

Immanuel Institute: Fall 2024

Biblical Anthropology

Week One: The *Imago Dei*

Anthony Hoekema, *Created in God's Image*

Herman Bavinck, *The Wonderful Works of God*

Herman Bavinck, *Reformed Ethics, Volume One*

Introduction

- “Nearly all the wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of _____ and of _____.” (John Calvin, *Institutes of the Christian Religion*)
 - _____ (Proper) is the study of God.
 - _____ is the study of man.

- The Modern Challenge of Anthropology
 - Widespread violence in popular media
 - The proliferation of internet pornography
 - Abortion and morning-after-pill
 - Homosexuality and the transgender movement
 - Intersectionality and identity politics
 - The rise and dominance of the modern “_____” (Carl Trueman, *The Rise and Triumph of the Modern Self, Strange New World*)

- The Place of Anthropology in Worldview Analysis (James Sire, *The Universe Next Door*)
 - What is prime reality – the really real?
 - What is the nature of external reality, that is, the world around us?
 - What is a _____?
 - What happens to a person at death?
 - Why is it possible to know anything at all?
 - How do we know what is right and wrong?
 - What is the meaning of human history?
 - What personal, life-orienting core commitments are consistent with this worldview?

- The Place of Anthropology in Systematic Theology
 - Revelation
 - Creation
 - Hamartiology
 - Christology
 - Soteriology
 - Ethics
 - Eschatology

- Confessions:
 - “Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship.” (*The Baptist Faith and Message*, 2000)
 - “God originally created Man in His own image, and free from sin; but, through the temptation of Satan, he transgressed the command of God, and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and wholly opposed to God and His law, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.” (*The Abstract of Principles*, 1859)

Man as a Created Being

- According to Genesis 1-2, in the beginning God created the heavens and the earth and everything that exists – including _____.
 - As created beings, we are neither _____ or _____ (Nehemiah 9:6, Acts 17:25-28, Romans 9:21, Hebrews 1:3).
 - As created persons, we are not _____ like _____ (Genesis 2:15-17, Joshua 24:15, 2 Corinthians 5:20, 1 Thessalonians 4:3).
 - All secular anthropologies overemphasize our _____ or our _____.

“Origin determines direction and purpose.” (Herman Bavinck, *Reformed Ethics*)

The Image of God

“If the image of God is the distinguishing earmark of man, we owe it to ourselves to get a clear idea of the content of it.” (Herman Bavinck, *The Wonderful Works of God*)

- The Old Testament
 - Genesis 1:26-28
 - In the creation story, man is _____ created in God’s image.
 - The plural “us” is best understood as a reference to the _____.

“At the calling into being of the other creatures, we read simply that God spoke and by His speaking brought them into existence. But when God is about to create man He first confers with Himself and rouses Himself to make men in His image and likeness. This goes to indicate that especially the creation of man rests on deliberation, on Divine wisdom, and goodness and omnipotence.” (Herman Bavinck, *The Wonderful Works of God*)

- The words image (*tselem*) and likeness (*demuth*) are _____ terms.
- The “cultural mandate” involves a call to _____ and to exercise _____.
- The summary statement in Genesis 1:31 reminds us that God created human beings in a state of _____, _____, and _____.

“Man, therefore, as he came from the hands of the Creator, was not corrupt, depraved, or sinful; he was in a state of integrity, innocence, and holiness. Whatever in human beings today is evil or perverted was not part of man’s original creation. At the time of his creation man was very good.” (Anthony Hoekema, *Created in God’s Image*)

○ Genesis 5:1-3

- Again, we see the pairing of the words image (*tselem*) and likeness (*damuth*) as _____ terms.
- Romans 5 clearly tells us that Adam passed his sinful nature to his children, but the image of God has not been _____ or _____.

○ Genesis 9:1-7

- God’s instructions to Noah are an _____ of God’s instructions to Adam and Eve.
- Human life must be _____ and _____ and _____ for because of the image of God.

○ Psalm 8

“Though the expression ‘image of God’ is not found in Psalm 8, this psalm does picture man in a way that reaffirms his having been created in God’s image ... Psalm 8 is a ‘lyric echo’ of Genesis 1:27-28).” Anthony Hoekema, *Created in God’s Image*)

- The New Testament
 - James 3:9
 - John 1:14, 14:8-9, 2 Corinthians 4:4, Colossians 1:15, Hebrews 1:3

“There is no better way of seeing the image of God than to look at Jesus Christ. What we see and hear in Christ is what God intended for man.” (Anthony Hoekema, *Created in God’s Image*)

- Romans 8:29, 2 Corinthians 3:18, Ephesians 4:22-24, Colossians 3:9-10

“The goal of our redemption in Christ is to make us more and more like God, or more and more like Christ who is the perfect image of God. The fact that the image of God must be restored in us implies that there is a sense in which that image has been distorted. Though, as we have seen, some Bible passages teach that there is a sense in which even fallen man is still an image bearer of God.” (Anthony Hoekema, *Created in God’s Image*)

- What is the “Imago Dei?”
 - The _____ view argues that the image of God is some specific characteristic or quality in humans (consciousness, rationality, speech, creativity).
 - The _____ view argues that the image of God correlates to the relationships that have eternally existed in the Trinity (Creator-creature, male-female, parents-children, Israel-church).
 - The _____ view argues that the image of God is found in the exercise of dominion and the use of technology (agriculture, architecture, medicine, art).
 - The _____ view argues that the image of God cannot be singled out as only one of the above views. Rather, the substantive, relational, and functional views are all correct and part of the image of God.
 - The image of God is not a distinct part of who we are as human beings. Human beings don’t _____ the image of God, we _____ the image of God.

Debated Questions

- How many “parts” do human beings have?
 - _____ insists that human beings have two parts – a physical body and an immaterial soul-spirit (Genesis 2:7, Ecclesiastes 12:7, Matthew 10:28, 2 Corinthians 5:1-10, Philippians 1:21-24).
 - _____ insists that human beings have three parts – a physical body, a soul (life), and a spirit (spirituality) (1 Corinthians 15:44, 1 Thessalonians 5:23, Hebrews 4:12).
- Where does your soul / spirit come from?
 - Some have argued for the _____ of human souls.
 - Some have argued that each soul is _____ from the souls of parents, just like the body is generated from the bodies of parents (Traducianism).
 - Some have argued that each soul is uniquely _____ by God at the moment of conception.

Application

- The Image of God and Our Relationship with God (Religion)
 - As image bearers, human beings are called to _____ God, to _____ God, to _____ God, and to live under God's _____.
 - “*To be a human is to be directed toward God. Man is a creature who owes his existence to God, is completely dependent on God, and is primarily responsible to God. This is his or her first and most important relationship. All of man’s other relationships are to be seen as dominated and regulated by this one. To be a human being in the truest sense, therefore, means to love God above all, to trust him and obey him, to pray to him and to thank him.*” (Anthony Hoekema, *Created in God’s Image*)
 - “Thou [God] has made us for thyself, and our hearts are restless until they find their rest in thee.” (Augustine, *Confessions*)
 - “All men are born to live to the end that they may know God.” (John Calvin, *Institutes of the Christian Religion*)

- “That we cannot understand or imagine humanity without God and that all human beings always and everywhere stand in some relation to God is the *second* implication of the claim that the image of God belongs to the essence of our humanity. God is the archetype, the exemplar, the original. We are only truly human to the extent that we display God, also in our daily lives.” (Herman Bavinck, *Reformed Ethics*)
 - Other worldviews (religions) operate with a different theology and a different anthropology.
 - Darwinism
 - Ecology
 - Psychology
 - Hinduism
 - Mormonism,
 - Sin has _____ the image of God in human beings, and we have turned to _____ (Romans 1)
 - “The Scriptures maintain that sin does not belong to the essence of human nature, and that it can therefore also be removed and separated from that nature.” (Herman Bavinck, *The Wonderful Works of God*)
 - Salvation involves the full and final _____ of the image of God.
 - Regeneration
 - Sanctification
 - Glorification
- The Image of God and Our Relationships with Others (Ethics)
 - The biblical teaching about the image of God is the foundation for our commitment to human _____ and human _____.
 - Worldviews that operate with unbiblical theology and unbiblical anthropology end up with _____.
 - “Ethics in the true sense of the word does not exist within a Darwinian framework.” (Herman Bavinck, *Reformed Ethics*)
 - Because of the reality of sin, we should be realists when we think about _____, _____, _____, and _____.
 - Our obedience to the Great Commandment and the Great Commission must be motivated first by the _____ of God and second by our _____ of neighbor.

- The Image of God and Our Relationship with Creation (Work)
 - Fulfilling our vocation is part of bearing the image of God (dominion, subdue, work, naming).
 - “Man was not created for idleness but for work.” (Herman Bavinck, *The Wonderful Works of God*)
 - “All culture, that is, all work which man undertakes in order to subdue the earth, whether agriculture, stock breeding, commerce, industry, science, or the rest, is all the fulfillment of a single Divine calling.” (Herman Bavinck, *The Wonderful Works of God*)
 - “Much more is contained in the subduing and having dominion over the earth than that man should, in greed and egotism, freely turn everything to his advantage.” (Herman Bavinck, *The Wonderful Works of God*)

Conclusion

- The Meaning of the Image of God
 - As created beings, we have the responsibility to _____ our Creator.
 - As relational beings, we have the responsibility to _____ our neighbor.
 - As ruling beings, we have the responsibility to _____ creation.
 - As spiritual beings, we must remember that the image of God is displayed most perfectly in sinless humanity – the miracle of the _____.