroring the Exodus, a "New Exodus," where God would again redeem and restore His people.
- **Jesus Fulfills the New Exodus:** The Gospels portray Jesus as fulfilling the prophetic expectations of a New Exodus.
- **Luke 4:16ff:** Jesus' ministry, particularly his proclamation of freedom to captives and release for the oppressed, implicitly connects to the New Exodus motif, drawing from Isaiah 61. "So, Jesus releasing people from captivity and bringing salvation to the oppressed should probably be seen as part of Isaiah's New Exodus motif so that even Luke portrays Jesus as bringing about a New Exodus."
- **John 6:25ff:** Jesus as the "bread of life" echoes the manna provided during the Exodus, signifying God's continued provision for His people. "In the same way that God provided for his people in the first Exodus with manna when they made their trek through the wilderness following their deliverance from Egypt, in the same way now God provides for his people through Jesus being the of life prefigured in the manna that God gave his people from heaven."

- **The Lord's Supper:** The Lord's Supper, celebrated in the context of Passover, commemorates God's act of salvation, paralleling the Passover meal's remembrance of the Exodus. "But clearly, the church's participation in the Lord's Supper, the communion meal or Eucharist or whatever you wish to call it, is meant to commemorate and recall God's act of salvation in the same way that the Passover meal was meant to recall God's act of saving his people at the first Exodus."
- **Acts and the New Exodus:** David Powell's work highlights the numerous allusions to Isaiah (particularly Isaiah 40-55, the "New Exodus" section) in the Book of Acts, suggesting the early church's understanding of its mission and growth as a fulfillment of Isaiah's New Exodus prophecies.
- **Pauline Literature and Redemption:** Paul frequently presents salvation as redemption from slavery, drawing on Exodus imagery to depict liberation from sin and its power.
- **Romans 8:1-17:** The contrast between slavery and sonship, along with the theme of being led by the Spirit, reflects Exodus language. Wright argues that the entire Exodus story underlies Romans 6-8. "Now notice, in addition to the theme of being led by the Spirit, the contrasting language between slavery and sons or children. So, in the same way that the Israelites were enslaved to Egypt, in bondage to Egypt, now God's people are described as in bondage and slavery to sin."
- **Galatians 4:3-8:** The language of redemption from slavery and adoption as sons echoes Exodus imagery. "So you are no longer a slave, but you are God's child or son. And since you are his child or son, God has made you also an heir."
- **Colossians 1:12-13:** Being rescued from the "dominion of darkness" and brought into the "kingdom of the Son" is framed as an act of redemption, connecting it to the Exodus.
- **1 Corinthians 5:7:** Christ is presented as the Passover lamb, linking His death to the inauguration of a New Exodus. "For Christ, our Passover lamb has been sacrificed. So now Christ's death on the cross for the sins of his people is seen as, in the context of a sacrificial lamb, the Passover lamb, not just any sacrifice, but more specifically, he links it with the Passover lamb and the Passover sacrifice."

- **2 Corinthians 6:16-17:** Paul's quotation of Isaiah 52:11 (in the context of a New Exodus) highlights the need for purity among God's people as the "holy temple of God." He combines this quote with texts from Leviticus and Ezekiel connected with Exodus motifs. "Therefore, come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you."
- **Ephesians 2:11-22:** The restoration of Jew and Gentile into one new humanity, the church, is understood as a fulfillment of Isaiah's promises of restoration within the broader context of a New Exodus. The culmination is the church becoming a holy dwelling place for God. "Now, what is intriguing, as we've already mentioned in other contexts, is that Paul alludes to, over and over again, texts from Isaiah in the context of restoration, which we said Isaiah's broader context concept of restoration is as a new Exodus, 40 through 55, actually 40 through 66."
- **Hebrews and the Exodus:** The book of Hebrews uses the Exodus narrative (deliverance, wilderness trek, Sinai law, tabernacle, promised land) to illustrate the greater salvation offered in Christ. Jesus is presented as fulfilling the tabernacle/temple, replacing the sacrificial system, and providing a better "rest" than Joshua. "The notion of Jesus fulfilling the tabernacle temple dwelling of God, Jesus replacing the Old Testament sacrificial system, Jesus as providing a greater salvation than Joshua did for his people, Jesus as one greater than Moses, and providing a rest for his people. Again, all of this seems to be at least partially within the context of Exodus."
- **Revelation and the Eschatological Exodus:** The Book of Revelation explicitly develops the Exodus motif in relation to salvation, drawing parallels to both the original Exodus and Isaiah's New Exodus prophecies.
- **Revelation 1:5-6:** The greeting section alludes to being freed from sins by Christ's blood and being made a "kingdom of priests," echoing Exodus 19:6. "First of all, there is a clear reference to being freed or redeemed from our sins by his blood, which I think is a clear Exodus illusion... has made us to be a kingdom and priest, which we've seen is an illusion to Exodus 19, six."

- **Revelation 8-9 & 16:** The trumpet and bowl judgments are modeled after the Exodus plagues, signifying God's judgment on wicked, oppressive powers (like the Roman Empire) before delivering His people. "Clearly the author in these last two cycles of plagues in chapters eight and nine with the trumpets and now in chapter 16 with the bulls wants to present these judgments upon humanity after the manner of the Exodus plagues, which were judgment on Egypt."
- **Revelation 15:** The vision of God's people standing by the "sea of glass" and singing the "song of Moses and the Lamb" directly recalls Exodus 15. "We have God's people standing by the sea, which he describes as a sea of glass—now singing the song of Moses, repeating exactly what happened in Exodus."
- **Revelation 21:1-3:** The new creation, where God dwells with His people (fulfilling Ezekiel 37 and Leviticus 26), represents the ultimate fulfillment of the Exodus. The absence of the sea symbolizes the removal of evil and chaos. "God's dwelling place is now among the people. He will dwell with them. They will be as people, and God himself will be with them. They're God."
- **Revelation 21:5:** God's declaration, "I am making everything new," alludes to Isaiah 42 (New Creation) and Isaiah 43 (New Exodus).

### Conclusion:

Dr. Mathewson argues that understanding the Exodus motif is essential for grasping the New Testament's portrayal of salvation. He highlights the consistency across different New Testament books in utilizing Exodus imagery to depict Jesus's work as a new act of deliverance, redemption, and restoration, ultimately culminating in the establishment of God's dwelling among His people in the new creation. The New Exodus, therefore, offers a powerful lens through which to view the overarching narrative of the Bible.

## 4. Study Guide: Newman, Synoptic Gospels, Session 19, New Exodus, Part 2

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

#### Quiz

Answer each question in 2-3 sentences.

1. How does Luke's Gospel portray Jesus in relation to the New Exodus motif, as evidenced in Luke 4:16-21?
2. In John 6, how does Jesus connect himself to the manna provided to the Israelites in the wilderness, and what is the significance of this connection?
3. How is the Lord's Supper (communion/Eucharist) connected to the Passover meal, and how does this relate to the New Exodus theme?
4. According to Dr. David Powell, what role do Isaiah 42-55 play in the book of Acts, and how does this contribute to the understanding of the New Exodus?
5. In Romans 8, what contrasting imagery does Paul use to describe the shift from the old covenant to the new, and how does this relate to the Exodus motif?
6. How does Paul use the language of redemption and adoption in Galatians 4 to connect with the Exodus narrative?
7. How does Colossians 1:12-14 describe the believer's transformation, and how is this transformation linked to the New Exodus?
8. In 1 Corinthians 5:7, how does Paul connect Christ's sacrifice to the Passover lamb, and what are the implications of this connection?
9. How does Revelation use the Exodus motif to depict the struggles of the early church?
10. How does Revelation 21 and 22 fulfill the Exodus motif?

#### Quiz Answer Key

1. Luke 4:16-21 portrays Jesus as fulfilling the prophetic role of bringing release to captives, recovery of sight to the blind, and freedom to the oppressed. This language, drawn from Isaiah, implicitly connects Jesus' ministry to the New Exodus context, emphasizing salvation and liberation as core themes. The passage

suggests that Jesus is inaugurating a new era of deliverance, mirroring the Exodus event.

2. Jesus identifies himself as the "bread of life," contrasting the temporary manna given to the Israelites with the eternal sustenance he provides. This connection evokes the Exodus motif by suggesting that just as God provided for his people in the wilderness, he now provides a greater, spiritual provision through Jesus. Jesus' self-identification as the bread of life emphasizes the eternal nature of the "new" provision.
3. The Lord's Supper is celebrated in the context of the Passover meal, which commemorates the Exodus from Egypt. By instituting the Lord's Supper during Passover, Jesus connects his sacrifice with the liberation from slavery, portraying it as a New Exodus event. The Lord's Supper becomes a memorial not only of Jesus' sacrifice, but also of God's continued work of delivering and redeeming His people.
4. Powell argues that Isaiah 42-55 plays a crucial role in the book of Acts by providing a framework for understanding the early church's mission and growth. The allusions to Isaiah's New Exodus motif suggest that the spread of the gospel and the expansion of the church are seen as a continuation of God's redemptive work, fulfilling the promises of a renewed Exodus. This provides a lens through which to interpret the events in Acts as part of a larger, divinely ordained plan of liberation.
5. Paul contrasts slavery with sonship and being led by the flesh with being led by the Spirit to highlight the transformative power of Christ. The imagery of being led by the Spirit echoes the Israelites' guidance through the wilderness, while the shift from slavery to sonship mirrors their liberation from Egypt and adoption as God's children. This establishes the new covenant as a fulfillment of the Exodus promise.
6. Paul uses the language of redemption to emphasize that believers have been purchased from slavery to sin and the elemental spiritual forces of the world. The language of adoption signifies that believers have not only been freed, but also elevated to the status of sons and heirs in God's family. Both concepts are essential parts of the Exodus narrative.
7. Colossians 1:12-14 depicts believers as being rescued from the dominion of darkness and transferred into the kingdom of God's Son. This transformation echoes the Exodus narrative of being delivered from oppression and brought into

a new realm of freedom and blessing. By describing this as an act of redemption, Paul explicitly links this experience to the Exodus and God's overall redemptive plan.

8. Paul connects Christ's sacrifice to the Passover lamb to highlight that Christ's death inaugurates a New Exodus. Just as the Passover lamb's blood protected the Israelites from the angel of death, Christ's blood provides redemption and deliverance from sin. The death of Christ is therefore the ultimate Passover sacrifice, signifying a new covenant and a new way of salvation.
9. Revelation uses the Exodus motif to depict the struggles of the early church by drawing parallels between the plagues of Egypt and the judgments on the wicked empire (often understood as Rome). The echoes of the Exodus plagues in Revelation's trumpet and bowl judgments suggest that God is actively working to deliver His people from oppression and injustice, just as He did in the Exodus. The Exodus narrative provides a framework for understanding their suffering as part of a larger redemptive plan.
10. Revelation 21 and 22 fulfill the Exodus motif by depicting the ultimate dwelling of God with His people in the new creation, where the sea (representing chaos and evil) is no more. God's dwelling place is now among the people, which is the goal of the Exodus. Just as the Exodus brought Israel into the promised land where God dwelled, now God delivers them and brings them into their inheritance, which is the new creation.



## Essay Questions

1. Explore the theme of the New Exodus in the Gospels, focusing on how different Gospel writers emphasize different aspects of this motif in their portrayal of Jesus' ministry and identity.
2. Analyze Paul's use of Exodus imagery in his letters, examining how he adapts and reinterprets the Exodus narrative to address the specific challenges and concerns of the early Christian communities.
3. Discuss the significance of the Exodus motif in the book of Revelation, considering how it shapes the author's vision of the end times and the ultimate triumph of God's people over evil.
4. Compare and contrast the Old Testament Exodus with the New Testament's concept of the New Exodus, highlighting both the continuities and discontinuities between these two redemptive events.
5. Evaluate the importance of the New Exodus motif for understanding the broader themes of salvation, redemption, and covenant in the New Testament.

## Glossary of Key Terms

- **Exodus:** The foundational event in Israel's history, where God delivered the Israelites from slavery in Egypt.
- **New Exodus:** The prophetic expectation of a future deliverance and restoration of God's people, often patterned after the original Exodus.
- **Redemption:** The act of buying back or liberating someone or something, often from slavery or bondage.
- **Passover:** The Jewish festival commemorating God's deliverance of the Israelites from Egypt, marked by the sacrifice of a lamb and a special meal.
- **Manna:** The miraculous food provided by God to the Israelites during their wilderness wanderings.
- **Kingdom of Priests:** A designation for Israel in Exodus 19:6, indicating their special relationship with God and their role as mediators between God and the nations.
- **Inaugurated Eschatology:** The understanding that the end times have already begun in the ministry of Jesus, but will not be fully realized until his return.
- **Eschatology:** The study of the end times or the last things.
- **Synoptic Gospels:** The Gospels of Matthew, Mark, and Luke, which share a similar perspective and content.
- **Tabernacle:** The portable sanctuary used by the Israelites during their wilderness wanderings, serving as the dwelling place of God's presence.
- **The Sea (in Revelation):** Often used to symbolically represent chaos, evil, and the source of the beast.
- **New Creation:** The ultimate restoration of all things at the end of time, characterized by the absence of evil and the full presence of God.

## 5. FAQs on Newman, Synoptic Gospels, Session 19, New Exodus, Part 2, Biblicalelearning.org (BeL)

Here is an 8-question FAQ summarizing the main themes and ideas from the provided source, formatted in Markdown:

### FAQ: The New Exodus in the New Testament

- **What is the significance of the Exodus motif in the Old Testament and how does it relate to the New Testament?**
- The Exodus is the defining event for the people of God in the Old Testament, representing God's rescue and deliverance of Israel from slavery in Egypt. The Old Testament prophets later conceived of God's future salvation as a "new Exodus," patterned after the original. The New Testament writers, especially in the Gospels, pick up on these Exodus and new Exodus motifs, portraying Jesus as fulfilling the prophetic expectations of a new, ultimate act of deliverance.
- **How do the Gospels portray Jesus as fulfilling the "New Exodus"?**
- The Gospels highlight Jesus as enacting a new Exodus salvation. Examples include Jesus' ministry in Luke 4, echoing Isaiah's language of release for captives, and John 6, where Jesus is presented as the "bread of life," prefigured by the manna in the wilderness. Furthermore, the Lord's Supper, celebrated in the context of Passover, commemorates God's salvation, just as Passover recalled the first Exodus. Matthew and Mark portray Jesus as fulfilling the new Exodus salvation that the prophetic texts, especially Isaiah, promised.
- **How does the book of Acts develop the "New Exodus" motif?**
- David Powell argues that Isaiah chapters 42-55 play a crucial role in the book of Acts and Acts' story of the early church. Acts conceives of salvation and the growth of the early church as a new Exodus, fulfilling Isaiah's prophecies of a new Exodus (Isaiah 40-55).

- **How does Paul present salvation in the context of the "Exodus" motif in his letters?**
- Paul frequently presents salvation as redemption from slavery (to sin and its power), drawing on Exodus imagery. Romans 8 contrasts slavery to sin with being adopted as God's children and being led by the Spirit, reflecting the Exodus narrative. Galatians 4 also uses the language of redemption from slavery and becoming sons to illustrate God's deliverance. Colossians 1 speaks of being rescued from the dominion of darkness and brought into God's kingdom, an act of redemption tied to the Exodus theme. Even the redemption language found in Ephesians and Romans may reflect and assume Exodus imagery, highlighting the liberation and freeing from captivity that the Exodus represents. The death of Jesus, the passover lamb, inaugurates the new Exodus.
- **How does the author of Hebrews use the "Exodus" motif?**
- Hebrews utilizes the Exodus account, including the wilderness trek, the giving of the law at Sinai, and the promise of rest in the promised land, to illustrate the salvation offered through Jesus Christ. The "rest" that Christians enter into is compared to and seen as a fulfillment of the rest promised to Israel. The broader book of Hebrews connects Jesus to key elements of the Exodus narrative, such as the tabernacle, the sacrificial system, Moses, and Joshua, further solidifying the idea of salvation as a new Exodus.
- **How is the "Exodus" motif developed in the Book of Revelation?**
- Revelation explicitly develops the Exodus motif as a key element of salvation. Revelation 1:5-6 alludes to being freed from sins by Jesus' blood and made into a kingdom of priests, mirroring Exodus 19:6. The trumpet and bowl judgments in Revelation 8, 9, and 16 are modeled after the Exodus plagues, representing God's judgment on the wicked. Revelation connects the oppressive Roman empire to Egypt, requiring an Exodus-type deliverance. The image of God's people standing by the sea in Revelation 15 and singing the song of Moses further emphasizes this connection. Ultimately, Revelation presents salvation as the ultimate fulfillment of the Exodus, with God dwelling among his people in the new creation (Revelation 21).

- **What is the significance of the plagues in Revelation in relation to the Exodus?**
- The plagues in Revelation (specifically, the trumpet and bowl judgments) mirror the plagues of the Exodus. This deliberate parallel emphasizes that God is pouring out judgment on a wicked, oppressive force (symbolized by the Roman Empire) in preparation for delivering his people, just as he judged Egypt before freeing Israel. These plagues are a prelude to God's ultimate redemption and rescue of his people.
- **What is the ultimate goal of the "New Exodus," according to the New Testament?**
- The ultimate goal of the New Exodus is the same as the first: God dwelling with his people. In Revelation 21, this is realized in the new creation, where God's dwelling place is among the people, and he will be their God, and they will be his people. The removal of the "sea" (representing evil and chaos) symbolizes the final removal of barriers, allowing God's people to fully inherit their land (the new creation) and experience God's presence in their midst.