

I. **INTRO** (Biblical Anthropology: Creation, Providence, man as created, man as sinner).

A. Remember Providence: 1) God preserves His creation, 2) God governs His creation.

B. **Remember the three points of CG**

1. As such: 1) God shows favor to the reprobate wicked in giving good things to them in His Providence, 2) God restrains the wicked by working CG in them, 3) God’s CG enables the wicked to do (civil) good.
2. Answers: 1) God gives good gifts to the repr. but only in His wrath (Ps 73:18, Ps. 92:7), 2) God’s restraint of the wicked is not grace, 3) The wicked cannot do good; all their “goodness” is sin.
3. Grace is not found in *things*, but in God’s attitude. God never blesses the wicked, and never curses the just.

II. **MAN THE CROWN OF GOD’S CREATION (Ps. 8:4-8).**

A. **Man’s creation was different**

1. **God had made the universe – He had made the sun, moon and stars; He had made the earth and seas and filled them with life. And we read in Gen. 1:25, “and God saw that it was good.”**
 - a. But God was making these things, preparing a beautiful home for His greatest creation, man.
 - b. And before He made man, He paused. This was going to be more significant than the rest.
 - c. And then He did something which He had never done to this point in the history: He consulted within Himself: “And God said, Let us make ...” (Gen. 1:26).
2. **Having consulted within Himself, God created man, but, again the work was different.**
 - a. God did not say, “Let there be man” and there was man.
 - b. Instead, God “formed” man from the dust of the ground (Gen. 2:7) and breathed into him.
 - c. And He made (lit. “built”) a woman for the man from the rib of the man.
 - d. And after He had made man, male and female, we read, “And behold it was very good” (Gen. 1:31).

B. **By virtue of His creation, man has two aspects to His existence which make him unique.**

1. **First, he is earthy.** He is from the earth, he depends on the earth for his existence. The very name “Adam” means “red” and the word for “soil” or “earth” is derived from the name Adam. Paul writes, “The first man is from the earth, earthy ...” (I Cor. 14:57). Dust he is and unto dust he shall return. *Implications: man’s appetites are normal and good: hunger, thirst, the sexual urge are all normal, wholesome things (earthy).*
2. **Second, he is spiritual.** God breathed into him the breath of life and *he became a living soul*. There is a spiritual aspect of man. Man is different from the animals. Animals live on instinct. Man has intelligence, reason, desires, affections and a will; man can appreciate beauty, music, art. Man is a person. These spiritual aspects of man’s nature originate in his soul which is that immaterial aspect of man which continues to exist after death. Because man is a spiritual being, he is capable of fellowship with other humans and with God. And because man is a spiritual being, he is able to be an image bearer. *All of this is a far cry from evolution.*

III. **MAN IN GOD’S IMAGE**

A. **We need to distinguish between man as *image bearer* and man in the image of God.**

1. **Some say that man’s rationality, his ability to reason, and make moral choices is the image of God.**

- a. This is not the image of God. This is, merely, his ability to be an image bearer. If man was not a moral, rational creature, he could not be an image bearer and bear God’s image.
- b. God made man as a moral, rational creature with a view to his being His image bearer.
- c. If rationality were the image of God, the devil and the damned in hell would be in God’s image.

2. **It is possible for man to lose the image of God without ceasing to be an image bearer.**

- a. Man was created in the image of God with the ability to bear that image, but also with the ability to lose that image without losing his humanity.
- b. Having lost the image of God in the fall, man retains his image-bearing ability, and bears the devil’s image (“Ye are of your father, the devil, and the lusts of your father ye will do” [Jn. 8:44]).
- c. But God can restore the image of God to man through the power of Jesus Christ. So, whether originally righteous, fallen and totally depraved or saved, man is and always will be an image bearer.

B. **If we understand that distinction we will better understand what the image of God is.**

1. **First, the Bible uses two words, image and likeness**

- a. These two words are not different things but are two aspects of the same thing. The idea of image is a shadow (the idea is that the reality casts the “shadow”) and the idea of likeness is a pattern.
- b. But, theologians in the past have tried to say the image is one thing and the likeness is something else. Scripture uses the terms interchangeably, Gen. 1:27 says (only) “image;” Gen 5:1 says (only) “likeness.” Gen. 9:6 says (only) “image.” Col. 3:10 uses (only) “image,” James 3:9 uses (only) “similitude” (likeness).

The idea is that God made man to be a shadow or representation of Himself *which was like Himself* in a certain way. The question is, in what way is man like God. Here, theologians have given different answers. *And they have forgotten the distinction: man as image bearer and man in the image of God.*

2. The distinction between image and likeness led the Medieval Church astray and gave us Rome’s view.

- a. Rome’s view: the image is reason and freewill; the likeness is an extra gift of righteousness and holiness. Man as created was naturally good and morally *neutral*. God gave him this extra gift (the likeness) so that he could be positively righteous and holy
- b. With the fall: man lost the likeness (the extra gift of righteousness) but kept the image: his rationality, his morality and his freewill, as well as much of his original goodness Man is seriously wounded, has been deprived of the gift of righteousness and struggles with concupiscence (R. 7:8). “Human nature has not been completely corrupted; it is wounded in the natural powers proper to it, subject to ignorance, suffering and the dominion of death, and inclined to sin, an inclination to evil that is called concupiscence” (CCC, par. 405).
- c. This view, of course, means that even after the fall man is basically good (he has the image, and esp. freewill) although he must struggle with the weaknesses of his nature.

C. The Bible teaches that the image of God consisted in three things.

1. Original knowledge

- a. As soon as man opened his eyes on the creation, he knew God. He did not have to search for God; he did not have a blank mind. God has stamped on man’s mind and heart the knowledge of His own name.
- b. Man had the natural knowledge of the Creator written on his heart, man had an innate knowledge of God and His works (that was how he was able to name the animals), man had the law of God written in his heart so that he knew from the moment of his creation who God was and what God required of him.
- c. And man knew his Creator with the knowledge of love and intimate fellowship. He delighted in the knowledge of God; he delighted in the creation which revealed God.
- d. As one who had knowledge of God, he was a *prophet*, whose calling was to confess God.

2. Original holiness

- a. You remember that holiness is devotion to God in love. Man was good, very good (Gen. 1:31). He was morally perfect, pure in his affections, and free from any disorder.
- b. There was in man no struggle within concerning whether he loved God or the creation. He loved God with his whole heart. Everything he did, he devoted to the service of God. Man’s desires were to serve His Creator and he did so with joy.
- c. As one created in holiness, man was a priest, whose calling was to devote himself and all things to God.

3. Original Righteousness

- a. “God made man upright ...” (Eccl. 7:29): upright, righteous, just: all these mean the same. Righteous means in conformity with God as the absolute standard, not veering to the right or to the left.
- b. This means that as man was originally created, all his faculties, his heart, his mind, his soul, his activity, the members of his body were all in harmony with God.
- c. Man was not morally neutral, but he was *positively good*. His will was in harmony with the will of God.
- d. As one created in righteousness, man was a king, whose calling was to serve God and rule under God and for God.

4. As God’s image bearer with God’s image, man was holy and happy.

- a. Next time, we will look at the different relationships in which man stood: with relationship to God, and to the human race.
- b. And in Lesson 11 we will see that Adam and Eve lost the image of God when man fell into sin, and we lost that image too, but it is restored by Jesus Christ, who is the image of the invisible God.

