

Dr. Dave Mathewson, New Testament Theology, Session 6, Temple (OT) Resources from NotebookLM

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

1. Abstract of Mathewson, NT Theology, Session 6, Temple (OT), Biblicalelearning.org, BeL

Dr. Mathewson's lecture explores the concept of the temple in the Old Testament and its connection to the Garden of Eden. He argues that the Garden of Eden was essentially a sanctuary, a place where God dwelled with humanity. **The lecture then traces how the tabernacle and temple in the Old Testament were modeled after the Garden of Eden,** serving as places where God's presence was mediated among His people. **Sin led to exile from God's presence,** first in Eden and later from the temple, but Old Testament prophets anticipated a restoration. **Dr. Mathewson then transitions to the New Testament,** explaining how Jesus Christ fulfills these promises, becoming the new temple where God's presence resides.

2. 20 - minute Audio Podcast Created on the basis of Dr. Mathewson, NT Theology, Session 6 – 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).



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ology_Session06.mp**

3. Briefing Document: Mathewson, NT Theology, Session 6, Temple (OT)

Okay, here's a briefing document summarizing the key themes and ideas from the provided excerpt of Dr. David Mathewson's lecture on the temple in the Old Testament, focusing on the connection between the Garden of Eden and the temple:

Briefing Document: The Temple in the Old Testament

Main Theme: The lecture explores the theological significance of the temple in the Old Testament, arguing that it is intrinsically linked to the Garden of Eden and represents God's dwelling place with his people. The lecture traces how this theme of God's presence, disrupted by sin, is re-established through the Tabernacle and the Temple, ultimately finding fulfillment in Jesus Christ in the New Testament.

Key Ideas and Facts:

1. The Garden of Eden as a Prototype Temple:

- The lecture establishes the Garden of Eden as a primordial sanctuary, a place where God resided with humanity (Adam and Eve). Dr. Mathewson emphasizes that the Garden was not just farmland but a sacred space: *"The Garden of Eden is not viewed by the author of Genesis simply as a piece of Mesopotamian farmland but as an archetypal sanctuary, that is, a place where God dwells and where man should worship him."* (Quoting Gordon Wenham)
- Adam and Eve functioned as priests within this garden-temple, tasked with "tilling" and "keeping" it. These same Hebrew words are later used to describe the duties of priests in the tabernacle.
- The exile from Eden represents a disruption of God's intended presence with humanity due to sin. *"Adam and Eve fail to maintain the sanctuary of God's divine presence. And because of sin and disobedience, they are exiled from the garden sanctuary."*

1. The Tabernacle and Temple as Replicas of Eden:

- The Tabernacle (a portable temple) and the Temple in Jerusalem are presented as intentional recreations or reflections of the Garden of Eden. *"The tabernacle and temples are meant to be replicas of the Garden of Eden."* They served as spaces where God's presence was mediated among his people.
- Similarities between Eden and the Tabernacle/Temple:

- **Divine Presence:** Both are places where God dwells with his people. God walked in the Garden. God's glory filled the Tabernacle/Temple.
- **Vegetation:** Decorations of trees and plants in the Tabernacle/Temple (e.g., the lampstand shaped like almond blossoms) symbolized the Tree of Life and the fruitfulness of Eden.
- **Gold:** Gold is present in the description of both the Garden (land of Havilah) and the Tabernacle/Temple (used extensively in construction).
- **Water Flowing:** A river flows *from* Eden to water the garden. In Ezekiel's vision of the restored Temple, water flows *from* the Temple.
- **Eastern Entrance:** Adam and Eve were exiled to the *east* of the Garden. God's glory enters the restored temple in Ezekiel from the *east*.

1. The Temple as a Microcosm:

- The Tabernacle and Temple were not only meant to be replicas of Eden, but also microcosms of the entire cosmos, pointing towards God's intention for his presence to eventually fill all of creation. The Temple served as *"a small-scale model and symbolic reminder to Israel that God's glorious presence would eventually fill the whole cosmos."* (Quoting Greg Beal)

1. Sin and Exile and the Need for Restoration:

- The lecture emphasizes that, like Adam and Eve, Israel was later exiled from the land and the Temple due to their sinfulness, leading to a destruction of the temple and God's presence leaving it, as described in Ezekiel.
- The Old Testament prophets (particularly Ezekiel) anticipate a future restoration of the Temple and God's presence with his people. *"The Old Testament prophets anticipate a time when Israel's temple will be restored. The place of God's presence, a symbol, an emblem of God's dwelling with his people."*

1. Fulfillment in Jesus Christ (Introduction):

- The lecture sets the stage for discussing the New Testament, arguing that the promises of the Old Testament regarding the restoration of God's presence begin to be fulfilled in Jesus Christ.
- Matthew's Gospel begins and ends with the theme of "God with us" (Emmanuel) in the person of Jesus.
- The Gospel of John presents Jesus as the new Temple: *"destroy this temple, and I will raise it up in three days... but the temple he had spoken of was his body."* (John 2:19-21).
- John 1:14 ("The Word became flesh and dwelt among us") connects Jesus' presence to God's dwelling in the Tabernacle/Temple (the word "dwelt" is often translated as "tabernacled"). Mathewson notes the parallel with Ezekiel 43, where the language of "glory" and "dwelling" is used in connection with God's presence entering the temple.

Implications/Conclusion:

The lecture argues that the Temple in the Old Testament is not just a physical structure but a key theological concept. It represents God's desire to dwell with humanity, a desire that was present from creation and continues to be a central theme throughout the biblical narrative. The understanding of the Temple as a miniature Garden of Eden and a microcosm of the cosmos helps to appreciate its symbolic significance and its anticipation of God's ultimate plan to restore his presence throughout all creation, fulfilled first in Jesus Christ.

4. Study Guide: Newman, Synoptic Gospels, Session 6, Temple (OT)

The Temple in the Old Testament: A Study Guide

Quiz

Answer the following questions in 2-3 sentences each.

1. What is the significance of treating the tabernacle and the temple together in this discussion?
2. According to Gordon Wenham, how should the Garden of Eden be viewed, and why is this significant?
3. What are two specific decorative elements found in the tabernacle and temple that reflect aspects of the Garden of Eden?
4. How does the presence of gold in both the Garden of Eden and the tabernacle/temple contribute to the connection between them?
5. What is the significance of the shared vocabulary of "tilling" and "keeping" in relation to Adam's role in the garden and the priests' role in the tabernacle/temple?
6. How does the direction from which God's presence enters the temple in Ezekiel 43 relate to the expulsion from the Garden of Eden in Genesis 3?
7. Explain the concept of the tabernacle/temple as a microcosm of the entire cosmos.
8. Why was the construction of the tabernacle and temple never meant to be an end in itself?
9. How do the Old Testament prophets anticipate the restoration of the temple after its destruction and the exile of the people?
10. How does Mathew use verses from Matthew to support the idea that God's presence will now come to earth in the form of the person of Jesus Christ?

Quiz Answer Key

1. The tabernacle and the temple are treated together because the tabernacle is essentially a portable temple, and the temple is a more permanent tabernacle.

They both serve the fundamental purpose of being the place where God dwells with his people.

2. Wenham argues that the Garden of Eden should be viewed as an archetypal sanctuary, not just a piece of farmland. This is significant because it implies that the garden was a sacred space where God dwelt and where humanity was meant to worship him, prefiguring later sanctuaries.
3. Trees and plants engraved on the walls and furniture of the tabernacle and temple serve as a decorative element, reflecting the tree of life and the fruitfulness of the Garden of Eden. Also, the lampstand in the temple possibly reflects the light of the first creation or the tree of life in Genesis.
4. The presence of gold in both locations suggests a deliberate connection between the temple/tabernacle and the Garden of Eden. It underscores the idea that the temple/tabernacle is intended to be a restoration or reflection of the original sacred space.
5. The shared vocabulary highlights a connection between Adam's role as caretaker and preserver of the Garden and the priests' role as caretakers and maintainers of the tabernacle/temple. This links Adam's initial purpose to the later religious duties of the priests.
6. In Genesis 3, cherubim guard the *east* side of the Garden of Eden after the expulsion, while in Ezekiel 43, God's glory enters the restored temple from the *east* gate. This directional link reinforces the idea of the temple as a re-establishment of God's presence, which was lost in Eden.
7. The tabernacle/temple is viewed as a microcosm of the cosmos because it symbolizes God's intention for his presence to eventually encompass the entire creation, not just a specific building. It was a small-scale model reminding Israel that God's glorious presence would eventually fill the whole cosmos.
8. The construction of the tabernacle and temple was never meant to be an end because it pointed to and anticipated God's presence throughout the creation. The temples anticipate God's intention to eventually expand His presence to embrace the entire world.
9. The Old Testament prophets anticipated a time when God would restore his temple, allowing God's people to enter it and be restored to the land. More importantly, God's presence would once again enter and take up residence in his temple with his people, much like he did in the Garden of Eden in Genesis 1-2.

10. Mathew states that in Matthew 1:23, Jesus is described as "Emmanuel," meaning "God with us," establishing Jesus as the embodiment of God's presence on Earth. Also, Mathew uses Matthew 28 by having Jesus say, "I am with you always, to the end of the age." The end of Matthew's book reaffirms that God's presence is with his people through Jesus Christ.

Essay Questions

1. Discuss the significance of the Garden of Eden as a temple/sanctuary. How does this understanding impact our interpretation of the tabernacle and temple in the Old Testament?
2. Explore the parallels between the Garden of Eden and the tabernacle/temple. What is the significance of these parallels in understanding the relationship between God and his people?
3. Examine the concept of the tabernacle and temple as microcosms of the cosmos. How does this idea contribute to the broader understanding of God's ultimate intentions for creation?
4. Trace the theme of God's presence from the Garden of Eden through the tabernacle and temple to the prophetic expectations of a restored temple. How does this theme develop throughout the Old Testament narrative?
5. Analyze the concept of Jesus as the fulfillment of the temple. How do specific passages in the Gospels support the idea that Jesus embodies God's presence and brings the temple promises to fruition?

Glossary of Key Terms

- **Tabernacle:** A portable tent-like structure used by the Israelites as a sanctuary and dwelling place for God during their wilderness wanderings.
- **Temple:** A permanent structure built in Jerusalem to serve as a dwelling place for God and a center for worship in Israel.
- **Garden of Eden:** The location in Genesis 2 where God placed Adam and Eve and where God dwelled with humanity in perfect communion.
- **Sanctuary:** A sacred or holy place, often associated with the presence of God or the worship of God.
- **Divine Presence:** The manifestation or experience of God's being and power in a particular place or among a particular people.
- **Microcosm:** A smaller system or entity that represents or reflects a larger system or entity.
- **Ezekiel's Temple:** The detailed vision of a restored temple described in Ezekiel 40-48, representing a future renewal of God's presence with his people.
- **Holy of Holies:** The innermost sanctuary of the tabernacle and temple, where the Ark of the Covenant was kept and where God's presence was especially manifested.
- **Shekinah Glory:** A visible manifestation of God's presence, often associated with light, fire, or cloud.
- **Emmanuel:** A Hebrew name meaning "God with us," used in Matthew to describe Jesus Christ.

5. FAQs on Newman, Synoptic Gospels, Session 6, Temple (OT), Biblelearning.org (BeL)

Frequently Asked Questions: The Temple in the Old and New Testaments

Here are some frequently asked questions about the temple in the Old and New Testaments, based on Dr. Mathewson's lecture:

1. What is the significance of the temple in the Old Testament, and how is it connected to the Garden of Eden?

The temple (and tabernacle) in the Old Testament is significant as the place where God lives with his people, mediating his presence among them. The lecture argues that the Garden of Eden is closely linked to the theme of the temple, serving as a prototype or archetypal sanctuary. The Garden was a sacred space, a place of divine presence where God resided with Adam and Eve. Many features of the garden, such as the presence of God, trees, gold, and priestly duties for tending it, are mirrored in the later descriptions of the tabernacle and temple, suggesting a deliberate connection and modeling. The Tabernacle and temple are miniature gardens of Eden.

2. What parallels exist between the Garden of Eden and the tabernacle/temple?

Several parallels connect the Garden of Eden to the tabernacle and temple:

- **Divine Presence:** Both are places where God dwells with his people.
- **Vegetation:** The tabernacle and temple decorations often feature trees and plants, reflecting the Tree of Life in Eden.
- **Gold:** Gold is prominent in both the Garden of Eden (as a resource in the surrounding land) and the construction of the tabernacle/temple.
- **Priestly Duties:** Adam's task to "till and keep" the garden mirrors the duties of the priests in the tabernacle/temple.
- **Water Flow:** A river flows from Eden to water the garden, similar to the river flowing from the temple in Ezekiel 47.
- **Eastern Entrance:** God's glory enters the temple from the east in Ezekiel, reminiscent of the cherubim guarding the east entrance to the Garden of Eden after Adam and Eve's expulsion.

3. What was the purpose of the Tabernacle, and how did it relate to God's plan to dwell with his people?

The Tabernacle served as a portable dwelling place for God as the Israelites journeyed through the wilderness. It was a temporary structure that allowed God to remain present with his people despite their nomadic existence. The Tabernacle is a microcosm of the entire cosmos, anticipating God's presence in the entire creation. The construction of the tabernacle was never meant to be an end in itself, but it was meant to point to and anticipate God's presence throughout the creation.

4. How did the temple in Jerusalem build upon the concept of the tabernacle, and what was its significance?

The temple in Jerusalem, built by Solomon, was a more permanent version of the tabernacle. Like the tabernacle, it was designed to be a place where God resided with his people. It maintained connections to the Garden of Eden and served as a microcosm of the cosmos. The temple is a place of God's dwelling. God's presence is specifically manifested in the Holy of Holies. However, due to corruption and sin, God eventually abandoned the temple, and it was destroyed.

5. What role do the Old Testament prophets, particularly Ezekiel, play in the understanding of the temple?

The Old Testament prophets, especially Ezekiel, anticipate a future restoration of the temple after its destruction. Ezekiel's vision in chapters 40-48 describes a detailed plan for a restored temple and the return of God's glory, entering from the east. This prophetic vision underscores God's enduring intention to dwell with his people and fulfill his original plan from Genesis 1-2.

6. How do the Gospels portray Jesus in relation to the temple?

The Gospels, particularly Matthew and John, present Jesus as the fulfillment of the temple. Matthew begins and ends with the affirmation that Jesus is "God with us" (Emmanuel), emphasizing God's presence in Christ. In John, Jesus equates his body with the temple, suggesting that he replaces and fulfills the temple's purpose of being the dwelling place of God. John 1:14 states that the Word "dwelt" or "tabernacled" among us, recalling God's presence in the tabernacle and temple.

7. How does John 1:14, "the Word became flesh and dwelt among us," relate to the Old Testament temple?

John 1:14 uses the word "dwelt" or "tabernacled," which deliberately recalls the Old Testament tabernacle and temple, where God's glory resided. It's not just a temporary sojourn, but a fulfillment of God's intention to dwell with his people, now in the person of Jesus Christ. This is supported by the connection between the language of "glory" and "dwelling" in John 1:14 and Ezekiel 43, where God's glory enters the restored temple.

8. In summary, how does the concept of the temple evolve from the Garden of Eden to Jesus Christ?

The concept of the temple evolves from the Garden of Eden as the original sanctuary where God dwelled with humanity. After the fall, the tabernacle and temple are built as physical structures to restore God's presence among his people, anticipating a broader restoration. The prophets foresee a renewed temple. Ultimately, the New Testament presents Jesus Christ as the true temple, the embodiment of God's presence, fulfilling the promise of a restored and renewed relationship between God and humanity.