

## Chapter Seven: Man, the Image of God, Part One

“To glorify God is to reflect back to him his own glory, his own love, knowledge, and power, so that he rejoices in us (Isa. 62:5; Zeph. 3:17-18; Rev. 4:11). To glorify God is to image him clearly so that the world may see his glory in us.”

### Creatures, with Dignity

We are creatures, therefore we are not God.

We are created higher than any other creatures, therefore we have great dignity.

“Man’s chief end is to glorify God, and to enjoy him forever” (Westminster Shorter Catechism #1 see Isa43:7; 1Co 10:31; Eph 1:11-12)

- What do you think about Frame’s definition (above) of “to glorify ...”?
- And what do you think about the catechism’s addition:” ... and to enjoy him forever”? Is this true?

### Creation & Evolution

Frame, along with Philip Johnson (*Darwin on Trial*) is not impressed with the evidentiary base for evolution.

## Man, the Image of God

### The Lord’s Control The Physical Aspect of Image-Bearing

We are made as physical beings so that we might reflect God’s power and exercise control over creation on his behalf

“... be fruitful, multiply,  
and fill the earth...”

### The Lord’s Authority The Official Aspect of Image-Bearing

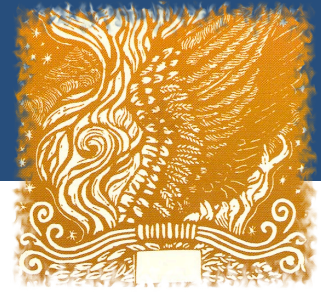
We reflect God’s authority as we exercise dominion over creation on his behalf.

“...subdue the earth, and  
rule over ... fish ... birds ...  
every living thing...”

### The Lord’s Presence The Ethical Aspect of Image-Bearing

We were designed to mirror God’s inner character: knowledge, righteousness, holiness, perfection.

“... be holy as I am holy”



## On Being Image Bearers

**Every human bears God's image** — all races; all nationalities; rich & poor; male & female; bond & free; disabled & not; unborn & born; those near death

**Sinners & saints alike bear God's image** — Gen 9:6; James 3:9-10. "Nevertheless, after the fall it is not the same."

**God remakes us in the image of Christ** — Rom 8:29; 1 Co 15:49; 2Co 3:18; Eph 4:24; Col 3:10

- Christ is God's preeminent image-bearer (2Co 4:4; Col 1:15; Heb 1:3), and replaces Adam as head of the human race (Rom 5:12-21; 1 Co 15:22 - see Mt 4)
- Biblical ethics, then, is not just about imitating God in the abstract (Lev 19:2; Mt 5:48), but specifically Christ who purchases us and refashions us as image-bearers (1 Co 11:1; 1 Jn 3:16; 4:7-12)

**Other ways of talking about our humanity** — servants of God; friends of God (Jas 2:23; Jn 15:5); sons of God (Lk 3:38; Rom 8:16-17,21); bride of God/Christ (Hos 1-3; Ezk 16; Eph 5:25-27; Rev 19:9)

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## Male & Female

**Sexual differentiation is part of our image-bearing** — Gen 1:27 — thus, the emphasis on woman's special creation, on marriage, & on children (Gen 2:18-25; 1:28)

- Where does singleness fit?
- What about childlessness?
- What are the implications for homosexuality?

**Men & women equally bear God's image** — both are gifted for ministry & service (Pr 31; Joel 2:28-29; Gal 3:27-28; 1 Pt 3:7; 1 Co 11:2,5; Ro 16:1,3,6,7 (maybe), 12; Php 4:3)

**Even so, there is a hierarchy of authority in Scripture, based in part on gender** —

- A husband is "head" to his wife, so that a wife is to be "subject" to her own husband (1 Co 11:3-16; Eph 5:22-33; Col 3:18-19; 1 Pt 3:7)
- Paul envisions a male eldership in the church (1 Co 14:34; 1 Tim 2:11-15)
- Frame maintains: "Submission is a family thing" — it does not extend to industry or government. How would you support or contest this from Scripture?
- Frame maintains that women's submission should be seen in view of the call of all of us to be subject to various authorities — to God, to government, to employers. "Jesus ... came not to be served but to serve both his Father and his disciples; and he calls us to be like him (Matt. 20:28)." How applicable is the pattern of Jesus' life on this point?