

Dr. Dave Mathewson, New Testament Theology, Session 4, Creation/Land/Recreation in the NT Resources from NotebookLM

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

1. Abstract of Mathewson, NT Theology, Session 4, Creation/Land/Recreation in the NT, Biblicalelearning.org, BeL

Dr. Mathewson's lecture explores the New Testament's perspective on creation, new creation, and land. He argues that the promises of new creation and the restoration of Israel to their land, initially prophesied in the Old Testament, find partial fulfillment in Christ. **The lecture examines the Gospels and Pauline literature, highlighting Jesus as the Davidic king whose reign inaugurates the new creation.** This reign extends beyond Palestine to encompass all creation, fulfilling God's original intention. **Mathewson uses texts from Romans, Corinthians, Ephesians, and Colossians to demonstrate how being united with Christ brings participation in the new creation's life and resurrection.** This participation has ethical implications, motivating believers to live out the new creation's values.

2. 16 - minute Audio Podcast Created on the basis of Dr. Mathewson, NT Theology, 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 (New Testament → NT Introduction → NT Theology).



**Mathewson_NTThe
ology_Session04.mp**

3. Briefing Document: Mathewson, NT Theology, Session 4, Creation/Land/Recreation in the NT

Okay, here's a briefing document summarizing the key themes and ideas from the provided excerpts of Dr. David Mathewson's lecture on "Creation, Land, and Recreation in the New Testament, Part 1," focusing on how these themes are fulfilled in Christ:

Briefing Document: Mathewson on Creation, Land, and Recreation in the NT (Session 4, Part 1)

Overview:

This lecture explores the biblical-theological themes of creation, new creation, and land within the New Testament, building upon Old Testament foundations. Dr. Mathewson argues that the New Testament presents a fulfillment of Old Testament prophetic expectations regarding God's intention for creation, the restoration of the land to Israel, and God's promises to Abraham. He emphasizes that these promises are already being fulfilled in Christ, though their final consummation awaits the future new creation. The lecture examines these themes in the Gospels and the Pauline literature, with a focus on how Jesus Christ, as the son of David, inaugurates the new creation through his death, resurrection, and exaltation.

Key Themes and Ideas:

1. **Fulfillment in Christ (Already/Not Yet):** The promises of new creation and the restoration of the land are being fulfilled *already* in Christ, but the *not yet* aspect points to a future consummation in the new creation (Revelation 21-22). "When we look at that in terms of the prophetic expectations in the New Testament, as I've done already, there is not yet tension. That is, we will see that the promises of the new creation, God's intention for creation to give Israel its land, in my judgment, gets fulfilled in Christ already, although it still awaits the not yet or the final consummation..."
2. **Jesus as the Son of David and the Land Promise:** The Gospels portray Jesus as the son of David, connecting him to the Old Testament expectation of a Davidic king who would reign when Israel is restored to the land. This suggests that the restoration to the land is already taking place through Christ's reign. "So, in my judgment, as I read the New Testament, if Christ is ruling as the Davidic king, which a number of New Testament texts say that he is, this suggests that the restoration to the land is already, in some sense, taking place."

3. **Jesus' Kingship Extends Beyond Palestine:** Christ's rule, as the son of David, is not limited to the land of Palestine but extends to encompass all of creation, fulfilling the intention of God's rule in the Old Testament. The land of Palestine was meant to signify God's intention to extend that rule over all of creation. "So, I take it that the purpose of Israel's land was to eventually extend, embrace, and encompass all of creation. And now that has been fulfilled in David's greater son, who is Jesus Christ."
4. **Eternal Life as Inaugurated New Creation:** Jesus' promise of eternal life, especially in John's Gospel, is presented as the inauguration of the life of the new creation. Resurrection, overcoming death, is a sign of the presence of the new creation. Jesus' own resurrection is the first physical instance of the new creation. "So, Jesus' promise of eternal life is principally the promise of life that belongs to the new creation, Isaiah 65, Ezekiel 37, and a number of other texts as well."
"...Jesus' own physical body was the physical, literal inauguration, in one sense, of the new creation, in that Jesus' own resurrection was the beginning of what was promised, the life promised under the new creation in the Old Testament."
5. **Resurrection and the Breakup of the Old Cosmos:** Matthew 27:51-53, describes events at Jesus' death, including the tearing of the temple curtain, earthquakes, and the resurrection of holy people, signifying the breakup of the old cosmos and the inauguration of the new creation through resurrection. "...it seems that at one level, the point of this is that we find here, as a result of Jesus' death and his resurrection, we find the breakup of the old cosmos...and then the inauguration of the new creation by people actually being raised up."
6. **Paul's Understanding of New Creation (Romans & 2 Corinthians):**
 - **Romans 6:** Baptism into Christ's death unites believers with his resurrection, enabling them to "walk in the newness of life" and participate in the new creation. "So, we have been raised with Christ so that we might walk in the newness of life. And again, I think that the word newness is not just an interesting qualitative term, but I think it probably reflects new creation language from the Old Testament."

- **Romans 8:** The Spirit of God, who raised Jesus from the dead, gives life to believers' mortal bodies, reflecting Ezekiel 37 and signaling the life of the new creation. However, creation and our bodies still await redemption. "...the spirit that gives life to our mortal bodies is emblematic of the life of the new creation, or once more, the resurrection life that Christ himself has already experienced, that is now communicated to us through God's spirit."
- **1 Corinthians 15:** Jesus is portrayed as the "last Adam," a life-giving spirit who overcomes the effects of sin and death brought about by the first Adam. Resurrection is linked to the new creation. "...the first creation and the effect of sin on it is now overcome in a new creative act through the life-giving spirit that comes through Jesus Christ."
- **2 Corinthians 5:17:** "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come." Mathewson highlights that Paul is alluding to Isaiah 65. He also notes the original Greek literally says, "if anyone is in Christ, there *is* a new creation," a cosmological statement that by being united with Christ, one belongs to the inaugurated new creation.

1. **Ephesians & Colossians: New Creation and Ethical Living:**

- **Ephesians 2:1-10:** God makes believers alive with Christ, raising and seating them with him in the heavenly realms, highlighting the riches of God's grace. Believers are God's "workmanship, created in Christ Jesus to do good works," connecting new creation with renewal and living a life reflecting God's likeness.
 - **Colossians 1 & 3:** Jesus is the image of the invisible God, the firstborn over all creation. He is also the firstborn from among the dead, inaugurating the new creation. Believers "put on the new self, which is being renewed in knowledge in the image of its creator," fulfilling the original mandate of humanity.
- #### 1. **Ethical Implications of New Creation:** The inauguration of the new creation has significant ethical implications. Believers are enabled to live lives of righteousness and holiness, demonstrating the fruitfulness of the new creation. New creation provides enablement for living out the life of the new creation. The long lists of virtue and vice are not simply dos and don'ts, but reflect the fruits of the new creation. "That is, it's only in light of the new creation that we are enabled to live these things out. In fact, if the new creation arrives, we cannot help but produce the fruits of the new creation."

Quotes:

- "My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees. They will live in the land that I gave to my servant Jacob, a land where your fathers live. They and their children and their children's children will live there forever, and David, my servant, will be their prince forever." (Ezekiel 37:24-25, quoted in relation to the Davidic King and restoration to the land.)
- "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come." (2 Corinthians 5:17, crucial verse for the new creation theme)
- "...For we are God's workmanship, created in Christ Jesus to do good works..." (Ephesians 2:10, emphasizing the purpose and ethical dimension of new creation.)
- "...put on the new self, which is being renewed in knowledge in the image of its creator." (Colossians 3:10, highlighting the restoration of God's image in believers.)
- "...He is the beginning and the firstborn from among the dead." (Colossians 1:18, connecting Jesus' resurrection to the inauguration of a new creation.)

Conclusion:

Dr. Mathewson's lecture provides a rich overview of the themes of creation, land, and new creation in the New Testament. He argues persuasively that these themes find their fulfillment in Jesus Christ, particularly through his Davidic kingship, his resurrection, and the gift of eternal life. While the full consummation awaits, the inaugurated new creation has profound implications for believers' lives and their participation in God's ongoing work of redemption and restoration. The emphasis on the ethical dimension of the new creation provides a practical framework for understanding how these theological concepts translate into everyday living.

4. Study Guide: Newman, Synoptic Gospels, Session 4, Creation/Land/Recreation in the NT

New Testament Theology: Creation, Land, and Recreation

Study Guide

I. Key Concepts

- **Creation:** God's original act of bringing the universe into existence (Genesis 1-2), and humanity's role in it.
- **New Creation:** God's promised renewal and restoration of all things through Christ, addressing the effects of sin and death (Isaiah 65, Revelation 21-22).
- **Land:** God's promise to Abraham and his descendants, initially focused on the land of Palestine, but ultimately signifying God's intention to extend his rule over all creation (Genesis 12, Ezekiel 36-37).
- **Davidic King:** The promised ruler from the line of David who would restore Israel and extend his dominion over the earth.
- **Eternal Life:** The life of the new creation, inaugurated by Jesus' resurrection, that overcomes death and signifies belonging to the new heavens and new earth.
- **Inaugurated Eschatology (Already/Not Yet):** The understanding that the promises of the new creation are already being fulfilled in Christ, but their full realization awaits a future consummation.
- **Image of God:** The reflection of God's character and attributes in humanity, marred by sin but renewed in Christ.
- **Union with Christ:** The spiritual connection between believers and Christ, through which they share in his death, resurrection, and new life.

II. New Testament Sections

- **Gospels:** Jesus as the Son of David, inaugurating the promises of creation, new creation, and land through his kingship, death, and resurrection.
- **Pauline Literature:** Fulfillment of new creation realities through union with Christ; the role of the Holy Spirit in giving life; the tension between the "already" and "not yet."
- **Hebrews:** Jesus as the fulfillment of the Davidic promises.

III. Key Biblical Passages

- **Matthew 1:1:** Jesus as the son of David and the son of Abraham.
- **Ezekiel 36-37:** Prophetic expectation of God restoring his people to the land with Eden language.
- **Ezekiel 37:24-25:** David ruling over the restored people in the land.
- **Psalms 2, 8, 89, 110:** Messianic Psalms referring to the Davidic ruler and his universal dominion.
- **2 Samuel 7:14:** Davidic promises.
- **Hebrews 1:** Jesus as the heir of all things, seated at the right hand of God.
- **Ephesians 1:20-23:** Christ's exaltation and his rule over all things, fulfilling the intention for Adam to rule over all creation.
- **Isaiah 65:** Promise of new heavens and a new earth.
- **Matthew 27:51-53:** Events surrounding Jesus' death, signifying the breakup of the old cosmos and the inauguration of the new creation.
- **Romans 6:** Union with Christ in his death and resurrection, leading to newness of life.
- **Romans 8:** The role of the Holy Spirit in giving life; the groaning of creation awaiting redemption.
- **1 Corinthians 15:** Resurrection of Christ and believers; comparison of Adam and Christ.
- **2 Corinthians 5:17:** "If anyone is in Christ, he is a new creation."
- **Ephesians 2:1-10:** Being made alive with Christ and created for good works.
- **Ephesians 4:22-24:** Putting off the old self and putting on the new self, created in righteousness and holiness.
- **Colossians 1:15-20:** Christ as the image of God and the firstborn from among the dead.
- **Colossians 3:9-10:** Putting off the old self and putting on the new self, renewed in the image of its creator.

IV. Important People

- **David L. Mathewson:** New Testament theologian providing the lecture.
- **Ted Hildebrandt:** Co-copyright holder of the lecture.
- **Jesus Christ:** The Messiah, Son of David, who inaugurates the new creation.
- **Abraham:** To whom the promises of the land were given.
- **Adam:** Whose role was to extend God's rule over all of creation.
- **Greg Beal:** New Testament theologian whose work is cited regarding Jesus' promise of eternal life.

Quiz

1. How does Matthew portray Jesus in the beginning of his Gospel? Why is this significant in relation to the theme of land and new creation?
2. Explain the connection between the Davidic King and the restoration of the people to the land, as illustrated in Ezekiel 37:24-25.
3. How does Hebrews 1 present Jesus as the fulfillment of the Davidic promises?
4. According to Mathewson, how does Ephesians 1 relate Jesus' exaltation to the original creation account in Genesis?
5. In what way is Jesus' promise of eternal life, particularly in John's Gospel, related to the concept of the new creation?
6. Explain the significance of the events described in Matthew 27:51-53 in the context of Jesus' death and resurrection.
7. How does Paul connect Christ's resurrection with the concept of new creation in Romans 6?
8. What does Romans 8 reveal about the "already but not yet" aspect of the new creation and the role of the Holy Spirit?
9. According to 2 Corinthians 5:17, what does it mean to be "in Christ"? How does this relate to Isaiah 65?
10. How does Mathewson interpret Paul's use of "new creation" language in Colossians and Ephesians, and what ethical implications does he draw from it?

Answer Key

1. Matthew portrays Jesus as the son of David and the son of Abraham. This is significant because the promises of the land were given to Abraham, and the son of David is prophesied to reign when God restores his people to the land.
2. Ezekiel 37:24-25 connects the Davidic King with the restoration of the people to the land by stating that David will be king over them and they will live in the land that was given to Jacob. This suggests that being restored to the land is associated with David's rule.
3. Hebrews 1 presents Jesus as the fulfillment of the Davidic promises by portraying him as the Son of God, appointed heir of all things, and seated at the right hand of God. The author quotes messianic texts to support this assertion.
4. Mathewson suggests that Ephesians 1 alludes to Psalm 8, which celebrates the original creation in Genesis, where Adam was to rule over all creation. Jesus fulfills this role by having all things placed under his feet, as he is the head over everything for the church.
5. Jesus' promise of eternal life is related to the new creation as the inauguration of the life of the new creation. This life is characteristic of the new heavens and new earth, as described in Isaiah 65.
6. The events in Matthew 27:51-53, such as the tearing of the temple curtain, the earthquake, and the resurrection of the saints, signify the breakup of the old cosmos and the inauguration of the new creation. This passage demonstrates that Jesus' death and resurrection initiate a new era marked by resurrection and life.
7. In Romans 6, Paul connects Christ's resurrection with new creation by suggesting that believers share in Christ's resurrection life through baptism. This union with Christ allows believers to walk in the newness of life, participating spiritually in the life of the new creation.
8. Romans 8 reveals that the new creation is "already" being experienced through the life-giving Spirit, who raised Christ from the dead and now lives in believers. However, there is a "not yet" aspect, as creation and believers await the redemption of their bodies and the reversal of the effects of the fall.
9. According to 2 Corinthians 5:17, to be "in Christ" means to belong to or participate in a new creation inaugurated by Jesus Christ. This relates to Isaiah 65

because Paul alludes to the promise of a new heavens and a new earth when he describes the old passing away and the new coming.

10. Mathewson interprets Paul's use of "new creation" language in Colossians and Ephesians as indicating the renewal of the image of God in believers through union with Christ. He draws ethical implications from this, suggesting that the new creation motivates believers to live lives of righteousness and holiness, demonstrating the fruitfulness of the new creation.

Essay Questions

1. Discuss the significance of the "already/not yet" tension in relation to the fulfillment of creation, new creation, and land promises in the New Testament. Provide specific examples from the Gospels and Pauline literature to support your argument.
2. Analyze the role of Jesus as the "Son of David" in Matthew's Gospel and explain how this portrayal relates to the themes of land, restoration, and the establishment of God's kingdom.
3. Compare and contrast the portrayals of the new creation in the Gospels and the Pauline Epistles. What are the key differences and similarities in their perspectives?
4. Examine the ethical implications of the new creation as presented in Paul's letters. How does the inaugurated new creation impact the way believers are called to live?
5. Explore the connections between the original creation in Genesis and the new creation in the New Testament, focusing on the concepts of the image of God, dominion, and restoration.

5. FAQs on Newman, Synoptic Gospels, Session 4, Creation/Land/Recreation in the NT, Biblicalelearning.org (BeL)

FAQ: Creation, New Creation, and Land in the New Testament

- **How does the New Testament connect Jesus to the Old Testament promises regarding creation, land, and a Davidic King?**
- The New Testament presents Jesus as the fulfillment of Old Testament prophecies related to the restoration of Israel to the land and the establishment of a Davidic kingdom. By identifying Jesus as the "Son of David" and the "Son of Abraham", the Gospels, particularly Matthew, connect him to the promise of the land given to Abraham and the expectation of a Davidic ruler who would restore Israel to that land. Texts like Ezekiel 37, which speaks of a future Davidic king and the people living in the land promised to Jacob forever, are interpreted as finding their fulfillment in Jesus's reign.
- **What does it mean that Jesus is seated at the right hand of God, and how does this relate to the fulfillment of Old Testament promises?**
- The New Testament, especially in Hebrews and Ephesians, portrays Jesus as being exalted and seated at the right hand of God, referencing Psalm 110, a Messianic Psalm. This symbolizes Jesus entering into his kingly rule and fulfilling the Davidic promises. His reign extends beyond the physical land of Palestine, encompassing the entire earth and creation. This fulfills the Old Testament intention that God's rule, initially signified through David's rule over Palestine, would eventually extend over all of creation. This also relates to Psalm 8, which references Adam ruling over creation.
- **How is Jesus's promise of eternal life related to the concept of the new creation?**
- Jesus's promise of eternal life, particularly in John's Gospel, is understood as the inauguration of the new creation. The concept of "life" is characteristic of the new creation, as seen in Isaiah 65 and the tree of life in Genesis. Eternal life, therefore, signifies participation in the life of the new heavens and new earth. Jesus's own resurrection is seen as the beginning of this new creation, with his physical body being the first to pass from the old creation into the new.

- **How does Paul the Apostle use the concept of "new creation" in his letters, particularly in Romans and 2 Corinthians?**
- Paul connects Christ's resurrection with "newness of life," signifying the inauguration of the new creation. In Romans 6, he emphasizes that believers share in Christ's resurrection, allowing them to participate in the new creation. In Romans 8, he speaks of the Spirit giving life, alluding to Ezekiel 37 and the promise of restoration. In 2 Corinthians 5:17, Paul states that "if anyone is in Christ, he is a new creation," which alludes to Isaiah 65 and the promise of new heavens and a new earth.
- **What does Paul mean when he says, "If anyone is in Christ, he is a new creation" (2 Corinthians 5:17)?**
- This statement is not simply an individualistic declaration of personal transformation. It's a "cosmological statement" referring to the inauguration of the new creation through Jesus's death and resurrection. To be "in Christ" means to belong to and participate in this new creation. The "old has gone, the new has come" echoes Isaiah 65, emphasizing that the new creation is not just a personal renewal but a broader reality inaugurated by Christ's resurrection.
- **How does Ephesians contribute to the understanding of new creation in the New Testament?**
- Ephesians highlights the language of being made alive with Christ and raised up with him, signifying participation in his resurrection and the inauguration of the new creation. Ephesians 2:10 states that believers are God's "workmanship, created in Christ Jesus to do good works." This is connected with the renewal of the likeness of God, as described in Ephesians 4:22-24, where believers are called to put on the new self, created to be like God in righteousness and holiness.

- **What role does the concept of the "image of God" play in understanding the new creation, according to Colossians?**
- Colossians presents Jesus as the true image of God and the firstborn of all creation. While Adam was created in God's image, Jesus is the perfect and complete representation of God. Through Jesus's death and resurrection, he restores creation and renews the image of God in believers. Colossians 3:10 states that believers "have put on the new self, which is being renewed in knowledge in the image of its Creator." Only through union with Christ, the true image of God, can Adam's mandate and the purpose of God for the first creation be fulfilled in us.
- **What are the ethical implications of the new creation, as emphasized in the Pauline letters?**
- The new creation has significant ethical implications. Paul emphasizes that the new creation realities provide the enablement for living out the life of the new creation. New creation reality motivates believers to produce the fruitfulness of the new creation. Living a life of the new creation is meant to live a life of righteousness and holiness according to Ephesians 4. This involves putting off the vices of the old creation (like sexual immorality, impurity, lust, etc.) and putting on the virtues of the new creation (like compassion, kindness, humility, etc.). These virtues become a demonstration of the reality of the new creation inaugurated in Jesus Christ.