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We are created in the image of god

God created man in His image and according to His likeness so that He would work Himself in Christ into us and make us the same as Him to be His corporate expression on the earth. Hallelujah! Throughout the Bible we see that God's intention is with man, His thought is focused on man, and His heart's desire is set upon man. Man is not merely a creature - man is very important, and God's intention and desire is related to man. The Bible doesn't tell us why, but God loves man, God became man, and He wants to make man God in life and nature but not in the Godhead so that He can gain a corporate expression in humanity on earth. Man is not an afterthought; man is not a poor and vile creature; man is not merely for this earth - man is for God, and man was made in God's image and according to His likeness to receive the life of God and express God. The Bible reveals to us that God has a plan, an economy, and in His economy He wants to work Himself into man so that man would become the same as God in life and nature but not in the Godhead. On our side, we simply need to be proper men, believers in Christ who have the life of God and live by this life, cooperating with God; it is an evil thought that we would be God, but it is a divine thought and intention that God would make us the same as He is. The apostle John tells us that, when we see the Lord, we will be like Him, for we will see Him even as He is. God created us in His image and according to His likeness so that we as men would fulfill His plan, express God, defeat His enemy, and bring in the kingdom of God into the human race. May we give up and put aside any desire to be like angels or like God; may we realize how important it is to be a man, and may we cooperate with the Lord's inner work to make us the same as Christ as the many sons of God. As men, we are the means for God to manifest Himself, we enable God to move on the earth, and we are the means of God's administration. When we as men cooperate with God, He has a way to move, to manifest Himself, and to administration. When we as men cooperate with God, He has a way to move, to manifest Himself, and to administration. When we as men cooperate with God, He has a way to move, to manifest Himself, and to administration. us God's intention in creating man, Let Us make man in Our image, according to Our likeness; in a general way, we may say that man looks like God, but actually this verse means more than that. In the Bible there's a mysterious thought concerning the relationship between God and man (see Gen. 1:26; Ezek. 1:26; 1 John 3:2; Rev. 4:3 21:11). According to our natural thought, we may think that God is a supreme Being in the heaven, and He is omnipotent and omniscient, while we are a little creature on earth; we seem to be like two streams that never meet. But as we read the Bible we see that there's a mysterious connection and relationship between the supreme God and the little creature man. We are told that, when the Lord returns, we will be like Him; we are not merely creatures - we are made in God's image, and He wants to make us the same as He is. God wants to be the same as He is. would be thoroughly blended, mingled, and incorporated together. God's desire is to become the same as He is. His intention is to work Himself in Christ into us, making Himself the same as He is (see Eph. 3:17). He does this not by some kind of outward maneuvering or arrangement but by working Himself in Christ into us. He doesn't outwardly correct or modify us but rather, He works Himself into us to dispense Himself into us to dispen God into man, and through death and resurrection He brought man into God. He became a life-giving Spirit to enter into all God's chosen people to regenerate them, renew them, transform them, conform them, and eventually glorify them, renew them, transform them, and eventually glorify them, to make man the same as God is. The whole Bible shows such a mysterious thought concerning God's relationship with man. Even before God made man, He held a council among the Three of the Godhead, and a unanimous decision was made: Let Us make man! This "Let Us" reveals that there was a meeting, a council, and the three decided to create man. God did His creating work in the first five days; He called light into being, He separated the waters above from the those beneath, He caused land to arise, He created the cattle and the birds and the fish, and on the sixth day God said, Let Us make man.... The creation of man was a deliberate action, a decision made in the Godhead unlike His work with all the other creatures. There must have been a discussion, a council between the Father, the Son, and the Spirit, and a decision was made in eternity past, indicating that the creation of man was for the fulfillment of His purpose to manifest His multifarious wisdom through the church. God's intention in creating man was to carry out His divine economy for the dispensing of Himself into man (1 Tim. 1:4; Rom. 8:11). God created man in a special way to be a vessel for Him to come in and fill man with Himself. In every aspect man was compatible with God; He used the dust of the ground to form man's body, then He breathed into his nostrils the breath of life (thus man's spirit was formed), and man became a living soul. There's a spirit in man, something that was breathed out of God's mouth and is close to God (but it is not God), so that man can be a vessel to contain God and carry out His economy. Hallelujah! Thank You Lord for creating us in Your image and according to Your likeness so that we may be a vessel for You to come in, work Yourself into us, transform us to make us the same as God in life, nature, expression, and function, but not in the Godhead! Amen, Lord, we open to Your dispensing and to Your transforming work; make us Your corporate expression on the earth! God Created us in His own Image, according to His Likeness, to Express Himself through us There's a deeper significance to this seemingly simple statement, Let Us make man in Our image, according to Our likeness (Gen. 1:26). Man was created by the Triune God in Their inward image; the image of God is Christ as the Son, the expression of the invisible God, in the essence of His attributes such as love, light, holiness, and righteousness. According to Col. 1:15 and 2 Cor. 4:4, Christ is the image of God; God Himself is invisible, but Christ is the invisible God. being made visible. Jesus the Son of God came to express God's attributes in His human virtues. Image refers to the inward image of the essence of What God is. When an attributes of God, the essence of what God is. When an attributes of God, the essence of what God is. holiness, and righteousness, but we do have these virtues. In us there's a yearning and desire to love others, to be in the light (and thus we hate darkness), to be holy by being separated from anything sinful and uncommon, and to be right with others and with ourselves. When Christ lived on earth, the attributes of God were expressed in His human virtues; He expressed God in full. The first positive item in God's economy is to have man in His image and according to God's likeness; when He entered into a human womb, Christ joined Himself with the created man, Adam, and thus was created by God. The Triune God is a constitution of all His attributes; the totality of His divine attributes is God's inward essence, what God is, and this essence needs an expression - this is His image. The image of God is embodied in Christ; all the fullness of the Godhead is embodied in Him. For man to be made in God's image is not a small thing, for it involves all of God's divine attributes, which are replicated in man to become His human virtues. Man was made according to God's likeness, the form of His being. Christ laid aside the outward likeness of God but not the essence of God (Phil. 2:6-8), and He was found in fashion as a man. God's image, referring to God's inner being, is the expression of the inward essence of God's attributes, the most prominent of which are love (1 John 4:8), light (1:5), holiness (Rev. 4:8), and righteousness (Jer. 23:6). God's likeness, referring to God's form (Phil. 2:6), is the expression of the expression of the inward essence and nature of God's person. Man is not so low as we may think; man was created in God's image and according to His likeness; we have God's form, we bear His attributes. God created man to be a duplication of Himself so that man may have the capacity to contain God and express Him. According to 2 Cor. 4:6-7 we are earthen vessels containing a glorious treasure, and by beholding Him we reflect the glory of the Lord (2 Cor. 3:18). We common men can reflect the glory of the Lord! We are men in God's image and according to His likeness; we do not come from monkeys, for no other created animal has the capacity to receive God, contain God, and express God but man. God made us in a special way because He wants to make man the same as He is, His duplication, to be totally one with Him and be His expression and representation on this earth. We are made in God's own image so that through His economy we may receive His life and nature and thereby become His expression (1 Tim. 1:4; John 3:16; 2 Pet. 1:4; 2 Cor. 3:18). Because we were created according to God's kind, our human virtues have the capacity to contain the divine attributes (10:1; 11:10). For God to create man in His image means that God created man with the intention that man would become a duplicate of God, the reproduction of God, His corporate expression; this reproduction makes God happy because it looks like Him, it speaks like Him, and it lives like Him, and it lives like Him, and it lives like God, speaks like God, and lives like God, and lives like God, speaks like Him, and it lives like God, speaks like God, speaks like God, speaks like God, speaks like Him, and it lives like Him, and an analysis like Him, an analysis corporate expression on the earth! The first man, Adam, failed to express God and represent Him, but the second man, Christ, came and fulfilled God's purpose in expressing and represent Him, but the second man, Christ, came and fulfilled God's purpose in expressing and represent Him, but the second man, Christ, came and fulfilled God's purpose in expressing and represent Him, but the second man, Christ, came and fulfilled God's purpose in expressing and represent Him, but the second man, Christ, came and fulfilled God's purpose in expressing and represent Him, but the second man, Christ, came and fulfilled God's purpose in expressing and represent Him, but the second man, Christ, came and fulfilled God's purpose in expressing and represent Him, but the second man, Christ, came and fulfilled God's purpose in expression on the earth! are here as the one new man to continue the first God-man in expressing God and representing Him! Hallelujah, God created man in His own image and according to Your likeness, the form of God, to look like God and express God. Thank You for coming into us to regenerate us and be one with us. Amen, Lord, fulfill Your purpose in us and through us - gain Your duplication and reproduction for Your corporate express You on earth! References and Hymns on this Topic Inspiration: the Word of God, my enjoyment in the ministry, the message by bro. James Lee for this week, and portions from, Collected Works of Witness Lee, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," chs. 5-6, 9, as quoted in the Holy Word for Morning Revival on, The One New Man Fulfilling God's Purpose in Creating Man (2019 fall ITERO), week 1, God's Eternal Purpose and the One New Man. Hymns on this topic: # God has made man on the sixth day in a special way. / In God's image and God's likeness, man was formed from clay / With a spirit, soul and body, a three-part man / God's vessel was this man. (Song on, In eternity, in the beginning) # "Consider Him," let Christ thy pattern be, / And know that He hath apprehended thee / To share His very life, His pow'r divine, / And in the likeness of thy Lord to shine. (Hymns #656) # When Thou first didst man create, / Thine own likeness of thy Lord to shine. heart; / Manifest Thyself through us. / Build the saints into Thine house / That we'd bear Thine image thus. (Song on, Lord, Bring Forth the One New Man) Related If you are looking for an explicit definition of what exactly constitutes the image of God in Scripture, you won't find one. Like many other doctrines, we understand the meaning and application of truth from careful contextual study of the relevant biblical usages in the Old and New Testaments. Unfortunately, doctrinal positions are sometimes obtained based on presupposed commitments to extra-biblical, human ideas. This article seeks to expose biblical reasons to reject outside influences of evolutionary thinking regarding the nature of man. In contrast, the biblical data demands that mankind is uniquely created in the image of God in humanity is critical to our understanding of what makes us human."1 Genesis 1:26-28 is the key passage of Scripture whereby foundational teaching on the image of God begins. The Hebrew language of verse 27 makes it clear that God's image in mankind depicts humanity as distinct from animals. So God created man in His own image, in the image of God He created him; male and female him; male and female him; mal this text is adam (מאדם). Depending on context, the word can mean "man," "mankind," or the name "Adam," The sub-categories of humanity are used with different words and the distinction is visible in both Hebrew and English. These sub-categories of humanity are used with different words and the distinction is visible in both Hebrew and English. These sub-categories of humanity are used with different words and the distinction is visible in both Hebrew and English. makes a significant point that the image of God distinction is made between mankind and all other creatures, not between the sub-categories of male and female. It is only regarding the creation of mankind that God says, "Let us make man in our own image," and God only directly breathed into man's nostrils the breath of life (Genesis 1:26, 2:7). Everything in the text of Genesis 1 and 2 denotes the intimate actions of God in creating mankind (both the first man and the first man an distinction. Animals and humans have bodies that show aspects of common design. While unique in their own way, both humans and animals can have such features as eyes, noses, legs, and arms that point to our common Creator. It is the unique creation of mankind in the image of God that distinguishes us from all other creatures. At an appointed time in history, the Son of God stepped into His creation taking on the form of a man (Philippians 2:7). He added humanity without losing deity. Scripture also reveals that God is Spirit (John 4:24). It would appear that taking on a human body is part of what has given Jesus the ability to relate with human beings rather than it being an attribute of God as a display of His image. John tells us that Jesus became flesh to show us God's glory (John 1:14). This is the glory that mankind was meant to reflect when we were created in God's image. Other Scriptures would suggest that a human body is not essential to image bearing. It would be difficult to suggest that the disembodied souls under the throne in Revelation 6:9-11 have ceased to be image bearers on the basis that they are awaiting their resurrection bodies. Perhaps the same may be considered for Moses and Elijah who were talking with Jesus at the transfiguration (Matthew 17:1-3). This is not to say that the human body should not be highly valued. God created Adam and Eve with bodies, and their bodies were part of His "very good" creation. In Christ, our bodies are the temple of the Holy Spirit (1 Corinthians 6:12-13). Adam and Eve were creaturely (creatures of God but not animals), as evidenced in their human body. They were image-bearers, as evidenced in their very being. The image of God is primarily a distinctive privilege of inexpressible value that mere animals do not share. The Image of God Is Not Our Experience Neo-orthodox theologians Karl Barth and Emil Brunner both developed theories about the image of God is primarily a distinctive privilege of inexpressible value that mere animals do not share. true account of creation history. The experiential understanding of image-bearing proposes that mankind reflects God's image in the union of relationship with God becomes reality. The image of God then is essentially a relational identity (our ability to relate to God and one another) rather than an ontological essence of being. As previously stated, Genesis 1:26 shows that male and female are gender distinctions within a sub-category of mankind created in God's image and likeness. Relational union between men and women is not a definition of what it means to be made in the image of God but is a result of bearing the image of God. To show this, Old Testament theologians Dr. Russell Fuller and David Casas have explained the importance of the preposition "in" by stating, "But the preposition the image of God. To show this, Old Testament theologians Dr. Russell Fuller and David Casas have explained the image of God. To show this, Old Testament theologians Dr. Russell Fuller and David Casas have explained the image." The image of God. To show this, Old Testament theologians Dr. Russell Fuller and David Casas have explained the image of God. To show this, Old Testament theologians Dr. Russell Fuller and David Casas have explained the image of God. To show this, Old Testament theologians Dr. Russell Fuller and David Casas have explained the image of God. To show this, Old Testament theologians Dr. Russell Fuller and David Casas have explained the image of God. To show this, Old Testament theologians Dr. Russell Fuller and David Casas have explained the image of God. To show this, Old Testament theologians Dr. Russell Fuller and David Casas have explained the image of God. To show this, Old Testament theologians Dr. Russell Fuller and David Casas have explained the image of God. To show this, Old Testament theologians Dr. Russell Fuller and David Casas have explained the image of God. To show the preposition of the p Everything that follows this statement in Genesis 1:26, including the distinctive male/female relationship, is a secondary element to the fact that man and woman each already bear the image of God and reflect the nature of God. When God said "Let us make," the declaration of mankind in God's image was made before they were alive to experience relationships as image bearers. The Image of God Is Not Our Function Genesis 1:26-28 seems to read as a series of sequential statements starting with the statement about God creating mankind in His image and then in sequence gave them instructions for living. Adam and Eve were already in God's image and likeness before they were given instructions for dominion, filling and multiplying. These instructions for dominion, filling and multiplying. These instructions for dominion, filling and multiplying. necessitate an argument for dominion as a component of the image of God. Moreover, this text would also imply not who man is, but what responsibility and privilege he has been given as an image-bearer who is made lower than heavenly beings. This is something exemplified in Christ as echoed in Hebrews 2:5-9. While it would seem that function is closely related to image-bearing, it is not necessarily a part of its definition. The recent articles about the image bearing as a relational and/or functional component that is compatible with naturalistic processes (evolution).8 They propose that as human beings develop psychological capacity, they gain the appropriate faculties to cope with the functions of having dominion. On this basis, the blogs posted on the BioLogos site also propose that as man and culture change, the nature of image bearing also changes in how it functions in new environments. Put simply, mankind evolves image-bearing functionality in changing environments. Evolutionary presuppositions have influenced the BioLogos authors' definition of the image of God. A functional view of the image of God based on evolutionary presuppositions will ultimately have an impact on how one understands sin and salvation. It is therefore no surprise to view further BioLogos articles from authors dismissing the atoning sacrifice of Christ and suggesting that Jesus' purpose in becoming human was not His sacrificial death but to be the ultimate example of human life (function).9 While as the very image of God Jesus certainly does show us how to live, the Bible explicitly teaches that He came to die in order that we might be transformed in our very beings as He substituted His righteousness for our sinfulness (Isaiah 53:10-11; Mark 10:45; Romans 5:8; Philippians 2:5-10; Titus 2:14). The Image of God as God's Righteous Attributes Paul's discussions of the new man and old man give us great insight into what it means to be created in the image and likeness of God (Ephesians 4:24; Colossians 3:10). It is an image that bears the righteousness and holiness of God. When Scripture describes all of God's attributes, it is in the context of God being the perfection of such attributes, and we were originally created to reflect God's perfect character in righteousness and holiness. While God has character traits that He does not share with humanity (e.g., God is self-existent, omniscient, omn They are part of the very being of humanity. It is true that as we look at humanity today, we see a great difference between the holiness of God's character and human character and humanity today, we see a great difference between the holiness of God's character in humanity today, we see a great difference between the holiness of God's character and human character and humanity today, we see a great difference between the holiness of God's character and humanity today, we see a great difference between the holiness of God's character and humanity today, we see a great difference between the holiness of God's character and humanity today, we see a great difference between the holiness of God's character and humanity today, we see a great difference between the holiness of God's character and humanity today, we see a great difference between the holiness of God's character and humanity today, we see a great difference between the holiness of God's character and humanity today. much debate about the effect of sin on the image of God in man. Even so, there are three unifying truths. First, the Bible teaches that even after sin, mankind is still created in God's image (Genesis 9:6; James 3:8-9). Second, sin has devastatingly affected the image of God in man (Romans 3:23; Isaiah 59:1-4). And third, it is only through Jesus Christ's substitutionary atonement and Resurrection that mankind can be forgiven, transformed, and conformed to the image of Christ (Romans 8:28-30; Ephesians 4:24; Colossians 3:5-10; 2 Corinthians 3:18). Conclusion Evolutionary presuppositions have tragic effects on Christian anthropology (the study of humanity). If mankind has evolved the characteristic capacities for dominion and relationship that make us function as God's image-bearers, then our greatest need is to continue evolving such capacity that is ultimately seen in the example of Jesus Christ. Sadly, the doctrines of sin and salvation are destroyed. If, however, mankind is uniquely made in the image of God as part of His original "very good" created order, then our sin problem is a reality that is only solved by the substitutionary atonement of Jesus Christ who is the very image of His Son that we were originally created to be. Further Reading

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