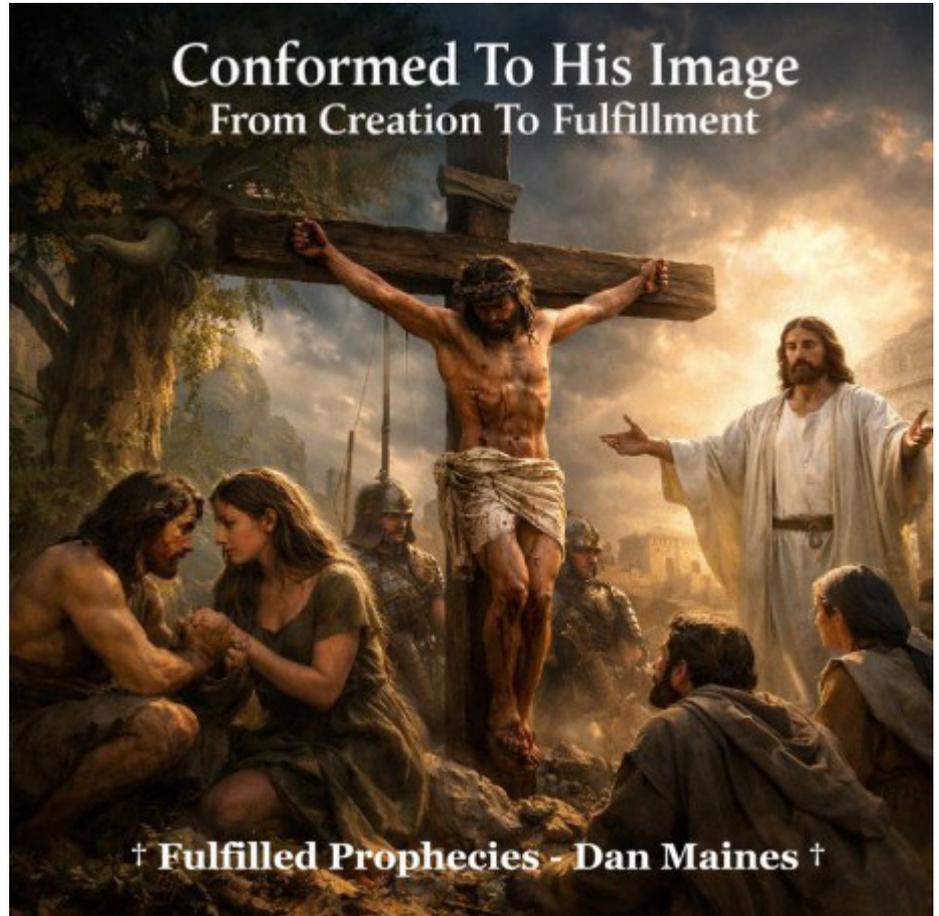


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Conformed To His Image From Creation To Fulfillment



By Dan Maines

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Introduction

- † From the very beginning, God defined humanity by image, function, and purpose, not by biology alone. (Genesis 1:26-28)
- † Scripture never treats the image of God as a vague concept, it treats it as a covenant reality that develops through redemptive history. (Psalm 8:4-6; Hebrews 2:6-8)
- † Romans 8:29 does not introduce a new idea, it brings Genesis 1:27 to its intended fulfillment in Christ. (Romans 8:29;

Colossians 1:15)

† The Bible consistently presents image as something moving toward completion, not something frozen at creation.

(Ephesians 4:22-24; Colossians 3:9-10)

Romans 8:29

For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brothers and sisters;

† Paul is not redefining image, he's showing where it was always headed. (Romans 5:14-19)

† The image in Genesis was never static, it was a trajectory pointing forward to Christ. (1 Corinthians 15:45-49)

† Foreknowledge here is covenantal recognition, not foreseen behavior, God knew a people beforehand because He purposed them beforehand. (Romans 11:2; Amos 3:2)

† Predestination is not about individual fate detached from history, it's about God determining the outcome of His covenant plan in Christ. (Ephesians 1:4-11)

† Conformity to the image of His Son is the restored and perfected image of God that Adam never completed.

(Colossians 1:15; Hebrews 1:3)

† Christ is called firstborn because He stands as the representative head of a new humanity, not because others are biologically reborn into Him. (Colossians 1:18; Romans 8:29)

† The phrase many brothers and sisters shows corporate fulfillment, a shared identity formed in Christ, not isolated spiritual upgrades. (Hebrews 2:10-12; Romans 12:5)

† This conformity is not postponed to the end of time, Paul presents it as the realized goal of redemption already underway. (2 Corinthians 3:18; Colossians 3:10)

† Paul's Adam to Christ contrast is made explicit elsewhere, showing image moving from natural to spiritual fulfillment. (1 Corinthians 15:45-49)

† Hebrews directly connects Genesis image language to

Christ's fulfilled dominion, confirming Paul's framework.
(Hebrews 2:6-9)

Genesis 1:27

So God created man in His own image, in the image of God He created him, male and female He created them.

† The image of God is given before sin enters the narrative, showing it's foundational to human purpose. (Genesis 1:26-28)

† Image here is functional and relational, representing God in the world, not possessing divine attributes. (Genesis 1:28; Psalm 8:5-6)

† Male and female together express the fullness of that image, showing corporate identity from the start. (Genesis 1:27; Genesis 2:18-24)

† Adam bore the image but failed to mature into it, sin fractured access, not intention. (Genesis 3:22-24; Romans 5:12)

† The image was never lost ontologically, it was lost in vocation, authority, and covenant standing. (Genesis 3:17-19; Hosea 6:7)

† Image precedes covenant law, temple, and Israel, proving it was never limited to one nation. (Genesis 1:27; Acts 17:26-28)

† Genesis establishes the pattern, Romans explains the fulfillment. (Genesis 1:27; Romans 8:29)

† Adam was created in God's image but Christ is the image of God revealed in fullness. (Colossians 1:15; 2 Corinthians 4:4)

† Adam was a living soul, Christ became a life giving Spirit, completing what Adam began. (1 Corinthians 15:45)

† Where Adam failed under probation, Christ succeeded under obedience. (Romans 5:18-19)

† Romans 8:29 is the answer to Genesis 1:27, not a contradiction of it. (Romans 8:29; Genesis 1:27)

† The image moves from creation to conformity, from potential to realization, from shadow to substance. (Hebrews 10:1; Colossians 2:17)

Historical References

† Irenaeus taught that Adam was created immature and that Christ completed humanity through obedience, not postponement. (Irenaeus, *Against Heresies* 4.38)

† Athanasius wrote that the image corrupted in Adam was restored and perfected in Christ, not replaced or delayed. (Athanasius, *On the Incarnation* 13)

† Augustine affirmed that the image of God reaches its true expression in conformity to Christ, not mere physical existence. (Augustine, *City of God* 22.30)

† Clement of Alexandria described salvation as restoration to the true image through knowledge of Christ. (Clement of Alexandria, *Stromata* 2.22)

† These writers did not teach a postponed fulfillment but a realized restoration through Christ. (Hebrews 1:1-3)

How It Applies To Us Today

† We're not striving to become God's image, we're living from it. (Colossians 3:10)

† Our identity isn't rooted in Adamic failure but in Christ's completed work. (Romans 5:19; 2 Corinthians 5:17)

† We don't wait for conformity after death, we walk in restored purpose now. (Ephesians 2:6; 2 Corinthians 3:18)

† The image of God defines how we live, love, and represent Him in the world. (Matthew 5:14-16; Philippians 2:15)

† Identity in Christ precedes behavior, obedience flows from conformity, not toward it. (Colossians 3:1-4)

† Fulfillment theology removes delay theology and anchors our identity in what Christ has already accomplished. (Hebrews 9:26; John 19:30)

† This truth grounds assurance, calling, and unity among believers as one family in Christ. (Romans 8:16-17; Ephesians 4:4-6)

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† Genesis 1:27; Romans 8:29; 1 Corinthians 15:45-49;
Hebrews 2:6-9

† Irenaeus, Against Heresies

† Athanasius, On the Incarnation

† Augustine, City of God

† Clement of Alexandria, Stromata

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