

Dr. Dave Mathewson, New Testament Theology, Session 20, Jesus: Messiah/God, Part 1 Resources from NotebookLM

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

1. Abstract of Mathewson, NT Theology, Session 20, Jesus: Messiah/God, Part 1, Biblicalelearning.org, BeL

Dr. Mathewson's lecture, "Jesus, Messiah/God, Part 1," explores the New Testament's portrayal of Jesus Christ, emphasizing his central role in fulfilling Old Testament themes and God's redemptive plan. The lecture begins by examining the Gospels, focusing on Jesus' self-understanding and the titles used to describe him, such as Messiah and Son of God. **It highlights Jesus as the climax of the Old Testament narrative, uniquely revealing God and performing acts attributed to God.** The lecture further suggests that the response to Jesus determines entry into God's kingdom. **Finally, it considers Jesus as the pre-existent Son of God, God's wisdom, and the servant of God, connecting these roles to the fulfillment of Old Testament prophecies and expectations.**

2. 17 - minute Audio Podcast Created on the basis of Dr. Mathewson, NT Theology, Session 20 – 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_Session20.mp**

3. Briefing Document: Mathewson, NT Theology, Session 20, Messiah/God, Part 1

Okay, here's a detailed briefing document summarizing the key themes and ideas from Dr. Mathewson's lecture on New Testament Theology, Session 20, "Jesus, Messiah/God, Part 1."

Briefing Document: New Testament Theology, Session 20 - Jesus, Messiah/God, Part 1

Source: Excerpts from "Mathewson_NTTheo_EN_Session20.pdf" (Dr. David L. Mathewson, New Testament Theology)

Main Theme: This lecture focuses on the presentation of Jesus Christ within the Gospels, emphasizing his role as the climax of the Old Testament story, his deity, and how an understanding of Christ contributes to a broader understanding of New Testament theology. The lecture also highlights prominent titles used to describe Jesus and their significance.

Key Ideas and Facts:

- **Christ as the Climax of the Old Testament Story:** Mathewson emphasizes that the Gospels present Jesus as the culmination of the Old Testament narrative and redemptive plan.
- "the Gospel writers are in agreement, I think, that Jesus is the climax of the Old Testament story, that the redemptive story of God dealing with his people now reaches its climax in the person of Christ."
- He references Matthew 1-2 as a key example, where Jesus' early life is presented as a recapitulation and fulfillment of Israel's history and God's promises to his people.
- All Old Testament themes culminate in the person of Jesus Christ, including creation, people of God, new exodus, new covenant, and the image of God.
- **Jesus as God:** The Gospels contain strong statements supporting the deity of Christ, contributing to later Trinitarian formulations.
- "Up front, Jesus is also presented as God himself. That is, in the Gospels, we often find some of the strongest statements for what systematic theologians call the deity of Christ or the divinity of Christ..."

- John 1:1-18 is presented as a key passage demonstrating Jesus' deity: "In the beginning was the Word, and the Word was with God, and the Word was God."
- Jesus is identified as the agent of creation and the dwelling place of God's glory (referencing the Tabernacle/Temple theme).
- Jesus makes the invisible God visible: "No one has ever seen God... but the one and only Son... has made him known."
- **Jesus Performing Activities Attributed to God:** Jesus performs actions in the Gospels that were traditionally associated with God in the Old Testament, reinforcing his divine identity.
- Example: Jesus forgiving sins (Mark 2:1-12), which the teachers of the law recognize as something only God can do.
- The early church began to give devotion and worship that belonged only to God, now to the person of Jesus Christ.
- **Jesus as the Pre-Existent Son of God:** Mathewson highlights the theme of Jesus' pre-existence.
- He cites Simon Gathercole's argument that the Gospels contain references to Jesus "coming" to fulfill specific purposes, implying his origin is outside the human sphere.
- "Gathercole argues that this implies Jesus comes from outside of the sphere of human existence."
- Matthew 11:25-27 suggests Jesus reveals knowledge that comes from outside the world, knowledge only the Father knows.
- **Jesus as God's Self-Revelation:** Jesus is presented as the ultimate revelation of God.
- Jesus, as the Logos (Word), is God's final revelation to the world, making the invisible God visible.
- "Jesus is the very revelation of God himself. God reveals himself through the person of Jesus Christ."
- **Jesus as God's Wisdom:** Jesus is presented as the embodiment of God's wisdom, previously associated with the Torah.

- People are invited to come to Jesus to learn, taking his yoke upon them, similar to how wisdom was pursued in the Old Testament and Jewish literature by studying the Torah.
- "Come to me...take my yoke upon you and learn from me" (Matthew 11:28-30).
- Jesus claims to be "something greater than Solomon" (Matthew 12:42), referencing Solomon's wisdom.
- **Jesus Reveals Himself Through Miracles:** Jesus' miracles reveal his identity and inaugurate the new creation.
- The stilling of the storm (Matthew 8) is an example of Jesus performing an act attributed to God in the Old Testament (Psalm 107).
- "what manner of man is this that even the wind and the waves obey him?"
- **Response to Jesus Determines Kingdom Inclusion:** One's response to Jesus is a determining factor for inclusion in the Kingdom of God.
- The denunciation of towns that did not repent despite witnessing Jesus' miracles (Matthew 11:20-24) demonstrates that judgment is predicated on one's response to Jesus.
- **Titles of Jesus and Their Significance:**
- **Messiah (Christ):** While Jesus rarely claims this title directly, he fulfills Messianic roles and actions. The hesitation in self-proclamation might be to avoid political/military expectations and misunderstandings of his mission as a suffering savior. The Old Testament background includes expectations from the Davidic Covenant (Psalm 2, Psalm 110, 2 Samuel 7:14, Psalm 89, Ezekiel 36 and 37, Isaiah 11, Jeremiah 23). Jesus does, in fact, claim to be the Messiah in Matthew 26 at his trial.
- **Son of Man:** Possibly Jesus' preferred self-designation. Its background is likely Daniel 7 (exalted heavenly figure receiving a kingdom). The unique feature is Jesus using it in reference to his own suffering. The ambiguity of the term may be why Jesus used it, implying both exaltation and suffering.
- **Son of God:** Carries multiple connotations: a reference to Israel (Exodus 4:22), a reference to the Davidic king (Psalm 2), and most significantly, Jesus' unique relationship with the Father (especially in John's Gospel). Jesus is equal to God yet subordinate to the Father, doing the Father's will.

- **Servant of God:** Fulfills the role of the suffering servant described in Isaiah 52-53, bearing the sins of the people. Matthew 8:17 and Mark 10:45 allude to this role.
- **Overall Summary:** Jesus Christ comes to accomplish God's saving purposes, fulfilling Old Testament promises as the one who uniquely reveals God and is God himself.

This briefing document provides a comprehensive overview of the key themes and ideas presented in Dr. Mathewson's lecture. It includes direct quotes to support the identified points and highlights the significance of Jesus' role in New Testament theology.

4. Study Guide: Newman, Synoptic Gospels, Session 20, Messiah/God, Part 1

Jesus, Messiah/God: A Study Guide

Quiz

Answer the following questions in 2-3 sentences each.

1. According to Mathew, what is the primary focus of New Testament theology?
2. How does Matthew chapter 1 connect Jesus to the Old Testament?
3. How does John 1:1-18 present Jesus as God?
4. What is the significance of Jesus forgiving sins in Mark 2?
5. What does the worship of Jesus by his followers indicate about their understanding of him?
6. What is the significance of Gathercole's observation about Jesus "coming" to do things?
7. How does Jesus present himself as God's wisdom in Matthew 11?
8. How do Jesus's miracles, particularly the stilling of the storm in Matthew 8, reveal his identity?
9. According to the source material, what is the primary reason why Jesus did not claim to be the Messiah?
10. How does Jesus fulfill the role of the "servant" in the Gospels, drawing from Isaiah?

Quiz Answer Key

1. New Testament theology is primarily Christologically focused, with all theological themes finding their climax in the person of Jesus Christ, who brings them to fulfillment. Jesus is central to understanding the redemptive-historical outworking of God's plan.
2. Matthew chapter 1 presents Jesus as the son of David and the son of Abraham, linking him directly to the Old Testament story and narrative. This connection invites readers to understand Jesus's story as a fulfillment of the covenants and promises made to Abraham and David.

3. John 1:1-18 presents Jesus as the Logos, who was with God in the beginning and was himself God. The passage attributes creative activity to the Logos and identifies Jesus as the one in whom God's presence dwells, making the invisible God visible.
4. Jesus forgiving sins in Mark 2 demonstrates that what God promises to do for his people in the Old Testament is now accomplished in the person of Jesus Christ. This act of forgiveness is something only God can do, and it highlights Jesus's divine authority and role in fulfilling God's plan.
5. The worship of Jesus by his followers, especially after his resurrection and ascension, indicates that they recognized him as more than just a teacher or prophet. By worshipping Jesus, they were including him within the worship that belonged only to God, reflecting a belief in his deity within the context of Jewish monotheism.
6. Gathercole's observation suggests that Jesus' "coming" implies his pre-existence and his arrival from outside the sphere of human existence. This indicates that Jesus is not just a human chosen by God like Moses or David but a pre-existent being from the heavenly realm who came to fulfill God's purposes.
7. In Matthew 11, Jesus invites those who are weary and burdened to come to him and take his yoke upon them, claiming to be the source of rest and learning. By doing this, Jesus is presenting himself as the true wisdom of God, inviting people to learn from him rather than from the traditional sources of wisdom, like the Torah.
8. Jesus' miracles, like the stilling of the storm in Matthew 8, reveal his identity by demonstrating that he performs actions that were attributed only to God in the Old Testament. Stilling the storm mirrors God's actions described in Psalm 107, prompting the disciples to question what manner of man this is.
9. Jesus avoids claiming to be the Messiah primarily to prevent misunderstandings about his role. He did not want people to expect a political or military deliverer who would overthrow Rome but rather to understand that he came to save them from their sins.
10. Jesus fulfills the role of the servant by taking on the infirmities and diseases of the people, as quoted from Isaiah in Matthew 8:17. Additionally, Mark 10:45 emphasizes that the Son of Man came not to be served but to serve and give his life as a ransom, echoing the themes of sacrifice and service found in Isaiah 53.

Essay Questions

1. Discuss how the Gospel writers present Jesus as both fully God and fully human, supporting your answer with specific examples from the text.
2. Explore the significance of the titles used for Jesus in the Gospels (Messiah, Son of Man, Son of God), and explain how each title contributes to a comprehensive understanding of his identity and mission.
3. Analyze the theme of Jesus as the fulfillment of Old Testament promises, providing examples of specific prophecies and how they are manifested in the life and ministry of Jesus.
4. Examine the tension between Jesus's divine identity and the monotheistic beliefs of early Jewish Christians, and discuss how the Gospels navigate this tension.
5. Evaluate the role of miracles in the Gospels, and explain how they serve to both reveal Jesus's divine power and inaugurate the new creation.

Glossary of Key Terms

- **Christology:** The branch of theology that deals with the nature, person, and deeds of Jesus Christ.
- **Deity of Christ:** The belief that Jesus Christ is God.
- **Exegesis:** The critical interpretation and explanation of a text, especially of scripture.
- **Incarnation:** The embodiment of God in human form as Jesus Christ.
- **Logos:** A Greek term meaning "word," "reason," or "principle," used in John's Gospel to refer to Jesus as the divine Word of God.
- **Messiah:** The Hebrew term for "anointed one," referring to the promised king and deliverer of Israel.
- **Monotheism:** The belief in one God.
- **New Covenant:** The agreement established by God with humanity through Jesus Christ, superseding the Old Covenant.
- **Pre-existence:** The belief that Jesus Christ existed in divine form before his birth on Earth.
- **Redemptive-Historical:** Relating to the process through which God works throughout history to redeem humanity.
- **Son of God:** A title used to refer to Jesus, indicating his unique relationship with God and his divine nature.
- **Son of Man:** A title used by Jesus to refer to himself, often associated with his authority and future glory, as well as his suffering.
- **Torah:** The first five books of the Hebrew Bible, also known as the Pentateuch or the Law.
- **Trinity:** The Christian doctrine that God exists as three distinct persons (Father, Son, and Holy Spirit) in one divine being.

5. FAQs on Newman, Synoptic Gospels, Session 20, Messiah/God, Part 1, Biblicalelearning.org (BeL)

Here is an 8-question FAQ based on the provided source:

1. What is the primary focus of New Testament theology, according to the lecture?

New Testament theology is Christologically focused. All the themes and promises of God in the Old Testament find their climax and fulfillment in the person of Jesus Christ. This includes themes like creation, the people of God, the new exodus, the new covenant, and the image of God.

2. How do the Gospels present Jesus in relation to the Old Testament narrative?

The Gospel writers present Jesus as the climax and fulfillment of the Old Testament story. Matthew, in particular, emphasizes this by portraying Jesus' life as recapitulating and fulfilling the story of Israel and God's covenants with his people, specifically the covenants with Abraham and David.

3. How do the Gospels portray Jesus as God himself?

The Gospels contain statements and portrayals that support the deity of Christ. John 1:1-18 is a clear example, identifying Jesus as the Word (Logos) who was with God and was God, the agent of creation. Furthermore, Jesus performs actions attributed to God in the Old Testament, such as forgiving sins (Mark 2), and becomes the object of worship. The Gospel writers attribute to Jesus characteristics and prerogatives that belong to God alone.

4. What does the lecture suggest about Jesus' pre-existence?

The lecture suggests that the Gospels contain references to Jesus as the pre-existent Son of God. Simon Gathercole's arguments are cited to highlight the motif of Jesus "coming" to fulfill specific purposes, implying that he originates from outside the sphere of human existence, from the heavenly realm.

5. How is Jesus presented as the self-revelation and wisdom of God in the Gospels?

Jesus is presented as God's self-revelation (Logos). John 1:18 states that Jesus, the Son, has made God known, revealing the invisible God. Moreover, Jesus is presented as God's wisdom. He invites people to come to him, take his yoke, and learn from him, echoing the Old Testament association of wisdom with the Torah. Jesus claims to be greater than Solomon, indicating that true wisdom is now found in him (Matthew 11 and 12).

6. In what ways do Jesus' miracles reveal his identity, according to the lecture?

Jesus' miracles reveal his identity by demonstrating that he performs actions only attributed to God in the Old Testament. The stilling of the storm in Matthew 8 is cited as an example, mirroring God's actions described in Psalm 107. These miracles underscore Jesus accomplishing God's purposes through his acts.

7. Why did Jesus often avoid directly claiming the title of Messiah?

Jesus likely avoided directly claiming the title of Messiah to prevent misunderstandings about his role. Many people expected the Messiah to be a political and military leader who would liberate them from Roman oppression, whereas Jesus came to save people from their sins through suffering and death. By avoiding the title, he could avoid being fit into a pre-conceived mold.

8. What are the different connotations of the title "Son of God" when applied to Jesus in the Gospels?

The title "Son of God" carries multiple connotations. It connects Jesus to Israel as the true son of God, the Davidic king as foretold in messianic prophecies, and his unique relationship with God the Father. John's Gospel also emphasizes that Jesus, as the Son of God, is both equal to God in his essence and subordinate to the Father in his actions and will, coming to fulfill the Father's purposes.