



ANTHROPOLOGY & HAMARTIOLOGY: MAN & SIN

THE IMAGE OF GOD AND THE ORIGINAL STATE OF MAN | OCTOBER 4, 2026

DEFINITIONS

Image of God: The whole-person resemblance to and representation of God in which human beings were created to _____ Him, reflect His character, relate to others, and rule under Him

Original State of Man: The _____ and upright condition in which Adam and Eve were created before humanity's fall into sin

MAN WAS CREATED IN THE IMAGE AND LIKENESS OF GOD

"Image" and "likeness" do not describe two different parts of human nature, but together describe humanity's unique resemblance to and _____ of God (Gen. 1:26-27; 5:1-3). Genesis uses the two expressions essentially interchangeably.

The image of God belongs to the _____ person rather than merely one human faculty. Human beings image God in several interconnected ways:

Aspect	Humanity Reflects God Through	Scripture
Personal	Rational thought, self-consciousness, choice, communication	Gen. 2:19-20; 1 Cor. 2:11
Spiritual/Moral	Worship, moral awareness, and accountability	Ps. 95:6-7; Rom. 2:14-15
Relational	Fellowship with God and meaningful relationships with other people	Gen. 2:18; Matt. 22:37-39
Functional	Representing God's rule through dominion and stewardship over creation	Ps. 8:4-8

The image does not mean that the human body _____ resembles God, for God is spirit (John 4:24). Nevertheless, the image extends to the whole embodied person, so our bodies are not incidental to our identity or calling (Gen. 2:7).

ADAM AND EVE WERE CREATED GOOD AND UPRIGHT

God's original creation of humanity was good. Adam was not created sinful or morally neutral, but upright and _____ oriented toward God and obedience (Gen. 1:31; Eccl. 7:29).

Adam's original moral condition included true knowledge, righteousness, and holiness, qualities that the New Testament describes as being restored in believers through regeneration and _____ (Eph. 4:24; Col. 3:10).

Their holiness was genuine but _____. Adam possessed a holy nature inclined toward obedience, yet he remained capable of disobedience and was placed under a genuine test of obedience (Gen. 2:16–17).

Adam was created _____ and equipped to fulfill God's calling. His mind was uncorrupted by sin, and he possessed the capacities for understanding God's revelation, language, work, discernment, creativity, and dominion (Gen. 2:15–20, 23).

THE FALL MARRED BUT DID NOT ERASE THE IMAGE OF GOD

Sin radically _____ humanity, including the knowledge, righteousness, and holiness with which Adam and Eve were created. Yet fallen human beings remain image-bearers (James 3:9).

Therefore, the image may be understood in both a broader and narrower sense:

Broader: _____ people remain human beings created in God's image, retaining their God-given nature and capacities as rational, moral, relational, embodied persons.

Narrower: Humanity's original knowledge, righteousness, and holiness have been lost through sin and must be _____ through salvation.

JESUS CHRIST IS THE PERFECT IMAGE AND RESTORES GOD'S IMAGE

Jesus Christ is the supreme and perfect Image of God (Col. 1:15) and the last Adam (1 Cor. 15:45). Unlike Adam, Christ is God's eternal Son who _____ reveals God and fulfills humanity's calling in righteousness.

Through _____ with Christ, believers are progressively renewed into God's image (2 Cor. 3:18). God's ultimate purpose is that His people be fully conformed to the image of His Son and finally bear Christ's image in resurrection glory (Rom. 8:29; 1 Cor. 15:49).

BEARING GOD'S IMAGE GIVES EVERY HUMAN BEING DIGNITY AND PURPOSE

Because every human being bears God's image:

- Human life is _____. Human worth does not depend upon age, ability, intelligence, health, productivity, or usefulness (Gen. 9:6).
- Every person possesses fundamental human _____. We must not demean, exploit, curse, or treat people as objects (Prov. 14:31; 1 Pet. 2:17).
- All people possess equal image-bearing dignity. Male and female, every ethnicity, and every social class share the same fundamental _____ before their Creator (Gen. 1:27; Acts 17:26; Prov. 22:2).
- Human beings are morally accountable to God. We were created not for autonomy but to know, honor, worship, and _____ our Creator (Rom. 1:20–23; Isa. 43:7).