

THEOLOGY I: Doctrine of Man: Image of God (Part 2)

Session 10 - Dr. Jeremy Kimble

REVIEW

- What does it mean to be made in God's image?
 - God made us. He made us male and female. He made us to work and He made us for community. He made us His image bearers. At the very least it's a call to represent God.

*Then God said, "Let **us** make man in our image, after our likeness Gen 1:26a*

Trinitarian Theology - Father, Son and Holy Spirit

*Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." So **God created man in his own 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 earth and **subdue** it, and have **dominion** over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." Gen 1:26b-28*

HISTORICAL DEVELOPMENTS

- In the course of church history there have been three major families or types of interpretations. While we will consider them separately, they are not mutually exclusive. Many theologians blend two or even all three in their understanding of the *imago dei* - the image of God.
 - Functional view
 - Relational view
 - Substantive view
- Functional View
 - The image of God is something humans **do**, some function only **humans** perform. Most often, the function mentioned is that of exercising **dominion** (subduing) over creation. Thus, Gen 1:28 is seen as the explanation of Gen 1:27. In this view, the *imago dei* is a verb, for what humans do, rather than a noun, for what humans are.

- Priest (Gen 2:15; cf Num 3:5-10)

*The LORD God took the man and put him in the Garden of Eden to **work** it and keep it. Gen 2:15*

Num 3, 8, 18 - Work and Keep are used to describe the work of priests in the tabernacle.

- King (dominion, subdue)
- Prophet (name animals, wife; speak truth)

- Relational View

- This line of interpretations focuses on the importance of **relationships** for humanity.
- This view looks back to the central verses on the image of God, Gen 1:26-28, and sees the explication of the meaning of the image of God within those verses. He notes that God says "Let us make." The "us," while not explicitly teaching the Trinity, does hint at the fact of relationship within the **nature** of God. In a corresponding manner, God does not create a single, isolated creature, but man and woman. The two exist in relationship with one another, and it is that relationship which **reflects** the relationship within the Godhead and the relationship of man with God that is the image of God.

God's relational capacities. We relate to others horizontally and vertically with God.

- Substantive View

- The image is some ability, quality, capacity, or characteristic that only humans possess, which is also shared with God. Intellect (capacity to reason), Emotions (capacity to feel and have affections), Will (to do what God is calling us to).
- **Substantive** aspect (Gen 5:2-3)
- Capacity to **reason**; possession of a **soul**
- The ways we are superior to the rest of creation (Calvin; will, reason, original righteousness)
- **Representatives** of God
- God created us to know Him, obey Him, and love Him, and therefore the image of God includes those **capacities** necessary for us to fulfill our purpose: intelligence or reason (to know God), conscience and will (to obey God), and emotions (to love God).

THEOLOGICAL FORMULATION

- Much of what has been said historically is true (differing emphases), and thus it is crucial to understand the conceptual patterns that bring them together. This is often referred to as an **eclectic** or **holistic** view.
 - **THE IMAGE OF GOD IN MAN** samstorms.org
- Images were simply **statues** or **pictures** that represented someone, often a king or god (e.g., Saddam Hussein in Iraq). We are God's image, we are walking billboards of His might and authority, made to **justly rule** over creation, **rightly steward** the earth, and **glorify** Him in all things.
- Jesus is the true image of God (2 Cor 4:4; Col 1:15; Heb 1:3) and we are to be **renewed** in his image (Rom 8:28-29; 1 Cor 15:49; Eph 4:22; Col 3:10).

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. 2 Cor 3:18

- The functions and relationality mentioned are conceivable due to the fact that God created us with **intelligence** or **reason** (to know God), **conscience** and **will** (to obey God), and **emotions** (to love God).
- The image of God remains after the fall, but as a **latent** capacity, requiring activation by the Spirit.



*assuming that you have heard about him and were taught in him, as the truth is in Jesus, to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and to be **renewed** in the spirit of your minds, and to put on the new self, created after the likeness of God **in true righteousness and holiness**. Eph 2:21-23*

PRACTICAL APPLICATION

- Being created in the image of God underscores human **distinctiveness**. The foundational verses in Genesis 1 stand out, and they do so by design. In distinction to the animals and universe that were created by God's command, humans were created with **special consideration** and in God's likeness and image. The creation of humanity is placed last, not only because it was last chronologically, but because humans are given **prominence** as the crown of creation.

In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

*And God said, "Let there be light," and there was light. And God saw that the light was good. And God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, **the first day.***

3-5

*And God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. And God called the expanse Heaven. And there was evening and there was morning, **the second day.*** **6-8**

And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth,^[d] and the waters that were gathered together he called Seas. And God saw that it was good.

*And God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth." And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning, **the third day.*** **9-13**

*And God said, "Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, and let them be lights in the expanse of the heavens to give light upon the earth." And it was so. And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. And God set them in the expanse of the heavens to give light on the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, **the fourth day.*** **14-19**

And God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens." So God created the great sea

*creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, **the fifth day. 20-23***

And God said, "Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds." And it was so. And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

26 *Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."*

So God created man in his own 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 earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, **the sixth day. 24-26***

Human rights supersede animal rights.

Peter Singer, Professor at Princeton... chimpanzees are of greater value than some human beings based on intellect. Was awarded the \$1 million, 2021 Berggruen Prize for Philosophy and Culture, annually to "thinkers whose ideas have profoundly shaped human self-understanding and advancement in a rapidly changing world." His work is totally against how the Bible speaks of humanity.

WorldView - Secular Humanism - no value to in utero children, infants or the elderly. As Christians... every human matters.

- Regardless of our **vocation**, we should see our work as **ordained** by God and pursue it with vigor, as unto the Lord. He's the ultimate boss. Do it with excellence.

Whatever you do, work heartily, as for the Lord and not for men, Col 3:23

- We should also be good **stewards** of the **creation** God has given to us. This should not be overemphasized, and neither should it be neglected.
- We should not show **partiality** and **favoritism** toward a certain group of people, while disposing of others (James 2:1-11).

The Sin of Partiality

*My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory. For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, and if you pay attention to the one who wears the fine clothing and say, "You sit here in a good place," while you say to the poor man, "You stand over there," or, "Sit down at my feet," have you not then made distinctions among yourselves and become **judges with evil thoughts**? Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him? But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who drag you into court? Are they not the ones who blaspheme the honorable name by which you were called?*

If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well. But if you show partiality, you are committing sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become guilty of all of it.

- We should greatly care for life, as we are made in the image of God. This speaks to the following issues:
 - Abortion
 - Euthanasia
 - Stem-Cell research
 - Cloning
 - Violence
 - Sex Trafficking - Pornography