

# Dr. Dave Mathewson, New Testament Theology, Session 15, Image of God -- Part 1 Resources from NotebookLM

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

## 1. Abstract of Mathewson, NT Theology, Session 15, Image of God, Part 1, Biblicalelearning.org, BeL

Dr. Mathewson's lecture explores the concept of the "image of God" in humanity, tracing its origins in Genesis and its fulfillment in Jesus Christ. He examines how Adam and Eve were initially created to represent God's rule, a commission later given to Israel. The lecture argues that both Adam and Israel failed in this representation, but Jesus Christ succeeds as the true image of God. Consequently, those who belong to Christ also participate in this restored image. The discussion references key Old Testament passages like Psalm 8 and Daniel 7, and New Testament texts such as Luke's genealogy and Paul's letters, to support the claim that being in Christ restores God's original intention for humanity. The lecture highlights that this restoration is both an ongoing process and a future hope, ultimately culminating in the resurrection.

**2. 12 - minute Audio Podcast Created on the basis of Dr. Mathewson, NT Theology, Session 15 – 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\_Session15.mp**

### 3. Briefing Document: Mathewson, NT Theology, Session 15, Image of God, Part 1

Okay, here's a briefing document summarizing the main themes and ideas from the provided excerpts of Dr. David Mathewson's lecture on the Image of God in New Testament Theology:

#### **Briefing Document: The Image of God in New Testament Theology (Session 15, Part 1)**

**Main Theme:** The concept of the "Image of God" as it originates in Genesis, its implications throughout the Old Testament (particularly in relation to Adam, Eve, and Israel), and its ultimate fulfillment and restoration in Jesus Christ and, by extension, in those who belong to Him.

#### **Key Ideas and Facts:**

1. **Genesis Foundation (Genesis 1:26-28):** The lecture starts with the foundational text where God creates humanity in His image and likeness, giving them dominion over creation.
  - "Then God said, let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky..." (Genesis 1:26).
  - Humanity's creation as the "climax and pinnacle" of God's creative activity.
1. **Understanding the "Image":** Dr. Mathewson discusses two primary ways of understanding the Image of God:
  - **Ontological View:** Seeing the image in terms of human beings possessing moral, intellectual, rational, and volitional capacities that reflect God's attributes.
  - **Functional View:** Understanding the image in terms of humanity's role in ruling and representing God's sovereignty over creation.
  - Mathewson suggests these views are not mutually exclusive, stating "...the image of God probably suggests that we are volitional, rational, moral beings, but that this is what is necessary to carry out the commission to rule."
1. **Image as Representation/Reflection:** At the core, being created in God's image means reflecting or representing God in some way. The analogy of ancient Near Eastern kings setting up statues to represent their rule is used to illustrate this.

- Human beings are intended to reflect, represent, and spread God's rule throughout creation. "We are God's vice-regents; we represent his presence and rule throughout all of creation."
1. **The Fall (Genesis 3) and its Impact:** The fall marred and ruined God's image in humanity, necessitating renewal and restoration. The question then becomes, "How will God restore his image in humanity? How will God restore humanity as his image-bearers to fulfill his commission to them to rule over all creation, to be fruitful and multiply?"
  2. **Psalm 8: Envisioning the Ideal Adam:** Psalm 8 is presented as a reflection on God's original creative act and humanity's intended role in ruling over creation.
    - "You have made them rulers over the works of your hands. You have put everything under their feet..." (Psalm 8:6).
  1. **Israel's Role:** The commission initially given to Adam is then transferred to Israel. God's promises to Abraham to make him fruitful and multiply are linked to the original commission to Adam. Texts in Genesis, Exodus, Leviticus, Isaiah, and Ezekiel are cited as examples.
    - Israel was meant "to fulfill the commission given to the original image bearer of God and that was Adam. So, Israel is also meant to reflect God's image and spread God's rule and glory throughout the earth, which is what Adam and Eve were supposed to do in the first place."
    - Exodus 19:6: Israel is intended to be a "kingdom of priests" who will rule over the earth and spread God's presence.
  1. **Daniel 7 and the Son of Man:** Daniel's vision of the "son of man" is interpreted as anticipating a figure who will fulfill the mandate given to Adam by establishing an everlasting kingdom and ruling over all the earth.
    - "He was given authority, glory, and sovereign power. All nations and people of every language worshipped Him. His dominion is an everlasting dominion that will not pass away, and His kingdom is one that will never be destroyed." (Daniel 7)
  1. **Jesus Christ as the Fulfillment:** Jesus Christ fulfills the image of God perfectly, accomplishing what Adam and Israel failed to do. He restores the image of God in humanity.
  2. **Luke's Genealogy:** Luke's genealogy traces Jesus back to Adam, identifying Jesus as the "last Adam" or "true son of God".

3. **Jesus as the Son of Man:** The title "Son of Man" connects Jesus to Daniel 7 and implies He is the one to fulfill Adam's commission to rule.
  4. **Jesus and the Kingdom/New Creation:** Jesus inaugurates God's Kingdom and a new creation, fulfilling God's intention for Adam to rule.
  5. **Restoration in Believers:** The image of God is being restored in those who belong to Christ.
    - "Jesus is the perfect image of Adam, who fulfills God's intention for Adam and who will fulfill it, but now, it is going to be fulfilled in God's people, who belong to Jesus Christ, the true image of God."
1. **1 Corinthians 15:** Paul presents Jesus as the second Adam who reverses the effects of the first Adam's sin through resurrection and the gift of the Spirit. Believers will bear the image of the heavenly man (Christ).
    - "Just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man, who is Christ." (1 Corinthians 15:49)
  1. **Romans 5:12-21 and 8:28-29:** Adam is a "type" of Christ. Through Christ's obedience and the life He gives, believers overcome the effects of Adam's sin and are conformed to the image of Christ.
    - "For those God foreknew, he predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters." (Romans 8:29)
  1. **Colossians 3:9-10 and Colossians 1:15-18:** Believers "put on the new self, which is being renewed in knowledge in the image of its creator." Christ is the "image of the invisible God."
    - "The Son is the image of the invisible God, the firstborn over all creation." (Colossians 1:15)
    - The "old self" is associated with Adam and the dominion of sin, while the "new self" is associated with Christ and the dominion of righteousness and life.
    - Jesus makes visible the invisible God and accomplishes God's purposes in creation.

**Further Considerations:**

- The lecture continues by exploring how the image of God theme relates to believers in the New Testament and in the book of Revelation.
- The already/not yet tension is present in the restoration of the image of God.

This briefing document captures the essential points of Dr. Mathewson's lecture excerpts. The lecture explores the concept of the Image of God from its origins to its fulfillment in Christ.

## 4. Study Guide: Newman, Synoptic Gospels, Session 15, Image of God, Part 1

### Image of God in the New Testament: A Study Guide

#### Review Questions

#### Quiz

Answer the following questions in 2-3 sentences each.

1. In Genesis 1:26-28, what is the commission given to humanity as image-bearers of God?
2. What is the "ontological" view of the image of God and how does it contrast with the "functional" view?
3. How did the Fall in Genesis 3 affect humanity's role as image-bearers?
4. How does Psalm 8 relate to the concept of humanity as image-bearers in Genesis 1?
5. According to Mathewson, how was the commission given to Adam transferred to the nation of Israel?
6. What is the significance of the "Son of Man" title in the Gospels in relation to the image of God?
7. According to Luke's genealogy in chapter 3, how is Jesus linked to Adam?
8. How does the concept of "new creation" relate to Jesus as the "new Adam"?
9. According to Mathewson, what is the main topic in 1 Corinthians 15?
10. According to Mathewson, what is the significance of Colossians 3:9-10 in relation to being renewed in the image of the creator?

#### Quiz Answer Key

1. Humanity is commissioned to rule over creation, be fruitful and multiply, fill the earth, and subdue it, reflecting God's sovereignty and spreading His presence throughout creation.
2. The ontological view emphasizes that humans possess moral, intellectual, rational, and volitional qualities that reflect God's attributes. The functional view

focuses on humans' role in ruling and representing God's sovereignty over creation.

3. The Fall marred and ruined God's image in humanity, hindering their ability to fulfill their commission to rule over creation and requiring renewal and restoration of that image.
4. Psalm 8 celebrates God's creation of humanity and their role as rulers over creation, echoing the commission given in Genesis 1:26-28.
5. The commission given to Adam was transferred to Israel so they could reflect God's image and spread God's rule and glory throughout the earth.
6. The title "Son of Man" connects Jesus to Daniel 7, where the Son of Man receives an eternal kingdom and authority, fulfilling Adam's commission to rule over the earth, which he failed to do.
7. Luke's genealogy traces Jesus back to Adam, calling Adam the "son of God," which establishes Jesus as the last Adam who will accomplish what Adam failed to do.
8. Jesus inaugurated the new creation through his miracles, healing, and resurrection, reversing the effects of sin on the original creation and acting as the new Adam over this renewed world.
9. According to Mathewson, the main topic of 1 Corinthians 15 is the resurrection of all God's people.
10. Colossians 3:9-10 states that Christians have put on the new self, which is being renewed in knowledge in the image of its creator.

## Essay Questions

Consider these essay questions to further explore your understanding of the material.

1. Discuss the significance of the image of God in understanding the relationship between humanity and creation, drawing upon Genesis 1, Psalm 8, and other relevant Old Testament texts.
2. Analyze how Jesus Christ fulfills the role of the true image of God, contrasting his actions and character with those of Adam and Israel. Support your answer using specific examples from the Gospels and Paul's letters.

3. Explain how the concept of the "new creation" is linked to the restoration of the image of God in humanity.
4. Explore the ethical implications of understanding oneself as an image-bearer of God in the context of New Testament teachings.
5. Compare and contrast the various interpretations of the image of God (ontological vs. functional) and argue for which view is most consistent with the New Testament's understanding of Christ and his followers.

## Glossary of Key Terms

- **Image of God:** The concept that human beings are created to reflect and represent God in some way, both in their nature and their function.
- **Ontological:** Relating to the nature of being; in this context, referring to the attributes and qualities that make humans like God.
- **Functional:** Relating to the purpose or role of something; in this context, referring to the task of ruling and representing God's sovereignty over creation.
- **Vice-regent:** A person appointed to rule or govern a country or province in place of the sovereign. In this context, it refers to humanity's role as God's representatives on earth.
- **The Fall:** The event in Genesis 3 where Adam and Eve disobeyed God, resulting in sin and the distortion of God's image in humanity.
- **New Creation:** The concept in the New Testament of a renewed and restored world inaugurated by Jesus Christ through his resurrection.
- **Son of Man:** A title used by Jesus to refer to himself, drawing from Daniel 7, emphasizing his role as the one who will receive an eternal kingdom and rule over all creation.
- **Type:** In biblical theology, a person, event, or thing in the Old Testament that foreshadows or anticipates a corresponding person, event, or thing in the New Testament (e.g., Adam as a type of Christ).
- **Inaugurate:** To begin or introduce something new; in this context, Jesus inaugurates the Kingdom of God and the new creation.
- **Eschatology:** The study of the end times and the ultimate fulfillment of God's purposes.



## 5. FAQs on Newman, Synoptic Gospels, Session 15, Image of God, Part 1, Biblicalelearning.org (BeL)

### FAQ: The Image of God in New Testament Theology

- **What is the starting point for understanding the "image of God" in humanity, and what does it initially signify?** The concept originates in Genesis 1:26-28, where God creates humanity in his image and likeness to rule over creation. Initially, it signifies humanity as the climax of God's creative activity, designed to reflect or represent God's sovereignty and presence throughout the earth, acting as his vice-regents.
- **What are the common theological understandings of the "image of God," and what are the key debates surrounding it?** The image of God is commonly understood in terms of humans being created as moral, intellectual, volitional, and rational beings, reflecting God's communicable attributes. The debate centers on whether the image is primarily *ontological* (related to our inherent makeup and qualities reflecting God) or *functional* (related to the commission to rule over creation). Many scholars believe both aspects are involved, with our rational and moral nature being necessary to fulfill the commission to rule.
- **How does the Old Testament, particularly Psalm 8 and the story of Israel, relate to the concept of the "image of God"?** Psalm 8 celebrates God's creation of humanity, focusing on their honor, majesty, and dignity in ruling over creation, echoing Genesis 1. The commission given to Adam is then transferred to Israel, who are meant to fulfill what Adam failed to do: reflect God's image and spread his rule throughout the earth by being fruitful, multiplying, and acting as a kingdom of priests.
- **How does the New Testament, particularly in Luke's Gospel, connect Jesus to the "image of God"?** Luke's genealogy traces Jesus back to Adam, highlighting Jesus as the "last Adam" and the true son of God who will accomplish what Adam failed to do. Jesus' temptation in the wilderness demonstrates his ability to overcome sin, unlike Adam, solidifying his role as the perfect image bearer of God. Also the title "Son of Man" is used by Jesus, a possible claim to the one who fulfills Adam's commission in Daniel 7.

- **How does Jesus, as the "Son of Man" in Daniel 7, relate to the fulfillment of the "image of God"?** The "Son of Man" figure in Daniel 7 envisions a person who will fulfill the mandate given to Adam by establishing an everlasting kingdom and ruling over all nations. Jesus's self-designation as the Son of Man suggests that he claims to be the one who will fulfill Adam's commission by receiving authority and ruling over all creation.
- **How does Paul's theology, especially in 1 Corinthians 15 and Romans 5, describe the restoration of the "image of God" in believers?** Paul contrasts Adam and Christ, presenting Jesus as the second Adam who reverses the effects of Adam's sin. Through the Holy Spirit, believers are transformed into Christ's image. Just as believers have borne the image of the earthly man (Adam), they will bear the image of the heavenly man (Christ). By being conformed to the image of Christ, believers participate in the restoration of God's original intention for Adam.
- **What does Colossians 3:9-10 reveal about the renewal of the "image of God" in believers, and how does it relate to Colossians 1:15-18?** Colossians 3:9-10 speaks of taking off the "old self" (representing life in Adam) and putting on the "new self" (representing life in Christ), which is being renewed in knowledge in the image of its creator. This passage links back to Colossians 1:15-18, which declares Jesus as the image of the invisible God. Therefore, the renewal of the image in believers is directly connected to their union with Christ, the true image of God, who inaugurates a new creation.
- **How does the "image of God" theme participate in the "already but not yet" structure of New Testament Theology?** The image of God is *already* being restored in Jesus Christ and in his followers. We *anticipate* the consummated restoration and the consummated fulfillment of the Adamic image in God's people. This occurs with the ultimate reception of new bodies suitable for an incorruptible existence in a new creation.