

Dr. Dave Mathewson, New Testament Theology, Session 30, Ephesians 2/Rev 21-22 and NT Theology Resources from NotebookLM

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

1. Abstract of Mathewson, NT Theology, Session 30, Ephesians 2/Rev 21-22 and NT Theology, Biblicalelearning.org, BeL

Dr. Mathewson's lecture explores the theological themes in Ephesians 2 and Revelation 21-22. He examines how these texts contribute to and are illuminated by New Testament theology. **The lecture focuses on how themes present in these passages develop from the Old Testament, finding fulfillment in Christ and consummation in the new creation.** In Ephesians 2, he discusses the reconciliation of Jews and Gentiles into one new humanity in Christ, relating it to Isaiah's restoration promises. **Moving to Revelation 21-22, he organizes his exegesis around the concept of "newness," highlighting the new creation, new Eden, new Jerusalem, new covenant, new temple, new people, new Exodus, and a new reign and rule, seeing it as the ultimate fulfillment of God's redemptive plan.** Ultimately, the lecture connects these passages to demonstrate how God dwells with His people in the new creation.

2. 37 - minute Audio Podcast Created on the basis of Dr. Mathewson, NT Theology, Session 30 – 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_Session30.mp**

3. Briefing Document: Mathewson, NT Theology, Session 30, Ephesians 2/Rev 21-22 and NT Theology

Okay, here is a briefing document summarizing the main themes and important ideas from Dr. Mathewson's lecture on Ephesians 2:11-22 and Revelation 21-22, focusing on their contribution to New Testament theology:

Briefing Document: Exegesis of Ephesians 2 and Revelation 21-22 in Light of New Testament Theology

Overview:

Dr. Mathewson's lecture focuses on how Ephesians 2:11-22 and Revelation 21-22 contribute to and are illuminated by New Testament theology. He argues that these passages bring together several key biblical-theological themes and contribute to the ongoing development of biblical theology throughout Scripture. The lecture emphasizes interpreting Scripture within the broader canon and redemptive-historical context, seeing how individual passages contribute to the overarching storyline of the Bible.

Key Themes and Ideas:

1. Ephesians 2:11-22: Reconciliation and the New Humanity

- **Context:** Paul describes how God rescues people from sin and death (Eph 2:1-10) and unites Jew and Gentile into one new humanity (Eph 2:11-22).
- **Old Testament Antecedents:** Paul alludes to Isaiah 57:19 ("peace to those who are far and those who are near") to show that Gentiles, once "far away" from God's promises, have been "brought near" through Christ's blood. This demonstrates the fulfillment of Isaiah's promises of restoration.
- Quote: *"But now in Christ Jesus, you who were once far away have been brought near by the blood of Christ."*
- **Breaking Down Barriers:** Christ's death removes the "dividing wall of hostility" (likely referring to the Law's function in separating Jew and Gentile) and establishes peace through reconciliation. The law was "...the dividing fence or dividing wall that separated Jews from Gentiles, and now Christ, through his death, has brought that to an end and abolished the law as that which divides God's people."

- **New Creation:** This reconciliation is not merely a restoration but also a new creation, fulfilling Isaiah's promises. Christ creates "one new humanity" (Eph 2:15), reconciled to each other and to God. It's in the new creation now that we find the reconciled humanity reconciled with each other and reconciled to God."
- **The True People of God:** The true people of God are now comprised of both Jews and Gentiles, united in Christ. "So that the true people of God now consist of Jews and Gentiles."
- **The Restored Temple:** The restored and renewed people of God are the true temple where God dwells through the Holy Spirit. This fulfills the ultimate goal of the Exodus and the restoration from exile, where God would establish His tabernacle among His people. The Holy Spirit is "...the spirit that God promised He would pour out in fulfillment of Ezekiel 36, Joel 2, and Isaiah 44, and now it is through God's spirit in the midst of His people that God's tabernacle, tabernacling His temple presence and actually His Eden sanctuary presence now resides in His people." The temple is "...in the process of being built up and has yet to reach completion."

2. Revelation 21-22: Consummation and Newness

- **Organizing Theme: Newness:** Mathewson organizes the exegesis around the theme of newness, highlighting the new creation, new Eden, new Jerusalem, new covenant, new temple, new people, new exodus, and new reign and rule. "Here is the climax of the book of Revelation, the climax of the New Testament biblical theology, and the climax of the entire Bible."
- **New Creation and New Eden:** John sees a "new heaven and a new earth" (Rev 21:1), alluding to Isaiah 65 and ultimately to Genesis 1. Revelation 22:1-2 presents the "river of the water of life" and the "tree of life," connecting to the Garden of Eden and Ezekiel 47. The Garden of Eden becomes "...a river of life flowing from the temple and trees with fruit on each side of it."
- **New Jerusalem:** The "new Jerusalem" (Rev 21:2) is identified with the people of God, the bride of Christ, fulfilling Isaiah 65. The New Jerusalem is the bride which John makes clear in Revelation 19-21 that the bride is the people.

- **New Covenant:** The marriage imagery (the bride adorned for her husband) represents the completion of the new covenant relationship. The covenant formula in Rev 21:3 ("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, their God.") echoes Ezekiel 37 and Leviticus 26, signifying the ultimate fulfillment of God's intention to dwell in covenant relationship with His people.
- **New Temple:** There is no separate physical temple in the new Jerusalem because "the Lord God Almighty and the Lamb are its temple" (Rev 21:22). God dwells directly with His people, fulfilling the original intention of the Garden of Eden. "So, John says, God and the Lamb are the temple. What the temple was pointing to has now been realized."
- **New People:** The new people of God consist of Jews and Gentiles, symbolized by the 12 tribes of Israel and the 12 apostles of the Lamb. God's history of dealing with his people, God's intention to create a people, now finds fulfillment not in national Israel but in the universal people of God consisting of Jew and Gentile together, signified by the 12 tribes of Israel and the 12 apostles of the Lamb."
- **New Exodus:** The book of Revelation redeems its audience from slavery and bondage to the world to sin for the first readers, the Roman Empire. This then brings his audience back to their land, a new creation, and sets up his temple tabernacling presence in their midst.
- **New Reign and Rule:** God's people will "reign forever and ever" (Rev 22:5), fulfilling God's original intention for Adam and Eve to rule over the earth as His image bearers and in fulfillment of the Davidic Covenant.

Conclusion:

Dr. Mathewson concludes that Revelation 21-22 represents the long-awaited climax of God's redemptive-historical story. God establishes, restores, and renews his people in a new covenant relationship with him and bringing them into a new creation through a new Exodus where they are a new Jerusalem, and now they reign and rule. They are a new kingdom, and God inaugurates a new reign and rule, all in fulfillment of God's promises throughout the Old Testament and into the New Testament.

4. Study Guide: Newman, Synoptic Gospels, Session 30, Ephesians 2/Rev 21-22 and NT Theology

Ephesians 2 & Revelation 21-22: A Biblical Theology Study Guide

I. Detailed Review

This section provides a detailed breakdown of the key concepts and themes discussed in Dr. Mathewson's lecture, organized for effective review.

A. Introduction and Methodology

- **Purpose of the Session:** To examine Ephesians 2:11-22 and Revelation 21-22 in light of New Testament theology, demonstrating how biblical-theological themes coalesce in these passages.
- **Methodological Approach:** First, exegesis focused on the original intention and context of the text. Second, consideration of how the passage fits within the broader canon of Scripture and contributes to the overall storyline of redemptive history.

B. Ephesians 2:11-22: Reconciliation and New Humanity

- **Context:** Placed within Ephesians 2:1-10, where Paul describes salvation from bondage to death and sin through union with Christ.
- **Main Theme:** Salvation's corporate implications – the uniting of Jew and Gentile into one new humanity in Christ.
- **Old Testament Antecedents:** Tracing Old Testament allusions to understand theological themes. Focus on Isaiah 57:19 (restoration from exile) and Isaiah's broader promises of peace.
- **Reversal of Former Condition (Gentiles):** Paul reminds Gentile readers of their former state: separate from Christ, excluded from citizenship in Israel, foreigners to the covenants of promise, without hope, and without God.
- **Fulfillment of Isaiah's Promises:** Gentiles are brought near through the blood of Christ, now participating in Christ, citizenship with Israel, covenant promises, hope, and a relationship with God.
- **Christ as Peace:** Jesus embodies and brings peace, fulfilling Isaiah's prophecies. His death removes the barrier (hostility) that divided Jew and Gentile.

- **Abolishing the Law:** Paul emphasizes the law's divisive function between Jew and Gentile, brought to an end through Christ's death.
- **Reconciliation:** Hostile relationships exchanged for peaceful ones through Christ.
- **New Creation:** Isaiah's promises of restoration are fulfilled, inaugurating a new creation (Isaiah 65) where humanity is reconciled with each other and with God.
- **True People of God:** Now consist of Jews and Gentiles united in Christ, expanding and renewing the promises to Israel.
- **Temple Dwelling:** The restored and renewed people of God are the true temple where God dwells through His Spirit, fulfilling God's intention from the Garden of Eden. The Holy Spirit is the new covenant spirit.
- **Ongoing Building:** The temple (people) is in the process of being built up, not yet complete but moving toward consummation.

C. Revelation 21-22: New Creation and Consummation

- **Theme of Newness:** Organized around the theme of newness, representing the climax of biblical theology.
- **New Creation and New Eden:** Allusion to Isaiah 65 and Genesis 1. River of life and the Tree of Life allude to Genesis 2 and Ezekiel 47.
- **New Jerusalem:** Fulfillment of Isaiah 65, identified with the people of God (the bride of Christ).
- **New Covenant:** Marriage imagery (bride adorned) symbolizes the completion of the new covenant relationship. The Covenant formula (God dwelling with His people) is fulfilled in Revelation 21:3, drawing on Ezekiel 37 and Leviticus 26.
- **New Temple:** The ultimate goal of the temple and tabernacle is fulfilled, with God dwelling with His people. There is no separate physical temple; God and the Lamb *are* the temple. The entire new Jerusalem is the temple. Allusions to Ezekiel 40-48 measuring of the temple, applied to the entire new Jerusalem. Shape of city is a cube, like Holy of Holies. Entire city is overlaid with gold.
- **New People:** Consist of Jews and Gentiles, symbolized by the 12 tribes of Israel (gates) and the 12 apostles of the Lamb (foundations).
- **New Exodus:** The goal of the Exodus is reached: God redeeming His people and bringing them into their land (new creation), where He dwells in their midst. Sea

is no more, alluding to Isaiah 51 and the defeat of chaos and evil (Rahab/Pharaoh).

- **New Reign and Rule:** God's people reign forever, fulfilling God's original intention for Adam and Eve and God's purposes through Israel (Davidic covenant). Davidic covenant formula applied to all of God's people as heirs and sons. People function as both priests (seeing God's face) and kings (reigning forever).
- **Summary:** God establishes, restores, and renews His people in a new covenant relationship, bringing them into a new creation through a new exodus, where they are a new Jerusalem, a new kingdom, and God inaugurates a new reign and rule.

II. Quiz (Short Answer)

Answer each question in 2-3 sentences.

1. What are the two texts that Mathewson focuses on in this session, and why does he choose them?
2. In Ephesians 2:11-22, what was the former condition of the Gentiles that Paul addresses?
3. How does Paul use Isaiah 57:19 in Ephesians 2 to describe the change that has occurred through Christ?
4. What does Paul mean when he says that Christ "abolished the law" in Ephesians 2?
5. According to Mathewson, how is the "temple" understood in Ephesians 2:19-22, and what Old Testament imagery does it connect to?
6. What is the significance of the "new heavens and new earth" in Revelation 21:1?
7. How does the image of the "New Jerusalem" in Revelation 21 relate to the people of God?
8. According to Mathewson, what Old Testament text is alluded to in the new covenant formula in Revelation 21:3?
9. Why is there no physical temple in the New Jerusalem described in Revelation 21?
10. How do the 12 gates and 12 foundations of the New Jerusalem symbolize the new people of God?

Answer Key

1. Mathewson focuses on Ephesians 2:11-22 and Revelation 21-22 because they represent key texts for understanding New Testament theology. They demonstrate how biblical-theological themes coalesce, contributing to the ongoing development of biblical theology throughout the Old and New Testaments.
2. Paul reminds the Gentile readers that they were formerly separated from Christ, excluded from citizenship in Israel, foreigners to the covenants of promise, without hope, and without God in the world. This was their condition before being brought near through the blood of Christ.
3. Paul uses Isaiah 57:19 to show that Gentiles, who were once "far away," have now been "brought near" through Christ's sacrifice. He suggests that the promises of restoration, once meant for exiled Israelites, are now being fulfilled in the inclusion of Gentiles into God's people.
4. When Paul says that Christ "abolished the law," he is referring to the law's function of creating division and hostility between Jews and Gentiles. Through his death, Christ ended the law's role as a barrier, creating a new unity between both groups.
5. In Ephesians 2:19-22, the "temple" is understood as the people of God, specifically the new humanity composed of both Jews and Gentiles. This imagery connects to the Old Testament idea of God dwelling in the midst of His people, initially in the Garden of Eden, and later in the tabernacle and temple.
6. The "new heavens and new earth" in Revelation 21:1 are significant because they represent the fulfillment of Isaiah's prophecies of a new creation and the restoration of God's original intention for creation. This new creation overcomes the corruption and brokenness caused by sin.
7. The image of the "New Jerusalem" in Revelation 21 is symbolic of the people of God, often referred to as the bride of Christ. The New Jerusalem represents the renewed, restored, and perfected community of believers in the new creation.
8. The Old Testament text alluded to in the new covenant formula in Revelation 21:3 (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, their God) is Ezekiel 37, perhaps also Leviticus 26, which both contain iterations of the covenant formula.

9. There is no physical temple in the New Jerusalem because God and the Lamb are themselves the temple. This signifies that God's presence is no longer confined to a specific structure but permeates the entire new creation and all of His people.
10. The 12 gates of the New Jerusalem, inscribed with the names of the 12 tribes of Israel, and the 12 foundations, inscribed with the names of the 12 apostles of the Lamb, symbolize the inclusion of both Israel and the Church in the new people of God. It represents the unity of Jews and Gentiles in Christ.

III. Essay Questions

Consider these essay questions for a deeper exploration of the material.

1. Discuss the role of Old Testament allusions in Ephesians 2:11-22. How do these allusions shape Paul's argument about the reconciliation of Jews and Gentiles?
2. Explain the significance of the "new temple" imagery in both Ephesians 2 and Revelation 21-22. How does this imagery transform the understanding of God's dwelling place?
3. Analyze the theme of "newness" in Revelation 21-22. How do the various elements of newness (new creation, new Jerusalem, new covenant, etc.) contribute to the overall message of the book of Revelation?
4. Compare and contrast Paul's vision of the new humanity in Ephesians 2 with John's vision of the new people of God in Revelation 21. What similarities and differences exist between these two perspectives?
5. Evaluate the concept of the "new exodus" in Revelation 21-22. How does this theme connect to the Old Testament exodus narrative, and what does it signify in the context of the new creation?

IV. Glossary of Key Terms

- **Biblical Theology:** A discipline that seeks to understand the progressive unfolding of God's revelation throughout the Bible, tracing themes and motifs from the Old Testament to their fulfillment in the New Testament.
- **Exegesis:** The critical interpretation of a text, especially a religious text.
- **Redemptive History:** The historical unfolding of God's plan to redeem humanity and creation from sin and its consequences.
- **Inaugurated Eschatology:** The belief that the end times (eschaton) have already begun in the present age through the life, death, and resurrection of Jesus Christ, while also acknowledging that the fullness of the eschaton is still to come.
- **Reconciliation:** The restoration of friendly relations between God and humanity, and between people.
- **New Creation:** The renewal and transformation of the cosmos, promised in the Old Testament and fulfilled in the New Testament, resulting in a restored relationship between God and creation.
- **New Covenant:** The covenant established by God through Jesus Christ, superseding the Old Covenant and offering forgiveness of sins and a new relationship with God through faith.
- **Temple (as Metaphor):** The understanding that the people of God, both individually and corporately, are the dwelling place of God, fulfilling the purpose of the physical temple in the Old Testament.
- **New Jerusalem:** The symbolic city described in Revelation 21-22, representing the dwelling place of God with His people in the new creation.
- **New Exodus:** The concept of God delivering His people from bondage, paralleling the Exodus from Egypt, but now encompassing deliverance from sin, death, and the powers of evil.

5. FAQs on Newman, Synoptic Gospels, Session 30, Ephesians 2/Rev 21-22 and NT Theology, Biblicalelearning.org (BeL)

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

- **What are the two specific New Testament passages Dr. Mathewson focuses on, and why does he choose to analyze them?**
- Dr. Mathewson focuses on Ephesians 2:11-22 and Revelation 21 and 22. He chooses these passages because they play a key role in many New Testament theological themes. He examines them to demonstrate how these themes coalesce within the passages and how the passages themselves contribute to the overall development of biblical theology, building upon Old Testament roots and finding fulfillment in Christ and the new creation. He aims to show how understanding these passages is illuminated by and makes sense within the framework of New Testament theology.
- **In Ephesians 2:11-22, how does Paul describe the change in status for Gentiles because of Christ?**
- Paul describes a complete reversal of the Gentiles' former condition. Previously, they were "separate from Christ, excluded from citizenship in Israel, and foreigners to the covenants of promise, without hope and without God in the world" (Eph 2:11-12). Through Christ, they have been "brought near by the blood of Christ" (Eph 2:13). They now share in citizenship with Israel, participate in the covenants, have hope, and have a relationship with God. This is a fulfillment of Isaiah's promises of restoration.
- **What is the significance of the "dividing wall of hostility" that Christ breaks down in Ephesians 2:14, and how does it relate to the law?**
- The "dividing wall of hostility" refers to the barrier that separated Jews and Gentiles, primarily created by the law. Christ, through his death, abolished the law as a dividing force, creating "one new humanity out of the two, thus making peace" (Eph 2:15). The law, in this context, is seen as the fence that marked off Jews as God's people and excluded Gentiles. Christ's sacrifice brought reconciliation, exchanging hostility for peace between these groups.

- **How does Dr. Mathewson interpret the temple imagery in Ephesians 2:19-22?**
- Dr. Mathewson interprets the restored and renewed people of God as the true temple where God dwells. He sees the promises of a restored temple being fulfilled not in a physical structure but in the new humanity comprising Jews and Gentiles. The Holy Spirit, given as a New Covenant gift (Ezekiel 36, Joel 2, Isaiah 44), facilitates God's presence within this temple, fulfilling God's intention for His people to be a garden sanctuary where God would dwell. The temple is in the process of being built up, with individual members joining it, creating a holy dwelling for God.
- **What is the central theme that Dr. Mathewson uses to organize his analysis of Revelation 21 and 22?**
- The central theme Dr. Mathewson uses to organize his analysis of Revelation 21 and 22 is "newness." He identifies various aspects of this newness, including a new creation, a new Eden, a new Jerusalem, a new covenant, a new temple, a new people, a new exodus, and a new reign and rule.
- **In Revelation 21 and 22, how is the "new Jerusalem" described, and what does it represent?**
- The "new Jerusalem" is described as a holy city coming down out of heaven from God, prepared as a bride beautifully adorned for her husband (Rev 21:2). Dr. Mathewson argues that the new Jerusalem is not primarily a physical city but a metaphor for the people of God, the bride of Christ, representing the renewed and restored community in the new creation. It fulfills the promise of Isaiah 65, where God creates Jerusalem to be His delight.
- **How is the concept of a "new temple" presented in Revelation 21 and 22, and how does it differ from the Old Testament temple?**
- In Revelation 21 and 22, there is no separate physical temple. John states, "I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple" (Rev 21:22). This signifies that God's presence is no longer confined to a specific building but permeates the entire new creation. The entire new Jerusalem and its people function as the temple, with all believers acting as priests with direct access to God. The imagery from Ezekiel's temple vision (Ezekiel 40-48) is now applied to the whole new Jerusalem and its people.

- **What is the significance of the "new exodus" in Revelation 21 and 22, and how does it relate to the removal of the sea?**
- The "new exodus" in Revelation 21 and 22 represents the ultimate fulfillment of God's redemption of His people from slavery to sin and the world. This new exodus leads to the people entering their promised "land," the new creation, where God dwells in their midst. The removal of the sea ("there was no more sea," Rev 21:1) symbolizes the removal of chaos, evil, and any barrier preventing God's people from enjoying their inheritance. This recalls Isaiah 51, where the drying up of the Red Sea is associated with the defeat of evil and the crossing over of the redeemed.