

Salvation History

10/26/19

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Salvation History

This is the way we see God's activity in history through words and deeds in the light of faith. MT reads the OT from a Christian perspective and reinterprets OT passages. The theological theme of Deuteronomy- Kings is fulfilled in Matthew. To MT, Jesus is the fulfillment of the OT prophecy. That is why there are over 60 references to the OT and MT in intentional at looking at OT with new faith and understanding.

The Genealogy of Matthew 1:1-17

MT wants to show that Jesus is the true Jewish messiah and true Davidic king by tracing his lineage back to that first covenant associated with salvation history- Abraham. Jesus is a fulfillment of salvation history because he is a purebred Jew. Jesus' name is the Greek form of Joshua that means "God is salvation."

Also, note the four women in the genealogy...any connections?

HISTORY OF ISRAEL

ABRAHAM and Period of Patriarchs (1850 BC- 1250 BC)

12:1-3 God promises Abraham 3 Things:

- 1) Nation
- 2) Land
- 3) That nation will be a blessing to all other nations.

EXODUS EVENT (1300 BC- 1250 BC)

Call of Moses Exodus 3 and 4.

Moses resists and rejects the call by God (says he is not worthy, can't speak, etc.)

*"I am who am" = **Yahweh** = 1st person singular = "to be,"* means Yahweh is an active present being. Jews never say the name of God (Yahweh) because it is too sacred. In the Old and New Testaments, he is simply called, "the Lord"

Gospel of John- Jesus uses this name for himself. "I am" the bread of life, light of the world, sheepgate, good shepherd, resurrection and the life, way, truth and life, true vine. Jesus uses these words for the same reason Yahweh says it in Exodus- to show what the relationship should be like. John 18: 1-14

10TH PLAGUE- PASSOVER

Shows God has control over life and death. *Passover*- each family slays and roasts a lamb, eat unleavened bread, ready to leave the city, put blood on the doorpost so angel of death can Passover. Jews celebrate this feast today as a reminder of how God saved them. In the NT, the Last Supper was Passover. It was not uncommon that Jesus celebrated this feast

with the 12 apostles or that he washed their feet. They thought they were celebrating Passover. Even though it was not on the exact day, we also do the same thing. Exodus 12: 1-20, 13: 1-16 Passover celebration with a new ritual- consecration of the firstborn.

In terms of covenant, Passover is the decisive saving event in the history of Judaism. In Genesis where humans are co-creators with God in word, now they are co-creators with God in deed.

Exodus 13: 17-22, 14: 10-22

Jesus

Jesus comes to the Jordan 3:1-3
14:21-22

Jesus is called "my son" 3:13
Wilderness/testing 40/40 4:1-2
8:2

Saved from evil king 2:16-18
Grows up in another land 2:13-14

Moses

Moses comes to Red Sea Exodus

Moses is firstborn son to God Exodus 4:22
Moses tested 40 years in desert Dt.

saved from evil king
grows up in another land

The comparisons between Jesus and Moses are meant to show in the minds of the Jewish Christians reading/hearing the gospel that Jesus is just as good, if not better than their hero Moses. Jesus is the Great Teacher and lawgiver in MT and his miracles are secondary to his words.

Passover- The Sea Event

Decisive saving event, Israel becomes the people of Yahweh, not so much about nature, but rather a sign of the saving presence of Yahweh. 2 versions of the event:
1) Exodus 14- prose 2) Exodus 15- poetry hymn, Song of **Miriam**. This song is sung or the reading is read at the Easter Vigil.

God's law for the relationship

- 1) The relationship will be like a marriage
- 2) The pledge will be like wedding vows

The law was seen as a blessing, not a burden. It is saying "thanks" for the relationship.

Exodus 19

John 1: 19-51 The First "Days"

The First Day 1: 19-28. The authorities ask John the Baptist about his messianic expectation. John points away from himself and affirms the precreational existence of the Word. Notice that the heavens do not open for Jesus as they do in the synoptics. John the Baptist says it instead.

The Second Day 1: 29-34. The Baptist points decisively towards Jesus as the “Lamb of God who takes away the sins of the world.”

The Third Day 1: 35-42. Two disciples are pointed towards the Lamb. They follow him and confess their belief. Simon is renamed Cephas. When asked “what do you seek?” Jesus responds by “Come and see.” Notice how Jesus reveals nothing...yet. It is interesting to note that they say, “We have found the Messiah,” but Jesus hasn’t even done anything!

The Fourth Day 1: 43-51. More disciples are called to follow and they also proclaim faith. Once again, they seek and have found...but notice how they begin to realize what they found, “the one of whom Moses in the law and also the prophets wrote.” Phillip invites Nathaniel to come and see but it is Jesus who first “saw” Nathaniel. Jesus saw him and even knows what he is studying...the law. The fig tree is synonymous with a deep understanding of the Law (deep roots, perfect shade). Just as Jacob or Israel of the OT saw the glory of God in visions, so to the Israel (Nathaniel) will see the glory of God at Cana. When Jesus says that he saw him under the fig tree, Jesus is telling Nathaniel that He is the one that Nathaniel has been reading about. Nathaniel’s response is a further development of the identity of Jesus- an identity that points to his origins. This story is not so much about the faith of Nathaniel as much as it is about the identity of Jesus.

Moreover, the first days of Jesus calling disciples is about seeing and believing. Those who come and see and believe become the new Israel: people seeing God.

On the Third Day 2:1-12 the Wedding at Cana

This play on a series of “days” is not new to biblical literature. In Exodus 19:10-19, as Israel prepared to receive the Law at Sinai, Moses is instructed to speak the words of the Lord to the people. The days that lead up to the Law being delivered are preparation days. “On the third day”, a great manifestation of the Lord, or theophany, marks the day and makes it holy. To the Israelites, the law was not a burden, but a gift.

Days mean deep revelation. Days prepare for feasts. Days lead to a consummate revelation of God. Humans were created, man and woman, on the last day.

“On the third day,” at the Wedding at Cana, a decisive action reveals the glory of God- a theophany. The question of Jesus’ identity is fulfilled by the perfect faith of his mother. The disciples believe.

Also, know of another biblical number that serves as a backdrop to this: 40. The number 40 means “long enough.” The flood in Genesis, the wandering in the desert and Jesus tempted in the desert were all 40 or long enough. Why is this important? Because project forward... How long was Jesus dead? How long is a pregnancy?

This is also the first of three instances when Jesus refers to his “hour”. For John, the “hour” is the hour of Jesus’ glorification through his death and resurrection. And when the hour does come (John 19), the woman appears again on the scene. In Cana, Mary is the caring

mother of the Son. In John 19, at the hour, she is given the Beloved disciple, the example of the perfect Christian, as her son.

“On the third day,” at the Wedding at Cana, the “woman” (Mary) is a mediator to the new spiritual order just as Eve, the “woman”, was a mediator for good (and evil). As a mediator of the new spiritual order, Jesus’ mother is the catalyst for Jesus to turn water into wine- a connection with Eucharist. A wedding is a symbol for covenant- likened to the covenants in the Old Testament. Just as a wedding, or marriage, is a complete self-giving and self-emptying of to another, Eucharist operates the same way between Jesus and the Church. Hence, Jesus’ mother is always the model of Church because she gives birth to new life.

Note that Jesus turns water into wine before the Last Supper. Note that Jesus turns wine into his Eucharistic blood later in the Gospel. It is interesting to note that at the cross of Jesus, the woman (Mary) and blood from Jesus’ side come together to form the church.

Gospel of Matthew: Chapters 5-7 “Sermon on the Mount”

Just as Moses went up the mountain to *get* the law, Jesus goes up a mountain to *give* the Law.

Covenant:

- 1) A solemn agreement made with a religious ritual.
- 2) Can be made between individuals or nations.
- 3) Considered valid for all time

KING DAVID (1000- 961 BC)

Jerusalem- known as “City of God”, “City of David”, and “City of Zion”

Davidic Covenant- II Samuel 7: 1-17

Promise to establish a kingdom that will never end. The basis for royal theology- David is now a moderator between God and people. David wants to build a temple for the ark, but God wants to build a dynasty for David and his successors.

Yahweh Promises 4 Things in Davidic Covenant

- 1) Make David a dynasty
- 2) Dynasty will last forever
- 3) Davidic king will be like a son to Yahweh
- 4) God’s loyalty will last in this covenant even if people disobey

II Samuel 5: 17-25; 5: 6-16

David once and for all defeats the Philistines

Messiah- Yahweh’s anointed one.

The messiah is a future Davidic king who will reestablish the kingdom of David. What will that messiah be like?

- 1) Isaiah 11: 1-9
- 2) Isaiah 9: 1-6

Parable of Nathan: II Samuel 12: 13-25. Nathan says that God will forgive him, but future generations will suffer and also that the child conceived will die. Bathsheba bears a son who is sickly and dies soon after birth. But she has another son, whom God blesses. Nathan names him **Jedidiah**, but is later called **Solomon**.

3 Theological Points to the Bathsheba Story

- 1) King is not above the Law of Moses
- 2) Explains why David's house will fall
- 3) Emerging role of prophecy

The "I am" statements are the bread of life (6:35) during the Bread of Life discourse in 6:16-59, light of the world (8:12), sheep gate (10:7), good shepherd (10:11), resurrection and the life (11:25), the way the truth and the life (14:6), and the true vine (15:1-5). These statements call to mind the sacred name of Yahweh that Moses learned back in Exodus 3. However, Jesus uses the same language to refer to him and how we should relate to him- he is our shepherd, our life, our bread, etc.

Mark 9: 2-8 The Transfiguration

This play on a series of "**days**" is not new to biblical literature. In Exodus 19:10-23, as Israel prepared to receive the Law at Sinai, Moses is instructed to speak the words of the Lord to the people. The days that lead up to the Law being delivered are preparation days. "**On the third day**", **a great manifestation of the Lord, or theophany**, marks the day and makes it holy. To the Israelites, the law was not a burden, but a gift.

Just like the OT, God "pitched his tent" among us. Days mean deep revelation. Days prepare for feasts. Days lead to a consummate revelation of God. Humans were created, man and woman, on the last day.

The Feast of Tabernacles (7:1-13)

The disciples wish Jesus to work more miracles so that the world will believe in him. Jesus refers once again to the "hour." Jesus instructs the disciples to go the feast without him. The Feast of Tabernacles is a week-long feast celebrated in September/October at the fall harvest to pray for early rain in the winter season. To symbolize the need for rain, there was a daily procession from the Pool of Siloam bringing water as a libation to the Temple.

Note how Jesus goes in secret and is covered.
Note how the disciples ask him to reveal himself.

KING SOLOMON (961- 930 BC)

Solomon's Downfall- Idolatry

I Kings 11: 1-4 Solomon's marriage to all of the pagan women that God asked him not to marry. Solomon began to perform their rituals to keep them happy and turned away from God. Beyond that, he let pagan gods be worshipped in the temple of Yahweh.

REHOBAM- First King of South (922- 915 BC)

Shechem Incident | Kings 12:1-20

Rehoboam, Solomon's son, travels north to get anointed king. With Jeroboam gone, the leaders of the North plead with Rehoboam to ease taxes and stop forced labor. Rehoboam does not take advice too well and instead promises to increase taxes and labor. Therefore, the Northern 10 tribes seceded from the kingdom. Jeroboam, meanwhile, returns from Egypt to take over the North. Rehoboam is advised not to attack the North.

Israel/North- Jeroboam

Judah/South- Rehoboam

Jeroboam makes two shrine towns in the North called "*High Places*" at **Dan and Bethel**. High Places were temples built in the North where northerners could go worship. He makes golden calves and puts them in the shrine towns. Now, northern worship will be focused on these two sites. The writers of Kings say that the North is committing idolatry and that is the reason they are conquered. However, Jeroboam was once again using a popular symbol for God- a bull on a stool. Politically, he set up the shrine towns so the people of the North would not travel to the South and spend money in Jerusalem, or worship in Jerusalem. He believed in Yahweh, he just hated the South.

Is it idolatry? | Kings 12: 25-30. Hosea 8:1-6, 10:5-6

What did God promise David? Is it over?

Faithful Remnant- small number of people from the tribe Judah who were always faithful to Yahweh even though they will suffer exile and conquering. This is the group that will be restored.

That is why in the Bible during this time the North is always considered bad and the South, which is where the remnant is from, is always regarded as good.

Zephaniah- 630 BC- The Day of the Lord will bring judgment upon the people followed by a blessing to the people. God will restore the remnant. 3: 12-20.

Writings During the Exile

Genesis 1-11

Overall Message of Genesis 1-11: The stories in Genesis 1-11 have disturbed modern historians for years. They no particular facts that can be located at a given time, no eyewitness reports and no direct connection to the events are known. It is set in time that is considered before human history. Its exact place is vague- somewhere to the East. The people are like symbols and nothing is known of their lives. The events seem to take place in a world that you and I would not recognize. The purpose of these chapters deals with the beginnings of the world long before Israel's time.

Creation Story #1 Genesis 1:1-2:4 "Seven Days"

- 1) creation is accomplished through God's word
- 2) "good" ness of creation

- 3) Humans have dominion over the earth
- 4) Humans have dignity, power and purpose
- 5) Humans are in the image and likeness of God

Creation Story #2 "Adam and Eve"

- 1) Human need for companionship
- 2) Exalted place of humans
- 3) Human dignity has responsibility

Chapter 3 The Fall of Man

- 1) alienation from God and the garden
- 2) alienation from each other
- 3) alienation from creation and earth

The Bible is a collection of literary forms- and Genesis 1-11 is considered **pre-history or figurative language** (in your Bibles) is an imaginative and symbolic story about a reality that is beyond our comprehension. They are the telling of the past to account for the present that serves both a public and social function. These stories give people identity and meaning. Like ancient myths explain why there is order in nature, the change of seasons and fertility of land, animals and humans. Most of all, in Genesis, is the fact that God is the one always in control. Theologically, Genesis explain our relationship to God. The Genesis stories specifically attempt to refute the idea that there is more than one God and that He is callous and uncaring. The Israelites demythologized the myths and made them as personal as can be.

Yahweh is a personal God who acts out of justice and mercy (as opposed to detachment) even though humans act evil and his promises of deliverance must come true. The same themes persist in all of them: 1) What is sin?, 2) Why do humans sin and die?, and 3) Why is God eternal? While Genesis 1-11 is about the increase of sin, Genesis 12 and beyond is about the taking away of that sin, a.k.a. Salvation History. For Christians, it comes to a climax with Jesus Christ. Jesus Christ conquered what humans feared the most- death. He conquered this by rising thus displaying to humanity that life is more powerful than death.

Just as the writer of Genesis starts with, "In the beginning..." so too the Gospel of John starts the same way. Just as it was God's word in Genesis that brought the world into existence, so too John has the "eternal" word (logos) and creator breaking into human history. One tells about creation, the other tells about the creator. Yahweh is so personal and involved in his creation that his incarnation (becoming flesh) will shatter the imbalance of creation that sin has allowed. Once again God's WORD will make harmony and order out of chaos.

Also, most scholars agree that 1:1-14 is actually a hymn sung by the early Johannine community. It is really the culmination of the entire gospel set to music. Do not think that only John did this...the author of Exodus and Luke did it as well. The writer of CSI does it too!!

Jesus is the word made flesh come to live with us humans with his divine presence. Jesus is %100 human and %100 divine. All his actions reveal the glory of the Father. The seven “signs” (Wedding at Cana 2: 1-12, Raising of Lazarus, 11:1-45) reveal the glory of God. He descends from heaven (because he has always been there), carries out his divine mission (by dying and rising), and ascends back to the Father (where he originated).

Other connections to Genesis from John thus far are:

1. The coming of light into the darkness in the Prologue
2. The Spirit descends and remains on Jesus just as the Spirit of God moved over the face of primeval waters.

An obvious connection is a statue of Mary standing on a snake. Just as evil entered through a garden through a snake, the sin is taken away through a (because of) woman through a garden.

For John, his day is June 24. Remember “the first day” in 1: 19-28? The authorities ask John the Baptist about his messianic expectation. John points away from himself. On the liturgical calendar, the same is true. June 24 and December 24 are exactly six months apart and closely associated with the summer and winter solstice. It is also no surprise that the Feast of the Birth of John the Baptist happens almost exactly six months prior to Christmas...”he must increase and I must decrease.” While Luke is the only author the mention the six month separation between Jesus and John, John provides us with the deep theology surrounding the life of John.

For the Mother of Jesus, the same is true. Her birth on September 8th is exactly 9 months after the Immaculate Conception on the liturgical calendar. Also, the imagery of Jesus as the bridegroom and the church as the bride is the Catholic Church’s theology of the sacrament of marriage. Paul uses the same imagery in Ephesians. Consequently, the church is always known as “she” because she is the one who gives birth to the church through Christ.

The passion narrative is read in the liturgy every year on Good Friday. John’s Gospel is read daily in the preceding three weeks of Lent and throughout the subsequent Easter season. Such a context is important because the Jesus Christ who has now entered his “hour” is a different person from the synoptics. In the passion in John, Jesus is conscious of his pre-existence. Through death, he is returning to a state he has temporarily left during his stay in the world. He is not a victim at the mercy of his opponents but rather a freely chooses to lay down his life with certitude that he will take it up again (10:17-18).

Just as sin entered the world in a peaceful garden, so to it is taken away in a garden. As God names Adam in Eden (the Garden of God), so to Jesus Christ names “I am” in the Garden. In Genesis, the garden symbolizes a time and place of innocence where no suffering takes place. Man and God and man and woman were in right relationship in Genesis. This is the beginning of the “hour” that Jesus referred to in contrast to the “Day of the Lord” in prophetic OT writing. See Zephaniah 1-3. The “hour” is the time when God will take away the sin that entered through a garden- thus to put humans and God in right relationship.

In Genesis, eating the fruit of the tree of knowledge is synonymous with sin. In other words, we become what we eat. Sin changes our original nature as created in Genesis. The Last Supper (even though there is no Last Supper in John) is the sharp contrast to the tree of fruit. Because we are sinful, we can eat of the one who takes away the sin of the world. The hope is that we will become what we eat- however, we still have knowledge of good and evil.

The Bread of Life Discourse (6: 22-71) Jesus' words are the source of eternal life. It is necessary to eat this life-giving bread and wine, the body and blood of Jesus. This meal establishes a special relationship between Jesus and the believer: they abide in one another. In this episode we learn that receiving eternal life is not simply the result of thinking about Jesus as God's son. It involves a new relationship with God that is possible through Jesus. The Eucharist is the center of that relationship.

Throughout the whole discourse Jesus has insisted that the days of manna are finished, and that the freeing presence through the Passover celebrated with Judaism has been replaced by the revelation of the Father in the Son. However, we must recall that people were reading the gospel at the end of the first century who have been cast out of the Judaism that John is referring to.

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CONNECTION #1- Just as the writer of Genesis starts with, "In the beginning..." so too the Gospel of John starts the same way. Just as it was God's word in Genesis that brought the world into existence, so too John has the "eternal" word (logos) breaking into human history while at the same time being ever present. This is also known as pre-existence theology.

In Genesis, eating the fruit of the tree of knowledge is synonymous with sin. In other words, we become what we eat. Sin changes our original nature as created in Genesis. The Last Supper is the sharp contrast to the tree of fruit. Because we are sinful, we can eat of the one who takes away the sin of the world. The hope is that we will become what we eat- however, we still have knowledge of good and evil.

CONNECTION #2- Isaiah 11:1-11. Yahweh's personality in contrast to non-personal gods. Yahweh is so personal and involved in his creation that his incarnation will shatter the imbalance of creation that sin has allowed. His reign will be a paradise restored. Once again God will make harmony out of chaos. Sin has made us jaded to how perfect creation was for us. To prove that he is God, God will become human to show humans what it means to be human. And his will let these sinful humans beat and kill him. This is also known as Divine Revelation- to reveal, to show forth, to unveil, to give a deep knowledge about, to uncover something previously hidden- and our response. Keep in mind that God is inherently different from his creation, but unlike the pagan creation stories we are actually co-creators. How are we co-creators with God?