

# Humanity and Christ

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- [ 0 : 0 0 ] Well, why don't I pray and we'll get started. I'm excited to get into this topic this morning. Heavenly Father, thank you so much that you've given us everything in Christ Jesus.
- That we, although lost and all but obliterated in our sinfulness, you came, condescended yourself in the person of your Son, Jesus Christ.
- And that you've given us the ability to study you, to contemplate you, to renew our minds to a worshipful life that anticipates the glory that we have in you. Help us focus on you this morning. Let everything that is said be said to your glory.
- We pray this in Christ's name. Amen. Well, today the topic is the image of God in Christ. And the technical term is the imago substantialis, the essential image of God that's in Christ Jesus.
- I'm excited to get into that. But today we're going to recap a little bit first and talk about the image of God in man first. There are a few steps that we have to take before we get directly into the image of God in Christ.
- [ 1 : 1 0 ] So you'll recall that last week, if you were here, we looked at Psalm 8 as well as Genesis 1 and 2. And we concluded that the image of God in humanity is humanity itself, united in both body and soul.
- It's everything that pertains to the human being. And that's important for how we reflect God and his goodness in creation. But it's also important secondarily and related to the first for ethics.
- We talked about that a little bit. In fact, there's a deep significance there. Earlier last week, in fact, Governor Brian Kemp of Georgia signed in to effect the fetal heartbeat bill, which directly ties to this idea of what we consider to be a person, a focus on the actual human person in the womb, which the Washington Post noted.
- They had an interesting article. And it was interesting seeing some of the reactions as well. CNN's Christine Quinn says this, quote, When a woman is pregnant, that is not a human being inside of her.
- End quote. Contrarily, Psalm 139.13 says that it uses the same potter imagery from Genesis 2.7 as saying that we're fearfully and wonderfully made, woven together by God inside the womb.
- [ 2 : 3 1 ] In fact, David in Psalm 51.5 says that he's conceived in sin and refers to himself as an I or a me. And both of those passages are drawing on this cosmological language, right, of the image of God as consisting in the body as well as the soul in the womb.
- And this dehumanizing sentiment that we see today is an affront, in fact, to the image of God in man that's continuing.
- We see, in fact, in Genesis 9.6, it says that whoever sheds man's blood, by man his blood shall be shed. For in the image of God he made man. In fact, that verse talks about the image of God as kind of this grounds for our moral accountability before God.
- Where, of course, all sin is directed ultimately towards God. Now, this points to the deterioration of the image in God when we talk about sin and its effects.

We used last week the phrase that we've been defaced but not erased. The image has been defaced but not erased. And that means that it breaks our communion with God.

[ 3 : 45 ] It affects our whole person, body, as well as soul. In Genesis 3.7, it talks about the shame that Adam and Eve had bodily when sin had affected it after the fall.

In fact, Augustine refers to that verse as, quote, a novel disturbance in their disobedient flesh. Now, there is a plethora of passages that talk about this state as being, in fact, a kind of deadness, a separation from God.

Ephesians 2.1 refers to it as being dead in our trespasses and sins. Colossians 2.13 says that you were dead in your transgressions.

And Romans 6.23 states that the wages of sin is death. However, in that verse, Paul immediately qualifies it by saying, but the free gift of God is eternal life through Christ Jesus our Lord.

Lord, we're going to be talking about Christ as the very image of God, equivalently, substantially, and essentially. And we're going to be entering upon the threshold of high Trinitarian theology.

[ 4 : 56 ] There's going to be a lot that's difficult to understand today for me and for you, which is why we're going to stick close to the text. This is going to be another Lerman lecture sermon.

And we're going to be staying in Colossians in particular, which talks about the sufficiency of Christ, or that classic Reformation doctrine of Christ alone as the boundaries for our faith and our salvation.

It was John Calvin who wrote, outside Christ there is nothing worth knowing. And elsewhere, that Christ is all-sufficient.

He says that in his sermons on Ephesians in particular. Particularly, we're going to be talking about Colossians 1, 15-22.

However, as R.C. Reid once says, to know just how much we are indebted to Christ, we must know how much we are indebted to Adam. So in order to get there, we're going to turn to Romans 5.

[ 6 : 01 ] If you have your Bibles, we're going to be looking at Romans 5 real quick. Of course, the synthetic nature of theology, like we said last week, that means that we have to cover a lot of ground in order to get to who Jesus Christ is in order to understand the name of God and Christ.

I'm going to read Romans 5, 12-21. Therefore, just as through one man, sin entered into the world, and death through sin, and so death spread to all men because all sinned.

For until the law, sin was in the world. But sin is not imputed when there is no law. Nevertheless, death reigned from Adam until Moses, even those who had not sinned in the likeness of the offensive Adam, who is a type of him who was to come.

But the free gift is not like the transgression. For if by the transgression of the one, the many died, much more did the grace of God and the gift by the grace of the one man, Jesus Christ, the bound to the many.

The gift is not like that which came through the one who sinned. For on the one hand, the judgment arose from one transgression, resulting in condemnation.

[ 7 : 23 ] But on the other hand, the free gift arose from the many transgressions, resulting in justification. For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and the gift of righteousness will reign in life through the one, Jesus Christ.

So then, as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one the many will be made righteous.

The law came in so that the transgression would increase, but where sin increased, grace abounded all the more. So that as sin reigned in death, even so grace would reign through righteousness to eternal life through Christ Jesus our Lord.

Now, that's a confusing passage. And in fact, it sounds like word salad when I'm reading it out loud, doesn't it? But it's actually a very important passage. Paul places it central in his logic for how we understand our relation to Christ.

And historically, it was the center of a controversy known as the Pelagian controversy between Augustine of Hippo on the one hand and Pelagius, who's a renowned heretic, on the other.

[ 8 : 47 ] The controversy revolved around what's called original sin. Where does sin come from and how does it affect our person? It was sparked when Pelagius, who's a monk in Jerusalem, heard Augustine being read aloud, Augustine's Confessions.

And the passage was this one from Confessions chapter 10. My whole hope is in thy exceedingly great mercy and that alone. Give what thou commandest and command what thou wilt.

This meant that humans can contribute nothing to God's grace and that God's grace is everything in the act of salvation. However, that didn't sit well with Pelagius or his student after him, Julianus.

And they caused quite a controversy about this by saying that man is completely neutral in his ability to choose good or choose evil. Augustine's response to this came, in fact, from Romans 5, the passage we just read.

Again, it's a confusing passage, but there's a basic key to understanding it the next time that you have to read through it. And that's the key of considering it as an imperfect analogy.

[ 9 : 58 ] There's a comparison on the one hand between Adam and Christ, and there's a contrast on the other hand between their various functions. This is called, just to give, for those of you who are curious, it's called synkresis.

It's the comparison of comparable persons, objects, or things with deficiencies or superiorities highlighted. It was a classic literary device. And this militates, in fact, against the claim that this was not doctrinally central to Paul's theology.

Occasionally you'll see people say that this verse is too imprecise to make any theological claims about it. But Paul places it very central here. And note also that it's a cosmological argument.

That is to say, it's grounded in how we understand creation is told to us in the Bible. So the comparison teaches the means of participation, either in Adam, on the one hand, or Christ, on the other.

The Greek word in verse 14 is tupos, which is a type. It's the pattern against which a coin is struck from the mint. And that speaks of that same function that Christ has as Adam does.

[ 11 : 15 ] That is to say, they're both representatives of their respective races. And look at verse 19. It says that the word made is used. And that word made is kathistimit, to ordain or to establish.

And the actual Greek form of it means that it's a sole act of God alone. God places either in Adam or he places in Christ as representatives.

Now, that's the comparison in how they're functioning as heads of their respective races. The contrast is their differing acts and results. The one act of being an Adam is transgression resulting in condemnation.

And that has to do with that covenant found in Genesis 2, 16 to 17. You recall God is talking to Adam in the garden and he says, it says, The Lord God commanded Adam saying, From any tree of the garden you may eat freely.

But from the tree of the knowledge of good and evil you shall not eat. For in the day you eat from it you will surely die. This is why we speak of having sinned in Adam, by the way, not in Eve.

[ 12 : 23 ] Eve ate first, right? But Adam was constituted federal head of the human race. That's also why the verse here talks about the imputation of one sin, not all of Adam's sins to the human race.

So Adam was created by God to be the perfect representative for all humans after him. And that's why we inherit both guilt and corruption from him.

Ephesians 2, 3 says, By nature we are children of wrath. And Genesis 8, 21, speaking after the flood, says that the intent of man's heart is evil from his youth.

In Augustine's words, we are born sinners. Yet, on the other hand, there's a distinct contrast in this passage.

The parallel idea to the one act of condemnation is the one act of righteousness resulting in justification. That is to say, on the one hand, the one man, Adam, brought sin and condemnation to all men who are under his headship.

[ 13 : 30 ] And on the other hand, the one man, Jesus Christ, brought salvation to all who are under his headship. Now, you may be asking, what does this have to do with the image of God?

Well, it has everything to do with the image of God. Turn with me to 1 Corinthians 15. 1 Corinthians 15. And this verse is actually underlying Paul's theology.

It shows that underlying Paul's theology is a primarily kind of cosmological sense of our origins in Adam, which is the basis for our participation in Christ. And he draws that out more in this section.

The context here is that Paul is attempting to underscore the importance of Christ's actual resurrection. He's applying it to our resurrection. and in doing so, he's pitting Adam versus Christ.

And he uses very similar language to that which we just read in Romans 5. In verse 22, for as in Adam all die, even so in Christ we'll all be made alive.

[ 14 : 37 ] And that's the ground in Paul's logic for our resurrection and even glorification. And the ground is the image of God. Let's read verses 38 to 39. But God gives it a body just as he wished.

And to each of the seeds a body of its own. All flesh is not the same flesh, but there is one flesh of men and another flesh of beasts and another flesh of birds and another of fish.

There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one and the glory of the earthly is another. There is one glory of the sun and the glory of the moon and another glory of the stars for star differs from star and glory.

So also is the resurrection of the dead. It is sown a perishable body. It is raised an imperishable body. It is sown in dishonor. It is raised in glory.

It is sown in weakness. It is raised in power. It is sown a natural body. It is raised a spiritual body. If there is a natural body, there is also a spiritual body.

[ 15 : 42 ] So also is it written, the first man, Adam, became a living soul. The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural.

Then the spiritual. The first man is from the earth, earthy. The second man is from heaven. As is the earthy, so also are those who are earthy. And as is the heavenly, so also are those who are heavenly.

Just as we have borne the image of the earthy, we will also bear the image of the heavenly. Now, I chose several passages this morning that were word solid, right?

This is another example of a difficult and interpretively difficult passage. And I don't have the time to comprehensively explain it, unfortunately, this morning, but just to simplify, note the parallels here.

There's the first man who is Adam, and he's described as being earthy. The last man is Christ, and he's considered heavenly. heavenly. In fact, the cave verse here, however, that I want to zone in is verse 49.

[ 16 : 46 ] Just as we have borne the image of the earthy, we will also bear the image of the heavenly. That's not speaking, in fact, of a spiritualization of the body, right? We're not going to be, when we're resurrected, intangible ghosts floating around as orbs in heaven.

That's contrary to Paul's logic, in fact. Paul isn't a Platonist. He's not positing kind of spirit versus matter dualism. He's assuming that heaven is a very real place where God's presence is manifest.

And in Paul's logic here, he's saying that Christ, as the image of the heavenly, is bringing a restoration of the relationship lost in Adam.

This is total, in fact. The more I read this passage, I see the focus is on the body as essential for renewed communion with God as part of that image.

We'll talk about this passage a bit more and the future state of glorification next week and what that looks like. Now, I want to focus on the centrality of Christ as the essential image of God into which mankind's image is restored.

[ 17 : 58 ] And we're going to be focusing on Colossians. We're doing a lot of Bible hopping. Good systematic theology is synthesizing Bible.

Oh, they teach me how Yale. So our primary text this morning is going to be Colossians 1 here.

And you'll note that this text is going to be speaking of Christ's perfect mediator, which is an important reality. We talk about that in my Bible, the Bible study that I attend on Thursday nights.

Another example where we're talking about union with Christ and we ended up having to talk about every other doctrine attached to union with Christ. Christ. But it's important to understand that Christ is our perfect mediator.

1 Timothy 2.5 says there's one God and one mediator between God and men, the man Christ Jesus. That begs the question, why Christ? Why is Christ our perfect mediator?

[ 19 : 08 ] Why couldn't it have been the Holy Spirit? Why couldn't God have chosen some other means to save us? Christ. This text, and that text in 1 Timothy 2.5 I read, directly equates Christ's mediation to his deity.

It was Stephen Charnock who said that Christ is said to be the one mediator in the same sense that God is said to be the one God. And in our passage, it talks about Christ's mediatorial role in verse 20 as being reconciled all things to himself, having made peace through the blood of his cross.

So why? Why does that constitute him as mediator? Well, Paul provides the theological answer here, beginning in verse 15. It says here, He is the image of the invisible God, the firstborn of all creation.

For by him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities. All things have been created through him and for him.

He is before all things, and in him all things hold together. He is also head of the body, the church, and he is the beginning, the firstborn from the dead, so that he himself will come to have first place in everything.

[ 20 : 25 ] For it was the Father's good pleasure for all the fullness to dwell in him, and through him to reconcile all things to himself, having made peace through the blood of his cross. Through him, I say, whether things on earth or things in heaven.

And although you were formerly alienated and hostile in mind, engaged in evil deeds, there it is, that original sin concept, yet he has now reconciled you in his fleshly body through death in order to present you before him holy and blameless and beyond reproach.

Now, Christ is spoken of here as the image of the invisible God. Now, I do have to distinguish that's not the same as our image. We have a similar image, a likeness, an analogy is the word theologians will use.

However, Hebrews 1.3 will be even more explicit to say that he is the radiance of his glory and the exact representation of his nature and upholds all things by the word of his power.

His very nature is the Son of God, is what's being talked about here. That he is, in fact, God himself derived from the essence of God and therefore fully God.

[ 21 : 41 ] Christ once said to Philip when Philip was asking him, you know, show me the Father. And Christ turns to him, kind of offended almost in his voice and says, he who has seen me has seen the Father.

In fact, that's the entire theme of the Gospel of John, right? The idea that the word became, the word became flesh, the word was with God and was God.

And John 1.18 talks about Christ as the only begotten of the Father, the monogamous, that is, he's uniquely the second person of the Trinity and he's the same essence as God the Father.

Now, exactly how this works within the Trinity, a kind of Trinitarian dynamic inherent inside itself, is a great mystery. It's a profound theological mystery.

It doesn't mean we can't articulate it well. But we'll never be able to understand it. In fact, the greatest theological minds, Augustine talks about it in a work on the Trinity and Jonathan Edwards talks about it quite a bit.

[ 22 : 47 ] He has this idea that the Father's perfect and he has a perfect idea of himself when he thinks about himself and that perfect idea of himself has to be equally himself because he is himself perfect and so that is the Son.

And, you know, Edwards gets into this whole thing but there are certain problems that people have with that and he's accused of actually some people accuse him of a kind of heterodoxy because of that idea.

It has some problems and I think it's more correct to simply hedge with Calvin on this one. And Calvin once said, quote, it is not lawful for mortal men to intrude upon the secrets of God.

So the Bible has revealed very high Trinitarian doctrine to us but we may never actually be able to make sense just thinking about it in our hearts. And in fact, that's probably a mystery that we'll be able to delve deeper and deeper into in eternity forever.

That's a wonderful concept. All we need to know for this present study, however, is that Christ is the self-same image of God. There's a regulation that goes on there when it talks about Christ as the image of God in the superlative.

[ 23 : 57 ] Calvin says this, quote, God is comprehended in Christ alone. In Christ alone. In fact, Francis Turretin, who's a Genevan pastor and theologian in the 17th century after Calvin, he draws out four points of why Christ himself had to be our mediator.

And the third point is directly related to his nature as the image of God. He says this, quote, it was his to recreate who it was to create.

What the word by which all things were made in the first creation should reform us after his image in the second. The image of God obscured by sin and all but destroyed could not be repaired in us better than by him who was the image of the invisible God.

End quote. That is to say, Christ, as the image of God, is the pattern for our renewal. And that's exactly why Colossians 3.10 says that we, quote, have put on the new self who is being renewed to a true knowledge according to the image of the one who created him.

Or Ephesians 4, verses 3 to 24, says that you be renewed in the spirit of your mind and put on the new self which, according to God, has been created in righteousness and holiness of the truth.

[ 25 : 19 ] Or, speaking of the image of God in Christ, Romans 8.29, for those whom he foreknew, he also predestined to become conformed to the image of his Son so that he could be firstborn among many brethren.

John Owen writes this, the infinite wisdom of God had this design, namely, that Christ might be the pattern and example of the renovation of the image of God in us and of the glory that doth and see thereon.

He is in the eye of God as the idea of what he intends in us in the communication of grace and glory and he ought to be so in ours as unto all that we aim at in a way of duty.

Now, there's a final aspect here and that's the aspect of the Holy Spirit. So, I'm going to take a look real quick at John 16 because I think that's an important aspect in how we have our image of God renewed.

John 16, 7 to 11, Christ is speaking of what he gains by his ascension into heaven and it says this, but I tell you the truth it is to your advantage that I go away for if I do not go away the helper will not come to you but if I go I will send him to you and he when he comes will convict the world concerning sin and righteousness and judgment concerning sin because they do not believe me and concerning righteousness because I go to the Father and you no longer see me and concerning judgment because the ruler of this world has been judged.

[ 26 : 55 ] That speaks of Christ's mediatorial mission obtaining the work of the Holy Spirit and that idea in this text the idea of convicting of sins is found in fact in Titus when Paul talks a little bit about regeneration and he has this kind of liturgical almost passage it says but when the kindness of God our Savior and his love for mankind appeared he saved us not on the basis of deeds which we have done in righteousness but according to his great mercy by here it is the washing of regeneration and renewing by the Holy Spirit whom he poured out upon us richly through Jesus Christ our Savior so that being justified by his grace we would be made heirs according to the hope of eternal life.

And that's noted especially in 2 Corinthians 3.18 which says but we all with unveiled face beholding as in a mirror the glory of the Lord are being transformed into the same image from glory to glory just as from the Lord the Spirit there's an equation in these verses the work of the Holy Spirit is what's returning that image of God and restoring it to our hearts.

This gives us a remarkable glimpse into the divine plan doesn't it? The Father sent the Son the Son saves his people and the Spirit secures the renewed image of God in our hearts He is the seal that makes certain the image of God forever onto our very hearts that's why we don't have to worry about from this point on having that same kind of mutable will that Adam did where we could maybe fall out of God's grace Christ makes that certain and he makes it certain through the Holy Spirit Ephesians 1 13-14 in fact in him you also are after listening to the message of truth the gospel of your salvation having also believed you were sealed in him with the Holy Spirit of promise who is given as a pledge of our inheritance with a view to the redemption of God's own possession the praise of his glory that's an ever increasing intimacy that we have with God we'll be able to in fact participate in some way in the Trinitarian harmony even into eternity that's why

Christ prays on our behalf as our faithful mediator and high priest in John 17 the glory which you have given me I have given to them that they may be one just as we are one and I in them and you in me that they may be perfected in unity so that the world may know that you sent me and loved them even as you have loved me father I desire that they also whom you have given me be with me where I am so that they may see me in glory which you have given me for you loved me before the foundation of the world now we've been speaking of a renewed spiritual image right and this is happening presently for those who are regenerated in Christ Jesus of course that means that we're still awaiting renewal and many of you eagerly waiting for the renewal of our bodies in the future state in the likeness of Christ right 1 John 3 2 in fact talks about that future reality that we're going to be like him when he appears because we're going to see him as he is it's a remarkable concept that our bodies will be raised incorruptible bearing the image of the heavenly family and we're going to have to talk more about that next week so there are several points of application that we could give in fact I think on a pastoral level the idea of having our image the image of God renewed body and soul is wonderfully comforting to the believer and a great pastoral emphasis let me just give you a few points of application that we could possibly take away from this on the pastoral level it's very humbling doesn't it because it takes the focus away from ourselves and it gives complete honor to God it talks about the undeserving grace that we have in Jesus

Christ he didn't have to condescend he didn't have to come down from heaven but he did he took the form of a bondservant and emptied himself as it talks about in Philippians in fact that's why Paul says in Ephesians 1-6 he talks about this whole scheme of salvation being to the praise of the glory of his grace which he freely bestowed on us in the beloved and in fact that's why Ephesians 2-8-10 then goes on to talk about how it's by grace we've been saved by faith and that not of ourselves it is the gift of God not by works for we are his workmanship created there's that recreation language in Christ Jesus for good works which God prepared beforehand for those who love him and that causes us to want to in the words of Hebrews 12 to look unto Jesus the author and perfecter of our faith in him is all the sufficient requirements for everything that we need to grow spiritually and that's wonderfully comforting all we have to do is look to Jesus

[ 32 : 33 ] Christ Colossians 2-67 says therefore as you have received Christ Jesus the Lord so walk in him having been firmly rooted and now being built up in him and established in your faith just as you were instructed overflowing with gratitude wonderful wonderful doctrine in fact it goes on we could draw this even further to talk about our sanctification it isn't that we are necessarily driving our own sanctification yes we are part of this process but sanctification itself that's conforming us to the image of God is empowered solely by the Holy Spirit Philippians 2 12-13 says that we are to work out our salvation with fear and trembling for it is God who is at work in you both who will and to work for his good pleasure and 2 Corinthians 3-17 says where the



Spirit of the Lord is there is liberty right so it's the Holy Spirit that's giving us that ability to want to be conformed to the Son to want to love him and pursue him and pursue holiness and pursue likeness with Jesus Christ and finally that provides quite a great degree of assurance for us doesn't it we are protected by that same power of God that breathed the world into existence that's the point of Colossians 1 in fact that our reconciliation with Christ is rooted on his mediatorial reconciliation of all things in him as the image of the invisible God and that provides us finally comfort in trouble to know that no matter what we go through we just have to set our eyes on Jesus to look at look into the heavens and to see where

Christ Jesus is seated at the right hand of the Father now on the more outward level not just personal spirituality I think this also has great evangelistic appeal because we now have a platform we talked about this a little bit last week a platform for talking about the renewal of image in Christ alone we have this ability profound ability to be able to speak into the various issues that people have in their lives and to be able to say well look we're all dead in our trespasses and sins the Bible tells us this the Bible tells us that we've fallen after Adam and that the image that we have the communion we have with God has been lost but that's renewed in Jesus Christ that he gives us this remarkable pattern and that by faith in him we're renewed to this understanding of who he is and we get to partake in what was lost this speaks directly in fact on a more social level to the futility of social endeavors for the sake of social endeavors doesn't it you hear this a lot but whenever I hear some of these problems and not that these aren't important problems that's actually the point these are important problems and the problem is human simpleness isn't it and that means that only Christ can transform us in 1

John 2 15 it says do not love the world nor the things in the world those things are passing away but if we look to Christ he is the only the sole platform in which that can be renewed and in which we can look ahead to a heaven and earth in which the image of Christ fills the new heaven and earth and we are able to commune with God and our renewed bodies and souls forever and ever so let me pray and we can have some questions and answers father as we are here on earth we know that our minds can't fully grasp the glorious reality of what this means for us that we are encumbered not just by that first boundary of our finitude as created beings but that we are sinful even in our state in you we still have the remnants of sin we just pray that you would lift that from our hearts so that we could pursue you in humility of lives transforming ourselves by your spirit into your image may we be shining lights images of your glory representatives in fact of the great representative who is the head of the redeemed race christ jesus we pray this in his name amen so questions and answers we've got about seven minutes yeah of the image the face the perfect image in christ the perfect image of god in christ does that have to do with his human nature no no no that would have to do directly with his essence yeah with who he is in himself that that doesn't have to do with his incarnation that has to do with his existence in the trinity so that's an eternal reality so the image to which we're renewed in christ it may be related is related image in adam but is right that's the step of him in his messianic mission as mediator is needed in that right so that him as the perfect image makes him the perfect mediator makes him the perfect as it were trinitarian candidate to condescend himself to renew the image in adam so there's some steps that we had to take to get there but did that help so the renewed image that we have through christ is it basically the same as the original image that adam wore yeah i think that's fair i think that's fair there's an added element of the permanence that comes from god's grace though that i'm trying to yeah there's a permanence through the holy spirit that you have not necessarily just you know we're not having something added to our natures we're not changing necessarily we're not becoming superhuman i guess is what i'm trying to say our humanity is good so you might hear some people try and talk about maybe we'll become more and more and more and more human or more extra human in heaven or we'll become some people will try and use that verse from matthew 22 to say we'll be like angels i think they're making a leap in logic when they read that we're gonna be like the angels and that we'll neither be married nor given a marriage that's that's one qualification there but i don't think that's going to say that we're going to literally become angels in heavens where we don't have bodies we're going to be renewed human beings and there's going to be a permanence in our

ability to commune with god through our human bodies that explain it was that helpful okay just one quick follow yeah so the image in christ you said that is eternal yeah but so is that distinct from the image adam bore and that he will bear well i think it's it's helpful to see us as obviously christ is fully god and the image of god in adam reflects that so that's part of the renewal that's going on there is we're brought to reflect that and we're brought to be renewed into that image yes great i've always been struck by the image of god so jesus christ being described as meek and humble which god himself is and he's meek but it's not described that way like people are beings they realize how low they are in comparison to the father so is that just when jesus christ came down god was always humble with me is that just like a amplification like manifestation of his humility by coming down as a bond servant is he like just in the flesh jesus christ is he just kind of putting that on display as before where god was he was in the form of a bond servant yeah i think i think that's a good way to look at it that creation the creation itself even was created as an act of god's grace he could have been perfect god didn't need us you know he could have been perfectly content in us and he in fact he didn't even need to save us but that in him condescending taking on the form of a bond servant this is the ultimate act of grace and john 114 says that he's you know jesus christ is full of grace and truth this idea that he could have been perfectly content in heaven but that part of his character led him to want to dispose himself to come down and the infinite quality of his love demonstrated that grace so i think that's helpful the next question that some theologians like to tinker with is does that mean that god in his character did make that does make creation necessary so that's that's this whole other dynamic aspect i don't think we have to get into that the bottom line is that part of his character is that he's so infinitely gracious that he could do something he didn't have to do so could god properly describe as meek before jesus i mean before jesus came down and became like you know so dependent on i guess he must have been yeah yeah it's a special quality that christ shows by his dependence on the father in weakness yeah i guess that has to do with so there's there's an interesting exercise in theology of when you're defining the attributes of god or virtues or whatever it is you define it first in relation to god and then second in relation to us and that can be fun with something like humility i think that's kind of like what your meekness right it's kind of what you're asking and if you go with you know edwards has this definition of humility which is recognizing and being content with your proper station or something like that and so if that's true then god is infinitely perfect perfectly meek he's perfectly content his station because his station is perfect and that never changes so yeah yes i think in that idea our first to first relate that idea of meekness to heaven we first are introduced to god in creation and

[ 44 : 06 ] i think that the delicate quality of so much in creation would infer an idea of this this nuance and i think it's like gracious distance and for there and i think all of this is kind of about meekness hmm yeah that's good thank you well it's 950 so i suggest we ascend to the sanctuary as it were thank you everyone so Agent thank you