

Dr. Dave Mathewson, New Testament Theology, Session 16, Image of God, Kingdom 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 16, Image of God, Kingdom of God, Part 1, Biblicalelearning.org, BeL

Dr. Mathewson's lecture explores the concept of the "Image of God" in the New Testament. He connects this image to Jesus Christ, particularly in Colossians and 2 Corinthians, arguing that Christ restores the Adamic image in believers through the Holy Spirit. **The lecture transitions to an introduction to the "Kingdom of God", highlighting it as a central theme in New Testament theology.** Mathewson examines linguistic evidence and various models for understanding the kingdom, emphasizing its nature as God's dynamic reign. **He then traces the development of the Kingdom concept from Genesis through the Old Testament, focusing on Adam, Israel, and the Davidic covenant.** Finally, he discusses the prophetic expectations of a restored Davidic kingdom and its manifestation in the Synoptic Gospels, particularly in Jesus's ministry. The Kingdom of God is presented as both a present reality in Jesus and a future hope.

2. 14 - minute Audio Podcast Created on the basis of Dr. Mathewson, NT Theology, Session 16 – 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_Session16.mp**

3. Briefing Document: Mathewson, NT Theology, Session 16, Image of God, Kingdom of God, Part 1

Okay, here is a briefing document summarizing the main themes and important ideas from the provided excerpts of Dr. David Mathewson's New Testament Theology lecture (Session 16), focusing on "The Image of God, Part 2, and Introduction to the Kingdom of God."

Briefing Document: Mathewson on Image of God & Kingdom of God

Main Themes:

- **The Image of God:** The lecture explores how the image of God, lost or marred by Adam, is being renewed in believers through union with Jesus Christ. Christ is presented as the true and ultimate image of God, fulfilling what Adam failed to accomplish. This renewal is an ongoing process, evidenced in Pauline literature (Colossians, 2 Corinthians) and reflected implicitly in Hebrews and James. The ultimate fulfillment of this restoration is seen in Revelation, where God's people reign with him over a new creation, reflecting God's image.
- **The Kingdom of God:** The lecture introduces the Kingdom of God as a prominent New Testament theme, closely linked to creation, the image of God, the people of God, and the New Covenant. The Kingdom of God is understood primarily as God's dynamic reign, rule, or sovereignty, rather than merely a geographical territory or a specific period of time. It emphasizes the "already but not yet" aspect of the Kingdom, present in Jesus' ministry but awaiting full realization. The Old Testament lays the groundwork for understanding the Kingdom, particularly in the Davidic covenant and the prophetic expectations of a restored Davidic king. Jesus' ministry is marked by the proclamation that the Kingdom of God is "at hand."

Key Ideas and Facts:

I. The Image of God

- **Renewal through Christ:** "Probably, the linkage is that it's by virtue of being joined to Christ, who is the image of God, chapter 1, verse 15, that the image is beginning to be renewed in us." Mathewson emphasizes that the restoration of God's image is tied to being "in Christ." This contrasts with being "in Adam," which led to the corruption of the image.

- **Colossians and 2 Corinthians:** The lecture highlights key passages in Colossians 3:9-10 and 2 Corinthians 3:18, and 4:4, where the renewal and transformation into Christ's image are discussed. 2 Corinthians 3:18 states, "And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit." This transformation is attributed to the work of the Holy Spirit.
- **Jesus as the True Image:** Jesus is presented as the "true image of God" fulfilling the original Adamic mandate. He embodies God's intent for humanity, which was thwarted by Adam. This is linked to the "new creation" concept in 2 Corinthians 5:17: "If anyone is in Christ, there is a new creation."
- **Hebrews and Psalm 8:** Hebrews 2:6-9, quoting Psalm 8, is interpreted as reflecting the unfulfilled potential of humanity to rule over creation. This potential is ultimately realized in Jesus Christ, the "second Adam," who fulfills God's intention for humanity. The author of Hebrews quotes Psalm 8, "...What is mankind that you are mindful of them?...You put everything under their feet." Mathewson adds, "Yet, at present, we do not see everything as being subject to them."
- **Revelation and Consummation:** Revelation 22:5 depicts the consummation of the restoration, with God's people reigning with him over a new creation, reflecting God's image. Though the word image is not used here, Mathewson states "...here are God's people reflecting God's image by ruling with him over all creation, over a new, restored, renewed creation."
- **Greg Beal's Summary:** Mathewson quotes Greg Beal's New Testament theology, summarizing the theme of the image of God, where "Christ has come as the end time for Adam to do what the first Adam should have done and reflect his father's image perfectly and to enable people to have that image restored in them also."

II. The Kingdom of God

- **Dynamic Reign, Not Territory:** The lecture emphasizes that "when we think of the term kingdom of God, we should think not primarily in terms of a geographical territory...but instead...we should think in terms of the kingdom of God being God's dynamic reign or rule or God's sovereignty that he is going to establish over the entire earth."
- **"Already, Not Yet":** The kingdom is presented as both present and future: God is already King, yet his kingship is not fully realized.

- **Adam, Israel, and the Davidic Covenant:** Adam and Eve were intended to function as God's "vice regents," reflecting his rule throughout creation. After their failure, God chose Israel to function as "a kingdom of priests" (Exodus 19:6). This intention is ultimately mediated through the Davidic monarchy.
- **Psalms and God's Kingship:** The lecture notes the tension in the Psalms between the affirmation that "The Lord has established his throne in heaven and his kingdom rules over all" (Psalm 103:19) and the expectation of a future, universal kingdom.
- **Prophetic Expectations:** The Old Testament prophets (Isaiah 9:6-7, Ezekiel 34, Zechariah 14, Daniel 7) anticipate the restoration of a Davidic king and kingdom, bringing salvation and God's rule to his people and the entire earth. Isaiah 9:6 says, "For to us, a child is born; to us, a son is given, and the government will be on his shoulders."
- **Synoptic Gospels and Jesus' Ministry:** The Kingdom of God is a central theme in the Synoptic Gospels. Jesus proclaims, "The time has come...The kingdom of God has come. Repent and believe the good news." (Mark 1:15). He does not define the kingdom, implying that his listeners understood it based on the Old Testament context.
- **The Kingdom as "At Hand":** The characteristic feature of Jesus' message is that the kingdom is already present in his person and ministry but has not yet fully come. Mathewson refers to George Eldon Ladd, who popularized the idea in the United States.
- **Thomas Schreiner's Summary:** Mathewson quotes Thomas Schreiner's New Testament theology. According to Schreiner, the kingdom of God is the dawn of the glorious era, in which Israel would be exalted and the nations would be subservient to Israel's God. "...The son of David would serve as his king and the exile would be over. The new covenant would be fulfilled."
- **Matthew and the Davidic King:** Matthew presents Jesus as the son of David, the fulfillment of the Davidic covenant. "Matthew wants to be clear that Jesus is now the Davidic king."

Implications:

- Understanding the interconnectedness of themes like the image of God and the kingdom of God provides a richer understanding of New Testament theology.
- The "already, not yet" framework is crucial for interpreting the presence and future fulfillment of God's kingdom.
- The Old Testament provides the necessary context for understanding Jesus' proclamation of the Kingdom of God.

4. Study Guide: Newman, Synoptic Gospels, Session 16, Image of God, Kingdom of God, Part 1

Image of God and the Kingdom of God: A Study Guide

I. Quiz

Answer the following questions in 2-3 sentences each.

1. According to Colossians 3:9-10, how is the image of God renewed in believers?
2. In 2 Corinthians 3:18, what is the role of the Holy Spirit in transforming believers into the image of Christ?
3. According to Dr. Mathewson's interpretation of Hebrews 2:6-9, how does Jesus fulfill the role of Adam?
4. How does Revelation 22:5 relate to God's original intention for Adam and Eve in Genesis 1?
5. According to Greg Beal, what role does Christ play in restoring the image of God in humanity?
6. What is the significance of the terms *Malkuth* and *Basilea* in understanding the Kingdom of God?
7. What are the limitations of restricting the Kingdom of God to a geographical territory or a specific period of time?
8. How did Adam and Eve's actions in Genesis 3 affect God's plan for his Kingdom?
9. How does Israel's role as a "kingdom of priests" (Exodus 19:6) relate to the concept of the Kingdom of God?
10. How does the song of Moses from Exodus 15 relate to the establishment of God's sovereignty?

II. Quiz Answer Key

1. The image of God is renewed in believers by virtue of being joined to Christ, who is the image of God (Colossians 1:15). This renewal occurs not through adherence to the "old self" in Adam, but through union with the "new man," Jesus Christ.
2. The Holy Spirit transforms believers into the image of Christ by unveiling their faces so they can contemplate the Lord's glory. This transformation results in an

ever-increasing glory that comes from the Lord, who is the Spirit, gradually conforming believers to Christ's image.

3. Dr. Mathewson interprets Hebrews 2:6-9 as showing Jesus fulfilling the role of Adam by achieving what Adam failed to do. While humanity does not yet have everything under its feet, Jesus, the second Adam, has been crowned with glory and honor, tasting death for everyone and fulfilling God's intention for humanity to rule over creation.
4. Revelation 22:5 depicts God's people reigning forever and ever, which fulfills God's original intention for Adam and Eve in Genesis 1. They were meant to rule over the earth as God's image bearers, spreading God's rule over creation, a task now consummated in the new creation with God's people ruling with Him.
5. Greg Beal states that Christ has come as the end-time Adam to do what the first Adam should have done: perfectly reflect his Father's image. He enables people to have that image restored in them, restarting history with a new creational age to be consummated at his final coming.
6. *Malkuth* (Hebrew) and *Basilea* (Greek) both translate to "kingdom," but more importantly suggest the notion of God's dynamic reign, rule, or sovereignty. While they are important terms, understanding the Kingdom of God should not be restricted solely to the occurrences of these terms, but more broadly to God's reign.
7. Restricting the Kingdom of God to a geographical territory or a specific period of time limits its theological scope. The Kingdom of God should primarily be understood as God's dynamic reign or rule, His sovereignty being established over the entire earth, rather than as a mere physical location or a temporal event.
8. Adam and Eve's actions in Genesis 3 thwarted God's plan for his Kingdom, leading to their exile from the Garden of Eden. As a result, the earth was subjected to the rule of Satan, hindering the establishment of God's sovereignty and reign over all creation.
9. Israel's role as a "kingdom of priests" relates to the concept of the Kingdom of God by representing God's intention for them to spread His rule over all creation. As mediators of God's rule and presence, Israel was meant to fulfill what Adam failed to do, extending God's sovereignty throughout the world.
10. The song of Moses in Exodus 15 demonstrates God's establishment of His sovereignty and reign over all things. It highlights God's majestic holiness and

power in delivering His people from slavery, showcasing the beginning of God's demonstration of kingship and rule over all creation.

III. Essay Questions

Consider the following questions and develop well-supported essays.

1. Discuss the already/not yet nature of the Image of God in the New Testament. How do different passages emphasize the present reality of transformation versus the future consummation?
2. Explore the connection between the themes of creation, the Image of God, and the Kingdom of God in the New Testament. How does the restoration of the Image relate to the establishment of God's Kingdom?
3. Analyze the role of Jesus Christ as the "second Adam" in relation to both the Image of God and the Kingdom of God. How does his life, death, and resurrection address the failures of the first Adam and inaugurate a new reality?
4. Examine the Synoptic Gospels' portrayal of the Kingdom of God. What are the key characteristics of the Kingdom as presented by Jesus, and how do they challenge or fulfill Old Testament expectations?
5. Trace the development of the Kingdom of God theme from Genesis to Revelation. What are the key milestones and turning points in the unfolding of God's plan for his Kingdom, and how do they relate to each other?

IV. Glossary of Key Terms

- **Image of God:** The representation of God's character and attributes in humanity, originally bestowed upon Adam and Eve, which was marred by sin but is being restored in believers through Christ.
- **Kingdom of God:** God's dynamic reign, rule, and sovereignty being established over all creation, both presently and in the future.
- ***Malkuth/Basilea*:** Hebrew and Greek words, respectively, translating to "kingdom", but with a specific theological emphasis on God's active and sovereign rule.
- **Inaugurated Eschatology:** The theological concept that the end times have already begun in the present through the life, death, and resurrection of Jesus Christ, while their full realization is still in the future.
- **Davidic Covenant:** God's promise to King David that his kingdom would be established forever, fulfilled ultimately in Jesus Christ.
- **New Creation:** The eschatological renewal of all things, inaugurated by Christ's resurrection, which will result in a restored and perfected world.
- **Vice Regents:** Representatives of God who rule on His behalf, as Adam and Eve were intended to do in Genesis 1 and 2.
- **Eschatological Age:** The age of the end times, characterized by the fulfillment of God's promises and the consummation of His kingdom.
- **Kingdom of Priests:** A term used in Exodus 19:6 to describe Israel's role as mediators of God's rule and presence throughout creation.
- **Synoptic Gospels:** The Gospels of Matthew, Mark, and Luke, which share similar content and structure and provide a unified perspective on Jesus' ministry and teachings about the Kingdom of God.

5. FAQs on Newman, Synoptic Gospels, Session 16, Image of God, Kingdom of God, Part 1, Biblicalelearning.org (BeL)

Frequently Asked Questions: The Image of God and the Kingdom of God in the New Testament

- **Question 1: How does the New Testament connect the concept of the Image of God with Jesus Christ?**
- The New Testament, particularly in Colossians 1:15 and 2 Corinthians 4:4, explicitly identifies Jesus Christ as the image of God. This connects back to the idea of Adam as the original image bearer, but who failed to fulfill his intended role. Jesus, as the true and perfect image of God, fulfills what Adam could not, and through our union with Christ, the image of God is being renewed in us (Colossians 3:10).
- **Question 2: What does it mean for believers to be "renewed in the image of God," according to Paul?**
- Paul's letters, particularly Colossians 3:9-10 and 2 Corinthians 3:18, speak of believers being renewed in the image of God. This renewal is not a one-time event but an ongoing process enabled by the Holy Spirit (2 Corinthians 3:18). It is through our connection to Jesus Christ, the perfect image, that this restoration occurs, moving us away from the "old self" associated with Adam and towards the "new creation" in Christ (2 Corinthians 5:17).
- **Question 3: How does Hebrews present Jesus as fulfilling the role Adam failed to achieve?**
- Hebrews 2:6-9 quotes Psalm 8, which speaks of humanity's intended dominion over creation. The author points out that we do not yet see this dominion fully realized. However, Hebrews argues that Jesus, as the Davidic son and the second Adam, achieves what Adam failed to do. By being crowned with glory and honor after suffering death, Jesus fulfills God's original intention for humanity to rule over creation.

- **Question 4: What is the relationship between the Image of God and the Kingdom of God?**
- The Image of God and the Kingdom of God are intertwined concepts. Adam, as God's image bearer, was meant to extend God's rule and dominion (Kingdom) over creation (Genesis 1:26-28). However, sin thwarted this plan. Jesus, the perfect image, inaugurates the Kingdom of God, restoring what Adam lost. Believers, being renewed in God's image through Christ, participate in extending God's reign and rule. Revelation 22:5 depicts God's people reigning forever, reflecting God's image by ruling with Him in the new creation.
- **Question 5: How should we understand the "Kingdom of God" according to the source?**
- The "Kingdom of God" should be understood primarily as God's dynamic reign, rule, and sovereignty being established over the entire earth. It is not simply a geographical territory or a specific period of time, but rather God's active and powerful rule. This rule is being inaugurated now, but is not yet fully realized (the "already, not yet" aspect). While the term "kingdom" can sometimes refer to the *realm* created by God's rule that people can enter, it most importantly means God's active sovereignty.
- **Question 6: What role does the Davidic Covenant play in the establishment of the Kingdom of God?**
- The Davidic Covenant, as described in 2 Samuel 7, is crucial for understanding the Kingdom of God. God promised David that his kingdom would be everlasting and that his throne would endure forever. This covenant becomes the means by which God intends to fulfill his promises to Adam and Israel. The expectation of a future Davidic king who will rule with justice and righteousness becomes central to the prophetic hope for the restoration of God's kingdom.

- **Question 7: What is meant by the "already, not yet" aspect of the Kingdom of God?**
- The "already, not yet" understanding of the Kingdom of God refers to the fact that the Kingdom has been inaugurated through the person and ministry of Jesus Christ, but its full consummation is still future. Believers can experience aspects of God's Kingdom now, but the complete manifestation of God's rule and the full restoration of creation are still to come. The prophecies regarding the kingdom of God seemed to point to a future event, but Jesus claims the kingdom of God has drawn near in his ministry.
- **Question 8: According to the source, what is the key Old Testament background for understanding what the Kingdom of God means in the New Testament?**
- The key Old Testament background includes Genesis 1-3 (creation and the fall), Exodus 19:6 (Israel as a kingdom of priests), 2 Samuel 7 (the Davidic Covenant), and various Psalms and prophetic texts. These texts establish God's original intention for humanity to rule over creation as His image bearers, Israel's calling to mediate God's rule, and the promise of a Davidic king who will establish an everlasting kingdom. This provides the basis for understanding what Jesus meant when he proclaimed that the Kingdom of God was "at hand."