

Dr. Dave Mathewson, The Storyline of the Bible, Session 4, Jesus Resources from NotebookLM

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

1. Abstract of Mathewson, The Storyline of the Bible, Session 4, Jesus, Biblicalelearning.org, BeL

This lecture by Dr. Dave Mathewson examines the biblical storyline, focusing on how five key themes—**God's people, covenant, land, temple, and kingship**—develop from Genesis through the prophetic texts and find ultimate fulfillment in Jesus Christ. The lecture argues that Jesus' life and ministry represent the climax of this storyline, **recapitulating** the stories of Adam and Eve and Israel while simultaneously **inaugurating** a new creation. Mathewson uses the Gospel of Matthew as a primary source, highlighting how Jesus fulfills Old Testament prophecies and expectations. The lecture concludes by observing that while these themes find initial fulfillment in Christ, their ultimate consummation awaits the second coming.

2. 27 - minute Audio Podcast Created on the basis of Dr. Mathewson, The Storyline of the Bible, Session 4 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Introduction & Languages → Introductory Series → Storyline).



**Mathewson_Storyli
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3. Briefing Document

Okay, here is a detailed briefing document summarizing the main themes and ideas from the provided lecture excerpt by Dr. Dave Mathewson:

Briefing Document: The Storyline of the Bible and its Fulfillment in Jesus

Overview:

This lecture by Dr. Dave Mathewson explores the unified storyline of the Bible, focusing on five interconnected themes that originate in creation and find their climax in Jesus Christ. These themes are:

1. **People of God:** The concept of a chosen people through whom God will fulfill his purposes.
2. **Covenant:** God's relationship with his people, marked by promises and obligations.
3. **Land/Creation:** The place of blessing where God dwells with his people and God's broader intention for creation.
4. **Temple/God's Presence:** The sacred space where God resides with his people.
5. **Kingship:** God's rule through a chosen leader/vice-regent, particularly the Davidic king.

Mathewson argues that these themes are interwoven throughout the Old Testament, reaching a point of prophetic anticipation, and are then fulfilled in the New Testament, primarily through the person and work of Jesus Christ, and by extension, through His followers, the church. He further distinguishes between an "already" and "not yet" fulfillment, the kingdom is inaugurated in Jesus, but awaits its consummation at his second coming.

Key Themes and Ideas:

- **Unified Storyline:** The Bible, despite its diverse literary forms, tells a unified story starting in Genesis 1-2. This story begins with God creating humanity to spread his glory and rule, giving them the land as a place of blessing, and establishing a covenant relationship with them. The fall in Genesis 3 disrupts this and the rest of the Bible can be seen as God's way of restoring the original intention for humanity.

- *Quote: "I suggested that throughout and underneath the diversity of literary types is a unified story that consists of a number of threads... the rest of the Bible will in some sense rectify."*
- **The Failure of Adam and Eve and Israel:** Both Adam and Eve and the nation of Israel fail to uphold their covenant obligations, resulting in exile from the land of God's presence. This sets the stage for a need for restoration, and prophetic texts anticipate this restoration.
- *Quote: "There's a parallel between the story of Adam and Eve and the story of Israel where Israel does not fare any better than Adam and Eve in accomplishing God's intention for humanity."*
- **Prophetic Anticipation:** Prophetic texts anticipate a time when God will restore Israel to the land, renewing the covenant, establishing a Davidic king, and restoring the temple, so that eventually through Israel, all the earth would experience God's salvation.
- *Quote: "So the prophetic texts pick up on the story and all the elements of the story and end with an expectation, a prophetic expectation of how that story will be fulfilled and reach its climax."*
- **Interconnectedness of Themes:** Mathewson emphasizes that the five themes are inextricably linked. It is impossible to discuss one theme without acknowledging the presence and implications of the others. When one theme is mentioned in the New Testament, it implies all the other themes are in view.
- *Quote: "They mesh together in a coherent story so that it's impossible to talk about one theme, say, people of God, without talking about covenant."*
- **Fulfillment in Christ:** The five themes are primarily fulfilled in the person of Jesus Christ. He embodies the ideal Israelite, the Davidic king, the new covenant, the new temple, and through his death and resurrection, he brings about a new creation. These fulfillments then extend to the church, as those who are "in Christ".
- *Quote: "First of all, is to realize that this story in the New Testament, the way this story and these five themes get fulfilled in the New Testament, is first of all, they get fulfilled in the person of Jesus Christ... However, by extension then, these themes get fulfilled in His people."*

- **"Already, But Not Yet":** The fulfillment of these themes occurs in two stages. They are inaugurated in Jesus' life, death, and resurrection and through the church, but await their final consummation at his second coming. This tension creates a balance between the present reality of the kingdom and the future hope of its full realization.
- *Quote: "First of all, it gets inaugurated through Jesus Christ and His people, yet that inauguration is only a foretaste or a down payment of the final consummation, when in the future, I take up these promises in the story, we'll find its consummation."*
- **Matthew's Gospel as a Lens:** The lecture uses Matthew's Gospel as a primary example of how these themes are fulfilled in Jesus. Mathewson demonstrates this connection by looking at a number of elements within the Gospel of Matthew including:
 - **Genealogy and Titles:** Matthew's Gospel opens by connecting Jesus to the Old Testament story as the "Son of David" and "Son of Abraham."
 - **New Exodus:** Matthew presents Jesus as leading his people out of exile in a new exodus, mirroring God's deliverance of Israel from Egypt. Jesus repeats the pattern of Israel, being led through water, into the wilderness to be tempted, where unlike Israel and Adam, he succeeds.
 - **Redefining the People of God:** Jesus' ministry and the inclusion of Gentiles like the Magi challenge the idea of an exclusively ethnic people of God, making it clear that belonging to God's people is now defined by a relationship with Jesus. Matthew also emphasizes this through Jesus calling the church "my church."
 - **Kingship:** Jesus as the "Son of David" fulfills the prophetic expectation of a king from David's line who will reign over God's kingdom. Jesus' casting out of demons demonstrates that this kingdom is breaking into the present age.
 - **New Covenant:** Jesus' death establishes the new covenant, promising forgiveness of sins and a new heart, as was anticipated in the prophets.
 - **Temple:** God's presence now dwells with his people through the person of Jesus, thus fulfilling the temple theme in the person of Jesus. Matthew's Gospel is "bounded" by the statement of God being with his people, in the very beginning of the Gospel (Immanuel) and at the very end of the Gospel (I am with you always).

- **Land/Creation:** While less explicit, Mathewson suggests that the restoration of the land and the blessings of a new creation are fulfilled in the person of Jesus and the kingdom he inaugurates, particularly through the imagery of fruitfulness and abiding in Christ. Jesus' resurrection and healing ministry also show the beginnings of the new creation.
- **The Great Commission:** The Great Commission at the end of Matthew is presented as the culmination of God's original intention for humanity: to spread the blessings of salvation to all nations, now that the restoration of Israel has been accomplished in Christ.

Key Quotes:

- *“Now that Jesus is now the ultimate end of the exile. Jesus will know, what Adam and Eve failed to do that resulted in their exile, what the people of Israel failed to do that resulted in their exile, now Jesus is going to accomplish by ultimately and finally leading his people out of exile in a new exodus...”*
- *“So that Jesus, like Israel, is found being baptized in the Jordan River, in a river, much like Israel was delivered through and baptized into the Red Sea and rescued and delivered... Jesus, like Adam and Eve, and like Israel, Jesus is also taken into the wilderness to be tested. Yet Jesus passes the test.”*
- *“So that is what John is saying when he says the Word became flesh and lived among us, through Jesus Christ, God's temple tabernacle presence was now with the people.”*
- *“So now, now that Israel has been restored and God has reestablished His people, now the blessings of salvation can flow to the ends of the earth.”*

Implications:

This lecture emphasizes a holistic and interconnected view of the Bible. It highlights how the Old Testament anticipates the coming of Jesus, and how the New Testament reveals the fulfillment of God's promises and purposes through Christ. It also challenges a purely literal interpretation of the Old Testament promises concerning the land, indicating that these promises find a deeper fulfillment in Christ.

Next Steps:

The lecture concludes by stating that the next session will explore how this narrative and these five themes continue to be developed in the rest of the New Testament, particularly in the book of Acts, the letters of Paul, and the other epistles. The final session will focus on the "not yet" aspect of this storyline by analyzing Revelation 21 and 22.

4. Mathewson, The Storyline of the Bible, Session 4, Jesus

Jesus and the Storyline of the Bible: A Study Guide

Quiz

Instructions: Answer each question in 2-3 sentences.

1. How does the story of Adam and Eve in the Garden of Eden parallel the story of Israel?
2. What are the five main themes that Dr. Mathewson traces through the Bible?
3. Why are these themes impossible to unravel from one another?
4. How are the five main themes first fulfilled in the New Testament?
5. What does "already but not yet" refer to in relation to the fulfillment of God's promises?
6. How does Matthew's genealogy of Jesus connect Jesus' story with the Old Testament?
7. How does Jesus' time in the wilderness relate to both the story of Israel and the story of Adam and Eve?
8. How does the selection of the twelve disciples connect to the story of Israel?
9. How is Jesus understood as the new temple in the Gospel of John?
10. How do Jesus' death and resurrection relate to the theme of new creation?

Quiz Answer Key

1. Both stories begin with God placing people in a land of blessing, establishing a covenant relationship with them, but both ultimately fail to obey God's commands resulting in exile from God's presence and the land of blessing.
2. The five main themes are people of God, covenant, land/creation, temple, and kingship.
3. These themes are inextricably bound together because they are all facets of the same unified storyline of God's redemptive plan, so one cannot be understood without the others.

4. The five main themes are first fulfilled in the person of Jesus Christ and then, by extension, in his people (the church) because they are incorporated into Christ.
5. "Already but not yet" refers to the idea that the promises of God's kingdom and a new creation have already been inaugurated through Jesus Christ but will not be fully realized until his second coming.
6. Matthew's genealogy highlights Jesus as both the son of David (a Messianic king) and the son of Abraham (through whom all nations will be blessed), linking his story directly to the promises God made in the Old Testament.
7. Just as Israel was tested in the wilderness after the Exodus and Adam and Eve were tempted in the Garden, Jesus was tempted in the wilderness to demonstrate his faithfulness, where he succeeded where both Israel and Adam and Eve had failed.
8. The selection of twelve disciples is a direct reference to the twelve tribes of Israel, signifying that Jesus is reconstituting and restoring God's people according to the prophetic expectations of the Old Testament.
9. In John's Gospel, Jesus is referred to as the one in whom God dwells and in whom his glory resides, fulfilling the role of the temple in a new way, demonstrating that God's presence is now primarily located in the person of Jesus.
10. Jesus' death and resurrection are seen as the inauguration of the new creation, fulfilling the Old Testament expectation that death would be conquered and ushering in a new life, and a new era that God's redemptive plan would restore humanity to his image.

Essay Questions

Instructions: Develop a well-organized essay in response to each of the following questions.

1. Explain how the five major themes—people of God, covenant, land/creation, temple, and kingship—are interconnected throughout the Old Testament and how they come to a climax in the person of Jesus Christ.
2. Analyze the significance of Matthew's portrayal of Jesus as the "new Israel" and how his life parallels and fulfills key moments in the history of Israel.
3. Discuss the "already but not yet" concept in relation to how the promises and expectations of the Old Testament are fulfilled in the New Testament. Use specific examples from the life and ministry of Jesus.
4. Examine the ways in which the Gospel of Matthew, particularly chapters 1-4, draws upon and reinterprets Old Testament themes and expectations to portray Jesus as the Messiah.
5. Explore the implications of Jesus being presented as the new temple and the impact that has on understanding God's presence and relationship with his people.

Glossary of Key Terms

Covenant: A binding agreement or relationship established between God and his people, marked by promises and obligations.

Davidic King: A descendant of King David, who was promised to reign on the throne of Israel, often understood as a messianic figure.

Exile: The forced removal from one's homeland, often used to describe both Adam and Eve's expulsion from the Garden of Eden and Israel's captivity in Babylon.

Garden of Eden: The sacred space of God's presence in Genesis, a place of blessing where God dwelt with humanity before the fall.

Kingship: The authority and rule of a king, both literally in human leaders and metaphorically in God's ultimate reign over all creation.

Land: The specific territory promised by God to his people, also symbolic of a place of blessing, rest, and God's presence.

Messiah: The anointed one, a Hebrew term referring to the promised deliverer of Israel.

New Creation: The future restoration of all things when God's kingdom is fully established, marked by the end of sin, death, and decay.

People of God: The community chosen and redeemed by God, first seen in Israel and later in the church.

Prophetic Expectation: The anticipatory message of the prophets in the Old Testament concerning God's future acts of salvation, restoration, and judgment.

Temple: A sacred place where God's presence is manifested, serving as a center of worship, and later understood as fulfilled in Jesus Christ.

"Already but not yet": A theological concept describing the tension between the present inauguration of God's kingdom through Christ and its future consummation.

5. FAQs on Mathewson, The Storyline of the Bible, Session 4, Jesus, Biblicalelearning.org (BeL)

Frequently Asked Questions About the Storyline of the Bible and Jesus

- What is the "storyline" of the Bible, and where does it begin?** The storyline of the Bible is a unified narrative that underpins the diversity of its literary forms. It begins in Genesis 1 and 2 with God creating humanity (Adam and Eve) in His image to spread His glory and rule throughout creation. God provides them with the land (Eden), the place where He dwells with his people, establishing a covenant that blessings will remain if they obey. This initial story gets complicated in Genesis 3, where humanity's sin and disobedience leads to their expulsion from Eden, thus disrupting God's intention. The rest of the Bible focuses on God's efforts to restore this intention.
- How do the themes of land, covenant, temple, God's people, and kingship relate to the storyline of the Bible?** These five themes are central to understanding the biblical narrative and are interwoven. The *land* is the place of blessing and God's presence, initially the Garden of Eden, then the promised land for Israel. The *covenant* defines the relationship between God and His people, promising blessings for obedience. The *temple* is the sacred space where God dwells with His people. *God's people* are those who are in a covenant relationship with God. *Kingship* reflects God's rule over His people and His intention for a human representative (king) to extend His reign. These themes evolve through the Old Testament, with each related to the others in a unified, coherent story.
- How does the story of Israel mirror the story of Adam and Eve?** The story of Israel serves as a parallel to the story of Adam and Eve. Just as Adam and Eve were placed in a place of blessing with God in the Garden of Eden, so too was Israel in the promised land with God in the temple. Both were given a covenant and responsibilities, and both failed to fulfill their responsibilities, leading to expulsion from the land of God's presence. Israel's repeated disobedience and exile mirror Adam and Eve's initial failure, showing that humans could not accomplish God's original intention of restoring the relationship between humanity and God through the covenant.

- **How does Jesus fulfill these five themes from the Old Testament?** Jesus is the central figure in the fulfillment of the five themes. He is the true *Israel*, fulfilling its destiny and bringing about a new *exodus*. He is the *Davidic king*, inaugurating the *kingdom* of God. Through His death, He establishes the *new covenant* by which forgiveness of sins is possible. He is also the *temple* of God, God's presence dwelling amongst humanity in his person. Moreover, the *land* is now understood as residing in Jesus and the blessings of being in His kingdom, with final fulfillment in the new creation. In essence, the Old Testament themes find their resolution and ultimate purpose in Jesus.
- **How is Jesus portrayed as the "new Adam" and the "true Israel" in the Gospels, particularly in Matthew?** Jesus' life is presented in the Gospel of Matthew as a recapitulation of both Adam and Israel. Like Adam, Jesus faced temptation in the wilderness but did not succumb to sin. Like Israel, He was delivered from Egypt and baptized, then entered the wilderness. Jesus uses texts from Deuteronomy referring to Israel when resisting Satan, presenting Him as the true embodiment of Israel. By successfully navigating these parallels, Jesus undoes the failures of Adam and Israel, fulfilling their destinies and becoming the focal point of God's redemptive plan.
- **What is meant by the "already, but not yet" when describing the fulfillment of Old Testament promises in the New Testament?** The "already, but not yet" concept describes how the Old Testament promises are fulfilled in two stages. The "already" refers to the inauguration of the kingdom through Jesus and His followers. It's a foretaste of what's to come, but not a complete fulfillment. The "not yet" refers to the future consummation and culmination of these promises which will be realized when Christ returns, at the Second Coming, and brings about the new creation. The full kingdom is not fully realized today, but exists as a promise in the future that will be fully brought to light when God establishes a new heaven and new earth.
- **How does the concept of "God with us" (Immanuel) relate to the temple theme in the New Testament?** The concept of "God with us" (Immanuel) signifies the fulfillment of the temple theme. The Old Testament temple was the place where God's presence dwelt with His people. In the New Testament, Jesus, as Immanuel, becomes the embodiment of God's presence. John's Gospel suggests that the Word (Jesus) "tabernacled" among us. Jesus embodies the dwelling place of God, God's glory resides within Him, which also relates to the idea that people can now dwell in God's presence through relationship with Christ.

- **How do the gospels portray the restoration of the land, and how does it relate to the kingdom of God?** The gospels do not emphasize the literal, physical restoration of land. Instead, the focus is on the restoration of people to God's presence and blessing. The true "land" is portrayed as abiding in Christ and experiencing the fruitfulness of His kingdom. The promise of the physical land of the Old Testament serves to prefigure the blessings of God's kingdom which finds fulfillment in Christ as well as the new creation. The kingdom of God is now the place of blessing and God's presence. The physical blessings of the promised land are now understood as spiritual blessings through Christ.