



Matthew's Account of a New Creation

The image of God in humanity was damaged by sin. Worshipping idols further damaged the image of God in humanity by causing people to resemble what they worshipped; having ears that do not hear and eyes that do not see (Psalm 135:16). The Gospel of Matthew shows that Jesus, as the Savior of the world, caused those who believed in Him to be able to bear the image of God and to become a new creation.

We will look at three descriptions of Jesus' life and ministry that I will call "drum rolls." Like rolling drums signal that something important is about to happen, these descriptions of Jesus' life and ministry prepare the reader to understand that Jesus is going to create a new heavens and earth. That act of creation will begin when Jesus died on the cross and rose from the dead.

In this study we will consider three "drum rolls":

- Authority to create a new genesis.
- Authority to cast out evil.
- Authority to save the world.

Authority to Create a New Genesis

The book of Genesis in the Old Testament is about new beginnings. Matthew's Gospel identifies itself as an account of a new genesis, or a new beginning.

The book of Genesis calls itself the "book of genesis" in Genesis 5:1, we read: "This is the book of the generations of Adam..." (ESV). **Genesis 5:1** could be translated, "the 'book of the genealogy' or the 'book of beginning' or the 'book of genesis'". **Matthew 1:1** says something very similar to Genesis 5:1, "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham." It is also about a new beginning.

Matthew's Gospel tells us about a new genesis, or a new creation. Jesus' birth and His genealogical record highlight His connection to both God and Adam. The new Beginning came through Jesus' death and resurrection. The **genealogy of**



Jesus served as a “drum roll” preparing readers to understand that Jesus’ death and resurrection was the beginning of a new heavens and new earth. As part of that new creation, Jesus caused those who believe in Him to be newly made into the image of God.

Authority to Cast Out Evil

When Jesus also cast evil spirits out of people living in Israel is was another “drum roll” preparing for the time when He would make all things new. After His baptism, “Jesus was led up by the Spirit into the wilderness to be tempted by the devil” (Matthew 4:1). The Holy Spirit led Jesus into the wilderness to be tempted by “the devil”. Jesus wasn’t trapped by the devil. It was a strategic plan to confront the devil. As a result of the confrontation, the devil was defeated by Jesus, three times. Each time Jesus was tempted by the devil He quoted an Old Testament passage. Jesus overcame each temptation by trusting in the words of God. The temptations of Jesus parallel Adam and Eve’s temptation in the Garden of Eden. But where Adam and Eve failed, Jesus was victorious. Once again, the Gospel story is presented as laying the foundation for a new creation.

When Jesus confronted the priests and the Pharisees, He called them hypocrites. He went out of His way to accuse them of not practicing what they preached. He was accusing them of being evil. That was also part of purifying the land of evil. One of the most heinous sins of these leaders is that they accused Jesus of being from Satan, when, in fact, they were the ones who were serving Satan.



After His baptism, Jesus re-entered the land and began casting out evil, in the form of demons who possessed people living there. He was purifying the land as a “drum roll” preparing for the coming of His new creation, which began when He died on the cross and rose again. Again, we see that as Jesus began His new creation, He made those who believed in Him into a new creation with the ability to bear the image of God.

Authority to Save the World

The third “drum roll” is Jesus’ claim to be the “Son of Man.” Those who didn’t accept Jesus as the Messiah failed to recognize His claim to authority when He called Himself “the Son of Man.” But those who believed He was the Messiah recognized that Jesus was claiming to be the Messiah who would have authority over all the earth as described in Daniel 7.

In Daniel 7 we find a prophecy about the “Son of Man”. In the four Gospel accounts, Jesus refers to Himself about 80 times as the “son of man,” more than any other title He used for Himself. Yet, in the Gospel accounts, not once does someone other than Jesus, refer to Him as the “son of man.” Considering that Jesus used this name for Himself so frequently, we should try to understand the significance of the phrase “son of man” and its relationship to Jesus’ mission to save humanity from sin.

Take a look at Daniel 7:13-14:

¹³ “I saw in the night visions,
and behold, with the clouds of heaven
there came one like a **son of man**,
and he came to the Ancient of Days
and was presented before him.
¹⁴ And to him was given dominion
and glory and a kingdom,
that all peoples, nations, and languages
should serve him;
his dominion is an everlasting dominion,
which shall not pass away,
and his kingdom one
that shall not be destroyed.
(Daniel 7:13-14, ESV)

Daniel 7:13-14 says that the Son of Man is given “dominion and glory and a kingdom”. He will have authority over “all peoples, nations and languages.” People all over the earth will “serve him.” His rule, or “dominion” will be “everlasting.” It will “not pass away” or “be destroyed”.

Daniel also speaks of the “son of man” coming “with the clouds of heaven” (Daniel 7:13). This term combines both Jesus’ human nature and His divine nature. In Isaiah 19:1 we read “The Lord rideth on a swift cloud.” Coming down out of heaven, from the clouds, was something only God did. In Daniel 7:14 the “son of man” is described as having “dominion” so that “all peoples, nations and language should serve him.” He has “glory and a kingdom.” He is described as one who will rule the earth forever. Yet, Jesus says that the “son of man” did not come to “be served” but “so serve.” Jesus is explaining that He is using the authority God the Father has given to Him not to rule the earth, on this time that He comes to earth, but to save the earth from sin. When Jesus returns, it will be different. Then, all will serve Him. He will rule the earth. We see this part of Jesus rule described in Revelation 19:11-16 when Jesus will come at the end of the age to judge and rule the nations.

We have seen that when Jesus claimed to be “the Son of Man” He was claiming authority over the earth. This claim of authority over the earth was a “drum roll” preparing people who believed in Jesus to recognize that Jesus’ death and resurrection was the beginning of a new creation. Once again, we understand that Jesus will make those who believe in Him into new creatures who will bear the image of God.

Conclusion

When Jesus Christ died and rose again, He began a new creation of a new heavens and a new earth. Most of the change that took place is in the form of spiritual transformation of those who believe in Him. Their hearts and minds are transformed to be more like Jesus’ own heart and mind. We often speak of being “born again” but we don’t often connect our new birth with the new creation that Jesus has begun. Another part of being made a part of Jesus’ new creation is that believers now can function as “the image of God.” Jesus causes believers to be able to reflect His love and righteousness. As Christians share this message wherever they go throughout the world (Matthew 28:19-20), they can help to fill the earth with God’s glory. This was God’s plan for Adam and Eve and those who followed. Because of Jesus death and resurrection, God is using believers to carry out His plan.

This is a very high calling for all believers. If you believe in Jesus Christ as Lord and Savior then Jesus is making you into a person who, like Himself, reflects the image of God. He desires that your words and actions will reflect Jesus, so that it will become clear to everyone that you reflect the love and righteousness of Jesus. Living life this way, in a world filled with sin and temptation, is an ongoing struggle. But Jesus assures all who believe in Him that He is always with them (Matthew 28:20).



When Jesus returns He will defeat His enemies once and for all.

The book of the genealogy of **Jesus Christ**, the son of **David**, the son of **Abraham**. **Abraham** was the **father** of **Isaac**, and **Isaac** the **father** of **Jacob**, and **Jacob** the **father** of **Judah** and his **brothers**, and **Judah** the **father** of **Perez** and Zerah by Tamar, and **Perez** the **father** of **Hezron**, and **Hezron** the **father** of Ram, and Ram the **father** of **Amminadab**, and **Amminadab** the **father** of **Nahshon**, and **Nahshon** the **father** of **Salmon**, and **Salmon** the **father** of **Boaz** by Rahab, and **Boaz** the **father** of **Obed** by Ruth, and **Obed** the **father** of **Jesse**, and **Jesse** the **father** of **David** the king. And **David** was the **father** of **Solomon** by the wife of Uriah, and **Solomon** the **father** of **Rehoboam**, and **Rehoboam** the **father** of **Abijah**, and **Abijah** the **father** of **Asaph**, and **Asaph** the **father** of **Jehoshaphat**, and **Jehoshaphat** the **father** of **Joram**, and **Joram** the **father** of **Uzziah**, and **Uzziah** the **father** of **Jotham**, and **Jotham** the **father** of **Ahaz**, and **Ahaz** the **father** of **Hezekiah**, and **Hezekiah** the **father** of **Manasseh**, and **Manasseh** the **father** of **Amos**, and **Amos** the **father** of **Josiah**, and **Josiah** the **father** of **Jechoniah** and his **brothers**, at the time of the **deportation** to **Babylon**. And after the **deportation** to **Babylon**: **Jechoniah** was the **father** of **Shealtiel**, and **Shealtiel** the **father** of Zerubbabel, and Zerubbabel the **father** of **Abiud**, and **Abiud** the **father** of **Eliakim**, and **Eliakim** the **father** of Azor, and Azor the **father** of Zadok, and Zadok the **father** of Achim, and Achim the **father** of Eliud, and Eliud the **father** of Eleazar, and Eleazar the **father** of Matthan, and Matthan the **father** of **Jacob**, and **Jacob** the **father** of Joseph the husband of Mary, of whom **Jesus** was born, who is called **Christ**.

([ESV](#))