

Image and Likeness of God: Form and Shape?

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Introduction

There are many difficulties associated with the finite attempting to understand the infinite or simply put, man's attempt to understand God. The relationship between man and God is essential to both doctrine and salvation. The Triune God is an infinite Being who *does* reveal Himself to man. Because man is a finite being God reveals His infinity to man in terms the finite can apprehend because comprehension is probably too futile an endeavor for the finite mind. God our Creator has revealed Himself to man in several ways: in *creation*; through His chosen *prophets* who under Divine inspiration reveal God's very words; in *Torah*, God's Law and ordinances; in His *commands*; in His *Covenants*, His promises; in *earthly appearances*: Theophanies and Christophanies; and in His *Incarnation* by becoming flesh, a born human; all so God can be seen and known, comprehensible and understandable to man His representative image.

One discussion that tends to perpetually crop up concerning man's creation in the *image* and *likeness* of God is man attempting to apply our finite characteristics and physicality to God. Some men use our image and likeness of God as opportunity to finitely define the infinite. All attempts to do so are guilty of gross categorical error. Man is created as a *finite* expression of *some* representative characteristics of God. God in Scripture will use *anthropomorphic* language and imagery to communicate ideas and concepts to man so man is able to comprehend fully what God is communicating. Staying in the first chapter of Genesis let's see how some falsely use God's inspired Words to arrive at false concepts; *then God said/called...* is one such expression some claim is evidence God has lips, mouth, teeth, tongue and vocal cords, the necessities for speech; *then God saw...* is evidence God has eyes; *God made* implies He has hands, thumb and arms; and in Genesis two when *God formed man* from the dust means God has hands and when *God breathed* into man's nostrils the breath of life as evidence for God having lungs and mouth; and when God walked and talked with Adam in the Garden implies physicality. The reasoning falsely presented is, "Does not Scripture itself imply creation occurred from a being with physicality?" The one word answer is NO!

Yet, the deception continues further and attempts to use God becoming flesh, the incarnation as evidence for their heresy. Proponents of this position insist that the *facial appearance* and *physical composition* of Jesus is *exactly* the same as the God Being described in Genesis 1-3 and proof of *physicality* in the nature of God. Most cults do not accept the Triune nature of God, but some who do claim Logos, the 2nd person of the Triune God is both body and spirit. By extension this must also include the 1st and 3rd persons of the Triune for God is not separated in Being. Their contention is the body and essence of the person Jesus is the exact face, body and essence of Logos and exactly the same as what is described in Genesis 1-3. While many of the above views are held in one form or another by various cults, that latter is one being advanced by some claiming a born again relationship with God. One man I've known for many years is a *Preacher's Kid* and a strong advocate to this growing heresy. Because there is no current word to describe this position, I will call this the *theopsis heresy* for those

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advocating this position contend that God has a *fixed appearance* in eternity past, that period of time before creation where only God exists and that same appearance (form and shape) manifests at Creation with Adam; with Abraham at Mamre; to Moses in the burning bush; and incarnate Jesus. Where should one begin to refute the theopsis heresy in light of the above? Obviously at the beginning by teaching the essential concepts that should have been taught in church. The purpose of this study is to expose the heresy that God has physicality (eyes, ears, face, nose, mouth, legs etc) and a unique physical appearance inherent in His nature prior to creation.

Image and Likeness: Exegesis

Appendix B gives a full exegesis of the Hebrew words translated as image, **צֶלֶם** *tselem* (tseh'-lem) and likeness, **דְמוּת** *demuth* (dem-ooth') in Genesis 26 and 27. Tselem means image as a *semblance*, a created *imitation* or *representation* and demuth means likeness or similitude more as *conformation* to one's nature and character. The tselem image is therefore understood as man being the *representative* of God in creation. Man is created to *represent* God (tselem) and *conform* to God (demuth). Image and likeness is equated to representation of God and conformity to the "like" characteristics of God He created in man. Demuth: likeness & conformity is used to create the tselem: representation & imitation. Expressed in short clear English phrase: [The like characteristics of God in man forms the representative image of God.](#)

¶ *Then God said, "Let Us make man in Our **image <tselem>**, according to Our **likeness <demuth>**; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." God created man in His own **image <tselem>**, in the **image <tselem>** of God He created him; male and female He created them. Genesis 1:26-27*

The *tselem*: representative image was formed according to God's *demuth*: likeness to His nature and character ... not form and shape. God's image stands upright (physically and spiritually) as a sinless priest of God; ruler over God's creation; and spokesman for God in creation. God incarnate had this same reality as High Priest, King of kings and Prophet but of a much higher order than Adam. The relational unity of God (Father, Son, and Holy Spirit) is finitely represented in God's created image (male, female and marriage). God is a relational being and created man, woman and marriage to represent the *unity* within the Triune Godhead and the spiritual unity in man's relationship with God. The marriage tselem was created for us to understand how we are to relate to God and ourselves as His representative in creation.

Therefore the proper understanding of image <tselem> and likeness <demuth> is not seen in the physical characteristics of man but in the nature and characteristics God formed in man. God's created image in man has unique physical and spiritual characteristics to distinguish man from all else in creation. Humanity is the only like representative image of God in creation. Man as God's image bearer was created with unique natural characteristics essential to represent God. The unique nature and being

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of man includes: the *necessity* to stand upright which distinguishes him from every other created being; possession of unique godlike mental faculties of mind unlike any other in creation; dominion and rulership in and over creation inherent in man's created nature; to represent God in creation by serving and protecting all God created; possession of unique personality to relate to God personally as His priest, ruler and spokesman; to communicate with God thorough prayer, worship and praise; to implement the will of God in all creation; to uniquely love, move, live, and work like God in His creation. The image and likeness of God is essentially God's imprint upon finite being.

Image and Likeness: Finite Creation

God created a finite triune as His image and likeness; man, woman, marriage. Each is fully representative of the image and likeness of God. This is not to say that marriage completes the image and likeness of God for it does not complete but is inclusive of God's image and likeness equally with man and woman. Adam was the full image and likeness of God before He created Eve; Adam and Eve are the full image and likeness of God before He created marriage; Marriage, Adam and Eve are all the full image and likeness of God. An unmarried man or unmarried woman is not lacking any of God's image and likeness by virtue of their marital status. Man's sin nature and deprivation is what caused man to lack or erode the God's likeness in man. Sin, not marital status separates us from God's likeness and a reason for Satan to attack marriage, the one flesh union of one man and one woman with the same ferocity that he attacks man ... to demonstrate his utter contempt for God.

The exegesis of *tselem* and *demuth* establish that image and likeness is not referring to form and shape but to *imitation* and *conformation*. Man is God's representative in creation as a finite and mortal expression or imitation of the infinite and eternal God. Man's image is representative of God and man's likeness is conformation to God. God created man as a theomimetic being, a *mimic* of God, and His *imitation* ... not His duplicate. God did not duplicate Himself by creating man, for that is impossible and contrary to God's nature. For man to reclassify and redefine image to mean form and shape then apply it to God is ontological error. Form and shape is essential to material creation and the unique form and shape given to man is of minor consequence to imitate God. One need look no further to the physically impaired, maimed and paraplegic to see the error associated with the form and shape (theopsis) heresy for physical amputation or limblessness does not make one subhuman nor does it diminish the representative image of God in *any* capacity. God teaches us that deformities exist to glorify God for they *should* magnify our conformity (likeness) to Him. Our sin nature and evil deeds makes us subhuman and tarnishes our likeness to God as His representative image.

Human form and shape are not the representative *tselem* and *demuth* of God nor are they expressive of God having form and shape. God clearly states He is spirit and spirit cannot have form or shape for the two are mutually exclusive and contradictory to one another. God uses human characteristics "anthropomorphically" and human activities

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“anthromimically” (human imitation or human mimicking) and “anthropopathically” (human emotions) to communicate to man in inspired Scriptures. God said, spoke, made, walked, carried, fashioned, saw and all such references to God having eyes, hand, feet, arms are examples of the above. God also makes physical appearances in human form (Theophanies and Christophanies) to communicate with selected individuals (Adam, Abraham, Moses) in Scripture. It is ontological error to interpret these occurrences as God *descending* to earth with a preexistent shape and form to communicate with his image bearers or representatives.

We will never fully get our hands around God but we should be able to get our hands around that which God has placed within our grasp. We as His image bearers should be able to comprehend what God has given us to comprehend and apprehend what is beyond the grasp of comprehension. God expressing some of His attributes in finite form does not license man to use his finite form to express the nature and being of God. This becomes especially significant when the finite characteristic of physical form and shape is applied to God as having form and shape. Finite realities have been created to give man a *hint* to some *infinite* realities of God. Characteristics of finite man can be used as a basis to understand man’s relationship to God as His representative; but finite man cannot rightly use his representative image and likeness of God to define the characteristics of God. Doing so becomes ontological error.

The true nature of God exists outside the realm of human discovery. God limits discovery to the *created realm* of science and reason; God is unlimited, uncreated, self-existent and unrepresentative in His nature. God therefore can only become rightly known through *revelation*. Creation itself is a type of revelation of God so man can discover God *exists* through His creation. This is known as general or natural revelation; that which is given to all men through nature and history. Pure science can come to discover the existence of a necessary being called God and some limited attributes of God as discernable through creation (intelligence, order, power, etc) but cannot come to know the personal attributes of such a being apart from direct revelation from God Himself. All humanity can therefore come to know there *is* a God through general revelation but not the true nature and characteristics of God. The nature and characteristics of God are known only through specific revelation; God communicating to man directly and making specific revelations to man that would otherwise be impossible to know or discover.

Man created in the image and likeness of God is an example of *specific* revelation. Man could never rightly come to that conclusion apart from God specifically telling man he was created thusly. There would be no basis for such a conclusion through science, experimentation, observation or discovery. God also reveals essential characteristics of Himself and man that should prevent man from arriving at false conclusions about his own nature and God’s very nature. Some examples of **false conclusions** drawn from man being the representative image and likeness of God include: man is physical, man is like God, therefore God is physical; man has a body, man is the image of God, therefore God has a body; man is the image of God, man is like God therefore man is the equal to God; man is like God, God is like man therefore man may become God just

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as God became man. This is but a small sampling of faulty logic and the possible origins of such resultant heresies.

The infinity and eternal holy nature of God is the substance that defines man in terms of his image and likeness. The reverse is not true: Finite man's image and likeness of His Creator does not and cannot be the source to define the nature and Being of Creator God. The greater chose to condescend to the lesser does not mean the lesser can choose to ascend to the greater. It is impossible for a finite representative to use finiteness to express or define the infinite essence of God. That is the essence of the term likeness. Being "like" a thing precludes you from "being" the thing. I am not like Michael Bollenbach because I am Michael Bollenbach. Michael Bollenbach also represents the precise expression in being that God had in mind when He gave Michael Bollenbach life as His own representative image. Others may be like me in some respects and I may be like others but I may never "be" the other nor can the other "be" me. My "likeness" to another being can never "define" that other being; nor can any aspect of my "likeness" to you "define" you even though we are alike as a class of being. We each have a unique set of individual characteristics as we occupy a unique *class* of representative being.

Creation in the image and likeness of God" defines a *class* of being in creation ... humans. Only humans are created in the image and likeness of its Creator and in that regard we occupy a unique role and place in creation and a unique relationship with God and Creation. This class of creation called human also has the unfortunate distinction as source of many ungodly heresies that distance man in likeness to God and prevent man from fulfilling a right relationship with Creator God. Man's fallen nature loves elevating self and diminishing God. **Man will never become God ... only more like God.** Man may possess the *full likeness* he was created to *achieve*; but this fullness refers to the "maximum fulfillment of the like attributes" or the "maximum like qualities" that finite being can aspire to possess "like his Creator." However, man must come to understand that fulfilling his maximum will always be less than God, the being he was fashioned to be like.

Man cannot rightly use his *image* and *likeness* to define the "*substance* and *essence*" of God. God creating man as a finite being and the representative image and likeness of the Triune Creator in no way diminishes the infinite Triune God to finite characteristics He created. Man is like God, and His representative in creation; not an exact replica or reproduction of God. God cannot reproduce Himself because God cannot act contrary to His nature and Being which is what a reproduction of self does.

When man seeks to attribute a finite form to express the substance and essence of God we see serious problems surface. Infinite form is a term invented by these folks but that too is categorical error and not merely an oxymoron. It's a categorical mistake because the two terms are mutually exclusive, especially when used to define God. God has revealed Himself as the Infinite Spirit and has at times *appeared* "like" man and even "became" man in the Incarnation. However, any attempt to use this as a proof that God has *infinite human form*, eyes, face, fingers, toes remains categorical and

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ontological error. No form, shape or fixed appearance can be attributed to God prior to the Incarnation of God. That includes Theophanies and Christophanies, appearances of God or Christ in human form and shape in history. Infinite form is unreality and non-existent. If you are infinite, you do not have form for it is impossible for the two to exist simultaneously as revealed by God. Science is now catching up to reality and coming to discover the universe is not infinite as they once believed. The universe has an outer boundary which means it has form and shape.

Image & Likeness: Characteristics

God created man a finite representative to express His infinite unrepresentative being. God is love and created in love that which can be known, seen, touched and loved by Him and representative of Him and His glory in finite contingent being. God designed man as His special and unique creation to come into a loving personal relationship with infinite God.

Man will always be a finite being in this life and the next. Our finite state will be changed to a more glorious state that is even more “like God” when our glorious change comes when we inherit our immortal bodies. God reveals to us that we can never “become” God, just “like” God. Scriptures disclose God is the only being that can rightly define man and God in relation to Himself; in relation to Jesus; in relation to man; and in relation to creation. Man simply has no place or role defining, negating or superimposing upon God any relational truths and realities. God created man in His image and likeness as a finite testimony to His infinite self. God is Spirit; Man is flesh. God created man as a special creation, unique in the entire universe with the capacity and purpose for man to come into a unique, loving relationship with Creator God as His priest, ruler and spokesman. The first Adam fails; the second Adam (Jesus) succeeds. Jesus fulfilled man’s purpose and role in creation as the representative image and likeness of God as sinless Priest, Prophet and King and by doing so redeems man.

I believe the exegesis of *tselem* and *demuth* demonstrate that physical composition (shape and form) is not in any way representative of God having dimensional form and shape for both are non-existent as applied to God. God reveals in Scripture He is Spirit and therefore cannot have form and shape. Some persist by claiming a spirit-being could have a *spirit-body* but that is unreality for a spirit-body is impossible. Scriptures deny the concept of spirit-body for the two terms spirit and body are mutually exclusive, incongruous and irrational. They contradict each other beyond that of an oxymoron. It’s like saying you’re a married-bachelor having a healthy-sickness due to a flawed-perfection that manifested in the midst of quiet-noise while traveling abroad at home via flying-underground due to finitely infinite limitations of vastness. See the silliness? No, I didn’t stay up all night thinking this up, though at times some people who attempt to convince me otherwise appear to.

The false concept of spirit-body is an attempt to define an attribute of God as an unlimited-limitation which is categorical error and faulty logic. Much like saying an apple is a fruit, an orange is a fruit, and therefore an apple is an orange. What are the specific

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characteristics that comprise the image and likeness of God in man? They are all the unique characteristics in man not seen elsewhere in creation and/or that occupy in a much higher class of reality in creation. Please see to the attributes chart at the end of the Uniqueness of Incarnation for a comparison of pre and post fall man with the 2nd person of the Triune and Jesus the God-man Theanthropos.

Uniqueness of Incarnation

The truth and reality of the incarnation of God as a born flesh and blood human being does pose a unique set of difficulties in apprehending the nature of God and man. God the infinite greater reduces Himself to the finite lesser and is born a living and breathing human being. Scripture states the fullness of the Godhead and man are both seen in Messiah Jesus the God-man: Theanthropos.

The incarnation (God became flesh) does not negate any previous discussion on the attributes and nature of the Triune God nor the attributes and nature of the created man. I will use the term Logos when referring to the 2nd person of the Triune God prior to incarnation. Logos existed eternally and Jesus existed in a specific place and at a specific time; the person Jesus, the God-man has a *beginning* for Jesus did not exist as a finite being *prior* to the incarnation. Jesus came into being the same way you and I came into being with one vital exception. We came into being the moment the sperm impregnated the ovum within our mother's womb; Jesus came into being the moment the Holy Spirit impregnated the ovum of Mary with Logos. The conceptual image is an eternal seed (God) impregnated Mary and Jesus came to be and developed in the womb of Mary in the exact same manner that all humans develop. Jesus came to be at the moment of impregnation. The person Jesus had no finite existence prior to impregnation. Jesus has an incarnate beginning as man and no beginning as Logos who was *with* God *is* God and became Jesus. When God became man, the man that God became had no prior existence as man. It is irrational and impossible to become something that already exists. Logos became what was previously a non-existent being in creation ... Jesus.

Logos is God and always existed with God. Logos did not become un-god when Logos became man, the God-man. Jesus knew He was Messiah the God-man for his nature was that of a God-man ... fully God and fully man. The consciousness or awareness of God in the God-man has the conscious awareness that God decreed as appropriate for the growth and development of Theanthropos. God decreed that the omniscience of God would manifest in Jesus according to a predetermined human and spiritual development schedule that Logos agreed to prior to incarnation. For example, infant Jesus (God-baby) did not yet possess command of human language and His reason and purpose in being. Jesus learned to speak and communicate in accordance to and at a rate appropriate for His theanthropic (God-man) nature. Scripture reveals that at age 12, Jesus understood what His theanthropic nature allowed Him to understand as a 12 year old God-boy. This knowledge was well advanced for other children his age and garnered the attention of the teachers in the temple at Jerusalem with Jesus listening, asking and answering questions.

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Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. And all who heard Him were amazed at His understanding and His answers.

Luke 2: 46-47

Was Jesus learning, teaching, testing or all three? What we know for certain is Jesus possessed understanding well beyond that of children His age and perhaps even equal to or beyond those who were the temple teachers. We also know that Jesus at age 12 has a strong sense of His mission, purpose and deity and that He was forging His wisdom and purpose in Theanthropic Being.

And he said unto them, 'Why [is it] that ye were seeking me? did ye not know that in the things of my Father it behoveth me to be?' ... and Jesus was advancing in wisdom, and in stature, and in favour with God and men. Luke 2:49, 52; 1898 Young's Literal Translation

The incarnate God-man has a specific beginning in creation; is born of a woman and therefore fully human though not born with a sin nature. Jesus occupied a state of holiness at birth unlike Adam and Ishshah (Eve's name before the fall) that had a sinless creation but no indwelling of God. Adam, Ishshah and Jesus are the only humans who came into being without sin and Jesus is the first and only human *born* without a sin nature. While the uniqueness of Jesus warrants volumes, this paper will focus on one aspect of the God-man: His nature. I believe the theological concept called *Hypostatic Union* and *Kenosis* comes *close* to understanding the nature and realities of Theanthropos the incarnate God-man Jesus. However, both remain inadequate to occupy the status of essential doctrine because both proclaim two separate and distinct natures operating simultaneously within one being.

The essential truth concerning the incarnation is Jesus is fully God and fully man. This can never be compromised or diminished in any capacity. The doctrines of Hypostatic Union and Kenosis fully comply with not diminishing the nature of either God or man in Jesus, but remain weak by creating a being that is unlike God and unlike man by having two separate and distinct natures operating simultaneously from birth in one person. Neither God's nature nor man's nature in Jesus can be diminished or excluded in any way that would make Jesus less man or less God. The person Jesus is 100% human and 100% God in His nature and being. It is impossible for God to become un-god in any essential attribute that makes God God and that includes the incarnation.

The full nature and attributes of Logos: omniscience, omnipresence, omnipotence etc. must remain present in the incarnate nature of Jesus. How this theanthropic nature operated remains open for study because of the difficulties associated with attributes of God and man, finiteness and infiniteness simultaneously and fully occupying a contingent being stretch to the limit finite apprehension let alone comprehension. What we know for certain through revelation in Scripture is that God is fully present in Jesus' nature since His human conception.

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What did occur in Jesus is the nature of God and the nature of man operated together to create a *unified theanthropic nature* of Jesus the God-man. While this specific paper will not be the place to further develop the *theanthropic nature* of Jesus as both fully God and fully man, the Council of Chalcedon in 451 rightly decreed that Jesus has the full nature of God and the full nature of man within His Being but err in stating these two natures in one being operate independently, separately and distinctly. Not only does this defy logic and reality but two separate and distinct natures within one person would make Jesus neither God nor man for neither God nor man functions with two natures. A being coming into existence with two natures is literal impossibility. Two fully functional and distinct natures in one being denies you the right to call yourself human and also denies you the right to call yourself God for neither being has two natures. God has one Divine nature; man has one human nature; Jesus has one *theanthropic* nature; a Divine-human nature. This Divine-human (theanthropic) nature is one nature in possession of all attributes of humanity and divinity. With that being said, I want to emphasize that the *one functional nature* in Jesus **IS NOT** in any way associated with *Monophysitism* which teaches that Christ had *one* nature rather than two *but* the human nature of Christ was taken up and absorbed into the divine nature, so that both natures were changed somewhat and a *third kind of nature* resulted. While this view is commendable in its attempt to rightly understand only one nature in being it diminishes Jesus' human nature and is therefore been relegated as heretical for such a thing did not occur nor could it. By that standard Hypostatic Union and Kenosis should also be branded heresy for one being operating under two natures is also an impossibility and something not present in God or man. Nonetheless, what is absolute is the full and complete nature of God and man must both be fully present in Jesus the God-man for His Messianic purpose and ministry to be fulfilled.

Kenosis further errs in stating Jesus *voluntarily* agreed to not manifest any attributes of His God nature while incarnate *nor could He*. Scriptures themselves refute this notion for Jesus often demonstrated aspects of His God nature with His *miracles*, His *transfiguration* and also with Nathanael.

John 1:48-49

48 Nathanael *said to Him, "How do You know me?" Jesus answered and said to him, "[Before Philip called you, when you were under the fig tree, I saw you.](#)"

49 Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel."

Nathanael's response to Jesus demonstrates very clearly that only a Divine Being could see him under the fig tree. While Scripture does not reveal what Nathanael was doing under the fig tree (many presume prayer and meditation) it does reveal that whatever he was doing was sufficient enough to fully convince Nathanael of Jesus' deity: *You are the Son of God (Logos) You are the King of Israel (Messiah)*. Here we clearly see Jesus exercising His Godly nature and power of omniscience and omnipresence. Rather than the Council of Chalcedon conclusively resolving the issue it operated more to *defer* the

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issue by establishing essential truths that must be rightly present in defining the doctrine of incarnation: The full and complete nature of God and the full and complete nature of man must both be fully present in Jesus.

The error of Chalcedon is stating the two natures exist together as *separate* and *distinct* which is impossible for nature by definition is how a being functions and operates. If two natures were in reality functioning within Jesus there would certainly be competition between which nature prevails for when one functions the other must be silent or dormant. Jesus does *not demonstrate any conflict* between human nature and God nature, nor does Jesus switch back and forth between a God nature and human nature. The fact is it is impossible for Jesus to have two *separate* and *distinct* natures operating side by side. There is no evidence to suggest that sometimes Jesus operated under His God nature and at other times Jesus is functioning under His human nature and was flip-flopping natures throughout His earthly existence. What Scriptures do reveal about Jesus is a *peaceful consistency* and *absolute harmony* in his nature. Conflict and struggle in being is fully absent in Jesus. There simply is not even a hint of conflict between God and man in the God-man Jesus. This strongly implies Jesus functions under a single God-man nature, a *theanthropic nature*. A new third nature is not created like the false teaching of *Monophysitism*; but a *single unified nature* must nonetheless be present. The Theanthropic Nature of Jesus is the God-man nature for neither is diminished, reduced, converted, replaced or changed into something else.

This discussion on the nature of Messiah Jesus is essential to our discussion on the image and likeness of God in man. We can *contrast* the Theanthropic nature of Jesus with that of a regenerate man and conclude there is no likeness. The born again man cannot look to the nature of Jesus to understand his nature of a regenerate Christian for Jesus stands unique in His God-man nature; there was never one like Him before, nor will there ever be one like Him again. While Jesus is the model for behavior and attitude that regenerate man strives to emulate, our nature will never be the same as or equal to Jesus' nature nor could it be. A regenerate man is not equal to Christ, nor ever will be. The regenerate "new man" clashes and struggles with the Spirit of God present within him. Fallen human nature is absolutely hostile to the nature of God. We experience this struggle and daily slay, nay daily crucify the hostile flesh as we spiritually mature in grace and knowledge within our sanctified regenerate state. Paul succinctly illustrates the struggle of the sanctified saved in Romans 6-8 as he too must die daily.

We never see anything that even hints of conflict with Jesus' nature for there is absolutely no evidence of any such struggle within Jesus. The incarnation of Logos is unique but not impossible for man is created in the image and likeness of God. God incarnates into a *like* being and is not impossible. God did not incarnate as a tree, bird, animal, fish or reptile but incarnates into human flesh. Man is unique in creation for man is the only contingent being created in the image and likeness of God. Man can never become God, ever; not in this life or the next. Jesus is unique for in Jesus God became man. This is wholly different than saying man became God. *Jesus did not become God* for He was God at conception, remained God in the womb of Mary and was born God

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in flesh as *baby* Jesus. God and man were both *fully present* from the first cell that developed into Theanthropos Jesus the God-man. God did not occupy or inhabit a human being; God was birthed human. To say Jesus was born a man who became God is false and is heresy. Jesus never became God but was always God and was never at any time not God. There was never an instant in being where Jesus was not fully God and fully human. Jesus was not born with a sin nature but was born as the 2nd Adam, similar to Adam at creation ... without sin and without a sin nature; and different from Adam in that Jesus was *birthed* and Jesus is God.

Some theologians' contend there is no Scriptural support to claim Jesus is not born with a sin nature because of Virgin Birth. While there is additional study required to examine *causality*, there should be no dispute (though there is) that God-man does not have a sin nature nor could have a sin nature. The first evidence to refute this was already discussed with the absence of any conflict within Jesus' nature. The second argument is any being in possession of two separate and distinct natures does not represent humanity nor does it represent God. Jesus was not some freak but fully God and fully man in being. For Jesus to be both God and man He must possess only one nature as the God-man and does. The Messianic nature or the Theanthropic nature is both acceptable to express the one nature in Jesus that is fully God and fully man. Either terminology is sufficient. For Jesus to have two separate and distinct natures God would have to *occupy* an already existent human nature and that is not what happened with Jesus according to the infallible Word of God. God became flesh ... the incarnate God-man was born of a woman ... Jesus was God at conception and human at conception. Jesus is both God and man when He existed as a single cell (ovum) in the womb of Mary. One nature existed in Jesus the God-man and that one nature may be called a theanthropic nature, fully man and fully God from conception. God was always a sinless human being birthed of a woman from the eternal seed of God. The nature of Jesus was predetermined by God the same as it is for us. God eternally exists with His God nature, man contingently exists with his human nature; Jesus was conceived by God with His Messianic, Theanthropic God-man nature. Scripture states Jesus is the image of God but nowhere declared as the likeness of God for Jesus is God in flesh.

To recap, we see the language and meaning of *tselem* and *demuth* translated as image and likeness does not mean physicality relative to form and shape but life relative to representation and conformation to the living God.

Tselem = image as created representative; created imitation

Demuth = likeness as conformation to character, personality, nature

God created His likeness in His representative

God created His *demuth* in His *tselem*.

Image and Likeness of God: Form and Shape?

Attribute Chart

ATTRIBUTE	Pre-Fall HUMANITY	Post-Fall HUMANITY	2 nd Person, SON of God	Incarnate Theanthropos ¹
Image/Likeness of God ²	Yes	Yes/No ³	No-Is God	No/God-man
Rulership/Dominion ⁴	Yes	Yes/No ²	Yes	Yes
Mind	Yes	Yes/No ²	Yes	Yes
Language ⁵	Yes	Yes/No ²	Yes	Yes
Volition ⁶	Yes	Yes	No ¹¹	Yes/No ¹¹
Love	Yes	Yes/No ²	Yes	Yes
Relationship: Human/Soc ⁷	Yes	Yes/No ²	Yes	Yes
Relationship: Fam/Marr ⁸	Yes	Yes/No ²	Yes-Israel	Yes-Israel
Relationship: God ⁹	Yes	No	Yes	Yes
Sinless	Yes	No	Yes	Yes
Good ¹⁰	Yes	No	Yes	Yes
Just	Yes	No	Yes	Yes
Immortal Spirit	Yes	Yes	Yes	Yes
Sin Nature	No	Yes	No	No
Created	Yes	Yes	No	Yes/No
Part of Creation	Yes	Yes	No	Yes/No
Finite	Yes	Yes	No	Yes/No
Independent Existence	No	No	Yes	Yes/No
Holy	No	No	Yes	Yes
Is Love	No	No	Yes	Yes
eternal	No	No	Yes	Yes/No
infinite	No	No	Yes	Yes/No
omniscient	No	No	Yes	Yes/No
omnipresent	No	No	Yes	Yes/No
omnipotent	No	No	Yes	Yes/No
immanent	No	No	Yes	Yes/No
transcendent	No	No	Yes	Yes/No
freewill	No	No	Yes	Yes/No ¹¹
immutable	No	No	Yes	Yes/No
sovereign	No	No	Yes	Yes/No

¹ The God-man Jesus, Fully God, fully man with Theanthropic nature: one God-man nature not two

² Gen 1:26-27, 5:1-2, 9:6; 1Cor 11:7; Jam 3:9; Ac 17:28; Ro 8:29; 2Cor 3:18; Eph 4:23-24; Col 3:10

³ After Adam sinned, Gods likeness was diminished/tainted/corrupted yet remains 2Tim 3:5, 1-7

⁴ Gen 1:26-27, Ps 8:5-8, 1Sam 8:10-18

⁵ Ps 40:7-8

⁶ Gen 2:19-20; Deut 30:19

⁷ Ex 20:13, 15-17

⁸ Ex 20:12, 14; God betrothed to Israel, Wedding remains a future event; Jesus son of Mary/Joseph family

⁹ Ex 20:1-11

¹⁰ Gen 1:31

¹¹ Freewill is a Divine attribute of God alone; Volition is the like attribute of freewill in man.