

# The Image of Christ

## Part 1

By Boyd Yahn

Hello everyone, it is January the 13<sup>th</sup> of 2025, and this is the beginning of a new series and the new series now is called "The Image of Christ". The last series on False Christ and False Prophets was really an eyeopener for me in many ways. So much information was actually available, and to not have taken advantage of that over the years seems very strange looking back at it.

0:00:31

Doing such a study allows a picture to be framed, that perhaps, we never saw before, or saw rather dimly. Looking back upon it, there were ten in this series, usually about 50 minutes each, so that represents some total of 500 minutes of actual recorded study. Behind that would be four to five times that much time researching and organizing, and that was just focused on false Christs and false prophets.

0:01:07

We have a brother in Australia who has committed at least a full year to the study of spirit, or Holy Spirit as it's recorded in the Bible, and figures he's got another 6 months to go. He also has 800 written pages of research notes and figures there will be 1200 by the time he's done.

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I get it, having done a similar quest once myself on exactly the same topic. And the time was allowed for that once I was out of the organized corporation. Mark Mickelson did many months and countless hours of research to get to where he did in understanding Yehovah.

0:01:58

It seems one just has to put in the time is we seek to deepen our own understanding, and have room for those who do all that and conclude differently than us. Much has been said about the effect of here a little, there a little, and the problems that come with that. When we were younger, all of us, and raising a family, working hard and just trying to live life with all its joys and trials, such time wasn't generally available.

0:02:32

So, what we ended up with was something like this; we worked hard, we tried to be productive, went to church every Sabbath. Didn't have time to actually study as we could have or should have, but we did go to church. One week we would go and learn about west, and the next week we'd go and learn about east and the following week we'd learn about north and the one after that south.

0:02:59

But, hey, we were in the church, weren't we? From what I've seen, and researching on any number of topics personally, what we really had before was, here a little, there a little. There is simply no way a particular topic could be thought out, investigated, and fully considered in a one-hour sermon. It's impossible. An appetite wetter, yes, but nothing more than a mile-wide and an inch deep, in terms of understanding.

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And then life came charging back at us again. Finally, being retired, allowed the type of lifestyle where there could be a commitment to study, that for a multitude of reasons just wasn't possible earlier on in life and I'm very thankful for that.

0:04:03

As usual, after being so focused on a particular topic, there is some carryover from the previous; questions arise, new scriptures that fit are discovered and the standard male problem of not being able to multi-task all present themselves.

0:04:24

I'd like to transition to the new title, The Image of Christ, in the new series by returning to II Chronicles 18, and we'll pick it up in verse 25. We got up to that point, and just didn't follow the remainder of the chapter out. And what I want to look at here is the reward to the prophet for doing the service to the king, who wasn't particular receptive. Verse 25 of II Chronicles 18.

*<sup>25</sup>Then the king of Israel said, "Take Micaiah, and return him to Amon the governor of the city and to Joash the king's son; <sup>26</sup>and say, 'Thus says the king: "Put this fellow in prison, and feed him with bread of affliction and water of affliction, until I return in peace.'"*

0:05:21

For simply going and doing the job that he was supposed to, the reward was a little thin.

*<sup>27</sup>But Micaiah said, "If you ever return in peace, Yehovah has not spoken by me." And he said, "Take heed, all you people!"*

We know the rest of the story of how Ahab died in battle, as Micaiah, a true prophet of God said he would.

0:05:49

Thinking along these lines of how well God's words are heeded and responded to, brought new understanding in the New Testament that suddenly popped out. Perhaps all of you are miles ahead of me on this, but let's look at I Thessalonians 2; I Thessalonians 2, and we'll look at verses 14 – 18.

*<sup>14</sup>For you, brethren,*

0:06:20

Speaking of the assembly, the called at that time.

*became imitators of the assemblies of God which are in Judea in the Christ Jesus. For you also suffered the same things from your own countrymen,*

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Thessalonica, I believe was in the modern nation of Turkey. And, you know, they got the treatment as well.

*For you also suffered the same things from your own countrymen, just as they did from the Judeans,*

0:06:50

And what did the Judeans do? Well:

*<sup>15</sup>who killed both the Lord Jesus and their own prophets, and have persecuted us; and they do not please God and are contrary to all men, <sup>16</sup>forbidding us to speak to the Gentiles that they may be saved, so as always to fill up the measure of their sins; but wrath has come upon them to the uttermost. <sup>17</sup>But we, brethren, having been taken away from you for a short time in presence, not in heart, endeavored more eagerly to see your face with great desire.*

0:07:28

There is a desire to seek out those who are the called of God.

*<sup>18</sup>Therefore we wanted to come to you—even I, Paul, time and again—but Satan hindered us.*

Just like the prophet's messages were entertained so well by the ruling class in the Old Testament, we see exactly the same to Paul's work back in his day. The headwinds were strong, and I just hadn't seen that setting, I don't know how many times I'd read it, but it just never clicked. The world in which they found themselves, and how they were doing, was received, we shouldn't be really surprised at that. We live today, at least in this part of the world, in a time of religious indifference, and that's a good thing.

0:08:21

Prophecy states that it will not stay this way, and we need to consider that. In the Bible we are charged to be able to provide some answer to the hope that lies within us. And we find that instruction in I Peter 3; I Peter 3, and we'll read verse 15. Just interjecting into the thoughts here. I Peter 3:15

*<sup>15</sup>But sanctify (the Lord) God in your hearts,*

Who set them apart there.

*and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;*

0:09:08

If someone legitimately asks you a question, and not for the wrong reasons, and we might know what the wrong reasons are, we are to answer in accordance to the

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understanding we have at that time. If we are growing at all, things should change over time as our understanding grows, and any study we do is a reflection of where we are at the time we give it. That is something I think we should be mindful of.

0:09:41

You know, it's a process, and we see things, if we are growing at all, in a different way. So, when we do speak it's a snapshot of where we are, spiritually, at any particular given time. And I think we need to be mindful of that, and to at least bring it into consideration.

0:10:06

There was a question that came forth from the last series in regards to a passage in Isaiah 43 that I would like to address, if I might. Verse 10 was the one in question, but it's also important to set the context in place, so, when we go there let's start out with verse 1 and just follow that through, so we can set the tone, or the text of what we are actually dealing with here.

0:10:36

So, let's pick it up, Isaiah 43 and start in verse 1.

*<sup>1</sup> But now, thus says Yehovah, who created you, O Jacob, and He who formed you, O Israel:*

So, in this passage it's referring to Yehovah, who created Jacob, and who formed him. For some, the LORD here will be Christ, a view I do not share; but I have to respect that that is in place for others. I believe it is Yehovah, our Father.

0:11:23

So, the comments on this passage will be offered from that perspective. We want to read that.

*"Fear not, for I (Yehovah, the Father) have redeemed you; I have called you by your name; you are Mine.*

0:11:40

Well, if you created something, it would be reasonable to assume that they would belong to you.

*<sup>2</sup> When you pass through the waters, I will be with you; and through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned, nor shall the flame scorch you. <sup>3</sup> For I am Yehovah your God,*

0:12:03

And again, I see that as a confirmation. Christ told Mary who His God was and our God, so for me, I don't have any doubt that that is God the Father.

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*the Holy One of Israel, your Savior;*

So, is God the Father a savior to Israel? Yes, it says so.

*I gave Egypt for your ransom, Ethiopia and Seba in your place. <sup>4</sup> Since you were precious in My sight,*

0:12:34

So, we see here how Israel, at least for a time, dwelt in God's favor.

*you have been honored, and I have loved you; therefore I will give men for you, and people for your life.*

I am not sure what that means, I have heard various reports, I have my, I have it in my "How About That" file, so maybe someday we'll understand.

*<sup>5</sup> Fear not, for I am with you; I will bring your descendants from the east, and gather you from the west; <sup>6</sup> I will say to the north, 'Give them up!' And to the south, 'Do not keep them back!' Bring My sons from afar,*

0:13:18

So, God the Father realizes and relates to Israel as His son.

*and My daughters from the ends of the earth — <sup>7</sup> everyone who is called by My name,*

So, it's Israel, and el is a name for God the Father.

*whom I have created for My glory;*

So, the nation of Israel and its descendants were created by God the Father for His glory.

*I have formed him, yes, I have made him." <sup>8</sup> Bring out the blind people who have eyes, and the deaf who have ears. <sup>9</sup> Let all the nations be gathered together, and let the people be assembled. Who among them can declare this, and show us former things? Let them bring out their witnesses, that they may be justified; or let them hear and say, "It is truth." <sup>10</sup> "You are My witnesses,"*

0:14:22

This nation Israel.

*says Yehovah, "And My servant whom I have chosen, that you may know and believe Me,*

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He doesn't say us.

*believe Me, and understand that I am He. Before Me there was no God formed, nor shall there be after Me. <sup>11</sup> I, even I, am Yehovah, and besides Me there is no savior. <sup>12</sup> I have declared and saved, I have proclaimed, and there was no foreign Yehovah among you; therefore, you are My witnesses," Says Yehovah, "that I am God. <sup>13</sup> Indeed before the day was,*

Pointing back into eternity.

*I am He; and there is no one who can deliver out of My hand; I work, and who will reverse it?"*

0:15:29

The question that was asked was specifically in regard to verse 10. The word God in verse 10; if you look in verse 10, it says: "I am God, there was no God, the word God is the Hebrew word el, it's word H410, the Greek equivalent is word G2316, Theos, and if you look it up it's talking about the one true god. While it may refer, at least in some of the commentaries I looked at, in a general sense, to a mighty individual.

0:16:12

The text here seem obvious, it is referring to the one true God, a phrase Christ Himself used in John 17:3; John 17:3, we'll just read that. Christ articulated that there was one true God. So, here we have it.

*<sup>3</sup>And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.*

0:16:47

And we see a similar thing in John 5:44; John 5:44, where Christ spoke and He says:

*<sup>44</sup>How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God?*

So, I think that's fairly clear, what He's talking about. The Biblical Christ knew there was one true God.

0:17:14

Understanding that as I currently do, it is more than interesting that the Creator is giving us information here regarding His creative boundaries. He is telling us that He did not make another being exactly like Himself in the past, nor will he in the future. He is the one true God who does not lie, and frames parameters that He will and will not do. I think we are told here, by our Father, the limits of His creative capacity, which He Himself, defines for us.

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He is the one true God and there isn't going to be a second. This fits well with what we are told in Isaiah 42:8; Isaiah 42:8. And again, it's another confirmation of His name.

*<sup>8</sup> I am Yehovah, that is My name;*

It doesn't say our name, it says My name.

*and My glory I will not give to another, nor My praise to carved images.*

0:18:34

He repeats the exact same thing in Isaiah 48:11; Isaiah 48:11.

*<sup>11</sup> For My own sake, for My own sake, I will do it; for how should My name be profaned? And I will not give My glory to another.*

Being the one true God, the Creator of all, He's not going to give that glory to anybody else. He is supreme, and many passages in Isaiah attest to this. Again, I would point you to Rich Matthews' paper entitled, "Yehovah, the One True God, and Christ as His Created Son Before Creation" for a listing of a lot of scriptures that point that out. He did a very good job of that, and you can look at that and agree with it or disagree with it as you see so fit.

0:19:29

So, we are told by Paul in the New Testament, that Christ is the image of Yehovah. And that is given to us in Colossians 1:15, which we've read a lot. But it's also mentioned in II Corinthians 4:4. So twice, that I've been able to find in the New Testament, it refers to Christ as the image of God. Let's just read that in II Corinthians 4:4, speaking of people:

*<sup>4</sup> whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.*

0:20:19

And it's important at this time to possibly just review what the word image, actually means. So, let's go there and just quickly interject that as a refresher, because we see Christ here, referred to as the image of Yehovah, the image of God, and our title is the Image of Christ. So, let me just read that.

0:20:50

The Greek word is G1504, eikon, i-KONE, apparently how it's pronounced.

*And it means, to be like, or resemble, it's often translated as image or likeness.  
(From Bible Hub)*

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And in usage:

*In the New Testament, "eikón" primarily refers to an image or representation that reflects the form and nature of something else. It is used to describe both physical likenesses, such as idols or statues, and spiritual or moral likenesses, such as the image of God in humanity or the likeness of Christ in believers.*

0:21:33

So, we'll go on, drop down, you can do your own homework on that by going to Bible Hub or whatever study aid you like to use and see what it says. Under Helps Word Studies on Bible Hub, G1504, the image of God.

***1504** eikón (from [1503](#) /eíkō, "be like") – properly, "mirror-like representation," referring to what is very close in resemblance (like a "high-definition" projection, as defined by the context). Image ([1504](#) /eikón) then exactly reflects its source (what it directly corresponds to). For example, Christ is the very image ([1504](#) /eikón, supreme expression) of the Father (see 2 Cor 4:4; Col 1:15).*

0:22:20

Going on:

*"[1504](#) (eikón) assumes a prototype, of which it not merely resembles, but from which it is drawn" (R. Trench). [1504](#) (eikón) then is more than a "shadow"; rather it is a replication (F. F. Bruce, Hebrews, 226; see also Lightfoot at Col 3:10 and 2:21).*

0:22:39

So, the image of God is a replication of the Father Himself, God's first born. This does not violate Yehovah's own creation rules, and retains His glory for Himself. Christ then becomes the pinnacle of Yehovah's creative power, within the rules He Himself sets, the visible representation of the invisible God, just like it says.

0:23:10

And this is confirmed to me in Acts 2:22; Acts 2:22 and also Acts 2:33. Let's take a look at Acts 2:22 again. This is not an unfamiliar scripture to us, but it's worthwhile looking at. Acts 2:22, Peter's inspired sermon, he said:

*<sup>22</sup>"Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God (the God, the Father) did through Him in your midst, as you yourselves also know—*

0:23:56

So, we can see the Father working through His image to bring about those benefits. We see the same thing in Acts 2:33, post resurrection.



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*<sup>33</sup>Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.*

0:24:24

So, it's important to note here, the Holy Spirit was not Christ's to give, it was given through Him, it did not come from Him. The Holy Spirit, the power of God and the projection of God comes from the Father. And the Father chooses to have that flow through His Son.

0:24:48

He will not give His glory to another. The Holy Spirit does not come from Christ, it comes from God the Father; but it does flow through His first born, through whom Yehovah chooses to work. There will never be another first born, like Christ in that sense. Christ then, is the first and the last in that way. His position is actually secure.

0:25:25

We see that, or a reflection of that, in Revelation 5, and we're going to read verses 11 – 14.

*<sup>11</sup>Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, <sup>12</sup>saying with a loud voice:*

0:25:49

So, the created realm all agree.

*"Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing!"*

To the limit the Father will give Him that.

*<sup>13</sup>And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: "Blessing and honor and glory and power be to Him who sits on the throne, (the Father) and to the Lamb,..."*

There is great glory and power given to the Lamb.

*<sup>14</sup>Then the four living creatures said, "Amen!" And the twenty-four elders fell down and worshiped Him who lives forever and ever.*

0:26:36

You notice here that they do not worship the Image of God, they worship God. We worship God, we do not worship His Image. Although His Image is worthy of great glory.

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Christ made sure Mary knew who He was, and who God was. The ekklesia are brothers to Christ, He is God's Son, and the ekklesia are to become Sons of God, the same manner that Christ is the Son of God, and to share in the same inheritance, as we are told in Romans 8.

0:27:23

And just for your own notes you can go to John 20, verse 17 where you see Christ explaining to Mary, who was who. His God and Father were exactly the same as Mary's, and He impressed that upon Her, Christ always, and without, oh how can I say that, without exception, always pointed to the Father.

0:27:58

Let's go to Romans 8, and we'll look at verses 18 and 19.

*<sup>18</sup>For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

That's the great glory that is in Christ, and it shall also be revealed in the ekklesia.

*<sup>19</sup>For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.*

0:28:33

This can now segway into Romans 8, verses 28 – 30. So, let's have a look at that.

*<sup>28</sup>And we know that all things work together for good to those who love (the) God, to those who are the called according to His purpose.*

And we are going to look at that here.

*<sup>29</sup>For whom He foreknew, (The Father) He (The Father) also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.*

That's where we got the title of the message today.

*<sup>30</sup>Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.*

0:29:30

Yehovah has ordained, or ruled, however you might want to render that, the ekklesia to be conformed to the image of His Son. The word here, just as a reminder, is the same Greek word, G1504, that is used when referencing Christ is the image of Yehovah. The destiny of flesh and blood humans is to be transformed into spirit sons of God, as Christ did.

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And again, there is no violation of Yehovah's space, He is the Creator; there will only be one true God, as Christ pointed out. The capacity of a spirit son of God, made possible by the one true God, is enormous, and we covered that in previous studies.

0:30:34

We are told in Hebrews 1; Hebrews 1, verses 2 and 3 of what Christ was actually capable of as God's firstborn Son. So, it tells us in verse 2.

*<sup>2</sup> has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; <sup>3</sup>who being the brightness of His glory*

0:31:07

The only such being that is.

*and the express image*

Perfect in character, like the Father and His Son upholds.

*all things by the word of His power,*

Well, that's pretty big muscles, don't you think? The Son of God has enormous capacity, should the Father choose to give Him, or them that.

0:31:35

And this is pointed out to us in I Corinthians 2. We're going to read that. I Corinthians 2; I Corinthians 2, and we'll read verses 6 – 13. Paul speaking to the Corinthians.

*<sup>6</sup>However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. <sup>7</sup>But we speak the wisdom of (the) God in a mystery, the hidden wisdom which (the) God ordained before the ages for our glory,*

0:32:15

The Father wants to take us to a position of glory if we happen to be one of the members of the ekklesia.

*<sup>8</sup>which none of the rulers of this age knew;*

So, we can see an education deficit there amongst the world. God does not choose to reveal Himself to people just walking around in darkness.

*for had they known,*

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If they had known what the game was.

*they would not have crucified the Lord of glory. <sup>9</sup>But as it is written: "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which (the) God has prepared for those who love Him."*

A level of existence and capacity and the capability beyond our imagination.

*<sup>10</sup>But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. <sup>11</sup>For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.*

0:33:34

If things are not revealed to humanity by the Father, there is simply no way of knowing them.

*<sup>12</sup>Now we have received, not the spirit of the world, but the Spirit who is from (the) God, that we might know the things that have been freely given to us by God.*

*<sup>13</sup>These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.*

0:34:06

And we would know and understand, or at least that's where I'm at currently, the Holy Spirit is God the Father. The ekklesia are destined to become a replication of Christ, a Son of God. If as we are told, the creation awaits the Sons of God, what sort of capacity do you think will be provided to them, to make a difference at all?

0:34:38

Let's just read that, let's go back into the book of Romans 8, and we'll read verses 19 – 23, and stop to reflect a little bit about what its actually saying. Romans 8, verses 19 – 23.

*<sup>19</sup>For the earnest expectation of the creation*

The universe is a pretty big place.

*eagerly waits for the revealing of the sons of God.*

Well why, for what purpose?

*<sup>20</sup>For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; <sup>21</sup>because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.*

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So, we have a corrupted universe that will be delivered from its bondage of corruption by the spirit born children of God. What kind of capability, what kind of capacity do you think the Father will give in order to facilitate that? Going on:

*<sup>22</sup>For we know that the whole creation groans and labors with birth pangs together until now. <sup>23</sup>Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.*

0:36:36

We're not going to go out there and fix the universe in a body of flesh. Can we see the setup here? The Father is waiting for the changed Sons of God to repair His creation and bring it back to where He wants it. Christ of course, will be involved with His brothers in so doing. As He sustains the creation by and with the power of His Father flowing through them.

0:37:13

We see this same thing expressed in I Corinthians 15, but I can't say that I've ever tied it in, in this manner. Let's go to 1 Corinthians 15, and we'll notice verses 42 – 49. It says:

*<sup>42</sup>So also is the resurrection of the dead.*

That is when the change to spirit life existence will come.

*The body*

Our flesh and blood body.

*is sown in corruption,*

0:37:53

It's going to rot away and return to dust.

*it is raised in incorruption.*

A completely different level of existence.

*<sup>43</sup>It is sown in dishonor, it is raised in glory.*

And, you know, Daniel talks about the resurrected sons of God will shine like the stars, they will be Spirit Beings.

*It is sown in weakness; it is raised in power.*

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It is the Father's will that it be so. And He wants those resurrected children to renew His creation, to deliver it from its bondage of decay.

*<sup>44</sup>It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. <sup>45</sup>And so it is written, "The first man Adam became a living being." The last Adam (Christ) became a life-giving spirit. <sup>46</sup>However, the spiritual is not first, but the natural, and afterward the spiritual. <sup>47</sup>The first man was of the earth, made of dust; the second Man is Yeshua from heaven. <sup>48</sup>As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly.*

0:39:43

So, as Christ is, the ekklesia will become.

*<sup>49</sup>And as we have borne the image of the man of dust, we shall also bear the image*

Again, icon

*of the heavenly Man.*

That's a mouthful, is it not?

0:40:15

In this day of wokeness, which is widely embraced by some, where folks cannot define what a woman is, or a man for that matter; lots of men don't seem to understand what they are all about. They are the glory of God. It would seem a logical time to enquire what the Creator actually has to say about that. We're destined to become the image of His Son; the image of Jesus Christ, and to join in spirit existence. That's where we are headed if we are part of the ekklesia.

0:41:04

Wouldn't it be wise to kind of look at the manufacturer's instructions if you will, if He created man, and He created man for a purpose, and I think we see what that purpose actually is from the stuff we've looked at. You have to wonder, are we the first ones to actually look at this thing and say, well wait a minute, what's going on here?

0:41:28

Well, turns out it has been a consideration for quite some time, and that shouldn't surprise us. But let's go to Psalm 8, and we'll read verses 3 – 9. A psalm of David; David thought about this stuff.

*<sup>3</sup>When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained,<sup>4</sup>what is man that You are mindful of him, and the son of man that You visit him? <sup>5</sup>For You have made him a little lower than the angels,*

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I've often wondered about that, what's the difference? It would be obvious that they would have immortal existence, or certainly a different type of existence, a spirit existence. And:

*a little lower than the angels,*

0:42:39

Is the only difference our bodies? Are the minds and the spirits God made to put in the angels significantly different than ours? Possibly, but the text has always made me wonder. What is he actually talking about there?

*and You (the Creator) have crowned him (man) with glory and honor. <sup>6</sup>You have made him to have dominion over the works of Your hands;*

0:43:20

So, here we learn that mankind was made to ultimately have dominion over the works of His hands. Well, what are the works of His hands? Is it not the entire creation? We did look at the process of that. We were crowned, the ekklesia, mankind generally, as in crowned with glory and honor, and given capacity over the things God has made.

*You have put all things under his feet,*

0:44:02

And when we do come across the phrase, all things, in the Bible, we actually stop and at least consider that. Would the angels be under man? How about the 24 elders, what about Christ, what about the Father, are they under the feet of man? Well, of course not. We need to look at the context and see what he's talking about. And it goes on to explain here which things are under his feet.

*<sup>7</sup>all sheep and oxen—even the beasts of the field, <sup>8</sup>the birds of the air, and the fish of the sea that pass through the paths of the seas. <sup>9</sup>O Yehovah, our LORD, how excellent is Your name in all the earth!*

0:44:53

So, the Father made man and put him on this little pale blue dot, as Carl Sagan used to talk about. And he was given to have subjection over the things on the earth, ultimately to be given the entire creation, the Universe to look over, and to dress and to keep. You don't suppose that he would want to know whether we could be entrusted with such a future, would you?

0:45:35

So, we have this opportunity on the earth to do what man was originally charged to do, and that was to dress and keep the earth in preparation for a much greater destiny and future. And God watches to see whether we will or whether we will not walk in His ways.

## The Image of Christ

### Part 1

By Boyd Yahn

0:46:07

Because the tremendous power He is going to have to give His Sons of God to renew the universe will be power that He has to know will be properly used in accordance with His will. It's His creation.

0:46:32

I'd like to just leave this thing off with you, this one parting thought. We'll just end it there, because I think that's a good place to do so. I ask you this question, does Yehovah have free moral agency, and would the Image of Yehovah also have free moral agency? Something to think about.