

**THE IMAGE OF GOD (GEN 1:26-27) IN THE PENTATEUCH: A BIBLICAL-
THEOLOGICAL APPROACH**

DANIEL SIMANGO Hons. B.A.

Dissertation submitted in partial fulfilment of the requirements for the degree
Magister Artium in Old Testament at North-West University

Supervisor:	Dr J.L. Ronning
Co-Supervisor	Prof. P.P. Krüger

2006
Potchefstroom

Acknowledgements

1. I thank my supervisors, Dr J.L. Ronning and Prof. P. Krüger, who read the early drafts of this study, and then made helpful suggestions to improve this dissertation.
2. I also thank Rev. James Wright and Dr. J.B. Krohn for translating my English Summary into Afrikaans.
3. I also thank the United Baptist Church (SIM), the Fish-Hoek Methodist Church, and the Bible Institute of South Africa for assisting me financially; without their contribution, I would have not been able to do this research.
4. I thank the faculty and students of Bible Institute of South Africa, Rusitu Bible College, and Harare Theological College for encouraging me and supporting me in prayer as I wrote this dissertation.
5. I thank my friends, Rev & Mrs P. Manzanga, and Rev P. Mokson, for their prayers as I worked on this dissertation.
6. I thank God for my parents, Rev A. Simango and Mrs P. Simango, who have taught me to walk in the ways of the Lord.
7. I really thank my wife, Patience Masimba Simango, for being patient with me as I did my studies.
8. Finally, I give glory and honour to our Lord and Saviour, Jesus Christ:

You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being (Revelation 4:11).

THE IMAGE OF GOD (GEN 1:26-27) IN THE PENTATEUCH: A BIBLICAL THEOLOGICAL APPROACH

SUMMARY (300 WORDS)

This dissertation focuses on how the theme of the image of God (Gen 1:26-27) is seen and developed in the Pentateuch. The image of God in man (Gen 1:26-27) has been interpreted in various ways. Predominant opinions have changed over time from the Early Jewish interpretation to the present period. Today there is a wider range of opinion regarding the image of God than ever.

This dissertation follows a biblical-theological approach from a Reformed tradition of Genesis 1:26-27, thus starting with an examination of 1:26-27 in the context of Genesis 1 where the key words, pronouns and the Ancient Near Eastern concept of the image of God are examined. Genesis 1:26-27 is examined in the context of Genesis 2-11 and we discover that the image of God in Genesis 1:26-27 is both moral and relational in perspective: it involves moral likeness to God and a relationship between God and man like that between parent and child.

The theme of the image of God is traced in both narrative and legal material of the law; certain features of the law suggest that defining God-likeness is at least one goal of the law. Some laws are based on moral God-likeness and others are not based on inherent morality, but on the relational aspect of sonship.

The theme image of God is also seen in the New Testament, where Christ is the perfect expression of the image of God. He is the Son of God and morally, he is like the Father. Through his death on the cross, believers are individually adopted in God's family and they become his children. They are to be morally like him. Through sanctification, the Church is being renewed into the image of God. Believers are called to be like Christ. They are to imitate Christ's moral-likeness and submission to the Father.

KEY TERMS

Image of God; Likeness of God; Genesis 1:26-27; the Pentateuch; A Biblical Theological Approach.

OPSOMMING (300 woorde)

Hierdie dissertasie fokus op hoe die tema van die beeld van God (Gen 1:26-27) in die Pentateug beskou en ontwikkel word. Die beeld van God in die mens (Gen 1:26-27) is op verskillende wyse geïnterpreteer. Die heersende menings het met tyd verander van Vroeë Joodse interpretasie tot die huidige tydperk. Vandag is die reeks van menings betreffende die beeld van God wyer as ooit tevore.

Hierdie dissertasie benader Genesis 1:26-27 vanuit 'n bybels-teologiese vertrekpunt binne die Gereformeerde tradisie, en begin dus deur 1:26-27 in die konteks van Genesis 1 te ondersoek. Sleutelwoorde, voornaamwoorde, en die Antieke Nabye Oostelike begrip van die beeld van God word ondersoek. Genesis 1:26-27 word in die konteks van Genesis 2-11 bestudeer en ons vind dat die beeld van God in Genesis 1:26-27 beide moreel en relasioneel in perspektief is: dit betrek morele gelykenis met God en 'n verwantskap tussen God en die mens soos die tussen ouer en kind.

Die tema van die beeld van God word nagetrek in beide die verhalende en wetlike inhoud van die wet; sekere aspekte van die wet stel voor dat ten minste een van die mikpunte van die wet die definiëring van God-gelykenis is. Sommige wette is gebaseer op morele God-gelykenis, en andere rus nie op inherente moraliteit nie, maar op die relasionele aspek van seunskaap.

Die tema van die beeld van God kom ook in die Nuwe Testament na vore, waar Christus die perfekte uitdrukking van die beeld van God is. Hy is die Seun van God en moreel is hy soos die Vader. Deur sy dood aan die kruis word gelowiges individueel in God se gesin aangeneem, en is hulle sy kinders. Moreel moet hulle soos hy wees. Deur hulle heiligmaking word die kerk hernu na die beeld van God. Gelowiges is geroep om soos Christus te wees. Hulle moet Christus se morele gelykenis en onderdanigheid aan die Vader navolg.

SLEUTEL TERME

Beeld van God; Gelykenis van God; Genesis 1:26-27; Pentateug; 'n Bybels-Teologiese Benadering

Acknowledgements	ii
Summary	iii
Abbreviations of Periodicals, Reference Works	viii
General Abbreviations	ix
Abbreviations of the names of Biblical Books	ix
1.0 INTRODUCTION TO THE DISSERTATION	1
1.1 Background of Study	1
1.2 Problem Statement	1
1.3 Aim and Objectives	4
1.3.1 Aim	4
1.3.2 Objectives	4
1.4 Central Theoretical Argument	5
1.5 Methodology	5
1.6 Classification of Chapters	7
2.0 A BRIEF HISTORY OF INTERPRETATION OF THE IMAGE OF GOD	8
2.1 Introduction	8
2.2 Philo	8
2.3 Irenaeus (d. ca. 200 AD)	9
2.4 Augustine (d. ca. 430 AD)	9
2.5 Thomas Aquinas (1225-1274 AD)	10
2.6 Summary of Philo, Irenaeus, Augustine, and Aquinas interpretations	11
2.7 Luther	11
2.8 Calvin	13
2.9 Recent Commentaries and Theological Studies	14
2.9.1 Substantive Views	14
2.9.2 Relational Views	16
2.9.3 Functional Views	17
2.9.4 A Combination of two or three Views	19
2.9.5 Summary of Recent Interpretation of the Image of God (Gen 1:26-27)	22
2.10 Final Conclusion	22
3.0 THE PRELIMINARY INTERPRETATION OF THE IMAGE OF GOD (GEN 1:26-27)	23
3.1 Introduction	23
3.2 The Place of Genesis 1:26-27 in the creation account	23
3.3 The meaning of "image" (צֶלֶם) and "likeness" (דְּמוּת) in the Old Testament	24
3.3.1 Occurrences of צֶלֶם	24
3.3.2 Occurrences of דְּמוּת	28
3.3.3 Image (צֶלֶם) and likeness (דְּמוּת) in Genesis	29

3.4 The Prepositions ל and ב	31
3.5 The Image of God and the Ancient Near East	32
3.6 The plural address in Genesis 1:26	34
3.6.1 Address to the ground	34
3.6.2 Plural of majesty, or Self deliberation	34
3.6.3 Address to the God-head	35
3.6.4 Address to the heavenly court	36
3.6.5 Conclusion	38
3.7 The Significance of male and female (Gen 1:27c; cf. 5:2b)	38
3.8 Summary	39
4.0 THE INTERPRETATION OF THE IMAGE OF GOD (GEN 1:26-27) IN THE CONTEXT OF GENESIS 2-11	40
4.1 Introduction	40
4.2 The Temptation, the Fall and the Image of God	41
4.3 The Consequences of the Fall on the Image of God (Gen 4).	43
4.4 Renewal of the Image of God after the Fall	44
4.5 Genesis 4 and the Functional Interpretation of the Image of God	47
4.6 Apostasy at the time of the Flood	48
4.7 The Image of God after the Flood	51
4.8 Genesis 10 and the image of God	52
4.9 Apostasy after the Flood	53
4.10 Summary and Conclusions	54
5.0 THE LAW AND THE IMAGE OF GOD	56
5.1 Introduction	56
5.2 Creation Language in the Law	56
5.3 Statements portraying the Israelites as Children of God	62
5.4 The Image of God, Pharaoh and the Wilderness Generation	64
5.4.1 Pharaoh in the image of the serpent	64
5.4.2 The Wilderness Generation and serpent-likeness	65
5.5 General Statements about the Law and God-likeness	69
5.6 The Two Great Commandments and the Decalogue	74
5.6.1 Introduction	74
5.6.2 The First Great Commandment	74
5.6.3 The Second Great Commandment	75
5.6.4 The Ten Commandments	76
5.6.4.1 <i>The First Commandment</i>	76
5.6.4.2 <i>The Second Commandment</i>	76

5.6.4.3 <i>The Third Commandment</i>	77
5.6.4.4 <i>The Fourth Commandment</i>	77
5.6.4.5 <i>The Fifth Commandment</i>	78
5.6.4.6 <i>The Sixth Commandment</i>	79
5.6.4.7 <i>The Seventh Commandment</i>	80
5.6.4.8 <i>The Eighth Commandment</i>	80
5.6.4.9 <i>The Ninth Commandment</i>	81
5.6.4.10 <i>The Tenth Commandment</i>	81
5.7 Laws that do not appear to be moral laws.	82
5.7.1 Introduction	82
5.7.2 Dietary Laws	83
5.7.3 Laws on Sacrifice	83
5.8 Dominion as a blessing for keeping the Law	84
5.9 Summary and Conclusions	85
6.0 THE <i>IMAGO DEI</i> (GEN 1:26-27) IN THE NEW TESTAMENT	86
6.1 Introduction	86
6.2 The Relationship of "Glory" and "Image" in the New Testament	86
6.2.1 Introduction	86
6.2.2 Image and Glory in I Corinthians 11	86
6.2.3 Image and Glory in Romans 1	87
6.2.4 Conclusions and Implications	88
6.3 Jesus Christ, the image of the invisible God	88
6.3.1 Christ made in the likeness of man	88
6.3.2 Christ and the Relational aspect of Sonship	89
6.3.3 Christ and Moral God-likeness	91
6.3.4 Christ's equality with God, the Father	93
6.4 The Church and the image of God	93
6.4.1 Introduction	93
6.4.2 Believers as the children (or sons) of God	93
6.4.3 The Church and Christ-likeness	98
6.4.4 The Church, the bride of Christ	101
6.5 Summary	102
7.0 SUMMARY AND CONCLUSIONS	103
7.1 The Nature of the Image of God (Gen 1:26-27)	103
7.2 Synopsis of the Dissertation	103
7.3 Reflections on the History of Interpretation and Observations	105
7.4 Final Conclusion	107

Abbreviations of Periodicals, Reference Works

ANE	Ancient Near East
ANET	The Ancient Near Eastern Text
ANF	The Ante-Nicene Fathers
BECNT	Baker Exegetical Commentary on the New Testament
BKC	Bible Knowledge Commentary
BST	The Bible Speaks Today
EBC	Expositor's Bible Commentary
GNB	Good News Bible
ISBE	International Standard Bible Encyclopaedia
IBC	Interpretation: A Bible Commentary for Teaching and Preaching
IBT	Interpreting Biblical Texts
ICC	The International Critical Commentary
JAOS	Journal of the American Oriental Society.
JBL	Journal of Biblical Literature
JETS	Journal of the Evangelical Theological Society.
JSOT	Journal for the Study of the Old Testament
NAC	The New American Commentary
NASB	New American Standard Bible
NBD	New Bible Dictionary
NEB	New English Bible
NICOT	The New International Commentary on the Old Testament.
NICNT	The New International Commentary on the New Testament
NIDNTT	New International Dictionary of the New Testament Theology
NIDOTTE	New International Dictionary of the Old Testament Theology and Exegesis
NIGTC	New International Greek Testament Commentary
NIV	New International Version
NIBC	New International Biblical Commentary
NPNF	Nicene and Post-Nicene Fathers
NTC	New Testament Commentary
OTL	Old Testament Library
PG	Jean Migne, <i>Patriologia graeca</i>
RSV	Revised Standard Version
TDNT	Theological Dictionary of the New Testament
TNTC	Tyndale New Testament Commentaries

TOTC	Tyndale Old Testament Commentaries
TWOT	Theological Wordbook of the Old Testament
WA	Martin Luther, Kritische Gesamtausgabe (= "Weimar" edition)
WBC	Word Biblical Commentary
WTJ	Westminster Theological Journal
WEC	The Wycliffe Exegetical Commentary
ZPEB	The Zondervan Pictorial Encyclopaedia of the Bible

General Abbreviations

Com.	commentary
Orig	original
Pub.	published
Rev.	revised
Ed.	editor
Vol (s)	volume (s)
Trans.	translation
Bk.	book
Chap (s)	chapter (s)

Abbreviations of the names of Biblical Books

Gen	Ps	Hab	Eph
Exod	Prov	Zeph	Phil
Lev	Eccl	Hag	Col
Num	Isa	Zech	1-2 Thes
Deut	Jer	Mal	1-2 Tim
Josh	Lam		Titus
Judg	Ezek		Philm
Ruth	Dan	Matt	Heb
1-2 Sam	Hos	Mark	Jas
1-2 Kgs	Joel	Luke	1-2 Pet
1-2 Chron	Amos	John	1-2-3 John
Ezra	Obad	Acts	Jude
Neh	Jonah	Rom	Rev
Esther	Mic	1-2 Cor	
Job	Nah	Gal	

CHAPTER 1

INTRODUCTION TO THE DISSERTATION

1.1 Background of Study

The statement of mankind's creation in the image of God (*imago Dei*; Gen 1:26-27) appears to be of less importance than it should be in the Christian community and in biblical and theological studies. South Africa is experiencing a state of moral decay; the country needs a soul reconstruction. The statement of mankind's creation in the "image of God" (Gen 1:26-27) clearly constitutes an important and positive affirmation about mankind's original place in the created order and various New Testament passages emphasize this theme as the goal of the Gospel (Col 3:10 and Eph 4:24). God's original plan in creating man in his image was for his own glory, according to the Westminster Catechism (Westminster Shorter Catechism, Qn. 1; Pelikan & Hotchkiss, 2003:652), so that he may rule over the creation. Originally, man was created for personal and endless fellowship with God (implied in Gen 2). If the Church today is to understand the doctrine of the image of God, the fact that God is creating his people in his image, so that we become more and more like him, this will affect the way we live, our thoughts, actions, speech and our personal devotion to God. A good understanding of the doctrine of the *imago Dei* would have a positive influence on the moral fibre of our society.

1.2 Problem Statement

The meaning of the *imago Dei* in Genesis 1:26-27 is a matter of some controversy among biblical scholars and theologians. Three types of views have been suggested (Erickson, 1983:498):

- Some consider the image of God to consist of certain characteristics within the very nature of man, which may be psychological or physical or spiritual. This view is known as the "substantive view" of the image of God.
- Others regard the image of God not as something inherently or intrinsically present in man, but as the experiencing of a relationship between man and God

or between two or more humans. This view is called the "relational view" of the image of God.

- Some consider the image of God to be, not something that is intrinsically present in man or the experiencing of a relationship between man and God, but a function that man performs. This view is called the "functional view" of the image of God.

In support of the functional view or interpretation of the image of God, Clines (1968:80-81) and Curtis (1992:389-91), among others, have suggested that the Ancient Near Eastern culture is pivotal to the interpretation of Genesis 1:26-27, since there is nothing in the biblical text (in their view), which explains what is meant by the concept of the image of God. Curtis suggests that the idea of the image of God was introduced into Israel through her contacts with Egypt and the idea was transformed and adapted to Israelite theology or democratised (Curtis, 1992:319). The Israelites believed that all persons were created in the image of God and not only the King or Pharaoh, and that this image involved the function of dominion. Hart thinks that this functional interpretation, which is based on the extra-biblical material, is also supported by the Bible. He translates Genesis 1:26, "Let us make man in our image, according to our likeness, *so that* they may have dominion over ... the earth" (emphasis added), and says that the functional interpretation is also supported by Psalm 8 (Hart, 1995:317, 320).

The functional view appears to inadequately consider the impact of the entry of sin into the world and it cannot be assumed that because Adam and Eve were made in the image of God, all human beings after the fall bear God's image in the same sense. The first three days of the creation account have been seen to be re-enacted at the crossing of the Red Sea¹ to portray Israel as God's new creation (Kline, 1980:15-16). Logically, one might also expect to find the second three days related to Israel's foundation, and one possibility is that they relate to the law of Moses, defining for Israel what it means to bear God's image.

¹ Reed Sea or Sea of Reeds is the translation of the Hebrew, but several verses (e.g. Exod 23:31; Num 14:25; 21:4; Deut 1:40; 2:1; Exod 10:19; Num 33:10f.) imply that the body of water in question is what we today call the Red Sea, so either rendering can be justified.

Functional and relational aspects of the image of God may also be brought out in the law. Certain features of the law suggest that defining God-likeness (morally) is at least one goal of the law; e.g. the overall summary of the law found in Leviticus 19:2, "You shall be holy, for I the Lord your God am holy." Likewise some of the individual laws have God-likeness for their rationale, such as the Sabbath law, which is given different motivations in Exodus and Deuteronomy, but both are based on God-likeness. If the function of dominion is a consequence (not the essence) of being in God's image, then one can point to the promise of dominion over the nations if Israel keeps the law (i.e. acts in the image of God); e.g. Deuteronomy 28:13. Further, a relational component seems to be implied in the use of "image" and "likeness" in Genesis 5:3 (cf. Gen 5:1) for the father-son relationship, which may have its counterpart in Israel's sonship to God expressed in the law.

Being aware of the critical issues regarding the unity, dating, multiple authorship, and sources of the books of the Pentateuch, this dissertation will be working from a finished product (the final canonical form of the text as it appears to us) and will not take into consideration hypothetical sources (see section 4.1 for more details). Sawyer (1974:418-426) also uses a similar approach when he looks at the meaning of the image of God. He argues that Genesis 1-11 should be considered as the context in which **בְּצֶלֶם אֱלֹהִים** is to be examined because of the following reasons:

- First, "in the massoretic text, biblical scholars are fortunate in having a closed corpus, ideal for linguistic research, and it is becoming increasingly clear that a considerable body of Semantic information (which may or may not agree with and confirm the results of pre-critical research on the same data) awaits discovery when modern techniques and procedures are applied to the text as it stands" (1974:419).
- Secondly, Genesis 2-4 "obviously contain material which is relevant to the discussion of the term [image of God]" (1974:419).
- Thirdly, "the original meaning of the final form of the text is a concept which not only permits fruitful study of a clearly defined corpus of lexical data, but also provides an obvious starting-point for theological discussion, since it was the final form of the text,

not its separate component parts, that was canonized in all the religious communities for which it is an authoritative religious text" (1974:419).

Critical issues will be noted where they are relevant to the subject under study.

In order to understand the *imago Dei* of Genesis 1:26-27, two main questions should be investigated:

- Does the Bible itself (beginning with the context of Gen 1:26-27) define, or imply a definition of the image and likeness of God? i.e., what does the image of God consist of? (1) a moral likeness to God; (2) a relationship between God and man; (3) the function of dominion; a combination of these, or something else?
- If so, can this theme be traced in the Pentateuch and New Testament Scriptures?

A number of other questions arise in answering these:

- How has the image of God (Gen 1:26-27) been interpreted in the past?
- What is the preliminary interpretation of the image of God (Gen 1:26-27) in the context of Genesis 1 only?
- How does the broader context (Gen 2-11) affect our interpretation of the image of God?
- What is the relationship between the "image of God" and the Law of Moses?
- What is the importance of the *imago Dei* in the New Testament?

1.3 Aim and Objectives

1.3.1 Aim

The aim of this study is to investigate to what extent the theme of the image of God is seen and developed in the Pentateuch. The New Testament teaching will then be investigated in light of the investigation in the Pentateuch.

1.3.2 Objectives

- To examine, understand and analyse how the *imago Dei* (Gen 1:26-27) has been interpreted in the past.

- To do an exegesis of Genesis 1:26-27 only: analyse the keys words, structure, and grammar.
- To understand how Genesis 2-11 affect our interpretation of the image of God.
- To trace biblically how the theme of the image of God is seen and developed in the Pentateuch.
- To see how the theme of the image of God is developed in the New Testament and ultimately fulfilled in Christ and his church.

1.4 Central Theoretical Argument

The central theoretical argument of this study is that the original goal of creating mankind in the image of God (Gen 1:26-27) is taken up as a major concern after the fall of mankind into sin. God's people after the fall are those who are being renewed in his image.

1.5 Methodology

- After a brief survey of the historical interpretation of the image of God (Gen 1:26-27), chapters 3-6 follow a biblical-theological (or canonical-chronological) approach from a Reformed tradition (Vos, 1948:5). This approach looks at the development of certain themes or concepts in the Scriptures (Vos, 1948:16). This method of study looks and examines Genesis 1:26-27 in the context of Genesis 1-11 and establishes the meaning of the *imago Dei*, then traces the development of this theme in the Pentateuch and finally, the New Testament. In this approach, exegesis and theology are closely connected.
- Chapter 3 is a preliminary exegetical study of the image of God (Gen 1:26-27) using a grammatical-historical approach. That is, the key words (image and likeness) and the prepositions preceding them are analysed philologically (e.g. Ross, 1988:39-40), and the verses are studied in the context of the creation account. The Ancient Near East

concept of the image of God is examined. The significance of the pronoun "us" (v. 26) and "male and female" (v. 27) are also looked at.

- Chapter 4 interprets the image and likeness of God in man (Gen 1:26-27) in light of Genesis 2-11. The Grammatical-historical method (e.g. McCartney & Clayton, 1994: 82, 112-146) is used in this section. Again the biblical theological approach is followed, looking at how the idea of God-likeness is developed following Genesis 1, taking the canonical approach which assumes that these chapters should be read in light of Genesis 1.
- In chapter 5, the biblical theological approach is used in the study of Exodus to Deuteronomy. A thematic and theological study of the Law is done in which aspects of the Pentateuch (especially the legal material) are highlighted which demonstrate that those who live in conformity to the law display God-likeness and those who do not, display serpent-likeness (i.e. behaviour of those who are at enmity with God). A canonical approach is used so that the study begins with the text as it is, as it has come down to us.
- In chapter 6, the biblical theological approach is used in the study of the New Testament. The relationship of the words "image" and "glory" is looked at in Romans 1 and 1 Corinthians 11. The New Testament teaching on the image and likeness of God is examined in light of the Old Testament investigation.

By looking at this subject in this manner, one avoids the error that Westermann (1987:155-156) identified in his commentary, namely, that exegetes have simply assumed the content of the *imago Dei*, then read it generally as a valid statement about mankind without any methodological consideration.

Unless indicated otherwise, Scripture quotations are taken from the *Holy Bible: New International Version*.

1.6 Classification of Chapters

1. Introduction to the dissertation
2. A Brief History of Interpretation of the Image of God
3. The Preliminary Interpretation of the image of God (Gen 1:26-27)
4. The Interpretation of the image of God (Gen 1:26-27) in the Context of Genesis 2-11
5. The Law and the image of God
6. The *imago Dei* (Gen 1:26-27) in the New Testament
7. Summary and Conclusions

CHAPTER 2

A BRIEF HISTORY OF INTERPRETATION OF THE IMAGE OF GOD

2.1 Introduction

Because of the large volume of material available, and the broadness of the subject, the following study is selective in the use of material from the time of Philo to the present. This chapter is a brief summary of the history of interpretation of the image and likeness of God (Gen 1:26-27). The chapter shows the various interpretations given, the reasons for their interpretations and change in the major interpretation over time. Jónsson (1988) gives a comprehensive survey of how the image and likeness of God has been interpreted from 1882-1982. Clines (1968:54-61), Miller (1972:289-304), Hoekema (1986:33-65), and Westermann (1987:148-158) give shorter surveys of the history of interpretation of the image and likeness of God in Genesis 1:26-27.

2.2 Philo

The following discussion on Philo's view on the image of God (Gen 1:26-27) is based on De Lacey (1976:12-15). Philo refers to the image of God in his discussion of the λόγος. Within Philo's framework of ideas, man is not himself the image of God, but he is created "after" or "according to it" (Philo, 1993:5, 61, 247; de Lacey, 1976:13). When it comes to the interpretation of the image and likeness of God, Philo distinguishes between the man of Genesis 1:26-27 and the man of Genesis 2:7, the former being a platonic ideal and the later, the concrete species of man. Philo equates the ideal man with the λόγος which comes close to identifying man with the image, but he does not explicitly identify man with the image or λόγος because he strongly believes that God cannot be conceived as physical (Philo, 1993:10-11, 298-281; de Lacey, 1976:14). According to Philo, the image consists of the mind or reason, which is spoken of in terms of a divine spirit breathed by the Maker into the individual (Philo, 1993: 10-11, 27; de Lacey 1976:13; McCasland, 1950:92-93). Philo's interpretation of the image and likeness of God in Genesis 1:26-27 is based on Greek

philosophy. Philo was influenced by the Greek philosopher Plato. He makes no reference to the Scriptures when he explains what the image of God is.

2.3 Irenaeus (d. ca. 200 AD)

The following discussion on Irenaeus' interpretation of the image of God is based on the research of Hoekema (1986:33-35) and Purves (1961:97-120). Irenaeus distinguishes the image of God and the likeness of God in Genesis 1:26-27 (1953:531-532). According to Irenaeus, at the fall (Gen 3) man lost his likeness to God and yet he retained the image of God (1953:466). Irenaeus (1953:457) views the residual image in man as consisting of man's rational faculty and free will, and the likeness of God as the "robe of sanctity," that is the holiness and righteousness that the Holy Spirit had bestowed on Adam. In his writings, Irenaeus calls the lost likeness to God "true rationality" distinguishing this from the residual rationality retained after the fall. Because man has lost his likeness to God, he opposes God's righteousness, and he gives himself over to every earthly spirit and lust of the flesh (Irenaeus, 1953:466). According to Irenaeus, (1953:544; McCasland, 1950:94) the lost likeness to God is being restored to believers through redemption. Christ is the one who enables salvation for mankind through his death on the cross. He restores what was lost in Adam (i.e. the likeness of God) to believers. Through sanctification, the believer is progressively conformed to Christ's character (Irenaeus, 1953:440-445, 458, 463, 521-522, 527). This process of restoration will not be completed until the believer's final resurrection and transformation, when he will be glorified (Irenaeus, 1953:533).

2.4 Augustine (d. ca. 430 AD)

Augustine's starting point was that man is made in the image of the triune God. The image of God in man is to be found in his soul (i.e. rational or intellectual soul). The image of the Creator, which is immortal, is immortally implanted in its immortality in man. According to Augustine, the mind is Trinitarian in constitution which is composed of memory,

understanding and will (1988b:142). Augustine views the image of God in Genesis 1:26-27 as the power of reason and understanding set over all irrational creatures:

But the mind must first be considered as it is in itself, before it becomes a partaker of God, and His image must be found in it. For, as we have said, although worn out and defaced by losing participation of God, yet the image still remains. For it is His image in this very point, that it is capable of Him; which so great good is only made possible by its being His image (1988b:189).

When man fell, the image of God was corrupted. The participation of the soul in God was lost, but God restores this loss of participation through redemption. The participation in God brings the image to perfection (Augustine, 1988b:189). Augustine sees Jesus Christ, the first-born of all creation, as the perfect image of God who reflects God perfectly (1988b:98). He shares the same likeness with God the Father. In support of his view, Augustine cites Romans 12:1-2 and he points out that the believer's mind is renewed so that he can understand the truth. When the mind of the believer is renewed, he does what is good, acceptable and perfect in the eyes of God. Therefore, "according to the image of God is a man renewed in the knowledge of God" (Augustine, 1961:320-321; 1988a:200-201).

2.5 Thomas Aquinas (1225-1274 AD)

This discussion on Aquinas' interpretation of the image of God is indebted at many points to Hoekema (1986:33-35). Like Irenaeus, Aquinas distinguishes the image and likeness of God in humanity. According to Aquinas, the "likeness of God" is moral, for human beings were created good. When man fell, sin corrupted the moral likeness to God and perverted the will. Man lost the supernatural grace that God had bestowed upon him in the beginning, but did not destroy man's essential identity as a rational being. Aquinas (1952:339) points out that the fallen man needs supernatural grace from God, so that his moral likeness may be restored. In his work, the *Summa Theologica* (Summary of Theology), Aquinas identifies the image of God primarily in man's rational faculty, intellect, or reason. He points out that rational, intellectual creatures are in the image of God when he says "It is clear, therefore,

that intellectual creatures alone, properly speaking, are made [according] to God's image" (Aquinas, 1952:493).

Thomas Aquinas goes on to say that the image of God is found more perfectly in angels than in man, because their intellectual nature is more perfect (Aquinas, 1952:493-494). Aquinas views the image of God in three senses. Firstly, the general sense of the image of God is seen in all people because of their rational faculty. Secondly, the richer or higher sense of the image of God is seen only in believers who are being conformed to the grace of God (Christ), though they are imperfect. Thirdly, the highest sense of the image of God is seen in believers who have been glorified. These three senses of the image of God are seen in the following:

Firstly, because man possesses a natural aptitude for understanding and loving God; and this aptitude consists in the very nature of the mind, which is common to all men. Secondly, because man actually or habitually knows and loves God, though imperfectly; and this image consists in the conformity of grace. Thirdly, because man knows and loves God perfectly; and this image consists in the likeness of glory (1952:495-495).

Aquinas' understanding of the image and likeness of God is similar to Irenaeus', which probably suggests to us that his view could have been influenced by Irenaeus' writings.

2.6 Summary of Philo, Irenaeus, Augustine, and Aquinas interpretations

They all interpreted the image of God in man as the power of reason, but the basis of their interpretations is different. Philo's view was strictly influenced by Greek philosophy, while Irenaeus, Augustine and Aquinas' interpretations were predominantly influenced by the New Testament.

2.7 Luther

Unlike Irenaeus and Augustine, Maarten Luther does not distinguish the image of God from the likeness of God. However, he distinguishes the image of God into two parts: the "public image" and the "private image." In a way this reminds of the distinction between image and

likeness in Irenaeus and Aquinas. The public image is universal among men and it consists of the will and intellect, which has been preserved after the fall. The private image is the original righteousness that has been lost at the fall and can be only restored to believers when they are converted (Brunner, 1952:76; Blocher, 1984:81).

When discussing the private image, Luther says that originally human beings were created good, holy, and pure as God himself (Luther, 1958:65; Cairns, 1953:124; Althaus, 1966:158). When man sinned (Genesis 3) the image of God was corrupted, man became a sinner, though he was not so when he was created (Gen 1:26-27). Luther sees the devil as the great opponent of God, because he deceived our first parents and led them to sin against God in Genesis 3. The devil's moral characteristics and works (deception and leading men into sin) contradict God's ultimate will for creation and for men (Luther, 1958:150, 158ff; Althaus, 1966:162). Luther points out that human beings, in general, are threatened by the devil at all times and are subject to temptation, therefore the power of God and the power of the devil are opposed to each other. The devil wants to be God and he is "the ruler of this world" (John 12:31; 14:30). Therefore, Luther sees mankind as either belonging to the kingdom of the devil or to the kingdom of God (Althaus, 1966:163). The fallen man is seen to be in the image of serpent or the devil (thus the corrupt image) and this is opposite to God-likeness (Gen 1:26-27). We all bear the image of the fallen Adam (Luther, 1958:222-223; Cairns, 1953:124).

Coming to the New Testament, Luther says that Paul in his letters addresses the private image rather than the public image because it was affected by the fall (Cairns, 1953:122). Redemption restores the shattered image of God (Col 3:10; Eph 4:24). Christ is the heavenly image who restores the corrupted image through redemption. God makes the believer righteous and holy, and he lives in conformity to God's character (Luther, 1958: 64, 68). This corrupted image in man will be restored completely on the last day when believers are glorified (Luther, 1958:65).

2.8 Calvin

John Calvin sees the image of God in man primarily in man's soul, "God's glory shines forth in the outer man, yet there is no doubt that the proper seat of his image is in the soul" (1960:186). Calvin also points out that our outward physical form distinguishes and separates us from animals. Like Luther, Calvin (1960:187) does not distinguish the two words "image" and "likeness." He says the word "likeness" was added as a way of explanation of the first word "image." This was a common practice or custom among the Hebrews. Unlike Luther, Calvin does not resort to public and private images. He sees the image and likeness of God (Gen 1:26-27) as consisting of "righteousness and true holiness." This interpretation is based on Colossians 3:10 and Ephesians 4:24 (1960:189; 1979a:94).

According to Calvin, the fall affected the image of God in man. The image of God was corrupted or distorted by sin.

There is no doubt that Adam, when he fell from his state, was by this defection alienated from God. Therefore, even though we grant that God's image was not totally annihilated and destroyed in him, yet it was so corrupted that whatever remains is frightful deformity (1960:189).

Calvin's conclusion that the image and likeness of God in man was corrupted by the fall is based on the New Testament Scriptures. In the New Testament, Paul teaches that the Gospel transforms believers into the image of God, which means that when man sinned the image of God was corrupted and man became alienated from God. Through sanctification, believers are renewed into the image of Christ. Christ, the true and perfect image of God, restores the believer into the image and likeness of God (Calvin, 1960:189; 1979a:94; 1979b:295-296; 1979c:211-212). Calvin says that part of the image of God is now being manifested in the elect because they have been born of the Spirit, but they will attain its full splendour in heaven, where they would be glorified (1960:190). Calvin also points out that the angels are created in the image of God, one day believers will become like them when they are glorified (Matt 22:30) (1960:188).

2.9 Recent Commentaries and Theological Studies

This section lists the various interpretations of the image of God under the headings described in chapter 1: substantive views, functional views, relational views, and a combination of two or three of these views.

2.9.1 Substantive Views

Dillman (1897:80-83; also cited in Jónsson, 1988:39) interprets the image and likeness of God in man (Gen 1:26-27) as his mental endowment, power of thought, self-consciousness, freedom of will, capacity for the eternal, the true, and the good. Dillman points out that man's bodily form, his expression and instrument of the mind, is not to be separated from his spiritual nature, all these are not to be excluded from the concept of the image of God. Like Luther and Calvin, Dillman does not distinguish the two words "image" and "likeness". He says the word "likeness" has the same meaning as the word "image", "but in a cumulative way, to make it more expressly prominent" (1897:80; also cited in Jónsson, 1988:39). When Dillman (1897:82) comes to the New Testament, he sees the concept of the image of God as having a deeper meaning: it denotes the idea of a moral-religious perfection. Therefore, the image of God in the New Testament is something that has been destroyed by sin, and only restored and restorable through Christ.

Keil and Delitzsch (1978:63) held a similar view. They suggested that the image and likeness of God in Genesis 1:26-27 consists of the spiritual personality of man. They believed that the "spiritual personality of man" is not merely to be understood from a psychological perspective where it is a combination of self-consciousness and self-determination, or a conscious free ego, but on the basis and form of the divine likeness. The spiritual personality of man consists of the free self-conscious personality, which is "a creaturely copy of the holiness and blessedness of the divine life" (1978:64). When man fell, this concrete essence of divine likeness was corrupted by sin. According to Keil and Delitzsch, it is only through Christ that the corrupted divine likeness is restored (Col 3:10;

Eph 4:24). Keil and Delitzsch's interpretation of the image of God is based on their understanding of the New Testament.

Skinner (1930:31) says that the concept of the image of God (Gen 1:26-27) probably originated from Babylonian mythology and he gives examples from Babylonian mythology creation accounts which are similar to Genesis 1:26-27. According to Skinner, the image and likeness of God denotes primarily the bodily form, but includes spiritual attributes, which he does not describe.

It might be truer to say that it [the image of God] denotes primarily the bodily form, but includes those spiritual attributes of which the former is the natural and self-evident symbol (1930:32).

Skinner argues that his view is strongly suggested by a comparison of Genesis 5:3 and 5:1, the fact that Seth was in the image and likeness of Adam denotes physical resemblance, therefore the image of God is corporeal or physical in nature. He also asserts that God is said to have a form in the Old Testament and he cites Numbers 12:8 and Psalm 17:15 to support his interpretation (1930:32).

Like Skinner, Von Rad (1972:58) says that the concept of the image and likeness of God in Genesis 1:26-27 is similar to that of the Oriental myths where a god makes a man (or a god) in his image. Therefore, the concept should not be detached from its broader connection with Oriental ideas. Von Rad sees the whole man as created in the image and likeness of God and this is not limited to any part of man (i.e. the spiritual, rational, physical characteristics). He (1972:58; also cited in Jónsson, 1988:96) argues that man corresponds to God in his totality, but he understands the image of God in a predominantly corporeal sense. He cites Psalm 8:5 to support his view, and he concludes that the image of God in Genesis 1:26-27 does not refer directly to God, but to angels. Like the angels, man has a corporeal or physical body. Von Rad (1972:59) sees man's commission to rule creation not as belonging to the definition of the image of God, but as a consequence of the image of God (i.e. man can rule over creation because he is created in God's image).

2.9.2 Relational Views

Barth (1960a:184-185; also cited in Jónsson, 1988:73) sees the image of God in Genesis 1:26-27 as consisting of both the vertical relationship between man and God, and in the horizontal relationship between men (man to man). He says that scholars who have tried to locate the exact substantive qualities in man which the image of God consists of, have missed the mark (1960a:184). According to Barth, the relational aspect is seen in the fact that man is created in the image of God, male and female (1960a:184). Man is capable of having a relationship with God, and other human beings. Therefore, Barth concludes that God created man for fellowship with himself and for fellowship with other fellow human beings (1960b:203). According to Barth, sin did not affect the image of God. The image of God in man remains unchangeable regardless of the fall or sin (Gen 3),

We certainly cannot deduce from this [the fall] that man has lost it through the fall, either partially or completely, formally or materially (1960a:200).

The fall or sin concealed man's nature from himself and his fellow human beings, but not from God. According to Barth, man learns about his nature by studying Christ: "As the man Jesus is revealing himself the revealing Word of God, he is the source of our knowledge of the nature of man as created by God" (1960b:41). This does not mean that we, as human beings, can equate our human nature with that of Jesus Christ (Barth, 1960b:41), for he is superior to us by far and his humanity is pure in form and he is the full image of God (1960b:225).

Westermann (1987:157-158; also cited in Jónsson, 1988:165) shares a similar view to Barth's. He sees the image and likeness of God in Genesis 1:26-27 as consisting of the relationship between God and man. He says that God created man so that he can have a relationship with him just as in the Sumerian and Babylonian texts, where people were related to the creator god as servants of the gods. Westermann writes, "humans are created in such a way that their very existence is intended to be their relationship to God" (1987:158). Like Barth, Westermann says that man has an interactive relationship with God. Man is God's counterpart, a creature that corresponds, speaks and listens to God

(1987:157). In support of his view, Westermann (1987:157; also cited in Jónsson, 1988:162) points out that Genesis 1:26ff with its pre-history as derived from an independent circulative narrative parallel to Genesis 2, not originally part of the creation account (1987:157). So to him, Genesis 1:26-27 has nothing to do with creation. The major concern of Genesis 1:26-27 and Genesis 2 is the relationship between God and human beings. Commenting on Genesis 1:26, Westermann says as if it is common knowledge, that "what is striking is that one verse about a person, almost unique in the Old Testament, has become the center of attention in modern exegesis, whereas it has no such significance in the rest of the Old Testament, and, apart from Ps 8, does not occur again (1987:148); "Gen 1:26f. is not making a general and universal valid statement about the nature of humankind; if it were, then the Old Testament would have much more to say about this image and likeness" (1987:155). Westermann does not make some sort of weighty argument to support his position.

2.9.3 Functional Views

Clines (1968:87-88) interprets the image and likeness of God in Genesis 1:26-27 from a strictly functional perspective in which the image of God in man is the visible corporeal representative of the invisible, bodiless God. Man functions as a representative (not a representation) in his exercise of dominion:

The image is to be understood not so much ontologically as existentially: it comes to expression not in the nature of man so much as in his activity and function. This function is to represent God's lordship to the lower orders of creation. The dominion of man over creation can hardly be excluded from the content of the image itself (1968:101).

Clines (1968:80-85) thinks that there is nothing in the context of Genesis 1:26-27 which gives meaning to the image of God, rather he sees the Ancient Near East concept of the image of a god as the key to the interpretation of the image of God in Genesis 1:26-27. In the Ancient Near East, the image functioned as a kind of representative of or a substitute for a god wherever it was located and certain individuals, especially the kings, were regarded as representatives of various gods and they ruled on their behalf (1968:81-85). Clines sees the

same idea behind the concept of the image of God in Genesis 1:26-27. According to Clines, the fall did not affect the image and likeness of God. Mankind does not cease to be the image of God as long as they are men, "to be human and to be the image of God are inseparable" (1968:99-101).

When he comes to the New Testament, Clines (1968:102) sees a change of interpretation to a substantive view. The image of God is seen in connection with Christ, the Second Adam, who is the true and perfect image of God. Christ is the "image of the invisible God" (Col 1:15). Christ is the λόγος, the image, who reflects the glory of God and bears the very character of God. Christ is the head of the new community of believers. The image of Christ, rather than the image of God, comes to the forefront when the believer's conformity with the image is spoken of. Bearing the image of Christ is an eschatological concept. The complete conformity with the image of Christ will be fully attained at the end of the age when the believer is glorified. Man is God's representative on earth. Christ in a *sensus plenior* is God's 'one' representative on earth and the community of believers becomes the dwelling-place of God on earth. In Christ, man sees what manhood was meant to be. Man is in God's image in the New Testament as long as they are like Christ. Clines' understanding of the image of God in the New Testament is not functional, but substantive. He says that believer is transformed and becomes more and more like Christ in character. The believer is progressively renewed into the image of Christ (Col 3:10-11). The full image of God is realised only through obedience to Christ. This is how man becomes fully man, thus being in the image of God (1993:427).

Ian Hart (1995:317-319) agrees with Clines' view of the image and likeness of God in Genesis 1:26-27. Like Clines, he sees the image as the function of dominion and he is also convinced that the Scriptures support this functional view (Hart, 1995:317-319). He argues that the two phrases in Genesis 1:26, "Let us make man in our image" and "let them have dominion...the earth" should be connected not by "and" but "so that," because when a simple $\text{לָּ$ is followed by an imperfect (here לִּיִּרְדּוּ) it usually expresses the purpose of the preceding verb (Lambdin 1971:119). Therefore, he suggests that Genesis 1:26 should be

translated as “Let us make man in our image, according to our likeness, *so that* they may have dominion over...the earth” (emphasis added). Hart also cites Psalm 8:5 to support of his view. He says that because man is created a little lower than God, he is therefore God’s representative. According to Hart, the idea of the image of God was democratised in Israel. The Egyptian and Mesopotamian (or ANE) concept of a king being in a god’s image was broadened to make mankind in general in such an image.

The 1983 Bible translation in Afrikaans opted for the functional view rather than a free translation of Genesis 1:26-27. Man is God’s “verteenwoordiger” (representative).

2.9.4 A Combination of two or three Views

Berkouwer (1962:34-35) interprets the image and likeness of God in Genesis 1:26-27 from relational and substantive perspectives. He says that the image of God primarily denotes man’s relationship to God, but this relationship to God includes a moral likeness to God. Man is unique because he can relate to God; this is the image of God. According to Berkouwer, when man fell into sin, the image of God in man was affected, part of image of God was lost and the other part was retained. The fallen man is still man (1962:119-120). Like Calvin, Berkouwer points out that the New Testament sheds light on the meaning on the image of God. Firstly, by what it says about the restoration of the image of God in the lives of believers and secondly, by what it says about Christ, who is the image of God (1962:87-89). Through sanctification believers are renewed into the image of God, and this manifests itself in “the fullness of the new life, which can be described as a new relationship with God, and in this relationship as the reality of salvation” (Berkouwer, 1962:99). In Berkouwer’s understanding, this new life is a life in conformity to the will of God, a life of newness, fellowship, and joy (1962:98-104). The believer becomes more and more like Christ in character. Morally, he becomes like Christ. The believer should constantly strive to be like God in God’s strength each day of his life (Eph 5:1-2). The renewal of man into the image of God is a product of God’s redemptive work. According to Berkouwer, man will fully reflect the image of God in the life to come (1962:104-112). From the above discussion,

Berkouwer's interpretation of the image and likeness of God (Gen 1:26-27) seems to be mainly influenced by the New Testament Scriptures.

Kline (1980:31; 1993:30) views the image of God in Genesis 1:26-27 from the functional, substantive, and relational perspectives. The functional aspect of the image of God consists of man's likeness to God in having authority and exercising dominion. The substantive aspect of the image of God consists of ethical characteristics or attributes of God, thus holiness, righteousness, and truth. As well as the formal-physical glory likeness, man's physical body reflects the glory of God (not the body of God). At creation, man was made "a little lower than the angels" (Ps 8:5) and he was crowned with glory and honour in the likeness of the enthroned Glory. Therefore, Kline views the image and glory as twin models, which express man's likeness to the divine Original (1980:30-31). The relational aspect of the image of God is seen in the father-son relationship between God and man. "To be in the image of God is to be a son of God" (Kline, 1993:30). Kline writes,

Adam's fathering of a son [in his image and likeness, Genesis 5:3] provides a proper analogy to God's creating of man and the relationship of Seth to Adam is analogous to man's relationship to his Maker (1993:30).

Kline argues that the same notion is seen in Luke's genealogy (Luke 3:38), where Luke traces Jesus' lineage back to Adam, who is called the son of God. The origin of the second Adam (Jesus Christ) is attributed to the overshadowing presence and power of the Glory-Spirit (1993:30).

Under the concept of man as the glory-image of God, the Bible includes functional (or official), formal (or physical), and ethical components, corresponding to the composition of the archetypal Glory (1980:31).

According to Kline (1980:32), the ethical likeness to God (or ethical Glory) that belonged to man was corrupted by the fall, when man fell into sin (cf. Rom 3:23). Man was stripped of righteousness, holiness, and love of the truth. Man's original condition can only be restored by divine grace. By common grace, a measure of the glory-image was being preserved in spite of the fall. The image of God in man is restored through sanctification (which is the work of the Spirit) where man is re-created after the image of God in true knowledge,

righteousness, and holiness (Eph 4:24; Col 3:10). With respect to this ethical glory-likeness to God, the Spirit of the Lord transforms man from glory to glory (2 Cor 3: 18; 4:16; Rom 12:2). Man is restored to the hope of the formal-physical image-glory of resurrection immortality and spiritual existence (Kline, 1980:32). Man will possess the full image of God when he is glorified (when the kingdom of God is consummated) and this eschatological glorification will transform man into a transfigured glory, the image of the radiant Glory-Spirit (Kline, 1993:29).

Curtis interprets the image and likeness of God in Genesis 1:26-27 from the relational and functional perspectives (1992:390-391). He says that man is capable of relating to God. Like Kline, he points out that Adam's fathering a son in his image and likeness (Gen 5:3) provides a good analogy to God's creation of man, and Seth's relationship to his father Adam is analogous to Adam's relationship to God. Curtis writes,

Genesis 5:3 reports that Adam fathered a son "in his likeness, according to his image," This suggests that the way in which the son resembles the father is in some sense analogous to the way in which the human is like God (Curtis, 1992:390).

Curtis says that it is possible to deduce from this analogy (father-son relationship) that the image of God in man is also functional. The son is the image of his father because he functions like his father and on behalf of his father. Like Clines, Curtis also views the image of God in man as the visible corporeal representative of God and man functions as a representative of God in his exercise of dominion. Like Clines, he thinks that there is nothing in the context of Genesis 1:26-27 which gives meaning to the image of God, rather he sees the Ancient Near Eastern concept of the image of a god as the key to the interpretation of the image of God in Genesis 1:26-27. Because the image functioned as a kind of representative of or a substitute for a god wherever it was located in the Ancient Near East and certain individuals, especially kings, were regarded as representatives of gods and they ruled on their behalf, Curtis thinks that idea of the image of God probably originated in Egypt and was borrowed by the Israelites during their settlement in Egypt and they transformed it to suit their theology (1992:390-391).

2.9.5 Summary of Recent Interpretation of the Image of God (Gen 1:26-27)

The modern period shows a wide range of opinion regarding the image of God. The image and likeness of God in Genesis 1:26-27 is interpreted from the functional, relational, and substantive perspectives or a combination of these. The image of God is seen as having dominion over creation (Gen 1:28), having fellowship with God, as consisting of corporeal resemblance, denoting the bodily form, as well as spiritual, psychological, and moral attributes or qualities. From the history of recent interpretation, it is evident that most interpreters and commentators do not think that the context of Genesis 1:26-27 is sufficient to define what it means to be created in the image of God. Many commentators interpret the image of God from a New Testament perspective in which Christ restores the image of God in man, (not attempting any Old Testament development of the theme) to justify their interpretation of the image of God that may be substantive, relational, functional or a combination of these. This leads to the question whether the idea of the image of God is developed in the Pentateuch and if so how does it relate to the New Testament?

Although there is a wide range of interpretation of what the image of God refers to, however, many commentators and scholars agree that Christ is the perfect or true image of God. He is the second Adam, who restores the corrupted or distorted image in man, this happens when he is regenerated and sanctified through a personal relationship with Jesus Christ.

2.10 Final Conclusion

Philo, Irenaeus, Augustine, and Aquinas interpreted the image of God in man as the power of reason. Luther and Calvin interpreted the image of God in man as moral likeness to God. The fall corrupted the image of God and redemption restores the shattered image of God. The modern period shows a wide range of opinion regarding the image of God. The image and likeness of God in Genesis 1:26-27 is interpreted from the functional, relational and substantive perspectives or a combination of these.

CHAPTER 3

THE PRELIMINARY INTERPRETATION OF THE IMAGE OF GOD (GEN 1:26-27)

3.1 Introduction

This chapter looks at how Genesis 1:26-27 fits in the creation account. A study of the Hebrew words **צֶלֶם** (image) and **דְּמוּת** (likeness) and the prepositions preceding them (**בְּ** and **כְּ**) will be done. The Ancient Near East concept of the image of God will be examined to see if it contributes to the understanding of Genesis 1:26-27. Finally, the significance of the plural, "let us make man in our image" (Gen 1:26), and "male and female" (Gen 1:27) will be discussed.

3.2 The Place of Genesis 1:26-27 in the creation account

Many scholars (e.g. Wenham, 1987:6-7) say that the six days of creation are in two sets of three, which correspond to each other in terms of forming and filling. Day 3 is the climax of the first set and day 6 is the climax of the second set. In day 3 and 6 there is a double decree of creation. Firstly, dry ground is made on day 3 and land animals and man are created to inhabit the dry land on day 6. Secondly, the vegetation, produced by the earth on day 3, is given to man and animals to eat on day 6. Therefore, the narrative structure of Genesis 1 highlights the prominence of the third and sixth days.

Feinberg argues that the creation of man is the apex of creation (1972:238). He says that the creation of man "comes as the last and highest phase of God's activity" (1972:238). He says that the author of Genesis highlights this by altering his wording entirely, from the statement "God said, Let there be..." (Gen 1:3, 6, and 14) to the divine decree "Let us make man..." (Gen 1:26). Therefore, the creation of man "took place, not by word alone, but as the result of a divine decree" (Feinberg, 1972:238).

Von Rad says that the author of Genesis uses repetition to highlight the prominence of day 6 and the creation of man is the "high point and goal" of creation (1972:57). The verb

“create” (ברא) is repeated three times in Genesis 1:27. The author of Genesis uses more words on the creation of mankind than the other works, because it ties up with the rest of creation (e.g. plants and animals). Man is created in God's image, given dominion over the whole creation. Therefore, his creation distinctively sets him apart from the rest of creation.

Genesis 1 can be regarded as a pyramid with man at the top. The creation account moves from the generics to the very specific (as special), the creation of man. Man is the goal of creation (Westermann, 1987:159).

One might think that the lack of the approval formula “God saw that it was good” (as in vv. 4, 7, 12, 16, 21, 25) when man was made would be contrary to the apparent purpose of highlighting the creation of man. However, if God's image is interpreted morally, the statement that man was made in his image could make “God saw that it was good” redundant.

The narrative structure of Genesis 1 (as suggested by Wenham), the creation of man as a result of a divine decree, the repetition of the verb “create” in verse 27, and the dominion given to man over the rest of creation seem to suggest that the creation of man is the climax of God's creation.

3.3 The meaning of “image” (צֶלֶם) and “likeness” (דְּמוּת) in the Old Testament

3.3.1 Occurrences of צֶלֶם

צֶלֶם occurs seventeen times in the Old Testament. It is used four times for the creation of man in God's image (Gen 1:26-27; 9:6). In Genesis 5:3, it refers to the birth of Seth in Adam's image. Ten of the other usages of צֶלֶם denote a concrete representation. Six times, it refers to idols (Num 33:52; 2 Kgs 11:18; 2 Chron 23:17; Ezek 7:20; 16:17; Amos 5:26). Three times, צֶלֶם refers to models of the tumours and rats that plagued the Philistines (1 Sam 6:5, 11). In Ezekiel 23:14, it refers to pictures of men on the wall, which Judah saw and lusted after. The remaining two usages of צֶלֶם are in Psalm 39:6 and 73:20, both of which

describe man as temporary, transient; in these passages, זָלַם has been translated “phantom” (NASB; NEB; NIV), “dream” (NASB; NEB; NIV), and “shadow” (GNB; RSV). It is a matter of debate among scholars, whether or not זָלַם in Psalm 39:6 and 73:20 comes from the same Arabic root *šlm* meaning to “cut off” as the other cases or from the second Arabic root meaning “shadow” or “picture” (Porteous, 1962:683). Those who hold to the view that the word “זָלַם” is related to the Arabic root *šlm*, which means “cut off”, would argue that the meaning of the word “image” was probably derived from the cutting or chiselling of an image. Eybers expresses some doubts about this view.

- First, he raises the question “whether the earliest images were indeed formed by cutting them from wood or stone, or whether they were rather moulded in clay” (Eybers, 1972:31). Clines further adds that “*šelem* and its cognate nouns are found in Semitic as general nouns for ‘image’, without particular reference to one kind of image” (1974:19).
- Secondly, Eybers (1972:31) argues that the Arabic root *šlm* means to “cut off to destroy” and this root can hardly be the root of the word “image”. In support of Eybers, Clines also observes that “there is no noun meaning ‘image’ cognate with the verb *šalama* in Arabic; the only cognate nouns mean ‘a party, distinct body of men’, and ‘a difficult, severe event, such as extirpates’” and this further weakens the connection of Arabic *šalama* with Hebrew *šelem* (1974:19).
- Thirdly, Eybers points out that the root *šlm* “to cut off” occurs only in Arabic, while the noun *šelem* meaning image occurs in Akkadian, Hebrew, and Aramaic.

Eybers (1972:31-32) suggests that the word for image or likeness (*šelem*) has been derived from the Arabic root (*zʾ*) meaning shadow. The premise for his view is the connection between *šlm* (image) and *zlm* (darkness) in Old Southern Arabic. He notes that in the Old Southern Arabic, the word for image is found written as both *šlm* and *zlm*, therefore there is close connection between the roots. Eybers (1972:31) would argue that a shadow (*zʾ*) is a form of darkness (*zlm*) and also an image (*šlm*). Clines (1974:21) questions Eybers' view that there is a connection of *šelem* with the root *šlm* “to be dark”.

- Firstly, he says if the connection between *šelem* (image) and *šlm* (to be dark) is valid then the word would have undergone several changes in meaning. He points out that words for “darkness” do not necessarily come to mean shadow. The change of meaning from “shadow” to “shadow outline” lacks any parallel and the word shadow (*zl*) never means “shadow-outline” (1974:21).
- Secondly, Clines argues that “the evidence from Aramaic renders a connection of Hebrew *šelem* “image” with Semitic *šlm* II ‘to be dark’ improbable” (1974:22). He notes that in Aramaic, *šelem* appears as both *šelēm*, *šalmā*³ and this shows that the initial letter of its Semitic root is *š* (*šād*), not *z* (*za*). On the other hand, *šlm* II ‘to be dark’ and *šl* “shadow” have the initial *z* (1974:22).
- Thirdly, Clines (1974:22) says that if *šelem* is connected with *šlm* II ‘to be dark’, this would also connect Akkadian *šalmu* ‘dark’ and *šalāmu* ‘to be black’ with *šalmu* ‘image’, but there is no evidence to support this in Akkadian.

Clines would argue that since there is no sufficient evidence which connects *šelem* (image) with the Semitic *šlm* II “to be dark”, it is safe to conclude that the etymology of *šelem* is unknown rather than opting for a solution in which adequate evidence is lacking (1974:25).

Although, the etymology of *זֶלֶם* in Psalm 39:6 is very controversial, the view that is commonly held by scholars and standard lexicons is that *זֶלֶם* is derived from the Semitic root meaning “to cut” (Clines, 1974:19). Westermann (1987:146) suggests that the basic meaning of *זֶלֶם* is “representation,” a meaning which captures both the physical and non-physical aspects of the word, meaning that one need not posit two words *זֶלֶם* from two different roots.

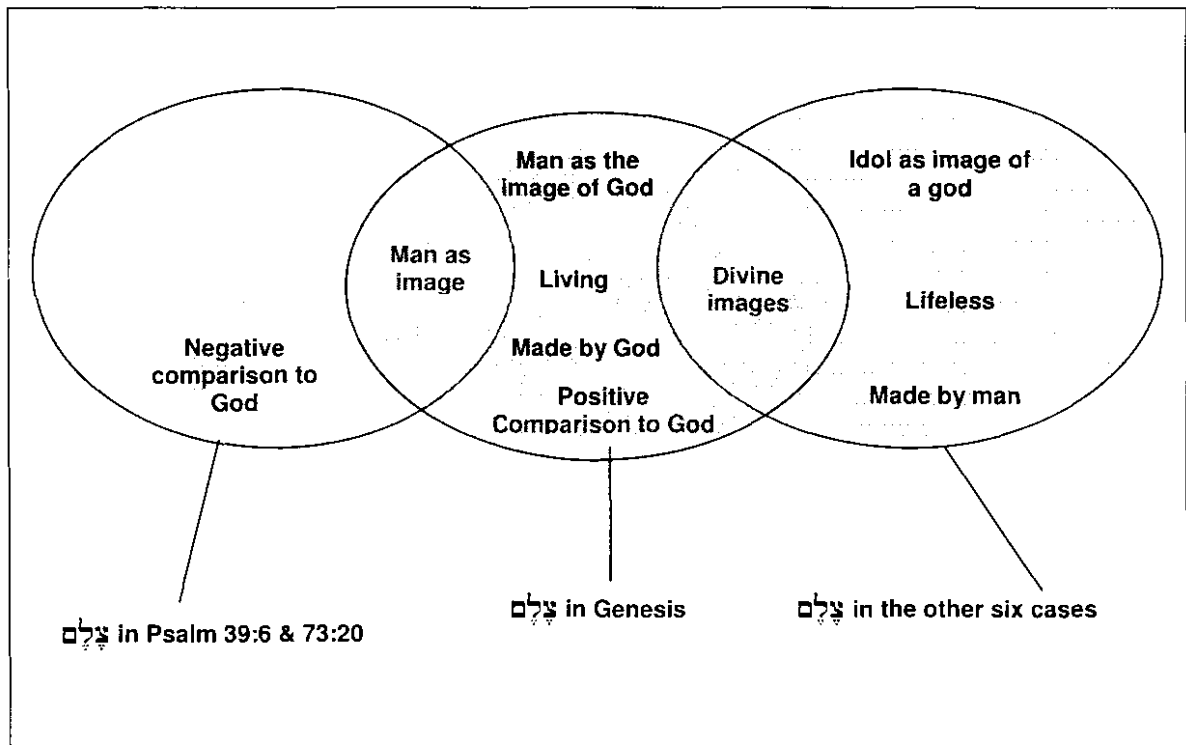
If all the usages of *זֶלֶם* for divine images are considered, then the following two conclusions are reached:

- Firstly, the use of *זֶלֶם* in Genesis is similar to six other usages (Num 33:52; 2 Kgs 11:18; 2 Chron 23:17; Ezek 7:20; 16:17; Amos 5:26) in that it refers to divine images. In

Genesis, it refers to man as the image of God, made by God (the only legitimate divine image) and in the other six cases, it refers to idols, which are images of gods, made by man (illegitimate divine images). The difference between the two usages is that in Genesis, **צֶלֶם** refers to a living being made by God, and in the other usage, it refers to lifeless idols made by man.

- Secondly, the use of **צֶלֶם** in Genesis is similar to the two cases in Psalms (Ps 39:6 and 73:20) in that it refers to man as image, but the difference is that in Genesis, it is used positively in comparing man to God and in the Psalms, it seems to be a negative comparison of man to God. The similarities and contrasts between the usage of **צֶלֶם** in Genesis and in the other six cases and in Psalm 39:6 and 73:20 can be summarised in the diagram below:

Diagram 1.1



3.3.2 Occurrences of דְּמוּת

דְּמוּת is an abstract noun from the root דָּמָה. The verb from this root (דָּמָה) means, “to be like” or to “resemble”. דְּמוּת (or likeness) occurs twenty-five times in the Old Testament (Preuss, 1978:257-260; Wenham, 1987:29). It is used three times in Genesis (Gen 1:26; 5:1, 3). Nineteen times, it refers to a physical likeness. In 2 Kings 16:10, it refers to the physical plan or sketch of an altar which King Ahaz sends to Uriah the priest. In 2 Chronicles 4:3, it is used to describe the likeness of cattle (דְּמוּת בָּקָרִים) under the bronze sea. In Ezekiel 23:15, it is used to describe a painting on the wall, which had a physical likeness to men of Babylon, the Chaldeans (דְּמוּת בְּנֵי-בָבֶל כְּשָׂדִים). Fifteen times, דְּמוּת occurs in the descriptions of the visions of Ezekiel. It describes what looked like four creatures (דְּמוּת אַרְבַּע חַיּוֹת) (1:5a, 13; 10:10); their physical likeness to man (דְּמוּת אָדָם) (1:5a, 26b; 8:2); their facial likeness (דְּמוּת פְּנֵיהֶם) to man, lion, ox and eagle (1:10; 10:22); their similar likeness to each other (דְּמוּת אֶחָד לְאַרְבַּעֵתָן) (1:16); what looked like a firmament above their heads (דְּמוּת עַל-רֹאשֵׁי חֲחִיָּה רָקִיעַ) (1:22); a throne (דְּמוּת כִּסֵּא) above the firmament over their heads (1:26; 10:1) and the hands of man (דְּמוּת יְדֵי אָדָם) under their wings (10:21). דְּמוּת is also used to describe the appearance of the likeness of the glory of God (מִרְאֵה דְּמוּת כְּבוֹד-יְהוָה), which is compared to a rainbow in the clouds on a rainy day (1:28). In Ezekiel, the word דְּמוּת has been translated “in the likeness of” (RSV), and “likeness” (KJV). When דְּמוּת is used in Ezekiel, it is normally used with the noun מִרְאֵה, which refers to the “outward appearance, the way things look” (Brown *et al.*, 1976:909). מִרְאֵה is translated “the appearance of” (KJV, NASB). In Daniel 10:16, דְּמוּת is used to describe the one who touched Daniel’s lips as one according to human likeness (כְּדְמוּת בְּנֵי אָדָם).

In the remaining three usages, דְּמוּת indicates a simple comparison (Ps 58:4; Isa 13:14; 40:18). In Psalm 58:4, the lies of the wicked are like (דְּמוּת) the venom of the serpent. In Isaiah 13:4, the noise of a multitude in the mountains is likened to that of nations massing together. Isaiah 40:18 is a rhetorical question expressing the incomparability of God. He cannot be likened to anything. In these three cases, דְּמוּת is used in a non-physical sense. In summary, דְּמוּת denotes the full range of similarities, which may be physical or non-physical.

If we look at the usage of דְּמוּת in Genesis and Isaiah 40:18, we see that in both usages, דְּמוּת refer to God's likeness. The difference between the two usages is that in Genesis, דְּמוּת refers to man's divine likeness and in Isaiah, it refers to God's incomparability. Man cannot make an appropriate likeness: "what likeness (דְּמוּת) will you compare him to?" The conclusion is the same as for צֶלֶם: man is the only legitimate likeness to God.

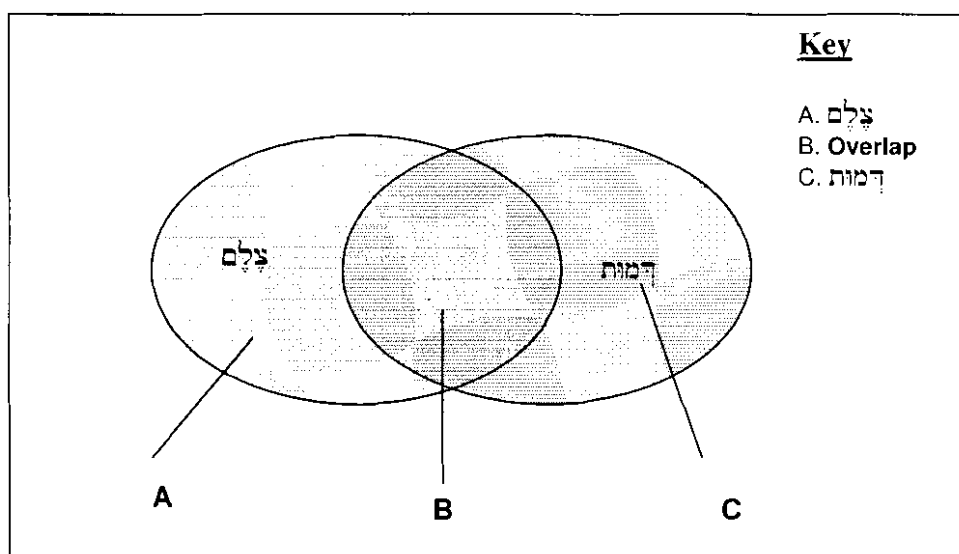
3.3.3 Image (צֶלֶם) and likeness (דְּמוּת) in Genesis

God says in Genesis 1:26, "Let us make man in our image (צֶלֶם) and according to our likeness (דְּמוּת)." What is the relationship of the two phrases "in our image" and "according to our likeness"? There are two views with regards to the relationship of the two phrases. The first view, which is widely held by many scholars, is that "*likeness* is less important than *image*" (Hamilton 1990: 135), this is the reason why the word is omitted in verse 27. Man is created in God's image. In order to avoid the possibility of man being viewed as an exact "image of God" the word "likeness" is added as an apposition (Hamilton 1990: 135). Hamilton says, "The physical nuance of the concrete term 'image' is toned down by the more abstract term 'likeness'" (1990: 135-136). Sawyer (1974:420; 421) further adds that in the old Hebrew,

צֶלֶם in the singular did not mean idol but later on it did. Therefore, the neutral word, דְּמוּת, is used along side צֶלֶם to tone down the strong idolatrous overtones of the current usage of צֶלֶם in the Late Hebrew. The second view reverses the understanding of the first view (i.e. דְּמוּת weakens the strong physical implication of the concrete term צֶלֶם) and suggests that *likeness* (דְּמוּת) actually specifies and strengthens *image* (צֶלֶם). Clines holds this view, he says “דְּמוּת specifies what kind of an image it is: it is a ‘likeness- image, not simply an image; representational, not simply representative” (1968:91). As Hamilton observes “this interpretation intensifies rather than diminishes the creature’s reflection of the Creator” (1990:136).

The first suggestion seems implausible because, as Westermann (1987:146) notes, Genesis 5:1 uses just *likeness* when summarizing Genesis 1:26, “When God created man, he made him in the likeness of God.” This suggests that “He made him in the likeness of God” (Gen 5:1) means the same as “in the image of God he created him” (Gen 1:27). As we have seen from the usage of “likeness” and “image” in the Old Testament, the two nouns do not mean the same thing, but there is a sufficient overlap, that either can be used by itself to convey the idea of God-likeness. Sawyer makes the same point when he says צֶלֶם and דְּמוּת “converged semantically in the literature of that time” (1974:420-421). The relationship of the two nouns, “likeness” and “image” is illustrated in the diagram below.

Diagram 1.2



In Genesis 5:3, “image and likeness” is a substitute for “son”, which is not in the Hebrew text. “When Adam had lived 130 years, he fathered [a son] in his own likeness, according to his own image and he named him Seth” (own translation). As Curtis (1992:390) and Kline (1993:30) note, this verse suggests that the way in which Seth resembles his father, Adam, is in some sense analogous to the way in which man is like God, his creator. To be created in the image and likeness of God means to be created as God's children. Adam and Eve were created as God's children. As noted in chapter 2 (section 2.9.4), Kline further argues that the same notion is seen in Luke's genealogy (Luke 3:38), where Luke traces Jesus' lineage back to Adam, who is called the son of God (1993:30). This is an important observation because later Scriptural passages which speak of God's people as his children and this may relate to the idea of the image and likeness of God.

As observed in the history of interpretation (section 2.9.1), Skinner argues that the image of God (Gen 1:26) consists of man's physical likeness to God. The basis for his view is Genesis 5:3, where Seth is said to be in the image and likeness of Adam and this denotes a physical resemblance. However, Clark strongly disagrees with this view. He gives two reasons why the image and likeness cannot be man's body. First, God is spirit and has no body. Second, animals have bodies but are not in the image of God (1969:216).

In Ezekiel 24:14-15, **צֶלֶם** and **דְּמוּת** are used together, where **צֶלֶם** refers to the picture of men on the wall, which Judah saw and lusted after (v. 14) and **דְּמוּת** is used to describe the physical likeness of the picture to the men of Babylon (v.15). The two words give different shades of meanings.

3.4 The Prepositions **בְּ** and **בִּ**

In Genesis 1:26-27 and 9:6, the preposition **בְּ** is used with **צֶלֶם** and **בִּ** is used with **דְּמוּת**. Clines (1968: 75-80) suggested that **בְּ** here has a rare meaning, the *bet essentiae* which indicates identity as suggested by some for Exodus 6:3, “I appeared to Abraham as (**בְּ**) El-

Shaddai" (Brown *et al.*, 1976:88). Therefore, Clines argues that man is not created as an imitation of the divine image, but as the actual divine image. He goes on to say that the word "likeness" specifies the kind of image man is, namely, a representational image (1968:90-91). In response to Clines, Miller (1972:296), Westermann (1987:145) and Wenham (1987:29) note that the same prepositions used in Genesis 1:26-27 are used interchangeably in Genesis 5:1, 3. In Genesis 5:1, 3, the preposition **בְּ** is used with **דְּמוּת** and **בְּ** is used with **צֶלֶם**. Therefore, any exegetical point based on different meanings of **בְּ** and **בְּ** is doubtful. Just as **צֶלֶם** and **דְּמוּת** are used interchangeably, so are the prepositions. They overlap in meaning (Brown *et al.*, 1976:81-91, 453-55).

3.5 The Image of God and the Ancient Near East

As already pointed out in chapter 2 (section 2.9.3), the idea that the image of God consists in the function of dominion is based in part on the ANE concept of kings being the image of a god. Some of the ANE material say that humans in general were made in the god's image (Clines, 1968:81; Wildberger, 1997:1083).

Clines (1968: 81) says that the primary function of the image in the ANE cultures was to be the dwelling place of a spirit or fluid, derived from a god, whom the image represented. This fluid was conceived as a fine, rarefied, intangible substance, which could penetrate ordinary matter. This fluid is spoken of as "breath" or "fire". There were two kinds of "images of gods": the plastic form and the living form. The plastic forms of the "images of gods" were the idols or physical representations made of clay, stone, or wood. And the living form of the "images of gods" was a living person, especially the king. The kings or the rulers were regarded as the "image of a particular god" and the dwelling place for the deity. This was the case in Ancient Egypt and Mesopotamia. The Pharaoh for example was normally referred to as the "image of Re" (Curtis, 1992:390; Wildberger, 1997:1083). He was believed to be a physical manifestation of Re. Therefore, he functioned on earth as the "image of Re". The

image of a god was closely associated with reigning, dominion, or kingship. Concerning one Egyptian king, Preisigke² wrote that he:

Is the bearer of the divine fluid in its greatest potency.... The visible and tangible body of the king is only the covering for a god or the dwelling of god. The king's words and acts are expressions of the god dwelling in him (1920: 11).

In response to the functional interpretation of the image and likeness of God, Genesis 1 itself seems not to support the functional view. As noted in chapter 2 (section 2.9.3), Hart says that Genesis 1:26 should be translated "Let...*so that* they may rule" (emphasis added), he argues that "so that" expresses the purpose of ruling. But, as noted by Skinner (1930:32), Jacob (1958:170) and von Rad (1972:59), one could simply read, "so that they may rule" as an indication that dominion over creation is a consequence or function of being created in the image of God. In other words, being in the image of God is a prerequisite for being given dominion; it does not necessarily consist solely in the function of dominion.

Scholars who believe that the ANE concept of the image of a god illuminates Genesis 1:26-27 seem to ignore some of the aspects of that concept when they make a connection between the Biblical text and the ANE material. They seem to focus on the representational or functional aspect of the image of a god and they overlook the moral aspect. For example in Egypt, the Pharaohs were given dominion because of their righteousness and holiness. They were seen as the holy image of Re, one of the Egyptian gods. Wildberger and Clines say that especially in the 18th Dynasty, "the pharaoh is the 'image of Re,' 'holy image of Re;'" pharaoh is called "the good god, image of Re" (1997:1083; Clines, 1968:84). Because of moral likeness to Re, they were able to administer Egypt well. They would be honest in their dealings with the people. They would dispense justice to all the people without showing partiality. They would show kindness to widows and the defenceless (Wright, 1979:57-58; Casson *et al.*, 1996:93-95).

While supporting the idea that the image of God consists in the function of dominion, Wildberger appears to contradict himself when he cites from van den Bussche (1948:95):

² Cited by Clines (1968:81-82)

God created humanity as his representative, his vizier, and it resembles its master after a certain fashion...Humanity receives a proxy of God's power that it administers for good (1997:1084)

By quoting van den Bussche, Wildberger seems to contradict himself. He says that to be created in God's image is to be good humans; this is substantive (moral) and not functional in perspective.

Therefore, the ANE material, if relevant, actually supports both a substantive (moral) view, and the idea that dominion is a consequence, not the essence of the divine image.

3.6 The plural address in Genesis 1:26

The question of the reason for the plural "Let us make man in our image, in our likeness" is potentially significant because if God was speaking to others who can be identified, the fact that these others are also in the image of God might help us understand what the image of God is.

3.6.1 Address to the ground

Some have suggested that the plural pronoun "us" in Genesis 1:26 is spoken to the earth or ground (Zlotowitz & Scherman, 1988:68-69). Maimonides (Kimchi & Maimonides, 1868:173) and other Jewish scholars of the medieval era held this view. God is addressing the earth, which was to bring forth man's body from the earthly elements (Gen 2:7), while he (God) was to produce the spiritual elements of man's being from his mouth (Gen 2:9). The motivation of this view is probably to harmonize Genesis 1:26 with Genesis 1:27 and 2:7, since in Genesis 1:26 God says "let us make man in our image," but Genesis 1:27 says that "God created man in his own image" and in Genesis 2:7, God alone makes man from the earth. However, Genesis 1 itself does not support this view.

3.6.2 Plural of majesty, or Self deliberation

In this view, God is thought of deliberately speaking of himself in the plural (*pluralis majestatis*) (Zlotowitz & Scherman, 1988:68-69). The scholars who hold this view use 2

Samuel 24:14, Ezra 4:18, and Isaiah 6:8 to support their interpretation (Dillmann 1897:78). In 2 Samuel 24, David sins (v. 10) and God sends his prophet Gad with a list of calamities from which he could choose, and he responds by saying “I am in deep distress. Let *us* fall into the hands of the LORD, for his mercy is great; but do not let *me* fall into the hands of men” (v. 24). David refers to himself in the plural *us*, but he could have been speaking of himself together with the nation of Israel, since his sin affected the nation. In Ezra 4:18, King Artaxerxes refers to himself in the plural pronoun, “The letter you sent *us* has been read and translated in my presence.” Scholars (e.g. Dillmann, 1897:78-79; Joüon³, 1947:136; Driver, 1926:14) say the plural pronoun “us” in Ezra 4:18 indicates a plurality of majesty, but this is not necessarily true because the plural pronoun “us” in Ezra 4:18 could refer to King Artaxerxes and his council. In Isaiah 6, when God calls Isaiah to be a prophet, he says “Whom shall I send? And who will go for us?” But again, when God uses the pronoun “us” in Isaiah 6:8, he could be speaking to his heavenly court (seraphim), who were worshipping God saying “Holy, holy, holy is the LORD Almighty” (6:3). Therefore, there seems to be no clear case for a plural of majesty.

3.6.3 Address to the God-head

Barth (1960a:191-192; also cited in Jónsson, 1988:73) and others (e.g. Feinberg, 1972:238-239) have suggested that the pronoun “us” in Genesis 1:26 reflects the Trinity, God the Father, God the Son and God the Holy Spirit. Barth arrived at this interpretation because he understood the image of God to be relational in perspective (section 2.9.2) and in his view, the male and female relationship is a human analogy to the fellowship in the Godhead (Gen 1:27). Therefore, Barth saw the plural pronoun “us” as referring to the Godhead because they can relate to each other (1960a:184). Many Church Fathers and Reformers held this view. Many Christians today hold this view. When God says “let us” he does not summon foreign counsellors, but he finds within himself something distinct [the Trinity]. Leupold (1942:86) says that those who hold this view admit that the truth of the Holy Trinity is not

³ Cited by Clines (1968:65)

fully and plainly revealed in Genesis 1:26. This view assumes that the use of the plural is a mystery, not to be understood until the fullness of the New Testament revelation.

3.6.4 Address to the heavenly court

Some scholars (e.g. Asselin, 1954:289-90; Cooke, 1964:22-23; von Rad, 1972:59; Kline, 1980:27) suggest that the phrase "let us" in Genesis 1:26 is spoken to angels. They point out that there are many references in the Old Testament, such as Genesis 3:22; Kings 22:19f; Job 1; Isaiah 6, that depict Yahweh as a king surrounded by heavenly beings or angels. They argue that the plural pronoun "us" in Genesis 1:26 includes the heavenly beings (von Rad, 1972:59; Clines 1968:66). This is a very old view. Targum Pseudo-Jonathan paraphrases Genesis 1:26 "And God said to the Ministering Angels who had been created on the second day of the creation, 'Let us make man!'" (Zlotowitz & Scherman, 1988:68-69).

Isaiah 6 seems to support the interpretation that the angels are included in the plural pronoun "us". In Isaiah 6:1-2, God is seated on the throne and the seraphim (or angels) are worshipping him. He calls Isaiah to ministry. He says: "Whom shall I send? And who will go for us?" (Isa 6:8). From the context of Isaiah 6 it seems likely that the plural "us" in verse 8 includes the Lord's heavenly council or the seraphim (Cooke, 1964:37). If the plural pronoun "us" in Genesis 1:26 is used in the same way as in Isaiah 6:8, then God is speaking to angels or the heavenly council (cf. 1 Kgs 22:19; Job 1:6f; 2:1f; 38:7). There is an alternation between singular and plural in both passages. In Genesis 1:26-27, God says "Let *us* create man...God created man in *his* own image" and in Isaiah 6:8, God says "Whom shall *I* send? And who will go for *us*?" (emphasis added).

Another case of the plural is in Genesis 3:22, where God says: "The man has now become like one of us, knowing good and evil". Again the plural pronoun "us" likely includes the angels, because he is speaking in the company of the Cherubim (v. 24) (Cooke, 1964:22-23). Secondly, God is speaking of a similar issue addressed in Genesis 1:26, God's likeness and man's likeness to God is expressed in terms of his knowing good and evil (Kline, 1980:27).

Angels are also called sons of God (Job 1:6; 2:1; 38:7), which means that they are in God's image (cf. Gen 5:3).

Skinner (1930:30; also cited in Cooke1964:22) argues that the pronoun "us" in Genesis 1:26 refers to a 'plural of majesty' and cannot refer to angels because it is part of the "Priestly Source" and the "Priestly Source" does not refer or allude to the existence of angels. Cooke expresses some doubts about Skinner's view,

- First, because in Genesis 3:22 we read that "man has become like one of us..." If the pronoun "us" in Genesis 1:26 referred to the plural of majesty then we would expect Genesis 3:22 to say "man has become like us..." (Cooke1964:23).
- Secondly, Job 38:7 gives the impression that "the sons of (the) God(s) or angels" were present at the time of creation. This is so, because, in Job 38:7, the angels are set in parallel with the stars of the morning.
- Thirdly, Psalm 8 shares basic assumptions with all of the Genesis texts: man is created with a status; this status is below the divine realm as stressed in the stories of man's rebellion in Genesis 3:5, 22 and 11:7; man's status is exalted (Psalm 8 and Genesis 1). The phrase *מעט מאלהים* in Psalm 8:5 is translated "a little less than gods or angels" in most Versions rather than "a little less than God". Therefore, the pronoun "us" in Genesis 1: 26 and 3:22 most probably refers to angels rather than a plural of majesty.

Von Rad argues that the plural pronoun 'us' "prevents one from referring God's image too directly to God. Therefore, God includes himself among the heavenly beings and thereby conceals himself in this multiplicity" (1972:58). In response to this, Clines points out that one may "ask why an author who was too sensitive to write 'I will make man in my image' proceeded to say in the next verse 'God created man in *his* image'" (1968:67). He says that the Old Testament consistently represents creation as the act of God alone and not the angels (1968:67).

An objection can be raised against the view that God is addressing angels in Genesis 1:26, namely, that God alone, not God and the angels, is said to have made man in Genesis

1:27 and 2:7. In response to this objection, Asselin (1954:279) notes that angels are entirely subordinate to God and they are not to be worshipped; this could explain why whatever role they had in creation is not brought out.

3.6.5 Conclusion

The suggestion that the plural pronoun includes the heavenly court or angels seems to be very plausible and consistent with Scripture, and fits the evidence better than other explanations. As observed, Isaiah 6:1-8 and Genesis 3:22 support this view and in both passages the pronoun “us” seems to include the heavenly council of angels. In addition to that, Genesis 3:22 addresses the same issue of God-likeness addressed in Genesis 1:26-27.

If both men and angels are in the image of God, then several conclusions can be made:

- (1) The image of God is substantive (moral likeness) because angels are seen as holy creatures (Ps 89:5, 7; Matt 25:31; Mk 8:38; Acts 10:22; Rev 14:10).
- (2) The image of God is relational; angels like man are called the sons of God (Job 1:6; 2:1; 38:7).
- (3) Man is given dominion over creation and the angels are not, which implies that the image of God is not simply dominion over creation. Therefore, the strictly functional interpretation of the image of God is disqualified.

3.7 The Significance of male and female (Gen 1:27c; cf. 5:2b)

When God created man in his image, he created them “male and female.” What is the significance of “male and female” (Gen 1:27c; 5:2b)? Barth (1960a:184-185; 195) interprets the male and female relationship in Genesis 1:27 (and possibly 5:2) as that which constitutes mankind’s image and likeness to God. As Payne (1964:24) and Kline (1980:33) point out, it cannot be assumed that the phrase “male and female” (Gen 1:27c; 5:2b) define the content of the image of God, rather it identifies men and women alike as being individually the image

of God. The fact that humanity is created male and female means that they can also complement each other when reflecting God. The creation of man as “male and female” is linked to the idea of procreation. Kline supports this when he says “the observation that man was created male and female is obviously an apt introduction to the following procreation blessing in 1:28 ad 5.2b” (1980:33-34). Therefore, Barth’s interpretation on the significance of “male and female” (v. 27c cf. 5:2b) is doubtful because he does not give any exegetical evidence (from Genesis 1) for his view.

3.8 Summary

In summary, the creation of man on the sixth day is the climax of God’s creation mainly because mankind is given dominion over the rest of creation. The words **צֶלֶם** and **דְּמוּת** denote a wide range of meaning, which may be physical or non-physical. Both words can be used interchangeably, because they overlap sufficiently in meaning, as do the prepositions preceding them. Image and likeness implies sonship (Gen 5:3), therefore to be created in God’s image means to be created as God’s children. The ANE material, if relevant actually supports a substantive (moral) view and the idea that dominion is a consequence, and not the essence of the divine image. The plural “us” most probably refer to angels because they are also in the image of God.

CHAPTER 4

THE INTERPRETATION OF THE IMAGE OF GOD (GEN 1:26-27) IN THE CONTEXT OF GENESIS 2-11

4.1 Introduction

When Genesis 1 is treated as an introduction of Genesis 2-11, it would be observed that the temptation involved a promise of God-likeness (Gen 3:5), which can be considered in light of the fact that according to Genesis 1:26-27, Adam and Eve already were in some sense like God. This section interprets the image and likeness of God in man (Gen 1:26-27) in light of Genesis 2-11, and when this is done, it would be seen that God-likeness, as well as the idea of dominion from Genesis 1:26 is a concern in chapters 2-11.

Interpreting Genesis 2 in light of Genesis 1 seems aberrant to source critics because they view them as two separate contradictory creation accounts (e.g. Skinner, 1930:51f). However, many scholars have questioned the source critical approach and have expressed the difficulty of defining and identifying the sources used in Genesis. Because of this difficulty many have turned to an approach, which sees the text synchronically as a work written or at least coherently, redacted at a particular time (Wenham, 1987:xxxiv; Barton, 1984:163-165). Unlike the source critics who see repetition, duplicate narratives, different writing styles, varying names of God and other changes in vocabulary as marks of different sources, the literary or narrative critics view such features as the skill of the author's intent to hold his hearer's attention by recapitulating the story at key points (repetition) and introducing subtle variation (Wenham, 1987:xxxvi). The book of Genesis is structured around the *toledoth* formula (2:4a; 5:1a; 6:9a; 10:1a; 11:10a; 11:27a; 25:12a; 25:19a; 36:1a, 9a; 37:2a). This formula demarcates the sections of the book and announces a new section of the narrative (Wenham, 1987:55). Many scholars (e.g. Skinner, 1930:41) see Genesis 2:4ff as a continuation of the first unit of Genesis (1-2:3). The *toledoth* formula in Genesis 2:4, "This is the account of *the heavens and the earth* when they were created" marks the beginning of a new section, but is somehow related to the first unit of Genesis (1:1-2:3, "In

the beginning God created the *heavens and the earth*"). The following discussion will not take into consideration hypothetical sources but views the Pentateuch as a finished product.

4.2 The Temptation, the Fall and the Image of God

This section will assume that the tempter of Genesis 3 is the devil, "the ancient serpent" (Rev 12:9; 20:2), who speaks through an animal, a snake (Briggs, 1886:71-72; Hengstenberg, 1956:14-17; Vawter, 1956:64, 67; Greidanus, 2004:267).

"You will not surely die... You will be like God ("as gods", KJV), knowing good and evil." (Gen 3:4-5). The tempter denied the consequences of breaking God's command (cf. Gen 2:17), thus calling God a liar (Currid, 2003:119; Greidanus, 2004:268). By telling Eve that God did not want them to be like him, the serpent insinuated that God was jealous of his position and was withholding something good from them. The serpent suggested that mankind could be better than what God made them (Greidanus, 2004:268). This was an attack on the relational aspect of the image of God: the parent-child relationship (see, section 3.3.3) based on faith, trust, dependence, love and obedience. By accusing God of being a liar and jealous of his position, the devil projected himself as good and God as evil. Kline supports this. He writes:

The devil painted a complete falsehood, a total distortion of reality, portraying God in his own devil-likeness and he was representing himself in guise of divine virtue and prerogative (1993:78).

Through his statements in verse 4 and 5, the tempter sowed the seeds of unbelief, distrust, doubt, and rebellion in Eve, thus threatening her relationship with God. By denying the consequences of breaking God's command, the tempter lied to Adam and Eve because they died physically after the passage of time (cf. Gen 5:5). The tempter told Eve that they would be "like God" when they ate from the fruit (3:5) and this was not true because already they were like God: they were created in God's image (Gen 1:26), and crowned "with glory and honour" (Ps 8:5). When Eve entertained doubts about God's character and goodness, she succumbed to sin.

When Eve followed the advice of the tempter, she broke God's proscription in Genesis 2:17. She acted like God by deciding for herself what is good and not good, thus usurping God's divine prerogatives. God alone had the right to define what is good and evil (Asselin, 1954:288) and had defined the eating of the forbidden fruit as not good (Gen 2:17). Therefore, when Eve redefined what God had defined as not good, she challenged God's authority. This observation is further supported by the language used by the author of Genesis to describe Eve's act of disobedience. Wenham (1987:75) observes that the language of Genesis 3:6 echoes the language of Genesis 1, "And the woman saw that it was good (וַתֵּרָא הָאִשָּׁה כִּי טוֹב)" (literal translation) (v. 6) is an imitation of the language of Genesis 1, "And God saw that it was good (וַיֵּרָא אֱלֹהִים כִּי טוֹב)" (Gen 1:10b, 12b, 18b, 25b). This similarity shows that the woman's act of disobedience was an attempt to be like God in an illegitimate way. She puts herself on the level of God who pronounces what he sees as good or not good. As Kline says,

She idolised herself as well as Satan, for she arrogated to herself the divine prerogative of final judgement in discerning between good and evil and in defining the meaning of reality in general (1993: 78).

This was a direct rejection of the relational aspect of sonship to God. God had said that eating the fruit from the forbidden tree would lead to death, but Eve disobeys God and she does not submit to his authority. She does what she thinks is right in her own eyes, thus setting for herself "a norm of moral action contrary to God's designs for human nature" (Asselin, 1954:288). She "usurped God's power to determine what is right and wrong in moral activity, an exclusively divine prerogative" (Asselin, 1954:290) and she surpassed the bounds of her nature as Yahweh's subordinate image, assuming a divine self-sufficiency in all her acts as man. Therefore, she became, "as it were, too much like God- His rival" (Asselin, 1954:290; 294).

"She also gave some to her husband, who was with her, and he ate it" (Gen 3:6b). We do not know whether Adam was close to Eve during her conversation with the tempter. If he witnessed her encounter with the serpent, he was supposed to have taken a leading role in

opposing the tempter and in this respect, he failed (Greidanus, 2004:268). The man also rejected the relational aspect of sonship to God and decided it was good to follow the woman who was under his authority rather than God.

Therefore, the temptation involves an offer of illegitimate God-likeness (Asselin, 1954:288; 290; 294), in which man decides on his own what is good and evil (Greidanus, 2004:387), rejecting the relational aspect of the image of God, the father-son relationship, in which they were created.

4.3 The Consequences of the Fall on the Image of God (Gen 4).

Whereas Adam and Eve were created in the image of God, morally good, in a relationship of obedience, Genesis 4 shows their son Cain to be morally and relationally like the tempter of Genesis 3, although Eve could have thought at his birth (Gen 4:1) he was the seed of the woman (Luther, 1974:127-128; Greidanus, 2004:390).

Genesis 4 records a fulfillment of Genesis 3:15 (Origen *Homilae in Genesium*, PG, 12.245A; Greidanus, 2004:388). There are two seeds with enmity between them: the righteous seed and the wicked seed. The righteous seed is the seed of the woman (therefore of God), those who are shown to be in the image of God. The wicked seed is the seed of the serpent or tempter, those who are shown to be morally and relationally like the tempter of Genesis 3.

Cain is substantively (or morally) like the tempter and unlike God. Like the tempter, Cain lies, murders and is cursed by God, which identifies him as the offspring of the serpent mentioned in Genesis 3:15 (Waltke, 1986:370; Currid, 2003:143-44; Greidanus, 2004:393). As already observed, the serpent lied to the woman when he denied the consequences of eating from the forbidden tree (Gen 3:4 cf. 2:17). Cain also lies to God when asked the whereabouts of his brother (Gen 4:9). Like the tempter (who deceived Adam and Eve and led them to death), he deceives his brother (4:8) and he physically kills him. Like the tempter, Cain is also cursed (4:11; cf. 3:14). The New Testament seems to support this interpretation (that Cain is morally like the tempter and unlike God) when it says Cain was of the evil one (i.e. the serpent) and his works were evil (1 John 3:12, cf. Jude 11f.).

Cain rejects the relational aspect of sonship to God and he shows himself to be the offspring of the devil. Cain rejects God's correction "If you do what is good, will you not be accepted?" (Gen 4:7). Cain decides for himself what to do. He does not heed God's correction and he murders his brother. Like Eve, he does what he thinks is right in his own eyes and this is illegitimate God-likeness.

Cain takes his brother away from the presence of God (so he thinks) and he kills his brother, which shows that he was aware of the fact that God would not approve of what he was going to do to Abel. He tries to cover up his sin by lying to God, about the whereabouts of his brother. The murder of Abel was a direct attack on the relational aspect of sonship to God because God alone, who has made man in his image, has the right to take life (this aspect is elaborated in detail in section 5.6.4.6, where the sixth commandment is discussed).

Cain rules over creation for himself when he founds a city and he names it after his son Enoch (Gen 4:17). His sonship to God is replaced by sonship to the tempter. God exhorts Cain to rule (משל) over sin, which was encroaching at his door "But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it" (Gen 4:7). Cain does not do the will of God (thus ruling over sin) and this is a rejection of the relational aspect of sonship. He shows himself to be the offspring of the serpent. He does the will of his father, the devil (John 8:44). Enslavement to sin is the consequence of this sonship. The fact that Cain has dominion over creation as the offspring of the tempter creates a problem for the functional view, which equates the image of God with dominion (see section 4.5 for more discussion).

4.4 Renewal of the Image of God after the Fall

Abel is opposite to Cain morally. He is like God morally. He does what was good (or right) and this is implied when God says to Cain "If you do what is good, will not your countenance be lifted up?" (Gen 4:7) (Literal translation). This means that God had accepted Abel and his

offering because he had done what was good (he had given his best to God). Abel gave his best. He brought the fat portions of his flock to God (Gen 4:4a). God approved his offering (Gen 4:4b), but he did not accept Cain's offering (Gen 4:5). The text does not offer an explicit reason why God did not approve Cain's offering but scholars and commentators have offered different explanations:

- Gunkel argues that Cain's offering was not accepted by God because he prefers shepherds than gardeners (1922:43). As Wenham (1987:104) observes, Gunkel's view seems improbable in light of Genesis 2:15 where Adam was appointed by God to work and to take care of the Garden of Eden.
- Skinner (1930:106) also argues that Cain's offering was not accepted by God because animal sacrifices were more acceptable to God than vegetable sacrifices. Cain's offering was rejected because it was bloodless (Candlish, 1979:94). As Walton observes, this argument seems improbable because "fruit and vegetable offerings are as appropriate for a *minḥâ* as animal offerings. Moreover...Abel's offering is described in terms of 'fatty portions' with no reference to blood. Finally, blood is usually used in the sacrificial system to accomplish *kpr* (atonement). Genesis 4 neither mentions a need for *kpr* nor the procurement of it for Abel" (2001:263).
- Von Rad (1972:104) argues that God's motives are enigmatic: his preference for Abel's sacrifice reflects his own free will or election. As Wenham observes "this type of explanation should only be resorted to if the text gives no other motives for divine action" (1987:104).
- Basing his argument on Hebrews 11:4, Calvin (1965:194-196) suggests that it was the different motives of Abel and Cain, known only to God, that accounts for their different treatment.
- The most common view among the commentators is that Cain's offering was rejected by God because his fruit was not "first-fruit" and thus it was inferior to Abel's "firstlings" of his flock (Wenham, 1987:104).

Although different explanations have been given, the general description of Abel's offering "fat portions from some of the firstborn of his flock" (Gen 4:4) seems to indicate that Cain did not bring the best of his possessions as an offering, that is the reason why God did not approve his offering (Waltke, 1986:368).

God gave up Abel (his favoured one) to death (not in the sense that there could be any payment for sin). Thus in giving his best as an offering, Abel is acting like God. This concept, in which God gives the best, is clearer in the New Testament, where God gives his one and only Son to die on the cross for the sin of mankind (John 3:16; Rom 3:25). Later on, in the history of Israel, God gives Israel what is good. He gives them good land, "a land flowing with milk and honey" (Lev. 20:24; Num 13:27; Deut 11:9; 26:9, 15; Josh. 13-19).

The language used to describe God's response to Abel's and Cain's offerings (Gen 4:4b-5a) is reminiscent of the language that God uses when naming light, darkness, dry land and the seas in Genesis 1:5, 10. Ronning observes that in both passages the author of Genesis uses a chiasm of indirect object. He points out that in Genesis 4:4b-5a, "Abel is syntactically distinguished from Cain like light is syntactically distinguished from darkness and the dry land from the seas" (1997:67).

In the creation account, God sees light as good (Gen 1:4), and he does not look at the darkness. In Genesis 4:4b-5a, God sees Abel and his offering and he does not look at Cain and his offering. The implication here as Ronning (1997:67) observes is that Abel and his offering are like God's creation which is described as good (Gen 1:31). Abel is like light, God's new creation. He is a righteous man (Currid, 2003:144). He is seen as the regenerate man. Cain is likened to darkness and the seas, in an un-recreated state. He is seen as the fallen man, who is unregenerate.

Even though Cain is identified as the offspring of the serpent, he is not bad as the serpent. After rejecting the sacrifice Cain offered, God warns Cain (Gen 4:6-8), thus giving him an opportunity to repent, but he does not give the serpent the chance to repent because he has no hope of pardon (Calvin, 1965:165; cf. section 4.3).

Ronning (1997:65) observes that the author of Genesis avoids calling Cain Eve's son. He notes that normally in the Old Testament, where the naming is not described, or the reason for the name is not given, "son" is not used (e.g. Gen 5:9; When Enosh had lived 90 years, he became the father of Kenan). Where the naming is described, or the reason for the name is given, "son" or some equivalent is used (e.g. Gen 4:25a; Adam lay with his wife again, and she gave birth *to a son* and *named* him Seth). Genesis 4:1 is an exception to the above rules:

Adam knew his wife Eve, and she conceived and *gave birth to Cain*.
She said, I have created a man with the Lord (Gen 4:1) (own translation).

In Genesis 4:1, the reason for naming Cain is given but *son* is not used. Ronning (1997:65) suggests that the author of Genesis does this deliberately. He avoids calling Cain the son of Adam and Eve, not because he is not their physical son, but the narrator does that to point out that Cain is not of the "seed of the woman" (or the offspring of God) in the spiritual sense. Eve is the physical mother of all the living (Gen 3:20), but in retrospect Cain is shown to be the moral or spiritual offspring of the serpent as already mentioned above in 4.3.

4.5 Genesis 4 and the Functional Interpretation of the Image of God

According to the strictly functional interpretation, the image of God consists of dominion over creation. Genesis 4 shows Cain and his offspring exercising dominion apparently according to Genesis 1:28. Cain builds a city, and his descendants bring about civilisation. They introduce technological, agricultural and cultural innovations (4:17-20). Yet Genesis 4 shows that Cain and his offspring are morally unlike God but like the serpent and they are not having dominion over sin. Lamech's song indicates this, "I have killed a man for wounding me, a young man for injuring me. If Cain is avenged seven times, then Lamech seventy-seven times" (4:23-24). Lamech is more wicked than Cain, so he thinks that he will have more protection. The song of Lamech shows that Lamech and the wicked in general are enslaved to sin, instead of ruling over sin (cf. Gen 4:7). Sin is having dominion over their lives. On the other hand, the righteous seed (Abel, Seth and his offspring) who are being

renewed in God's image, show little dominion over creation. Later on, God' destroys Cain's offspring through the flood and this brings to an end their dominion.

The events of Genesis 4 seem to disprove the strictly functional interpretation of the image of God because the wicked, Cain and his descendants, are exercising dominion while the righteous, Abel and Seth, who are being renewed in God's image, show little dominion over creation.

The next section will discuss in what sense all men may be said to be in the image of God.

4.6 Apostasy at the time of the Flood

Genesis 6 describes further moral or spiritual deterioration of the human race resulting in God's judgement through the Noahic flood. The whole earth is corrupt except Noah, "God saw the earth and behold it was corrupt" (Gen 6:12 cf. v.5) (literal translation). This is in contrast with Genesis 1:31, where "God saw all that he had made and behold it was very good." From the creation of the world in Genesis 1 to the time of the flood the moral state of man has changed. This contrast shows that moral goodness was part of the overall goodness of God's creation in Genesis 1:31. One may ask, what had brought about the moral change in man? The fall had brought about a moral change in man. When man fell, he took the moral likeness of the tempter. Therefore, the image of God is a moral image (and not dominion because man is still exercising dominion over creation). After the fall, man is born with a tainted or corrupt image of God which is prone to evil (Gen 6:5, 12; 8:21).

The identity of "the sons of God" in Genesis 6:2 is a thorny issue in Old Testament interpretation. Three main kinds of interpretation have been suggested by scholars (Wenham 1987:139).

- First, the "sons of God" are nonhuman, godlike beings such as angels, demons, or spirits.
- Second, the "sons of God" are superior men such as kings or other rulers.

- Third, the "sons of God" are godly men, the descendants of Seth as opposed to the godless descendants of Cain.

Those who hold to the angelic interpretation of "the sons of God" (e.g. Cooke, 1964:22-47) argue that elsewhere in the Old Testament the expression "sons of God" refer to angels. They use Job 1:6; 2:1; 38:7; Psalm 29:1; 82:6; 89:7 to support their view. Archer reacts against the argument that "sons of God" (Gen 6:2) refer to angels. He argues that the phrase "sons of God" in Genesis 6:2 do not refer to angels because angels don't have physical bodies (though they may occasionally appear in bodily form in the semblance of men) and they are incapable of carnal relations with women (Archer 1982: 79). He further argues that the fact that the children of gigantic stature (*nepilim* v. 4) resulted from these marriages offers no evidence of angelic paternity. He says that there are no claims in Scripture that suggest that the sons of Anak, Goliath and his brothers were fathered by angels (Archer 1982:80). According to Archer, the "sons of God" in Genesis 6:2 are the descendants of the godly line of Seth (1982:80). As Hamilton observes the major weakness of this view is that "nowhere in the OT are Sethites identified as the sons of God" (1990:264).

While there is considerable controversy among scholars (e.g. Wenham, 1987:140; Archer 1982: 77-78) over the identification of the "sons of God" in Genesis 6:2, by analogy with Genesis 5:3, the sons of God are those who are in the image of God.

The language of Genesis 6:2 echoes Genesis 1:4 and 3:6 (Ronning, 2005:39), "The sons of God saw the daughters of men, that they were *good* (וַיֵּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם כִּי טֹבָה) (Gen 6:2) (literal translation). This is similar to what God does in Genesis 1:4, "And God saw that the light was *good* (וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי טוֹב) (Gen 1:4) (literal translation). This is similar to what Eve does in Genesis 3:6 "And the woman saw that it was *good* (וַתֵּרָא הָאִשָּׁה כִּי טוֹב) (Gen 3:6) (literal translation). This shows that the sons of God were repeating Eve's sin. They were deciding for themselves what is good and not good. This is illegitimate God-likeness. The sons of God ignore the moral or spiritual characteristics of the

daughters of men and they lust after their physical beauty. They were to marry good wives just as Adam did. God created and brought to Adam a good wife (one in his image). Therefore, the sons of God were supposed to marry the daughters of God. Because of their disobedience, the whole earth is morally corrupt. The sinfulness of man covered the inhabited earth, and the sinfulness was intense and deeply rooted (Gen 6:5), as Westermann (1987:410) puts it, man had reached “a state of corruption of massive proportions (רִבְּהָ רָעָה).”

As observed, after the fall man is born with a corrupt image which is prone to evil (Gen 6:5, 12; 8:12). How do we reconcile this with the fact that some Scriptures (e.g. Gen 9:6; 1 Cor 11:7; Jas 3:9) indicate that all men are in the image of God? The image of God in man was not totally lost at the fall but corrupted, part of the image of God still remains in man. This is so, because Cain is not as bad as the serpent, this is seen by the way that God deals with him. After God rejects his offering, he gives him the opportunity to repent. God asks Cain a series of questions (Gen 4:6) which are intended “to provoke a change of heart” (Wenham, 1987:104). God exhorts him to rule over sin, which was encroaching at his door (Gen 4:7). After Cain kills his brother, God asks him a question, “where is your brother?” (Gen 4:9). This question is rhetoric because God knew where Abel was. This question was intended to give Cain the opportunity to confess and take responsibility for his sin. But, Cain does not confess his sin nor take responsibility for his sin (Gen 4:9). He is punished by God (Gen 4:10-12) and he complains to God that he will be a restless wanderer and fears that he will be killed (Gen 4:13-14). Cain's fear of retribution implies that he was conscious of sin and he probably thought God would execute his justice by sending somebody to kill him. God responds to Cain's complaint by protecting his life (Gen 4:15).

Unlike Cain, whom God gives an opportunity to repent by asking him questions; God does not give the tempter the chance to repent. He does not interrogate the devil because he has no hope of pardon (Calvin, 1965:165). There is no possibility of salvation for the tempter (Leupold 1942:161-162). This shows that the tempter's level of apostasy is not the same with the fallen children of Adam and Eve (e.g. Cain). This is the reason why God gives

them the opportunity to repent and shows his special care to them (Gen 4:15; cf. 3:21). God does not treat the tempter in the same way he does the fallen children of Adam and Eve. This shows that after the fall, man still possesses the image of God, although not in the same way as Adam and Eve did prior to the fall. Man has a corrupt image of God (Gen 6:12). He is morally unlike God, but he is morally like the serpent. This does not mean that he is no longer God's child or in God's image. This interpretation is further supported by the fact that some Scriptures seem to indicate that all men are in God's image (Gen 9:6; 1 Cor 11:7; Jas 3:9). This also means all men are God's children because image implies sonship (see, section 3.3.3). Calvin (1960:189), Feinberg (1972:245) and Kline (1980:32) also make the same observation that the image of God in man was corrupted by the fall and part of the image still remains in man. The basis for their interpretation is not from the Old Testament Scriptures, but from the New Testament Scriptures. Believers in the New Testament are re-created after the image of God in true knowledge, righteousness and holiness (Eph 4:24; Col 3:10). Feinberg (1972:245) also argues that after the fall man is still man and is not short of his humanity, which implies something of the image remains in man.

4.7 The Image of God after the Flood

The situation after the flood is as before. We see the two seeds: the righteous and the wicked seed. Noah, Shem and Japheth are seen as the righteous seed. They are shown to be morally good and their relationship with God is based on faith and obedience. On the other hand, Ham is seen as the wicked seed. Morally and relationally, he is like the tempter of Genesis 3.

Like Abel, Noah finds favour in the eyes of God (Gen 6:8). God destroys the whole world with the flood but he spares Noah and his family. Like Adam and Eve before their fall, Noah is blessed by God and is given the creation mandate (Gen 9:1-3); this indicates that he is in the image of God. Noah is morally shown to be like God: he is righteous and blameless (Gen 6:9). Relationally, Noah is portrayed as the son of God; his relationship to God is based on faith, trust, dependence and obedience. God commands Noah to build an ark, and

he fully obeys God (Gen 6:22). After the flood, Noah fell: he drank wine, became drunk, and lay naked in his tent. As Ronning (1997:79-80) observes, the fall of Noah is parallel to the fall of Adam and Eve in Genesis 3, but the parallels are not exact (as the parallels of the original creation and the flood account), but typologically related.

Ham shows disrespect to his father. He sees his father's nakedness and he uncovers it to his brothers (Gen 9:22 cf. 3:7). From this incident, he acts like the serpent: the serpent had uncovered the nakedness of Adam and Eve (Kline, 1993:161-164). In contrast to Ham, Shem and Japheth act like God (morally), they cover the nakedness of their father (Gen 9:23 cf. 3:21). Because of their act, Shem and Japheth are blessed. This reminds us of the blessing that was given to Adam and Eve prior to the fall (Gen 1:27 cf. 1:28). Like the serpent's seed (Cain), Ham's son Canaan is cursed (Currid, 2003:227; Gen 9:25 cf. 3:14; 4:11-12).

4.8 Genesis 10 and the image of God

Just like Cain and his offspring, Ham and his offspring in Genesis 10 appear to be exercising dominion and fulfilling the creation mandate according to Genesis 1:28. As observed (section 4.7), Ham was shown to be a wicked man and his two brothers, Shem and Japheth, were shown to be righteous men. But Ham and his children seem to be fulfilling the creation mandate (Ronning, 1997:79). Nimrod the son of Cush, son of Ham, is described as a mighty warrior and hunter (Gen 10:8-10). He also founded cities in Shinar and Assyria (Gen 10:11-12). Ham has more sons listed than Shem or Japheth. Ham has 30, Shem has 26 and Japheth has 14 sons. Great nations such as the Egyptians (Mizraim) are the descendants of Ham (10:13-14). The Canaanites (which includes the Sidonians, the Hittites, the Jebusites, the Amorites, the Girgashites, the Hivites and the Phoenicians) are all descendants of Ham (10:15-19). Later on, Ham's children, the Canaanites are destroyed because of their wickedness. Therefore, Genesis 10 shows that Ham and his children appear to be fulfilling the creation mandate of Genesis 1:28, but in actual fact they are enslaved to sin. Sin is having dominion over their lives; this is the reason why God destroys some of Ham's children

(e.g. the Canaanites and the inhabitants of Sodom and Gomorrah) later on in history. The events in Genesis 10, like in Genesis 4, seem to disprove the strictly the functional interpretation of the image of God because the wicked, Ham and his descendants, are exercising dominion over creation while the righteous, Shem and Japheth and their offspring, who are being renewed in God's image, show little dominion over creation.

4.9 Apostasy after the Flood

Like Genesis 6, Genesis 11:1-9 describes further moral or spiritual corruption of mankind. Leupold says that this account serves to be a "reminder of the inclination of man's heart to arrogance and disobedience" (1942:382). Man ignores God's command to fill the earth (Gen 1:28; 9:1-2) and he takes divine prerogatives upon himself: firstly, by building a tower to reach heaven (Gen 11:4). By trying to build a tower to reach heaven, man is making an effort to become like God. Wenham support this when he says, "For the sky is also heaven, the home of God, and this ancient skyscraper may be another human effort to become like God and have intercourse with him (cf. 3:5; 6:1-4)" (1987:239).

Secondly, by congregating in a city, to make "a name" for himself (Gen 11:4), man ignores God's command to multiply and fill the earth (Gen 1:28; 9:1-2) because he congregates in one place. This is seen as an indirect rejection of the relational aspect of sonship to God. Wenham echoes the same point when he says, "Possibly the desire to congregate in one place should be seen as a rejection of the divine command to be 'fruitful, multiply and fill the earth' (Gen 1:28; 9:1-2)" (1987:240). Man's desire to make a "name" for himself is ungodly. Man wanted to achieve fame for himself (Leupold, 1942:387). As Wenham points out, this is an attempt to usurp divine prerogatives because God alone has the right to make a name for man and he alone makes a name for himself (1987:240). Therefore, in Genesis 11, man does not submit to God's authority and he does what he thinks is right in his own eyes. This is illegitimate God-likeness. Because of man's disobedience, God "comes down" for judgment and he brings about confusion of languages

which resulted in man scattering all over the earth (Gen 11:5-9), thus fulfilling his command (Gen 1:28; 9:2).

4.10 Summary and Conclusions

The temptation involves an offer of illegitimate God-likeness (God rivalry), in which man decides on his own what is good and evil, rejecting the relational aspect of the image of God in which he was created. Cain is seen to be morally and relationally like the tempter of Genesis 3, while Abel is shown to be morally like God because he is his new creation (which indicates that he is in the image of God). The events of Genesis 4 and 10 seem to disprove the strictly functional interpretation of the image of God, because the wicked, Cain and Ham's offspring, are exercising dominion over creation and seem to be fulfilling the creation mandate of Genesis 1:28. On the other hand, the righteous, Abel, Seth, Shem and Japheth's offspring, who are being renewed in God's image, show little dominion over creation. The moral state of the world in Genesis 6 is in contrast to the state of God's creation in Genesis 1, which implies that the moral goodness was part of the overall goodness of God's original creation. The sons of God repeat the sin of Eve by deciding for themselves on what is good and evil (thus rejecting the relational aspect of the image of God in which they were created), which leads to universal moral corruption. Before the flood, Noah is shown to be morally like God and relationally, he is portrayed as the son of God. But after the flood he fell into sin (just like Adam and Eve). Ham is morally seen to be like the serpent. He uncovers the nakedness of his father to his brothers, but Japheth and Shem are opposite to him morally. They act like God by covering the nakedness of their father. After the flood (Gen 11), man repeats the sin of Eve and the sons of God by deciding for themselves on what is good and evil (this is a rejecting the relational aspect of the image of God in which they were created), which leads to God's judgment.

In light of Genesis 2-11, we can conclude that the image of God in Genesis 1:26-27 is both moral and relational in perspective: it involves moral likeness to God and a relationship between God and man like that between parent and child. Man's relationship to God was

based on trust, faith, love, dependence and obedience. When man was tempted and fell into sin, the moral and relational aspects of the image of God were corrupted. Morally, man is like the serpent (e.g. Cain, and Ham). Relationally, man is seen as the offspring of the serpent and he is enslaved to sin (e.g. Cain, and the wicked in general). Man is renewed into the image of God through a creative act of God (e.g. Abel). The image of God was not totally defaced by the fall, but was corrupted and part of the image of God still remains in man.

The functional view appears to inadequately consider the impact of the entry of sin into the world and it cannot be assumed that because Adam and Eve were made in the image of God, all human beings after the fall bear God's image in the same sense.

CHAPTER 5

THE LAW AND THE IMAGE OF GOD

5.1 Introduction

In this chapter, the results of chapter 4 will be applied to the study of Exodus-Deuteronomy. The phrase “image of God” is not used elsewhere in the Torah, apart from Genesis. This omission does not mean that the concept is ignored. On the contrary, the issues discussed earlier in connection with the image of God are raised in these chapters as well. There is much in the law that relates to the proper relationship between God and his people, which potentially relates to the relational aspect of the image of God. The father-son imagery is used for this relationship. The law also speaks to the fact that the Israelites are to be morally like God, this potentially relates to the substantive aspect of the image of God. The law also speaks of a need for a substantive change (i.e. regeneration) in the individual Israelite in order for him to keep the law. Narrative portions of the law use creation language with respect to Israel which may also suggest the need for a substantive (or moral) change. Finally, the law speaks of the issue of dominion for Israel in a way that suggests that dominion is a consequence (not the essence) of Israel being in the image of God.

5.2 Creation Language in the Law

The following discussion on the use of creation language in the law is indebted at many points to Kline (1980:15-16) and Ronning (1997:94-95; 2001:18-19). The law (both the legal statements as well as narrative portions of the Pentateuch) is associated with creation. This may be observed by use of creation language in the law. The use of creation language with respect to the Israelites seems to suggest that the Israelites are God’s new creation (this identifies them as being in the image of God).

In the Exodus narrative, God separated Israel from Egypt in the plagues. This distinction is described with the *hiphil* of the root פִּלֵּה (to separate) accompanied by the preposition בִּי in the fourth (Exod 8:18-19 [22-23]), fifth (9:4), and tenth plagues (11:7). This

recalls the separation of light and darkness (Gen 1:4-5), the waters above and below (Gen 1:6-7) because these Genesis passages have the *hiphil* of בָּרָא and the preposition בֵּין (Ronning, 1997:94).

Ronning (1997:94) observes that Israel and Egypt are “syntactically distinguished” (Exod 9:6; 10:22-23; 11:6-7a and 12:27). The syntactic distinction involves the use of a chiasm in Exodus 9:6 and 10:22-23. A chiasm is also used for the creation separations (Gen 1:4-5; 6-7) and Cain and Abel (Gen 4:4b-5a) (See section 4.4).

The language of separation is also used when Egypt pursued the Israel and overtook her. The angel of God and the pillar of cloud came “between the camp of Egypt and the camp of Israel” (בֵּין...וּבֵין; Exod 14:20) (Literal translation).

The first day of creation is re-enacted in the ninth plague and at the crossing of the Red Sea (Kline, 1980:15-16). In the ninth plague, Egypt was plagued with darkness for three days while Israel had light in the places where they lived (Exod 10: 21-29). At the crossing of the Red Sea, the Egyptians had darkness in their camp and the Israelites had light in their camp. The translation of the second part of Exodus 14:20 is difficult as many have observed (e.g. Childs, 1974:218), but as some targums, the Syriac and the NIV interpret, the angel of God in the cloud gave light to the Israelite camp and darkness to the Egyptian camp. The ninth plague and the crossing of the Red Sea allude to the separation of the light and darkness in the creation account, which would symbolically relate the Egyptians to the darkness which existed before God's creation and the Israelites to light which God created. This is similar to what was observed in the previous chapter (section 4.4), where the account of Cain and Abel in Genesis 4 alludes to the separation of light and darkness, and this symbolically connects Cain to the darkness which already existed prior to God's creation, and Abel to light which God created.

The second and third days of creation are also re-enacted at the crossing of the Red Sea (Kline, 1980:15-16). Kline sees the dividing of the waters of the Red Sea as analogous to the second day, but this division does not distinguish Israel from Egypt and Ronning

(1997:96), on the other hand, sees the re-enactment of the second day of creation in God's physical separation of Israel from Egypt with the pillar of fire and cloud during the night. Like the second day of creation, where heaven or the expanse separates the waters above from the waters below (Gen 1:8), figuratively, the expanse comes between the Egyptians and the Israelites to keep them separate (Exod 14:19-20). The cloud phenomenon suggests heaven (or sky), the name given to the expanse which separates the waters above from the waters below on the second day of creation in Genesis 1:7-8 (Ronning (1997:95). The language used to describe the separation between the Israelites and the Egyptians is reminiscent of the creation account. The pillar of cloud comes "between the camp of Egypt and the camp of the Israel" (NASB) just like the expanse was put "between the waters below and the waters above" (בֵּין...וּבֵין; Exod 14:20; cf. Gen 1:7) (own translation).

On the third day of creation, God causes the dry ground (יַבֵּשָׁה) to appear in the midst of the waters (or seas) (Gen 1:9-10). Similarly, at the crossing of the Red Sea, God causes the dry ground (יַבֵּשָׁה) to appear in the midst of the Red Sea, and the Israelites walk on the dry ground (the new thing which God created in the creation account, see Gen 1:9-10), while the pursuing Egyptians drown in the sea (which already existed in the creation account, see Gen 1:9).

Creation language is also used in Deuteronomy 32 (Kline, 1980:14-15). The root רָחַף (*piel*, to hover) and the noun תִּהְיוּ (formlessness) used in Genesis 1:2 occur again in the Pentateuch only in Deuteronomy 32. In the creation account, the noun תִּהְיוּ is used to describe the state of the earth prior to creation. The verb רָחַף (*piel*) is used to describe God's presence over the waters, "the Spirit of God was hovering over the waters" (Gen 1:2). In Deut 32:10, the wilderness is referred to as a תִּהְיוּ. In Deut 32:11, the verb רָחַף (*piel*) is used to describe God's activity in leading the Israelites through the wilderness (Deut 32:10) on the way to Canaan. His care for Israel is likened to that of an eagle hovering protectively over its young and guiding them to maturity. God also describes himself as bearing the Israelites on

eagles' wings in Exodus 19:4. The use of creation language in Deuteronomy 32 would connect the exodus event and creation (Kline, 1980:14), with the symbolism identifying the Israelites as God's new creation.

As we have seen, creation language is used in the separation of Israel from Egypt in the plagues and the first three days of creation are re-enacted at the crossing of the Red Sea. The Israelites are identified with light, the waters above and the dry ground.

If the first three days of the creation account are re-enacted at the crossing of the Red Sea in connection with Israel's redemption, logically, one might also expect to find the second three days related somehow to the history of Israel. Ronning suggests that

As the first three days of creation speak to Israel's redemption from Egypt, the second three days may be seen as related to Israel's observance of the law. Thus "forming and filling" in the creation account point to the "redemption and sanctification" of Israel (2001:18).

In the fourth day of creation, the lights are created for signs and seasons, days and years, thus are important for Israel's calendar, including feasts and the Sabbath day. God instructs the Israelites to celebrate three feasts: Passover Feast (Exod 12: 1-14; Lev 23:4-8; Num 28: 16-25; Deut 16: 1-8), Feast of Weeks (Exod 34:22; Num 28:26-31; Deut 16:9-10), and the Feast of the Tabernacles (Lev 23: 39-44; Deut 16: 13-17). All three feasts (and the Sabbath) are linked to the exodus experience (Israel's redemption), which is a type of creation in the life of Israel.

In the Law of Moses, the lights created on the fourth day of creation (Gen 1:14-19) were not to be worshipped:

And when you look up to the sky and see the sun, the moon and the stars—all the heavenly array—do not be enticed into bowing down to them and worshipping things the LORD your God has apportioned to all the nations under heaven (Deut 4: 19).

In Egypt, the god Re was the sun god and Thoth originally was a moon-god. In Mesopotamia Shamash was the sun god, Sin the moon-god, and Ishtar the 'star' Venus. In Canaan, the god Shaphash was the sun god, Yarah the moon-god, and Athtar the 'star' Venus (Christensen, 1991:87).

The fifth and sixth day of the creation account describe the various animals that God created (Gen 1:20-25). They were important to the law from three perspectives. Firstly, no idols were to be made of these creatures:

Therefore watch yourselves very carefully, so that you do not become corrupt and make for yourselves an idol, an image of any shape, whether formed like a man or a woman, or like any animal on earth or any bird that flies in the air, or like any creature that moves along the ground or any fish in the waters below (Deut 4:15b-18).

The Israelites were not to make a physical representation or images shaped in any form, even the shapes of the creatures that God created on the fifth and sixth days of creation.

Secondly, the Israelites were to distinguish between all these animals as to what is clean and unclean (Lev 11:47; 20:25; cf. Deut 14). The word that the NIV translated “distinguish” in Leviticus 11:47; 20:25 is the Hebrew word **הבדיל**, which is the same word that we find in Genesis 1:4, 6, 14, where the NIV translated it as “separated” or “separate.” In the creation account, God separated light from darkness (Gen 1:4), the waters above from the waters below (Gen 1:6-8), created the lights to separate light and darkness; day and night. The Israelites were to do a similar thing. They were to separate or distinguish between clean and unclean animals.

Thirdly, some of the animals created on the fifth and sixth creation (Gen 1:20-25) were used in Israelite's worship of God in the law⁴. They served as offerings and sacrifices (as a means of worshipping God, instead of being worshipped). The animals which were used as offerings include birds (Lev 5:7, 11), lambs (Num 28), cattle, rams and goats. The animals which were sacrificed include ox and sheep (Deut 18:3).

On the sixth day of creation, man is created in God's image and given dominion over creation (Gen 1:26-28). The law showed Israel what it means to be in God's image. Unlike the Canaanites, the inhabitants of the land they were to enter, whose religion was based on physical or visual phenomenon (idols), the Israelites' experience and worship was to be defined by the law (Deut 4:15). Moral likeness to God is one of the purposes of the law, the

⁴ From Paul Krüger, personal communication.

overall summary of the law is found in Leviticus 19:2, “You shall be holy, for I the Lord your God am holy.” If Israel keeps the law, she would be the visible image of the invisible God to the nations and she would have dominion over the Promised Land and the nations (Deut 4:1; 28:1; see section 5.8 for fuller discussion). The nations would notice Israel's obedience to the law and acknowledge God's presence in her midst (Deut 4:5-8).

The table below is a summary of how the second three days of creation (days 4-6) are related to Israel's observance of the law (adapted from Ronning, 2001:18).

Days 4-6 and the Law		
	Creation	The Law
Day 4	Lights in the sky created, to separate (הַבְּרִיל) light and darkness, rule over the day and night (Gen 1: 14-19).	Lights are for signs and seasons, days and years, thus are important for Israel's calendar, including the feasts and the Sabbath day. In the law, these lights are not to be worshipped (Deut 4:19).
Day 5	Birds created to fly above, sea creatures created to swim in the waters below (Gen 1:20-25).	The animals described in days 5 and 6 are important in the law from three perspectives: firstly, no idols are to be made of these creatures (Deut 4:18). Secondly, Israel must distinguish (הַבְּרִיל) between all these animals as to what is clean and unclean (Lev 11; 20: 25; cf. Deut 14). Thirdly, some of the animals created on the fifth and sixth creation (Gen 1:20-25) were used in Israelite's worship of God in the law. They served as offerings and sacrifices (as a means of worshipping God, instead of being worshipped).
Day 6a	Creation of land animals (Gen 1:24-25).	
Day 6b	Creation of man in the image of God to fill the earth and to rule over it. Vegetation given to land animals and man (Gen 1:26-31).	General statements in the law suggest that defining God-likeness (morally) is one of the purposes of the law (e.g. Lev 19:2). Passages in the law speak of Israel's dominion over the Promised Land and the nations as consequence for keeping the law (Deut 4:1; 28:1)

The seventh day of creation also relates to Israel's history. Kline suggests this,

Within the broad parallelism that emerges we find that at the exodus re-enactment of creation history the divine pillar of cloud and fire

was present, like the Spirit of God at the beginning, to bring light into the darkness (and indeed to regulate the day-night sequence), to divide the waters and make dry land appear in the midst of the deep, and to lead on to the Sabbath in the holy paradise land (1980:14-15).

In the law, Israel's rest in the Promised Land was a result of their obedience to the laws and decrees of God.

If you follow my decrees and are careful to obey my commands...I will grant peace in the land, and you will lie down and no one will make you afraid. I will remove savage beasts from the land, and the sword will not pass through your country (Lev 26:3-6).

However, the Israelites who left Egypt (except Caleb and Joshua, see Num 14:30) did not enter the rest of Canaan because of their unbelief (Num 14:11), this was a rejection of the relational aspect of sonship. They did not follow God's instructions in Exodus 19:5-6, and they continuously rebelled against him (Num 14:22). They manifested wickedness, disobedience, lack of faith in God (Num 14:27-30, 35) and their moral behaviour is modelled after Pharaoh and Cain, who are modelled after the serpent of Genesis 3 (see, section 5.4.2). Later on, during the time of Joshua, the Israelites entered the rest of Canaan because they obeyed God's commands (Josh 1:6-9; 14-19)

5.3 Statements portraying the Israelites as Children of God

There are statements in the law which portray the Israelites as children of God, which are significant because we saw that "image" implies sonship (see section 3.3.3), which means that sonship may also imply image (Exod 4:22-23; Deut 1:31; 8:5; 14:1; 32:5, 6, 15, 18, 19, 20). In Exodus 4:22-23, God calls Israel his firstborn son (Exod 4:22-23). This means that as a nation, Israel is supposed to be the image of God, since sonship implies image; to be in the image of God means to be his children.

One might object to the view that Israel's sonship relates to the concept of the image of God by suggesting that Israel is called "son" by the virtue of the Ancient Near East suzerain-vassal relationship that forms an analogy of the relationship between God and Israel, in which the vassal is considered the son of the suzerain. In response to this objection, there

are indications in the law that sonship is not just a status (as in the suzerain-vassal relationship) but is related to the idea of God as Father (not just suzerain), and the idea of Israelites being like God (morally).

In Deuteronomy 14:1, the Israelites are called the children of God. As God's children, the Israelites' duty is to obey God's will (Wright, 1996:180). Their behaviour and practices as God's children should be distinct from the nations in Canaan. The Israelites are not to follow Canaanite-mourning rites (Deut 14:1; Lev 19:27-28; 1 Kgs 18:28). They are to eat what God says they should eat (Deut 14:3-21; cf. Lev 11; 20:25). They are to separate or distinguish between clean and unclean animals and this was a reminder of their own separation from the nations (Merrill, 1994:123). As God's children, the Israelites are to serve God as a holy nation, a kingdom of priests (Exod 19:6). This intent is also indicated by the repetition of the phrase "you are a people holy to the LORD your God" in verses 2 and 21.

Deuteronomy 32 is another key passage, which proves that Israel's sonship is related to moral likeness. In Deuteronomy 32, Moses teaches a song to the Israelites. Deuteronomy 32 is a hymn of bitter grief, where God expresses his intense disappointment with Israel (Brown, 1993:291). This song is to be a witness against the people of Israel (Deut 31:19-21). In Moses' song, God is described as "the Rock" (v. 4), this metaphor emphasizes the stability and permanence of the God of Israel (Craigie, 1976:378; Kalland, 1992:200). Therefore, the Israelites could rely on him. God's actions are perfect (cf. 2 Sam 22:31) and he is just in all his dealings with mankind. He is faithful (cf. Deut 7:9) and he does no wrong (which means he always does what is morally right). Many commentators (e.g. Craigie, 1976:377-378) have noted a textual difficulty with the passage with Deuteronomy 32:5. The translation of verse 5 is difficult and uncertain and there is some doubt about the correctness of the reading, "they are no longer his children" (Deut 32:5b). The RSV renders the following translation of 5b, "they are no longer his children because of blemish." The NRSV has "Yet his degenerate children have dealt perversely with him." The NASB has "they are not his children because of their defect." Although the translation of verse 5b is controversial, it is clear from the context that the Israelites are morally unlike God, "the Rock". The Israelites, unlike the faithful Rock,

are corrupt and perverted (Deut 32:5). They have become so corrupt to the extent that they have lost their moral resemblance to God their Father (Deut 32:5). Yet, it is God who had made them (v.6) and formed them into a nation (v.9). Kalland suggests that the word “Father” in verse 6 brings up the idea that the formation of the nation of Israel is a creative act of God (1992:201). The Israelites had abandoned God who was their Father (Deut 32:6, 18). Later in Deuteronomy 32, the Israelites are referred to as God’s children (his sons and daughters).

You deserted the Rock, who fathered you; you forgot the God who gave you birth. The LORD saw this and rejected them because he was angered by his sons and daughters. “I will hide my face from them,” he said, ‘and see what their end will be; for they are a perverse generation, children who are unfaithful (Deut 32:18-20).

If the correct reading of verse 5b is “to their shame they are no longer his children” and verses 18-20 refers to the Israelites as God’s children, “his sons and daughters,” how do we reconcile the two? Is there any contradiction? There is no contradiction. In verse 5, the Israelites are not God’s children because of their defect. Substantively (or morally), they are unlike God and verses 18-20 speak of their position or status as God’s children. The fact that the Israelites are morally unlike God in their behaviour does not mean that they are no longer his children or in his image (see section 4.6). The implication here is that the Israelites, as God’s children, should reflect the moral attributes of their good Father. Creation language in the passage also has implications for the substantive view (see, section 5.2). Therefore, sonship is not just a status (as in the suzerain-vassal relationship) but is related to the idea of God as Father (not just suzerain) and the idea of Israelites being like God.

5.4 The Image of God, Pharaoh and the Wilderness Generation

5.4.1 Pharaoh in the image of the serpent

Unlike the nation of Israel who is God’s firstborn son, in his image (section 5.3), Pharaoh is shown to be morally like the tempter of Genesis 3.

Pharaoh deals “shrewdly” (חָכָם, *hithpael*) with Israel and he enslaves them (Exod 1:10-11). “To ‘deal shrewdly’ for an evil purpose is one of the moral attributes of the serpent

of Genesis 3” (Ronning, 1997:93). Therefore, Pharaoh is morally like the serpent of Genesis 3.

Like Cain, the moral offspring of the serpent of Genesis 3, Pharaoh is a murderer. When he saw enslavement as only partially effective in limiting the numbers of the Israelites, he gave explicit instructions to the Hebrew midwives to kill male babies and spare female infants (Exod 1:15-16). When this also proved to be ineffective, he resorted to a more aggressive policy: he commanded his own people to kill all male babies (Exod 1:22). By killing the Hebrew babies, Pharaoh shows himself as the moral offspring of the serpent. Like Cain, he is a murderer and the offspring of the serpent.

Like the serpent of Genesis 3, Pharaoh is cursed by God. God had given Abraham the promise, “I will bless those who bless you, and the one who curses you I will curse” (Gen 12:3) (NASB). This promise was extended to Abraham’s descendants, the Israelites. By oppressing Israel, Pharaoh suppressed (thus counteracting) God’s blessing given to Israel and he invited a curse on himself and Egypt. The curse on Egypt and Pharaoh is clearly seen in the plagues that befell Egypt, and the death of the Egyptian army at the Red Sea. Soliciting a blessing is not necessarily an indication of a curse but Pharaoh’s request to Moses, “Take your flocks and herds... And also *bless me*” (Exodus 12:32), seems to imply Pharaoh realizes that Egypt had been cursed by God: “the desire is for a farewell blessing, instead of the curse which has been clinging to Egypt” (Cole, 1973:111).

5.4.2 The Wilderness Generation and serpent-likeness

As seen from the previous discussion in section 5.2, creation language symbolically depicts the Israelites as God’s new creation in his image. However, the majority of Israelites in the wilderness who crossed the Red Sea manifested unbelief, discontent, disobedience, which was a rejection of the relational aspect of sonship and are subsequently portrayed as morally evil, unlike God. Their moral behaviour can be compared to Cain and Pharaoh, who were modelled after the tempter of Genesis 3 (Ronning, 1997:121-122).

When they encountered trouble and hardship, the Israelites rejected the relational aspect of sonship which is based on faith, trust, love, dependence on God, their Father. Harrison makes the same point, “the Israelites repudiated their relationship with God when adversity appeared to threaten them” (1990:212). Instead of trusting and being content with God (their Father), they suffered from unbelief, doubt and they saw God as not good. A good example of this is seen when the Israelites got to the Red Sea and the Egyptian army was approaching, they cried to Moses saying:

Is not this the word which we spoke to you in Egypt, saying, “Leave us alone that we may serve the Egyptians? For it would have been better for us to serve the Egyptians than to die in the wilderness (Exodus 14:12) (NASB).

The Israelites had seen God’s miraculous signs that Moses performed and they believed and worshipped God (Exod 4:31). God delivered them from servitude in Egypt and they had witnessed his power when he cursed Egypt with the ten plagues. But when the Egyptian army was approaching, they gave in to unbelief and they doubted Moses’ call to deliver them from Egypt. However, God miraculously delivered them from the Egyptian army and they crossed the Red Sea. Again, they fear and believe in him (God) and his servant Moses (Exod 14:31).

Another example of rejection of the relational aspect of sonship is seen when the Israelites complained about food (Exod 16:2-3). They longed to go back to Egypt where they had plenty to eat (Exod 16:3). In Egypt, they served the Egyptians as slaves and were not allowed to serve their God, but they wanted to go back and serve the Egyptians, rather than serving God. In this incident, the general behaviour of the Israelites is parallel to Genesis 3 but the parallels are not exact. Like Adam and Eve in Genesis 3, they are not content with their status, which is shown by their complaints about food and their desire to go back and serve the Egyptians (Exod 16:2-3).

Another example of rejection of the relational aspect of sonship is seen when the majority of Israelites in the wilderness (this includes Korah, Dathan and Abiram in Numbers 16) indirectly accuse God of withholding “good things” and of being a liar. In this event, the

Israelites are shown to be like tempter because they accuse God of withholding something good from them. In their view, the land of Egypt was the Promised Land, "a land flowing with milk and honey" (Num 16:13) which God was withholding from them, so they wanted to go back to Egypt.

[Dathan and Abiram said to Moses] We will not come! Isn't it enough that you have brought us up out of a land flowing with milk and honey to kill us in the desert? (Num 16:13).

The Israelites saw God's motives as contrary to what he had promised them and the patriarchs. In their complaints (Num 14:1-4; 16:13), they show themselves to be like the tempter when they accuse God of not being good. This is a rejection of the relational aspect of sonship. The Israelites had a perverted view of God (Craigie, 1976:102). They saw his motives as evil (Ashley, 1993:245). They saw God as a liar, a God who fools and hates them.

You grumbled in your tents and said, "The LORD hates us; so he brought us out of Egypt to deliver us into the hands of the Amorites to destroy us (Deut 1:27).

God had promised them a land flowing with milk and honey, but (in their opinion) he fooled them (Num 16:14), and wanted them to fall by the sword of their enemies (Num 14:3; cf. Exod 14:11-12).

Korah and his followers' rebellion against God in Numbers 16 was a rejection of the relational aspect of sonship. Like the tempter of Genesis 3 (who incited Adam and Eve to rebel against God), Korah together with Dathan and Abiram incited rebellion against God's servant Moses (which was rebellion against God himself, see Num 16:11). In this incident, Korah and his friends rejected the relational aspect of sonship (faith, trust, love, dependence and obedience) and they acted like Eve when they decided for themselves what is good or not good. They also wanted to replace Moses (God's appointed leader) with their own leader who would take them back to Egypt (Num 14:4).

Another example of rejection of the relational aspect of sonship is seen when God commanded the Israelites to fight the Amorites. Because of their unbelief, they refused and rebelled against God (Num 14:1-10 cf. Deut 1:26). In this incident, the general behaviour of

the Israelites is parallel to Genesis 3, but the parallels are not exact. Like Eve, they suffered from unbelief (Num 14:11; 20:12; Deut 1:32) and decided for themselves what is good and not good. They did not follow God's command. They wanted to stone Joshua and Caleb because of their faith in God (Num 14:10) and replace Moses with a leader who would take them back to Egypt (Num 14:4). At this point, the Israelites' behaviour was a rejection of the relational aspect of the image of God, the father-son relationship. Wenham seems to echo this point when he says, "This time they actually propose returning to Egypt, thereby completely rejecting the whole plan of redemption" (1981:120).

The wilderness generation of Israelites is also shown to be morally like Pharaoh and Cain, who are modelled after the tempter. Like Cain and Pharaoh, they are shown to be murderers. They wanted to kill Joshua and Caleb because their faith in God: their belief that God was going to give them victory over the Amorites (Num 14:10). The Israelites were also hostile against Moses when they arrived at Rephidim and there was no water for them to drink. They wanted to stone Moses (Exod 17:4).

As seen in section 5.2, creation language depicts the Israelites as God's new creation in his image, but this section has shown that the generation of Israelites in the wilderness is portrayed as morally unlike God. They are shown to be like the tempter and they have rejected the relational aspect of sonship, the father-son relationship. How do we reconcile the fact that creation language shows the Israelites as God's new creation in his image and the fact that the wilderness generation of Israelites is shown to be morally and relationally like the tempter? Just like Cain is not identical to the serpent (God gives him the opportunity to repent and shows him special care), the generation of Israelites are not identical to the serpent in their level of apostasy. This is further supported by God's special care for them (Exod 19:4). The fact that the Israelites are shown to be like the serpent does not mean that they are no longer in God's image. Man has a corrupted image of God. As observed in section 4.6, some scriptures seem to indicate that all men are in God's image (Gen 9:6; 1 Cor 11:7; Jas 3:9).

Creation symbolism or language in the law is symbolic of the need for regeneration in Israel. The law seems to support this interpretation when it exhorts the Israelites to circumcise their hearts which shows the need for regeneration (Deut 10:16). Circumcision of the heart is an act of God. God's work is required for the Israelites to keep the law,

The LORD your God will circumcise your hearts and the hearts of your descendents, so that you may love him with all your heart and with all your soul, and live (Deut 30:6).

This suggests the need for a substantive change (i.e. regeneration) in the individual Israelite in order to keep the law. Circumcision of the hearts is not an outward sign, but an inward reality where one is converted. Thompson commenting on Deuteronomy 30:6 says,

God himself will carry out the inward renewal of Israel, so that Israel will love Yahweh with all their heart. By His own gracious activity He will reconstitute Israel (1974:285).

When the Israelites obey God and keep his commandments, they will be morally like him, a people in his image. They will serve God as a holy nation, a kingdom of priests (Exod 19:5-6). The hearts of the Israelites in the wilderness were uncircumcised. They were not converted: "they were never saved in the first place" (Grudem, 1995:160-161). This is the reason why they continuously rebelled against God and are morally, unlike him.

5.5 General Statements about the Law and God-likeness

General statements in the law suggest that defining God-likeness (morally) is one of the purposes of the law. The overall summary of the law is found in Leviticus 19:2, "You shall be holy, for I the Lord your God am holy" (NASB). Commenting on Leviticus 19:2, Keil and Delitzsch (1978:418-19) say that this command to be holy is the principle upon which all different commandments are based on and the goal which the Israelites are to keep as a nation of God. The idea of God-likeness found in the so-called Holiness code is also found in the Covenant and Deuteronomy code. The exact phrase "be holy" is not used in the Covenant and Deuteronomy code, but the concept of God-likeness seems to be implied in Israel's ethical laws. Clements makes the same observation when he says "Every biblical

statement about God carries with it an implied demand upon men to imitate Him in daily living" (1970:51). This section will not study the so-called Holiness Code, the Covenant Code and Deuteronomy Code in comparison to each other.

In the Old Testament, the noun קדש is used in reference to God, the Israelites and the cultus. When קדש is used in reference to God, the noun conveys the idea of separateness, uniqueness, distinction as the wholly other and moral goodness (Harrison, 1982:725-726). The command to be holy (Lev 19:2) is given in the context of moral laws. The previous chapter, Leviticus 18, describes immoral sexual relations which are forbidden in Israel and Leviticus 19 deals mainly with moral laws. Therefore, the context of Leviticus 19:2 seems to support the moral definition of קדש. In Leviticus 19:2, קדש denotes moral perfection. God's character is totally good and entirely without evil (Naudé, 1996:883). Harrison defines God's holiness in Leviticus 19:2 as the "antithesis of human imperfection, and revolts against everything that is impure or evil" (1980:196). God calls the Israelites to be like him morally. The Israelites are to develop in themselves the moral characteristics that God possess (Hartley, 2003:425) and these include attributes such as righteousness (Exod 9:27), justice (Deut 32:4), kindness (Exod 20:6; 34:6), love (Exod 34:6), faithfulness (Exod 34:6) goodness, and purity. When the Israelites practise these attributes they were going to reflect God's holiness.

Since the Israelites were to be morally like God, their moral behaviour was supposed to be distinct from the nations. In Leviticus 18, the Israelites were commanded not to follow the moral practices of the Egyptians and the Canaanites,

You must not do as they do in Egypt, where you used to live, and you must not do as they do in the land of Canaan, where I am bringing you. Do not follow their practices (Lev 18:3).

Since God is holy (Lev 19:2), the Israelites were to be set apart for God. They were not to follow the moral practices of the nations. They were to be holy in their sexual relationships. Leviticus 18:6-23 describes heathen sexual relations that were forbidden in Israel and were regarded as incestuous. No man was to approach any of his close relatives and uncover

their nakedness (לְגִלּוֹת עֲרֻוָּה). They were not to uncover the nakedness of their father and mother (Lev 18:7-8). This reminds us of Ham, the moral offspring of the serpent, who uncovered the nakedness of his father to his brothers (Kline, 1993:161-162). The implication here is that the Egyptians and Canaanites are shown to be morally like Ham because they uncovered the nakedness of their relatives (fathers and mothers). Therefore, they are modelled after the serpent. The Israelites were to model themselves after Shem and Japheth who acted like God (morally) by covering the nakedness of their father; they were to cover the nakedness of their close relatives.

The Israelites were supposed to act towards others as God acted towards them when they were in Egypt. God is merciful and kind (Exod 20: 6; 34:6, 7; Num 14:18-19; Deut 4:31; 5:10; 7:9), these are some of his attributes (Merrill, 1991:66). In his kindness, he redeemed the Israelites from their slavery in Egypt (Exod 15:13; 18:9). Therefore, the Israelites were to show kindness to those who were in misery or distress. They were not to ill-treat aliens. They were to love them as themselves, and treat them as their fellow Israelite. They were to be kind to aliens because they were once in a similar situation in Egypt, and the Lord showed his kindness to them (Exod 22:21; Lev 19:33-34). The implication here is that, positively, the Israelites were to act like God. Negatively, they were not to be morally like Pharaoh, who was unkind to them (Exod 1:10-14). They were not to take advantage of a widow or an orphan (Exod 22:22). They were to be generous to the poor (Lev 25:35) and they were not to charge interest on loans to them or sell them food at a profit (Exod 22:25; Lev 25:36-37; Deut 15:7-11; 23:19-20). When a creditor took a poor man's cloak as a pledge, he had to return it by sunset, so that he could use it for the night, because God cares for him: he is compassionate, the Israelites were to reflect God's compassion by returning the cloak by sunset (Exod 22:26; Deut 24:10-13). When harvesting, the Israelites were not to reap to the very edges of their fields or gather gleanings of their harvest, so that they could relieve the plight of the poor, such as widows, orphans, and aliens (Lev 19:9-10; 23:22; Deut 24:19-22). They were to do this because God was generous to them: he delivered them from Egypt and gave them the land of Canaan (Lev 25:38). They were to love their neighbours as

themselves (Lev 19:18). They were to show kindness to their enemies and slaves (Exod 23:4-5; Deut 23:16). If a poor Israelite sold himself as a slave to a rich alien, his relatives could redeem him from slavery (Lev 25:47-52). The rich alien was to treat the poor Israelite as a hired man and not as a slave. The Israelites were to see to it that the alien did not treat their fellowman ruthlessly (Lev 25:53). The implication here is that God had redeemed the Israelites from Egyptian slavery so that they would serve him (Exod 4:23; Lev 25:42, 55). Therefore, they were to reflect God's kindness in their dealings with each other. The Israelites were to see to it that aliens would not treat their fellowmen as Pharaoh did in Egypt (Lev 25:53 cf. Exod 1:10-14, 22-22).

God is just and righteous (Exod 9:27; Deut 32:4), these are some of his moral attributes (Merrill, 1991:67). He does not show partiality neither does he accept bribes (Deut 10:17). In his justice, he defends the cause of the fatherless, widows and aliens (Deut 10:18-19). The Israelites were to do the same (Deut 10:20): they were to be just and righteous in their dealings with one another. They were not to spread false reports, and be malicious witnesses (Exod 23:1-2, 7). They were not to show favouritism or partiality. They were to be fair with one another (Exod 23:3, 6; Lev 19:15). Their judges and officials were to judge people fairly. Morally, they were to be like God. They were not to pervert justice or show partiality (Deut 10:17; 16:18-19). The Israelites were not to deprive the alien or the fatherless of justice or take the cloak of a widow as a pledge. They were to remember that the Lord was just to them: he redeemed them from their slavery in Egypt (Deut 24:17-18). Those who withheld justice from the widow or alien were cursed (Deut 27:19). The Israelites were to have the same law for the alien just as the native Israelite (Lev 24:22). They were not to oppress aliens because they were once aliens in Egypt (Exod 23:9). The implication here is that, they were not to be like Pharaoh who oppressed them in Egypt, in fact they were to be just as their God, who delivered them from Egypt. Like God, they were not to accept bribes (Deut 10:17; Exod 23:8; Deut 16:18-19). They were not to use dishonest standards when measuring length, weight or quantity (Lev 19:35; Deut 25:13-14). They were to use (accurate) honest scales and weights (Lev 19:36; Deut 25:15).

God is a jealous God (Exod 20:5; 34:14; Deut 4:24; 5:9; 6:15). This is one of his moral attributes. The Israelites were to be the same: they were to be jealous in their marriage relationships and in their covenant relationship with the Lord. The word “jealous” (נָאֵץ) is not to be understood in the petulant sense; the word “zealous” might be a better translation in modern English (Kalland, 1992:46; Thompson, 1974:107; Cole 1973:156; Craigie, 1976:138). In some contexts the word נָאֵץ is translated zealous (e.g. Num 25:11, 13; 1 Kgs 19:10, 14). God is zealous that complete devotion be given exclusively to him. The same principle was also seen in the Israelites' marriage relationships, if a man had feelings of jealousy and he suspects his wife of adultery, he was to take her to the priest for inquiry (Num 5:11-31). God's zealousness for righteousness arises from his holiness (Thompson, 1974:107). The Israelites were to be jealous for the worship of the Lord. Phinehas the son of Eleazar is commended for being zealous for the worship of God. He is described as being zealous with God's zeal because he killed a sinner in the camp (Numbers 25:7-13). Because of his zeal, God's wrath was turned away from the Israelites. Phinehas, the priest, is shown to be the true Israelite. He does not tolerate sin (or idolatry) and he is zealous for the worship of Yahweh. As Wenham (1981:189) observes, some commentators have suggested that he is seen as a type of Christ (cf. Mark 3:5; 11:15ff).

Giving the best for an offering is God-likeness. In Genesis 4, we have two examples of offerings made to the Lord where Cain is a negative example and Abel a positive one. As mentioned earlier (see, section 4.4), Abel gave an offering that was of greatest value to himself to the Lord and Cain did not do so. God allowed Abel, his favoured one, to be killed by Cain and he did nothing to stop the murder. Therefore, by allowing the one who was very valuable to him to die, God too, sacrificed his very best. God gave the best to the Israelites, he gave them good things: good land (Deut 4:21-22; 8:7, 10; 9:6; 11:17; 26:9) and rains and harvest (Deut 28:12 cf. 30:5, 9). The Israelites were to do the same in their sacrifices and offerings: they were to give the best to God. This is implied by the command to sacrifice animals without any defect or blemish (Exod 12:5; 29: 1; Lev 1:3, 10; 3:1, 6; 4:3, 23, 28, 32;

5:15, 18; 6:6; 9:2, 3; 14:10; 22:19, 21; 23:12, 18; Num 6:14; 19:2; 28:3). When they made grain offerings, they were to use fine flour (Lev 2:1; 5:11; 6:20; 14:10; 23:17; Num 7:13, 19, 25).

5.6 The Two Great Commandments and the Decalogue

5.6.1 Introduction

The New Testament summarizes the whole law under the two great commandments, our love for God and our love for our neighbour (Matt 22:37-39; Mark 12:30-31). This also means that the Ten Commandments can be summarized under the first and second great commandments. The following discussion on the two great commandments and the Ten Commandments is limited to the issues discussed earlier in connection with the image of God. This section looks at the two great commandments and the Ten Commandments and sees whether they have a substantive and or relational relevance to the image of God. "Substantive relevance" looks at whether there is a specific God-likeness in obedience to the command or there is a more general idea of moral goodness. "Relational relevance" sees if the commandment focuses on man's relationship toward God.

5.6.2 The First Great Commandment

Relationally: The first great commandment, "Love the Lord your God with all your heart and with all your soul and with all your mind" (Matt 22:37; Mark 12:30 cf. Deut 6:5), focuses on man's relationship towards God. Man should love God with all his heart, soul and mind. Man's relationship towards God is to be based on love. The Israelites' relationship toward God was to be like that of a parent and child. They were to submit to God's authority, love and obey his commandments. They were not to decide for themselves what is good and evil. They were to show respect and reverence to the Lord (Deut 5:29; 6:13; 10:12, 20). They were to walk in all his ways (Deut 5:33; 8:6; 11:22). Their loyalty and obedience was to flow-out of their love towards God (Deut 6:5; 11:1, 13). They were to serve God (Deut 6:13; 10:20;

11:13) and keep all his commandments (Deut 7:11; 11:1, 8, 13, 22). They were to obey, trust and have faith in God (Exod 14:31; 19:9; Deut 4:5, 31), but if they disobeyed God they were liable to his judgement (Deut 1:32-36; 9:23-25 cf. Num 20:12).

Substantively: Obedience to the first great commandment entails a general moral likeness to God, because loving God is a moral good and anyone who loves God displays God-likeness in the general sense because God is good. Furthermore, God loves those who are good, so loving the one who is all good is God-likeness in this sense.

5.6.3 The Second Great Commandment

Relationally: The second great commandment, "Love your neighbour as yourself" (Matt 22:39; Mark 12:31 cf. Lev 19:18), relates to the relational aspect of the image of God. The last six commandments of the Decalogue are horizontally oriented and they focus on man's relationship with other people (Hill & Walton, 1991:145; Thompson, 1974:114; Wright, 1996:65). Therefore, commandments 5-10 are related to the second great commandment (our love for our neighbour). The overall context of the Ten Commandments is also vertical, because they are God's laws and because of the relationship between God and our neighbour. An offence against one's neighbour is an offence against the child of God, therefore against God.

Substantively: Obedience to the second great commandment entails a specific moral likeness to God. God loves our neighbour(s). He is impartial (cf. Deut 10:17). Therefore, he commands the Israelites to do the same. An example of this is seen in Deuteronomy 10:18-19 where Moses tells the Israelites that God "defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing" (v. 18). Therefore, the Israelites should love those who are aliens, for they were aliens in Egypt [and the Lord loved them] (v. 19).

5.6.4 The Ten Commandments

5.6.4.1 The First Commandment

Relationally: “You shall have no other gods before me” (Exod 20:3; Deut 5:7), focuses on the relational aspect of the image of God. This commandment deals with the Israelites’ relationship towards God. They were to submit to God’s authority, as a son submits to the father, for the Israelites it was “a matter of practical loyalty” (Wright, 1996:96). The implication here is that when the Israelites worshipped other gods this was a rejection of God as their Father.

Substantively: Obedience to this commandment entails a general moral likeness to God. Since the Israelites had experienced the faithfulness of God when he delivered them from Egypt (Exod 20:2; Deut 5:6), in response to God’s faithfulness, they too were to be faithful to God (Craigie, 1976:152). They were not to have other gods. It is inherently right to worship God and inherently wrong not to do so.

5.6.4.2 The Second Commandment

Relationally: “You shall not make for yourself an image” (Exod 20:4; Deut 5:7) focuses on the relational aspect of the image of God. The Israelites were not to make physical images that intend to represent God. This was a common phenomenon in the Ancient Near Eastern religions. Since they lived in the midst of polytheistic cultures, the Egyptians had influenced them in this direction, and they were going to encounter the same thing in Canaan. Making physical images that intend to represent God is a rejection of the sonship relation and “an attack on divine freedom and sovereignty” (Wright, 1996:70).

Substantively: Obedience to this commandment does not entail a specific God likeness in action but a more general idea of moral goodness. When God made a covenant with the Israelites at Sinai, they “saw no form” but they heard the voice of God (Deut 4:12, 15). The Israelites were not to make a physical representation of God because the only legitimate image of God is man, who is created in his likeness (Wright, 1996:71). The Israelites were

the visible image of (the invisible) God. Through their obedience of the law, the nations were going to acknowledge the presence of God and his righteous decrees and laws (Deut 4:5-8). Therefore, it is inherently wrong for them to make an image or representation of their God whom they had not seen because this belittles God, "the use of an image of deity makes the deity subject to human manipulation" (Wright, 1996:70).

5.6.4.3 The Third Commandment

Relationally: "You shall not take the Lord's name in vain" (Exod 20:7; Deut 5:11), focuses on the relational aspect of the image of God. When the Israelites take the Lord's name in vain (thus lifting up God's name to emptiness) this is a rejection of the sonship relation: the parent-child relationship which is based on faith, trust, dependence and love.

Substantively: Obedience to this commandment entails a general idea of moral goodness. This commandment is concerned with any attempt to manipulate God's name for personal ends (Craigie, 1976:155). When one manipulates or distorts God's name, God's character is called into question (Marshall, 2003:176). As Wright (1996:71) points out, the noun **רִיקְנוּת** (emptiness or vanity) "is often used in association with evil or trouble-making intention (cf. Ps. 12:2; Prov 30:8; Isa 59:4)". This reminds us of the serpent (section 4.2), who did not revere God's name and person but accused God of being a liar and jealous of his position, which was a distortion of God's character. Therefore, revering God's name is morally good, so that the one revering God displays God-likeness in the general sense because God is good. This also implies that, when the Israelites use the Lord's name in vain (thus lifting up God's name to emptiness) they show themselves to be morally like the serpent.

5.6.4.4 The Fourth Commandment

Relationally: Sabbath keeping in Exodus 20:8-11 focuses on the man's relationship towards God. The reason given for observing the Sabbath is that for six days God worked in creating

the heavens and the earth and on the seventh day he rested, and blessed the Sabbath day and made it holy (Gen 2:2-3 cf. Exod 20:11). For six days, the Israelites were to work but on the Sabbath they were all to rest and this includes servants, aliens, and animals (Exod 20: 9-10). Therefore, Sabbath rest in Exodus 20 was not a moral necessity but a relational matter (the Israelites are to rest once in seven days because God did the same thing. After six days of work, God rested on the Sabbath thus setting an example for them to follow).

Substantively: Sabbath keeping in Deuteronomy 5:12-15 entails a general moral likeness to God. Deuteronomy gives an additional reason for observing the Sabbath. The Israelites were slaves in Egypt and the Lord was kind to them: he redeemed them from Egypt. The head of the household was to show kindness to his family and employees by giving them rest on the Sabbath (Wright, 1996:75-76). Deuteronomy presents Sabbath obedience on the part of the head of the household as a substantive (or moral) likeness to God: it is matter of showing kindness. The fact that Deuteronomy gives an additional reason given for observing the Sabbath in Deuteronomy 5:15 suggests that there is a close connection between creation and the exodus. Creation and the exodus are related themes in the Old Testament.

Therefore the Sabbath law, which is given different motivations in Exodus and Deuteronomy, has God-likeness for its rationale (one is relational and the other substantive).

5.6.4.5 The Fifth Commandment

Relationally: "Honour your father and your mother" (Exod 20:12; Deut 5:16), is connected to the relational aspect of the image of God. The Israelites were to honour those who had given them life, whose (physical) image they bore (cf. Gen 5:3). Parents are authorities established by God. Children were not to strike or curse their parents (Exod 21:15, 17) but they were to revere them (Lev 19:3). Dishonouring parents is an offense against God because parents have been put in authority by God. Therefore, dishonouring parents is a rejection of the relational aspect of the image of God: the parent-child relationship which is based on faith,

trust, dependence and love. Like Ham, those who dishonoured their parents were cursed (Deut 27:16). Rebellious children were put to death (Deut 21:18-21).

Substantively: Obedience to this commandment entails a general moral likeness to God, because honouring parents is morally good, so that the one honouring parents displays God-likeness in the general sense because God is good.

The consequence of honouring parents is related to the theme of having dominion because the blessing of fruitfulness which is also in Genesis 1:26-28 is connected to dominion. The function of dominion is a consequence (not the essence) of being in the image of God. If the Israelites honoured their parents (thus obeying God's law), they were going to have long life and prosperity in the Promised Land (thus subduing the earth) (Exod 20:12; Deut 5:16).

5.6.4.6 The Sixth Commandment

Relationally: "You shall not murder" (Exod 20:13; Deut 5:17). When one takes away human life, this is an offence against God because man is created in God's image: man is in relationship with God like that of a parent and child (see, section 3.3.3). Murder is a direct attack on the relational aspect of sonship to God. God alone, who has made man in his image, has the right to take life. Man has no right to take away the life of another human being (except as commanded by God) because it belongs to God.

Substantively: Obedience to this commandment entails specific God-likeness of action because God is not a murderer. Murder is an issue of moral unlikeness to God. As already seen, murder is one of the moral characteristics of the tempter, and his offspring, Cain (see, section 4.3) and Pharaoh (see, section 5.4.1). Therefore, the implication here is that the Israelites were not to be morally like the tempter, Cain and Pharaoh, who shed innocent blood. Morally they were to be like God, who preserves the life of the innocent. God commanded the Israelites to spare the life of the innocent. Those who committed murder unintentionally were to flee to a city of refuge for protection (Num 35:6-34; Deut 19:1-13). The penalty for premeditated murder was death (Exod 21:12-14; Lev 24:17, 21; Num 35:30).

5.6.4.7 The Seventh Commandment

Relationally: "You shall not commit adultery" (Exod 20:14; Deut 5:18). When one commits adultery against his partner, this is also an offence against God. Adultery of one partner in the marriage relationship was not only unfaithfulness to the other partner, but also unfaithfulness to God. This concept is explicit in Joseph's words "How then could I do such a wicked thing and sin against God? (Gen 39:9). Adultery is an offence against God because he is the one who instituted marriage (Gen 2:24-25). Adultery is a rejection of the relational aspect of sonship. It is going against the plan of God (i.e. marriage). Probably, this explains why the sentence for adultery was severe (Lev 20:10; Deut 22:22).

Substantively: Obedience to this commandment entails a general moral likeness to God. The marriage analogy is used to describe the relationship between God and Israel. God is figuratively seen as Israel's husband and Israel his bride. Israel's unfaithfulness to the Lord is often referred to as harlotry or adultery (Exod 34:15, 16; Lev 17:7; 20:5, 6; Num 15:39; Deut 31:6; Jer 3:8; 5:7; 23:14; Ezek 16:29-32; 23:37). Faithfulness is one of the moral attributes of God (Exod 34:6). God was faithful to his bride, Israel, when he delivered her from Egypt (Exod 20:2; Deut 5:6), and he fulfilled all his promises to her (Num 23:19). Israel likewise is to be faithful to God and this includes marriage relationships. Adultery is "unfaithfulness in a relationship of commitment" (Craigie, 1976:160).

5.6.4.8 The Eighth Commandment

Relationally: "You shall not steal" (Exod 20:15; Deut 5:19). The Israelites were not to do to others what they would not want them do to them. Stealing other people belongings is an offence against God's children, therefore against God. Therefore, stealing is an attack on the relational aspect of the image of God which is based on love. Furthermore, as seen from the Genesis narrative, after God created man in his own image, he blessed them and he commanded them to fill the earth and have dominion over creation (Gen 1:26-28). Dominion over creation obviously includes man's personal possessions. Therefore, if an Israelite steals

from his fellowman he is acting contrary to the blessing that God has bestowed on the Israelite he is stealing from.

Substantively: God gives to and blesses his people. Stealing is opposite to this. Therefore, obedience to this commandment entails a general moral likeness to God.

5.6.4.9 The Ninth Commandment

Relationally: "You shall not give false testimony against your neighbour" (Exod 20:16; Deut 5:20). The Israelites were not to do to others what they would not want them do to them. Stealing and malice are the main reasons for false testimony. Therefore, false testimony is a sin against God. Giving a false testimony against your neighbour is an offence against God's child, therefore against God. Therefore, false witnessing is an attack on the relational aspect of the image of God which is based on love of God.

Substantively: Obedience to this commandment entails a specific moral likeness to God. Craigie (1976:163) supports this when he says,

A God of faithfulness, who did not deal deceitfully with his people, required of his people the same transparency and honesty in personal relationships.

God speaks the truth and does not lie. To bring a false witness against a neighbour is a sin against God because God is "the God of truth" (Isa 65:16). Kaiser supports this point when he says, "To despise the truth was to despise God whose very being and character are truth" (1994:425). He is absolutely reliable (Num 23:19). The Israelites should do the same. As already seen from Genesis 3-4, lying is one of the moral characteristics of the tempter and his offspring Cain. The implication here is that the Israelites are to be like God morally and not like the tempter and his offspring, who are liars.

5.6.4.10 The Tenth Commandment

Relationally: "You shall not covet...anything that belongs to your neighbour" (Exod 20:17; Deut 5:21). The Israelites were not to do to others what they would not want them do to them. The main reason why people covet is discontentment (i.e. God does not love you

enough); this recalls Genesis 3 where Adam and Eve were not content with their status this led them to sin.

Coveting becomes an offence against your neighbour only when it leads to theft etc. Coveting your neighbour's wife or property is incompatible with loving your neighbour. Therefore, coveting is a rejection of the relational aspect of sonship based on love. It is an offence against God because it is closely linked to discontentment and theft.

Substantively: The tenth commandment deals with the inward motives. Coveting is a root of all kinds of sins. By itself, coveting is less serious, but can lead to the violation of more serious sins (or of all the commandments). David is a good example of this. He coveted Bethsheba while she was bathing (2 Sam 11:2-3) and this led David into adultery (2 Sam 11:4) and murder of Uriah, the husband of Bethsheba (2 Sam 11:14-16).

5.7 Laws that do not appear to be moral laws.

5.7.1 Introduction

As seen, the Israelites are portrayed as God's children (see, section 5.3). As the one in authority, God gives the Israelites laws that do not have moral God-likeness for their rationale (though these laws may serve a moral purpose), but they are based on the relational aspect of sonship, a relationship of submission. These laws do not appear to be moral laws firstly, because they are not fixed but changeable. Secondly, the nations are not blamed for violating these laws. These laws may prohibit things which are not inherently wrong, but once God prohibits them, it becomes wrong to violate the prohibited practice. The laws which do not appear to be moral laws include the various aspects related to worship (e.g. sacrifices, altars, the tabernacle, and priesthood), Israel's diet, childbirth, infectious skin diseases, mildew, human discharges and appointed feasts. This section will be selective and will discuss laws concerning Israel's diet and sacrifices and see how they relate to the relational aspect of the image of God.

5.7.2 Dietary Laws

God gives dietary laws to the Israelites. They are to eat what God says they should eat (Deut 14:1-21; cf. Lev 11; 20:25). No food is inherently unclean by itself (the New Testament supports this, cf. Matt 15:11; Rom 14:14). Food becomes unclean when God says so (Merrill, 1991:58). Therefore, it becomes wrong to violate the prohibited practice. These dietary laws are not fixed but they can be changed by God himself; for example, what the Israelites are allowed to eat is not the same as Adam or Noah (Gen 1:29; 9:3-4). The nations (e.g. the Canaanites) are not blamed for violating the dietary laws. Therefore, the dietary laws are not based on inherent morality: food is made clean or unclean because the law says so. The Israelites' separation between clean and unclean animals was a reminder of their own separation from the nations (Merrill, 1994:123). They were to be a holy nation (Deut 14:2, 21).

[F]or you are a people holy to the LORD your God. Out of all the peoples on the face of the earth, the LORD has chosen you to be his treasured possession. Do not eat any detestable thing. These are the animals you may eat: the ox, the sheep, the goat, (Deut 14:2-4).

5.7.3 Laws on Sacrifice

God also gave the Israelites laws of worship through Moses (Lev 1:1-2). God gave general regulations and outlined the individual sacrificial rituals to be performed by both the worshippers and officiating priests (Lev 1-7). God also prescribed the public sacrifices during the annual national festivals (Num 28-29; Lev. 23; Deut. 16).

The general principles of the sacrificial laws that are based on substantive morality (e.g. giving the best for an offering) and the details are based on the relational aspect of sonship, however, they are changeable. For example, the way Abraham worshiped was not the same as the Israelites are required to. Again, the nations (e.g. the Canaanites) are not blamed for violating the detailed principles of the sacrificial laws. In the law, an offering was limited to animal and vegetable offerings. Sacrifices were mainly animal offerings slaughtered for communal meals (Averbeck, 1996:996-997). In the Israelite sacrificial system, some of

the sacrifices were concerned with restoring the relationship between God and Israel (e.g. burnt offering, see Lev 1:4; 16:24; sin offering, see Lev 4:8-10).

5.8 Dominion as a blessing for keeping the Law

Passages in the law speak of dominion as a blessing for keeping the law and curses as the consequence for not keeping the law.

If the Israelites keep the law, they were going to have dominion in two ways: firstly they would have dominion over the Promised Land. They were going to possess the land and be successful in it (Deut 4:1; 6:3, 17-18, 24; 11:8, 27; 12:28; 30:8-9; Lev 25:18).

Hear now, O Israel, the decrees and laws...Follow them so that you may live and may go in and take possession of the land that the LORD, the God of your fathers, is giving you (Deut 4:1).

Follow my decrees and be careful to obey my laws, and you will live safely in the land. Then the land will yield its fruit, and you will eat your fill and live there in safety (Lev 25:18-19).

God's blessing would extend to every sphere of the Israelite community. Their people, ground and animals were going to be fertile (Deut 28:3-6, 8, 11-14 cf. Lev 25:19; 26:4-5). They would have peace (Lev 26:6-10) and God's presence would be among them (Lev. 26:11-13).

Secondly, they were going to have dominion over the nations (Lev. 26:7-8; Deut 6:19; 15:5-6; 22-25; 28:1, 7 cf. Exod 34:11).

If you fully obey the LORD your God and carefully follow all his commands I give you today, the LORD your God will set you high above all the nations on earth (Deut 28:1).

From our previous discussion (section 3.3.5), we observed that dominion is not the essence of the image of God but the consequence of being in the image of God. The blessing of fruitfulness which is also in Genesis 1:26-28 is connected to dominion. As observed (section 4.6), the fall into sin affected the image of God in man, which also implies that sin changed the terms of Genesis 1:26-28 so that those who are renewed in God's image rule over those

who are not. This explains why the Israelites were to have dominion over the nations when they keep the law.

However, if the Israelites disobey the law, they were going to be cursed (Deut 11:28). Every sphere of their life would be cursed, and this includes the fruit of their womb, their ground, and animals (Deut 28:15-19, cf. Lev 26:18-22). Death, sickness, and diseases and drought would plague them (Deut 28:20-24; 60-61). Their enemies would triumph over them (Deut 28:25-26, 49ff, cf. Lev 26:23-37).

Therefore, the function of dominion is a consequence (not the essence) of being in the image of God. By keeping the law (i.e. acting in the image of God), the Israelites were to have dominion over the Promised Land or the surrounding nations.

5.9 Summary and Conclusions

In summary, the theme of the image of God is developed and seen in the narrative and legal sections of the law. Creation language depicts the Israelites as God's new creation and this implies that they are in the image of God. However, this is not a reality for most Israelites but symbolic of the need for a substantive (or moral) change (i.e. regeneration). General statements in the law suggest that defining God-likeness (morally) is one of the purposes of the law. The Israelites are portrayed as God's children. This implies they are in the image of God, since sonship implies image. The two great commandments and the Ten Commandments are connected to the concept of the image of God because they relate to the relational aspect of the image of God and obedience to these commandments entails a general or specific moral likeness to God. Some laws do not appear to be moral laws but they are based on the relational aspect of sonship, a relationship of submission. Passages in the law speak of dominion for Israel in a way that suggests that dominion is the consequence (not the essence) of Israel being in the image of God.

CHAPTER 6

THE *IMAGO DEI* (GEN 1:26-27) IN THE NEW TESTAMENT

6.1 Introduction

This chapter looks at how the theme of the image of God is developed in the New Testament. A full discussion would be beyond the scope of this Old Testament dissertation but the purpose here will be to show continuity with what has been established from the previous chapters. Issues discussed earlier in the Pentateuch in connection with the image of God (chapter 5) are carried on into the New Testament. In connection with the idea of the image of God, glory seems to be used with a similar meaning. Christ is the image of the invisible God. He is made in the likeness of man (incarnation) to effect the restoration of a sinner to the likeness of God. Through Christ's work on the cross, believers are individually adopted in God's family; they become his children (or sons) and they are to be morally like him. Believers are called to be like Christ. They are to imitate Christ's moral-likeness and submission to the Father. The church is seen as the bride of Christ. Paul speaks of Eve as being made in the image of Adam and this analogy applies to Christ and the church.

6.2 The Relationship of "Glory" and "Image" in the New Testament

6.2.1 Introduction

Before looking at the development of the theme of the image of God in the New Testament, it is important to see how "glory" and "image" relate to each other. This will illumine our understanding of the image of God in the New Testament. This section looks at how the "glory" and "image" are used in Romans 1 and 1 Corinthians 11.

6.2.2 *Image and Glory in 1 Corinthians 11*

Paul's main point in 1 Corinthians 11 is that Christian worship should reflect the divinely ordained order. Man was created directly by God for his glory (Westminster Shorter Catechism, Qn. 1; Pelikan & Hotchkiss, 2003:652). In the same way, the woman was

created to be the glory of man. She was derived from man and she is to find her fulfilment in being man's helper (cf. Gen 2:18, 20b-23). God's glory is properly expressed when the woman takes her proper place in the divinely appointed order. Otherwise, she dishonours her head, her husband. As Christ chose to submit himself to the Father, so the wife is to submit herself to her husband (1 Cor 11:3-5). Instead of saying that man is in the "image and likeness of God" (Gen 1:26), Paul says man is "the image and glory of God" in verse 7. Paul substitutes glory (δόξα) for likeness (ὁμοίωμα, the LXX rendering of דְּמוּת). Lenski makes the same observation when he says that Paul "does not add the other term to man's image although he could do so. The higher and the more elucidating term glory includes image" (Lenski, 1937:443). The relational aspect of the image of God in man is seen in the analogy of the husband and wife relationship, which is based on love and submission (Eph 5:22-32). This is not an innovation on Paul's part because the woman is derived from the man (Gen 2:23), just as mankind is derived from God as his children (Gen 1:27; cf. 1 Cor 11:11-12; also Kline, 1980:34). Here in I Corinthians 11:7, glory (δόξα) is substituted for likeness, which probably suggests that the terms overlap in meaning in the New Testament. "Man is the glory of God" could also mean that he is God's image. He is a reflection of God himself. The New Revised Standard Version seems to support this interpretation. The translation substitutes the noun "glory" (δόξα) with "reflection" in verse 7, "since [man] is the image and reflection [i.e. likeness] of God, but woman is the reflection of man."

6.2.3 Image and Glory in Romans 1

In Romans 1, Paul begins by establishing the guilt of the whole world, in that men have turned away from God; because of this, man is alienated from God (Rom 1:18-31). Men had the glory (δόξα) of God (not an image) in their midst but they exchanged it for the image (εἰκὼν) of that which is not of God (thus mortal images), the golden calf (cf. Ps 106:20). Israel was not permitted to worship an image of God. The glory of God was a visible representation of God that Israel had instead of an idol. Glory here is obviously something in

contrast to and greater than image, not equivalent. Cranfield (1985:34) and Hodge (1993:39) make the same point when they say that the word “glory” in Romans 1:23 refers to the self-manifestation of God.

De Lacy (1979:19) says that to exchange the glory of God for the images of creatures “involves stepping right outside the divinely intended order in which man should govern the other creatures and be governed in turn by God”. De Lacy seems to be correct because men had the glory of God (thus legitimate), but they exchanged it for an image (thus illegitimate). No image would have been legitimate.

6.2.4 Conclusions and Implications

Having looked at the usage of “glory” (δόξα) and “image” (εἰκών) in 1 Corinthians 11 and Romans 1, we can conclude that the two words overlap in meaning. Kittel makes the same observation when he says, “δόξα can also mean ‘reflection’ in the sense of ‘image’ (εἰκών): man is the δόξα θεοῦ and the woman the δόξα ἀνδρός, 1 C. 11:7” (1964:237). In 1 Corinthians 11, Paul substitutes δόξα for likeness (ὁμοίωμα) and in Romans 1, glory is something in contrast to and greater than image.

If image and glory overlap in meaning in the New Testament, then Christ’s “bringing many sons to glory” (Heb 2:10) could mean bringing many sons to the image of God, to become children of God (cf. John 1:12).

6.3 Jesus Christ, the image of the invisible God

6.3.1 Christ made in the likeness of man

God made his Son, Jesus Christ, who is the true image of God, in the image of man (incarnation). In Christ, there is the true man, “And the Word became flesh and lived among us” (John 1:14). Christ bore the likeness of sinful flesh so that he may save mankind from sin (Wuest, 1958:157; Zemek, 1993:169). In other words he became man in order to die for man.

For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people (Heb 2:17).

He takes the likeness of a sinner (thus incarnation), not to be a sinner, but to live the life the sinner ought to live. Christ lives a sinless life (Heb 4:14-15) and offers himself as the righteous offering for the sinner (Rom 3:21-25). Therefore, Christ is our perfect high priest and sacrifice (Heb 9:11-12, 14, 28; 10:14). Through his substitutionary death, Christ effects the restoration of the sinner to the likeness of God (Luther, 1958:64-68; Berkouwer, 1962:104-112). As seen from the study of the Pentateuch (section 4.6), after the fall man is born with a corrupt image of God. Through his work on the cross, Christ restores the image of God in the life of a believer (i.e. moral-likeness to God).

When comparing the incarnation of Christ (John 1:14) to the creation of Adam and Eve (Gen 1:26-28), it is observed that Adam and Eve were created in the image of God. They were crowned with glory and honour (Ps 8:5). They were given dominion over the earth and all its creatures (Gen 1:26, 28), but Christ left the glory of his privileges of deity and he humbled himself by becoming man (John 17:5; Phil 2:6-8).

Christ's incarnation is a denial of Satan's accusation against God. Unlike Adam and Eve who were persuaded by the tempter to grasp for equality with God (Gen 3), Christ (though he was God) did not consider equality with God as something to be clung to. Rather he was willing to lay aside his glory and "put on" the form of a servant (human likeness). He submitted himself to the will of the Father (Phil 2:6-8) (Harvey, 1965:338).

6.3.2 Christ and the Relational aspect of Sonship

As already seen from the study of the Pentateuch (section 3.3.3), the image of God implies sonship. In the New Testament, the father-son relationship exists between God, the Father and Jesus Christ (Matt 3:17; Mark 1:11; Luke 2:49; 3:22; 8:28; 9:35; 10:22; John 1:18, 34; 3:16-18). As God's Son, Jesus had an intimate personal fellowship with the Father especially through prayer, and he addressed God in prayer almost exclusively as "Father"

(Aramaic *Abba*; cf. Mark 14:36 cf. Matt 26:39, 42). As Bauer observes, *Abba* is a term of familiarity and intimacy (1992: 773).

When Luke looks at the genealogy of Jesus Christ, he describes Jesus as one who “was thought” to be the son of Joseph (Luke 3:23), suggesting that he was not actually the son of Joseph, but the Son of God through divine conception (Luke 1:32-35). At the same time, this phrase also points to the mystery of Jesus’ divine sonship (Luke 3:22; 9:35).

Jesus’ relationship with the Father is characterised by love, trust, obedience and dependence. Unlike Adam, Jesus did not succumb to the will of the tempter in all his temptations (Greidanus, 2004:272). He trusts and submits to the will of God, the Father. In the wilderness, Jesus is tempted three times. The tempter wanted him to manifest his divine sonship by performing spectacular signs, but he chooses to demonstrate his sonship through submission to the will of the Father (Matt 4:1-17; Luke 4:1-14). This is in contrast to the majority of Israelites who were tempted in the wilderness and they gave in to doubt, distrust and unbelief (section 5.4.2). Jesus answers Satan’s temptations three times by quoting from the book of Deuteronomy, where Moses shows Israel’s failures at these points (Deut 8:3; 6:16, 13).

In Matthew 16:22, Peter assumes the role of the tempter and he encourages Jesus to construe his sonship in ways other than obedient suffering and death. At this point, Peter was being influenced by the devil (Hendriksen, 1973:655). Jesus does not yield to this temptation. He knew that he was being confronted by the tempter so he rebukes him (Matt 16:23). In the garden of Gethsemane, Jesus expressed his desire to avoid the “cup” of suffering, but as God’s Son he yields to the will of the Father (Matt 26:39, 42).

The Father expresses his love for the Son (John 3:35; 5:20; 10:17; 17:23) and the Son reciprocates the Father’s love (John 14:31). Christ expresses his love for the Father by living a life of perfect obedience to the Father’s will (John 8:29). This is in contrast to Adam’s decision to disobey God (Lindsey, 1974:314) and the disobedience of the generation of Israelites in the wilderness. While God expressed his love to the generation of Israelites in the wilderness by providing for them and leading them in the wilderness by a pillar of cloud

during the day and a pillar of fire during the night, they did not reciprocate God's love. They did not submit to his authority as a son submits to his father. They did not obey his commands and statutes. In fact, they rebelled against him and they saw him as not good (see, section 5.4.2, cf. Num 14; 16; 25 cf. Deut 1). Because Christ lived a life of perfect obedience, God expresses his love for him by "placing everything in his hands" (John 3:35-36; 13:3), especially those who come to him, his spiritual offspring (John 6:37, 44, 65; 10:29; 17:2; cf. Isa 53:10). Christ is obedient to the will of God (John 4:34; 5:30; 6:38; 7:28; 8:29), especially his will to suffer and die on the cross (John 8:42). Jesus' obedience to the will of God is seen at his baptism, where he submits to baptism "to fulfill all righteousness" (Matt 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:29-34).

6.3.3 Christ and Moral God-likeness

Unlike Cain (section 4.3), Pharaoh (section 5.4.1) and the majority of Israelites in the wilderness (section 5.4.2) who are morally shown to be like the serpent, Jesus is shown to be morally like the Father.

Like God, the Father, Jesus is kind and compassionate to the helpless, defenceless and those in need. In Matthew 9:35 (cf. Mark 6:34), Jesus observes the crowd and he has compassion towards them because they were being harassed. They did not have a shepherd to guide and protect them. Their religious leaders did not give them spiritual guidance and did not allow the people to follow the true shepherd. In Matthew 15:32, Jesus has compassion on the multitude because they had nothing to eat and he miraculously provides food for them to eat (Matt 15:34-38; Mark 15:32). Jesus' compassion and kindness led him to heal the blind man who cried for mercy (Matt 20:29f). Jesus is moved with compassion and he heals the leper who was begging for mercy (Mark 1:40f). Jesus has compassion on the Geresene demoniac and he exorcises demons from the man (Mark 5:19). Jesus sees the dead man being carried out, the only son of the widow of Nain and he is moved by compassion and he raises the dead son to life (Luke 7:13f.)

As seen from the previous chapter (section 5.5), God is a jealous God. He is zealous that complete devotion be given exclusively to him. Jesus is jealous for the worship of the Father. He does not tolerate sin. Jesus arrives in Jerusalem and he goes into the temple area and he finds merchants selling animals. Jesus is angered by their blatant disregard for the temple area specifically set apart for the worship of God. So he overturns the moneychangers 'tables and the dove-sellers' benches, and would not allow people to use the area as a market place (Matt 21:12-17; Mark 11:15-16; Luke 19:45-46). Christ behaves in this manner because he was zealous with God's zeal and his act of zeal had arisen from his holiness.

Like God, the Father, Christ is righteous and holy (Walvoord, 1947:157-158). The New Testament Scriptures testify to this. Jesus is "tempted in every way just as we are—yet was without sin" (Heb 4:15). Jesus is described as "one who is holy, blameless, pure, set apart from sinners, exalted above the heavens" (Heb 7:26) and as "unblemished" (Heb 9:14). Peter declared Jesus to be "the Holy One of God" (John 6:69). Demons also made the same declaration. They bore witness to the fact that Jesus was "the Holy One of God" (Mark 1:24; Luke 4:34). Paul referred to Christ as one "who had no sin" (2 Cor 5:21). When the Jews made false charges against Jesus which led to his crucifixion, some individuals testified to his innocence. Pilate's wife warned her husband, "Don't have anything to do with this innocent man" (Matt 27:19). The thief on the cross said, "This man has done nothing wrong" (Luke 23:41).

Like God, the Father, Christ is sinless. Christ's sinlessness is in contrast to Israel, which shows the true sonship of Jesus in terms of moral likeness to the Father and submission to the Father. As already seen from the study of the Pentateuch (section 5.4.2), the Israelites sinned and rebelled against the Lord when they were in the wilderness. They did not show themselves as the true sons of God as Christ did but they are shown to be the fallen sons of God. They show themselves to be the moral offspring of the serpent because morally and relationally they are like Cain and Pharaoh, who are modelled after the tempter of Genesis 3.

6.3.4 Christ's equality with God, the Father

Christ's likeness to God means more than "God-likeness" did in the Law of Moses. Christ is equal to God in essence (Phil 2:6; Heb 1:3). Christ affirms equality to the Father in the Gospels: "Anyone who has seen me has seen the Father" (John 14:9) "When a man believes in me, he does not believe in me only, but in the one who sent me. When he looks at me, he sees the one who sent me" (John 12:44-45). As God's eternal Son, Christ pre-existed before the creation of the world. He is the Word (ὁ λόγος) who was with God from the beginning (John 1:1; 8:58; Heb 1:8; Col 1:17). Because of his equality to God in essence, Christ performed miracles (Matt 4:23-24; 8:2-4, 13, 15-17, 26, 28-34; Mark 1:25-26 etc.), forgave sins (Matt 9:2; Mark 2:5,9; Luke 5:20; 7:48) and he brought his followers into an experience of divine sonship. In the epistles, Christ is the power and wisdom of God (1 Cor 1:24, 30). He is supreme to all creation. He is "the first-born of all creation" (Col 1:15), and "in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him" (Col 1:16). In Christ "dwells all the fullness of the Godhead bodily" (Col 1:19; 2:9).

6.4 The Church and the image of God

6.4.1 Introduction

Through Christ's work on the cross believers are individually adopted in God's family. They become God's children (or sons) and they are to be morally like him. Christians are also called to be like Christ. When believers imitate Christ, it is God-likeness "down to the details" because Jesus Christ is both God and man (this will be explained in detail in section 6.4.3).

6.4.2 Believers as the children (or sons) of God

Like the Israelites in the Old Testament (section 5.3), believers are referred to as his children (John 1:12; Rom 8:14; Gal 3:26; Phil 2:15; 1 John 3:2). This is significant because from the study of the Pentateuch "image" implies sonship, which means that sonship may also imply

image (section 3.3.3). This section looks at how the believer's sonship relates to the relational and substantive aspect of the image of God.

Relationally: Through Christ's death on the cross, the believer is reconciled to God and he is adopted into his family (John 1:12; Gal 3:26). The believer's adoption into God's family is not based on the believer's merit, but God's will acting through Christ (Eph 1:5). The gift of sonship is a product of the Spirit and baptism (John 3:5). Everyone who accepts Christ as his Saviour and Lord receives adoption through the Spirit (Rom 8:15). Therefore, redemption is the precondition for adoption (υἱοθεσίαν) (John 1:12; Gal 4:5-6). As seen in Chapter 4 (section 4.3), enslavement to sin is one of the consequences of the fall on the image of God. The new believer passes from a state of alienation and enslavement to sin, into a new relationship with God. Believers are indwelt by the Holy Spirit, and they join Christ in calling God "*Abba*, Father" and the Spirit bears witness to them that they are God's children or sons (Rom 8:14, 16). Furthermore, they are the heirs of God and fellow heirs with Christ in inheriting the kingdom of God (Rom 8:17), which has been prepared before the foundation of the world (Eph 1:4 cf. Luke 12:32; 1 Cor 6:9-10; 15:50; Gal 5:21; Eph 5:5). While believers are referred to as God's children, unbelievers are referred to as "children of the devil" (1 John 3:10). The children of the devil can be recognised by their moral behaviour,

[T]he children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother (1 John 3:10).

The definition that 1 John 3 gives of children of the devil, reminds us of Cain. As seen from our Old Testament study (section 4.3) God corrects Cain "If you do what is right, will you not be accepted?" (Gen 4:7) (own translation). But Cain decides for himself what to do. He does not listen to God's correction and he murders his brother. Cain does not do what is right and he does not love his brother, he kills him. 1 John 3:11-12 exhorts believers not to be morally like Cain because he belonged to the evil one and he murdered his brother. Therefore, the conclusion made in chapter 4 with regards to Cain (that he is shown as moral offspring of the tempter) is in agreement with John's teaching on the children of the devil (or tempter) and on Cain.

Believers are also referred to as “children of obedience” (own translation) in 1 Peter 1:14. The Believer’s relationship to God should be characterised by obedience. This is the relational aspect of the image of God: the parent-child relationship. Believers, as God’s children, should obey God’s will and command. Schreiner echo the same point when he says, “They are to do God’s will just as ‘obedient children’ obey their parents” (2003:79). This is in contrast with the generation of Israelites in the wilderness who were rejecting the relational aspect of the image of God by continuous disobedience and rebellion against God (see, section 5.4.2). Unbelievers are referred to as “children of disobedience” (Eph 2:2; 5:6) Wilson points out unbelievers’ lives are wholly characterised by disobedience, their disobedience is not incidental but innate (1986:44). This reminds of the wilderness generation of Israelites who continuously disobeyed God (see, section 5.4.2). Their disobedience was innate. Their hearts were uncircumcised. They were unregenerate. They were unbelievers and this explains their continuous disobedience and rebellion against God.

Substantively: Through having faith in Christ, believers are made God’s new creation (2 Cor 5:17), they become slaves of righteousness (Rom 6:15-23). Paul calls the believer’s conversion (or regeneration), the circumcision of Christ (Col 2:11; Phil 3:3). This recalls circumcision of the heart in the law (Deut 10:16; 30:6). As seen from the study of the Pentateuch (see, section 5.4.3), this is a substantive (or moral) change that takes place in God’s people (those in his image) which causes them to love their God with all of their hearts and souls (Deut 30:6). In the New Testament, circumcision of the heart is conversion. This is an inward reality where the believer’s (moral) life is transformed. This is an act of God (Col 2:11; Phil 3:2 cf. Deut 30:6). This is attained through having faith in Christ (Rom 10:6, 8, 17). Because the Spirit of God dwells in the believers, they are no longer obligated to the desires of the flesh, but to the Spirit (Rom 8:12ff). Therefore, the Spirit of adoption or sonship stands in diametrical opposition to the Spirit of bondage.

As God’s children, believers are exhorted to be like their Father morally. Being gracious is God-likeness. God is gracious to the unthankful and to the wicked. He makes his sun rise on the evil and on the good and he sends his rain to the just and unjust (Matt 5:45;

7:11-12). Believers are to reflect God's gracious character to each other and others, especially the ungrateful and wicked. They should love their enemies and pray for them. They are to lend, and expect nothing from them. God honours such righteousness (Matt 5:44; Luke 6:35-36). By being gracious, believers show their identity as God's children (or sons). Believers are to be merciful because God is merciful (Luke 6:36). Believers are supposed to do good works. As seen from the Old Testament (section 4.4 and 5.2), the use of creation symbolism suggests that God's children (e.g. Abel, Israel) are likened to light and the offspring of the serpent are likened to darkness (e.g. Cain, Egypt). Therefore, God distinguishes the two in a separation which recalls the first day of creation (Ronning 1997:95). The same creation symbolism is also seen in the New Testament, where believers are portrayed as "the light of the world" because their good works glorify God (Matt 5:14, 16). They are referred to as "the children of light" because of their relationship to Christ, who is their Lord and Saviour (John 12:36). The church has been saved from sin, from the kingdom of darkness into the kingdom of light (1 Peter 2:9). On the other hand, the unbelievers (the offspring of the serpent) are seen as the children of darkness. They love darkness rather than light because of their wickedness (John 3:19; Eph 5:8; 1 John 2:11).

Holiness is God-likeness. Like the Israelites, believers are to be holy because God is holy "Be holy, because I am holy" (1 Peter 1:15, 16; 2:5, 9). This recalls the command given to the Israelites (Lev 11:44; 19:2). The Israelites were depicted as God's new creation. As God's holy people, they were not to follow the moral and religious customs of the Egyptians and Canaanites who were modelled after the serpent. But they were to model themselves after God by being holy. This is also true for believers. They are not to live as they used to do before their conversion. Instead, they are to be holy because God is holy. Therefore, holiness is fundamental to God's children in both Testaments (Old and New Testament).

God empowers the believer to be like him morally. Lenski supports this point when he says the obligation to holiness is not a legal requirement laid on the believer, but a result of God's call, in which he furnishes the believer with the power and ability. He writes "the hand that points us to holiness is the hand that extends its grace to us to make us holy; by

pointing us upward it lifts us upward” (Lenski, 1961:56-57). Through sanctification, the believer becomes conformed to the image of God.

Since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator (Col 3:9b-10).

You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness (Eph 4:22-24).

Colossians 3:10 and Ephesians 4:22-24 refer to the sanctification of believers, the church. This is indicated by the phrases “you have taken off (ἀπεκδυσάμενοι)” and “you have put on (ἐνδυσάμενοι)” which are in the plural. Believers should constantly put to death the acts emanating from the sinful nature in their lives (Col 3:5; Rom 8:13). The practices that emanate from our sinful nature are the moral characteristics of the serpent and they include sexual immorality, impurity, lust, evil desires, greed, anger, rage, malice, slander, filthy language, lying and many others which should be put to death (Col 3:5-8). This reminds us of how sin was dealt with in the law (Deut 13:5, 11; 17:5; 24:7) where the offender was stoned to death to ensure that the same sin will not happen again. The church or believers should do the same thing to practices that emanate from the sinful nature in them. If sin is not put to death daily, it will bring God’s judgement on the believer (Col 3:6; Rom 1:18). Since the believer is God’s new creation, he has died to his trespasses and sins. The believer is alive in Christ; he is no longer enslaved to sin, but to righteousness (Rom 6:11ff cf. Matt 5:21). Believers are not to tolerate evil but should purge it (cf. 1 Cor 5).

The old man in us, modelled after the serpent, wicked and evil, is to be put off. The old man is derived from Adam by the way of natural birth. As observed (section 4.6) after the fall, man is born with a corrupt image, prone to serpent likeness; this is man’s inborn nature (cf. Gen 8:21). Believers are to put on the new man, which God has created in them. The new (or regenerate) man is morally modelled after God. He is like God in true righteousness and holiness (Eph 4:22ff; Col 3:9ff). Paul seems to have a picture of a garment. The picture is that of drawing off and drawing on a garment. The believer slips out of and away from

(ἀπεκδύομαι) and he slips into or gets into (ἐνδύω) another garment. As Lenski (1961:162) points out, these are not two separate acts but one. Believers are able to do these things by the grace and power of God, and this does not happen instantly, but progressively through the work of the Holy Spirit (Piper, 1971:23-24). God continuously and constantly renews the new man in the believer. This is supported by the present participle ἀνακαινούμενον (renew) in Colossians 3:10, “and you have put on the new self, which is being renewed” (Col 3:10). The present participle ἀνακαινούμενον denotes continuousness and iteration (Lenski, 1961:162; Dunn, 1996:221). The fact that believers are being renewed in the image of God through sanctification supports our interpretation that the image of God in Genesis 1:26-27 is moral likeness to God (see, section 4.8). This was man’s original state before the fall. When man fell, the image of God was corrupted by sin (see, section 4.7). God restores the corrupted image through sanctification. On the last day, believers will finally bear the image of the heavenly (1 Cor 15:49; Phil 3:21; 1 John 3:2).

6.4.3 The Church and Christ-likeness

This section will consider the relationship/development of the Old Testament idea of the image of God to the New Testament idea of the image of Christ. Some scholars (e.g. Porteous, 1962:684; Leitch, 1975:257 and Clines, 1993:389-91) have concluded that the Old Testament idea of the image of God has little or nothing to do with the New Testament idea of the image of Christ. Clines interprets the image of God in the Old Testament (Genesis 1:26-27) from a strictly functional perspective (1968:87-88) and he interprets the image of Christ in the New Testament from a substantive perspective in which believers are transformed into the moral likeness of Christ (1968:102; 1993:427). However, as seen from the study of the Pentateuch, the image of God in Genesis 1:26-27 is both substantive and relational in perspective: it involves moral likeness to God and a relationship between God and man (see section 4.8). These two aspects of the image of God seen in the Old Testament law (see chapter 5) are also seen in Christ-likeness.

God's ultimate goal in the New Testament is for believers to be conformed to the image of his Son, Jesus Christ (Rom 8:29-30). Christians are called to be like Christ. When believers imitate Christ, it is God-likeness "down to the details" because Jesus is both God and man. God-likeness in the law (see, section 5.6) entailed a general or specific moral likeness to God not "down to the details." In the New Testament, Christ-likeness entails moral likeness to God in details of human actions. Christ is our example in the relational aspect of the image of God. Christ-likeness is imitating Christ's moral likeness to the Father and his (sonship) relationship of submission to the Father (Ronning, 2003). For example, in the Old Testament, God is not literally tempted to commit adultery, murder, or to steal or lie or covet. However, in the New Testament, Jesus Christ (who is both God and man) is tempted in all things, but was without sin (Heb 4:15b).

Substantively: God has predestined believers to be conformed to the likeness of Christ (Rom 8:29). This is his eternal plan. Through sanctification, the believer becomes conformed to the image and likeness of Christ.

Loving others is Christ-likeness. Believers are encouraged to live a life of love, just as Christ loved the church and gave himself up for her as a sacrifice to God (Eph 5:2; John 13:34; 15:12-13; Rom 12:9-10; 13:8, 10; Gal 5:14; 1 John 3:16-17; 4:7-9, 11). Love should be seen in the believer's thoughts, words and deeds (cf. Deut 6:5). The believer's life of love goes beyond the Old Testament law of love. Believers should imitate God by working in love because Christ is the supreme example of this love. He willingly gave himself up for the church (Eph 5:25; John 10:11, 15, 17-18; Gal 1:4; Heb 9:14). In Ephesians 5:1, Paul addresses believers as "beloved children." Since children are great imitators, believers are to imitate Christ's love. The word "beloved" reinforces Paul's admonition. The child who is the object of love will imitate those whom he loves (Hendriksen, 1967:225). As we have seen from the Old Testament (section 5.3), Israel is called God's son (Exod 4:22-23; Deut 14:1). Targum Pseudo-Jonathan translates Deuteronomy 14:1a as "Beloved children" which is similar to Ephesians 5:1 "beloved children" (NASB). Therefore, like the Israelites, who were

to reflect the moral attributes of God, the believers are to reflect the moral characteristics of Christ. They are Christ's offspring (cf. Isa 53:10; 1 Cor 15:42-49).

The believer reflects Christ's glory (or image) through suffering and persecution (2 Cor 4:8-16). As observed, the words image and glory overlap in meaning in the New Testament (section 6.2.4). Through suffering and persecution of believers, Christ's glory or likeness is revealed. As Moses' face reflected the physical glory of God at Sinai (Exod 34), so the believer's face reflects the glory of the Christ through suffering and persecution (2 Cor 4:8-16). Therefore, suffering for the sake of Christ is part of being in the image of God (John 15:20). Probably this is the reason why Jesus mentions twice in the Sermon on the Mount, that those who are persecuted for his name are blessed (Matt 5:10-11). Believers are called to suffer for the Lord (1 Pet 2:21). Jesus Christ is the believer's example on how to endure and glorify God in suffering. In word, attitude, and deed Christ set an example for the believers to follow. He did not argue, fight back, or make threats at those who were persecuting him. Instead, he submitted to the will of the Father.

When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly (1 Pet 2:23).

Therefore, believers are to imitate Christ, because he is "the perfect example of patient submission to unjust suffering" (Raymer, 1983:848).

Relationally: The believer is to imitate Christ's relationship of submission to the Father (Holloman, 1994:81). Though Christ was God (John 1:14; Col 2:9), he humbled himself. He became man thus taking the very nature of a servant and he became obedient even to the extent of death on the cross (Phil 2:6-8). Believers are exhorted to have the same attitude or mind as Christ's. "Your attitude should be the same as that of Christ Jesus" (Phil 2:5). They are to have a submissive mind that is humble and selfless towards God and others. If Christ became obedient to the extent of dying on the cross, believers likewise should also be obedient to God's will and directions. Because of his humility and obedience, Christ is exalted by the Father to the place of highest honour (Phil 2:9-11). When believers imitate

Christ's humility, they too will be exalted by God (1 Pet 5:6 cf. Matt 23:12; Luke 11:14; 18:23).

Believers are to persevere in their faith (Heb 12:1-3). Their supreme model is Jesus Christ, who is both the Author and Perfecter of their faith (Holloman, 1994:63). This suggests that Jesus "pioneered" the path, which believers should follow, and he perfected "the way since he reached its end successfully" (Hodge, 1983:810). Therefore, believers should imitate Christ by enduring in their faith because Christ has already run this race of faith and he has finished it successfully (Heb 12:2). When believers fix their eyes on Christ, their faith and hope are strengthened.

It is through the process of sanctification that the believer becomes conformed to the image of Christ (Piper, 1971:23). The Holy Spirit plays a significant role in the sanctification of believers (2 Cor 3:17-18). The Holy Spirit is the transforming agent in the process of sanctification, and he uses God's word as the instrument of change (Eph 6:17). As Lindsey puts it, "the Holy Spirit is the transforming Agent as He employs the Word of God to change the believers inwardly into the image of the incarnate Son of God" (1974:317). Through the work of the Holy Spirit, the believer's moral character and lifestyle becomes more and more like Christ and not the present world system (Rom 12:2; McCasland, 1950:88).

6.4.4 The Church, the bride of Christ

Jesus' relationship to the church is analogous to Adam's relationship to Eve (Eph 5:23). In the New Testament, the church is described as the body of Christ (Eph 1:23). Christ is seen as the last Adam (Rom 5:12-14; 1 Cor 15:45). The church is built on Christ, the chief cornerstone (Matt 16:13-18; Eph 2:19-22; 1 Pet 2:4-8). The fact that the church is built (or derived) from Christ, the last Adam, means that she is the image of Christ. The church is seen as the bride of Christ, and this is based on the analogy from 1 Corinthians 11 where Paul speaks of Eve being made in the image of Adam. Therefore, the creation mandate (Gen 1:28) given to Adam and Eve is going to be fulfilled spiritually by Christ the "last Adam" and "His bride" the church. Mare sees the creation mandate as being fulfilled only by the Church,

he says that the creation mandate (Gen 1:28) "is to be understood by the Christian and the Christian Church today as being their task to bring the world into conformity to God's will, to make the world Christian in every sphere" (1973:139).

The Great Commission (Matt 28:19-21) given to the church is somewhat similar to the creation mandate. Before the fall, Adam and Eve were to fill the earth with godly offspring simply by procreation. The church is to "make disciples", by faithfully proclaiming and teaching the Word of God, and baptizing those who believe. Therefore, the role and function of the church is to fill the earth with Christ's offspring, those who are in his image. Through his Spirit, God regenerates and sanctifies the believers so that they become conformed to the image of Christ (2 Cor 3:18). Therefore, the church has a role to play in God's plan of creating man in his image.

6.5 Summary

In conclusion, God's original purpose to create man in his own image (Gen 1:26-27) is taken up as a major concern in the New Testament. In connection with the idea of the image of God, glory seems to be used with a similar meaning. Christ is the true image of God. He is the image of the invisible God. He is made in the likeness of man to effect the restoration of a sinner to the likeness of God. Jesus is the Son of God. Morally, he is like the Father (even though he is God). Through Christ's death on the cross, believers are individually adopted in God's family, they become his children (or sons) and they are to be morally like him. Through sanctification, the believer is being renewed into the image of God. Believers are called to be like Christ. In Christ, the two ideas of moral God-likeness and the relational aspect of sonship are brought together in Christ-likeness. Believers are to imitate Christ's moral-likeness and submission to the Father. The church is seen as the bride of Christ. This probably suggests that the creation mandate (Gen 1:28) given to Adam and Eve is being fulfilled spiritually by Christ and his bride, the Church.

CHAPTER 7

SUMMARY AND CONCLUSIONS

7.1 The Nature of the Image of God (Gen 1:26-27)

The goal of this study has been to define the image and likeness of God (Gen 1:26-27) and see if the theme can be traced throughout the Pentateuch and New Testament Scriptures (section 1.2).

As seen from the study of the Pentateuch, beginning with Genesis 1-11, the image of God is both substantive and relational in perspective: it involves a moral likeness to God (section 4.6) and a relationship between God and man like that between a parent and child (section 3.3.3). The function of dominion is a consequence and not the essence of being in the image of God (section 3.3.3).

The substantive, relational and functional aspects of the image of God are also brought out in the narrative and legal sections of the Pentateuch. General statements, for example the overall summary of the law found in Leviticus 19:2 ("You shall be holy, for I the Lord your God am holy"), suggest defining God-likeness (morally) is one of the purposes of the law (section 5.5). The Israelites are portrayed as God's children. This implies they are in his image, since sonship implies image. Passages in the law speak of dominion for Israel in a way that suggests that dominion is the consequence of Israel being in the image of God (section 5.8). Finally, the theme of the image of God is also seen in the New Testament where Jesus Christ is the Son of God and the perfect expression of the image of God. Christ is equal to God in essence. Through his work on the cross, believers are adopted as God's children and are to be morally like him. Believers are called to be like Christ. They are to imitate Christ's moral-likeness and submission to the Father.

7.2 Synopsis of the Dissertation

This study began by looking at the history of interpretation of the image of God (Gen 1:26-27) and observed various interpretations and change in the major interpretation over a

period of time. Philo, Irenaeus, Augustine and Aquinas interpreted the image of God in man as the power of reason (section 2.10). The Reformers, Luther and Calvin, interpreted the image of God as moral likeness to God (sections 2.7 & 2.8). Modern scholars have interpreted the image of God in man from the functional, relational, and substantive perspectives or a combination of these (section 2.9).

A preliminary interpretation of the image of God (Gen 1:26-27) was done in the context of the creation account, and it was observed that man is the pinnacle of God's creation (section 3.2). It was discovered that image and likeness implies sonship (Gen 5:3), therefore to be created in God's image means to be created as God's children (section 3.3.3). The Ancient Near Eastern concept of the image of God was examined, and the conclusion was arrived at that if the Ancient Near Eastern material is relevant, it actually supports a substantive (moral) view and the idea of dominion is a consequence and not the essence of the divine image (section 3.5). It was also observed that the pronoun "us" in Genesis 1:26 seems to refer to angels because they are also in God's image (section 3.6.5), and the creation of man as "male and female" (Gen 1:27) is connected to the idea of procreation (section 3.7). This is significant because this provides an alternative explanation for the reason why the phrase "male and female" is mentioned: the phrase "male and female" does not suggest a relational interpretation of the image.

The image of God (Gen 1:26-27) was interpreted in light of Genesis 2-11 and the conclusion was arrived at that the image of God (Gen 1:26-27) is both moral and relational in perspective: it involves a moral likeness to God (section 4.6) and a relationship between God and man like that between parent and child. When man fell into sin, the moral and relational aspects of the image of God were corrupted. Morally, man is like the tempter. Relationally, man is seen as the offspring of the serpent, and is enslaved to sin (see sections 4.3; 4.5; 4.6; 4.8). Man is renewed into the image of God through a creative act of God (section 4.4). The events of Genesis 4 and 10 disprove the strictly functional interpretation of the image of God (image of God = dominion) because the wicked, those who are morally unlike God but like

the serpent, are exercising dominion over creation and seem to be fulfilling the creation mandate of Genesis 1:28 but they are not having dominion over sin (sections 4.5; 4.8).

The theme of the image of God was traced in the narrative and legal sections of the Pentateuch. The use of creation language in the law is symbolic for the need for a substantive (or moral) change in the lives of the Israelites (section 5.4.2). General statements in the law suggest that defining God-likeness (morally) is one of the purposes of the law (section 5.5). The Israelites are portrayed as God's children and this implies they are in the image of God, since sonship implies image (section 5.3). The two great commandments and the Decalogue are connected to the concept of the image of God because they relate to the relational and substantive aspects of the image of God (section 5.6). Some laws do not appear to be moral laws but they are based on the relational aspect of sonship, a relationship of submission (section 5.7). Passages in the law speak of dominion for Israel in a way that suggests that dominion is the consequence (not the essence) of Israel being in the image of God (section 5.8).

Finally, the theme image of God (Gen 1:26-27) is traced in the New Testament, where Christ is the image of the invisible God. He is made in the likeness of man to effect the restoration of a sinner to the likeness of God (section 6.3.1). He is the Son of God and morally, he is like the Father (sections 6.3.2 & 6.3.3). Through his death on the cross, believers are individually adopted in God's family. They become God's children and morally, they are to be like him. Through sanctification, believers are renewed into the image of God (section 6.4.2). Believers are called to be like Christ. In him, the two ideas of moral God-likeness and the relational aspect of sonship are brought together in Christ-likeness. Believers are to imitate Christ's moral-likeness and submission to the Father (section 6.4.3). The church is seen as the bride of Christ.

7.3 Reflections on the History of Interpretation and Observations

As observed, the history of the interpretation of the image and likeness of God (Gen 1:26-27) shows a wide range of opinion regarding the image of God. Interpreters have interpreted

the image of God in man from substantive, relational, functional perspectives or a combination of these. However, the basis for their interpretations is different.

From the history of interpretation it is evident that most interpreters and commentators do not think that the context of Genesis 1:26-27 is sufficient to define what it means to be created in the image of God (2.9.5). Philo's interpretation of the image of God (Gen 1:26-27) was strictly influenced by Greek philosophy while Irenaeus, Augustine, Aquinas, the Reformers (Calvin and Luther), and some recent commentators' interpretations have been predominantly influenced by the New Testament. They have interpreted Genesis 1:26-27 from a New Testament perspective in which Christ restores the image of God in man, to justify their interpretation which may be substantive, relational, functional or a combination of these. Such an interpretation might be correct, but seems arbitrary and dogmatic since it ignores the Old Testament development of the theme or concept. Other interpreters (e.g. Clines, 1968:80-81; Curtis, 1992:389-391) have interpreted the image of God (Gen 1:26-27) in light of the Ancient Near Eastern concept of the image of a god because there is nothing in the biblical text (in their view) which explains what is meant by the image of God.

Although there is a wide range of opinion regarding the image of God, however, many interpreters and commentators agree that Christ is the perfect image of God. He is the one who restores the corrupted or distorted image in man through sanctification (section 2.9.5).

One possible factor accounting for interpreters' failure to make a connection of Genesis 1:26-27 with Genesis 2-11 is the modern critical scholarship's view that Genesis 1 and 3 to 4 are separate independent narratives which do not connect.

Many scholars do not see the relationship of the Old Testament idea of the image of God to the New Testament idea of the image of Christ. This is so because they do not think that the context of Genesis 1:26-27 is sufficient to define what it means to be created in the image of God. Hence, scholars like Porteous (1962:684) Leitch (1975:257) and Clines (1993:389-91) have concluded that the Old Testament idea of the image of God has little or nothing to do with the New Testament idea of the image of Christ.

Many scholars, who have interpreted Genesis 1:26-27, have failed to see the connection between Genesis 1:26-27 and 5:3 except Kline (1993:30) and Curtis (1992:390). This is a key to the interpretation of Genesis 1:26-27 because "image and likeness" is a substitute for "son" in Genesis 5:3. Image and likeness implies sonship, therefore to be created in God's image means to be created as God's children (section 3.3.3).

Another significant step in determining the meaning of the image of God is recognizing that the moral state of the world in Genesis 6 is in contrast to the state of God's creation in Genesis 1, which implies that moral goodness was part of the overall goodness of God's creation. This observation led to the conclusion that the image of God in man (Gen 1:26-27) is a moral image (section 4.6).

7.4 Final Conclusion

This present study of the image of God (Gen 1:26-27) has shown that theme of the image of God in Genesis 1 is taken up as a major concern after the fall of mankind into sin, in the Pentateuch and in the New Testament. This shows that *imago Dei* is an important theme in the Scriptures, Walton sums this well when he says "The image of God is an important theological concept both in Old and New Testaments" (2001:130). However, this conclusion differs from Westermann's conclusion, because he says that Genesis 1:26 has "no significance in the rest of the Old Testament and, apart from Ps 8, does not occur again" (1987:148). This, therefore, calls for further investigation on theme of the image of God.

BIBLIOGRAPHY

- ALTHAUS, P. 1966. *The Theology of Martin Luther*. Philadelphia: Fortress Press.
- AQUINAS, T. 1952. The Summa Theologica 1. (In Maynard, H. R., ed. *Great Books of the Western World*, London: William Benton. Vol. 19.)
- ARCHER, G. L. 1982. *Encyclopaedia of Bible Difficulties*. Grand Rapids: Zondervan.
- ASHLEY, T.R. 1993. *The Book of Numbers*. NICOT. Grand Rapids: Eerdmans.
- ASSELIN, D. T. 1954. The Notion of Dominion in Genesis 1-3. *Catholic Biblical Quarterly*. 16:277-294.
- AUGUSTINE. 1961. *The Confessions of Saint Augustine*. London: Penguin.
- AUGUSTINE. 1988a. The Confessions and Letters of St Augustine, with a sketch of his life and work. (In Schaff, P., ed. *Nicene and Post-Nicene Fathers*. Grand Rapids: Eerdmans, 1:198-201.)
- AUGUSTINE. 1988b. St Augustine: On the Holy Trinity; Doctrinal Treatises; Moral Treatises. (In Schaff, P., ed. *Nicene and Post-Nicene Fathers*. Grand Rapids: Eerdmans, 3:95-190.)
- AVERBECK, R. E. 1996. Offerings and Sacrifices. (In VanGemeren, W. A., ed. *New International Dictionary of the Old Testament Theology and Exegesis*. Grand Rapids: Zondervan, 4:996-1022.)
- BARTH, K. 1960a. *Church Dogmatics*, III/1. Bromiley, G. W. and Torrance, T. F., eds. Edinburgh: T & T Clark.
- BARTH, K. 1960b. *Church Dogmatics*, III/2. Bromiley, G. W. and Torrance, T. F., eds. Edinburgh: T & T Clark.
- BARTON, J. 1984. *Reading the Old Testament: Method in Biblical Study*. Westminster: John Knox Press.
- BAUER, D. R. 1992. Son of God. (In Green, J. B., McKnight, S. & Marshall, H., eds. *Dictionary of Jesus and the Gospels: A Compendium of Contemporary Biblical Scholarship*. Leicester: Inter-Varsity Press, 772-774.)
- BERKOUWER, G. C. 1962. *Studies in Dogmatics; Man: The Image of God*. Grand Rapids: Eerdmans.
- BIBLE. 1976. Good News Bible: Today's English Version. Collins: Bible Society
- BIBLE. 1960. New American Standard Bible. Philadelphia & New York: A.J. Holman Company
- BIBLE. 1971. New English Bible (Second Edition). London: Cambridge University Press.
- BIBLE. 1978. The Holy Bible: New International Version (Revised 1983 and 1986). Colorado Springs: International Bible Society


- BIBLE. 1946. The Holy Bible: Revised Standard Version. London: Williams Collins & Co. Ltd
- BIBLE. 1989. The Holy Bible: New Revised Standard Version. London: Collins Publishers
- BIBLE. 1979. The Holy Bible: King James Version. London: University Press
- BIBLE. 1983. Die Bybel. Kaapstad: Die Bybel Genootskap van Suid Afrika
- BLOCHER, H. 1984. *In the Beginning: The Opening Chapters of Genesis*, Leicester: Inter-Varsity Press.
- BRIGGS, C. A. 1886. *Messianic Prophecy: The Prediction of the Fulfilment of Redemption Through the Messiah*. New York: Charles Scribner's Sons.
- BROWN, R. 1993. *The Message of Deuteronomy*. The Bible Speaks Today. Leicester: Inter-Varsity Press.
- BROWN, F., DRIVER S. R., & BRIGGS C. A. 1976. *Hebrew and English Lexicon of the Old Testament: With an Appendix containing the Biblical Aramaic*. Oxford: Clarendon Press.
- BRUNNER, E. 1952. *The Christian Doctrine of Creation and Redemption*. Philadelphia: Westminster Press.
- CAIRNS, D. 1953. *The Image of God in Man*. (Revised edition). London: Collins.
- CALVIN, J. 1960. *The Institute of the Christian Religion*. McNeill, J. T., ed. Philadelphia: Westminster.
- CALVIN, J. 1965. *A Commentary on Genesis*. London: Banner of Truth Trust.
- CALVIN, J. 1979a. *Calvin's Commentaries Vol 1: Genesis*. Grand Rapids: Baker.
- CALVIN, J. 1979b. *Calvin's Commentaries Vol XX1: Ephesians*. Grand Rapids: Baker.
- CALVIN, J. 1979c. *Calvin's Commentaries Vol 1: Colossians*. Grand Rapids: Baker.
- CANDLISH, R. S. 1979. *Studies in Genesis*. Grand Rapids: Kregal Publishers
- CASSON, L. & EDITORS OF TIME LIFE BOOKS. 1996. *Great Age of Man: A History of the World's cultures, Ancient Egypt*. Nederland's: Life-time International.
- CHILDS, B. S. 1974. *The Book of Exodus: A Critical, Theological Commentary*. OTL. Philadelphia: Westminster.
- CHRISTENSEN, D. L. 1991. *Deuteronomy 1-11*. WBC. Dallas: Word Books.
- CLARK, G. H. 1969. The Image of God in Man. *Journal of the Evangelical Theological Society*. Vol. 12:4:215-222
- CLEMENTS, R. E. 1970. Leviticus. (In *The Broadman Bible Commentary*. Vol. 2. Nashville. Broadman Press, 51).
- CLINES, D. J. A. 1968. The Image of God in Man. *Tyndale Bulletin* (TB). Vol. 19 : 53-104

- CLINES, D. J. A. 1974. The Etymology of Hebrew *šelem*. *Journal of Northwest Semitic Languages*. Vol. 3:19-25
- CLINES, D. J. A. 1993. Image of God. (In Hawthorne, G. F., ed. *Dictionary of Paul and His Letters: A Compendium of Contemporary Biblical Scholarship*. Illinois: Downers Grove, 426-428.)
- COLE, A. R. 1973. *Exodus: An Introduction and Commentary*. TOTC. Leicester: Inter-Varsity Press.
- COOKE, G. 1964. The Sons of (the) God(s). *Zeitschrift für die Alttestamentliche Wissenschaft* 76:22-47
- CRAIGIE, C. P. 1976. *The Book of Deuteronomy*. NICOT. Grand Rapids: Eerdmans.
- CRANFIELD, C. E. B. 1985. *Romans: A Shorter Commentary*. Grand Rapids: Eerdmans.
- CURTIS, E. M. 1992. Image of God (OT). (In Freedman, D. N., Chief ed. *The Anchor Bible Dictionary*. New York: Doubleday, 3:389-391.)
- CURRID, J. D. 2003. *A Study Commentary on Genesis*. Vol. 1:1-25:18. London: Evangelical Press
- DE LACEY, R. D. 1976. Image and Incarnation in Pauline Christology: A Search for Origins. *Tyndale Bulletin* (TB), Vol. 30:3-28.
- DILLMAN, A. 1897. *Genesis: Critically and Exegetically Expounded*. Edinburgh: T. & T. Clark.
- DRIVER, S. R. 1926. *The Book of Genesis with Introduction and Notes*. London: Methuen & Co.
- DUNN, J.D.G. 1996. *The Epistles To the Colossians and to Philemon: A Commentary on the Greek Text*. Grand Rapids: Eerdmans.
- EYBERS, I. H. 1972. The Root *š-L* in Hebrew Words. *Journal of Northwest Semitic Languages*. Vol. 2:23-36
- ERICKSON, M. J. 1983. *Christian Theology*, Grand Rapids: Baker.
- FEINBERG, C. L. 1972. The Image of God. *Bibliotheca Sacra*, Vol. 129:515. July: 235-246.
- GUNKEL, H. 1922. *Genesis übersetzt und erklärt*. Göttingen: Vandenhoeck & Ruprecht
- GREIDANUS, C. 2004. Preaching Christ from the Narrative of the Fall. *Bibliotheca Sacra*, Vol. 161:643. July- September: 259-273.
- GREIDANUS, C. 2004. Preaching Christ from the Cain and Abel Narrative. *Bibliotheca Sacra*, Vol. 161:644. October- December: 387-397.
- GRUDEM, W. 1995. Perseverance of the Saints: A Case Study from Hebrews. (In Schreiner, T. R. & Ware, B. A., eds. *The Grace of God, the Bondage of the will*. Grand Rapids: Baker).

- HAMILTON, V. P. 1990. *The Book of Genesis Chapters 1-17*. The New International Commentary on the Old Testament. Grand Rapids: Eerdmans.
- HARRISON, E. F. 1982. Holiness. (In: Bromiley, G. W., ed. *International Standard Bible Encyclopaedia*. Grand Rapids: Eerdmans, 2:725-729.)
- HARRISON, R. K. 1980. *Leviticus: An Introduction and Commentary*. TOTC. Downers Grove: Intervarsity Press.
- HARRISON, R. K. 1990. *Numbers*. WEC. Chicago: Moody Press
- HART, I. 1995. Genesis 1:1-2:3 As a Prologue to the book of Genesis. *Tyndale Bulletin* (TB), Vol. 46:2. November: 315-336.
- HARTLEY, J. E. 2003. Holy and Holiness, Clean and Unclean. (In Alexander, T. D. & Barker, D. W., eds. *Dictionary of the Old Testament: Pentateuch: A Compendium of Contemporary Biblical Scholarship*. Leicester: Inter-Varsity Press, 420-431.)
- HARVEY, J. 1965. A Look at the Christ Hymn in Philippians 2:6-11. *Expository Times*, Vol. 76:338
- HENDRIKSEN W. H. 1967. *Ephesians*. NTC. London: Banner of Truth Trust
- HENDRIKSEN W. H. 1973. *The Gospel of Matthew*. NTC. London: Banner of Truth Trust
- HENGSTENBERG, E. W. 1956. *Christology of the Old Testament , and a Commentary on the Messianic Predictions* (2 vols). Grand Rapids: Kregel Publications
- HILL E. A. & WALTON, J. H. 1991. *A Survey of the Old Testament* (Second edition). Grand Rapids: Zondervan.
- HODGE, C. 1993. *Romans*. Illinois: Crossway Books
- HODGE, Z.C. 1983. Hebrews. (In Walvoord, J. F. & Zuck R. B., eds. *Bible Knowledge Commentary*. Dallas: Victor Books).
- HOEKEMA, A. 1986. *Created in God's Image*. Grand Rapids: Eerdmans.
- HOLLOMAN, H. W. 1994. The Relation Of Christlikeness To Spiritual Growth. *Michigan Theological Journal*. Vol 5. Spring/Fall: 58-86.
- IRENÆUS. 1953. Against Heresies. (In Roberts, A. & Donaldson, J., eds. *Ante-Nicene Fathers*. Grand Rapids: Eerdmans, 1:315-567.)
- JACOB, E. 1958. *Theology of the Old Testament*. London: Hodder and Stoughton.
- JÓNSSON, G. A. 1988. *The Image of God: Genesis 1:26-28 in a Century of Old Testament Research*. Lund: Almqvist & Wiksell.
- JOÜON, P, 1947, *Grammaire de l'hébreu biblique*. Rome : Pontifical Biblical Institute (cited by Clines 1968:65)
- KALLAND, E. S. 1992. Deuteronomy. (In Gæbelein, F.E., ed. *The Expositor's Bible Commentary*. Grand Rapids: Zondervan).

- KAISER, W. C. Jr. 1994. Exodus. (In Barker, K. L. & Kohlenberger III, J. R., eds. *Zondervan NIV Bible Commentary: Old Testament*. Grand Rapids: Zondervan, 1:64-126.)
- KEIL C. F. & DELITZSCH, F. 1978. *Commentary on the Old Testament in Ten Volumes. Volume 1. The Pentateuch: three Volumes in One*. Grand Rapids: Eerdmans.
- KITTEL, G. 1964. δόξα. (In Kittel, G., ed. *Theological Dictionary of the New Testament*. Grand Rapids: Eerdmans, 4:233-237.)
- KIMCHI, J. & MAIMONIDES, M. 1868. *Genesis*. Edinburgh: Clarke.
- KLINE, M. G. 1980. *Images of the Spirit*. Grand Rapids: Baker.
- KLINE, M. G. 1993. *Kingdom Prologue*. Hamilton, MA, no publisher.
- LAMBDIN, O. T. 1971. *Introduction to Biblical Hebrew*. New York: Charles Scribner's Sons.
- LEITCH, A. H. 1975. Image of God. (In Tenney, M. C., ed. *The Zondervan Pictorial Encyclopaedia of the Bible*. Grand Rapids: Zondervan, 2:254-256).
- LENSKI, R. C. H. 1937. *The Interpretation of St. Paul's first and Second Corinthians*. Minneapolis: Augsburg.
- LENSKI, R. C. H. 1961. *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon*. Minneapolis: Augsburg.
- LEUPOLD, H. C. 1942. *Exposition of Genesis*. Vol. 1. Chapters 1-19. Grand Rapids: Baker.
- LINDSEY, F. D. 1974. Essays Toward a Theology of Beauty. Part III: The Beautiful Christian Life. *Bibliotheca Sacra*, Vol. 131:524. October: 312-319.
- LUTHER, M. 1958. *Luther's Works Vol 1: Lectures on Genesis Chapters*. Pelikan, J.(Ed.). St. Louis: Concordia.
- LUTHER, M. 1974. The Gospel for the Sunday After Christmas. (In Hillerbrand, H. J., ed. *Luther's Works, Vol. 52: Sermons II*. Philadelphia: Fortress Press).
- MARE, W. H. 1973. The Cultural Mandate and the New Testament Gospel Imperative. *Journal of the Evangelical Theological Society*. Vol. 16:3:139-147.
- MARSHALL, J. W. 2003. Decalogue. (In Alexander, T. D. & Barker, D. W., eds. *Dictionary of the Old Testament: Pentateuch: A Compendium of Contemporary Biblical Scholarship*. Leicester: Inter-Varsity Press, 175-179.)
- MCCARTNEY, D. & CLAYTON, C. 1994. *Let the Reader Understand: A Guide to Interpreting and Applying the Bible*. Wheaton: Victor Books.
- McCASLAND, S. V. 1950. The image of God According to St. Paul. *Journal of Biblical Literature* (JBL). Vol. 69: 85-100.
- MERRILL, E. H. 1991. A Theology of the Pentateuch. (In Zuck, R. B. ed. *A Biblical Theology of the Old Testament*. Chicago: Moody Press).
- MERRILL, E. H. 1994. *Deuteronomy*. NAC. Michigan: Broadman & Holman.

- MILLER, J. M. 1972. In the Image and Likeness of God. *Journal of Biblical Literature* (JBL). Vol. 91: 289-304.
- NAUDÉ, J. A. 1996. שָׁדֵד. (In VanGemeren, W. A., ed. *New International Dictionary of the Old Testament Theology and Exegesis*. Grand Rapids: Zondervan, 3: 877-887).
- PAYNE, D. F. 1964. *Genesis One Reconsidered*. London: Tyndale Press.
- PELIKAN, J & HOTCHKISS, V. 2003. *Creeds & Confessions of Faith in the Christian Tradition*: Vol 2. Part Four: Creeds and Confessions of the Reformation Era. New Haven & London: Yale University Press.
- PHILO. 1993. *The Works of Philo: New Updated Edition* (Complete and Unabridged in One Volume). Massachusetts: Hendrickson.
- PIPER, J. 1971. The Image of God: An Approach from Biblical and Systematic Theology. *Studia Biblia et Theologia*. March: 15-32
- PORTEOUS, N. W. 1962. Image of God. (In Buttrick, G. A., ed. *The Interpreter's Dictionary of the Bible*. New York: Abingdon Press, 2:684-686).
- PREUSS, H. D., דְּמָה. (In Botterweck, G. J. & Ringgren, H., eds. *Theological Dictionary of the Old Testament*. Grand Rapids: Eerdmans, 1:257-260.)
- PREISIGKE, F. 1920. *Vom göttliche Fluidum nach ägyptischer Anschauung*, Papyrusinstitut Heidelberg, Berlin (cited by Clines, 1968:82).
- PURVES, J. G. M. 1961. The Spirit and Imago Dei: Reviewing the Anthropology of Irenaeus of Lyons. *Evangelical Quarterly* (EQ) Vol. LXVIII: 197-120.
- RAD, G. von. 1972. *Old Testament Library: Genesis: A Commentary*. London: SCM Press.
- RAYMER, R.M. 1983. I Peter. (In Walvoord, J. F. & Zuck R. B., eds. *Bible Knowledge Commentary*. Dallas: Victor Books).
- RONNING, J. L. 1997. The Curse on the Serpent (Genesis 3:15) in Biblical Theology and Hermeneutics. Westminster Theological Seminary, Glenside, PA. (Dissertation- PhD).
- RONNING, J. L. 2001. Notes on *Deuteronomy* (Class notes at the Bible Institute of South Africa).
- RONNING, J. L. 2003. Jesus Christ, the Image of God. (unpublished sermon given at the English Reformed Church, North Riding, January 2003).
- RONNING, J. L. 2005. *Before Abraham Was* (Class notes on Genesis 1 - 11, John Wycliffe Theological College).
- ROSS, A. P. 1988. *Creation and Blessing: A Guide to the Study and Exposition of the Book of Genesis*. Grand Rapids: Baker.
- SAWYER, J. F. A. 1974. The Meaning of בְּצֶלְם אֱלֹהִים ('in the image of God') in Genesis I-XI." *Journal of Theological Studies* 25 (October): 418-26.

- SCHREINER, T. R. 2003. *1, 2 Peter, Jude*. NAC. Nashville: Broadman & Holman Publishers.
- SKINNER, J. 1930. *A Critical and Exegetical Commentary on Genesis*. ICC. Edinburgh: T. & T. Clark.
- THOMPSON, J. A. 1974. *Deuteronomy: An Introduction and Commentary*. TOTC. Leicester: Inter-Varsity Press.
- VAWTER, B. A. 1956. *A Path Through Genesis*. New York: Sheed & Ward.
- VOS, G. 1948. *Biblical Theology: Old and New Testament*. Edinburgh: Banner of Truth.
- WALTKE, B. K. 1986. Cain and His Offering. *Westminster Theological Journal* (WTJ). Vol 48: 363-372.
- WALTON, J. H. 2001. *The NIV Application Commentary: Genesis from Biblical Text to Contemporary Life*. Grand Rapids: Zondervan.
- WALWOOD, J. F. 1947. Series in Christology-Part 2: Preincarnate Son of God. *Bibliotheca Sacra*, Vol. 104:414. April: 154-170.
- WENHAM, G. J. 1987. *Genesis 1-15*. WBC. Waco: Word Books.
- WENHAM, G. J. 1981. *Numbers: An Introduction and Commentary*. TOTC. Downers Grove: Inter-Varsity Press.
- WESTERMANN, C. 1987. *Genesis 1-11: A Commentary*. Minneapolis: Augsburg.
- WILDBERGER, H. 1997.  Image. (In Jenni, E. & Westermann, C., eds. *Theological Lexicon of the Old Testament*. Massachusetts: Hendrickson Publishers, 1:1080-1085.)
- WILSON, B. G. 1986. *Ephesians*. Edinburgh: Banner of Truth Trust.
- WRIGHT, C. J. H. 1996. *Deuteronomy*. NIBC. Peabody, Massachusetts: Hendrickson.
- WRIGHT, E. 1979. *The Ancient World: A History of civilizations from prehistory to the Fall of Rome*. London: Hamlyn Publishing group.
- WUEST, K. S. 1958. When Jesus Emptied Himself. . *Bibliotheca Sacra*, Vol. 115. No. 458. April:153-159
- ZEMEK, G. J. 1993. The modeling of Ministers. *Master's Seminary Journal*. Vol 4. No. 2. Fall:165-187
- ZLOTOWITZ, M. & SCHERMAN, N. 1988. Bereishis: Genesis A New Translation with a commentary Anthologized from Talmudic, Midrashic and Rabbinic sources.