

Calendar of Events

Fifth Term	April 15 - May 24
Priority Registration Ends	May 1
Missions Involvement	April 27 - 28
Choir Tour	May 24 - 30
WATER	June 24 - Aug. 2
Family & Youth Week	Aug. 5 - 9
Staff Retreat	Sept. 19 - 20
First Term	Sept. 21 - Oct. 31
Post-Term Opportunities	Oct. 21 - 31
Second Term	Nov. 4 - Dec. 13
Christian Nurture Conference	Nov. 15 - 17
Choir Tour	Dec. 13 - 20

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Living Tselem By Clifford Schrock

Ancient Egypt was a very religious culture with hundreds of deities. Most of these deities also had a physical representation that was intended to reveal something about the character and nature of the deity. Before reading further, look at the image of Osiris. What does it say about him? Osi- all things are expedient and we should not be brought under ris was ruler of the underworld, so he is portrayed with full

headdress, a whip and a shepherd's staff. The Pharaoh was also thought to be his representative and upon death became Osiris. So, the Pharaoh is also almost always portrayed with a whip and a shepherd's staff. The whip spoke control and maintaining order while the shepherd's staff identified the Pharaoh and the god as the provider of all things.

Moses, of course, grew up in the courts of Egypt and was very familiar with this concept. The Israelites, in general, demonstrate their familiarity with image making just days after their departure from Egypt with the casting of the golden calf. The Hebrew word that they used to identify these images is tselem.

With this background in mind, consider how Moses, by inspiration of the Holy Spirit, describes the creation of man. "And God said, Let us make man in our tselem, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own tselem, in the tselem of God created he him; male and female created he them. (Gen 1:26-27)

So, God created man to display His character and nature to the world. In addition, he selected Abraham that through him "shall all families of the earth be blessed" (Gen. 12:3) Just days after Abraham's descendants came out of Egypt, God specifically forbade them from making graven images because they were to be a "holy nation" to "declare His glory among the nations" (Ex. 20:4, 19:6, Ps. 96:3) Finally, Peter describes us as "a chosen generation, a royal priesthood, a peculiar people, an holy nation, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Pet. 2:9). We see, then, a theme that God intends for His character and nature to be revealed to the world through the way we live—the way we bear His image as living tselem.

How do we live tselem? First, in Gen. 1:26, we are spehiding it in our heart. Know and live the biblical text. cifically created for dominion. We are beings of free will and choice. The means we respect the free will and choice of wants to be displayed in your life. You are living tselem!!!

others. At the same time, this dominion is to be exercised in harmony with His sovereignty. When we fail to do so, it will lead to curse, catastrophe, and confusion as it did in Gen. 3, 6, and 11. It also means that while all things are lawful, not the power of any (I Co. 6:12). Addictions and bondage to

anything-pleasure, work, money, acceptance, bitterness, power, etc- is contrary to God's nature. When we are set free in Truth and are free to do the will of the Father we are living tselem.

Second, it is clear that in the original design, God had immediate (not mediated) face to face relationship with Adam and Eve as He walked with them in the garden. Following the fall, this relationship was no longer possible. However, after calling the children of Israel out of Egypt, God established a relationship with them that took place through the medium of the priesthood and sacrificial system. It wasn't wrong, but was certainly inferior to what Adam and Eve originally enjoyed. Jesus came to break down this barrier so we are restored to immedi-

ate relationship with the Father and can come boldly to the throne of grace.

As tselem, this means that when we live in personal relationship with God we are the light of the world. We yet see through a glass darkly, but look forward to when we will see Him face to face. It also means that when we love our brother that we interact with from day to day, people will know that we are His disciples. Further, we value immediate relationships over those that are mediated. For example, when we choose face to face relationship instead of relationships mediated through our electronic devices we are living tselem.

Third, during fourth term, I taught a class on Christian Morality. In thinking about that subject in the context of tselem, I am impressed with how it touches every aspect of our lives. We are the temple of the Holy Ghost. That should be obvious through the display of the fruits of the Spirit seen in every day life. When we talk with our children, sit in our house, walk by the way, when we lie down or when we stand up the character and nature of God should be clearly seen (Deut. 6:7). Scripture is more accessible than every before with smartphones and Bible apps, but hiding it in our pocket is does not have the same life shaping, sanctifying effect as

These are just a few examples, but ask God how He

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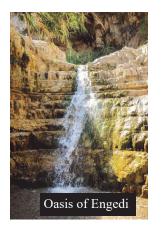
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Scripture in Cultural Context - Clifford Schrock
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