

Dr. Dave Mathewson, New Testament Theology, Session 21, Jesus: Messiah/God, 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 21, Jesus: Messiah/God, Part 2, Biblicalelearning.org, BeL

Dr. Mathewson's lecture explores the New Testament's portrayal of Jesus Christ, focusing on texts in Colossians, Philippians, Hebrews, James and Revelation. He examines passages that present Jesus as God's image, agent of creation, and the one through whom God reveals Himself. The lecture highlights how Paul's writings and other New Testament books demonstrate a high Christology, equating Jesus with God. **Mathewson also examines the application of Old Testament descriptions and roles of God, such as "first and last" and judge, to Jesus Christ in Revelation.** He argues that the New Testament consistently depicts Jesus as fulfilling God's purposes for salvation and being worthy of the same worship as God.

2. 20 - minute Audio Podcast Created on the basis of Dr. Mathewson, NT Theology, Session 21 – 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_Session21.mp**

3. Briefing Document: Mathewson, NT Theology, Session 21, Jesus: Messiah/God, Part 2

Okay, here's a detailed briefing document summarizing the main themes and important ideas from Dr. Mathewson's lecture on New Testament Christology.

Briefing Document: New Testament Christology (Session 21, Part 2)

Main Themes: This lecture focuses on how the New Testament, particularly Paul's letters, Hebrews, James, and Revelation, presents a high Christology, portraying Jesus as not merely an extraordinary human but as sharing in the very being of God, fulfilling Old Testament prophecies and divine roles, and being worthy of worship. The lecture emphasizes the consistency across the New Testament in presenting Jesus as the ultimate revelation of God and the agent of salvation.

Key Ideas and Facts:

- **Corrections and Clarifications from Previous Session:**
- Jesus' statement about sending prophets and sages (Matthew 23:34) suggests His pre-existence and role as a heavenly figure sending messengers.
- Jesus' claim to be the Messiah under oath occurred before Caiaphas (Matthew 26:63-64), not Pilate, referencing Daniel 7:14.
- Jesus frequently referred to himself as the Son of Man, "probably because he could avoid misunderstanding and kind of fill it with his own understanding of who he was."
- **Colossians 1:15-20: Jesus as the Image of God and Agent of Creation:**
- This passage presents Jesus as "the image of the invisible God, the firstborn of all creation."
- "For in him all things were created: things in heaven and on earth, visible and invisible...all things have been created through him and for him." This highlights Jesus' role in creation.
- The term "firstborn" signifies Jesus' exalted status and supremacy, not that He was created.
- Jesus is the one who inaugurates a new creation through his resurrection

- **Philippians 2:6-11: Jesus' Humility and Exaltation:**
- Jesus, "being in the very nature of God, did not consider equality with God something to be used to his own advantage." This emphasizes Jesus' inherent divinity.
- He "made himself nothing, by taking the very nature of a servant," humbling Himself to death on a cross. This highlights the incarnation and kenosis (self-emptying).
- God exalted Him, giving Him "the name that is above every name," so that "every knee should bow...and every tongue confess that Jesus Christ is Lord." This directly echoes Isaiah 45:23.
- The application of Isaiah 45:23 to Jesus suggests that Jesus Christ himself is portrayed as God and as the sovereign Lord to whom every knee will bow and every tongue will confess.
- **Jesus as Lord:**
- Paul frequently designates Jesus as "Lord" (e.g., Philippians 2:10-11, Romans 10:13).
- "For everyone who calls on the name of the Lord will be saved" (Romans 10:13) Paul applies this to Jesus.
- This title implies deity and sovereignty, identifying Jesus with the Lord of the Old Testament.
- **Jesus as Suffering Servant and Messiah:**
- Paul's allusions to Isaiah 52-53 (the suffering servant) in relation to Christ's death for sins.
- Reference to the Messiah and the Davidic covenant (1 Corinthians 15).
- Jesus as "Christ" is often a title designating Him as the Messiah, the anointed one fulfilling Davidic promises.
- **Hebrews 1:1-3: Jesus as the Final Revelation of God:**
- God, "in these last days has spoken to us by his Son," highlighting Jesus as the ultimate revelation.

- The Son is "the radiance of God's glory and the exact representation of his being," and sustains "all things by his powerful word," again emphasizing His deity and creative power.
- Hebrews presents Jesus as superior to angels, Moses, Joshua, and the Old Testament priesthood and sacrifices, emphasizing His role as the fulfillment of all previous revelation.
- **James: Jesus Associated with God's Glory and Coming Judge:**
- James refers to "our glorious Lord Jesus Christ" (James 2:1), associating Jesus with God's glory.
- Jesus is presented as the eschatological judge who will execute God's judgment (James 5:7-9). The cries of the harvesters have reached the ears of the "Lord Almighty."
- **Revelation: The Pinnacle of Christology:**
- Revelation offers "one of the richest Christologies in the entirety of the New Testament."
- In Revelation 1:12-16, John describes the exalted Christ as "someone like a son of man," combining imagery from Daniel 7 regarding both the Son of Man and the Ancient of Days, emphasizing Jesus' divine nature and role as judge.
- The Lamb (Jesus) receives the same worship as God in Revelation 5:12-13.
- The Lamb walks up and takes the scroll out of the right hand of God, which is a symbol of power and authority.
- Jesus is identified as the Alpha and Omega, the First and the Last (Revelation 1:8, 1:17, 22:13), titles also attributed to God in Isaiah, underscoring His eternal nature and sovereignty.
- In Revelation, both God and Jesus are presented as coming to judge (Revelation 1:4, 19:11), further blurring the lines and suggesting their shared divine role.

Summary Statements:

1. "As the climax of God's revelation to and dealing with his people, Jesus acts on God's behalf. He accomplishes God's purpose. He reveals God fully because Jesus Christ himself shares in the very eternal being of God...because of all that, he is also worthy of the same praise and devotion and worship as God himself is."

2. "The Old Testament then looks forward to someone who will represent the people of God...This is fulfilled in the person of Jesus Christ. Humanity's representative and head."

Conclusion:

Dr. Mathewson argues that the New Testament consistently presents a high Christology, demonstrating Jesus' deity, His fulfillment of Old Testament promises, and His role as the ultimate revelation of God and the agent of salvation. The New Testament writers are not just proving something about Jesus. They are trying to show that God and what God was to accomplish as promised in the Old Testament has taken place and is now revealed in the person of Jesus Christ. This Christology culminates in the book of Revelation, where Jesus receives the same worship as God and is identified with divine titles and roles.

4. Study Guide: Newman, Synoptic Gospels, Session 21, Jesus: Messiah/God, Part 2

Jesus, Messiah, God: A Study Guide

I. Quiz

Answer each question in 2-3 sentences.

1. According to Matthew 23:34, what role does Jesus claim in relation to prophets, sages, and teachers?
2. In Matthew 26:63-64, before whom does Jesus claim to be the Messiah and what Old Testament figure does he allude to?
3. According to Colossians 1:15-20, how does Paul describe Jesus' role in creation?
4. In Philippians 2:6-11, what does it mean that Jesus "emptied himself"?
5. How does Paul use Isaiah 45 in Philippians 2 to elevate Jesus?
6. In Romans 10:13, what connection does Paul make between Jesus and the Old Testament understanding of "Lord?"
7. According to Hebrews 1:1-3, how is Jesus the ultimate revelation of God?
8. In James 5:7-9, what role is Jesus described as having?
9. In Revelation 1, what are some ways that John describes the glorified Jesus, drawing from the Old Testament?
10. In Revelation 5, why is the Lamb worthy to take the scroll from God's hand and what does this suggest about the Lamb's nature?

II. Quiz Answer Key

1. Jesus claims to be the one who sends prophets, sages, and teachers. This suggests that Jesus exists outside of the earthly sphere, like the language of Jesus coming to do things may seem to suggest Jesus is outside of the earthly realm.
2. Jesus claims to be the Messiah before Caiaphas, the high priest. In doing so he alludes to Daniel 7:14, presenting himself as the figure of the Son of Man.
3. Paul describes Jesus as the agent through whom all things were created. He states that all things in heaven and on earth, visible and invisible, were created through him and for him, emphasizing Jesus's preeminence and role in creation.

4. "Emptied himself" is metaphorical for making himself of no reputation or making himself nothing. He took on the nature of a servant by becoming a human being and humbling himself to the point of death on a cross.
5. Paul quotes Isaiah 45, where every knee will bow before God, and applies it to Jesus, indicating that every knee will bow before Jesus. This implies that Jesus is worthy of the same honor and worship due to God alone.
6. Paul states that everyone who calls on the name of the Lord will be saved, and he identifies Jesus as this Lord. This connects Jesus with the Old Testament understanding of Lord and implies Jesus is deity.
7. Jesus is the final and ultimate revelation of God. He is the radiance of God's glory and the exact representation of his being, indicating that God has now spoken through his Son.
8. Jesus is described as the eschatological judge. He will come and execute God's own future judgment, implying Jesus' divine authority and role.
9. John describes the glorified Jesus as the exalted Son of Man and the Ancient of Days with hair white as wool. John describes Jesus' feet like bronze glowing in a furnace, his voice like the sound of rushing waters, and his face shining in all its brilliance suggesting judgment.
10. The Lamb is worthy because he was slain. This is an action that can be attributed to God, and this designation suggests that the Lamb is divine and deserving of worship.

III. Essay Questions

1. Discuss the significance of the title "Lord" (kyrios) in Paul's letters. How does Paul use the Old Testament to support his claim that Jesus is Lord, and what are the implications of this for understanding Jesus' identity?
2. Analyze the Christology presented in the book of Hebrews. How does the author of Hebrews portray Jesus as superior to figures and institutions of the Old Covenant, and what does this reveal about the author's understanding of Jesus' role in God's plan of salvation?
3. Explore the ways in which the New Testament authors portray Jesus as fulfilling the roles and activities traditionally attributed to God in the Old Testament.

Provide specific examples from the Gospels, Paul's letters, Hebrews, James, and Revelation to support your argument.

4. Compare and contrast the Christology of Colossians 1:15-20 and Philippians 2:6-11. What key aspects of Jesus' identity and role do these passages emphasize, and how do they contribute to a broader understanding of Jesus' divinity and humanity?
5. Examine the Christology of the book of Revelation, focusing on how Jesus is portrayed in chapters 1, 5, and 19. How does John use Old Testament imagery and titles to depict Jesus's glory, authority, and role in God's plan of redemption and judgment?

IV. Glossary of Key Terms

- **Christology:** The study of the person and work of Jesus Christ.
- **Messiah:** The "anointed one," a term used to describe the king or deliverer expected by the Jews.
- **High Christology:** An emphasis on the divinity of Jesus Christ, portraying him as God or sharing in God's divine nature.
- **Preexistence:** The belief that Jesus Christ existed before his incarnation as a human being.
- **Image of God:** A term used to describe the unique relationship between God and humanity.
- **Firstborn:** A term used to denote the special status and privilege of the firstborn son.
- **Kyrios:** Greek word translated as "Lord," often used in the New Testament to refer to Jesus Christ.
- **Eschatological Judge:** Jesus coming as an eschatological judge in chapter 5 to come and execute God's own future judgment.
- **Monotheism:** The belief in one God.
- **Alpha and Omega:** First and last, or beginning and end. Those are all three ways of saying the same thing.

5. FAQs on Newman, Synoptic Gospels, Session 21, Jesus: Messiah/God, Part 2, Biblicalelearning.org (BeL)

FAQ on New Testament Christology Based on Dr. Mathewson's Lecture

Here are some frequently asked questions regarding the material provided:

1. How does the Apostle Paul present Jesus in Colossians 1:15-20, and what is the significance of this passage for understanding Jesus' identity?

In Colossians 1:15-20, Paul presents Jesus as the image of the invisible God, the firstborn of all creation, and the agent through whom all things were created. He emphasizes that all things were created *through* Jesus and *for* him. This passage conveys a high Christology, portraying Jesus as not just an extraordinary human but as a heavenly, exalted being intimately involved in creation and redemption. The term "firstborn" is used to emphasize Jesus' supremacy and status rather than implying he was a created being. This passage suggests that Jesus inaugurates a new creation through his resurrection.

2. How does Philippians 2:6-11 depict Jesus' relationship to God, and what does it mean that he "emptied himself"?

Philippians 2:6-11 describes Jesus as being "in the very nature of God" or "in the form of God," indicating that Jesus, in his very being, is God. The passage states that he didn't consider his equality with God as something to be exploited. When it says that Jesus "emptied himself," this is best understood metaphorically as him making himself of no reputation, taking on the nature of a servant, and humbling himself to death on a cross. It doesn't mean he lost divine attributes, but rather that he took on a new role and a lower status for the sake of humanity. Verses 10 and 11 go on to say that after Jesus humbled himself, God exalted him and gave him the name above every name, so that every knee should bow and every tongue confess that Jesus Christ is Lord, reflecting language from Isaiah applied to God, thus equating Jesus with God.

3. How does Paul use the title "Lord" (kyrios) for Jesus, and why is this significant?

Paul frequently uses the title "Lord" (kyrios) for Jesus, drawing from Old Testament passages where "Lord" refers to God. This title signifies Jesus' deity and sovereignty. In Philippians 2:10-11, Paul quotes Isaiah 45, where every knee will bow and every tongue confess, language that originally referred to God alone, and applies it to Jesus. Similarly, Romans 10:13 states that everyone who calls on the name of the Lord will be saved,

echoing an Old Testament promise about God but now referring to Jesus. This identification suggests that Jesus is to be regarded as God, worthy of worship, and the source of salvation.

4. What role does the book of Hebrews assign to Jesus in relation to God's previous revelation and the Old Covenant?

Hebrews presents Jesus as the final and ultimate revelation of God. Hebrews 1:1-3 states that God, who previously spoke through prophets, has now spoken through his Son, Jesus, through whom he made the universe. The book consistently compares Jesus to figures and institutions of the Old Covenant (angels, Moses, priests, sacrifices) and finds him to be superior. Jesus is the "exact representation of his [God's] being" and the one through whom all things are sustained. He is the fulfillment of all that the Old Covenant pointed towards, and the Old Covenant sacrificial system and priesthood are now fulfilled in Christ.

5. How does the book of James portray Jesus in relation to God, particularly regarding judgment?

James associates Jesus with the glory of God. James 2:1 refers to believers in "our glorious Lord Jesus Christ," linking Jesus to God's glory as seen in the Old Testament. Furthermore, James 5:7-9 speaks of the "Lord's coming" and the "judge is standing at the door," suggesting that Jesus Christ will come as the eschatological judge to execute God's judgment. This is a significant assertion because, in the Old Testament, judgment is typically associated with God.

6. According to Dr. Mathewson, what is often overlooked in the book of Revelation?

Dr. Mathewson states that the rich Christology is often overlooked. Revelation contributes to almost every other significant biblical theological theme, especially Christology.

7. What are some of the key ways in which the book of Revelation depicts Jesus as divine?

Revelation portrays Jesus as divine in several ways. In Revelation 1:12-16, Jesus is described as the exalted Son of Man, drawing on imagery from Daniel 7 but also incorporating language associated with the "Ancient of Days," thus combining the two figures. In Revelation 5, the Lamb (Jesus) is depicted as worthy to take the scroll from God's right hand and receives the same worship and praise as God. Additionally, Jesus is identified as "the Alpha and the Omega, the First and the Last, the Beginning and the End," titles that belong to God in the Old Testament (Isaiah 41, 44).

8. How does Revelation demonstrate that Jesus performs divine activities and shares divine attributes?

Revelation shows Jesus performing divine activities, such as bringing forgiveness of sins (Revelation 1:5-6), and executing God's eschatological judgment (Revelation 19:11). Moreover, Revelation applies titles and designations for God in the Old Testament to both God and Christ. For example, God is described as "the one who is, and who was, and who is to come" (Revelation 1:4), while Jesus is depicted as the one who is coming as judge (Revelation 19:11). This highlights the author's understanding of Jesus as sharing in the very being of God and fulfilling God's plan of salvation and judgment.