

Made in the image of god

Literature, Russian Literature



The idea of the image of God dwells at the heart of the biblical doctrine of humanity. In that regarding to man, both male and female, in one form or another resembles the Creator, and therefore provides important and significant value and meaning for the human race.

A biblical worldview and the image of God would have to begin with God in the book of Genesis, first chapter, verse one. It is seeing the world, the beginning, people in the world, the issues of the world, and the future of the world through God's Spoken Word.

The Bible declares we (humans) are created in God's image and some of us get the meaning of this wrong. Most people think this refers to being creative, sentient, knowing right from wrong, etc. On the contrary, each person formed in the image of God, has unique talents, full of dignity and gifts to use to glorify God. Many believers fail to discover their vocation because they do not totally comprehend what it means to be made in the image of God.

Over the years, believers have heard pastors and theologians say repeatedly that their created in the image of God, but what does that mean? It is a complicated idea. However, the image of God is the foundational idea for understanding our worth and purpose in life, which starts in Genesis 1: 26-28, commonly referred to as *imago Dei*. [[?]] Understanding how being created in God's image; helps us understand our primitive worth as a creation made by The Heavenly Father.

There is much discussed regarding the words " image" and " likeness in verse 26." Some arguing the different distinctions between the two, while

other imply that they can be used interchangeably. [[?]] All things considered there is a lot to be said for the former concept, but modern scholars favor the latter. After creating humanity God instantly imposes on them the responsibility of caring and ruling over the created order.

In Genesis 5: 1-3 these two words appear again, where the image of God and Adam is likened to the image of Adam and Seth. [[?]] Hence, we gather from these verses that our significance links us to our Creator. In fact, if God is inestimable and of great worth, then humanity created in his image must have tremendous value respectively.

The image of God in us endured our fall into sin. Illustrated in Genesis 9: 6, [[?]] God forbids murder on the basis that humanity is created in His image. In other words, this verse tells to us that even after the fall into sin, humanity still holds the image of God to some degree or another. [[?]] This also confirms humanity as the crowning act of creation; created in His likeness, a little lower than Him-self; and that humanity is given dominion over the earth, with everything placed under their feet.

In the New Testament, we are told again that humanity was created in God's image. James 3: 9 and 1 Corinthians 11: 7 [[?]] reveals the image of man as a rationale for restricting cursing, yet, should allow certain acts of worship to be performed.

Again reaffirming that the image may have been damaged by sin, but not completely lost. [[?]] " With the tongue we praise our Lord and Father, and with it we curse the man who is made in the likeness of God." [[?]] All things considered, how we treat each other is an indication of how we value God.

In my reading, there is a favorite quote which appears in the book “ The Weight of Glory,” by C. S. Lewis, [[?]] which says, “ There are no ordinary people. You will never meet a mere mortal.” [[?]] Keeping this in mind, the people you see every day, namely the ones to whom you give very little attention will live forever either under the judgment or salvation. Even the most inconspicuous person is not ordinary in God’s eyes. In view of this truth, how do we uphold the dignity of the people around us?

Today, most believers focus on self-worth, and dignity without every mentioning one word of our sinfulness. There are others who place emphasizes on sinfulness and unworthiness without much to say about God’s grace or dignity.

We should keep in mind not to focus on our sins to long without noting God's-given grace. We need look no further than Apostle Paul to reaffirm this; he declares that the depth of sin leads to rejoicing in the Lord’s grace; “ For I am the least worthy... but the grace of God was with me,” [[?]] (1 Corinth. 15: 9-10). Comparatively in 1 Timothy 16, Paul refers to himself the foremost of sinners but also declares he is granted mercy for this reason alone, “ Jesus Christ might show his perfect patience.” [[?]]

Admittedly, we can say the same. No matter what we have done, God’s grace is sufficient and works in us all. Failing to deny or acknowledge this as truth is to say that God’s grace is ostentatious. Therefore, it is always right to take time to confess, self-examine and repent. Eventually returning to God’s grace and dignity from which we were created.

Now, while the image of God still remains after the “ fall,” it is undoubtedly defaced and marred. As humanity is reclaimed, what will we look like when the process is finished?

As God renews us, our symbolic design in the image of God will shine even brighter. Identically our gifts will extend and reach their full potential. In a biblical worldview, we will always look like Our Father. Romans 8: 29 emphasizes that we are being “ conformed to the likeness of His Son.” [?]
Christ is the perfect representative for the image of God, and as believers we are being formed like Him daily.

Being created in the image of God provides for us a foundation for our work and vocation. If we are created in the image of God, we should share his characteristics. For instance, since God is creative, we to must be creative in our work. Knowing the foundation for our worth and dignity helps us to understand we all have gifts and talents to operate in accordingly.

My vocation allows me to communicate with people every day, those who have not yet discovered their calling; and those who think they have nothing to offer. Admittedly, stressful events from the past defines their identity and has kept them from recognizing their worth, dignity, and God-given creativity.

Nevertheless, when they realized the implications of being created in God’s image, their outlook changed. Rather than their past being the foundation for their identities, they began to comprehend what it meant to be in the image of God, these individuals began to believe they were talented, gifted and wonderfully made.

Being created in the image of God is a powerful concept for seeking our vocations and living a purpose filled life. Being in the likeness of God's image is not a given, it is a vocation. We are all called to reflect God's redemptive love and creativity by being His representatives; caring and ruling over the things of the world, living through God's Spoken Word. Word Count [1, 207]

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[1] C. F. H. Henry, " Image of God" in Evangelical Dictionary of Theology, ed. Walter A. Elwell, 2nd Ed. (Grand Rapids: Baker, 2001), 591.

[i] In the day that God created man, He made him in the likeness of God. 2 He created them male and female, and blessed them and called them Mankind in the day they were created. 3 And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth. [ii]

" Whoever sheds human blood, by humans shall their blood be shed; for in the image of God has God made mankind. [iii] 9 With the tongue we praise our Lord and Father, and with it we curse human beings, who have been made in God's likeness...7 A man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. [iv] 9 With the tongue we praise our Lord and Father, and with it we curse men, who have

been made in God's likeness. 10 Out of the same mouth come praise and cursing.

My brothers, this should not be. [v] There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilizations—these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit—immortal horrors or everlasting splendors. [vi] 9 For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am, and his grace to me was not without effect.

No, I worked harder than all of them—yet not I, but the grace of God that was with me. [vii] But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his immense patience as an example for those who would believe in him and receive eternal life. [viii] For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters.