

What Is Man?

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MAN: THE IMAGE OF GOD

Engaging the Heart

- I. Who is man?
 - A. How would you define him?
 - B. What, if anything, makes him unique?
 - C. Your counseling theory and practice depend heavily on these questions. Cf., **Pm 8**.
- II. You will say, "man is the image of God".
 - A. You are correct.
 - B. But what does that mean?
 - C. How does that help your counseling?
- III. Let's look at the Scriptures and try to come to some conclusions.
 - A. We look at the O.T.
 - B. We look at the N.T.
 - C. We will examine historical thinking on the issue and then draw some preliminary conclusions.

Exposition of the Word

- I. Man is the image of God: O.T.
 - A. Gen 1:26-27
 1. .l6x6 = image, model, figure. LXX: kata eijkovna
 - a. .l1x2 = to cut off, cut out, carve
 - b. God speaks to Himself.
 - c. God speaks of man in unique terms.
 - d. God speaks of man collectively as well as man and woman individually.
 2. tOmD2 = likeness, resemblance. LXX: kaq=oJmowsivn
 - a. tm1D2 = to be like, to resemble
 - b. The term is parallel to the term before it, although many have taken it as very different.
 - B. Gen 5:3
 1. Adam has a son in his own image/likeness.
 2. This reflects back on Gen 1. The same terms are used only in a chiasmic structure.
 - C. Gen 9:6
 1. Capital punishment for murder is pronounced by God.
 2. His grounds: man is the image of God.

3. Therefore, murder is an insult to God as well as to the victim.

D. Elsewhere, *lx* is used for image or idols.

1. Num 33:52; 1 Sam 6:5-11; 2 Kings 11:8; 2 Chron 23:17; Ez 7:20; 16:17; 23:14; Am 5:26

2. An idol is the image of the false gods.

3. Cf., usage with men: Pm 39:6 where it equals “shadow”. Pm 73:20 where a play on words is possible where God despises the “image of man”.

E. *tOmD5* is used elsewhere as “likeness”.

1. 2 Kings 16:10 Ahaz sends a likeness of the alter he sees in Damascus

2. 2 Chron 4:3 likeness of gourds is on the sea

3. Pm 58:4 like the venom of a snake

4. Is 13:4 a noise like a great multitude

5. Is 40:18 to whose likeness will you make God?!

6. Ez 1:5, 10, 13, 16, 21, 27, 28; 10:1, 21, 22; 23:15 like certain creatures

7. Dan 10:16

F. **KEY CONCEPT:** CF., PM 115.

1. Vv 1-3: Jaweh is God

2. Vv 4-8: idols are vain, powerless; those who make them become like them.

3. Vv 9-11: Trust only in Jaweh

4. Vv 12-15: He will bless not the idols

5. Vv 16-18: praise Him!

6. N.B., the interchange of attributes! The idol is created by man, but man then becomes like the idol!! **IRONIC REVERSAL**

II. Man is the image of God: N.T.

A. *Eijkwvn, onoV, hJ*= image, likeness; form, appearance.

1. Portrait : Matt 22:20; Mk 12:16; Lk 20:24 on coin, Casear.

2. Image: Rom 1:23 exchange the glory of God for images of created things.
8:29 God predestines us to be conformed to the image of His Son.

3. Image and glory of God: 1 Cor 11:7

4. 1 Cor 15:49: just as we were in the image of the earthly man, so in the image of the Man from heaven.

5. 2 Cor 3:18: transformed into the likeness with ever increasing glory.

6. 2 Cor 4:4: Christ who is the image of God.

7. Col 1:15: Christ is the image of the invisible God.

8. Col 3:10: renewal in the knowledge of the Creator.

9. Heb 10:1: the Law is the shadow of good things to come, not true form of them.

10. Rev 13:14,15; 14:9, 11; 15:2; 16:2; 19:20; 20:4 the image of the beast.

B. *oJmoivwsiV, ewV, hJ*= likeness, resemblance

1. Jam 3:9 with the tongue we curse men who are made in the likeness of God.

- C. ομοιωV= adv. Likewise; so; similarly, in the same way
 - 1. Matt 22:26; Mk 4:16; Lk 13:3; Rom 1:27
 - 2. Jn 5:19; 6:11; 21:13 Jesus does, in the same way, whatever the Father does.
 - D. ομοιοV, οια, οιον= of the same nature, like, similar
 - 1. Matt 13 the kingdom of heaven is like...
 - 2. Matt 22:39 The 2nd is like it.
 - 3. Jn 9:9 He is only like him..
 - 4. 1 Jn 3:2 when He appears we shall be like Him...
 - E. ομοιοϑV, ητοV, ηJ= likeness, similarity, agreement
 - 1. Heb 4:15 Christ is tempted in every way as we are.
 - 2. Heb 7:15 another priest like...
 - F. ομοιωw= to make like, to compare
 - 1. Matt 6:8 do not be like the pagans
 - 2. Heb 2:17 He had to be made like us
 - G. ομοιωwma, ατοV, τοV= likeness, image, copy
 - 1. Rom 1:23 exchange the glory of God for the likeness
 - 2. Rom 5:14 like Adam who was the pattern of the One to come.
 - 3. Rom 6:5 likeness of His death.
 - 4. Rom 8:3 God sent the Son in the likeness of sinful flesh.
 - 5. Phil 2:7 takes the nature of a servant in the likeness
 - H. **KEY CONCEPT:** Matt 6:21
 - 1. Man is heart driven.
 - 2. The heart is treasure, God, driven.
- III. Theological reflection on the image of God.
- A. Historic positions.
 - 1. Eastern Orthodox: trichotomy from the influence of Greek philosophy; creationism.
 - 2. Roman Catholic: man has natural endowments. The physical is lower than the mental/spiritual. Man is given *justitia* to keep them in balance. Yet the lower aspect of man pulls towards sin even though it is not sin per se. This draw is *concupiscence*. On top of this man is given a special gift that allows him to be righteous like God. This is the *donum supernatialis*. This is the image of God. Thus man had no original righteousness, but also no sin.
 - 3. Lutheran: the image is restricted to true knowledge, righteousness, holiness.
 - 4. Arminian: the image consists merely in man's dominion over the creation or free will.
 - B. Exegetically/theologically sound view.
 - 1. The Reformed/Calvin view.
 - a. True knowledge, righteousness, holiness
 - b. Hints of something more.

2. John Murray
 - a. Broader
 - b. Narrower
3. Jay Adams
 - a. Material
 - b. Spiritual
 - c. Moral social
 - d. Working
4. GCS
 - a. Personal
 - b. Physical
 - c. Spiritual
 - d. Moral
 - e. Social
 - f. **Working**: kingly dominion
 - g. **Worshipping**: priestly service
 - h. **Witnessing**, prophetic tasks, creative: children, discovery, development for the future

Exhortation for Life

- I. The image of God makes man unique.
- II. This created truth impact counseling theory and practice.
- III. Reading: Adams, *More Than Redemption*, pp 94-138; Berkhof, *Systematic Theology*, pp 181-210; Murray, *Collected Writings, Vol. 2*, pp 3-46.

1. How does one's view of the image effect one's counseling theory?
2. How does one's view of the image effect one's counseling practice?
3. How might the various views of the image influence one's counseling?
4. Why is this exegetical position helpful compared to the other views?