

Title	Genesis 1:26-28 and 5:1, 2: Coming to terms with the Creator's Blueprint for Humanity
Topic/Field	Social science and humanities
Target audience	General

The concept of the *imago Dei* (image of God) is key to the Christian Worldview's concept of humanity and provides the foundation for a distinctly Christian understanding of anthropology. Included are basic traits like personality, self-transcendence, intelligence, morality, gregariousness, creativity and others. These form part of the catalogue of traits described by theologians and Christian expositors as communicable attributes—attributes possessed by God with which he has endowed human beings. However, they extend further to describe the relationship of humans to creation and their place in the Cosmos.

The key exegetical base for understanding this important doctrine is found in Genesis 1-11 and most specifically in Genesis 1:26-28 and Genesis 5:1, 2. However, full understanding of God's design intention is often not fully grasped due to a lack of thorough exegesis. The result is that insufficient or erroneous views of the *imago Dei* contribute to a misunderstanding of the archetypal nature of Adam and Eve and how they most fully represent human kind in the full contribution of their constituent identities.

The present paper will analyze the Hebrew texts of the relevant passages and show that although the *imago Dei* is most fully represented in the constituent parts of our first parents, it is none-the-less present even in the case of individual/single human beings, including pre-born humans, immature humans, physically or cognitively malformed humans, those with disease or those suffering the deleterious effects of age or other debilitating conditions.

The paper and talk will identify and present a thorough analysis of these passages in the following way. First, the text as it appears in a Sefer Torah (traditional scroll form of the OT) along with the Masoretic Text, and a line item translation for ease of observation and analysis will be provided. Second, a structural diagram will be given to aid in logical and linguistic evaluation. Third, analysis of the structure along with technical commentary will be provided. Fourth, a summary of the findings bearing on interpretation will be furnished.

To illustrate the contribution of structural analysis, the below diagram of verses 27, 28 will be provided and explained.



This visual presentation helps to chart the poetical and structural features present. Observable features include the four line quatrain now observable showing how the “image of God” in line A is repeated in line B, and is then epexegetically explained

with the complementarity of the זָכָר וּנְקֵבָה “male and female” of line B’. The couple is then blessed by God in line A’ as the two <i>waw</i> -consecutive verbs initiating verses 27 and 28 constitute a wordplay utilizing the device known as paronomasia (sound play).	
Author’s name (first name, last name)	R. Brian Rickett, Th.M., D.Min.
Author’s organization and appointment	<b>Brookes Bible College</b> Professor and Dean of Distance Education; Head of the Institute for Christian Studies; <b>The MIKRA Research Laboratory, LLC</b> (US based) Principal Researcher

### Curriculum Vitae

R. Brian Rickett, B.S., M.Div., Th.M., Th.D., D.Min.

Hebrew scholar and Christian worldview specialist.

Professor and Dean of Distance Education; Head of the Institute for Christian Studies, Brookes Bible College, USA.

Principal Researcher, The MIKRA Research Laboratory, LLC (US based)

Further details: [www.brookes.edu/BRIAN-RICKETT](http://www.brookes.edu/BRIAN-RICKETT)