

Dr. Robert A. Peterson, Humanity and Sin, Session 6, Restoration of Image in Christ, Eph. 4:22-24 Resources from NotebookLM

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

1. Abstract of Peterson, Humanity and Sin, Session 6, Restoration of Image in Christ, Eph. 4:22-24, Biblicalelearning.org, BeL

This excerpt from **Dr. Robert A. Peterson's "Humanity and Sin" Session 6** focuses on the **Pauline understanding of the restoration of God's image in humanity through Christ**, specifically examining **Ephesians 4:22-24** and its connection to **Colossians 3:9-10**. Peterson analyzes Paul's use of infinitives to emphasize a **new, godly living characterized by righteousness and holiness**, contrasting it with the former sinful lifestyle. Furthermore, the lecture explores **Christ as the image of God** in passages like **2 Corinthians 4:4** and **Colossians 1:15**, highlighting Jesus as the **visible representation of the invisible God** and the **eschatological goal of believers' conformity** as seen in **Romans 8:29** and **1 Corinthians 15:49**.

**2. 15 - minute Audio Podcast Created on the basis of
Dr. Peterson, Humanity and Sin, Session 6 – Double click icon
to play in Windows media player or go to the
Biblicalelearning.org [BeL] Site and click the audio podcast link
there (Theology → Theology, Peterson → Humanity and Sin).**



**Peterson_HumSin_S
ession06.mp3**

3. Briefing Document: Peterson, Humanity and Sin, Session 6, Restoration of Image in Christ, Eph. 4:22-24

Briefing Document: Pauline Restoration and Christ as the Image of God

Overview: This briefing document summarizes the main themes and important ideas presented in Dr. Robert A. Peterson's lecture on the Pauline doctrine of the restoration of the image of God in Christ, focusing primarily on Ephesians 4:22-24, as well as the concept of Christ himself as the image of God as discussed in 2 Corinthians 4:4 and Colossians 1:15, and the believer's conformity to Christ's image in Romans 8:29 and 1 Corinthians 15:49.

Main Themes and Important Ideas:

1. **Restoration of the Image in Ephesians 4:22-24 (Holiness and Righteousness):**
 - Peterson continues his study of the image of God in anthropology, specifically focusing on Paul's teaching on its restoration. Following the discussion of Colossians 3:9-10 (restoration in knowledge), this session examines Ephesians 4:22-24, which highlights the restoration of the image in **holiness and righteousness**.
 - The context is Ephesians 4:17-19, where Paul exhorts believers to abandon the sinful lifestyle of the Gentiles, characterized by "the futility of their minds," "darkened in their understanding," and alienation from God.
 - Paul uses three infinitives in verses 22-24 ("to put off," "to be renewed," "to put on") to emphasize the necessity of a new, godly life. These infinitives relate to the truth learned in Christ (Ephesians 4:20-21). Peterson leans towards interpreting them epistemologically, "complementing truth."
 - This passage illustrates Herman Ridderbos' distinction between the **indicative** (what God in Christ has done for believers) and the **imperative** (the exhortations for believers to live accordingly). Paul teaches that the Christian life, with its imperatives, is grounded in the indicative of God's saving work.
 - Ephesians 4:22-24 calls believers to:
 - **"put off, according to the former behavior, the old man, which is being corrupted according to the desires of deceit."** This refers to ridding themselves of their pre-Christian, sinful lifestyle.

- **"be renewed in the spirit of your minds."** This involves a continual making new in their thinking and mental attitude (present infinitive suggesting progressive action).
- **"put on the new man, which, according to God, was created in true righteousness and holiness."** This signifies a new spiritual creation in Christ Jesus, aligning with other "new creation" motifs in Paul's writings (Ephesians 2:10, 2:15; Colossians 3:10; 2 Corinthians 5:17; Galatians 6:15). The phrase "true righteousness and holiness" (aletheos as a qualitative genitive) describes this new nature.
- Peterson argues that since the restoration of the image in Christ involves true righteousness and holiness, the **original imago Dei must have included these aspects**. This supports a moral dimension of the original image, aligning with Genesis where Adam and Eve lived in fellowship with a holy God in original purity.
- This renewal in knowledge, righteousness, and holiness are aspects of the **substantive or structural view of the image**, meaning Adam and Eve were created with this inherent makeup.

1. **Christ as the Image of God:**

- Peterson emphasizes that Paul's doctrine of **Christ as the image of God** is crucial and often neglected in discussions about the imago Dei.
- **2 Corinthians 4:4:** Paul states that for unbelievers, "the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, **who is the image of God**." Here, Christ is the image of God in that **he reflects God's glory when the gospel is preached**. God recreates sinners by illuminating them through this message centered on the glorious Christ.
- **Colossians 1:15:** Christ "is the image of the invisible God, the firstborn of all creation." In the context of Christ's preeminence in creation and recreation, Peterson explains that Jesus incarnate is the **visible representation of the invisible God**. Seeing Jesus is seeing the Father (John 14:9). "The invisible God has become visible in Christ Jesus." The term "firstborn" signifies Christ's highest, preeminent status over creation as the Father's agent.

1. Believers Conformed to Christ's Image (Eschatological Goal):

- While not explicitly calling Christ the image of God in these passages, Paul presents the Savior as the image to which believers will be conformed.
- **Romans 8:29:** God predestined believers "to be conformed to the image of his Son, in order that he might be the firstborn among many brothers." The goal of salvation is believers' **conformity to Christ's image**, sharing the glory of the firstborn Son. God will actively cause this transformation (1 Corinthians 15). Believers, as children of God by grace, will be like Christ, the Son of God by nature.
- **1 Corinthians 15:49:** Paul teaches that believers "shall also bear the image of the man of heaven," the Lord Jesus Christ, in immortality, just as they have borne the image of Adam in mortality. The goal is conformity to Christ's **glorified body** in resurrection.

1. Implications for Understanding the Image of God in Humanity:

- The fact that Jesus Christ, as a man, is the image of God implies that he is a **visible example of what human beings are meant to be**. He perfectly mirrors God in human flesh. This suggests the importance of studying the life of Jesus in the Gospels to understand the imago Dei.
- Christ is both the **model** (2 Corinthians 4, Colossians 1) and the **eschatological goal** (Romans 8, 1 Corinthians 15) of the image of God in human beings.

Quotes:

- "Now we go to Ephesians 4:22 to 24 where we learn the image involves a restoration in holiness and righteousness."
- "Paul has exhorted his readers not to live in sin as the unsaved do, verses 17 through 19."
- "To put off, according to the former behavior, the old man is being corrupted according to the desires of deceit. And to be renewed, there's that idea again, in the spirit of your minds. And to put on the new man, which, according to God, was created in righteousness and holiness of the truth."
- "Since the restoration of human beings that accords with God in Christ involves true righteousness and holiness, the original imago Dei must have included the same."

- "In their case, the God of this world, a reference to Satan, has blinded the minds of the unbelievers to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God." (2 Corinthians 4:4)
- "He is the image of the invisible God, the firstborn of all creation." (Colossians 1:15)
- "He predestined those to be conformed to the image of his Son, in order that he might be the firstborn among many brothers." (Romans 8:29)
- "Just as we have borne the image of the man of dust, Adam, we shall also bear the image of the man of heaven, the Lord Jesus Christ." (1 Corinthians 15:49)
- "The incarnate Christ is a visible example of what human beings are to be. He perfectly, changing image from noun to verb, he perfectly mirrors God in human flesh."
- "Christ Jesus thus is both model... and the eschatological goal... of the image of God in human beings."

Conclusion:

Dr. Peterson's lecture highlights the Pauline understanding of the restoration of the image of God, particularly focusing on the renewal in holiness and righteousness described in Ephesians 4:22-24. Furthermore, he emphasizes the critical role of Christ as the very image of God, both revealing the invisible God and serving as the model and ultimate goal for humanity to be conformed to. This perspective underscores the centrality of Christ in understanding both the original creation and the redemptive restoration of the *imago Dei* in believers.

4. Study Guide: Peterson, Humanity and Sin, Session 6, Restoration of Image in Christ, Eph. 4:22-24

Study Guide: Pauline Restoration of the Image of God

Key Concepts

- **Image of God:** The concept that humanity was created to reflect God's likeness. This includes various aspects such as knowledge, righteousness, and holiness.
- **Restoration of the Image:** The Pauline teaching that the image of God, marred by sin, is being renewed in believers through union with Christ.
- **Old Man/New Man:** Pauline terminology describing the pre-conversion sinful nature and the new, Christ-like nature adopted by believers.
- **Indicative and Imperative:** A distinction in Paul's writings where he first states what God has done for believers (indicative) and then exhorts them to live in accordance with that reality (imperative).
- **Righteousness and Holiness:** Moral and ethical perfection and consecration, presented in Ephesians 4:22-24 as key aspects of the restored image.
- **New Creation:** The spiritual transformation of believers in Christ, a recurring theme in Paul's letters.
- **Christ as the Image of God:** Paul's teaching that Jesus Christ perfectly reflects God's glory and nature.
- **Conformity to Christ's Image:** The eschatological goal for believers to become like Christ in glory, as described in Romans 8:29 and 1 Corinthians 15:49.
- **Gospel as Illumination:** The idea presented in 2 Corinthians 4:4-6 that the gospel reveals the glory of Christ, who is the image of God, bringing spiritual light to those who believe.

Quiz

1. According to Ephesians 4:22-24, in what specific aspects is the image of God being restored in believers? Provide the scriptural basis for your answer.
2. Explain the difference between the "old man" and the "new man" in Pauline theology, referencing Ephesians 4:22-24.

3. Describe Herman Ridderbos' distinction between the indicative and the imperative in Paul's writings and how it relates to the Christian life as taught in Ephesians 4.
4. What does the phrase "created in true righteousness and holiness" in Ephesians 4:24 suggest about the original image of God in humanity?
5. Identify two reasons why the lecturer believes Ephesians 4:24, despite not explicitly mentioning the *imago Dei*, speaks to that concept.
6. In 2 Corinthians 4:4, how is Christ described in relation to God, and what is the significance of this in the context of the gospel?
7. According to Colossians 1:15, what does it mean for Christ to be "the image of the invisible God"?
8. How do Romans 8:29 and 1 Corinthians 15:49 contribute to the understanding of Christ as the image of God and the destiny of believers?
9. Summarize the two main ways in which Christ functions as the image of God according to the lecture.
10. Explain the concept of the gospel as "divine, efficacious illumination" as presented in the discussion of 2 Corinthians 4:6, and how it relates to Christ as the image of God.

Quiz Answer Key

1. According to Ephesians 4:22-24, the image of God is being restored in believers in **righteousness and holiness of the truth**. Verse 24 states that the "new man" is created "in righteousness and holiness of the truth," implying this is a restoration to a prior state.
2. The "old man" refers to the believer's former way of life characterized by sin, corruption, and deceitful desires, as mentioned in Ephesians 4:22. The "new man," described in verses 23-24, represents the transformed self, renewed in the mind and created in true righteousness and holiness, reflecting Christ.
3. Ridderbos' distinction highlights that Paul often first declares what God has already accomplished for believers in Christ (the indicative), such as their union with Christ and the putting off of the old self. He then exhorts them (the imperative) to live in a way that is consistent with this new reality, actively participating in their Christian life based on God's saving work.

4. The phrase "created in true righteousness and holiness" suggests that the original image of God in humanity, before the fall, included a moral dimension characterized by purity and uprightness in God's sight. This aligns with the idea that only holy beings could have fellowship with a holy God.
5. The lecturer provides two main reasons: first, the **close parallelism** between Ephesians 4:24 and Colossians 3:10, which explicitly mentions the image of the Creator; and second, the use of the verb "**create**" (**katizo**) in both passages to refer to the new spiritual creation, along with the phrase "according to God" in Ephesians mirroring "according to the image of the one who created him" in Colossians.
6. In 2 Corinthians 4:4, Christ is described as "**the image of God**". This is significant because the blinding work of Satan prevents unbelievers from seeing "the light of the gospel of the glory of Christ," meaning they are unable to perceive God's glory as reflected in Jesus through the preached word.
7. For Christ to be "the image of the invisible God" according to Colossians 1:15 means that **Jesus, in his incarnate form, is the visible representation and perfect manifestation of God who is otherwise unseen**. He reveals God's nature and glory in a way that humanity can comprehend.
8. Romans 8:29 presents **conformity to the image of Christ** as the predestined goal of salvation, indicating that believers will ultimately share in Christ's glory. 1 Corinthians 15:49 teaches that believers will bear **the image of the heavenly man, Christ**, in immortality and resurrection, just as they once bore the image of the earthly man, Adam, in mortality.
9. Christ functions as the image of God in two main ways: first, as the **model** who perfectly reflects God's glory and reveals the invisible God through his incarnation and the preaching of the gospel; and second, as the **eschatological goal** to which believers will be conformed, sharing in his glory in the future.
10. The concept of the gospel as "divine, efficacious illumination" in 2 Corinthians 4:6 describes how **God supernaturally causes spiritual light and understanding to dawn in the hearts of those who hear the gospel**. This light reveals the glory of God in the face of Jesus Christ, who is the image of God, overcoming the blindness caused by Satan and leading to salvation.

Essay Format Questions

1. Discuss the significance of the Pauline emphasis on both the indicative and the imperative in understanding the restoration of the image of God in believers, drawing primarily from the passages discussed in the lecture.
2. Analyze the relationship between the original creation of humanity in God's image (as suggested by Ephesians 4:24) and the Pauline doctrine of the restoration of that image in Christ. What implications does this have for understanding human nature and purpose?
3. Compare and contrast the ways in which Paul presents Christ as the image of God in 2 Corinthians 4:4 and Colossians 1:15. What do these passages reveal about Christ's role in relation to God and humanity?
4. Explore the eschatological dimension of the image of God in Paul's writings, focusing on the concept of believers' conformity to Christ's image as presented in Romans 8:29 and 1 Corinthians 15:49. What does this future transformation entail?
5. Evaluate the lecturer's argument that the concept of Christ as the image of God is crucial for understanding the anthropological idea that humans are created in God's image. How do the passages discussed support this claim?

Glossary of Key Terms

- **Anthropology (Theological):** The study of humanity in relation to God, including human origin, nature, and destiny.
- **Eschatology:** The branch of theology concerned with the end times, including topics such as death, resurrection, judgment, and the eternal state.
- **Exhortation:** An earnest attempt or address to persuade someone to do or not do something. In the context of scripture, often a call to godly living.
- **Glorification:** The final aspect of salvation where believers fully share in God's glory and are perfected in his presence.
- **Imago Dei (Latin):** Literally "image of God." The theological concept that human beings are created in God's likeness.
- **Incarnation:** The theological doctrine that the eternal Son of God took on human flesh in the person of Jesus Christ.
- **Justification:** The act by which God declares a sinner righteous in his sight through faith in Jesus Christ.
- **New Covenant:** The agreement established by God with humanity through Jesus Christ, superseding the Old Covenant.
- **Providence:** God's active involvement in and governance of the created world.
- **Regeneration:** The spiritual rebirth or renewal of a person's heart by the Holy Spirit, leading to salvation.
- **Salvation:** God's act of delivering humanity from sin and its consequences through Jesus Christ.
- **Septuagint:** The Greek translation of the Hebrew Bible.
- **Substantival/Structural View (of the Image):** A theological perspective on the image of God that emphasizes inherent human capacities and attributes (such as reason, will, and dominion) as reflecting God's likeness.
- **Union with Christ:** The believer's spiritual and mystical connection to Jesus Christ, through which they share in his life, death, and resurrection.

5. FAQs on Peterson, Humanity and Sin, Session 6, Restoration of Image in Christ, Eph. 4:22-24, Biblicalelearning.org (BeL)

Frequently Asked Questions: Pauline Restoration of the Image of God

1. According to Paul's writings, particularly Ephesians 4:22-24 and Colossians 3:9-10, how is the image of God being restored in believers?

Paul teaches that the restoration of God's image in believers involves putting off the "old self" characterized by a sinful lifestyle and putting on the "new self" which is being renewed in knowledge (Colossians) and created in true righteousness and holiness (Ephesians). This isn't merely an outward change but a fundamental transformation in one's understanding and moral character, aligning with God's own nature.

2. What is the significance of the indicative and imperative in Paul's teaching on the restoration of the image of God?

Paul often presents what God has already done for believers in Christ (the indicative – e.g., "you have taken off the old self") and then follows with exhortations for believers to live in accordance with this new reality (the imperative – e.g., "put off the old self"). This highlights that the Christian life and the pursuit of holiness are grounded in God's saving work, and believers are called to actively live out the implications of their salvation.

3. How does Ephesians 4:22-24 elaborate on the practical aspects of this restoration process?

Ephesians 4:22-24 uses three infinitives ("to put off," "to be renewed," and "to put on") to describe the process. Believers are called to discard their former way of life, which is corrupted by deceitful desires, to be continually renewed in their mental attitude, and to embrace the new self that is created according to God in true righteousness and holiness. This emphasizes a deliberate and ongoing transformation of both behavior and inner disposition.

4. In what ways does Paul present Christ himself as the image of God, and what are the implications for humanity created in God's image?

Paul explicitly calls Christ the "image of God" in 2 Corinthians 4:4 and Colossians 1:15. In 2 Corinthians, Christ reflects God's glory in the preaching of the gospel, while in Colossians, the incarnate Jesus is presented as the visible representation of the invisible God. This establishes Christ as the perfect standard and model of what humanity, created in God's image, was meant to be. By looking to Christ, we gain a clearer understanding of God's nature and our intended nature.

5. Beyond being the model, how else does Paul connect Christ to the restoration and ultimate destiny of humanity as image bearers?

Paul also presents Christ as the eschatological goal to which believers will be conformed (Romans 8:29) and whose image they will bear in immortality (1 Corinthians 15:49). God predestined believers to be conformed to the image of his Son, and just as we have borne the image of the first Adam (in mortality), we will bear the image of the last Adam (Christ) in resurrection. This signifies a future glorification where believers will fully reflect Christ's likeness.

6. How do the concepts of "new creation" found in Ephesians, Colossians, 2 Corinthians, and Galatians relate to the restoration of the image of God?

The "new creation" motif in Paul's writings underscores that salvation in Christ is not merely a superficial adjustment but a radical, divinely initiated act of recreation. This new creation, which has both corporate and individual dimensions, signifies the restoration of humanity to its intended state, reflecting God's image in knowledge, righteousness, and holiness. Christ is central to this new creation, being the one in whom this recreation takes place.

7. What does the passage imply about the moral dimension of the original "image of God" in humanity before the fall?

Since Paul links the restoration of the image to true righteousness and holiness (Ephesians 4:24), it suggests that these qualities were inherent aspects of the original image of God in Adam and Eve. Their ability to have fellowship with a holy God in Genesis further supports the idea that they were initially created in a state of moral purity and righteousness.

8. How does understanding Christ as the image of God impact the preaching and reception of the gospel?

Because Christ is the image of God, the gospel message is fundamentally about him. The proclamation of the gospel involves the glory of Christ shining upon sinners, and God uses this message to illuminate and recreate hearts. This understanding gives confidence to those who share the gospel, knowing that their task is to present Christ, through whom God works to bring about salvation and create more "glorifiers of Christ." Conversely, the rejection of the gospel is seen as a consequence of spiritual blindness orchestrated by the "god of this world" to prevent people from seeing the glory of Christ, who is the image of God.