

## **Mathewson Storyline Of The Bible Lecture 2 – Israel**

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In this lecture, Dave will move from the calling and choice of Abraham onto the Mosaic covenant and then onto the Davidic covenant, focusing on the story of Israel, particularly the Pentateuchal narratives. He will trace the themes of land, covenant, temple, God's people, and kingship through those narratives. And now, Dave Mathewson.

In the last lecture, we looked at the setting of the story, what I call the storyline of the Bible, the setting in Genesis 1 through 3, which introduces both the setting and the complication, where God creates humanity, and creates Adam and Eve to be his people. He enters into a covenant relationship and gives them the land as a gracious gift, a place of blessing. As God's image bearers, they are to represent God's kingship as God's vice-regents.

They represent the sovereign and suzerain God's rule over all creation. They are to spread God's rule and his glory throughout all creation, and God will dwell in their midst. Yet sin enters the scene.

Adam and Eve violate the covenant relationship with God. They are exiled from the garden, the place of blessing, so that at the end of chapter 3 of Genesis, which could be seen as the major break in the storyline, is after the question still arises, if God isn't going to just scrap the whole project, how is God going to restore his original intention for creation? And we move forward rather quickly and look at the next major event in the story was God's choice and calling of Abraham, where God chose Abraham to enter into a covenant relationship with him so that from Abraham would emerge an offspring, a nation of people, that God would give them the land as a place of blessing, God would enter into a covenant relationship with them. They

were then to spread God's rule over all creation and fulfill God's mandate to be fruitful and multiplied, fulfilling the earth with God's glory.

They were to fulfill that mandate so that the nation of Israel would be God's means of accomplishing that intention and to continue that story. We saw then that with the further selection of Moses and the covenant God made with Moses, more specifically the Mosaic covenant is the means by which the nation of Israel will fulfill God's intention expressed in the covenant God made with Abraham and God's intention for all of creation for humanity from Genesis 1 and 2. So then the book of Exodus begins with God's choice of Moses, but also begins with Israel, especially in chapter 1. And again, what I want to do is simply move through the story of Israel, starting in Genesis rather quickly and focusing mainly on the Pentateuchal narrative through Exodus, through Deuteronomy, but at times bringing a couple of other texts in as well to start to fill out the story. But Exodus begins with the story of Israel, and again, I simply want to highlight how the dominant themes and threads of the story, such as covenant, people of God, God's temple dwelling in Eden, images of Eden, God dwelling with his people, being fruitful, multiply, functioning as God's vice-regent to represent his rule and spread his rule throughout all creation, how those themes begin to emerge and get picked up and fulfilled in the ensuing story beginning with Israel.

So Exodus chapter 1 and verse 12 begins this way. I'll back up to verse 11. So Israel now is in Egypt, which is where the Genesis narrative ends.

Exodus begins with Israel in Egypt, and it says, verse 11, Therefore they set taskmasters over them, the Israelites, to oppress them with forced labor. They built supply cities, Pithon and Ramesses, for Pharaoh. But the more they, the more the Israelites were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites.

Notice that this verse in verse 12, this section in verse 12, this reference to Israel multiplying and spreading reflects God's intention for Adam and Eve in Genesis 1 and 2, that they would be fruitful and multiply and fulfill the earth. Now Israel, as God's new chosen people, as the means by which God will restore his intention for creation that was not fulfilled with Adam and Eve, now Israel, as God's people, is fulfilling the role of being fruitful and multiplying. So, they are increasing and spreading as God, was God's intention in Genesis 1 and 2, and as was God's intention for Abraham in Genesis 12, and later sections of the Abraham story, where Abraham's ancestors would be more numerous, his offspring would be more numerous than the stars of the sky.

But their situation in Egypt constitutes a threat to God's intention for them, for his people, going back to Genesis 1 and 2, so that God must deliver them from Egypt, and God's deliverance of his people from Egypt becomes the model for how God will subsequently act to rescue his people in bringing them to fulfill their intention from Genesis chapters 1 and 2. Now that brings us to Exodus chapter 3. Again, this is where Moses comes in. Moses will be the one who will lead the Israelites out of Egypt in order to fulfill God's intention to bring them to the land, the place of blessing, so they can fulfill their intention from creation. So in Exodus chapters 3 and 6 through 8, this is where God first appears to Moses.

And what I want you to notice is how God's intention to rescue Israel is tied in with the promises made to Abraham, which is all linked to the land, and again, which is in a sense multi-layered in that it goes all the way back to creation in Genesis 1 and 2. So that according to Exodus chapter 3, God says to Abraham, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. So God clearly announces his intention with Moses and Israel to keep his promise made to Abraham, which again was the means by which God would restore his people to their

original intention, which is the means God would restore his intention for his entire creation and for his people from Genesis chapters 1 and 2. So again, Israel is to be rescued from Egypt, and the reason they are rescued from Egypt again is tied in with God keeping the covenant that he made with Abraham, so that God brings them out of Egypt in order to settle them in the land that, again, that God promised to Abraham, but it's the promise to Abraham to bring Abraham into the land was itself meant to fulfill God's intention to give the land as a place of blessing, as a gracious gift to his people all the way back in Genesis chapters 1 and 2. So notice, for example, throughout the Pentateuch how the land, especially in the promises, even the promises made to Abraham, but the promises made to Moses, how the land is described as a place flowing, for example, flowing with milk and honey. So, verse 8 of Exodus chapter 3, it says, Indeed, I know their suffering, and I have come down to deliver them, the Israelites, from the land of Egypt, and to bring them up out of that land to a good and broad land, that is a land flowing with milk and honey to the country of the Canaanites.

So again, this land is clearly connected with the fruitfulness that existed with the original creation from Genesis chapters 1 and 2. Now God declares his intention through Moses and through Israel and bringing them out of Egypt to bring them to the land to restore his original intention for creation. For example, again, in Deuteronomy chapter 28, to go to the very last book of the Pentateuch, Deuteronomy chapter 28, and starting with verse 11. And again, I want you to notice all the connections with Eden, the notion of fruitfulness, and this idea of plants springing up and the fruitfulness of creation, the land is a place of blessing.

This is all meant to go back and recall Genesis 1 and 2 and the original creation as a place of blessing and a gracious gift of the land to the people with all its fruitfulness. So, 28, starting with verse 11, this is God's promise to the Israelites as they are about to go into the land, the Lord will make you abound in prosperity in the fruit of your

womb, in the fruit of your livestock, in the fruit of your ground, in the land that the Lord swore to your ancestors, Abraham, to give to you. The Lord will open for you his rich storehouse, the heavens, to give the reign of your land in its season and to bless all your undertakings.

You will lend to many nations, but you will not borrow. The Lord will make you the head and not the tail. You shall be only at the top and not at the bottom if you obey the commandments of the Lord your God, which I am commanding you today by diligently observing them.

And if you do not turn aside from any of the words that I am commanding you today, either to the right or to the left, following other gods to serve them. So, notice two things. Number one, the connection of this promise to Israel of blessing in the land, the connection back to Abraham, that this is part of God's intention to restore and fulfill what he promised to Abraham.

But also the connections back to Genesis 1 and 2 in creation, all this language of fruitfulness and blessing in the land is ultimately meant to reflect God's original intention for his creation from Genesis 1 and 2, that the land is a place of fruitfulness and blessing for Adam and Eve and for the people of God, if they would obey. And now the same condition exists here. If they will obey God's covenant relationship with them and the covenant stipulations and be careful to observe everything God commands them, then they will enjoy blessing in the land just as Adam and Eve did.

But that brings us to the next theme. Another thing I want to touch upon, again, is God's covenant relationship that we've already talked about, the covenant that God makes with Israel, the Mosaic Covenant. The books of Exodus through Deuteronomy generally give the legal and the cultic basis for God's covenant with his people.

So, God in Exodus through Deuteronomy, God elects Israel as his people. And again, just like Adam and Eve in the garden, who were in a covenant relationship with God, their ability to remain in the garden and to enjoy its fruitfulness and blessing was conditioned upon obedience. If they refuse to obey, that is, eat of the tree of the knowledge of good and evil that God forbid them to eat from, if they transgress that, then they would be removed from the land, the place of God's blessing, the place of God's presence.

And indeed, that's exactly what happened. The same is true with the covenant relationship that God enters into with the nation of Israel. He elects them with his people.

He brings them to the land in fulfillment of the promise to Abraham, in fulfillment of Genesis 1 and 2. And part of the covenant stipulation then is that they will enjoy the fruitfulness and blessing of the creation of the land as God's gracious provision if they keep God's commandments. So again, chapter 28. Let me read part of Deuteronomy chapter 28, just the first few verses.

If you will only obey the Lord your God by diligently observing all his commandments, again addressing Israel, that I am commanding you today, the Lord your God will set you high above all the nations of the earth. All these blessings shall come upon you and overtake you if you obey the Lord your God. Blessed shall you be in the city and blessed shall you be in the field.

Blessed shall be the fruit of your womb and the fruit of the ground and the fruit of your livestock, both the increase of your cattle and the issue of your flock. Blessed shall be your basket and your kneading bowl. Blessed shall you be when you come in and blessed shall you be when you go out.

The Lord will cause the enemies that rise against you to be defeated before you. They shall come out against you one way and flee before you seven ways. The Lord will command the blessing upon you in your barns and in all that you undertake.

He will bless you in the land that the Lord your God is giving you. So clearly, the blessing that they are to enjoy in the land, just like Adam and Eve in the original creation in the Garden of Eden, was conditioned as part of the covenant upon their obedience. Refusal to obey will result in the curse and will result in exile from the land.

So for example, again in Deuteronomy, this blessing and cursing theme as part of the covenant runs all throughout the book of Deuteronomy. But Deuteronomy chapter 6 and verses 1 through 3. Now this is the commandment, the statutes, and the ordinance, as the Lord your God charged me to teach you to observe in the land that you are about to cross into and occupy, so that you and your children and your children's children may fear the Lord your God all the days of your life and keep all His decrees and commandments that I am commanding you as part of the covenant God has established with Moses, so that your days may be long. Hear therefore, O Israel, and observe them diligently, so that it may go well with you, and so that you may multiply greatly in the land.

Notice the language of multiplying and increasing. So that you may multiply greatly in the land, flowing with milk and honey, as the Lord the God of your ancestors has promised you. Again, this motif of the linking this back with the ancestors, with Abraham, but the language of multiplying that all goes back to the creation narrative suggests again that Israel is about to enter the land and God's promise that they will enjoy blessing and multiplication in the land is part of God's original intention for His people that goes all the way back to creation.

Back to Genesis chapter 28 again. The first part of chapter 28 that we just read promises blessing in the land if they will obey. But notice chapter 28 and verses 62 through 64 of Deuteronomy chapter 28.

Again, notice the connections back to the covenant with Abraham and even back to creation. Verse 62, Although once you were as numerous as the stars in heaven, you shall be left few in number, because you did not obey the Lord your God. And just as the Lord took delight in making you prosperous and numerous, again in fulfillment of the covenant with Abraham and also the mandate to Adam and Eve to be fruitful and multiply, in that God delighted making you prosperous and numerous, so the Lord will take delight in bringing you to ruin and destruction.

You shall be plucked off the land that you are entering to possess. The Lord will scatter you among all peoples from one end of the earth to the other, and there you shall serve other gods of wood and stone, which neither you nor your ancestors have known. So, the accompanying promise of blessing in the land if they obey is also the accompanying cursing and promise of cursing and exile from the land if they disobey.

So again, the Mosaic covenant, God's promise to Israel and through the covenant established with Moses and the nation of Israel is the means by which Israel will fulfill God's intention for the covenant he made with Abraham, but ultimately his intention for creation established back in Genesis chapters 1 and 2. And again, there are other texts we could look at. As I said, Deuteronomy is filled with the language of blessing and cursing, which again goes back and reflects the creation account of blessing and cursing. Again, the promise of exile from the land if they refuse to obey, removal from God's presence, and from the place of blessing and fruitfulness, all reflect both the Abrahamic covenant, which also goes back to the original intention of God for all his creation and for his people.



Now, the next theme I want to talk about, again, we've talked about people of God, we've talked about covenant, we've talked about land and how those link back to Genesis and to creation as God's intention to fulfill his original mandate for creation and for his people from Genesis. The next theme is the tabernacle and temple. Again, I'll kind of treat these together.

As I understand it, basically the Tabernacle is a portable version of a temple. The temple was a more permanent version of the Tabernacle. So, the tabernacle was suitable as Israelites wandered in the wilderness and on their way to the land.

Once they were there and settled and established, then a more permanent structure was built in the form of a temple. But generally, I think they both served a similar purpose and that is the tabernacle that accompanied Israel in the wilderness as they left Egypt and made their way to the promised land. The tabernacle was, again, emblematic of God's dwelling in his presence with his people.

And then finally, when they build a temple, a more permanent dwelling, a place of God's dwelling, again, the temple is emblematic of God's presence with his people. No doubt the temple was significant for other reasons as well, but at the heart of it, the temple was a place where God dwelled with his people. Now, as we already said, the significance of this is that the Garden of Eden in Genesis, and in a sense, all of creation was meant to be sacred space, the place where God dwelled with his people.

In a sense, the Garden of Eden was to be understood as God's temple or God's tabernacle where God's presence rested, and came to rest at the completion of the building of the temple. And by the way, sometimes read the account of the building of the temple in Exodus 25 and following, and the account of creation in Genesis 1 and 2, and notice the similarities between the two. So in Genesis 1 and 2, again, God

is constructing a dwelling place, a temple, a sanctuary where his presence will come to rest with his people.

Now, the Garden was sacred space so that, again, both the Tabernacle and the temple, I take it, were meant to be replicas, in a sense, of the Garden of Eden. And we already looked at some of the similarities between the Garden of Eden as described in Genesis 1 and 2, and the temple, for example, we see in the temple that both the Tabernacle and the temple, actually, that gold is one of the dominant metals of which the tabernacle and the temple are made. When you go back to Genesis 2, in the description of the Garden of Eden, it's intriguing that gold is one of the precious stones found in the area of Eden.

We also talked about the concept of God resting, God's dwelling or his presence resting in the temple, the idea of the luminaries and the lights that reflect the lampstand in the temple, and the lampstand, perhaps, reflecting the tree of life as well. So we already saw a number of temple motifs, motifs in the creation narrative in Genesis 1 and 2 that get picked up in the descriptions of the temple later on. But again, the temple and the tabernacle were meant to be replicas of the Garden of Eden or kind of the Garden of Eden in miniature, the Garden of Eden and Nus.

So again, the temple, in a sense, was meant... The temple and the Tabernacle were meant to be a picture of eventually what all of creation was to be like. With God's presence permeating the whole, God's glory and his rule and kingship filling all of creation. Again, i.e., Genesis chapters 1 and 2. So the temple and tabernacle were pictures of what eventually all of creation was to look like.

As we said, gold is one of the prominent... All you have to do is read through the description of the Tabernacle in Exodus 25 and following. Read through 1 Kings 5-7,

the account of the construction of the temple. And notice the prominent role that gold plays.

Again, gold is one of the precious metals found back in Genesis 2 in the description of paradise and the Garden of Eden. But notice... And we already said that much Jewish literature, for example, apocalyptic literature, another literature depicted Adam as a priest who functioned as a priest in the Garden of Eden. It depicted the Garden of Eden as the place of God's presence where the light of God's glory shone throughout the entire garden.

But there are a number of other interesting indications. For example, look at... This is 1 Kings 6, which is part of the description of the construction of the temple. 1 Kings 6, and 29 verses 29 and 30.

It says, "...he carved the walls of the house all around about with carved engravings of cherubim, caught palm trees, and opened flowers in the inner and outer rooms." The floor of the house he opened, overlaid with gold in the inner and outer rooms. We've already mentioned gold. But why is the temple engraved with carvings of cherubim, these angelic beings, palm trees and open flowers? Probably because they are reflecting the fruitfulness of creation in Genesis 1 and 2 and in the Garden of Eden that had the trees, the tree of life, the trees springing up, the plants springing up that gave fruit.

Most likely then, the carvings on the temple are meant to reflect that. And again, the carvings of the cherubim perhaps reflect the two cherubim that guarded the entrance of the Garden of Eden, the temple garden, the sacred space, after Adam and Eve were exiled because of their disobedience. So the engravings of plants and palm trees recall the fruitfulness of the original creation and the original paradise.

It's interesting as well that when the Ark of the Covenant is built, in chapter 6 you read about this as well, there are two cherubim that guard it, that kind of watch over it. They're placed in the Holy of Holies. Again, the two cherubim that guard the Holy of Holies where God's presence is particularly manifest, probably reflect the two cherubim, the angelic beings that guard the entrance to the Garden of Eden, the place of God's presence in Genesis chapters 1 and 2. Interestingly, the lampstand, as I said, the lampstand perhaps reflects the tree of life in the Garden of Eden.

In Genesis, I'm sorry, in Ezekiel chapter 47, we'll talk about that text later on. The next lecture we'll talk more about the prophetic expectation and how that fits into where the story, and the storyline is going. But in Ezekiel 47, we find a description of... Actually, Ezekiel 40 through 48 is Ezekiel's vision of a restored temple and will play a key role in our understanding of the storyline.

But in chapter 47, Ezekiel describes the temple as a place where a river flows out of it, which again is very similar. And in fact, the river has trees on either side that give off fruits. All of that recalls the description of the Garden of Eden back in Genesis chapter 2, where a river flows out of it, the tree of life, the fruitfulness, etc.

So what this suggests is clearly the temple and Tabernacle were meant to be replicas of the Garden of Eden. Again, kind of a picture, a snapshot, a portrait in miniature of what God intended for the entirety of His creation. A place of blessing and fruitfulness where God would dwell in the midst of His people and God's glory and His rule would be spread throughout the entirety of creation in fulfillment of Genesis chapters 1 and 2. That is now beginning to be fulfilled and that is now kind of crystallized in or demonstrated in the establishment of both the Tabernacle and the temple as the place of God's blessing, again, as I like to call it, the Temple Garden.

So, the theme of Temple Garden is clearly indicated in the ongoing story of God's dealing with Israel and again, Israel being God's means in restoring His original intention for creation. Another dominant theme found in the story of Israel is that of kingship. And this is reflected in two ways.

Number one, already back in Exodus chapter 19 and verse 6, I think that's the text I want, Exodus chapter 19 and verse 6, Israel was to be a kingdom of priests. So notice both the priestly or temple imagery, but also the kingship imagery. Again, the intention for Israel to be a kingdom of priests clearly reflects, again, God's intention for humanity to rule over creation and to spread God's glory and presence throughout this Temple Garden from Genesis chapters 1 and 2. Now, Adam and Eve failed at that and were exiled.

Now, Israel as the kingdom of priests is God's means of fulfilling that intention. Yet more specifically, the theme of kingship or rulership or Adam and Eve functioning as God's vice-regent is expressed more clearly and reflected in Israel's king. And even more particularly in the Davidic covenant.

So, if you go to, for example, 2 Samuel. In 2 Samuel chapter 7, which is the establishment of God's covenant with David, and most of the promises made, most of the expectations of the fulfillment of a Davidic king and messianic promises throughout the Old and New Testament go back to 2 Samuel chapter 7. But in 2 Samuel chapter 7, and particularly the verses around verse 14, let me back up to verse 10. Actually, let me back up to verse 8. And this is God's promise to David.

Now, therefore, thus you shall say to my servant David, thus says the Lord of hosts, I took you from the pasture from following the sheep to be a prince over my people Israel. And I have been with you wherever you went, and have cut off all your

enemies before you, and I will make for you a great name. Notice the connection with the Abrahamic covenant.

To make Israel a great name, to make Abraham a great name. Like the name of the great ones of the earth. And I will appoint a place for my people Israel, and will plant them so that they may live in their own place, and be disturbed no more, and evildoers shall afflict them no more as formerly.

From that time on, I appointed judges over my people Israel, and I will give you rest from all your enemies. Notice all these themes that go back to both the Abrahamic covenant, but also back to creation. The theme of giving him rest, of having rest in the land, recalls God resting, the resting of God's presence in the land.

Again, the theme of Israel being planted in the land, the theme of blessing, the theme of David's name being made great. All of these connect the Davidic promise and this covenant God makes with David, not only back to the promise made to Abraham, but also back to creation itself. Again, you see this continuing story.

These are not just separate covenants or separate plans being enacted to try to get things right. They're all integrally connected all the way back, ultimately, to the creation narrative, as the means by which God will bring about His intention for creation that was first of all established with Adam and Eve back in Genesis 1 and 2. Notice further, verse 12, another connection back with both Abraham and creation. In verse 12, David is told, when your days are fulfilled or finished and you lie down with your ancestors, I will raise up your offspring after you, who shall come forth from your body and I will establish His kingdom.

So, David is also promised that his offspring, much like Abraham was promised an offspring, David too is promised an offspring, that his offspring will be raised up. So

what this all suggests is that God's promise to Abraham is fulfilled ultimately through the Davidic king, by God choosing David. But also the creation in Genesis chapters 1 and 2 is fulfilled in the Davidic covenant further, or in the Davidic covenant also.

If I can go further, verses 13 and 14, still 2 Samuel chapter 7, He shall build a house for My name, referring to David's offspring, and I will establish the throne of His kingdom forever. I will be a father to Him and He shall be the son to Me. Notice the covenant language of I will be His father, I will be your God, you will be My people.

I will be the father, you will be My son. So, what is taking place here is God is promising David a perpetual throne, that there would always be someone from David's seed, one of David's offspring, who would sit on his throne and rule over Israel in fulfillment of the covenant made with Abraham. And connected with that is the idea that Israel will be in the land, God will restore them in the land, God will rule, King David will rule over them and give them rest.

Now, what that suggests to me is too that the Davidic king and this is very important, the Davidic king is the means by which God fulfills His intention from Genesis 1 and 2 of humanity to rule over all creation. Again, remember back in Genesis chapters 1 and 2, Adam and Eve are created in God's image in order to rule over all creation. As God's representative, they are God's vice-regent.

Now, the way that God will ultimately restore that is by choosing, not just the nation of Israel, but more specifically, a king to rule over Israel as God's vice-regent. This is the way that God's intention to rule over all creation through His vice-regents, Genesis 1 and 2, is now ultimately going to be established. For example, you can, in Genesis, I'm sorry, Psalm chapter 2, a number of the Psalms are what are often called royal Psalms.

They refer to the Davidic king who rules over his people. And Psalm chapter 2 and verse 8, notice that the ultimate scope of the king's rule in Psalm chapter 2, why did the nations conspire and the people plot in vain? The kings of the earth set themselves, and the rulers take counsel together against the Lord and His anointed, saying, let us burst their bonds asunder and cast their cords from us. He who sits in the heavens laughs, the Lord has them in derision.

Then He will speak to them in His wrath and terrify them in His fury, saying, I have set my king, that is King David or the offspring of David, I have set my king on Zion, my holy hill. I will tell of the decree of the Lord. He said to me, you are my son, today I begotten you.

There's the covenant formula. Ask of me and I will make the nations your heritage and the end of the earth your possession. So ultimately, the Davidic king was to rule over the entire creation as God's vice-regent in fulfillment of the vice-regency that was to be manifest in Adam and Eve as God's image-bearers who were to rule over all creation.

So again, I take it that the Davidic king is God's vice-regent who rules ultimately to establish His rule over all creation in fulfillment of the original mandate to Adam and Eve as God's image-bearers to rule over all creation. So the people living in the land with God dwelling in their midst in the temple and God ruling over them with the Davidic king ruling on behalf of the people are all ultimately seen as the ultimate fulfillment and bringing about of God's intention, not only for establishing the Abrahamic covenant but even further going back to His establishing, His restoring of the conditions of creation and so with these conditions now existing, Israel is to be a light to all the nations and Israel is to declare God's glory and praise among the nations and to extend God's sovereignty throughout the entire earth. Again, in fulfillment of Genesis 1 and 2. However, although these conditions exist, we have to



go back and remember the covenant stipulations that God makes with Israel through the Mosaic covenant all the way back in Deuteronomy.

That these conditions would continue to exist as long as Israel obeys and keeps the covenant stipulations in the same way that Adam and Eve would remain in the land of blessing and fulfill God's mandate to rule over all creation and spread His glory throughout all creation as long as they obeyed. The same is true with Israel. As long as they obey, they will remain in the land, the place of God's blessing, and experience its fruitfulness under the rule of the Davidic king in fulfilling the mandate to spread God's rule and glory over all of creation.

The Davidic king is God's vice-regent with God dwelling in the midst of the temple. That condition would exist as long as Israel keeps the covenant relationship. However, again, if Israel fails, if Israel fails, then they will be exiled, just like Adam and Eve were.

They will be exiled from the land, the place of blessing, and they will refuse then to fulfill, they will fail then to fulfill the mandate that ultimately goes back to creation. And in fact, as the story goes, that's exactly what Israel does. Israel fails to keep the covenant.

They sin, they go after other idols, and therefore, if you remember, because they disobey, therefore, if you remember your Old Testament history, God has them carted off into exile. That is, they are exiled from the land, the place of God's blessing, the place of God's presence with His people, and they are removed to a foreign land, a place of oppression, and a place of exile. For example, notice back to the first Kings.

Interestingly, at the end of the description of the construction of the temple in 1 Kings 5-7, later on towards the end of that, in chapter 9 and verses 6-7, in fact, if I can back up just a little bit as well, I'll start with chapter 9, verse 1, and I'll read through verse 6 and 7. 1 Kings chapter 9, when Solomon had finished building the house, the temple of the Lord and the king's house, and all that Solomon desired to build, the Lord appeared to Solomon a second time, as he had appeared to him at Gibeon. The Lord said to him, I have heard your prayer and your plea, which you have made before me. I have consecrated this house that you have built.

I have put my name there forever. My eyes and my heart will be there for all time. As for you, if you will walk before me as David your father walked, with the integrity of heart and uprightness, doing according to all that I have commanded you, and keeping all my statutes and ordinances, that is from the Mosaic Law, then I will establish your royal throne over Israel forever, as I promised your father, David, saying that there will not fail you a successor on the throne of Israel.

So that's the blessing part of the covenant that God establishes for his people. However, verses 6 and 7, But if you turn aside from following me, you and your children, and you do not keep my commandments and my statutes that I have set before you, but you go and serve other gods and worship them, now listen, then I will cut Israel off from the land that I have given them. And the house that I have consecrated, this temple that I have consecrated for my name, I will cast out of my sight, and Israel will become a proverb and a taunt song among all the people.

This house will become a heap of ruins. And, in fact, that's exactly what happened to Israel. Because they failed to obey and keep the covenant relationship with God, they again are exiled from the land, the temple is destroyed, God's presence is removed from it, Israel is removed from the land of blessing, from the place of God's dwelling

and presence, and now find themselves in exile outside of the land, in a place outside of God's blessing and presence.

Now, what I want you to notice is the clear parallels between Adam and Eve and Israel. The story of Adam and Eve in Genesis chapters 1 and 3, and the situation with Israel now in the narrative that we have so quickly moved through. First of all, again, in Genesis 1 and 2, we find Adam and Eve, the first people of God, in the land, a place of God's blessing, a place where God dwells with them, a place where they, again, are in covenant relationship with God, yet because they fail to obey God and their end of the covenant, they are exiled from the land, the place of blessing, they're exiled from the garden, the place of blessing and the place of God's presence.

So, Adam and Eve fail. Now, Israel, as the people of God, also are brought to the land, the place of God's blessing, the place where God dwells, now in the miniature garden, the Garden of Eden, the temple, yet they also sin, they fail to keep the covenant relationship, and they too are exiled from the land. So, in a sense then, Israel does not fare any better than Adam and Eve do.

Adam and Eve fail to accomplish God's original intention for creation and are exiled from the land. Israel comes along, and they are given the same mandate, they are to be fruitful and multiply, they are to spread God's rule and glory throughout all creation, through the Davidic king, God dwells with them in the form of the temple, in the land they experience blessing and fruitfulness, but they too fail to fulfill God's intention for creation, and they also are exiled. So, the question then, the question at the end of Israel's history remains, how then will God restore His original intention for all humanity, and for all creation, begun in Genesis 1 and 2, but now ruined and thwarted because of sin? Again, we just saw Israel didn't fare any better than Adam and Eve did, they also failed to accomplish God's intention, and they also sinned, and they were also exiled from the place of God's blessing.

So, again to recap the story, Adam and Eve were created as God's image bearers, to represent God and spread His glory and His rule, as God's vice-regent to spread His rule throughout all creation, and God graciously gave them the land that they are to live in, God will dwell with them, they will enjoy blessing as long as they obey. Adam and Eve refuse and are exiled. God chooses Abraham and elects the nation of Israel to fulfill His original mandate for creation.

He too will give them the land, He brings them to the land, He establishes a covenant relationship with them, they too are to enjoy the blessing of the land through the temple, God will dwell in their midst, ultimately through the Davidic king, they will rule over all creation, and enjoy the blessing of the land if they obey and keep the covenant God makes with them, yet just like Adam and Eve, Israel sins and they are exiled from the garden. So, the question is, how will God fulfill His original intention with humanity that Adam and Eve failed to realize, and that also failed to materialize with God's choice of the nation of Israel. Now, in a sense, God has two issues or two problems, if we can put it that way.

He has both the more global problem of Adam and Eve to deal with, but also the more specific problem of Israel, that is the problem of all creation and all humanity via Adam and Eve and their sin, but also He must now deal with the nation of Israel and their predicament, because remember, God has made a covenant with Abraham, that Abraham and Israel are the means by which God will fix the larger problem. One way to look at it is, the larger global problem created by Adam and Eve is now going to be fixed by a more narrow situation of God choosing Israel, but again, they didn't fare any better, so God has two problems in a sense to fix. He must fix the problem with Israel's sinfulness because they are the means by which God is going to fix the larger problem of Adam and Eve and all of creation.

So, he must rectify both difficulties and both situations. He can't just scrap Israel and say, that didn't work, let me try something else, or let me go back to my original intention. God, Israel is the means by which God will restore His intention for all creation.

Again, all the nations of the earth are ultimately to be blessed through Israel, so God, Israel too, like Adam and Eve and all of creation and all of humanity, just as they must be rescued from sin and death, so Israel must also and perhaps must first be rescued from sin and death, in order for the broader problem of all humanity and all of creation to be resolved. So, the rest of the Old Testament and then into the New Testament will continue the story and continue to answer the question, again, how is God going to restore His original intention for creation from Genesis chapters 1 and 2? But that can only be answered by also asking, how is God going to restore Israel and the problem there? Because again, Israel was the means by which God would solve and restore His original intention for creation. This then, just to anticipate the next lecture, this then sets the stage for the expectation found in the Old Testament prophets, such as Isaiah and Ezekiel, Jeremiah and Zechariah, and other prophetic texts.

This sets the expectation found in the prophets for precisely how God will do this. And again, how is God going to rescue Israel from sin and death, so that ultimately all of humanity can be rescued from their predicament as well, in order to restore God's intention for creation back in Genesis chapters 1 and 2? So, what we're going to do then is, as we begin to look at the prophetic text, which began to anticipate and prophesy regarding God's intention to restore His people from exile and to rectify the situation created by Israel's unfaithfulness, ultimately to restore God's intention for all of creation in Genesis 1 and 2, as we look through the prophetic text that anticipate that, is again, we want to be aware of the major themes that we've looked

at in Genesis chapters 1 and 3, in the setting, and then that we've seen emerge in Israel's history. The theme of people of God, that God creates a people.

The theme of covenant, is that God enters into a covenant relationship with them. The covenant being the dominant means by which God relates to His people, by which God will bless them. The theme of land and creation, is that the land and creation is seen as a gracious gift that God gives to His people.

It's a place of blessing. It's a place where God blesses His people. The theme of temple, the land is also the place where God dwells.

The theme of temple and garden. The expectation of a restoration of God's presence. The expectation of the restoration of the temple.

That God will one day again dwell with His people in the land. The theme of kingship and vice-regency. How is God going to restore His intention for humanity to rule over creation? Now, through Israel, that will be particularly focused on the Davidic king.

God makes a promise through David that His intention to rule over creation will ultimately be fulfilled through a Davidic king who will rule on behalf of the people. So, the theme of kingship. All of those themes then, in my opinion, all emerge in the prophetic text.

And so, during the next lecture, we'll focus specifically on some of the prophetic text. Again, giving a very quick overview, but we'll stop and look at some of the major passages and show you how these themes, as part of this single storyline that goes all the way back to Genesis 1 and 2 and 3, we'll see how these themes begin to weave their way through the prophetic literature. And then ultimately, just to point beyond that a little bit, we'll see how ultimately then the expectations as articulated in the prophetic text will ultimately get fulfilled in the New Testament, in the person

of Jesus Christ, where all these themes will then begin to emerge in the New Testament.

First of all, being fulfilled in the person of Jesus Christ and eventually getting fulfilled in this new people that God will now create. Again, as we march towards the end of the story that begins in Genesis chapters 1 and 3. This was lecture number 2 by Dave Mathewson on the storyline of the Bible, the Pentateuchal narratives.