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The Image of God: New Insights from Hebraic Meter

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The image of God means man is the only earthly and unearthly being. Therefore, our anthropology cannot be defined independent of God, whose image we have never seen. Theologians and philosophers are not even sure if we are body and soul (dichotomous), or body, soul, and spirit (tripartite).

Genesis 1:26-27 confronts us with the mystery of our origin. After 47 years of research this writer was asked if Rabbi Umberto Cassuto's discovery of Hebraic Meter gives any insight into *the image of God*. The conclusion is that the Bible intentionally makes human creation more complicated and hidden than we realize.

First, Hebraic Meter addresses the question of whether *the image of God* is dogma or metaphor. Second, the presence of Hebraic Meter in the text is proof that we have the original words, and we know exactly when the ancient texts say *image*. Third, Hebraic Meter has more to say about the remarkable *Tripartite* Wikipedia article (last modified in January 7/25) and what theologians have written about *the image of God*.

The logic is reversible: if A = B then B = A. If according to Genesis 1:26-27 man was created in *the image of God*, then there is something in man which is comparable to God. The Scriptures go so far as to identify human beings as *forms* or *likenesses* of God.

Being Made in *the Image of God* Means We are gods of the Earth.

"...the case of both parties shall come before the judges [gods]; he whom the judges [gods] condemn..." (Exo 22:9)

"You are gods, And all of you are sons of the Most High. (Psa. 82:6)

Jesus answered them, "Has it not been written in your Law, 'I said, you are gods'?"

³⁵ "If he called them gods, to whom the word of God came (and the Scripture cannot be broken), ³⁶ do you say of Him, whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?" (John 10:34-36)

For a man ought not to have his head covered, since he is the image and glory of God; (1Co 11:7)

"...men, who have been made in the likeness of God" (James 3:9)

The *image of God* equates man's lesser dominion over the Earth as being comparable to God's greater dominion over Creation. Angels, who are greater than man, do not have dominion over heaven or Earth. Speaking of earthly government, Paul writes, "...for it is a minister of God to you for good" (Rom 13:4), where he references earthly judges who are called *gods* in Exodus 22:9 above. Also, the very fact that God wrote the Scriptures, indicates that the Word of God is intended as a permanent and unalterable Divine communication from God to the lesser gods, namely mankind. Animals don't read, write, or contemplate either the existence of God or what

He has written in Scripture. Christ implies above that if they don't believe Scripture is intended for earthly gods—who are the sons of God—then they are claiming to be mere animals.

Genesis 5:3 states that Seth was born in *the image of Adam*, which must include agreement with God's Word. Other sons and daughters had obviously been born to Adam and Eve in the 130 years after they were expelled from Eden, but only Seth is claimed to have been born in Adam's image. After Seth's birth we read, "...*then began men to call upon the name of the LORD* (Gen 4:26). Also, Luke 3:38 states that Adam is *the son of God*. Therefore, the renewal of sonship after the Fall includes spiritual regeneration confirmed by faith, namely those—*who call on the name of the LORD*—as part of God's image. The animals do not communicate with God.

The Image of God is a Metaphor

God is a Spirit who describes Himself in human physical, cognitive, and emotional terms. A study of the word *image* תְּצֵלֶם (*tselem*, tseh'-lem) beginning in Genesis 1 reveals that *image* is a metaphor, an anthropomorphism (similar to terms like *the eye of God*, *the arm of God*, *the hand of God*, *the finger of God*, *the foot of God*, *the mouth of God*, etc.), which means that *the image of God* is not a biblical doctrine. God is a Spirit and He does not have an *eye*, *arm*, *hand*, *finger*, *foot*, *image*, *mouth*, etc. No one has seen *the face of God* except in Jesus Christ, which means we have no idea of what *the image of God* even looks like.

Theologians struggle to explain *the image of God* because it is an abstraction, and not a precise doctrine such as Law, Gospel, grace, mercy, justification, redemption, etc. A thorough examination of *image* and all its Hebrew cognates in the Bible demonstrates that *image* in Genesis 1:26-27 is in fact a metaphor. The imprecise Hebrew word "*likeness*" דְּמוּת (*demuwth*, dem-ooth') immediately follows "*image*" in the text, further proof that *image* is a metaphor. A *likeness* is not "identical to" or an "exact copy." Keil-Delitzsch (commentary 1861, now online, hereafter abbreviated as KD) agrees with 17th Century theologians who concluded that *image* and *likeness* are synonymous (p. 63).

The Hebrew Word for Image Means Shadow

Hebrew scholar Karl Randolph explains that *image* תְּצֵלֶם (*tselem*, tseh'-lem) has the sense of a *shadow*. In other words, Adam is cast in God's life-giving shadow. KD agrees with Randolph that *image* refers to *shadow* (p.63). The cognates of *tselem/image* total exactly 40 repetitions in the Bible and are all arranged in Hebraic Meter. This means we have the entire original set of words (as Christ said, "the Scriptures cannot be broken") related to *image/shadow*. Only key words are arranged in Hebraic Meter (i.e. multiples of 7s, 10s, and 12s) as first identified by Rabbi Moshe David Umberto Cassuto (died 1951, Jerusalem). It is interesting to note that even though Cassuto is much praised in Jewish circles and on Wikipedia, it is not possible to find any reference to or explanation of his discovery on the Internet.

The following is the complete list of *image/shadow* and all its cognates in the Bible.

<i>Image/shady/shadow 40 times (4 x 10) in the Bible</i>		
In our image.....	תְּצֵלֶמוּ	(Gen 1:26)
In His image.....	תְּצֵלֶמוֹ	(Gen 1:27)
In the image.....	תְּצֵלֶם	(Gen 1:27)
According to his image.....	תְּצֵלְמוֹ	(Gen 5:3)

In the image.....	בצלם	(Gen 9:6)
In Zalmona (shady).....	בצלמנה	(Num 33:41)
From Zalmona (shady).....	מצלמנה	(Num 33:42)
Their images.....	צלמי	(Num 33:52)
Zalmon (shady).....	צלמון	(Jdg 9:48)
Images.....	צלמי	(1Sa 6:5)
And images.....	וצלמי	(1Sa 6:5)
images.....	צלמי	(1Sa 6:11)
Zalmon (shady).....	צלמון	(2Sa 23:28)
And his images.....	צלמיו	(2Ki 11:18)
And his images.....	צלמיו	(2Ch 23:17)
And the shadow of death....	וצלמות	(Job 3:5)
And the shadow of death....	וצלמות	(Job 10:21)
The shadow of death.....	צלמות	(Job 10:22)
The shadow of death.....	צלמות	(Job 12:22)
The shadow of death.....	צלמות	(Job 16:16)
The shadow of death.....	צלמות	(Job 24:17)
The shadow of death.....	צלמות	(Job 24:17)
And the shadow of death.....	וצלמות	(Job 28:3)
The shadow of death.....	צלמות	(Job 34:22)
The shadow of death.....	צלמות	(Job 38:17)
The shadow of death.....	צלמות	(Psa 23:4)
In the image.....	בצלם	(Psa 39:7)
With the shadow of death.....	בצלמות	(Psa 44:20)
Zalmon (shady).....	בצלמון	(Psa 68:15)
Their image.....	צלמים	(Psa 73:20)
And the shadow of death.....	וצלמות	(Psa 107:10)
And the shadow of death.....	וצלמות	(Psa 107:14)
The shadow of death.....	צלמות	(Isa 9:1)
And the shadow of death.....	וצלמות	(Jer 2:6)
To the shadow of death.....	לצלמות	(Jer 13:16)
and the images.....	וצלמי	(Eze 7:20)
images.....	צלמי	(Eze 16:17)
images.....	צלמי	(Eze 23:14)
The shadow of death.....	צלמות	(Amo 5:8)
Your images.....	צלמיכם	(Amo 5:26)

There is more to the above list that would not be seen without Cassuto's methodology. The following are examples of Hebraic Meter within the above 40 repetitions which could only be found with the advent of computer search engines. Let's call it *the Bible's DNA* which is arranged in multiples and subsets of 7s, 10s, and 12s. *The Scriptures cannot be broken.*

Images(plural construct) 7 times in the Bible		
Their images.....	צלמי	(Num 33:52)
Images.....	צלמי	(1Sa 6:5)
And images.....	וצלמי	(1Sa 6:5)
images.....	צלמי	(1Sa 6:11)
and images.....	וצלמי	(Eze 7:20)
images.....	צלמי	(Eze 16:17)
images.....	צלמי	(Eze 23:14)

Image(cognates in Psalms) 7 times		
The shadow of death.....	צִלְמוֹת	(Psa 23:4)
In the image.....	בְּצֶלֶם	(Psa 39:7)
With the shadow of death.....	בְּצִלְמוֹת	(Psa 44:20)
Zalmon (shady).....	בְּצִלְמוֹן	(Psa 68:15)
Their image.....	צִלְמָם	(Psa 73:20)
And the shadow of death.....	וְצִלְמוֹת	(Psa 107:10)
And the shadow of death.....	וְצִלְמוֹת	(Psa 107:14)

The shadow of death 10 times in Job		
And the shadow of death....	וְצִלְמוֹת	(Job 3:5)
And the shadow of death....	וְצִלְמוֹת	(Job 10:21)
The shadow of death.....	צִלְמוֹת	(Job 10:22)
The shadow of death.....	צִלְמוֹת	(Job 12:22)
The shadow of death.....	צִלְמוֹת	(Job 16:16)
The shadow of death.....	צִלְמוֹת	(Job 24:17)
The shadow of death.....	צִלְמוֹת	(Job 24:17)
And the shadow of death.....	וְצִלְמוֹת	(Job 28:3)
The shadow of death.....	צִלְמוֹת	(Job 34:22)
The shadow of death.....	צִלְמוֹת	(Job 38:17)

The shadow of death(identical form) 7 times in Job		
The shadow of death.....	צִלְמוֹת	(Job 10:22)
The shadow of death.....	צִלְמוֹת	(Job 12:22)
The shadow of death.....	צִלְמוֹת	(Job 16:16)
The shadow of death.....	צִלְמוֹת	(Job 24:17)
The shadow of death.....	צִלְמוֹת	(Job 24:17)
The shadow of death.....	צִלְמוֹת	(Job 34:22)
The shadow of death.....	צִלְמוֹת	(Job 38:17)

The shadow of death(identical form) 10 times in the Bible		
The shadow of death.....	צִלְמוֹת	(Job 10:22)
The shadow of death.....	צִלְמוֹת	(Job 12:22)
The shadow of death.....	צִלְמוֹת	(Job 16:16)
The shadow of death.....	צִלְמוֹת	(Job 24:17)
The shadow of death.....	צִלְמוֹת	(Job 24:17)
The shadow of death.....	צִלְמוֹת	(Job 34:22)
The shadow of death.....	צִלְמוֹת	(Job 38:17)
The shadow of death.....	צִלְמוֹת	(Psa 23:4)
The shadow of death.....	צִלְמוֹת	(Isa 9:1)
The shadow of death.....	צִלְמוֹת	(Amo 5:8)

Image 17 times(7 singular, 10 plural) in the Bible		
In our image.....	בְּצִלְמֵנוּ	(Gen 1:26)
In His image.....	בְּצִלְמוֹ	(Gen 1:27)
In the image.....	בְּצֶלֶם	(Gen 1:27)
According to his image.....	כְּצִלְמוֹ	(Gen 5:3)
In the image.....	בְּצֶלֶם	(Gen 9:6)
In the image.....	בְּצֶלֶם	(Psa 39:7)

Their image.....	צלמם	(Psa 73:20)
Their images.....	צלמיו	(Num 33:52)
Images.....	צלמיו	(1Sa 6:5)
And images.....	וצלמיו	(1Sa 6:5)
images.....	צלמיו	(1Sa 6:11)
And his images.....	צלמיו	(2Ki 11:18)
And his images.....	צלמיו	(2Ch 23:17)
and the images.....	וצלמיו	(Eze 7:20)
images.....	צלמיו	(Eze 16:17)
images.....	צלמיו	(Eze 23:14)
Your images.....	צלמיהם	(Amo 5:26)

The above intricacy of Hebraic Meter in the text further establishes that these 40 cognates are one unified series of words with the same basic meaning. In addition, the unity of context, spelling, and meaning is affirmed by numerical order in the text. Not one word is missing.

Notice how both Job's and then also David's *shadow of death* (in Psalm 23) is antithetic to God's *shadow of life*. *Image* is also used to describe idols made in the *image/shadow* of man. Also *shady* is the name of a person and a mountain—as a person or place which offers cover. Another Hebrew word for *shadow* is צל(*tsel*, *tsale*), one letter shorter than *image* צלם(*tselem*, *tseh'-lem*) in Genesis 1:26-27. In Psalm 17:8; 36:7; 51:8; and 63:7 we read about the *shadow* צל(*tsel*, *tsale*) of *God's wings*. According to KD it is not possible “to discover a sharp or well-defined distinction” in the ordinary use of צל(*tsel*, *tsale*) and צלם(*tselem*, *tseh'-lem*) (p. 63.).

Creation of Man Versus Creation of Animals

The image of God is complicated by the question of “How is man's creation different from the creation of animals?” The answer is that God gave man dominion over the Earth and the animals. Only the creation of man literally states (*more than implies*) *male and female*, meaning that *woman* also has dominion over the Earth and animals. Also, unlike animals, only woman is created from man, a mystery beyond male comprehension.

Then God said, "Let Us make man in Our image, according to Our likeness; 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." ²⁷ And God created man in His own image, in the image of God He created him; male and female He created them. (Gen. 1:26-27)

For man was not made from woman, but woman from man. Neither was man created for woman, but woman for man. (1 Cor. 11:8)

All too often the Greek definition of *soul* (*psyche*) is imposed on the Hebrew *soul* (נֶפֶשׁ *nephesh* *neh'-fesh*,). In his commentary Henry Morris writes 3 pages on *the image of God* and the *soul*, for example, he writes:

“Man's body would be formed in the same way as the bodies of animals had been formed (Gen. 1:24; 2:27). Similarly, man would have the ‘breath of life,’ like animals (Genesis 2:7; 7:22), and even have the ‘living soul’ like animals (Gen. 1:24; 27). Thus, though man's structure, both physical and mental, would be far more complex than that of animals, it would be the same basic essence; therefore, God proposed to ‘make [Hebrew *asah*] man in our image.’”

Luther on his part writes 15 pages on *the image of God* and points out the historic error of defining the Hebrew *soul* in terms of Greek philosophy. He states that man has both a physical and an immortal life (p. 57). Unlike the creation of animals, God’s “Let Us make” means, “there are three separate Persons in the Godhead” (pp. 57 and 58, also Pieper, Vol. 1, p. 395), or “three distinct Persons in one Godhead” (p. 59), who collaborate in man’s creation (see also). KD agrees that *the image of God* is limited to the Trinity (p. 63) and excludes angels. Roman Catholics “...follow Augustine, who keeps Aristotle’s classification: that the image of God is the powers of the soul—memory, the mind or intellect, and will” (p. 60). Three pages later Luther concludes “Therefore, when we speak about the image, we are speaking about something unknown (p. 63).”

Luther views *the image of God* as a spiritual and not a physical image in man. “But now the Gospel has brought about the restoration of that image” (p. 64). He explains that the restoration will not be complete until the resurrection (p. 65). He addresses the question of the *soul* versus the *spirit* when he writes, “The first man was made a living soul....but the second man will be renewed into the life-giving spirit, that is, he will be spiritual man when he reverts to the image of God” (p. 65). [“*So also it is written, ‘The first man, Adam, became a living soul.’ The last Adam became a life-giving spirit*” (1Co 15:45).] Both Morris and Luther observe that animals were spoken into existence, but God breathed the breath of life into Adam’s nostrils. (p. 85), which conflicts with Morris’s assessment, that they are “the same basic essence.”

Soul and Spirit, the Same for Different?

A key point is that the 40 plus repetitions of *nephesh* (soul) in Genesis are translated as *psyche* (soul) in the Greek Septuagint and never as *spirit*. On the other hand, Ecclesiastes 3:21 tells us that the *spirit* of man is not the same as the *spirit* of beasts. “*Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?*” Therefore, man’s *spirit* is different from the animals and the *spirit* of man (life force from God) is not the same as the *soul* of man.

The Hebrew *nephesh* (soul) repeats 760 times in the Bible but only 14 (2 x 7) in the Bible (below) with *living* (ten of them in Genesis). In their attempt to avoid the problem of both animals and Adam (Gen. 2:7) being identified as *living souls*—an apparent conflict with the New Testament—translators write animals are *living creatures*, but Adam is *a living soul* regardless of the fact they are identical Hebrew words. Therefore, *the image of God* cannot include *living souls* because animals are not created in *the image of God* unless the distinction in Ecclesiastes 3:21 is correct. We also know that Christ did not die to forgive animals.

<i>Living soul 14 (2 x 7) times in the Bible</i>	
<i>Living soul 12 times in the Torah</i>	
<i>Living soul 10 times in Genesis</i>	
<i>Every Living soul 7 times in the Torah</i>	
a living soul.....	נִפְשׁ חַיָּה (Gen 1:20)
every living soul.....	כָּל־נִפְשׁ חַיָּה (Gen 1:21)
a living soul.....	נִפְשׁ חַיָּה (Gen 1:24)
a living soul.....	נִפְשׁ חַיָּה (Gen 1:30)
a living soul.....	לְנִפְשׁ חַיָּה (Gen 2:7)

a living soul.....	נֶפֶשׁ חַיָּה	(Gen 2:19)
every living soul.....	כָּל־נֶפֶשׁ הַחַיָּה	(Gen 9:10)
every living soul.....	כָּל־נֶפֶשׁ חַיָּה	(Gen 9:12)
every living soul.....	כָּל־נֶפֶשׁ חַיָּה	(Gen 9:15)
every living soul.....	כָּל־נֶפֶשׁ חַיָּה	(Gen 9:16)
and from every living soul.....	וּמִכָּל־נֶפֶשׁ הַחַיָּה	(Lev 11:10)
a living soul.....	וְכָל־נֶפֶשׁ הַחַיָּה	(Lev 11:46)
preserve alive his soul.....	נִפְשׁוּ יִחְיֶה	(Eze 18:27)
every living soul.....	כָּל־נֶפֶשׁ חַיָּה	(Eze 47:9)

The above stunning example of Hebraic Meter, with three metered subsets in the series, becomes a determining factor in proving that man and animals are both *living souls*, and the term is not related to *the image of God*. Who told Ezekial, nearly a thousand years after Moses, to add the seventh *every* in Ezek. 47:9? The curse of Divine revelation is to learn more than we are willing to believe.

The Breath of God and the Spirit: The Same or Different?

Often, the challenge in theology is to ask the right question. There is another word in Hebrew which sounds like *soul* (נֶפֶשׁ *nephesh*) above which means *breath*, נְשָׁמָה (*neshamah*, nesh-aw-maw'). *Neshamah* first appears in Gen. 2:7, "...and breathed into his nostrils the *breath* of life." The enigma is that *breath/neshamah* also appears with *spirit* in exactly ten verses in the Bible. We would call it an anomaly, but it repeats ten times. We would call it Hebrew Parallelism but four of them cannot be explained as parallelism. This means these are two separate concepts arranged in Hebraic Meter. Neither Morris, Pieper, KD, Luther, Philo (see footnote 1) nor any of whom we are aware has an explanation for this distinction. *Breath* and *spirit* are clearly not the same entity. Translations often write *blast* instead of *spirit* and even translate *spirit* as *breath* and *breath* as *blast* in 2 Sam. 22:16, because the Septuagint did not know what to do with this verse. They know that English readers will never see it.

<i>Breath / Spirit 10 times in the same verse</i>		
All which was the breath , the spirit of life		(Gen 7:22)
From the breath , the spirit of His nostrils		(2Sa 22:16)
From the breath of God they perish, And the spirit of His nostrils		(Job 4:9)
as breath is in me, and the Spirit of God is in my nostrils		(Job 27:3)
But it is the spirit in man, And the breath of the Almighty gives them understanding.		(Job 32:8)
The Spirit of God has made me, And the breath of the Almighty gives me life.		(Job 33:4)
If His spirit and His breath He should gather to Himself,		(Job 34:14)
O LORD, At the spirit , the breath of Thy nostrils		(Psa 18:15)
Who gives breath to the people on it, And spirit		(Isa 42:5)
the spirit before Me grows faint, And the breath [of souls] I have made		(Isa 57:16)
נֶשְׁמַת רִיחַ חַיִּים		(Gen 7:22)
מִנְשָׁמַת רִיחַ אָפוֹ		(2Sa 22:16)
מִנְשָׁמַת אֱלֹהִים יִאֲבְדוּ וּמִרִיחַ אָפוֹ		(Job 4:9)
נֶשְׁמַתִּי בִּי וְרִיחַ אֱלֹהִים בְּאַפִּי		(Job 27:3)
אָבִן רִיח־הָיָא בְּאַנְשׁ וְנֶשְׁמַת שְׂדֵי תְּבִיבִים		(Job 32:8)
רִיח־אֵל עָשָׂתִנִּי וְנֶשְׁמַת שְׂדֵי תְּחִינִי		(Job 33:4)
רִיחֹו וְנֶשְׁמַתֹּו אֵלָיו יֶאֱסֹף		(Job 34:14)
יְהוָה מִנְשָׁמַת רִיחַ אָפָה		(Psa 18:16)
נָתַן נֶשְׁמַת לָעָם עָלֶיהָ וְרִיחַ		(Isa 42:5)
כִּי־רִיחַ מִלִּפְנֵי יַעֲטֹר וְנֶשְׁמַתֹּת אָנִי עֹשִׂיתִי		(Isa 57:16)

Back to Soul and Spirit Being the Same or Different

Solomon's use of *spirit* led to the question, "Is there a distinction between *soul* and *spirit*?" A search was made for the phrase "spirit of." Solomon uses *spirit* two times as a different concept than *soul* in Proverbs.

"But it is a **spirit** of man, And the breath of the Almighty gives them understanding. (Job 32:8)
The **Spirit** of God has made me, And the breath of the Almighty gives me life. (Job 33:4)
The **spirit** of a man can endure his sickness, But a broken **spirit** who can bear? (Pro 18:14)
The **spirit** of man is the lamp of the LORD, (Pro 20:27)
Then the **spirit** of the Egyptians will be demoralized within them (Isa 19:3)
Who gives breath to the people on it, And **spirit** to those who walk in it, (Isa 42:5)
for the **spirit** of the living creature *was* in the wheels. (Eze 1:20)
for the **spirit** of the living beings *was* in the wheels (Eze 1:21)
for the **spirit** of the living beings *was* in them (Eze 10:17)
For a **spirit** of harlotry has led *them* astray (Hos 4:12)
and forms the **spirit** of man within him, (Zec 12:1)
the **spirit** of an unclean demon (Luk 4:33)
a woman which had a **spirit** of infirmity (Luk 13:11)
God gave them a **spirit** of stupor (Rom 11:8)
who knows the *thoughts* of a man except the **spirit** of the man (1Co 2:11)
But having the same **spirit** of faith (2Co 4:13)
And be renewed in the **spirit** of your mind; (Eph 4:23)
Hereby know we the spirit of truth, and the **spirit** of error (1Jo 4:6)
For the testimony of Jesus is the **spirit** of prophecy (Rev 19:10)

The above list does not include the multiple references to the *spirit of grace, wisdom, humility, truth, holiness, life, meekness*, and more. Both *soul* and *spirit* are *spiritual*, not material. Spirit in relationship to man is more about the life, nature and character of man than the soul, which all people possess. Ezekiel explains that *creatures* and *living wheels* in heaven are spirits. We also note that God, His angels, the Devil, and demons are spirits, but only human beings have souls.

We repeat Luther's warning, "Therefore, when we speak about the image, we are speaking about something unknown (p. 63)." yet many attempt to explain or understand this metaphor as a dogmatic concept.

Pieper (Vol. I, p. 477), in defense of Fathers after Luther, states that both the human *soul* and the human *spirit* are synonymous—because 1 Peter 3:19 speaks about "the spirits in prison." We agree that both *soul* and *spirit* are *spiritual* but that hardly proves they are identical. Pieper continues to explain (Vol I, page 515) that appearances of *soul* and *spirit* in the same verse (as shown below) are examples of Hebrew parallelism and are different words for the same thing. He then states (p. 521) that *the image of God* is in the soul—again without reference to Ecclesiastes 3:21.

In support of Pieper, KD writes, "The breath of God became the soul of man" (p. 63). But of Gen. 2:7 KD writes, "On the relation of the soul to the spirit of man, nothing can be gathered from this passage" (p. 79). Yet at the bottom of the page, KD writes: "Nevertheless the vital principle in man is different from that in the animals, and the human soul from the soul of the beast." Then, why not quote Eccl. 3:21? Yet on page 80 KD reverses position on Gen. 2:7 and writes, "since the soul and the spirit were created together through inspiration of God" (p.

80). KD also believes that Job 32:8; 32:4; and Isaiah 42:5 above prove that *soul* and *spirit* are synonymous (p. 78). So, what does KD actually believe?

All of this led to another investigation of where *spirit* and *soul* are found in the same verse.

I am a woman oppressed in *spirit*;... but I have poured out my *soul* before the LORD. (1Sa 1:15)
I will speak in the anguish of my *spirit*, I will complain in the bitterness of my *soul*. (Job 7:11)
At night my *soul* longs for Thee, Indeed, my *spirit* within me seeks Thee diligently; (Isa 26:9)
My chosen one *in whom* My *soul* delights. I have put My *Spirit* upon Him; (Isa 42:1)
My Beloved in whom My *soul* is well-pleased; I will put My *Spirit* upon Him (Mat 12:18)
And Mary said: "My *soul* exalts the Lord, And my *spirit* has rejoiced in God my Savior. (Luk 1:46-47)
The first man, Adam, became a living *soul*." The last Adam *became* a life-giving *spirit*. (1 Cor. 15:45)
and may your *spirit* and *soul* and body be preserved complete (1Th 5:23)
and piercing as far as the division of *soul* and *spirit*, of both joints and marrow (Heb 4:12)

It does not appear that Pieper's assertion sufficiently addresses 1 Thessalonians 5:23 and Hebrews 4:12. Since God does not have a soul, therefore Isaiah 42:1 and its fulfillment in Matt. 12:18 should be understood as an anthropomorphism. Other examples above could be understood as Hebrew parallelism (as Pieper contends), but that does not necessarily mean that *soul* and *spirit* are or are not synonymous. According to Pieper's criteria, Eccl. 3:21, Prov. 18:14, and 1 Cor. 15:45 cannot be Hebrew parallelism, nor does he explain why Eccl. 3:21, Prov. 18:14 and 20:27 intentionally speak about the *spirit of man* instead of *nephesh* (soul). In other words, Solomon intends *spirit* and not *soul*, and he is not employing parallelism.

This writer avers that Solomon is clarifying Genesis 1 and 2 and if Solomon wanted to use *nephesh* (soul)—as he does in precise Hebraic Meter (ten times in Proverbs 1-9 and 10-22:16, seven times in Ecclesiastes, and seven times in Song of Solomon)—then he would have. We believe that Hebrews 4:12 division of soul and spirit supports 1 Thess. 5:23 even if *Hebrews* is antilegomena, which Pieper will not quote in this context.

Who Are We?

Getting back to anthropology, man operates independently from God, while angels are ministering spirits and are confirmed in their bliss. Their every act and word is an act and word of God, they cannot sin. God didn't ask angels to name the animals. When we woke up this morning, we did what we wanted to do. No one's speech or activity is controlled by God. Therefore, *the image of God* is also a metaphor of our independence; however, *soul*, *breath of God*, and *spirit* are not metaphors as shown above. Even if we were to allow that *soul* and *spirit* are synonymous, they are not synonymous with *the breath of God* as also shown above. At the Fall man lost *the image of God* and assumed *the image of Satan*, while maintaining dominion over the Earth. In this life *the image of God* is partially restored by the Gospel.

Disputes with St. Louis Seminex liberals (1969 to 73) led them to conclude that this writer's faith requires the existence of the original words of the Bible in order to believe in God. They responded that if that's what my faith needs, that's fine, just don't force my views on them.

As intriguing and reassuring as this study has been, the serenity of Law and Gospel remains the foundation of faith. Yet, this writer's faith continues to require the original words to believe Law and Gospel.

We have not addressed all the possibilities of what is included in *the image of God* but through pious deduction, *the image of God* must include every form of godly character, behavior and agreement with what is stated in the Bible. Nevertheless, we simply are not able to give a definitive answer. We are unable to comprehend Adam's knowledge, understanding, and fellowship with God before the Fall. After the Fall the renewal of God's image—Christ living in us—takes place by the power of the Gospel.

for neither can they die anymore, for they are like angels, and are sons of God, being sons of the resurrection. (Luk 20:36)

For as many as are led by the Spirit of God, they are the sons of God. (Rom 8:14)

I have been crucified with Christ, and I no longer live, but Christ lives in me. (Gal. 2:20)

For you are all sons of God through faith in Christ Jesus. (Gal 3:26)

And have put on the new man, which is renewed in knowledge after the image of Him that created him: (Col 3:10)

and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth. (Eph 4:24)

Footnote 1. Philo of Alexandria (c. 20 BC – c. 50 AD), a Hellenized Jew, comes remarkably close to extrapolating *the image of God* in terms of identifying Jesus Christ as the *Logos* in the Gospel of John 1:1. He states that "He [God] made man after *the image of God*" (Gen. 1:27), with the material "second God" whom Philo calls the *Logos*. (*The Works of Philo* by C.D. Yonge, Hendrickson Publishers, 2006, p. 4 *On the Creation*.) "For God, while he spoke the word [*Logos*], did at the same moment create (ibid., p. 102)." "For it was indispensable that the man [the high priest] who was consecrated to the Father of the world should have as a paraclete, his son, the being most perfect in all virtue, to procure forgiveness of sins, and a supply of unlimited blessings" (*Mos.* 2.134).

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