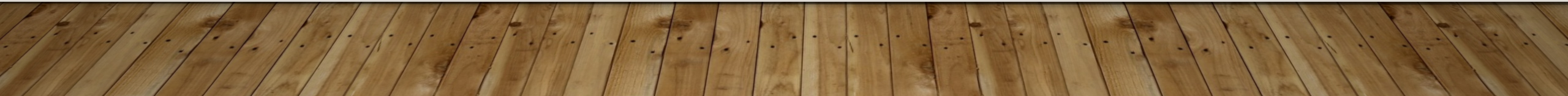


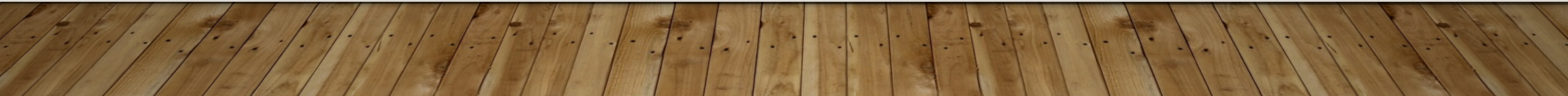
GENESIS

A DEEP DIVE

HEAVEN AND EARTH

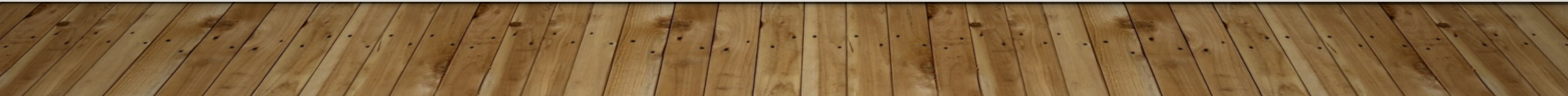


HUMANS AND THEIR ROLE IN THE COSMOS



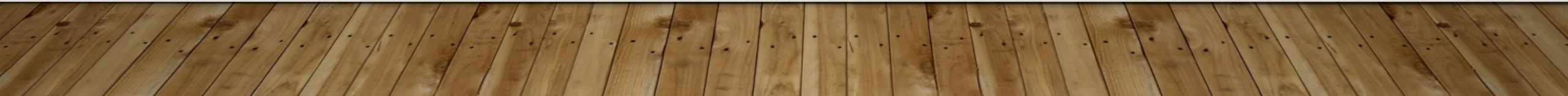
THE RULERS BELOW

- What does it say about God that he creates humans in his image to rule with him?
- “It’s that plurality in unity, ruling in partnership together, that’s a key part of the image.”



HUMANITY IN GENESIS 1 (ANTHROPOLOGY)

- Within the framework of the six days of Genesis 1, the appointment of humanity as God's image is clearly the climactic act of God's work, as this moment is saved for the last.
- The key moment in Gen 12:26-28 is designed as a literary symmetry.



²⁶ and God said,

"Let us **make human**
in our image,
according to our likeness;
and let them **rule**

*over the fish of the sea
and over the birds of the sky
and over the cattle
and over all **the land,**
and over every creeper that creeps on the land."*

²⁷ and **God created human in his image,**
in the image of God he created him;
male and female He created them.

²⁸ and **God blessed them,**
and God said to them,

"**Be fruitful and multiply,**
and fill the land,
and **subdue** it;

and **rule** *over the fish of the sea
and over the birds of the sky
and over living creature that creeps on **the land.**"*

OBSERVATIONS

- The literary symmetries invite the reader to compare the corresponding sections:
- The “image of God” statements are immediately followed by sections that unpack the meaning and significance of the divine image:

1. “AND LET THEM RULE OVER...”

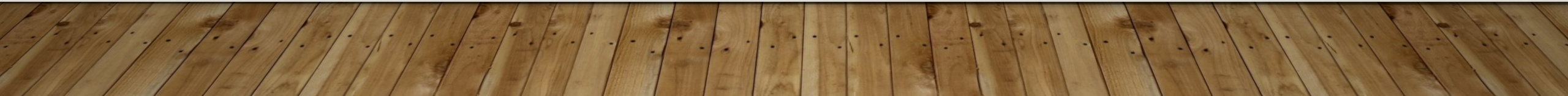
- In Hebrew grammar and syntax, when you have a verb of command or invitation (called a “Jussive”) followed by a clause that also has a “Jussive” (“and let them rule...”), it is meant to be understood as a purpose statement: “Let us make human in our image... in order that they may rule...”

2. “MALE AND FEMALE”

- “male and female” = “in his image”: In 1:27, notice how the three-line poem has three key elements in each line:
- God created human in his image
- he created him in the image of God
- he created them male and female

2. “MALE AND FEMALE”

- This poetic parallelism makes clear that the divine image is constituted in some crucial way by the duality of gender.
- Somehow God is “imaged” in a special way through the unity of humanity as one species that consists of a duality of distinct others.
- Humanity is one and more than one at the same time, and this offers an important “image” of God’s divine identity.



3. THE PREPOSITION “IN”

- The preposition “in” (Hebrew be- / -(ב attached to “his image” means “in the place of” or “instead of” (called beth pretii, see Gesenius’ Hebrew Grammar, sec. 102p).

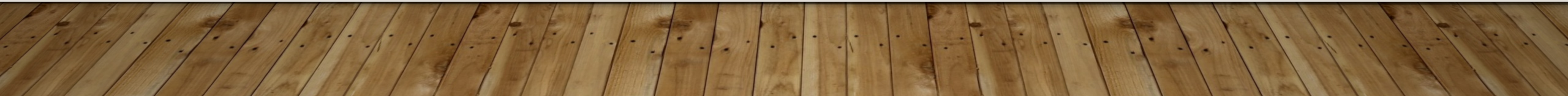
“God created human in the place of his image” OR “...as his image”

HUMANS AS THE IMAGE, OR IDOL, OF GOD

- The Image of God = God's idol statue in his cosmic temple
- The words “image” (Heb. tselem / צֶלֶם) and “likeness” (Heb. demut / דְּמוּת) are most commonly used to refer to physical statues of stone or wood, and these words are usually translated “idol” or “statue” in such contexts:

NUMBERS 33:51–52

- “Speak to the sons of Israel and say to them, ‘When you cross over the Jordan into the land of Canaan, then you shall drive out all the inhabitants of the land from before you, and destroy all their figured stones, and destroy all their molten **images** and demolish all their high places;



2 KINGS 11:18

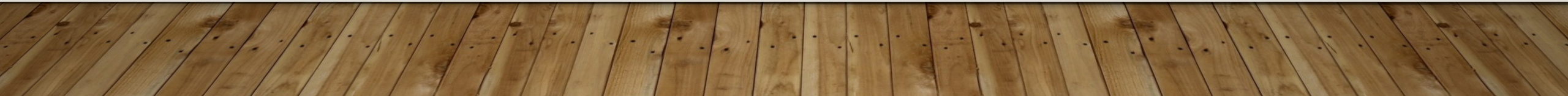
- All the people of the land went to the house of Baal, and tore it down; his altars and his **images** they broke in pieces thoroughly

QUOTE

- “Genesis 1:26 can only be understood against the background of an ancient Yahweh statue...humanity is regarded as the statue of God... The terms “image” and “likeness” are used as synonyms denoting a ‘statue.’ Humans were thus created to be the living statues of the deity... There was no need of a divine image because humans represented Yahweh as a statue would have done.” — H. NIEHR, “IN SEARCH OF YAHWEH’S CULT STATUE IN THE FIRST TEMPLE,” PP. 93-94.

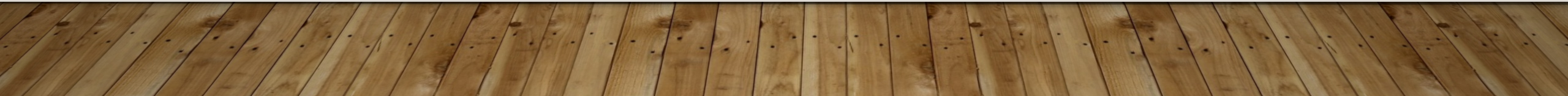
THE IMAGE OF GOD = HUMANITY AS GOD'S ROYAL IMAGE

- The purpose of humanity's appointment as the divine image is royal rule over creation. In Genesis 1 it is clear that God alone has the unique mastery and power over the chaotic nothingness and that he alone can speak reality into an ordered existence. But now, humanity is appointed as God's delegated ruler, as an embodied physical image of the divine rule.



THE IMAGE OF GOD = HUMANITY AS GOD'S ROYAL IMAGE

- “Just as powerful earthly kings, to indicate their claim to dominion, erect an image of themselves in the provinces of their empire where they do not personally appear, so humans are placed on the earth in God’s image as God’s sovereign emblem.” — GERHARD VON RAD, GENESIS, 60



ANCIENT NEAR EASTERN BACKGROUND OF ROYAL REPRESENTATIVE IMAGES:

- The statue of the Syrian king Hadad-iti (9th century B.C.) is dedicated to Adad (= Baal) the patron storm God of Syria and is described in precisely the language of Genesis 1:26: the statue of the king represents Adad's authority which Hadad-iti embodies and represents.



To Adad [= Syrian deity]...

The **likeness** of Hadsî'iy which he placed before
Hadad...controller of water in heaven and earth...

The **image**... is for establishing his throne...so
that his utterance may please the gods..."



Statue of Amenhotep III seated beside a deity who appoints him as a divine image and representative.

EGYPTIAN EXAMPLES

- In Egyptian royal ideology, the Pharaoh was called “the image of Re” (Re = the sun deity, chief of the Egyptian pantheon).
- Pharaoh Ahmose I (1550-1525 B.C.) was called “the prince of Re, the child of Qeb, his heir, the image of Re whom he created, the representative, for whom he has set himself on earth.”
- Queen Hatshepsut (1479-1457 B.C.) is described as “superb image of Amon, the image of Amon on earth, the image of Amon-Re to eternity, his living monument on earth.”

EGYPTIAN EXAMPLES

- Amenhotep II (1427-1400 B.C.) was titled “image of Re,” or “image of Horus,” or “holy image of the lord of gods.”
- Amenhotep III (1390-1352 B.C.) was called by Amon “my living image, creation of my members, whom Mut bore for me.”

MESOPOTAMIAN (ASSYRIAN AND BABYLONIAN) EXAMPLES

- A letter from Adad-shumu-usur as court astrologer in the reign of Assyrian king Esarhaddon (670s B.C.): “The king, the lord of the world, is the very image of Shamash.”
- Another letter from Adad-shumu-usur to Esarhaddon, where he describes both the king and his late father: “The father of the king, my lord, was the very image of Bel, and the king, my lord, is likewise the very image of Bel.”

THE RITUAL TRANSFORMATION OF THE DIVINE IMAGE

- In Mesopotamian culture, statues of the gods underwent rituals called mîs-pî (“mouth washing”) and pîr-pî (“mouth opening”) accompanied by ritual incantations and blessings, in which the deities’ presence became one with the statue.

THE RITUAL TRANSFORMATION OF THE DIVINE IMAGE

- These statues, having gone through the purification, charging, and activating rituals, were then effectively considered to be the god... After the ceremony, the statue which had become a god was no longer referred to as an “image.” Instead, it was referred to by the name of the god or goddess represented. It was clothed, fed, and cleaned on a daily basis, as if it were alive... [Through] this ritual transformation, the image did not ‘stand for’ but actually was a manifestation of the subject represented.”

THE RITUAL TRANSFORMATION OF THE DIVINE IMAGE

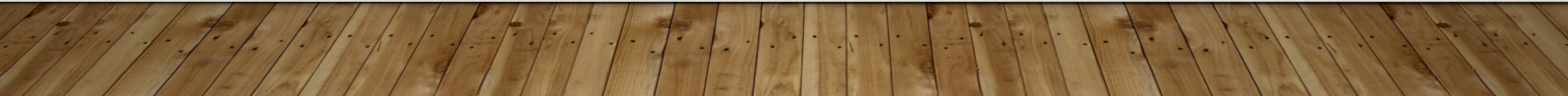
- This sheds important light on the two passages about the appointment of humans to their divine task in Genesis 1 and 2

GENESIS 1:27-28

- and God created human in his image, in the image of God he created him; male and female He created them. and **God blessed them**, and God said to them, “ Be fruitful and multiply, and fill the land, and subdue it; and rule over the fish of the sea and over the birds of the sky and over living creature that creeps on the land.”

GENESIS 2:7, 15

- Then the Lord God formed human of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being... Then the Lord God took the human and put him into the garden of Eden to work it and keep it.



HUMAN AS IMAGE OF GOD

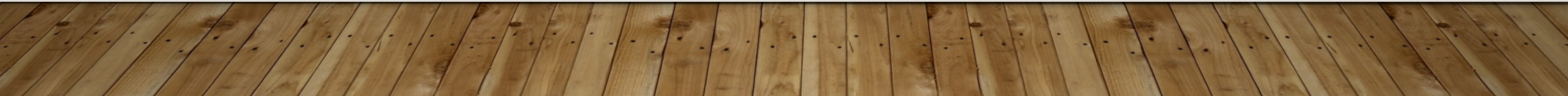
- In Genesis 1, we see God creating and appointing a human image and then pronouncing a ritual blessing over the image as they are commissioned. This is modeled after the transformation rituals of Mesopotamian statues.

HUMAN AS IMAGE OF GOD

- In Genesis 2, notice the focus on a “transformation” of a clay statue (“formed” is a standard Hebrew word for clay manufacture) into a “living being” by means of divine breath. This is followed by a commission of the animated statue to work in the priestly precincts of the garden.

HUMAN AS IMAGE OF GOD

- This portrait of humans as “divine and royal image of Yahweh” is precisely the claim of Psalm 8, which is the product of a sustained meditation on Genesis 1 and 2.



Psalm 8

¹O Yahweh, our Lord, how **majestic** is your name in all the land,

You who have displayed Your **splendor** above the skies!

²From the mouth of infants and nursing babes
You have established strength
Because of Your adversaries,
to make the enemy and the revengeful cease.

³When I consider your skies, the works of Your fingers,
the moon and the stars, which You have established,

⁴What is human that you remember him,
and the son of human that you care for him?

⁵Yet You have made him little lower than elohim,
yet with **glory** and **majesty** you have **crowned** him!

⁶You made him a **ruler** over the works of your hands;
you have put all things under his feet,

⁷All sheep and oxen, and beasts of the field,
⁸The birds of the heavens and the fish of the sea,
Whatever passes through the paths of the seas.

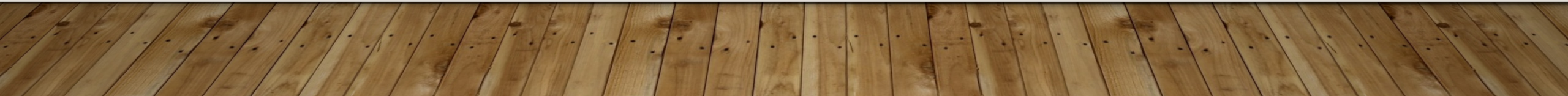
⁹O Yahweh, our Lord, how **majestic** is your name in all the land,

QUESTION AND QUOTE

- What is an idol meant to be in the ancient world, and how is humanity to function like an idol, or image, of God?
- “These statues can be an embodiment of a deity; these statues can be of kings whose rule mediates the god’s rule over the land.... You could call one a priestly embodiment or representation of the divine presence, and the other is a royal representation of divine rule.”

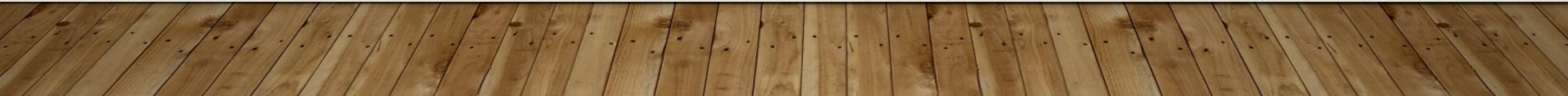
THE IMAGE OF GOD IN THE STORYLINE OF THE HEBREW BIBLE

- In Genesis 1:26-28 the reader is told that humanity, male and female together, constitute the royal image of God that is appointed to rule the world on God's behalf and receive his blessing as they multiply in a land of abundance.



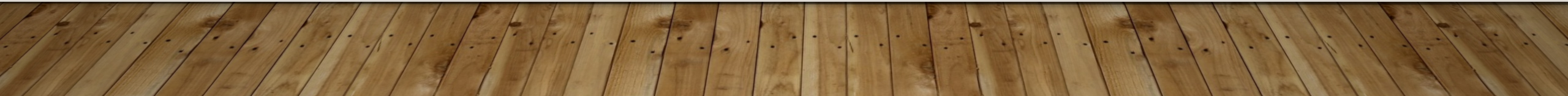
THE IMAGE OF GOD IN THE STORYLINE OF THE HEBREW BIBLE

- Genesis 1 provides a template for the entire biblical story, showing the ideal design that God has for his world: royal human partners, the kings and queens of creation who rule together in a world of abundance during the eternal seventh day rest.



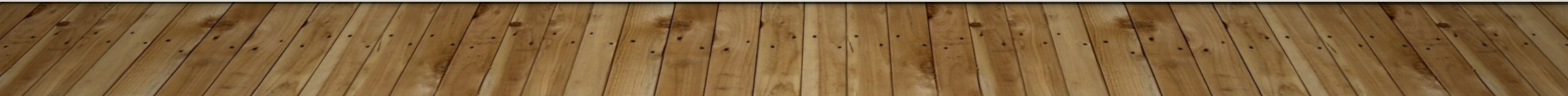
THE IMAGE OF GOD IN THE STORYLINE OF THE HEBREW BIBLE

- Genesis 2-5 proceeds to narrate the first human characters who are given the opportunity to rule together as God's image, and they foolishly forfeit this opportunity. They are deceived by a snake and make a decision about "good and bad" based on what is good in their eyes instead of acting "in the fear of Yahweh."



THE IMAGE OF GOD IN THE STORYLINE OF THE HEBREW BIBLE

- In Genesis 3:14-15 we are told that God is going to humiliate the snake (“you will dust all the days of your life,” Gen 3:14) and that a “seed of the woman” is going to one day “strike” the snake’s head while the snake will “strike” the heel of the woman’s seed (Gen 3:15).



THE IMAGE OF GOD IN THE STORYLINE OF THE HEBREW BIBLE

- In Genesis 5:1-3, we are shown that this promised line of the seed will be carried on through Seth, Adam and Eve's third son.

GENESIS 5:1–3

- This is the scroll of the generations of 'adam: In the day when God created adam, in the likeness of God he made him male and female he created them, and he blessed them and he named them 'adam in the day when they were created. And Adam had lived one hundred and thirty years, and he became the father of a son in his own likeness, according to his image, and named him Seth.

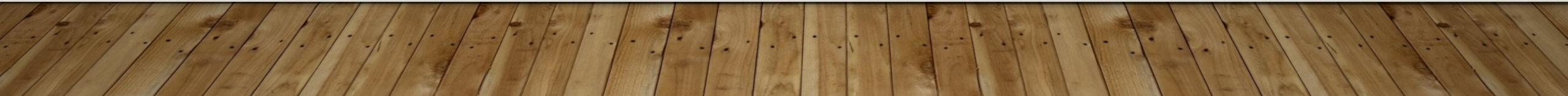


IMAGE AND LIKENESS

- Notice that 'adam's relationship to God is described as "image and likeness," and this recalls all of the meaning and significance of Genesis 1:26-28. Now here in Gen 5:1-3, Seth is described as his father's image and likeness, analogous to Adam's relationship to God.

THE ANALOGY ILLUMINATES IN BOTH DIRECTIONS:

- 1. If Seth is the “son of Adam” and can be called the image of Adam, then ‘adam too can be thought of as the “son of God,” which becomes a synonym for “image of God.”
- Notice that Luke’s genealogy of Jesus is constructed on this very conviction, tracing Jesus as “son of God” all the way back to Adam as “son of God” (see Luke 3:23-38).

THE ANALOGY ILLUMINATES IN BOTH DIRECTIONS:

- 2. If 'adam (consisting of male and female) was the image of God, called to rule and represent God in the world, then now too Seth and his descendants are identified with the promise of Genesis 3:14-15, a future seed who will subdue the snake, rule the world on God's behalf, and so undo what happened in Genesis 3.

THE ANALOGY ILLUMINATES IN BOTH DIRECTIONS:

- This connection between a future seed of the woman and the victory over the snake is exactly how the apostles came to see the victory of Jesus over death, see 1 John 3:7-8.

REFLECTION

- This set of ideas in Genesis 1-5 formed the template for later narratives in the Hebrew Bible that depict certain human rulers as a “new Adam” who is given a chance to be the “image of God” who rules the world on God’s behalf and overcomes the forces of “animal-like chaos” in the world.

EXAMPLE: THE HIGH-PRIEST IS THE IMAGE OF GOD IN THE TABERNACLE/TEMPLE:

- Exodus 25-40 “In Israel’s temple and tabernacle, the role of the cult statue is played but the high priest who is the visible and concrete image of the creator within the temple as microcosm.” — CRISPIN FLETCHER-LOUIS, “GOD’S IMAGE, HIS COSMIC TEMPLE, AND THE HIGH PRIEST,” P. 89.

The instructions given to Moses about the tabernacle and priesthood mirror the order and detail of Genesis 1-2.

GOD IN GENESIS 1	THE HIGH PRIEST IN EXODUS	IMPLICATION
Creation takes place in seven days marked by seven divine acts of speech (Gen 1:1-2:3)	The Tabernacle blueprints are revealed in seven acts of divine speech (Exod 25-31)	The tabernacle is a micro-cosmos of the world created in Genesis 1
God's divine light separates between darkness and light, evening and morning. (Gen 1:3-5)	Aaron is the light the menorah every evening and morning, to create light in the tabernacle (Exod 27:20-21; 30:7-8).	The priest plays the role of the creator on the cultic stage, recreating God's work of the first day
God introduced "light" (אוֹר) into creation, which is "completed" on the 7th day.	The high priest is ordained in a 7 day ceremony where he wears the golden ephod, with the stones of "lights" (מִדּוֹא) and "completions" (מִימָת) (Exod 28:6-30)	The high priest and his radiant clothing is the embodiment of God's light and power to bring complete order to creation

EXAMPLE: JOSHUA IN CHAPTERS 1-12

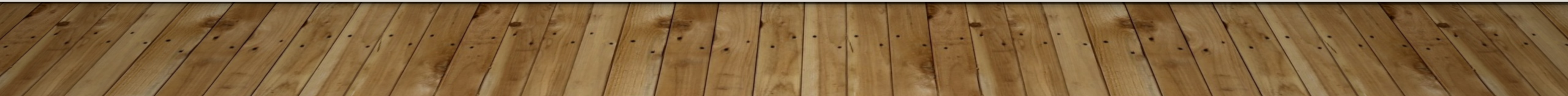
- Joshua is portrayed as a new Moses, leading Israel into the Eden-like promised land. He is called to confront the forces of evil in the land and follow God's wisdom as defined by the Torah.

JOSHUA 1:1–8

- Now it came about after the death of Moses the servant of the Lord, that the Lord spoke to Joshua the son of Nun, Moses' servant, saying, "Moses My servant is dead; now therefore arise, cross this Jordan, you and all this people, to the land which I am giving to them, to the sons of Israel."

JOSHUA 1:1–8

- “Every place **on which the sole of your foot treads**, I have given it to you, just as I spoke to Moses. “From the wilderness and this Lebanon, even as far as the great river, the river Euphrates, all the land of the Hittites, and as far as the Great Sea toward the setting of the sun will be your territory.

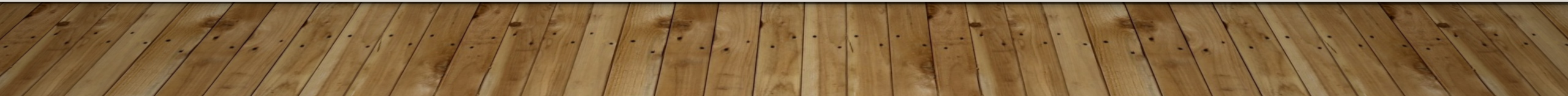


JOSHUA 1:1–8

- “No one will be able to stand before you all the days of your life. Just as I have been with Moses, I will be with you; I will not fail you or forsake you. “Be strong and courageous, for you shall give this people possession of the land which I swore to their fathers to give them. “Only be strong and very courageous; be careful to do according to all the Torah which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may have **success/wisdom** wherever you go.

JOSHUA 1:1–8

- “This scroll of the Torah shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have **success/ wisdom**.



EXAMPLE OF JOSHUA AT JERICHO

- Joshua 2-8: The Jordan, Jericho, and Ai episodes: Joshua leads the Israelites to victory over Jericho by imitating God's creation strategy from Genesis 1 (6 days of 'work' and 1 day of 'rest')
- Immediately after his victory over Jericho, there are two failure narratives in Josh 7 (Achan takes the plunder) and in Josh 9-10, as Joshua is deceived by the Gibeonites, but then overcomes the alliances of kings.

JOSHUA 6:1–20

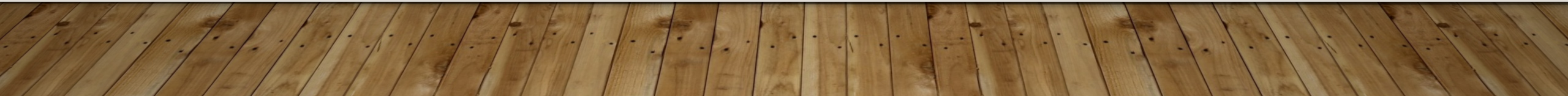
- Now Jericho was tightly shut because of the sons of Israel; no one went out and no one came in. The Lord said to Joshua, “See, I have given Jericho into your hand, with its king and the valiant warriors. **“You shall march around the city, all the men of war circling the city once. You shall do so for six days. “Also seven priests shall carry seven trumpets of rams’ horns before the ark; then on the seventh day you shall march around the city seven times, and the priests shall blow the trumpets.**

JOSHUA 6:1–20

- “It shall be that when they make a long blast with the ram’s horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city will fall down flat, and the people will go up every man straight ahead.

JOSHUA 6:1–20

- ” Now Joshua rose early in the morning, and the priests took up the ark of the Lord. The **seven priests carrying the seven trumpets** of rams’ horns before the ark of the Lord went on continually, and blew the trumpets; and the armed men went before them and the rear guard came after the ark of the Lord, while they continued to blow the trumpets. Thus **the second day** they marched around the city once and returned to the camp; **they did so for six days.**

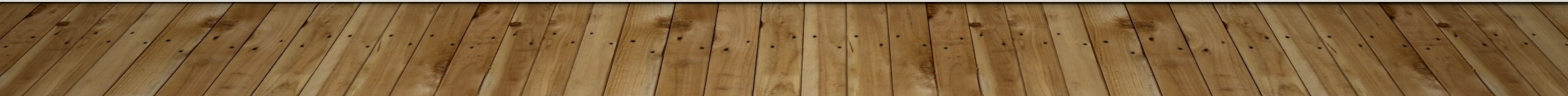


JOSHUA 6:1–20

- Then on the **seventh day** they rose early at the dawning of the day and **marched around the city in the same manner seven times**; only on that day they **marched around the city seven times. At the seventh time**, when the priests blew the trumpets, Joshua said to the people, “Shout! For the Lord has given you the city. ...”

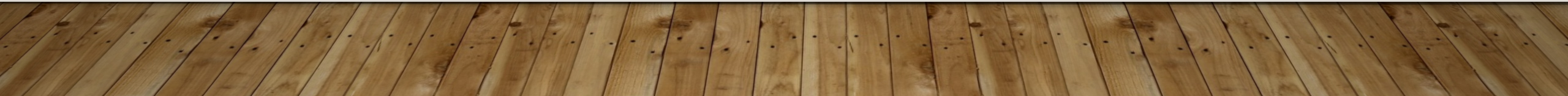
JOSHUA 6:1–20

- So the people shouted, and priests blew the trumpets; and when the people heard the sound of the trumpet, the **people shouted with a great shout and the wall fell down flat**, so that the people went up into the city, every man straight ahead, and they took the city.



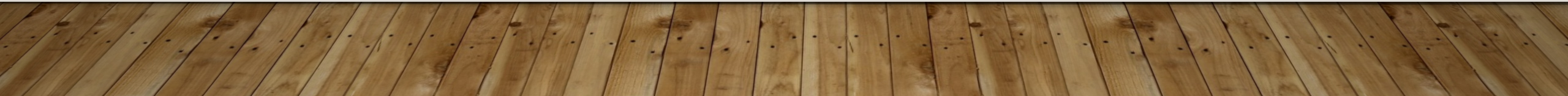
JOSHUA 9:1–4

- Now it came about when all the kings who were beyond the Jordan, in the hill country and in the lowland and on all the coast of the Great Sea toward Lebanon, the Hittite and the Amorite, the Canaanite, the Perizzite, the Hivite and the Jebusite, heard of it, that they gathered themselves together with one accord to fight with Joshua and with Israel. When the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, they also **acted craftily** and set out as envoys, and took worn-out sacks on their donkeys, and wineskins worn-out and torn and mended...



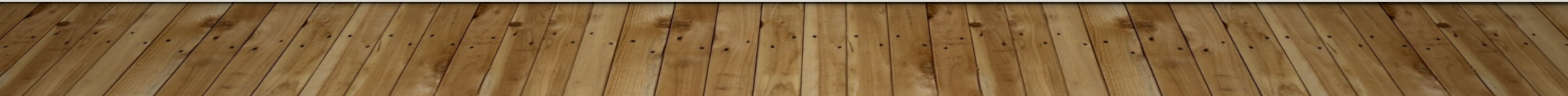
JOSHUA 9:14–15

- So the men of Israel took some of their provisions, and **they did not ask for the counsel of the Lord**. And Joshua made peace with them and made a covenant with them, to let them live; and the leaders of the congregation swore an oath to them.



JOSHUA 9:22–25

- Then Joshua called for them and spoke to them, saying, “**Why have you deceived us**, saying, ‘We are very far from you,’ when you are living within our land? “**Now therefore, you are cursed**, and you shall never cease being slaves, both hewers of wood and drawers of water for the house of my God.” So they answered Joshua and said,

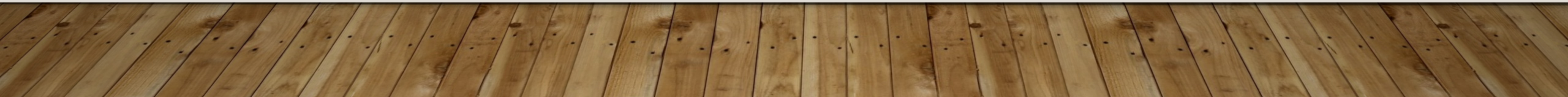


JOSHUA 9:22–25

- “Because it was certainly told your servants that the Lord your God had commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land before you; therefore **we feared greatly** for our lives because of you, and have done this thing. “Now behold, **we are in your hands; do as it seems good and right in your eyes to do to us.**”

JOSHUA 10:23–25

- They did so, and brought these five kings out to him from the cave: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. When they brought these kings out to Joshua, Joshua called for all the men of Israel, and said to the chiefs of the men of war who had gone with him, “**Come near, put your feet on the necks of these kings.**” So they came near and put their feet on their necks. Joshua then said to them, “**Do not fear or be dismayed! Be strong and courageous, for thus the Lord will do to all your enemies with whom you fight.**”



Example: The “righteous one” in Psalms 1-2, 8, and 110

Psalm 1:1–6

¹How blessed is the man

*who does not walk in the counsel of the wicked,
Nor stand in the path of sinners,
Nor sit in the seat of scoffers!*

*²But his delight is in the Torah of the Lord,
And in His Torah he **meditates** day and night.*

*³He will be like a tree firmly planted by streams of water,
Which yields its fruit in its season
And its leaf does not wither;
And in whatever he does, he prospers.*

*⁴The wicked are not so,
But they are like chaff which the wind drives away.*

*⁵Therefore the wicked will not stand in the judgment,
Nor sinners in the assembly of the righteous.*

*⁶For the Lord knows the way of the righteous,
But **the way of the wicked will perish.***

The “blessed one” of Psalm 1 is portrayed as the ideal Joshua was in Joshua 1:7-8, one who meditates on the Torah day and night which results in success and a prosperous way.

Psalm 2:1-12

¹*Why are the nations in an uproar
And the peoples **meditate** a vain thing?*

²*The kings of the earth take their stand
And the rulers take counsel together
Against the Lord and against **His Anointed**, saying,*

³*"Let us tear their fetters apart
And cast away their cords from us!"*

⁴*He who sits in the heavens laughs,
The Lord scoffs at them.*

⁵*Then He will speak to them in His anger
And terrify them in His fury, saying,*

⁶*"But as for Me, **I have installed My King**
Upon Zion, My holy mountain."*

⁷*"I will surely tell of the decree of the Lord: He said to Me,"*

This poem depicts the rebellious nations plotting against Yahweh and his Anointed, just as the rebellious Canaanite kings were continually plotting in Joshua 5-12.

You are **My Son**,

Today I have begotten You.

⁸ 'Ask of Me,
and I will surely give **the nations as Your inheritance**,
And the very ends of **the land as Your possession**.

⁹ You shall break them with a rod of iron,
You shall shatter them like pottery.' "

¹⁰ Now therefore, O kings, show discernment;
Take warning, O judges of the earth.

¹¹ Worship the Lord with reverence
And rejoice with trembling.

¹² Kiss the Son,
that He not become angry, **and you perish in the way**,
For His anger may soon be kindled.

How blessed are all who take refuge in Him!

Joshua's "promised land" has here
becomes the "inheritance of the
nations"

The nations' future destiny turns
on whether or not they will humble
themselves before the Anointed
Son of God. If not, they will "perish
in the way" (just like the "way of
the wicked" in Psalm 1). But if they
"kiss the son" and take refuge "in
him" they will find God's blessing.

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- This design pattern of the royal divine image is then filled out in Psalms 8, 72, and 110.
 - Daniel 7 depicts “one like a son of man” who is exalted from earth to sit beside God on his heavenly throne

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- In Daniel 1:1-3 we learn that Daniel is of the “royal seed” (lit. “seed of the kingdom), that is, from the line of David. He is taken into Babylon in the first wave of exiles from Jerusalem.
 - In Daniel 2-7 we have a fully worked out theology of the “image of God” represented by God’s royal priesthood that has been exiled to the land of idolatrous royal images.

Daniel 2-7







4 NEBUCHADNEZZAR'S PRIDE



HUMBLE
YOURSELF BEFORE
GOD'S KINGDOM!

5 BELSHAZZAR'S PRIDE



EXAMPLE: JESUS AS THE “IMAGE OF GOD” AND “SON OF GOD”

- In Luke chs. 3-4 and Jesus is depicted as a new Adam, the royal and priestly Son of God In Colossians 1-3
- Jesus is explicitly called “the image of God” who is God’s second self, the royal and divine human who is now risen and ruling the cosmos.
- Notice that in Colossians ch. 3, the new humanity of Jesus is something that is now available to his people, so that they are being “renewed” in the image of God as well.

Colossians 1:15-20

The Son...

who is *the image of the invisible God,*
*the **FIRST-BORN** of all creation.*

*For **in Him** all things were created,*

in the heavens and on the earth,

*things visible and invisible,
whether thrones or powers
or rulers or authorities—*

*all things have been created **through Him** and **to Him**.*

And He is *before all things, and **in Him** all things hold together.*

And He is *head of the body, the church;*

who is *the beginning,*

*the **FIRST-BORN** from the dead;*

so that He Himself might come to have first place in everything.

*For **in him**, [God] was pleased that all the fullness would dwell*

*and **through Him** to reconcile all things **to Himself**,*

things on earth or things in heaven.

having made peace through the blood of His cross.

Colossians 3:1-4

¹Since, then, you have been raised with the Messiah,
set your hearts on things above,
where Messiah is, seated at the right hand of God.

²Set your minds on things above,
not on earthly things.

³For you died,
and your life is now hidden with Messiah in God.

⁴And when the Messiah, who is your life, appears, then you also will
appear with him in glory.

Colossians 3:9–11

⁹Do not lie to each other,
since you have taken off the old humanity with its practices
¹⁰ and you have put on the new humanity,
which is being renewed in knowledge **in the image of its Creator.**
¹¹Here there is no Gentile or Jew,
circumcised or uncircumcised,
barbarian, Scythian,
slave or free,
but the Messiah is all,
and he is in all.



QUESTION

- What are your thoughts on how the “image of God” has been presented?