

Dr. Dave Mathewson, New Testament Theology, Session 5, Creation/Land/Recreation in the NT, Part 2 Resources from NotebookLM

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

1. Abstract of Mathewson, NT Theology, Session 5, Creation/ Land/Recreation NT, Part 2, Biblicalelearning.org, BeL

Dr. Mathewson's lecture explores the New Testament's development of creation, land, and new creation themes, particularly in relation to the concept of inheritance. He examines how the idea of inheriting land in the Old Testament evolves into inheriting salvation in Christ in the New Testament. **Pauline literature highlights that promises made to Abraham, including land, are now accessible to both Jews and Gentiles through Christ.** The lecture also explores the idea of the physical creation that was subject to sin, and how through the death and resurrection of Jesus Christ, a new creative act was set in motion. **Hebrews chapters 3 and 4 suggest that rest in the land is fulfilled in salvation through Christ, which is the ultimate rest that God promises.** Finally, Revelation 21 and 22 are examined, where the ultimate goal of a new creation with God's people living in his presence is examined.

**2. 19 - minute Audio Podcast Created on the basis of
Dr. Mathewson, NT Theology, Session 5 – 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_Session05.mp**

3. Briefing Document: Mathewson, NT Theology, Session 5, Creation/ Land/Recreation NT, Part 2

Okay, here's a briefing document summarizing the key themes and ideas from the provided excerpt of Dr. Mathewson's lecture on Creation, Land, and Recreation in the New Testament.

Briefing Document: NT Theology Session 5 - Creation, Land, Recreation (Part 2)

Main Theme: The lecture explores the New Testament development of land, creation, and new creation themes, particularly focusing on how the concept of "inheritance" and the promises related to the land in the Old Testament are reinterpreted and fulfilled in the person of Jesus Christ and ultimately consummated in the new creation described in Revelation 21 and 22.

Key Ideas and Facts:

- **Inheritance and Salvation in Christ:** The concept of "inheritance," traditionally associated with possessing the land in the Old Testament, is frequently used in the New Testament to refer to the salvation and blessings believers receive through Christ.
- *"In Colossians chapter one and verse 12...giving thanks to the Father who has qualified you to share in the inheritance of the saints in the kingdom of the light...rescuing us from the dominion of darkness and transferring us into the kingdom of his son, in whom we have redemption and the forgiveness of sins."*
- Paul suggests in Galatians that through Christ, all God's people inherit the promises made to Abraham, which would include the land. He takes this to mean the blessings of salvation and the new creation. *"If you belong to Christ, then you are Abraham's seed and heir, according to the promise."*
- **Fulfillment Through Christ:** Old Testament promises, including those related to the land, find their initial fulfillment in Jesus Christ and are then extended to believers (both Jew and Gentile) through their union with Him.
- *"Most of the promises are not just as if now, all of a sudden, the church begins to start fulfilling the promises that were made in the Old Testament, but everything gets filtered through Christ... the Old Testament promises find its fulfillment in Christ. And then they find their fulfillment in his people, Jew and Gentile, by virtue of them being joined to Christ."*

- **Jew and Gentile Inclusion:** Through Christ, Gentiles come to share in the promises originally made to Israel, creating a new humanity. Ephesians 2 is highlighted to show Jew and Gentile inheriting peace, salvation, reconciliation and access to the Father.
- *"His purpose was to create in himself one new man out of the two, thus making peace. And in this one body to reconcile both of them, Jew and Gentile, to God through the cross by which he put to death their hostility."*
- **The Temple and New Covenant:** 2 Corinthians 6:16 references Old Testament texts (particularly Ezekiel 37) about the new covenant and God's people being restored to the land, extending those blessings to both Jews and Gentiles. The implication is that the land expands beyond Palestine to embrace all who inherit the blessings of salvation. *"What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said, I will live with them and walk among them. I will be their God, and they will be my people."*
- **New Creation as Rebirth:** James 1:18 suggests that salvation is a rebirth and the first fruit or beginning of a new creation.
- *"He chose to give us birth through the word of truth, and we might be the first fruit of his creation."*
- **Judgment of the Old Creation:** 1 John 2:17 contrasts the passing away of the present world with the eternal life shared by those who follow God's will, reflecting the life of the new creation versus the decreation of the old order. *"The world and its desires are passing away. But the person who does the will of God lives forever."*
- **Hebrews 3 and 4: Rest and Participation in Christ:** Hebrews 3 and 4 are interpreted as suggesting that the promise of rest in the land, offered in the Old Testament, now finds its fulfillment in participating in Jesus Christ and the salvation He brings. The author warns against turning back to the old covenant system.
- *"Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it."*
- The author suggests that the "rest" is becoming partakers in Jesus Christ. *"We have come to share in Christ if we hold firmly to the end and the confidence we have at first."*

- **Revelation 21 and 22: Consummation of New Creation:** Revelation 21 and 22 depict the ultimate goal of redemptive history: a new creation where God's people live in His presence. It's emphasized that this is a physical new creation, and that humanity's final destiny is on a renewed Earth, not a solely spiritual existence.
- *"Then I saw a new heaven and a new earth for the first heaven, and the first earth passed away, and there was no longer any sea."*
- *"Now the dwelling of God is with humanity, and he will be with them, they will be his people, and God himself will be with them and be their God."*
- **The Physicality of the New Creation:** The lecture underscores the importance of understanding the New Testament's vision of the new creation as a *physical* reality, not merely a spiritual one. This is linked back to the original creation in Genesis 1 and 2, where God created physical beings to inhabit a physical Earth.
- *"Our ultimate destiny is not to go to heaven. Our ultimate destiny is a physical new creation."*
- **Implications:** Our destiny is earthly, not heavenly. God created us to be physical beings, and that's how we will exist eternally.
- The land promises are not simply spiritualized, but have both spiritual and physical dimensions.
- Israel will get their land back not in the present Palestine, but in the new creation in Revelation 21 and 22.

Key Passages Mentioned:

- Colossians 1:12
- Galatians 3:26-29
- Romans 8:19-21
- Ephesians 2:11-22
- 2 Corinthians 6:16
- James 1:18
- 1 John 2:17
- Hebrews 3-4

- Revelation 4-5
- Revelation 21-22
- Ezekiel 37
- Ezekiel 40-48
- Isaiah 65

Overall Argument: The lecture argues that the New Testament redefines and expands the Old Testament promises related to land and creation, culminating in the vision of a physical new creation where God's people, both Jews and Gentiles, will dwell in His presence. This is not a "spiritualizing away" of the physical promises, but rather their ultimate fulfillment in a renewed and transformed reality.

4. Study Guide: Newman, Synoptic Gospels, Session 5, Creation/ Land/Recreation NT, Part 2

New Testament Theology: Creation, Land, and Recreation

Study Guide

I. Key Concepts

- **Inheritance:** The blessings and promises of God, particularly salvation and new creation, received through Christ, drawing from the Old Testament concept of inheriting the land.
- **New Creation:** The renewal and restoration of all things, both spiritually and physically, through the death and resurrection of Jesus Christ, inaugurated now and fully realized in the future.
- **Inaugurated Eschatology (Already/Not Yet):** The tension between the present reality of God's kingdom and the future fulfillment of all things in Christ. The blessings of the new creation are experienced now but not yet fully realized.
- **Temple:** God's dwelling place with his people. In the New Testament, the Church is considered the new temple, and in the new creation, God's dwelling is with humanity.
- **Rest:** The Sabbath rest that God gives his people in the land. The people did not enter the land because of unbelief. The rest that God gives his people is to be a partaker in Christ.

II. Key Biblical Passages

- **Colossians 1:12:** Describes the inheritance of the saints in the kingdom of light, echoing Exodus imagery and applying inheritance to salvation in Christ.
- **Galatians 3:26-29:** Explains that through faith in Christ, believers become Abraham's seed and heirs to the promises, including the blessings of salvation and the new creation.
- **Romans 8:19-21:** Anticipates the future redemption of all creation, reversing its subjection to sin.
- **Ephesians 2:11-22:** Reveals how Christ unites Jews and Gentiles, creating one new humanity and granting access to the Father through the Spirit, alluding to Old Testament restoration prophecies.

- **2 Corinthians 6:16:** Uses temple imagery and quotes Old Testament texts to show that believers are the temple of the living God, with God dwelling among them.
- **James 1:18:** Views salvation as a rebirth, the first fruit of a new creation.
- **1 John 2:15-17:** Contrasts the passing away of the world with the eternal life of those who do God's will, reflecting the life of the new creation.
- **Hebrews 3-4:** Interprets the promise of rest in the land as still available to believers in Christ, emphasizing the importance of faith and obedience.
- **Revelation 4-5:** Praises God as the creator and redeemer of all things, anticipating the new creation.
- **Revelation 21-22:** Depicts the ultimate goal of redemptive history: a new heaven and a new earth, where God's people live in His presence.
- **Revelation 20:4-6:** Describes the resurrection of the saints and their reign with Christ, alluding to Ezekiel 37.
- **Ezekiel 37:** The restoration of Israel to its land.

III. Quiz

Instructions: Answer the following questions in 2-3 sentences each.

1. How does Paul use the concept of "inheritance" in Colossians 1:12, and how does it relate to the Old Testament concept of inheriting the land?
2. Explain how Galatians 3:26-29 connects believers to Abraham and the promises made to him.
3. What does Romans 8:19-21 say about the future of creation?
4. In Ephesians 2:11-22, how does Christ unite Jews and Gentiles, and what Old Testament themes are echoed in this passage?
5. How does 2 Corinthians 6:16 use temple imagery and Old Testament quotations to describe the relationship between God and believers?
6. According to James 1:18, how is salvation related to the concept of new creation?
7. How does 1 John 2:15-17 contrast the world with eternal life in the new creation?
8. Explain how Hebrews 3-4 interprets the promise of rest in the land for New Testament believers.

9. What is the significance of Revelation 4-5 in the context of the new creation?
10. Describe the key features of the new creation as depicted in Revelation 21-22.

IV. Quiz Answer Key

1. Paul uses "inheritance" to describe the blessings of salvation in Christ, drawing from the Old Testament concept of inheriting the land. In Colossians 1:12, he describes believers as sharing in the inheritance of the saints in the kingdom of light.
2. Galatians 3:26-29 states that through faith in Christ, believers become sons of God and are clothed with Christ. As such, they are considered Abraham's seed and heirs to the promises made to him, including the blessings of salvation and the new creation.
3. Romans 8:19-21 anticipates the future redemption of all creation, reversing its subjection to sin. Paul suggests that creation itself eagerly awaits liberation from decay and the freedom of God's children.
4. In Ephesians 2:11-22, Christ unites Jews and Gentiles into one new humanity by breaking down the dividing wall of hostility. This passage echoes Old Testament restoration prophecies, showing that Gentiles now share in the promises made to Israel through Christ.
5. 2 Corinthians 6:16 uses temple imagery to describe believers as the temple of the living God, with God dwelling among them. This echoes Old Testament themes of God's presence with His people, now extended to both Jews and Gentiles.
6. James 1:18 relates salvation to the concept of new creation by describing it as a rebirth. James suggests that our salvation is to be understood as a new birth, which is the first fruit or the beginning of a new creation.
7. 1 John 2:15-17 contrasts the passing away of the world and its desires with the eternal life of those who do God's will. This reflects the life of the new creation, contrasting it with the present creation that is undergoing decay.
8. Hebrews 3-4 interprets the promise of rest in the land as still available to believers in Christ, emphasizing the importance of faith and obedience. The author suggests that entering this rest means participating in Jesus Christ and the salvation He brings.

9. Revelation 4-5 is significant in the context of the new creation because it praises God as both the creator and redeemer of all things, anticipating the new creation. Chapter 5 is about God putting into motion a new creative act through the death and resurrection of Jesus Christ.
10. The new creation in Revelation 21-22 features a new heaven and a new earth, where God dwells with humanity. There is no more death, mourning, or pain, and the river of the water of life flows from the throne of God, symbolizing the restoration of all things.

V. Essay Questions

1. Discuss the "already/not yet" tension in New Testament eschatology as it relates to the themes of creation and new creation. How do believers experience the blessings of the new creation in the present, and what do they still await in the future?
2. Analyze how the New Testament authors utilize Old Testament imagery and prophecies related to the land in their understanding of salvation and the new creation. What continuities and discontinuities exist between the Old Testament promises and their New Testament fulfillment?
3. Explore the relationship between the spiritual and physical dimensions of the new creation in Revelation 21-22. How does this vision challenge or affirm common understandings of heaven and eternal life?
4. Examine the role of Jesus Christ as the central figure in the inauguration and consummation of the new creation. How does His death and resurrection bring about a new creative act, and how do believers participate in this new creation through Him?
5. Evaluate the implications of the New Testament teaching on creation and new creation for Christian ethics and worldview. How should believers' understanding of God's redemptive plan shape their attitudes and actions in the present world?

VI. Glossary of Key Terms

- **Eschatology:** The study of end-time events or the "last things."
- **Inauguration:** The beginning or start of something.
- **Redemption:** The act of saving or delivering from sin or evil.
- **Consummation:** The completion or fulfillment of something.
- **Parousia:** The second coming of Christ.
- **Type:** A person, event, or thing in the Old Testament that foreshadows a corresponding person, event, or thing in the New Testament.
- **Allusion:** An indirect or passing reference.
- **Ephemeral:** Lasting for a very short time.
- **Gnostic:** Relating to gnosis; knowledge of spiritual matters.
- **Endzeit aus Erdzeit:** The end time as the first time.

5. FAQs on Newman, Synoptic Gospels, Session 5, Creation/Land/Recreation NT, Part 2, Biblicalelearning.org (BeL)

Frequently Asked Questions: Creation, Land, and New Creation in the New Testament

1. How does the New Testament utilize the concept of "inheritance" in relation to land?

In the Old Testament, "inheritance" typically refers to inheriting the land of Canaan. The New Testament, particularly in Pauline literature (e.g., Colossians 1:12, Galatians 3:29), uses the language of inheritance to describe the salvation and blessings received through Jesus Christ. Christians, both Jew and Gentile, are considered heirs of God's promises made to Abraham, which now include the spiritual blessings of salvation and the anticipation of the new creation, rather than solely a physical plot of land.

2. In what ways does Paul connect the inclusion of Gentiles into Christianity with Old Testament promises related to land and restoration?

Paul argues in Ephesians 2:11-22 that through Christ, Gentiles who were once excluded from citizenship in Israel and were foreigners to the covenants of promise are now brought near. This inclusion fulfills Old Testament prophecies, especially from Isaiah, which speak of the restoration of God's people to the land. By belonging to Christ, Gentiles share in the promises initially given to Israel, inheriting peace, reconciliation, and access to the Father. This signifies an expansion of the concept of "land" beyond physical boundaries to encompass spiritual blessings available to all believers.

3. How do passages like 2 Corinthians 6:16 relate to the themes of creation and land in the New Testament?

In 2 Corinthians 6:16, Paul quotes Old Testament texts (like Ezekiel 37) about God dwelling with his people. In Ezekiel, this new covenant formula is connected to the restoration of God's people to their land. Paul extends this blessing to both Jews and Gentiles, suggesting that the concept of "land" is expanding beyond Palestine. It now embraces all believers who inherit the blessings of salvation, indicating that Christians are now the temple of the living God.

4. How do the books of James and 1 John contribute to the understanding of new creation in the New Testament?

James 1:18 presents salvation as a "new birth" and the "first fruit of his creation," using new creation language to suggest that our salvation is the beginning of a renewed creation. 1 John 2:17 contrasts the passing away of the world and its desires with the eternal life experienced by those who do God's will. This reflects the life of the new creation in contrast to the decaying first creation, emphasizing a life lived under God's will as participation in the newly created order.

5. What is the significance of Hebrews 3 and 4 in the context of the "rest" promised to God's people?

Hebrews 3 and 4 uses the Old Testament story of Israel's failure to enter the Promised Land as a warning to Christians not to reject the gospel. The author argues that the promise of "rest" still stands and is fulfilled through faith in Jesus Christ. This "rest" is not merely a physical place, but a participation in Jesus Christ and the salvation he brings. It includes both an inaugurated aspect (entering the rest now) and an eschatological aspect (the ultimate rest in the new creation).

6. How do Revelation 4 and 5 set the stage for understanding the new creation in Revelation 21 and 22?

Revelation 4 praises God as the sovereign creator of all things, emphasizing that God, who "was, and is, and is to come," is capable of bringing about a new creative act. Revelation 5 introduces Jesus Christ, the Lamb, as the redeemer of all things, who through his death and resurrection sets a new creative act in motion. These chapters establish God's power to create and redeem, which then culminates in the vision of the new creation in Revelation 21 and 22.

7. What are the key characteristics of the new creation described in Revelation 21 and 22, and how do they relate to the first creation in Genesis 1 and 2?

Revelation 21 and 22 depicts a new heaven and a new earth where the old has passed away, symbolizing the ultimate fulfillment of God's redemptive plan. Key characteristics include the absence of death, mourning, crying, and pain, as well as God's dwelling with humanity. This new creation is described as a physical place infused with God's life-giving presence, mirroring the original creation in Genesis 1 and 2, where humanity lived in God's presence on a physical earth. The river of the water of life and the Tree of Life further evoke the Garden of Eden, signifying a restoration of God's original intention for humanity.

8. Does the New Testament teaching on new creation "spiritualize" the land promises of the Old Testament?

No, the New Testament teaching on new creation does not simply "spiritualize" the land promises. While the spiritual dimensions of inheriting Christ and salvation are prominent in the already inaugurated new creation, Revelation 21 and 22 emphasizes a very physical new earth. This physical dimension reflects God's original intention for humanity to live on a renewed, physical earth. The land promises expand from the physical land of Palestine to encompass the entire new creation, which Jews and Gentiles will inherit together in God's presence.