



## Introduction

We continue our journey with the State of Innocence. This is the period of man before sin came into the world. We will now examine the Image of God

## What is “the Image of God”

- Old Testament texts
  - Genesis 1:26-27, 5:1-3, 9:6
    - The Hebrew word for image is “tselem” and the word for likeness is “demuth”
  - Psalm 8
- Observations
  - Man represents God
  - Man is like God
  - Dominion over creation
  - Male and Female
  - Man is personable and responsible
  - Man retains the image after the fall
  - God calls man “very good”
- New Testament texts
  - 1 Corinthians 11:7
  - Colossians 3:9-10
  - James 3:9
- Observations
  - image of God is retained in man
  - image of God needs renewal in knowledge
- Christ as the true Image of God
  - 2 Corinthians 4:6
  - Colossians 1:15
- We are to be conformed to His image
  - Romans 8:29
  - 2 Corinthians 3:18

## Image vs. Likeness

- Different terms
  - Irenaeus
    - Identified bodily traits in “image” and spiritual traits in “likeness”.
    - He saw the likeness as being lost in the fall, but image is what is retained.
      - Objections
        - Erred in defining image and likeness as two separate concepts
        - Erred in thinking what was retained in the fall was our rationality



- Capitol punishment is not necessarily linked to our rational capacity, but whole man
- Roman Catholic view
  - Image is that which man is created with that cannot be lost. This is the metaphysical correspondence of the human spirit with God.
  - Likeness is the added gift of grace to man or “original righteousness”.
  - Thomas Aquinas (scholastic Anthropology)
    - Sees image of God as man’s reason
    - Claims that the image of God (reason) was not affected in the fall, but rather, the likeness was corrupted. Man can no longer bring his lower passions into submission of his reason, but needs special grace to do so.
      - “There is, however, such a thing as natural knowledge and love of God...And it is also natural to the mind that it has the power of using reason to understand God, and it was in terms of such a power that we said God’s image remains always in the mind.” ~ Thomas Aquinas
    - Four rebuttals
      - First, He finds the image of God solely in man’s intellect.
      - Second, this view puts man at odds with himself and detracts from man’s original goodness.
      - Third, detracts from the seriousness of the fall.
      - Four, splitting man’s intellect and “lower passions” devalues man’s body.
- Synonymous
  - Hebrew literature often uses reduplication
  - Luther did not see the image of God in man’s natural endowments (reason, will, etc), but only in original righteousness.
  - Calvin
    - Sees the image of God as being in man’s soul.
      - “The likeness must be within, in himself. It must be something which is not external to him but is properly the internal good of the soul.” ~ John Calvin
    - He believes that what was lost in the fall were faith, love of God, charity towards one’s neighbor, and zeal for holiness and righteousness.
    - He does not see the dominion mandate as being included in the image of God. He does grant that it may include some small portion
    - Calvin says that reason and will remain in man as natural gifts, but they have been partly weakened and corrupted by sin.
  - Karl Barth
    - Does not see the image of God as relative to our being, but rather our relations.



- He does not recognize the historical fall as something man from a state of innocence fell to a state of corruption. Rather, this communal aspect is so intrinsic to mankind that it not only is not lost, but is strengthened when man is in need of God
- Rebutals
  - This defies the natural readings of the scriptures regarding the fall of man
  - He errs by claiming the image of God is purely relational.

### **Structure and Function**

- Structure (retained after the fall)
  - What man is. This is endowed for performing the functions.
  - The entire endowment of gifts and capacities that enable a man to function as he should in his various relationships and callings
- Function (lost at the fall)
  - What man does. This is primary
  - Man's proper functioning in harmony with God's will for him.
- "Fallen human beings still possess gifts and capacities with which God has endowed them, but they now use these gifts in sinful and disobedient ways." ~ Anthony Hoekema