

## Lecture 3 – The Doctrine of Humanity: The Image of God in Humanity (cont.)

“Do not lie to each other, 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.” *Colossians 3:9-10*

### Key Terms

Substantive, relational, functional, restoration

### Objectives

- \*Recognize and describe the three main views of “the image of God in humanity.”
- \*Outline Paul’s teaching on the restoration of the image of God.
- \*Explore the life and ministry impact of this teaching for our situation.

### The Doctrine of Humanity

#### I. The Doctrine of Humanity

##### A. The origin of humanity

##### B. The image of God in humanity

##### 1. The fact of humanity’s creation in the image of God in the Old Testament

###### a. Genesis 1:26-28—the crowning act

###### b. Three main historical views of the image of God

###### 1) Substantive

###### 2) Relational

###### 3) Functional

##### 2. The Pauline doctrine of the restoration of the image of God in Jesus Christ

###### a. Colossians 3:9-10

###### 1) Context

###### 2) Renewal in knowledge

H. Ridderbos, *Paul: An Outline of His Theology*, pp. 78-86.

Additional information regarding “renewal in knowledge”:

Peter O’Brien argues (in the WBC) that “after the image of its creator” ought to follow “which is being renewed.” This may be correct. The text would then read “. . . since you have put on the new (man) who is being renewed according to the image of the one who created him in knowledge.” If this is correct (note that the NIV, NASB and RSV put “according to the image” of God after the word “knowledge”) I see no substantial difference in meaning. The renewal would be according to the image of God. The renewal would also be “in knowledge.”

It is possible to take “in knowledge” as belonging semantically with “created him”—i.e. “According to the image of God who created-him-in-knowledge.” The meaning would be: “since you have put on the new man who is being renewed according to the image of the one who recreated him in knowledge.” When God undertook the work of the new creation he had to make humanity over in knowledge. This interpretation has the advantage of closely paralleling Eph 4:24. Yet I do not favor it. It seems awkward within its own context. However, if adopted it would yield very similar conclusions to the two other alternatives.