D J A CLINES, “The Image of God in Man.” Tyndale Bulletin 1968 DD

Texts: Genesis 1:26; 5:2; 9:6

“One essential meaning...is that man is in some way and in some degree like God. ... Man is the one godlike creature in all the created order.” Yet, NOT divine.

“...the copy must in some respects be unlike its original.” Although The only God created entity who is in the image of the Creator.

Every major aspect of the history of people/theology have made assertions about the imago dei.

Cline unpacks the history of explaining the imago dei... CLINE, p. 101

*In summary, we formulate the image doctrine thus:*

*Man is created* ***not in*** *God's image, since God has no image*

*of His own,* ***but as*** *God's image, or rather to be God's image,*

*that is to deputize in the created world for the transcendent*

*God who remains outside the world order.* ***That man is God's***

***image means that he is the visible corporeal representative of***

***the invisible, bodiless God; he is representative rather than***

***representation, since the idea of portrayal is secondary in the***

***significance of the image.*** *However, the term 'likeness' is an*

*assurance that man is an adequate and faithful representative*

*of God on earth. The whole man is the image of God, without*

*distinction of spirit and body.* ***All mankind, without distinction,***

***are the image of God.******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. Mankind, which*

*means both the human race and individual men, do not cease*

*to be the image of God so long as they remain men; to be human*

*and to be the image of God are not separable.*