



Created in God's Image

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According to Scripture, humankind was created in the image of God. Hoekema discusses the implications of this theme, devoting several chapters to the biblical teaching on God's image, the teaching of philosophers and theologians through the ages, and his own theological analysis. Suitable for seminary-level anthropology courses, yet accessible to educated laypeople. Extensive bibliography, fully indexed.

Created in God's Image Details

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From Reader Review Created in God's Image for online ebook

Spencer R says

Solid, but not scintillating. A good chapter on the sin nature, along with how we are the image of God.

Molly Hilbert says

This is a well-researched, knowledgeable book about the image of God and the nature of sin in man. We are all created in the image of God, but what does that look like, especially for those who are unbelievers? What does the Bible have to say about those who are unbelievers, but still manifest morals and still create good, beautiful works (such as art, music, and literature)? The study of the nature of man and of sin is sobering, but it is not until we begin to realize the depths of sin that we are able to recognize the importance and depth of God's grace. Hoekema offers some wonderful insights, always referring to Scripture and to our church fathers.

Matt Galyon | readsandcoffee says

A tremendous introduction to the nature of the image of God and what it means for humanity to be created in that image. A great starting point for any who wish to pursue this topic.

Omar says

An excellent theological treatment of the image of God in mankind. Chapter 5 alone is worth the price of the book. His treatment of sin is thoughtful and helpful. I picked this book up to help me with a sermon I was preparing and I ended up reading the whole thing.

Marc Sims says

Excellent. Hallmark book on a Reformed theological anthropology. Haven't yet read a better book on the subject. Covers everything from Creation, Imago Dei, sin, the spread and effects of sin, human nature, and the freedom and bondage of our will.

Braley Chambers says

Having now finished Hoekema's trilogy, I really think this series is one of the most helpful things I have ever read. Academically rigorous yet simultaneously devotional and readable.

Ryan Kiser says

Overall this book is acceptable. It is well written which makes for an easy read. Unlike the vast majority of reformed writers, Hoekema denies the covenant made with Adam is an actual covenant. He states many reasons for his conclusion, among them the interpretation of Hosea 6:7 to be "like men" instead of "like Adam." He does state that the principles are there nonetheless. It seems to be the case that when a person misunderstands the Covenant of Works, they most likely misunderstand the Covenant of Grace. However, Hoekema is relatively solid as it pertains to the doctrine of man. It is well worth reading.

Matt Kottman says

Hoekema's work on us being created persons was really insightful. I have read a lot on the imago dei over the years and this volume didn't disappoint. He added depth and breadth to my insight on humanity. His work is thorough and he manages the difficult task of taking complex theological arguments and making them accessible.

Thiago Lima says

Uma excelente obra sobre Antropologia Bíblica, na qual Hoekema faz sua análise teológica e também mostra as diferentes posições de diversos teólogos ao longo da história.

Jonathan Klimek says

Hoekema provides a comprehensive and Biblical description of the doctrine of man, explaining what it means that man was created in the image of God, corrupted and depraved by sin and redeemed in Christ, whereby his image is progressively restored until he is glorified in the eternal state. I would disagree with his covenantal persuasion, his reference to Mother Teresa and his bent toward psychology; but his treatment of the doctrine of man, the image of God, sin and the issue of freedom is excellent!

Jacob Aitken says

This is a more basic text on the nature of man and sin than Berkouwer's works. It doesn't have the awe or hard-hittingness of Berkouwer, but it is much more accessible and more exegetical than Berkouwer's.

Hoekema gives a decent historical survey, though very incomplete. He accurately reads the theologians in question, with a particularly good section on Barth. He fails to point out, however, how Origenistic Barth's reading of the Fall is, but no matter.

Hoekema follows the typical "Man in Fourfold State." Image as Original, Perverted, Renewed, and

Perfected.” The image of God is not something man has but something man is (95).

His best sections are the ones dealing with "Sin." Sin has its source in the heart. Instead of speaking of “the will” and sin, we should see the will as “the total person in the act of making decisions” (171). “We never exercise an isolated will; what we call willing always involves other aspects of the self, like intellect and emotion.” Here he follows Dooyeweerd and the best of the Amsterdam Tradition.

He then proceeds with the standard treatments of trichotomism and dichotomism. The Bible uses the terms soul, spirit, and heart more or less interchangeably.

1. Problems with trichotomy:

a. It does violence to the unity of man.

1.a.1 Presupposes an antithesis between soul and body. The Greeks sought a mediating power between physical and material substances (usually the soul).

1.b. The distinction between spirit/soul doesn't work in the Bible. body/soul = body/spirit (cf. Mt. 10:28 and 1 Cor. 7:34).

1.b.1 Grief is referred to both soul and spirit (1 Sm. 1:10; John 12:27)

1.b.2 Salvation is associated with both soul and spirit (Jm. 1:21)

1.b.3 Dying is described as a departure of either soul or spirit (Gen. 35:18; 1 Kgs. 17:21)

2. Dichotomism. It is certainly a more respectable position and has a venerated pedigree, yet there are problems.

2.a We should certainly reject dichotomism in its Platonic context, which often hold the soul is “higher” than the body.

2.b. Man cannot be “cut” (dicke temnein) into two, but rather is a totality.

Hoekema has a particularly fine section on Human Freedom. He notes how most difficulties in viewing human freedom presuppose some form of "faculty psychology" (the will almost seems to operate independently of mind, intellect, and body). This created difficulties in the Reformed world as to whether prioritize will or intellect (cf Muller for all of the problems and non-solutions on this point). The problem, while it still remains, is lessened when we reject faculty psychology and move to a more "heart-unity" complex.

His practical applications on treating man as a whole man are interesting, if underdeveloped. I don't know if Hoekema suggests exploring "wholistic medicines" (224). I don't necessarily disagree, yet without huge restraint and discipline, this can easily become Christians' visiting New Age hippies.

He indirectly refutes the more extreme nouthetic counseling traditions by noting that depression can sometimes have physical causes rather than "your just in sin!!!!!!" Of course, we don't want to say depression is "purely" a physical issue (the standard secular view today) or simply a result of sin (the more extreme nouthetic view), but rather note that depression can be seen in a complex of physical, situational, and sometimes spiritual causes (note, spiritual does not necessarily equal sinful_.

Criticisms:

Hoekema reads Berkouwer as endorsing Schilder's interpretation that fallen man does not have God's image. I am not so sure Berkouwer is doing that. It seems that GCB is noting why Schilder said what he did (i.e., that is, the OT never speaks of man in the abstract but man in relation to God), though GCB notes problems with Schilder's view.

Josue Manriquez says

Aside from Hoekema's apparent belief that the universe is millions of years old, and apart from his apparent acceptance of psychologists and psychiatrists when counseling individuals, this is an excellent book! Those two issues that I disagree with are briefly mentioned as side notes. Everything else, I believe, is right on.

Michael Kidd says

Hoekema is basically the standard on this subject. So, it's tough to say anything negative about this book other than a tendency in some places to build a mountain out of a mole hill. Overall, solid points and argumentation.

Billy Yarosh says

I enjoyed this book for it's conciseness and familiar language and tone. Most concepts were well defined and provided Biblical and theological support. That support was provided through classical and reformed theology. He provides a strong foundation on the image of God and the origin and spread of sin. The argument for direct imputation of sin was convincing and helped strengthen my understanding of immediate versus mediate imputation of sin. Overall a good read!

Andres Vera says

This is a great book that deals with various aspects of biblical anthropology. Hoekema establishes the basic tenants of a Christian understanding of man - created in the image of God, fallen and corrupted by sin, operating as a free and whole person. His historical survey on the image of God is a little dry, but once you make it past that, the rest of the book is a great resource for understanding the various aspects of theology that deal with how we were created, who we are by nature, how we are affected by sin, and who we were ultimately created to be.
