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by

Laura Emily Palik

Presented to the Faculty of the

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George Fox University

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in Clinical Psychology

Newberg, Oregon

May 25, 2001

"Image of God" and Object Relations Theory of Human Development:

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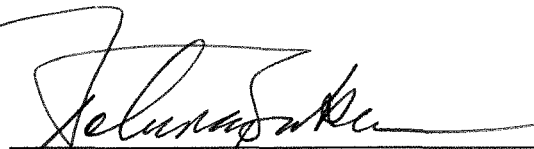Graduate School of Clinical Psychology

George Fox University

As a Dissertation for the Psy.D. degree

May 25, 2001

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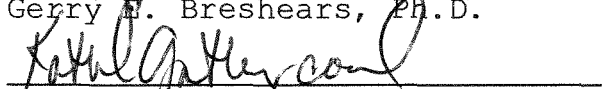   Affairs

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"Image of God" and Object Relations Theory of Human Development:
Their Integration and Mutual Contribution to Development of
God-Images, God-Concepts, and Relationship with God

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Newberg, Oregon

Abstract

In an endeavor to further the work of integration of
psychology and theology, this theoretical-conceptual research
study examined (a) the meaning of the biblical description of
humanity's creation in God's image (Gen. 1.26-27), (b) the
relationship between the conceptualization of humans as "image of
God" and object relations theory of human development, and (c)
the mutual contribution of "image of God" and object relational
development to the internal god-images (object-representations)
and cognitive god-concepts that persons develop. It was proposed
that (a) creation in the image of God is foundational both to
understanding humankind as a spiritual-socio-psycho-physiological
species and to human object relational development, and that (b)
healthy object relational development leads to mature, healthy,

whole-object god-representations and the potential for mature,
healthy relationship with actually existing deity.

The distortion and pathology that has entered the universe
and human existence influences negatively the capacity humans
have to reflect accurately God's likeness in their relationships,
which, in turn, compromises the overall development of human
object relationships. Consequently, immature or pathological
object relational development may occur and affect negatively the
development of all internal and external object relationships,
object-representations, and cognitive concepts of objects.
Internal god-images (object-representations), conscious cognitive
god-conceptualizations, and relationship to actually existing
deity, all may be compromised from healthy development. However,
the original good design of humans as "image of God" leads to the
potential for evaluation and correction, reparation and
restoration of internal and external object relationships, and to
the place of hope for lasting, positive growth and change.

Acknowledgments

ברוך אתה יי אלהנו מלך העולם
שהחינו וקימנו והגיענו לזמן הזה

Barukh Attah YY Eloheinu, Melekh Haolam,
Shehecheyanu, V'kiy'manu, V'higgianu Lazz'man Hazzeh.

Blessed Are You, O L-RD Our G-d, Sovereign Of The Universe,
G-d Has Given Us Life, Sustained Us,
And Enabled Us To Reach This Season.

My thanks are many. All thanks are to the Most High, who
preserved me through this time of study by God's sustaining
spirit, priceless Instruction, and my family of fact and faith.

Thanks belong to my dissertation committee members, Dr. Rodger
Bufford, chairperson, and Dr. Gerry Breshears, who were patient
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also go to Dr. Kathleen Gathercoal, who, with no prior knowledge
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committee, and who also contributed significantly to this work.

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have been ceaseless throughout my life in academia, even as
throughout the entirety of my life. I pray the investment of
time, energy, and funds will prove to be worthy of such support.
Thanks also belong to my many dear friends spread throughout the
United States who have been faithful family through times of
great challenge and of great joy. Special thanks to the many who
have contributed by consultation across the USA and around the
globe, as well as to Dr. Robert Petterson, who contributed
significantly to the person I have grown to become, and to my
synagogue family far and wide, without whose support I could not
have endured to this place of successful accomplishment. The
names are countless as are the thanks: תודה רבה/Todah rabbah.

This work is a culmination of years of research and rumination on
the meaning of the description of humanity's creation in God's
image, its connection to object relations theory of development,
and the contribution these two constructs make to understanding
development and overall health or pathology of human object
relationships and -representations and, particularly, to internal
images and cognitive concepts related to deity, as "the Infinite"
is come to be experienced and understood by persons through the
sum of their life experiences. This is neither an exhaustive
coverage of these multi-faceted topics, nor an endorsement of
every viewpoint represented or resource referenced herein.

Acknowledging that complete understanding is beyond humanity's grasp and that there exist various conceptualizations of deity which must be respected as attempts to communicate something of the Infinite, my own theological vantage point is that of Jewish monotheism. My views and understanding of the subjects of this research endeavor have changed markedly over my course of study. I anticipate they will continue to develop and be modified as new perspectives come into view and new implications become evident. Thus, I recognize and emphasize that my own understanding of the multi-faceted dimensions of these subjects is still developing. Therefore, I encourage readers to treat the material contained herein as a work in progress.

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CHAPTER 1

INTRODUCTION

The Bible reveals God (יי אלהים/<u>YY</u> <u>Elohim</u>[1]) to be creator and ruler of all that exists. All things were created because it was God's will, God's good pleasure, to do so (S. D. Luzzatto[2] cited

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[1]Depending on context, אלהים/<u>elohim</u> (plural of אלוה/אלה/<u>eloahh</u>, "deity"), derived from אל/<u>el</u> ("strength, [al]mighty,"), is translated as "god[s], angels, great, mighty, judges;" אדני/<u>adonai</u>, derived from אדון/<u>adon</u>, "lord, master, mister, sir," as "my lords" (plural of אדני/<u>adoni</u>, "my lord"). While אלהים/<u>elohim</u> is used of humans, angels, gods, or God (e.g., Ex. 7.1; Ps. 8.6[5]; 45.8[7]; 82.6; 1 Sam. 5.7), the singular, אדני/<u>adoni</u>, "my lord," is used of humans or angels only, never of God (e.g., Num. 11.28; Josh. 5.14; Judg. 6.13; 1 Sam. 26.17; 1 Ki. 18.7; Zech. 1.9; 4.4-5,13; 6.4; Ps. 110.1; Dan. 10.16-19; 12.8; first verse number is that of the standard Hebrew Bible and verse in brackets is that of other common translations; in this research endeavor, English wording used is a culling of original language texts and various Hebrew, Greek, and English translations). When applied to the God of Israel as plural of majesty (<u>pluralis excellentia</u>), (ה)אלהים/(<u>Ha</u>)<u>Elohim</u>, is understood to mean "(the) God;" emphatic form אדני/<u>Adonai</u> (special suffix designates this word as sacred, exclusively used of God), to signify supreme, personal lordship: "[my] Lord." Used as written reference to the covenant name, יי/<u>YY</u> is an abbreviation formed by first letter of the covenant name and last letter of the substitute spoken for it. Judaism honors God's holy, ineffable (inexpressible/inconceivable/unspeakable) self/essence and name by substituting אדני/<u>Adonai</u> in prayer or sacred text reading; השם/<u>HaShem</u> ("The Name"), in conversation or study. When quoting Hebrew Bible texts in English, this author uses the standard Jewish custom of omitting vowels when referring to Israel's God ("G-d/L-rd") and "L-RD," for the covenant name.

[2]Samuel David Luzzatto (known by the acronym SHaDaL), Italian Jewish philosopher and scholar lived during the 1800's.

in Hertz, 1947; cf. Maimonides,[3] 1178/1989, 1190/1956; Saadia[4] in

R. H. Isaacs, 1996, 1999). Prompted by arousal of God's will to

create in order to bestow infinite good and blessing upon all

that God creates, God's purpose in the creation is revelation of

God's sovereignty[5] (Scholem, 1974). Though inscrutable, God's

will, desire, and intent in creation flow from God's good,

perfect, eternal self (עצמיות/atsmiut[6]) which emanates (manifests

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[3]Rav Moses ben Maimon (known by the acronym RaMBaM and as
Maimonides), renowned Spanish-born Jewish philosopher, physician,
rabbi of Cairo, and codifier of the Talmud, lived during the
Middle Ages from 1135-1204 Common Era (C.E./A.D.).

[4]Saadia ben Yosef (a.k.a. Rav Saadia גאון/Gaon, "Genius," a
rabbinic title, or RaSaG), 882-942 C.E., was the first medieval
Jewish philosopher, important leader of Babylonian Jewry, and one
of the greatest authors and scholars of the Geonic/Genius period.

[5]This text eliminates pronominal references to God by
renaming. The Bible uses metaphoric language (images/concepts)
to convey God's self and intimate involvement with humanity in
relational terms that humans can apprehend and imitate (Neusner,
1992). Male images are used: father to child, groom to bride,
husband to wife. Female images are used: mother laboring to
deliver and suckle child; mother eagle guarding/tending chicks;
(Lady) Wisdom instructing in godliness (Hebrew: חכמה/Chokhmah;
Greek: σοφία/Sophia); God's expression of self as glorious
Presence indwelling creation among God's people in the desert,
tabernacle, temple, and dispersion (שכינה/Sh'khinah); God's
attribute of mercy or being compassionate (רחמים/rachamim; רחום/
rachum) sharing the same root as womb (רחם/rechem). Yet, God is
not divine fowl, literal parent of human progeny, or spouse to an
entire people group also called God's "child(ren)." As source of
male and female, the Bible reveals God is spirit--neither male,
nor female, which presume corporeality.

[6]Root word עצם/etsem ("bone, object, body, thing, object")
is close to עוצם/otsem ("might"). This word conveys the idea
of "self, essence, substance," which makes something what it is.

in the creation) via attributes humans can apprehend (Job;

Maimonides, 1178/1989; cf. Erickson, 1983; Scholem, 1974; see

Appendix A; Appendix B).

In the Bible, the sum total of all that God created,

including humanity, was declared to be "very good" (Gen. 1.31).

The descriptive phrase the Bible applies to humankind which

reflects God's unique creation of humanity is "image of God"

(Gen. 1.26-27). Because theologians and philosophers within

various religious traditions have drawn varied conclusions on the

meaning of this phrase, its signification can be pursued best by

examining (a) biblical texts related to humanity's creation in

God's image, (b) the historical-grammatical-cultural background

of those texts, and (c) views of biblical scholars of various

theological backgrounds regarding the meaning of "image of God."

The Bible describes creation as a purposeful act and as a

bringing of order and separations or distinctions to that which

initially was תהו ובהו/tohu v'vohu, "unformed and void." God

planned, designed, created, and sustains creation, such that

God's perfect will and eternal decree for creation are

accomplished, bringing God adulation and honor (Baal Shem Tov[7]

cited in Dalfin, 1996; Drob, 2000; Erickson, 1983; Grudem, 1994;

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[7]Jewish religious leader, healer, educator, and founder of
eighteenth century eastern European Chassidic movement, Israel
ben Eliezer, 1700-1760 C.E., was known as the Baal Shem Tov
("Master of [God's] Good Name") and by the acronym the BeSHT.

Maimonides, 1178/1989, 1190/1956; Saadia cited in Hertz, 1947;

Soloveitchik, 1983; Steinsaltz, 1996; cf. Scholem, 1974).

In the creation, God is revealed as loving creator,

sustainer, lawgiver, ruler, and redeemer (cf. Plaut, Bamberger, &

Hallo, 1981)--the source of God's chosen people--human beings,

created to reflect God's glory as they live God's design, finding

pleasure and fulfillment in knowing and serving God by walking

after God's תורה/Torah, "Instruction/Law" (Is. 43.7; 62.5; Ps.

16.11; 27.4; e.g., Drob, 2000; Gillman, 1990; McDonald, 1981;

Piper, 1986; Saadia in R. H. Isaacs, 1996, 1999).

In creation of humankind, (a) God fashioned a species that,

in limited fashion, is like God--free in will and able to choose

actions (e.g., Nachmanides[8] cited in Rabinowitz, 1999; M. C.

Luzzatto,[9] 1734/1997); and (b) God benefits humanity by giving

the opportunity to serve God through observing God's commandments

(מצוות/mitsvot [mitzvot]), the observance of which also serves as

the means of attaining genuine satisfaction (Saadia in R. H.

Isaacs, 1996, 1999). The Bible indicates God's chosen plan for

humanity involves purposes which God values and has ordained be

fulfilled. These include knowing and loving and obeying God,

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[8]Rabbi Moses ben Nachman (known by the acronym RaMBaN and as
Nachmanides), Spanish philosopher, halakhist (contributor to
formulation of traditional Jewish religious law), biblical
commentator, and rabbi, lived from 1194-1270 C.E.

[9]Rabbi Moshe Chaim Luzzatto, know by the acronym RaMCHaL,
scholar and teacher of Jewish ethics, lived from 1701-1746 C.E.

living in harmony with humankind, and ruling over the rest of

creation, which can be summarized as worship, community, and work

(cf. Crabb, 1987; Erickson, 1983; Hoekema, 1986; Novak, 1974;

Soloveitchik, 1965b). These purposes reflect how "image of God"

is expressed on the earth in humanity. The Bible also points

toward distinctive expression of "image of God" through members

of God's covenantal community, "the redeemed of the L-RD" (e.g.,

Deut. 7.6; Is. 51.11; 62.12; Ez. 37.22-28; Ps. 107.2; cf.

Bachman, 1999; H. Bronstein, 1999; I. Greenberg & Freedman, 1998;

Knobel, 1999; Soloveitchik, 1965b).

Similar to theological descriptions of humanity's essence

and purpose in existence, psychological theories describe human

socio-psycho-physiological development and types of relationships

experienced during a lifetime. Positing that a person's most

basic need or drive is to be in relationship (e.g., Fairbairn,

1952/1954; Guntrip, 1973; Klein, 1932; Segal, 1973; St. Clair,

1986), object relations theory[10] proposes that the human infant

develops through a process of separation and individuation from

the primary maternal caregiver, with healthy maturation occurring

through a progression in level or quality of object relatedness

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[10]Though oddly impersonal for a theory of primacy of human
relationship, "object" intends (a) the "other" in relationship,
(b) "the inner mental representation of a person" (Edward,
Ruskin, & Turrini, 1981, p. 219), or (c) that which gratifies
instinct (St. Clair, 1986). This descriptor was selected to
distinguish the fact that an inner mental representation of an
other (person) is not necessarily the same as the actual, living
other (Edward, Ruskin, & Turrini, 1981; St. Clair, 1986).

(Mahler, 1968; Mahler, Pine, & Bergman, 1975). Thus, quality of internal object-representations and capacity for relatedness reflect varying degrees of health and pathology, wholeness and fragmentation, accuracy and distortion, depending on the quality and consistency of early object relationships.

From the perspective of object relations theory, earliest relationships with the world of external objects are the basis by which internal, intrapsychic object relations develop (Blanck & Blanck, 1974; Horner, 1979; Phillipson, 1955; Talley, 1980; Vanderploeg, 1981b). From this view, God's purposes for humanity (worship, community, work) also can be understood as relationship with God, other persons, and the rest of creation, which may be summarized as transpersonal, interpersonal,[11] and environmental relationship (Vanderploeg, 1981a, 1981b; cf. Hoekema, 1986; Novak, 1974; Soloveitchik, 1965b; White, 1984; Winkler & Elior, 1994).

Object relations theory proposes that the bonding of the infant and maternal caregiver is foundational to providing the infant with an integrated experience of self (Rizzuto, 1974). This bonding is proposed to be the origin of a child's sense of relatedness to God/deity and foundational for the formation of an internal god-image (internal object-representation of god-object;

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[11]Relationship with other persons presupposes relationship with and within self (intrapsychic/intrapersonal relationship).

god-representation) and cognitive god-concept[12] (e.g., Banschick,

1992; Rizzuto, 1974; cf. Ps. 22.10-12[9-11]). Hence, early

childhood object relational experiences with significant

caregivers form the basis for a person's internal world of object

relationships and shape internal god-images and cognitive

god-concepts, either toward wholeness and maturity or toward

fragmentation and immaturity, depending on the pervasive quality

of those early external object relationships.

If early object relational experiences of infancy and

childhood shape internal god-images and set the foundation upon

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[12]There exist various conceptualizations of divinity within
various religious traditions, each of which attempt to
communicate something of "the Infinite" (God/deity). This
author's own commitment is to Jewish monotheism. When describing
how persons conceive divinity, use of lowercase "g" is twofold
acknowledgment: (a) persons espouse varying ideas of deity
(e.g., polytheism, pantheism, deism, monotheism), which may or
may not be accurate conceptualizations of actual deity; and (b)
as is true for all internal object-representations in comparison
to actually existing external objects, the cognitive concepts and
internal images (object-representations) of deity that persons
develop are distinct from any actually existing deity. In this
research endeavor, "deity," "God," "God/deity," other variations
thereof, and "the Infinite" are used as an attempt to acknowledge
that language expressing the idea of divinity varies from general
to specific, impersonal to personal, culture to culture, faith to
faith, and individual to individual. Some readers may find the
variation in words too general; others, too particular; others,
cumbersome. There is inherent challenge in using a particular
theological construct ("image of God") attached to a specific
understanding of divinity while attempting to speak to a broader
topic of development of concepts and images of divinity ranging
across religious and non-religious traditions. Irrespective of
wording used in this research endeavor, readers supply their own
understanding of these words and phrases, and may substitute more
personally meaningful god-language by reading different words or
phrases into the text of this research endeavor, as is useful.

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which cognitive god-concepts develop, then it is important to address early object relations, derived object-representations (including internal god-images and cognitive god-concepts), and overall dynamics of family-of-origin, when assessing spiritual-socio-psycho-physiological health and development. This also has implications for understanding relationships that develop with God/deity (an actually existing divine object), and argues for an holistic approach to assessing psychological and spiritual health, maturity, and well-being.

Focus of Study

Focusing on overall spiritual-socio-psycho-physiological health, this study is motivated by the conviction that the success of both preventative and remedial health care demands a comprehensive understanding and assessment of human functioning. Consequently, this study examines both the meaning of humanity's creation in the image of God and the theoretical-conceptual contribution that "image of God" and object relations theory make to one another. This study also begins the process of assessing the mutual contribution of "image of God" and object relations to the overall health or pathology of (a) internal god-images (object-representations), (b) conscious, cognitive god-concepts, and (c) relationships with actually existing deity (God).

Because, historically, there have been several differing views of "image of God," determining the meaning of humanity's creation in God's image brings greater clarity to anthropology and anthropogenesis. Analyzing the meaning of "image of God" contributes to the fields of both theology and psychology because understanding the theoretical-conceptual underpinnings of humanity's genesis as a spiritual-socio-psycho-physiological species establishes the understanding that humanity's development, as studied by the natural and human sciences, is permeated by and inseparable from the spiritual.

If healthy, whole, integrated object relational development through relationship with early caregivers results in healthy, whole, integrated senses of self, relationship with the world, internal god-images (-representations), and cognitive god-concepts, then it is important to assess level or quality of object relational development. If level or quality of object relational development can be assessed, then means of fostering healthy object relational development or ameliorating and amending less mature or less healthy object relational development can be created. This can lead to positive growth, development, and reparation of internal images of self, others, and God/deity, and can result in healthier external relationships with self, others, and God/deity. Thus, persons can learn to function and relate more fully and completely as whole human beings: God's image-bearers.

This work is intended to set a foundation for further theoretical-conceptual work and for empirical examination of the relationship between object relational development and development of both god-images and god-concepts. It is hoped that future analysis will bring greater clarity to the relationship these factors share, and that empirical research will measure the relationship between these factors to confirm the hypothesis that level or quality of object relational development is related to and can predict level or quality of god-image and god-concept.

Given the foundational understanding from theology that humans were created in the image and likeness of God and the foundational understanding from psychology that humans develop through a process of psychophysiological maturation, it is postulated that both being created in the image of God and object relational development affect internal god-image, cognitive god-concept, and resultant relationship with God/deity. Thus, theoretical-conceptual research questions are generated: (a) What does it mean that humans were created in the image of God? (b) What is the relationship between humanity's creation in the image of God and object relational development? (c) What contributions do "image of God" and level or quality of object relational development make to the formation of internal god-images (object-representations) and cognitive god-concepts?

Object Relations and God-Concepts

The major contribution object relations theorists have made to this area of study is the proposal that a person's religious experience, internal god-image, and cognitive god-concept need not be pathological. In contrast, Freud proposed that these things are based upon neuroses or psychoses; and Jung, that they are based upon archetypes (primeval content of inherited predispositions and ideas born out of the collective unconscious of humanity) that are shaped by each person's life experience into a private "God complex" (Brokaw & Edwards, 1994). Rather, object relations theorists propose that a person's religious experience, internal god-image, and cognitive god-concept may be healthy markers of overall psychological development and well-being, and normal components of life experience that are as subject to the potential of health or distortion as any other human experience or internal object-representation (e.g., Brokaw & Edwards, 1994; Guntrip, 1969; Winnicott, 1971; cf. Chaplin, 1968/1985; Fairbairn, 1927, 1952/1954).

According to object relations theory, like any object, an internal god-image or -representation is more than a product of psychological development--it is also an active influence on psychological development, for health or pathology (Banschick, 1992; Rizzuto, 1974; M. H. Spero, 1992). Object relations theorists vary in their understanding of the genesis of these

internal god-images, but generally understand them to be natural, positive (not abnormal, detrimental) object-representations.

When theorizing about the development and formulation of internal god-images and cognitive god-concepts, theorists have shied away from addressing the contribution of relationship with actually existing deity, or divine object (Beit-Hallahmi, 1992; M. H. Spero, 1992). Instead, they have focused on developmental processes and early human object relationships that contribute to formulation and wholeness or distortion of internal god-images and god-concepts.

Some object relations theorists propose that an internal god-image is an exclusively psychogenically-derived (mentally generated), though psychologically significant, object in the internal object relational world (e.g., Rizzuto, 1979, 1993). Others emphasize the importance of internal images and cognitive god-concepts, but do not address the existence of any actual divine object, only examining early human object relationships when considering the origins of these images (e.g., McDargh, 1983).

Few theorists have proposed the genesis, development, and transformation of god-images as distinct from (though similar and related to) significant early human object relationships and as related to actually existing deity, an ultimate/divine object (e.g., M. H. Spero, 1985, 1990, 1992; cf. Kochems, 1993; Laor, 1989; Leavy, 1988, 1990). In the end, if object relational

theorists do not hold god-images to be pathological, those who view god-images as exclusively endopsychic (in the mind) still have not transcended Freud's view, and have left no place for god-representations (-images) that are exopsychically-derived[13] (Beit-Hallahmi, 1992; M. H. Spero, 1992).

Previous Research

Within the past several years, psychological studies have been generated researching factors related to development of god-concept. In more recent years, god-concept has been studied from the perspective of object relations theory. The material generated has included empirical studies, case studies, and theoretical-conceptual works. An additional, small body of theoretical-conceptual literature has developed examining the connection between humans as "image of God," god-concept, and object relational development. What follows is a brief overview of the types of studies conducted, findings collected, and literature generated on this topic within more recent years.

Gender and Parent-Images

A few empirical studies have focused on the relationship of gender to god-concept. Godin and Hallez (1964/1965) indicated males' god-concepts were related to maternal-images and females'

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[13]If object relational theorists propose god-images are only mind-generated or only relate to human objects (not to disorder), they still have not proposed god-images derived from an external reality transcending the material world of human objects.

god-concepts to paternal-images. Nicholson (1979) indicated a small relationship between positive god-concepts and same-sex parent-images. In contrast, Tamayo and Dugas (1977) found gender influenced parent-images, but not god-concepts. Likewise, Chernizer (1992) found no significant effect of gender on god-concepts, as measured by the Gorsuch Adjective Checklist, GAC (Gorsuch, 1968). But, significant relationship was found between gender and both emotional and symbolic god-images, as measured by the God Image Questionnaire, GIQ (Gaultiere, 1989).

Earlier studies yielded varying results regarding which parent-image was more influential in determining god-concepts: (a) paternal-image (Justice & Lambert, 1986; Pasquali, 1970; Tamayo & DesJardins, 1976; Vergote & Aubert, 1972; Vergote et al., 1969); (b) maternal-image (Nelson & Jones, 1957; Nicholson, 1979; Strunk, 1959), which also was the most adequate symbol (Tamayo & Dugas, 1977); (c) primary caregiver (Philibert, 1985) or preferred or idealized parent (Beit-Hallahmi & Argyle, 1975; Godin & Hallez, 1964/1965; McKenzie, 1987; Nelson, 1971/1972; Nicholson, 1979; Strunk, 1959); and (d) both parental images, with paternal as more important (Vergote & Aubert, 1972).

Though there has been much research related to god-concepts and parent-images, the relationship between parental image and god-concept is still unclear (Brokaw & Edwards, 1994). The image of a preferred parent may have greater influence on development of god-concepts; but, both parental images influence god-concepts

(Brokaw & Edwards, 1994). There is no clear empirical indication that one parent-image (maternal, paternal, preferred, or ideal) has a stronger influence on formation of god-concepts (Brokaw & Edwards, 1994). However, strong positive correlations have been found between quality of parent-adolescent communication, god-concept, and self-esteem (Chartier & Groehner, 1976).

Self-Esteem

The relationship of god-concept and self-esteem has been examined by various researchers (e.g., Ahrendt, 1976; Day, 1980; Ellzey, 1961; Jolley & Taulbee, 1986; Potvin, 1977; Tisdale, Brokaw, Edwards, & Key, 1993). Affective relational experiences with God/deity, and close and loving god-concepts, as measured by the Religious Experience Questionnaire, REQ, were significantly positively related to positive self-concept (Day, 1980; Tisdale et al., 1993), self-esteem (Benson & Spilka, 1973), empathic orientation toward others (Edwards, 1976), emotional stability, empathy, autonomy, dominance, expressed inclusion and affection, and a friendly-dominant interpersonal style (Edwards, Goldberg, Hargrove, & Linamen, 1979; Volker, 1981). Cognitive consistency between self-esteem and god-concept accounted for the positive correlation between (a) positive self-esteem and loving god-concepts, and (b) negative self-esteem and impersonal, rejecting, controlling god-concepts (Benson & Spilka, 1973).

Abuse

Studies have shown childhood abuse survivors have negative god-concepts: Adults sexually abused as children (by parents or others) held more disapproving, distant god-concepts than non-abused adults (Ducharme, 1989; Justice & Lambert, 1986; Kane, Cheston, & Greer, 1993; Vredevelt & Rodriguez, 1987). Recent studies have raised questions regarding the effect of sexual abuse on god-concepts (Berkstrom, 1993; W. B. Johnson & Eastburg, 1992).

Psychological Health and Pathology

Some researchers have explored the relationship between god-concepts and psychopathology (e.g., Abrahamson, 1978; Armstrong, Larsen, & Mourer, 1962; Juni & Fischer, 1985; Morgan, 1979; Secrist, 1976). These studies indicated nonpatients and less severely psychologically impaired persons experienced God/ deity as more benevolent, companionable, and kindly than those more severely impaired, such as persons with schizophrenia, who tend to experience God as punitive, wrathful, cruel, and arbitrary (Hardt, 1963; Lindsay, 1978; Lowe & Braaten, 1966). Varying god-concepts (as measured by the GAC) have been found to discriminate between character styles (Secrist, 1976), and types of psychopathology (Lindsay, 1978).

Object relational case studies and theoretical-conceptual articles and books have indicated a connection between disturbed object relations and pathological god-concepts (e.g., Bishop,

1985; Heinrichs, 1982; Rizzuto, 1974; Rossi, 1985; Saur & Saur, 1992). Theoretical-conceptual works have proposed the value of examining god-concepts and -images toward understanding overall quality and level of object relational functioning of persons seeking life changes (e.g., Finn & Gartner, 1992; Kainer, 1993; McDargh, 1983, 1993; Noam & Wolf, 1993; Randour, 1993; Rizzuto, 1993; Shafranske, 1992; St. Clair, 1994; E. M. Stern, 1985).

Theoretical-conceptual works have included case illustrations and topics such as therapeutic technique and treatment of religious issues (e.g., Benner, 1992; Finn, 1992; Gartner, 1992; McDargh, 1992), therapeutic use of religious imagery (e.g., Goodman, 1993; Parks, 1993; Robbins, 1993; Stovich, 1985), transference and countertransference, and incorporation or isolation of religious material raised in therapy (e.g., Kehoe & Gutheil, 1993; Kochems, 1993).

Higher level of object relational development was correlated significantly and positively with benevolent god-concepts and affective relational experiences with God/deity (as measured by REQ and GAC); and, negatively, with wrathful and irrelevant god-concepts (Brokaw, 1992; Edwards, 1976; Tisdale et al., 1993). Object relational development, as measured by Ego Functioning Assessment Questionnaire-Revised (Hower, 1987), was correlated positively with loving (affectionate) god-concepts and negatively with controlling (disciplining) god-concepts (Brokaw, 1992).

The results of these studies indicated several intervening variables related to development of god-concept: age, religious background, religious devotion, age of religious transformation, belief system, cultural background, family history of alcoholism, types of academic studies pursued, depression, and concrete or abstract thinking (Brokaw & Edwards, 1994). Field and level of study were related to conceptual god-image or god-concept (Tamayo & Dugas, 1977). God-concept (as measured by GAC) has predicted religious behavior (Schaefer & Gorsuch, 1992), discriminating between religious beliefs (Crow, 1978), and between levels of spiritual maturity (Hall & Brokaw, 1995).

"Image of God"

In some psychological literature, humanity's creation in God's image has been introduced as pertinent to psychotherapy because it (a) gives inherent worth and validates the process of therapeutic change as a means of enabling persons to live out "image of God" more fully in relationships; (b) is foundational to personhood; and (c) is the basis for the desire, need, and capacity for human relatedness, which, itself, includes the capacity to form internal god-images and cognitive god-concepts (e.g., Benner, 1983; Bishop, 1985; Leavy, 1988, 1990; M. H. Spero, 1992; Vanderploeg, 1981a, 1981b; White, 1984).

The evanescent or vapor-like quality of relationship with invisible, intangible deity (God) is given a sense of reality or tangibility through interpersonal relationships that reflect

something of God's likeness (Vanderploeg, 1981b). In turn, the quality of early object relationships affects the quality of reflection of God's image and the quality of internal god-image (-representation) and god-concept (White, 1984). Therapeutic relationship affords opportunity for assessing and addressing quality and level of object relations and god-concepts toward fostering positive change in both (e.g., Benner, 1983; Finn & Gartner, 1992; Heinrichs, 1982; Leavy, 1988; C. W. Lee, 1985; Lovinger, 1984/1994; McDargh, 1983; Philibert, 1985; Randour, 1993; Rizzuto, 1974, 1979; M. H. Spero, 1985, 1987, 1990, 1992; St. Clair, 1994; E. M. Stern, 1985; Talley, 1980; Underwood, 1986; Vanderploeg, 1981a, 1981b; White, 1984; cf. Knobel, 1999; Petsonk, 1996; Stroh, 1999; Winkler & Elior, 1994).

Overview of Study

This study examines the meaning of humanity's creation in the image of God and the general theoretical-conceptual relationship between two foundational realities of human existence: the theological, humanity's creation in the image of God; and the psychological, humanity's object relational development. Even as theology informs the domain of psychology regarding the spiritual facet of humanity, psychology informs the domain of theology regarding the developmental progression that humans experience as they grow from infancy to adulthood.

Endeavoring to integrate a theological conceptualization ("image of God") with a specific psychological theory of human development (object relations) is a significant task that informs both fields of study with an understanding that harmonizes these two domains to describe how humans mature as complex and multidimensional creatures. This study begins to examine the role "image of God" and level or quality of object relational development play in the level or quality of internal god-images and cognitive god-concepts that develop. This study also begins to examine the relationship between internal god-image and relationship with actually existing deity.

This study contributes to the larger work of the integration of psychology and theology and to the development of psychological theory that allows and accounts for the contribution of an actually existing divine object to internal god-representations that form. The theoretical-conceptual research hypotheses generated are listed below.

Hypothesis One

Humanity's creation in the image of God is the over-arching theological construct that serves as a foundation for understanding the totality of human psychophysiological, intrapsychic, interpersonal, and spiritual being, development, and functioning:

(a) Creation in the image of God established humanity as unique
    among the creation and set forth a pathway for humans to
    to mature in and actualize conformity to God's image.

(b) The entrance of corruption into the created order via human
    violation of God's Instruction has compromised humanity's
    capacity to reflect God's likeness accurately.

(c) Being refreshed in relationship to God begins the process of
    restoring humanity's capacity to reflect God's image more
    accurately (in every facet of functioning).

Hypothesis Two

There is a relationship between the theological construct of
humans as "image of God" and object relations theory of human
development wherein each potentiates (endows with power and makes
possible) the other:

(a) Whole/healthy functioning of humanity as "image of God"
    produces whole/healthy human object relationships.

(b) Corruption of humanity's originally perfect existence led to
    corruption in object relational development.

(c) Corrupt/unhealthy functioning of humanity as "image of God"
    leads to corrupt/unhealthy object relationships.

(d) Corrupt/unhealthy object relational development leads to
    corrupt/unhealthy functioning as "image of God."

(e) Whole/healthy object relational development leads to whole/
    healthy functioning as "image of God."

Hypothesis Three

Both "image of God" and object relational development contribute to the internal god-images (-representations) and conscious cognitive god-concepts that persons develop:

(a) Corrupt functioning of humanity as "image of God" and corrupt (unhealthy/dysfunctional) object relationships lead to corrupt (unhealthy/dysfunctional) internal god-images (object-representations) and cognitive god-concepts.

(b) Healthy functioning of humanity as "image of God" and healthy object relationships lead to whole/healthy internal god-images (object-representations) and cognitive god-concepts.

Overview of Chapters

Toward scrutinizing these hypotheses, Chapter Two examines (a) "image of God" as a theological construct used to describe humankind as originally designed and created to function, (b) the effect of corruption on the created order and humankind as "image of God," and (c) the process of restoring what was corrupted, including humanity's clear reflection of God's image. Chapter Three summarizes object relations theory of human development by (a) tracing phases and tasks of normal, healthy psychological separation and individuation, and (b) giving an overview of corruption of object relations and resultant pathologies. Chapter Four, operating from an integrative approach to god-image

development, begins examining origin, development of, and

possible distinctions between god-images (object-representations)

and cognitive god-concepts.

Chapter Five examines how humanity's creation in the image

of God and object relations theory come to bear on development of

internal god-images (object-representations) and conscious,

cognitive god-concepts, developing a teleological view of the

object relations Separation-Individuation timeline. Chapter Six

integrates the concept of humans as "image of God" and object

relations theory, drawing conclusions regarding the meaning of

humanity's creation in the image of God and its connection to

human development. Chapter Seven offers (a) discussion of

creation in the image of God as a foundational understanding of

human existence as purposefully-created holistic beings, (b)

implications of this theoretical-conceptual research study for

integration of psychology and theology, (c) recommendations for

continued theoretical-conceptual examination of the relationship

between "image of God," object relations, internal god-images,

and cognitive god-concepts, (d) suggestions for future

measurement of the empirical relationship between level or

quality of object relations and level or quality of god-image and

god-concept, and (e) the author's concluding remarks.

CHAPTER 2

"IMAGE OF GOD"

Biblical-Historical-Grammatical-Cultural Background

The Hebrew Bible (תנ"ך/TaNaKH[14]) states that God declared to

create humanity: בצלמנו כדמותנו/b'tsalmenu kidmutenu, "in our

image, according to our likeness" (Gen. 1.26). A technical

definition or explanation of this phrase is not given; yet, it is

applied to humanity alone, setting humankind apart from all other

created life (Breshears, 1997; Clines, 1968; Erickson, 1983).

Historically theologians and philosophers of various

religious traditions have proposed definitions based on

distinctions between these two phrases; but, current exegetical

conclusion is that this description is synonymous parallelism, a

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[14]TaNaKH is an acronym: תורה/Torah ("Instruction/Law," Five
Books of Moses; חמש/Chummash ["Pentateuch"]); נביאים/N'viim
("Prophets"); כתובים/K'tuvim (Sacred "Writings"/Hagiographa). A
third century Before Common Era (B.C.E./B.C.) Greek translation,
Septuagint ("LXX/Seventy"), was done by 70-72 Jewish scholars in
70-72 days (Morris, 1979); but, this was likely a translation of
Torah proper, with N'viim and K'tuvim translated later. More
broadly, "Torah" includes all God's written Instruction; and more
broadly, the historical Instruction handed down orally through
sages who devoted their lives to explaining/interpreting the
meaning and application of God's written Instruction. Thus,
Neusner (1992) described a single canon, a single Torah, coming
through three media: written, oral, and incarnate (the lives of
the sages forming the "text" of a living Torah--Torah incarnate).

common poetic literary style of biblical Hebrew (cf. Anderson, 1982; Cassuto, 1944/1961; Erickson, 1983; Hertz, 1947; Hoekema, 1986; Hughes, 1989). Though the terms are distinct, rather than signifying concepts intended to be differentiated, both phrases reinforce and intensify the same basic meaning (Barr, 1968-1969; Breshears, 1997; Clines, 1968; Erickson, 1983; Hughes, 1989; cf. Ben-Yehuda & Weinstein, 1964; see Appendix C).

The Genesis Account

The Genesis texts related to "image of God" contain key elements for understanding this phrase. These include God's (a) words to make humanity in God's image followed by "and let them rule" (1.26-27); (b) shaping the human form and inbreathing the breath of life, נשמת חיים/<u>nishmat chaiyim</u> (2.7); (c) blessing of "be fruitful, populate, subdue the earth, rule over the other creatures" (1.28) and instruction for food that is given/banned for consumption (1.29; 2.16-17); (d) placing the human in the garden לעבדה ולשמרה/<u>l'ovdahh ul'shomrahh</u>, "to serve/work/ worship and guard/keep"[15] (2.8,15); (e) stating the need for co-partnership in humankind and initiation of the marital union (2.18-25); and (f) resting from work on the seventh day (2.2-3).

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[15]Deriving from עבד/<u>avad</u> ("work"), עבדה/<u>ovdahh</u> conveys tilling, service, worship, ministry, servanthood; or enslavement, transgression (from a margin), labor, bondage. Deriving from שמר/<u>shamar</u> ("guard, hedge about"), שמרה/<u>shomrahh</u> conveys safeguarding, watching, attending, preserving, or protecting.

The Genesis texts reaffirm humanity as "image of God" both
after the first infraction (5.3), and after God began anew the
human race (9.1,6b-7). These texts convey (a) a new allowance of
eating animals for food, giving humans power over life and death
of animals, causing new fear in animals toward humans (9.2); (b)
a prohibition of eating blood (9.4); (c) a prohibition of murder
with death penalty for infraction for both animals and humans
(9.5-6); and (d) a reiteration of the blessings to be fruitful,
multiply, and populate the earth (9.1,7).

The Genesis texts convey consequences of humanity's wrong
action. These include (a) human awareness of nakedness (3.7);
(b) God's punitive/protective pronouncements for human history,
including animosity between serpent/humankind, increased pain in
childbirth, tension between men/women as husbands/wives, a new
experience of laboring to till resistant soil for food, death and
return to the ground from which they were created (3.1-19); (c)
humans being clothed/protected by God via durable animal skins[16]

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[16]Agreeing God provided the banished couple more durable
protection from the elements than leaves, some commentators
understand God used animal skins (e.g., Cassuto, 1944/1961);
others, uncertain this act entailed taking life because animals
were not given for food, propose this passage should be rendered
"God made garments for skin" (Rashi cited in Doron, 2000). God's
provision of animal skin clothing for the first human couple may
indicate sacrifice was made, possibly instructed (Gen. 3.21). In
the TaNaKH, examples of righteous sacrificial offerings are given
(e.g., Abel, Noah, Job, Abraham); and, in the Torah, instruction
and commands) are given on how to draw near to God via offerings
(קרבנות/korbanot) as sacrificial worship (עבודה/avodah).

(3.21); and (d) banishment from the cultivated garden home with a heavenly guard preventing reentry and access to עץ החיים/<u>ets hachaiyim</u>, the "tree of life" (3.23-24).

<u>The Creation Account and Ancient Near Eastern Context</u>

Because the Hebrew Bible never gives a technical definition of בצלמו/<u>b'tsalmo</u>, "in [G-d's] image" (Gen. 1.27), it is likely this phrase needed no definition for Ancient Near Eastern (ANE) readers/hearers.[17] So, the historical-grammatical-cultural background and context of the Genesis creation account give a vital understanding of "image of God," as it would have been understood by משה/<u>Mosheh</u> ("Moses") and the first ANE readers/ hearers of Genesis. Yet, when exploring the background, it is worth noting that, even as common religious phrases may have different meanings to different groups of peoples today, the ANE peoples did not hold a single common conceptualization of "image of God" (Cassuto, 1944/1961).

Using language familiar to the peoples of that time period and geographic area, the <u>Torah</u> distinguished itself by clarifying the origin and composition of the universe, existence and purpose for humanity, and the character of the true and living God of Israel (יי אלהים/<u>YY Elohim</u>) and God's relationship to the world (Cassuto, 1944/1961). Borrowing from mythical creation texts and epic poetry of other ANE peoples and religions, the <u>Torah</u> used

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[17]<u>Torah</u> would have been recited by a reader to listeners.

familiar concepts to contrast and correct propositions about creation common to ANE people groups[18] (Cassuto, 1944/1961).

It appears that the phrase "image of God" was a Canaanite language expression (Cassuto, 1944/1961). In the Babylonian culture, this phrase conveyed an "anthropomorphic conception of the godhead"[19] (Cassuto, 1944/1961, p. 56). The Babylonian conveyance of the heavenly lights as the "likeness of the gods" endowed with mind, will, and personality was contrasted by the Torah's description of sun, moon, and stars as material entities created by God, namely, אלהים יי/YY Elohim (Cassuto, 1944/1961).

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[18]This is not to propose origin of the Genesis account from other ANE texts, but that all these texts originated from stories told from the time of the first human pair, transmitted by Noah and family after the flood of God's judgment. It is posited that the creation story devolved, taking on particulars of the various peoples and cultures that developed after God confused the common language of Noah's descendants to scatter them as they sought to make a name for themselves, uniting in ways contrary to God (Gen. 11.1-9). A family was selected to reveal knowledge of the name of the one God (אלהים יי/YY Elohim) to those who grew far from it. Noah's offspring שם/Shem ("Shem"/"Name") and his descendant Abraham were selected to make further covenant to make a nation to reveal the name (existence, character, ways, authority, rule) of the one God to the rest of the world. Choosing and cherishing this family to become a nation set apart as a kingdom of priests consecrated and ordained to God, they would be blessed and bring blessing to the world by functioning to serve God and draw the world back to unity under the name of the one God, to serve and be near to God's heart. This culminates when the one God raises up from this same family a person anointed to function as God's supreme instrument and agent to redeem-deliver and reestablish throughout the creation the exclusive supremacy of the one God's name (domain of rulership marked by righteous-justice and peace).

[19]Anthropomorphism is describing deity via human form--physical/corporeal or mental/psychological (anthropopathism).

Royal Vessel and Dwelling-Place of Divine Spirit

A common ANE concept of "image of God" was that the image was the dwelling-place of the essence or substance of the deity (being) that it was fashioned to represent (Clines, 1968). The image was conceived as a vessel distinct from the actual indwelling life of the deity, which commonly was conceived as spirit, breath, fluid, or fire (Clines, 1968).

In its statement that God breathed into the form of the first human who became נפש חיה/nefesh chaiyah, a "living being" ("breath, spirit, soul, vitality"), the Genesis account's usage of "image of God" distinguished itself from the concept as used in the surrounding cultures. There is no dichotomy of spirit (or soul) and body as was conceived by the cultures of that time, or as conceived later within Platonic Greek dualism, which espoused the immaterial ("spirit") as good and the material ("body") as corrupt (Sproul, 1993a, 1993b, 1996; cf. Nachmanides, on Gen. 2.7 cited in Soloveitchik, 1965b). Rather, the Torah describes the human as a unified whole, an enlivened material being, fashioned in God's image. Indeed, from ANE times to the present, a Jewish view of personhood includes both "embodiment and sexuality as the foundational principles of human essence" (Boyarin, 1993, p. 10).

In the ANE, the conceptualization of "image of God" commonly was associated with the office of ruler or priest whose role characterized the governance of the indwelling deity (Clines, 1968; Wenham, 1987; cf. Shanks, 1998). From the Genesis account

informed by the ANE context, humans would be understood to function as God's vice-regents on earth, bringing God's representative rule wherever God's image is present (Cassuto, 1944/1961). But, while the declaration: ‏את הארץ וכבשה ורדו‏/et haarets v'khivshuah ur'du, "subdue the earth, and rule," indicates humans are to rule over the rest of creation, God's giving "them" dominion indicates God did not create humans to exercise dominion over each other (Westermann, 1974). In this light, it appears humans are to rule the material creation on God's behalf, even as God rules over all that God brought into existence (Sproul, 1993a; Wenham, 1987; Winkler & Elior, 1994).

The declarative blessing God gave to procreate, fill, subdue, and rule the earth conveys a charge from a sovereign to under-rulers to govern on the sovereign's behalf. When the mandate to rule is distorted by doing harm to the good things God created, humans violate the sacred charge of ruling the created order according to God's likeness (cf. Gordis, 1971; Winkler & Elior, 1994; Shabbat 10a). As vice-regents created to show God's likeness, humans answer to God in the quality of their rulership.

Male and Female: Corporate Humanity

The Genesis text states God determined it was not good that humanity live a solitary existence--a "plain oneness [that] falls short of God's full creative intention" (Sherlock, 1996, p. 39). What was needed was a species of co-partners to do all that God intended for the creation bearing God's image to accomplish

(Cassuto, 1944/1961; Sherlock, 1996; Wenham, 1987). So, God "separated humanity into...male and female persons," making a comparable, complementary, same-species helper (עזר/ezer) "to work with, not for, the other" (Sherlock, 1996, p. 39). Naming the original couple אדם/Adam, "Human[ity]," God thereby showed that both sexes (male/female together[20]) are included in what God made בדמותו/bidmuto, "in [G-d's] likeness" (Gen. 5.1-2).

As an ANE text, the Genesis account was distinctive in describing both male and female as "image of God" (Soloveitchik, 1965a, 1965b). Its conjoint application clarifies that this is a collective description of the human species.[21] Once created, the pair represented the whole human race that would issue from them. Thus, a complete understanding of this phrase should include the differentiation in the human species: gender.

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[20]The text states God "created 'them' male and female," not "created [the sole human] male and female" (Philo influenced by Plato). The text does not specify God created a dual-sex human (hermaphrodite) later subdivided into discrete genders (Cassuto, 1944/1961; Wenham, 1987); yet, it does not explicitly name gender in the species until two partners were created from one substance of "humanity" (Sherlock, 1996). Scholars find it noteworthy that differentiation of gender was named in the texts; but, most do not conclude "[G-d] created them male and female" (1.27; 5.1-2) is the final phrase of a literary triplet specifying the meaning of "image of God" (as do some, e.g., Barth, 1958; Jewett, 1975).

[21]Two linguistic factors can obscure this: (b) in English, אדם/adam, can be translated "human, man, husband, Adam/Human;" (b) in Hebrew, there are no gender-neutral (pro)nouns. The human species ("kind") was made in God's image via a seminal pair.

The text's naming of male and female within the description "image of God" leads to the deduction that human relationship is an element of צלם אלהים/tselem Elohim (Latin: imago Dei, "image of God") and דמות אלהים/d'mut Elohim (Latin: similitudo Dei, "likeness of God"): "The complete image of [אדם/adam; human] is attained in divine union between humanity--man and woman"[22] (Neusner, 1992, p.147). The description of God's creation of the first human pair and declarative blessings of fruitfulness establish the male-female relationship as the original form of relationship upon which all other human relationships are built (Barth, 1958; Erickson, 1983; cf. Plaut et al., 1981).

To the ANE reader/hearer in a time and culture where no bond was stronger than that between family members, the relationship described between the first human pair would be remarkable (Cassuto, 1944/1961; Wenham, 1987). Rooted in humanity's essential unity, the physical and spiritual bonding between male and female as husband and wife is conveyed as superseding family-of-origin to become the foundation upon which a new family unit is formed (Gen. 2.24; Cassuto, 1944/1961; Wenham, 1987).

Because the Genesis account conveys a physical and spiritual unity or "one flesh" relationship of humankind (Gen. 2.23), this

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[22]A famous מדרש/midrash ("homily") makes use of Hebrew spelling: If you "remove God" (by removing the letters that signify God's name: י/yud, ה/he) from איש/ish ("man") and אשה/ishshah ("woman"), you have remaining אש/esh ("fire"); so, a burning destruction occurs between the sexes without God who unites them in harmony (Linke, 1999; Winkler & Elior, 1994).

indicates that all humans are related as part of the same species (family), coming from and returning to the same substance from which the first human was created. Additionally, because "image of God" applies to corporate humanity, it is expressed through building community (family), which shows God's likeness in the way community members conduct their lives in relation to one another (Sproul, 1993a; Wolpe, 1993; cf. I. Greenberg & Freedman, 1998; Soloveitchik, 1965b). Community shows God's character to the rest of humanity and God's likeness to the rest of creation (Sproul, 1993a; cf. Gordis, 1971).

The author of Genesis clarifies: All humanity, not only a certain person or leader, bears God's image. Though all creation is sacred, coming from a holy God, as "image of God," humanity is priceless, having intrinsic dignities of value, equality, and uniqueness in being and status within the created order (I. Greenberg & Freedman, 1998; cf. Baeck, 1948; Wenham, 1987). Human equality as "image of God" means that preferring of one image over another is idolatrous (Mishnah Sanhedrin 37a; I. Greenberg & Freedman, 1998). Drawing "honor through humiliation of a fellow [human]" (partner/friend)--seeking to elevate one person at the expense of another, when all are equal before God-- is to be condemned (Feldman, 1999, p. 37; cf. Deut. 25.3d).

Sanctity Retained Though Vessel Defiled

The Genesis text's motif of transgression and punishment of the first human pair has no real ANE textual parallel (Cassuto,

1944/1961; E. G. Hirsch & Kohler, 1903). Late professor of the
Bible at Hebrew University of Jerusalem, Cassuto (1944/1961)
offered that the core issue in the wrong was that humans, who
already were "like God" as דמות אלהים/d'mut Elohim, sought to be
more like God in their knowledge than God intended them to be.[23]

Rather than waiting for God as "parent" to instruct them
regarding "the knowledge of good and evil/bad" according to God's
timetable and perfect judgment, God's "newly born children"[24]
sought to remove themselves from God's tutelage (Cassuto, 1944/
1963), and determine "good" and "evil/bad" on their own, separate
from God--the original and sole source of moral judgment (Bailey,
2000). They incurred the consequence of their transgression,
banishment from their garden home, and became susceptible to the
dangers and difficulties of the external world without sufficient
means to overcome those obstacles (Cassuto, 1944/1961).

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[23]Cassuto (1944/1961) named problematic historical
interpretations of what was affected by eating of "the tree of
the knowledge of good and evil": sexual life (e.g., Ibn Ezra,
Gunkel, Dornseiff, Gordis), ethical judgment (e.g., Dillman), and
judging benefit/harm of mundane matters (e.g., Wellhausen).

[24]In contradistinction to the other religions of the ANE,
the TaNaKH's language of God as "parent" and humanity as God's
"issue, offspring, child" is metaphoric, indicating intimacy of
relationship between creator and species specially created and
uniquely animated by God's breath such that it is described as
"created in [G-d's] image, according to [G-d's] likeness." To
emphasize the metaphoric nature and non-literal meaning of these
expressions that convey something of the relationship between God
and God's special creation via human metaphor, words such as
these are placed inside quotation marks, throughout this research
project (e.g., God as "parent" or "spouse;" "God's child[ren]").

Another ANE conception of "image of God" (צלם אלהים/tselem

Elohim) is important to note: To honor the image is to honor the

deity who infuses it with life. This idea points to the reality

of the presence of God in God's seeming absence, or invisibility

(Clines, 1968). Because treatment of the image is tantamount to

treatment of the deity it represents, honoring self and others as

"image of God" honors the deity whose image humanity bears;

likewise, dishonoring or defiling the "image of God" dishonors

and defiles the deity who enlivens it[25] (Hoekema, 1986; Packer &

Howard, 1985; cf. Rashi,[26] Sifra K'doshim Parashah 1.1).

The ANE understanding was that an "image of God" never lost

its sanctity (Clines, 1968). Rather, even if defiled, the vessel

permanently remained the dwelling-place of the divine "spirit"

derived from the deity/being whose image it was (Clines, 1968).

So, in formulating an understanding of "image of God" after

humanity violated God's perfect order through wrongdoing, the ANE

readers/hearers would apprehend that treatment of humans as

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[25]In midrashic/allegoric form, treatment of self and others
is tantamount to treatment of God is underscored: "You shall be
distinct [פרושים/p'rushim, 'separate, dissimilar/different'].
'You shall be holy [קדושים/k'doshim], for I the L-RD your G-d am
holy': If you sanctify yourselves, I shall credit it to you as
if you sanctified me, and if you do not sanctify yourselves, I
shall regard it as if you did not sanctify me" (Rashi, Sifra
K'doshim Parashah 1.1; cf. Bailey, 2000; Neusner, 1992).

[26]Rav Solomon ben Isaac of Troyes, France (known by the
acronym RaSHI), medieval rabbi, and best-known Jewish commentator
of the Bible and Talmud, lived from 1040-1105 C.E.

"image of God" remained important. Though corruption (sin)
entered human experience (cf. Stroh, 1999), humans remain "image
of God," possessing dignity (cf. Baeck, 1948; Maimonides, 1178/
1989, <u>Mishneh Torah</u>, <u>Hilkhot Sanhedrin</u> 24.9), being sustained by
רוח אלהים/<u>ruach</u> <u>Elohim</u>, "God's spirit, wind, breath" (e.g., Gen.
9.1-7; 5.1-3; Ps. 8; Job 27.3; cf. Dosick, 1997).

<u>Corruption and Preservation of "Image of God"</u>

Description of the corruption of God's creation by human
disobedience is set forth in the <u>Torah</u> for those perplexed by the
description of a perfectly created world and the world as it is
experienced (Maimonides, 1190/1956; Wenham, 1987). Written with
a purpose of moral instruction (Cassuto, 1944/1961), the <u>Torah</u>
explains why the world that a perfect, good God created is filled
with that which contradicts its original status as טוב מאד/<u>tov</u>
<u>m'od</u>, "very good" (I. Greenberg & Freedman, 1998; Wenham, 1987).

When those designed to bear God's image act against God and
God's Law, they "remake God" into <u>imago</u> <u>hominis</u>, the "image of
humanity" (Geisler, 1997; Wolpe, 1993; cf. H. Bronstein, 1999).
When laws and principles of the designed order of the universe
are violated, there is a perversion of God's "Universal Law" that
is based on "separation and division," or established boundaries
(Chasseguet-Smirgel, 1983, p. 169), set from creation, expressed
through the מצוות/<u>mitsvot</u> ("commands")--prescriptions and
prohibitions for human action and relationship (see Appendix D).

<u>"Image of Adam," "Image of God"</u>

The Genesis account of the creation of the first humans informs the reader/hearer that all humanity is connected as a species/family coming from the first human couple (Cassuto, 1944/ 1961). From the first human, God created אשה/<u>ishshah</u>/woman, the first human female, and brought her to איש/<u>ish</u>/man, the first human male (2.23). The conjoint appellation God gave the human species--אדם/<u>Adam</u> ("Adam"), meaning "Ruddy, Person/Human[ity]" --also was applied to the first man; and, חוה/<u>Chavvah</u> ("Eve"), meaning "Living/Life," was the name given to the first woman (3.20), signifying her as mother of humankind who would issue from her[27] (cf. Brown, Driver, & Briggs, 1979; Wenham, 1987).

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[27]The name אדם/<u>Adam</u> ("Ruddy, Human/Person") indicates that the first human ("earthling") was דמות/<u>d'mut</u>, a form/likeness (Cohen, 1997a), shaped from אדמה/<u>adamah</u>, the red soil/earth, and enlivened with דם/<u>dam</u>, red blood (Hertz, 1947). The name חוה/ <u>Chavvah</u> ("Living/Life") indicates that the first human female "was mother of all living/life [חי/<u>chai</u>]," mother of humankind (Hertz, 1947). The <u>Torah</u> records that (a) the serpent would bruise, but be crushed by the human seed ("life"); and (b) the name חוה/<u>Chavvah</u> was given after God's decree, conveying hope in God's promise (continued life; triumph after pronouncement of death and hardship). Related to חויא/<u>chivya</u> (Aramaic) and <u>chayyatun</u> (Arabic), meaning "serpent," <u>Chavvah</u> may have carried a second meaning ("female serpent") for the name-giver <u>Adam</u> (Gen. <u>Rabbah</u> 20.11; Cassuto, 1944/1961). Ancient Jewish sources interpret the promised offspring as the messiah, who will crush the serpent (השטן/<u>hassatan</u>, "the accuser/adversary/persecutor") when he rules from Jerusalem, (cf. Cassuto, 1944/1961; Jerusalem <u>Targum</u>; <u>Targum</u> Pseudo-Jonathan; Job). This serpent imparted to humankind זהמה/<u>zuhamah</u> (permanent spiritual impurity, the reason for human mortality), which only can be removed through death and resurrection (<u>Talmud</u>, <u>Shabbat</u> 146a; Winston, 2001).

The offspring born to the first human pair was described as
בדמותו כצלמו/bidmuto k'tsalmo, "in [Adam's] likeness, according to
[Adam's] image" (5.3). Because conjoint Adam/Human was created
in God's image, and שת/Shet ("Seth") in Adam's, the Torah
indicates "image of God" remains, passed on לדר ודר/l'dor vador,
"to generation and generation" (Wenham, 1987). Because humanity
is related to God as source-of-origin and metaphoric parent
(creator/sustainer/nurturer), persons are reminded they bear
God's likeness and remain God's metaphoric issue/offspring
(special creation), even in adulthood and parenthood (cf. Mal.
2.15, זרע אלהים/zera Elohim, "God's [godly] seed;" Wolpe, 1993).

Shet's likeness to Adam/Human means the first human couple
"created one" equally and identically human (Cassuto, 1944/1961;
Hughes, 1989). Parent-child similarity is general--more related
to human nature than externals, and less to a specific set of
traits (Grudem, 1994; Hughes, 1989). Similarity between humans
as "offspring" and God as "parent" is general, with no necessary
character set delimited, and with distinct differences between
the image and the "original parental object" (Grudem, 1994).

The Genesis text does not give examples of the relational
problems that resulted between the first human couple after their
first transgression and God's pronouncement of future distress
and death; but, ongoing familial repercussions are evident in
that family (the human race) prior to Shet's birth (culminating
in the first child's murder of the second). Parents' behaviors

are shown to affect their children--for good or bad (Wenham,
1987; cf. Sifra 27a). Thus, though Shet's being "in the likeness
and image of Adam" affirms continuity of humankind as "image of
God," potentially, it also intimates humanity's likeness to God
was compromised and changed from its originally clear reflection
(Hughes, 1989). That is, humans continue to bear the likeness of
their heavenly "parent;" but, for good or bad, they bear the
likeness of their earthly parents as well.

Reaffirmation of "Image of God," Prohibition of Murder

Although humanity's first parents' action greatly affected
their progeny in the negative (Wenham, 1987; Gen. Rabbah 19;
Sifra 27a), God's choice to continue human history was shown by
God's preserving humankind, beginning anew through one righteous
person: נח/Noach ("Noah").[28] After God destroyed humanity (save
one family), due to the corruption/sin that germinated and
permeated creation through humankind, humanity's creation in
God's image is reintroduced to the Genesis text (Gen. 6-9).
Beginning anew with Noach and family, God reiterated the original
"image of God" commission for humanity: "Be fruitful, multiply,
and fill the earth" (Gen. 9.1; Cassuto, 1949/1984; Wenham, 1987).

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[28]The Bible gives examples of persons described as upright,
perfect, and just in their generation (e.g., Noach; איוב/Iyov
["Job"]; אסא/Asa ["Asa"]). Still this righteous line was marred
by sin as seen after the flood of God's judgment: drunkenness,
nakedness, and Noach's sons "looking upon" his nakedness (implied
sexual misconduct). This is a good example of the principle that
no righteous person only does good and never sins (Ecc. 7.20).

One noteworthy addition was introduced: Animals would fear
humans because God gave permission to eat animals (but prohibited
consuming blood). Thus, the power of life and death over all
other material/earth-creatures was given in connection to
humanity's creation in God's image (Gen. 9.2-7). In the context
of God's beginning anew, affirming humanity's continued place of
unique valuation, capital punishment was instituted for murder,
because humans were created בצלם אלהים/b'tselem Elohim, "in the
image of G-d" (Gen. 9.6; Cassuto, 1949/1984; Wenham, 1987).

The punitive taking of a life for murder singularly relates
to "image of God." Execution of God's judgment is only just and
sanctioned in communities that respect the inviolability of the
life God gives (Westermann, 1984/1986). Other bases for capital
punishment (e.g., nationality, ideology, race) are decried
(Westermann, 1984/1986). The penalty is severe because killing
God's image-bearer violates God--"erasing" God's likeness from
the murderer (Cassuto, 1949/1984) and "expunging" God's image
from the earth by killing an image-bearer (Wenham, 1987).

Because of the inviolable sacredness of human life, murder
is "inexpressibly terrible," a crime "without atonement"--the
worst being when one family member kills another (Cassuto, 1944/
1961, p. 184; cf. Wenham, 1987). Yet, because humanity springs
from common parentage, all murder entails killing a "sibling;"
and thus, is always heinous (Cassuto, 1944/1961). The height of

calumny in the act of murder is shown when contrasted by the
height of valuation of human life as conveyed in the <u>Talmud</u>[29]:

> Therefore, but a single human was created in the world, to
> teach that if any person has caused a single soul to
> perish, Scripture imputes it to [that person] as though
> [that person] had caused the whole world to perish; and if
> any person saves a single soul, Scripture imputes it to
> [that person] as though [that person] had saved a whole
> world/universe. (<u>Mishnah</u> <u>Sanhedrin</u> 4.5)

Restoration and "Image of God"

The <u>Torah</u> sets forth God's Instruction that, when lived out,
brings blessing of proper relationship with God, self, others,
and the rest of creation. The Prophets (נביאים/<u>N'viim</u>) call God's
people back to holiness when they have strayed and speak of a day
when God's messiah establishes on earth the perfect reign of
God's Law, underlining what the <u>Torah</u> conveyed. The current
problem with the created order is not due to God's inattention or

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[29]Compiled after the destruction of the temple in 70 C.E.
and dispersion, תלמוד/<u>Talmud</u> ("Teaching/Learning") is early,
historical commentary on תנ"ך/<u>TaNaKH</u> comprised of משנה/<u>Mishnah</u>
("Study/Repetition," Oral Interpretations) and גמרא/<u>G'mara</u> or
גמרה/<u>G'marah</u> ("Completion"), Aramaic Commentary on the <u>Mishnah</u>,
of which there are two, which contribute to two forms of the
<u>Talmud</u>: (a) ירושלמי/<u>Y'rushalmi</u> ("Jerusalem"), compiled by sages
descended from those who remained in Israel; and (b) בבלי/<u>Bavli</u>
("Babylonian"), compiled by sages descended from those who lived
in Babylonia after the destruction and diaspora (Dosick, 1995).

deficit of power, but to breach in relationship that occurs

through corrupt human action that hides God's "face" (הסתר פנים/

hester panim) from the violators and leads God to refuse to

"hear" requests made for redemption or deliverance from

oppression (Deut. 31.18; Is. 59.1-2; Lam. 3.44; cf. Steinsaltz,

1996). Under these conditions, God's active favor and attentive

presence/Presence[30] is replaced by the experience of silence,

withdrawal, and hiddenness (Buber, 1970; cf. Steinsaltz, 1996).

The Writings (כתובים/K'tuvim) give instruction on patterns of

relationship that bring health and life to those who follow

them[31] (cf. Ps. 1; 119; Prov.). These commonly are summarized as

encompassing and entailing תשובה תפלה וצדקה/t'shuvah, t'fillah,

uts'dakah ("repentance, prayer, and charity/justice").

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[30]When the author of this research endeavor refers to the
generic sense of God's presence versus absence, lowercase
"presence" is employed. When a more particular sense is
intended, uppercase "Presence" is used, as Jewish theology
considers this to "be" God as manifest within the creation.
There are instances where choice of uppercase versus lowercase is
equivocal; thus, in this text, use of uppercase "Presence" versus
lowercase for "presence" is inexact, with several cases arguable
to be the opposite of whichever is used.

[31]God's Presence is described as dwelling among the
righteous; sin, as driving away God's Presence (cf. Sifrei Num.
1.4; 1.10.3; Tosefta Kelim Bava Kamma 1.12). Punishment for sin
is described as distance between the violator and the violated, a
being rejected or "cast away" from God (e.g., Gen. 21.9-10; Jer.
7.13-15; Ps. 51.12-15[10-13]; Wolpe, 1993). Yet, there is the
beautiful portrait of God who condescends to dwell within the
sin-touched ("fallen") creation with those who are lowly and
contrite in heart (Is. 57.15; 66.2; cf. Ps. 34.19[18]; 138.6).

The Branch Writings (כתבי הנצרים/<u>Kitvei HaN'tsarim</u>

[<u>HaN'tzarim</u>]),[32] rooted in the <u>TaNaKH</u>, speak of renewal and

restoration of that which has been distorted by the entrance of

corruption into human life and relationships: דמות אלהים/<u>d'mut</u>

<u>Elohim</u> (<u>similitudo Dei</u>), humanity's ability to reflect accurately

God's likeness (cf. Rom. 8.28-30; 1 Cor. 11.7; 2 Cor. 3.18; Eph.

4.24; Col. 3.10; Jac.[33] ["Jas."] 3.8-10; see Appendix E).

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[32]This poetic title refers to the writings of the ancient
sect of Judaism: נצרים/<u>N'tsarim</u>/"Branches" (alternately נצרתים/
<u>Natsratim</u>/"Nazarenes"), earliest followers of הנצר/<u>HaNetser</u>/"the
Branch/Shoot" (Is. 11.1), or נצרתי/<u>HaNatsrati</u>/"the Nazarene," that
they came to believe was King <u>David</u>'s promised descendent, who
would pave the way for renewing the covenant (ברית חדשה/ <u>b'rit</u>
<u>chadashah</u>) that God made with the Jewish people at Sinai (Jer.
31.30-39[31-40]; Ez. 36.22-37.28), who metaphorically was
"separate[d]/unpruned" (נזר/<u>nazir</u>), and "devoted/consecrated"
(נזר/<u>nazar</u>) to God from birth like a Nazirite (Judg. 13.5-7;
16.17; cf. Acts 24.5b; Matti. ["Mt."] 2.23; i.e., the book of
Mattithiah [מתתיה/מתתיהו/<u>Mattityah(u)</u>], commonly Anglicized to
"Matthew"). Names, titles, and linguistic expressions in the
writings that have come to bear the title "New Testament" have
been translated away from a Hebrew/Jewish context into a Greek/
non-Jewish, even anti-Jewish context, "gentilized," until they
ceased to resemble the original Jewish context, history, and
theological propositions recounted therein. With varying degrees
of success, a few translations have begun to re-approach the
original intention and historical context of Judaism (e.g., D.
Bronstein, 1984; Cassirer, 1989; S. Roth, 1981; Schonfield, 1955,
1985; D. H. Stern, 1989, 1998). Committed to historical,
religious, and cultural consistency and accuracy, dissociation
from traditional associations and implications conveyed by the
common title, but convinced of the merit of examining these texts
in different light, this author chooses to use this alternate
descriptor, and Hebrew linguistic phrases and names befitting the
historical persons and religious ideas described in these texts.

[33]The book of Jacob (יעקב/<u>Yaakov</u>), commonly Anglicized to
"James," was (re)named after England's King James when he
authorized the translation of the Bible that bears his name.

Reparation and restoration of broken relationship is related to rapprochement and returned proximity--God's "face" turning toward the repentant, those contrite in heart. Violators must change their ways and show contrition by turning to follow God's Instruction and seeking to make restitution for harm caused (e.g., Ex. 22; Jer. 35.15). Ultimate resolution to the breach in relationship between humanity and God comes from God (e.g., Is. 12.1-3; Ps. 80.8[7]). God's work and promise is to ransom and redeem those oppressed and those who turn from doing wrong (e.g., Is. 59.12-21; 61; Ps. 53.7[6]; 118.13-21). God's provision is of a deliverer (מושיע/moshia) who establishes God's justice, truth, and peace on earth (cf. Rabbi Simeon ben Gamliel, Talmud, Mishnah, Avot 1.18; Is. 61; Zech. 8.16; cf. Stroh, 1999). In this, God's covenantal community, the whole of humanity, and creation at large are benefitted (Is. 52.9-10).

God's Provision, Humanity's Responsibility

Because at its core, sin is "breaking away from the original sinless state of man [Adam/Humanity] as the child of God--which state must be restored" (Kohler, 1902, p. 278), "the idea underlying Atonement, according to the rabbinic view, is regeneration--restoration of the original state of man [Adam/ Humanity] in...relation to God, called tekanah [תקנה/takkanah;

"repair, reform, amendment, remedy]" or redintegration[34] (p. 280;
cf. Akiva, Chaggim 15a; Rosh HaShanah 17a). The provision God
made to aright the out-of-order creation (especially humanity) is
the process of (a) redeeming (freeing, rescuing, ransoming from
the consequence) that which acted wrongly or was harmed by wrong,
and (b) restoring to order things out of order. Because the
Genesis text states the consequence of transgression is death,
separation of human life/soul from its source (Gen. 2.17; 9.4-6;
Kohler, 1902; Rabinowitz, 1999), God's provision is a path to
redemption and restoration--renewing of quality of life/
inheritance of life in the world-to-come (cf. Is. 25.8-9; Dan.
12.2; see Appendix F; Appendix G).

Though God is all powerful, pervading the creation, God
chooses not to intervene in much of the processes of the created
order (I. Greenberg & Freedman, 1998). Rather than being a sign
of divine apathy, weakness, or abandonment of humankind, "God's
voluntary and loving self-limitation," called צמצום/tsimtsum
(tzimtzum, "condensing, contraction, confining"), is pedagogical,
functioning "to help humans take full responsibility for their
actions" (I. Greenberg & Freedman, 1998, p. 48; cf. Hartman,
1997; Rabinowitz, 1999). God's voluntary self-limitation

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[34]"Redintegration" is the action of restoration or return to
a previous/former whole, perfect, complete, united condition,
position, state, quality, place, material thing, or result of
actions; becoming united again; regaining friendship or favor
with another; reconciliation; reestablishment; reconstruction;
renewal (cf. Oxford English dictionary, 1971/1981, pp. 304-305).

functions to summon humanity to participate as partners with God
in the work of reparation, restoration, and redemption of the
creation (I. Greenberg & Freedman, 1998; cf. Rabinowitz, 1999).

"Repairing the World"

As God's image-bearers return to the source-of-origin
(spirit/breath) that gives them physical and spiritual life, they
become restored to right relationship with God and begin the
process of being restored in the way they live in relation to
others. As "image of God," human satisfaction of being occurs as
persons live and relate according to God's ordained order for
creation (I. Greenberg & Freedman, 1998; Hoekema, 1986; Piper,
1986; Saadia in R. H. Isaacs, 1996, 1999).

In human terms, coming into right relationship with God,
self, others, and the rest of creation involves (a) taking
account of one's life/soul (חשבון הנפש/cheshbon hannefesh), (b)
acceding that one is (experiencing consequences of) living
contrary to God's order, contrition, and changing to align with
God's prescribed redemptive/restorative provision (תשובה/
t'shuvah), and (c) genuinely desiring to honor God by walking
after God's Instruction/Law, which demonstrates by charitable/
just/righteous (godly) action a sincere trust in God as the
ultimate redeemer-deliverer-ransomer-rescuer-restorer
(תפלה וצדקה/t'fillah uts'dakah). The repentance process involves
remorse/regret of wrong actions, commitment/resolve not to repeat
them, and steps of restoration/reconciliation to put right the

wrong caused to others, which may be summarized as contrition,
stopping wrongdoing, and doing good (Kohler, 1902; Milgrom, 1971;
C. Roth & Wigoder, 1971; Wolpe, 1993).

This process of תשובה/t'shuvah ("repentance"), "responding"
to God, "(re)turning" from errant ways to God includes changing,
transformation of the inner self via application of the Torah by
רוח אלהים/ruach Elohim, "God's spirit/breath" (Deut. 30.11-20;
Ez. 36.25-27; Ps. 51.12-15[10-13]; 139.23-24). Correcting a
person's inner world (תקון המדות/tikkun hammiddot; /תקון הנפש
tikkun hannefesh) is linked to תקון העולם/tikkun haolam[35]
("correction, reparation, emendation of the world/universe,"
i.e., bringing critical "editorial" correction, improvement by

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[35]In mythical form, Jewish mysticism propounds: In order to
create, God "contracted" (self-limited/veiled) God's infinite
essence in the presence of which nothing else can exist; creation
was left incomplete or something "went wrong" (שבירת כלים/
sh'virat kelim, "breaking of vessels"), leaving in the world
remnants of the divine ("sparks") and of broken vessels
("fragments," symbolic of evil); but, God allows imperfection and
corruption in creation for a greater good (e.g., free will); God
solicits human involvement in completing or repairing the world
(תקון עולם/tikkun olam); when the world (of God's covenant people)
is ordered properly, the messiah will come to rule (Luria cited
in R. H. Isaacs, 1996, 1999; Scholem, 1974; cf. Dosick, 1995; I.
Greenberg & Freedman, 1998; Steinsaltz, 1996). A modern example
of this is fervently-orthodox Judaism's "Mashiach Now!" movement.
Parts of Christianity hold a similar idea that the messiah will
come after God's people have righted the world (e.g., dominion
theology's "Kingdom Now!" philosophy). God's calling and
instructing a specific people, Israel, is God's pathway for
beginning the redemption process of the entire creation (cf. I.
Greenberg & Freedman, 1998). As God's covenantal community joins
God's work on earth (reparation, restoration, reconciliation,
redemption), they join the work God calls them to do as "image of
God," awaiting עולם הב/olam habba, the perfected "world-to-come."

freeing from faults), joining with God in the processes of
restoring God's order to the world of creation and human
relations (Dosick, 1995; I. Greenberg & Freedman, 1998).
Laboring toward the goal of seeing complete redemption of the
universe not only benefits the creation by returning it to more
of God's good order, it also prepares the hearts and lives of
God's human partners to receive God's redeemer (I. Greenberg &
Freedman, 1998).

In a corrupted world, תקון עולם/tikkun olam is a key function
of humanity that emphasizes the interdependent nature of
community and of humanity as "image of God" (I. Greenberg &
Freedman, 1998; Wolpe, 1993; cf. Luria[36] cited in R. H. Isaacs,
1996, 1999; Soloveitchik, 1965b). As God's image-bearers, humans
bear moral responsibility to set right that which has been out of
order in their lives in matters with God and others, on small or
large scale, and to foster reconciliation (השלמה/hashlamah,

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[36]Born in Jerusalem, Isaac ben Solomon Luria, 1534-1572,
known as אשכנזי/Ashk'nazzi ("German") and by the acronym HaARI
("The Lion": HaElohi Rav Yitschak, "The Godly Rabbi Isaac"), was
among the leaders of the community of Jewish mystics who lived in
Safed, Israel. He developed a new method for understanding the
זהר/Zohar ("Brilliance, Radiance")--a significant text of Jewish
mysticism (קבלה/kabbalah, "receiving, tradition," i.e., "that
which has been received"). Rather than an innovator in mystical
theory, he was an inspirer of godly conduct: "The theory of
emanations, the double belief in the process of the Divine
Essence as it were self-concentrating (zimzum [צמצום/tsimtsum])
and on the other hand as expanding throughout creation; [and] the
philosophical 'skepticism' which regards God as unknowable, but
capable of direct intuition by feeling--these were all common
elements of mystical thought" (I. Abrahams, 1910-1911, p. 129).

"making peace; completion; reconciliation; [red]integration")--
leading others to right relationship with God, self, others, and
the environment. Yet, being created in God's image enables and
empowers humans to fulfill both this role and each facet of their
God-designed destiny (Erickson, 1983; cf. I. Greenberg &
Freedman, 1998).

Ultimately, because all wrong that humans do is a wrong
against God, "making things right" with those wronged inherently
includes "making things right" with God. It violates humanity as
צלם אלהים/tselem Elohim (imago Dei) to attempt to "make things
right" with God without "making things right" with other persons
who bear God's image, and with the rest of the created order for
which they bear responsibility (to reflect God's image).

In the Genesis text, the Torah conveys it is possible to
master that which seeks to master the human heart--the impulse to
do wrong when feeling wronged. The words God gave קין/Kayin
("Cain") personified sin crouching in wait with the desire to
overtake Kayin's proper functioning as God's image-bearer (Gen.
4.7). These words indicate persons should resist the effects of
"disorder" in the world and in self by avoiding entertaining
resentments and by seeking to conquer, whenever it arises, the
"bad/evil inclination/impulse," יצר הרע/yetser hara, which leads

to damage or destruction of God's good order[37] (cf. Plaut et al.,
1981; Schechter, 1909; Steinsaltz, 1996; Stroh, 1999).

Thus, God ("the original") who inherently is the greater and
humanity ("the image"), the lesser, employs צמצום/tsimtsum
(self-limitation, concealment, hiddenness) to give humanity a
greater role in תקון עולם/tikkun olam (I. Greenberg & Freedman,
1998; cf. Hartman, 1997). The responsibility this places upon
humans as God's partners to be active participants--actors with a
"sacred mission" in creation--exhibits love and trust extended to
humanity by its creator (Rabinowitz, 1999, p. 213; cf. Hartman,
1997). So, God's self-restraint is heuteristic, evoking greater
levels of human responsibility and participation in restoration
of the world, which includes restoration of humankind
(תקון האדם/tikkun haadam); and, so, human responsibility is
increased and restoration of "image of God" takes on a "messianic
level" of urgency (I. Greenberg & Freedman, 1998, p. 318).

Hope of the Messianic Era

God's promise to the first human couple of a future progeny
who would crush the source of evil/bad that entered world history

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[37]Along this line of thinking, some view the original garden
temptation (to eat fruit) as an allegory depicting psychological
processes (internal dialog between the rational mind and sensuous
appetites) that precede sin: temptation, gradual self-deception,
actual sin (e.g., S. R. Hirsch influenced by Philo; cf. Cassuto,
1944/1961; E. G. Hirsch & Kohler, 1903). From this perspective,
promise of the first human couple's future seed crushing the
"serpent/adversary" relates to conquering the inclination to do
evil/bad (or be selfish) in addition to vanquishing external
evil/bad.

points to a larger hope of eradication of evil/bad's presence in
creation and restoration of God's good, original order. Yet, the
universe, even in its state of being marred by sin's entrance
into its fabric, still bears the mark of its perfect designer and
creator. Humans as "image of God," also have the potential to
resist the pull of evil/bad because they are marked with a
lawful, orderly blueprint that bears the creator's likeness.

While some skirmishes with sin may be won, the pervasiveness
of corruption in the world verifies that defeat of corruption/sin
--completion of תקון עולם/tikkun olam--will be realized only in
עולם הבא/olam habba, the rectified "world-to-come," upon
establishment of God's reign of justice, truth, and peace on
earth, begun in ימות המשיח/y'mot hammashiach, "days of the
messiah" or messianic era[38] (I. Greenberg & Freedman, 1998;
Schechter, 1909; Stroh, 1999; cf. Rabbi Simeon ben Gamliel,
Talmud, Mishnah, Avot 1.18; Zech. 8.16). Before that era, God's
prescription and provision of redemption and restoration allow
persons to begin the transformation process and contribute to
תקון עולם/tikkun olam by the working of God's spirit/breath.

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[38]Regardless of variations in conceiving particulars of the
"days of messiah," this era symbolizes a time markedly different
than the experience in the current world because truth, justice,
and peace will prevail on earth, unlike current world conditions.
Because there is little revelation regarding the eternal age, and
quality of life in messianic days is understood to resemble the
eternal, historically Judaism applies the phrase "world-to-come"
to both messianic times and the world that lies beyond that time.

Defining "Image of God"

God as the Referent

When considering how humans are "image of God," the natural
starting place is the referent--God. God is, and God's existence
is dynamic--generative, active, living (cf. Matt, 1996). Before
God created the universe, within God's self (עצמיות/atsmiut), God
dynamically expressed and experienced who and what God was, is,
and ever will be. God's essence and nature are one of living
expression, so is that which bears God's image: humanity.

Of all that exists, God is unique; thus, one of the imprints
of God's likeness (דמות אלהים/d'mut Elohim or similitudo Dei) in
humans is uniqueness[39] (Wolpe, 1993). As God's personhood is
characterized by love, integrity, and constancy, humanity
demonstrates God's likeness and bears God's image through loyalty
(committed love), truth-telling, promise-making, word-keeping
(trustworthiness), consistency, and integrity of personhood.
Also, as God chooses to do God's good pleasure, human capacity
for self-determination reflects God's likeness (Breshears, 1997).

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[39]God's oneness is יחיד/yachid, "singular, unique, alone,
unequaled, only"--unfathomable in all created existence:
אחד ואין יחיד כיחודו נעלם וגם אין סוף לאחדותו/Echad v'ein yachid
k'yichudo nelam v'gam ein sof l'achduto, "God is one and God's
oneness is unique, concealed, and moreover God's oneness is
without end" (Maimonides, 1190/1956, Mishneh Torah, Hilkhot
Y'sodei HaTorah 2.10). As image-bearer of the unique God of
creation, humanity is מיוחד/מיחד/m'yuchad ("unique, special").

As צלם אלהים/tselem Elohim (imago Dei), humans show God

(יי אלהים/YY Elohim) in representational form. They bear and

express finite counterparts to God's infinite attributes, like

spirituality (spiritual essence enlivening a temporal body),

personality (intellect, emotion, volition, action), unity of

being, sociality, rulership, power, glory (worth), knowledge,

wisdom, judgment, justice, morality (awareness of standard of

right/wrong), goodness, mercy, grace, faithfulness, love, life,

creativity, kindness, truthfulness, and patience (Erickson, 1983;

McDonald, 1981; Talmud, Mekhilta 37a; Shirah 3; Sotah 14a).

Humans even "image" God by exhibiting self-limitation: צמצום/

tsimtsum[40] (Barth, 1958; Hartman, 1997; Maimonides, 1190/1956,

Mishneh Torah 3.8; Soloveitchik, 1965b). Because humans bear

God's image, God is able to address humans directly, in a way

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[40]Barth (1958) proposed God's self-limitation in the work of
creation by resting on the seventh day shows God's freedom, true
godhood/deity/divinity (אלהות/elohut): "A being is free only
when it can determine and limit its activity" (p. 215; cf. Plaut
et al., 1981). So, creation is free by its experience of chosen
limitations to activity (e.g., not laboring on the Sabbath,
exercising self-discipline). God's godhood is affirmed in the
Jewish mystical concept of God self-limiting to create and to
allow God's glorious Presence to be manifest and perceived as
"שכינה/Sh'khinah ('[In]Dwelling') in exile" among God's people in
corrupted creation, while remaining אין סוף/Ein Sof ("No End/
Infinite"), indivisible, incorporeal, immaterial spirit,
transcendent, yet pervading creation (Gillman, 1990; I. Greenberg
& Freedman, 1998; Linke, 1999; Ochs & Olitzky, 1997;
Soloveitchik, 1983). Complex variances of views of this mystical
conception exceed this study's scope; but, the concept of God
veiling or self-limiting to create the universe and to be present
in it, is neither understood to be in conflict with God as wholly
other-than material existence (אין סוף/Ein Sof), nor with God as
indivisibly one, אחד/echad (cf. Neusner, 1992).

unlike other material beings (Wenham, 1987; cf. Steinsaltz, 1996).

Each individual, as a human being, from conception to death, no matter how impaired (physically, mentally, emotionally, or spiritually), by definition, bears God's image and likeness (Erickson, 1983; cf. Novak, 1974). So, each individual is to be treated with dignity, not subjected to degradation, humiliation, or embarrassment (Feldman, 1999). Even devoid of life, the human body is to be treated with honor (e.g., Gen. 15.15; 23.19-20; 25.9-10; Deut. 21.22-23; cf. Elwell, 1999). Honoring a lifeless human body shows love and respect for the source of life (Elwell, 1999). Violation of a body is a desecration (Novak, 1974), a signal of doing violence to the existence and memory of the person (e.g., 1 Sam. 31.8-13; 1 Chron. 10.8-12; Jer. 26.20-23; 36.30; Ps. 79.1-4), and thus an insult to God, the image-maker.

Common Views or Categories of "Image of God"

The Genesis text uses highly poetic and stately language in describing humanity's creation to convey the special importance of humanity's creation (Cassuto, 1944/1961). Although defining the exact nature of "image of God" historically has challenged philosophers and theologians within various religious traditions, there are three traditional categories of צלם אלהים/tselem Elohim (imago Dei) and דמות אלהים/d'mut Elohim (similitudo Dei): (a) functional, (b) relational, (c) structural or substantive

(Erickson, 1983; cf. Soloveitchik, 1965a, 1965b). Two other
views bring additional perspective to defining humans as "image
of God": (a) filial/familial relationship and (b) a teleological
or ultimate design/purpose.

Functional View

The functional view understands "image of God" as human
dominion or rulership over creation (e.g., Berkouwer, 1962;
Snaith, 1974; Verduin, 1970; cf. Soloveitchik, 1965a, 1965b). As
such, "image of God" is "image of God as Lord [master],"
emphasizing human action, authority, and responsibility in
rulership of creation (Erickson, 1983, p. 509; cf. Breshears,
1997; Rabinowitz, 1999). This view is gleaned from declarations
and blessings made which focus on humans ruling and subduing the
earth. Rulership/dominion is the theme of the biblical text just
prior to and after God's creation of humanity as "image of God."

Rulership is a specific function named for humanity. When
placed in the garden, tasks of עבדה/ovdahh ("work, service,
worship") and שמרה/shomrahh ("guarding, keeping") were given.
Both may pertain to a function in relation to creation; or, the
first may describe a function in relation to God: work/service/

worship[41] (Cassuto, 1944/1961). (Words related to reproduction

may be utilitarian, serving the larger goal of humans ruling

greater portions of the earth.) Humanity's elevated status and

function as ruler over the rest of creation is conveyed as being

created "a little lower than אלהים/elohim" (Ps. 8.6[5]).

Relational View

The relational view understands "image of God" as human

relationship with God and other humans (e.g., Barth, 1958;

Brunner, 1952; cf. Soloveitchik, 1965a, 1965b). As such, "image

of God" is dynamic and experienced between persons, rather than

built into human structure/substance (Breshears, 1997; Erickson,

1983; cf. Buber, 1965a, 1965b). This view is gleaned from the

declarative blessing of fruitfulness coupled with explicit naming

of the genders at the time God created humanity as God's

image-bearer, and introduction of the theme of human relationship

within the account of creating a suitable partner for the

solitary first human. Because this couple represented humankind,

the relational element generalizes to include all human

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[41]Cassuto (1944/1961) proposed translating לעבדה ולשמרה/
l'ovdahh ul'shomrahh as "to work/till and to keep/tend [the
garden]" (Gen. 2.15) is grammatically problematic, and that these
tasks are understood better as worship/serving God and guarding.
This rendering would parallel and correct Mesopotamian and
Babylonian beliefs that humans were created to serve the gods
(bring garden food, relieve demigods from their task as guards),
proffering that the garden was provided for humans who had the
elevated task of guardianship/rulership (Cassuto, 1944/1961).

relationships, not only the partnership/relationship of propagation of the species (Breshears, 1997; Hughes, 1989).

According to this view, even as within God there is a "counterpart" which allows God to harmoniously self-encounter and self-discover, humans do not live as solitary creatures, but in direct, intimate, I-Thou encounters: פנים אל פנים/panim el panim, "face-to-face" (e.g., Kabbalah; Anderson, 1982; Barth, 1958; Buber, 1970; Cassuto, 1944/1961; Linke, 1999; Vanderploeg, 1981a, 1981b). "Differentiation within unity" of the male-female relationship reflects complexity of the fullness of the God of the Bible (Anderson, 1982, p. 113; cf. Cassuto, 1944/1961; Linke, 1999; Sherlock, 1996), and indicates the type of relationship humans have with one another as "image of God" (intimate [re]productive partnership/"generative mutuality,"[42] human relationship reproduced to fill the earth). God "duplicated" or "repeated" in humanity God's own capacity for relationship-- reproductive partnership (Barth, 1958). Other types of relationships that humans have as "image of God" stem from tasks of rulership, work/service/worship, and guarding/keeping.[43]

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[42]"Generative mutuality" entails interdependent individuals or groups sharing balanced, reciprocal (cor)relationship marked by (a) coequality in direction and reception, and (b) the quality of generating, originating, or (re)producing (new) life.

[43]Again, the last two tasks may describe relationship with the rest of creation, or the second of the three may describe relationship with God through the service and work of worship.

Structural or Substantive View

The structural or substantive view understands "image of God" as human possession of finite counterparts of God's infinite attributes, such as reason, intellect, understanding, and wisdom (e.g., Maimonides, 1178/1989, 1190/1956; Rashi in Cohen, 1997a), morality and rationality (e.g., Hertz, 1947; Hodge, 1874; Packer & Howard, 1985), spirituality or immaterial essence (e.g., Laird-Harris, 1971; Philo), rationality (e.g., Aquinas; cf. Erickson, 1983; Vanderploeg, 1981a, 1981b; White, 1984), or personality (e.g., Cairns, 1973). As such, "image of God" is within the makeup of humans, whether it is some specific capacity or quality in human nature, actual physical attribute, or set of capacities, qualities, and attributes (Breshears, 1997; Erickson, 1983; cf. Soloveitchik, 1965a, 1965b). This view is gleaned from comparing humans to God (via attributes revealed in the Bible and creation), or comparing humans to the rest of creation, or both.

Classically, this view delimits specific human attributes that are similar to God or distinct from the rest of created life as comprising and constituting "image of God" (Breshears, 1997; Erickson, 1983). Less frequently, physical attributes such as upright posture are named (e.g., Gunkel, 1901; Smith, 1951; von Rad, 1961/1972, 1968). Yet, to focus on any specific attribute or element of human nature, composition, or type of human functioning is reductionistic (Breshears, 1997). Rather, the sum total of human personhood, attributes, and faculties should be

included in the substantive/structural view of "image of God"
(Erickson, 1983; Grudem, 1994; Steinsaltz, 1980; Wenham, 1987).

Filial/Familial Relationship View

The filial/familial relationship view understands "image of
God" as human relationship with God as God's "children" (e.g.,
Hughes, 1989; McDonald, 1981). This child-to-parent relationship
is "in the obedience of love" (McDonald, 1981, p. 40).
Substantive traits (like rationality, morality, personality) are
subsumed under this category (McDonald, 1981). In this view,
because humans were created for filial/familial relationship
(sonship/daughterhood), they were given the duty and privilege of
rulership (McDonald, 1981). This position is gleaned from the
parallel between humanity as "image of God" and Shet as "image of
Adam": parent-child relationship (Hughes, 1989; McDonald, 1981).

As a child is the image of the parents ("like father, like
son; like mother, like daughter"), so humanity as "image of God"
may be conceived as being related to God as God's metaphoric
issue/offspring (Hughes, 1989). According to this view, when
corruption (sin) entered human history, filial relationship was
discarded and defaced (McDonald, 1981). That is, status as God's
"children" remains; but, God's "offspring" no longer resemble the
heavenly "parent" (McDonald, 1981). Filial relationship is
restored when persons return to God and God's ways, through God's
provision of atonement, redemption, and restoration (McDonald,
1981).

Teleological or Ultimate Design/Purpose View

The teleological view understands "image of God" as human purpose which (as all creation) has a pre-determined goal (e.g., Aquinas in Erickson, 1983; Hoover, 1984; cf. Philo; Soloveitchik, 1965b, 1983; Stroh, 1999). Humanity's ultimate goal (Greek: τέλος/telos) is seen as being conformed to God's image as expressed (made visible, "embodied," "symbolically articulated") in God's messiah (e.g., Breshears, 1997; I. Greenberg & Freedman, 1998; cf. Shafranske, 1992, p. 65), who perfectly/completely lives out God's Torah (in the narrowest sense of living out God's Instruction/Law and in the broadest sense of living out a crystallized sense of the totality of God's word/message/ utterance/divine discourse/revelation of purpose/plan/promise at work within the creation). This view connects humans as "image of God" and humans as the "glory of God"--those who have God-given glory and reflect God's glory (cf. Ps. 8.6[5]; Cairns, 1973; McDonald, 1981).

The teleological or ultimate design/purpose view is gleaned from various passages that point to humanity's ultimate purpose/ goal as living in intimate relationship with God and perpetually showing the creator's likeness. This view looks to a time when (a) God's messiah restores the world to God's originally designed perfect order, establishing God's kingdom or domain of active reign upon the earth, (b) the fullness of God's glorious/radiant Presence (שכינה/Sh'khinah, "[In]Dwelling," or ײ כבוד/k'vod YY,

"glory of the L-RD," identified with God's spirit/breath) resides

in the creation with God's people, and (c) God's essence/being

and name are one (alone/exclusive), אחד/echad[44] (e.g., Is. 4.5-6;

59.20-62.12; Zech. 14.9; cf. Luria cited in Cohen, 1997b). Even

if humanity had not transgressed, humans were created to mature,

and designed to develop "from glory" (initially created state)

"to glory" (mature expression of God's design), culminating in

inheritance of immortality via partaking of the tree of life,

עץ החיים/ets hachaiyim (e.g., Irenaeus in Hughes, 1989; cf. Baal

Shem Tov[45] in Buber, 1927/1991).

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[44]In Jewish mystical thought, because the creation occurred
and exists within the fabric of God's being, the rupture of
perfection "affected God." Because God is holy and cannot abide
where there is sin, God's glorious Presence that once dwelt with
the first human couple in the garden went up from earth when they
disobeyed God's command (עלית שכינה/aliyat Sh'khinah ["ascent of
Sh'khinah"]). Yet, God's Presence dwells among God's people in
exile in the now corrupted creation (גלות שכינה/galut Sh'khinah,
"exile of Sh'khinah") awaiting the time of the great redemption
and return to God's original order for creation (Talmud, Bava
Kamma 25a; Sotah 5a; Shabbat 67a; M'gillah 29a). In effect, God
is "fractured," dwelling apart from creation, while living within
corrupted creation. When the created order becomes redintegrate,
perfected under God's sovereignty, God and God's name will be one
--"united/unified" as God's glorious Presence fills the creation
fully. (These mystical ideas must be understood within "givens"
of Jewish theology: God is unchanging, indivisibly one, beyond
human comprehension, and a unique unity that has no comparison in
the world of creation. The plain meaning of these texts is that,
when the world is renewed, challengers to the one true God will
be vanquished; and, יי/YY alone/singularly will be supreme.)

[45]Chassidic movement founder, the Baal Shem Tov, proposed
each human has a specific purpose to fulfill, is enjoined by God
to perfect those unique qualities, and "delay[s] the Messiah" by
failing to follow this call (Plaut et al., 1981, p. 24).

Image as Similar, Yet Distinct from Original

It is possible that "image of God" should not be understood as a technical phrase, but as an ANE figure of speech related to the use of statues fashioned to resemble a ruler or deity[46] (Breshears, 1997; Plaut et al., 1981). ANE images were material objects, representative extensions and possessions of the one represented that served as reminders to the viewers that they were under the governance of that ruler or deity, especially in absentia (Notley, 1998; cf. Breshears, 1997; Clines, 1968).

The image of an object was (and is) a symbolic or figurative representation (e.g., idol, statue, or currency bearing a ruler's likeness), not an identical replica of the original (Breshears, 1997; Clines, 1968; Grudem, 1994; cf. Steinsaltz, 1980). An image of an object has qualities that make it distinct from, as well as similar to the original it resembles (Breshears, 1997).

Humanity is an image, shadow, phantom likeness, portrait, or reflection of the divine original (Breshears, 1997; Hughes, 1989; cf. Philo; Steinsaltz, 1980) that represents God the ruler and belongs to God the fashioner. No feature, faculty, or function need be understood as exact in its likeness of the infinite,

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[46]Although its use is different in the biblical text, צלם/ tselem "is related to the Akkadian salmu, which had the double meaning of image and statue and which applied specifically to divine statues in human guise" (Plaut et al., 1981, p. 22). It is also related to צל/tsel ("shadow, shade, shelter"), which intimates that it is "outer likeness" (form vs. human essence/ substance) that resembles God by expressing godly qualities through the human form (Bailey, 2000, p. 37).

invisible, intangible, incorporeal, wholly perfect God of the
Bible (Steinsaltz, 1980). While God is unchanging and complete,
humanity's status (as all creation's) is dependent and evanescent
or fleeting/vapor-like (cf. Rabinowitz, 1999; Scholem, 1974).
The difference is heightened and increased by corruption and
imperfection--human capacity and actuality of acting wrongly.

The infinite uniqueness of the "sovereign of the universe/
ruler of eternity" (מלך העולם/melekh haolam) results in each
human image ("coin") bearing an unrepeatable conveyance of God's
likeness, rather than an identical imprint or "face" (cf. Wolpe,
1993). Though created from the same "mold" ("image of God"),
each of God's image-bearers is distinct from all others (I.
Greenberg & Freedman, 1998):

A king of flesh and blood stamps his image on a coin, hence
all coins look and are alike; but the king of kings put the
stamp of the first human on humanity, yet no human is like
any other. (Talmud, Mishnah Sanhedrin 4.5)

The idea of giving to caesar that which bears caesar's image and
to God that which bears God's image indicates that, because God's
imprint is on each human coin, human life rightly belongs to God,
its source of origin, and is rightly owed to God upon being
requested. It is just to surrender one's life to God--to return
that which belongs to the owner and one imprinted (Notley, 1998).
God's imprint on each human life confronts persons with the

reality that they do not belong to themselves, but to God (cf.

Mar. 12.15-17; Lu. 20.24-25; Rom. 13.7; Notley, 1998).

Limitation--Not Deficit

Limitations inherent in being "image of God" (and not God,

the original) need to be accepted as natural parameters of the

human species, not deficits. As developmental beings, humans

must grow to maturity; however, this gives unique opportunity and

capacity for humans to mature in their reflection of God's

likeness[47] (Grudem, 1994). As fallible beings, humans are

limited in the certainty of the judgments they make; however, the

developmental quality of humankind means humans should learn to

discern situations and continue to judge (others and self), but

with humility, not impunity, recognizing their own finitude and

fallibility (Grudem, 1994). As finite beings, humans are limited

in scope of knowledge, requiring experience and growth in making

judgments, which includes making mistakes and experiencing

failure; however, the developmental quality of "image of God"

means errors and mistakes are not intrinsically bad, and that

humans need not always be right, nor feel insecure or fearful of

making mistakes and misjudgments (Grudem, 1994).

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[47]By virtue of being derived from its creator, all creation
displays some facet of God's likeness and Law. Although humans
uniquely are described as created in God's image, all earth
creatures progress through a growth process that enables them to
mature in the particular God-like facets they display.

Physical Form: Inclusion or Exclusion

Theologians and philosophers of various religious traditions have speculated over inclusion or exclusion of the physical form of humans as "image of God" (e.g., Aquinas, Calvin, Maimonides, Nachmanides, Ovid, Philo, Rashi; von Rad, 1961/1972, 1968; cf. Bailey, 2000; Erickson, 1983; McDonald, 1981; Steinsaltz, 1980). The argument against inclusion of the material is the revelation that God is spirit, infinite and incorporeal, which leads to the conclusion that God's image/likeness is spiritual and immaterial.

Maimonides (1190/1956) proposed that the form (דמות/d'mut) described as the "image of God" is the form or essence that makes an object whatever it is. Hence, to say "image of God" includes physical form points back to the unacceptable proposition that God, the original, is corporeal, having material figure, shape, and form (Maimonides, 1190/1956). Thus, rather than corporeal, the form being described as "image of God" is that which distinguishes humankind from all other material creatures and makes humans "human," namely, intellectual perception that reflects God's own divine perception (Maimonides, 1190/1956).

Platonic dualism, proposing the inherent corruption of material reality, influenced historical conclusions drawn about the meaning of "image and likeness of God" (Hughes, 1989; cf. Maimonides; Philo; Sproul, 1993a, 1993b). Many modern biblical exegetes also avoid including the physical, while acceding that

physical attributes do contribute to human capacity to relate to God, bear God's image, and convey God's likeness.

First century Common Era Jewish philosopher Philo Judaeus of Alexandria (or ידידיה/Y'did'yahh, "God's [Yahh's] Beloved/ Friend"), influenced by Platonic Greek anthropology, disavowed inclusion of the physical, material composition of humanity in the conceptualization "image of God" (Hughes, 1989; cf. Plaut et al., 1981). Philo admitted the human body conveyed unique dignity in its orderly constitution and believed upright posture, with the ability to look heavenward, was "a natural consequence of [the] soul having been made after the image of the Archetype, the Word of the First Cause" (Philo in Hughes, 1989, p. 10). Thus, Philo conceived the human soul as the location of "image of God," the physical frame as the reflection of "image of God" (Hughes, 1989; cf. Bailey, 2000).

The human body's connection to humanity's description of being created in God's image was affirmed by Hillel, renowned teacher of the sect of the פרשים/P'rushim, "Pharisees" (Kochan, 1997; cf. Steinsaltz, 1980). Concluding that respect for God included an obligation to care for the human body, Hillel made the connection between the human body as "some sort of repository of the divine" and personal hygiene (Kochan, 1997, p. 116):

> After Hillel had finished a session of study with his
> pupils....they said to him, "Master, where are you going?"
> "To perform a religious duty [מצוה/mitsvah ('command')],"

he replied. "Which religious duty [מצוה/mitsvah]?" they

asked. "To bathe in the bath-house." "Is that a religious

duty [מצוה/mitsvah]?" they wondered. He answered them:

"If the statue of kings which are set up in [public places]

are entrusted to someone whose job it is to wash and polish

them...how much more so is it true for me, who was created

in the image and likeness of God, to take care of my body."

(Talmud, Lev. Rabbah 34.3)

Like a ruler's statue (image) was to be cared for to honor that

ruler, "God's image"--including the human body--demands care.

Knowing that humans are created in God's image obligates humans

to care for that which bears God's image. Thus, even maintaining

hygiene is a מצוה/mitsvah (mitzvah)[48] that honors God.

In contrast to those who see the physical as a means of

conveying God's image and not a part of what is defined as "image

of God," Steinsaltz (1980) and Breshears (1997) both proposed

that the human body is included in what is conveyed by this

description. The corporeality of gender named in the creation

narrative, the fact that the ANE concept of image and biblical

terminology predominantly delineated a physical representative

likeness with this term, and the reality that making visible the

invisible necessitates material representation, all indicate

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[48]A מצוה/mitsvah, literally "command," carries a secondary
meanings of "religious duty" and "good deed" because persons are
obligated to do the good actions (deeds) that God commands.

"image of God" must include the human body (Breshears, 1997).
This is in keeping with the historical holistic Jewish view of
personhood (נפש חיה/nefesh chaiyah) as foundationally including
both embodiment and sexuality (Boyarin, 1993). Thus, though
inexact in its conveyance, the whole human being is "the unique
concrete expression of the divine reality in the worlds"
(Steinsaltz, 1980, p. 116), which makes God's immaterial likeness
visible to the material and immaterial worlds.

Reflection of Supernal, Primordial Prototype

In Jewish mysticism, there is the concept of האדם הקדמון/
HaAdam HaKadmon, "the Ancient/Primeval Human/Adam," who is the
supernal (celestial) increate (uncreated/self-existent) "mystical
image of God" (Scholem, 1974, p. 100), the intermediary link or
mediator between אין סוף/Ein Sof ("No End/[the] Infinite;" i.e.,
"God" who dwells totally apart from creation) and the divine
manifestations/emanations of God in the process of creation
(Jacobs, 1999, p. 221; cf. Cohn-Sherbok, 1998; Scholem, 1974;
Midrash Ps. 139.5). These expressions of God's self (ספירות/
s'firot) enumerate "how a transcendent, inaccessible Godhead...
can relate to the world" (Cohn-Sherbok, 1998, p. 61).

In Jewish mystical thought, after אין סוף/Ein Sof's
self-veiling "contraction" (צמצום/tsimtsum) that preceded the
creative process, the first emanation of God was the form (being)
of האדם הקדמון/HaAdam HaKadmon, who is "clothed" (התלבשות/
hitlabb'shut) in the "garments" of the ספירות/s'firot, and in whom

"the light of [Ein Sof's] substance [אור אין סוף/Or Ein Sof]

continues to be active" (Jacobs, 1999, p. 221). So,

האדם הקדמון/HaAdam HaKadmon "could well be, and sometimes was,

called Ein-Sof"[49] (Scholem, 1974, p. 137).

This mystical image of God is identified with the messiah,

and called האדם הגדול/HaAdam HaGadol, "the Great Human/Adam," the

prototype for האדם הראשון/HaAdam HaRishon ("the First Human/

Adam") described in the Genesis account as being created in God's

image, thus the archetype for all humankind (Scholem, 1974, p.

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[49]Through a series of contractions (מצומצמות/m'tsumtsamot),
Ein Sof is proposed to have limited self in order to create.
These are the "clothes" that make intelligible HaAdam HaKadmon.
The proposed manifestations/emanations of God account for how
anything created could exist in the presence of the fullness of
God, before which nothing else can survive. To accomplish this,
Jewish mysticism propounds God "contracted," limiting/veiling
God's infinite essence before beginning to create. Classically
ten in number and configured as a tree or a human, Scholem (1974)
and Drob (2000) indicated the common name for these emanations/
manifestations, ספירות/s'firot (plural of ספירה/s'firah), derives
from the root ספר/S-F-R (ספר/S-P-R) and is related to words from
that same root: ספר/s'far, ספר/safar, מספר/mispar ("boundary,
enumeration, [to] number"); ספרה/sifrah, ספר/sefer, סופר/sofer
("book [scribe], figure, number"); ספר/sipper, ספור/sippur ("to
count, relate/tell [story]"); and ספיר/sappir ("brilliance,
luminary, sapphire"). Scholem (1974) and Drob (2000) named
additional synonyms: הפנים הפנימיות/happanim happ'nimiyot ("the
inner faces [of God]"); לבשים/l'vushim ("garments"); מדות/middot
("characteristics/attributes"); דבורים/dibburim, מאמרות/maamarot
("words"); סתרין/sitrin ("aspects"); כחות/kochot ("powers");
מקורות/m'korot ("sources/springs"); שמות/shemot ("names");
נטיעות/n'tiot ("shoots"); כתרים/k'tarim ("crowns"); אורות/orot
("lights"); מראות/mar'aot ("mirrors"); מדרגות/madregot ("steps/
rungs"); ימים עליונים/yamim elyonim ("supreme/highest days"); or
ימי קדם/y'mei kedem ("antiquity/days of old"). By the diverse
names applied thereto, this mystical conception conveys the idea
of recounting, enumerating of God, the creative process, and the
innumerable/countless facets of God's sapphire-like radiance.

137; Midrash Ps. 139.5; cf. Cohn-Sherbok, 1998; Philo cited in Hughes, 1989). "The spirit of God likewise also is the last [Hu]man [האדם האחרון/HaAdam HaAcharon]...מלך משיח [melekh mashiach, 'anointed ruler/king messiah']"[50] (Talmud, Gen. Rabbah 2.4 cited in Kushner, 1977, p. 113).

Conceived as the process whereby the Infinite (אין סוף/Ein Sof) becomes manifest (Jacobs, 1999), the emanations of God (ספירות/s'firot) sometimes are referred to as God's "garments"-- not that they are outside the deity or able to be removed, but that they are the means whereby God relates to the creation akin to how humans act through bodies ("clothed in flesh"), the immaterial essence and physical body an inseparable whole (Nachmanides cited in Drob, 2000; cf. Matt, 1996). These "powers or potencies in the Godhead," together are considered the divine archetype/prototype of "image of God" (Jacobs, 1999, p. 221).

Though the attributes of God as manifested in the process of creation are spoken of as distinct, they are understood to be one unified whole with אין סוף/Ein Sof, with the entirety of the ספירות/s'firot present within each individually described ספירה/s'firah (Matt, 1996). As the divine archetype/prototype of "image of God," the ספירות/s'firot are considered God's mode of self-expression, and even are thought of as "God's completion,"

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[50]The spirit of God (רוח אלהים/ruach Elohim) also is called the spirit of the messiah (רוח המשיח/ruach hammashiach); and, the "soul of HaAdam HaKadmon" represents the "archetypal soul" of the messiah (e.g., Gen. Rabbah 2.4; Pesikta Rabbatai 33.6).

because, through them, God becomes manifest as differentiated through divine attributes which were undifferentiated prior to the creation: crown/will, wisdom, understanding, (knowledge,) greatness/lovingkindness, power/judgment, beauty/compassion, eternity/prophecy, splendor, foundation (of the universe/ eternity)/righteous one, and sovereignty/indwelling-presence (Luria cited in Drob, 2000).

Imitators of God

The meaning of humanity's creation in the image of God is complemented by the parallel concept of humanity as imitatio Dei ("imitation of God"). This Jewish theological conceptualization connects humanity's likeness to God with the Torah and mitsvot: Though humans do not know fully God's essence, they can know, in part, God's desire, through the words of God's Torah/Instruction (Wolpe, 1993). When humans live out God's מצוות/mitsvot, "commandments," they enact and make visible God's מדות/middot (plural of מדה/middah), "attributes, characteristics, standards, measures, ethics" (Buber, 1926/1963). Furthermore, serving God through observing the mitsvot is the means of attaining true happiness (Saadia in R. H. Isaacs, 1996, 1999), and of seeing genuine life change (תקון הנפש/tikkun hannefesh) and transformation of character (תקון המדות/tikkun hammiddot).

The capacity and obligation humans have to be imitators of God is a "unique privilege" (Wigoder, 1989, p. 362). God's

revealing to humanity that it was created in God's image "was a special act of love" that extends beyond making humanity in God's image (Akiva, <u>Talmud</u>, <u>Mishnah</u>, <u>Avot</u> 3.14-18). The goal can be conceived, not as being absorbed into God, but as דבקות/<u>d'vekut</u> ("adhesiveness")--strong spiritual/religious adherence--cleaving as if bound (glued) together with God (Rabinowitz, 1999; cf. R. Adler, 1998; Crescas[51] cited in R. H. Isaacs, 1999; Nachmanides and M. C. Luzzatto cited in Rabinowitz, 1999).

Knowing that humanity is created in God's image should increase awareness of God's abiding presence, lead to continual remembrance and honoring of God through honoring others and self as "image of God" (Clines, 1968; Hoekema, 1986; Packer & Howard, 1985; cf. Nachmanides cited in Rabinowitz, 1999), and give each human "incentive to unfold the image and in so doing to imitate God" (Buber, 1926/1963, p. 73; see Appendix H).

Summary

This chapter reviewed the theoretical literature related to the theological construct, "image of God": צלם אלהים/<u>tselem Elohim</u> (<u>imago Dei</u>). Familiar to Ancient Near Eastern peoples, this concept was linked to a material representation of a ruler, deity, or priest that symbolized rulership/governance or

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[51]Hasdai Crescas, Spanish Jewish religious philosopher and talmudic authority, lived during the 1300's C.E.

authority of that person (being). The Genesis text clarified
that all humans are enlivened material creatures endowed with
dignity and worth, given the task to resemble God through (a)
environmental relationship (stewardship/rulership of creation,
"work"); (b) interpersonal relationship (generative mutuality/
[re]productive human partnership, "community"); and (c)
transpersonal relationship (devotion/service to God, "worship").

The perfection of the created order, including humanity,
became marred by the corruption introduced by the disobedience of
the first human couple; but, the origin and essence of humanity's
creation בצלם אלהים/b'tselem Elohim and כדמות אלהים/kidmut Elohim:
"in the image of God" and "according to the likeness of God," was
not altered retroactively. The universe continues to bear the
mark of its creator, even as humanity remains "image of God."
Prohibition of murder underlines the dignity and sanctity of
human life because the human species was created in God's image,
and confirms God's commitment to preserve, redeem, and restore
that which has been compromised by corruption.

As parents pass on their likeness (humanity) to offspring,
so God's figurative likeness ("image of God") is passed on to
God's "children," generationally (לדר ודר/l'dor vador). Breach in
relationship does not terminate biophysical relatedness or the
reality of humanity's origin. As psychophysiological disorders
compromise functioning, but do not remove status as humanity, so

psycho-spiritual disorder compromises functioning, but does not remove status as "image of God."

Upon taking stock of their lives/souls (חשבון הנפש/cheshbon hannefesh) and (re)turning to God (תשובה/t'shuvah), humans have the opportunity both to seek revitalization of likeness to God as "parent" via transformation of character (תקון המדות/tikkun hammiddot; תקון הנפש/tikkun hannefesh) and to join the work of their heavenly "parent"--bringing correction to the world (תקון עולם/tikkun olam) in partnership with God, until the time when God eliminates all disorder from creation and establishes anew the status of "very good" to the universe. And so, in part, God's voluntary self-limitation (צמצום/tsimtsum) in human affairs serves both to train humanity to be responsible as God's image-bearer and to call humans to participate as co-laborers with God in completing God's work on earth, restoring what has gone awry in the creation.

The three traditional views of "image of God" (functional, relational, structural) are derived from God's plan for humans to rule and God's blessing with words of fruitfulness and dominion. This information indicates that (a) humans were to function--as representative rulers, exercising dominion through filling the earth and ruling the rest of creation, and were to do the joint tasks of guarding and serving creation (work) and God (worship); (b) humans are to be in relationship--with the rest of creation (ruling, guarding, service/work), with one another (as fruitful,

suitable partners filling the earth), and with God (in service/
worship by virtue of having their origin, sustenance, and
governance in God's rule); and (c) humans were formulated
(designed/created) in substance and structure--to manifest that
which is described as bearing God's likeness, דמות אלהים/d'mut
Elohim (similitudo Dei), in order to show God in representative
form as they relate and function.

The two additional views (filial relationship, teleological)
are derived from the parallel descriptions of "image of Adam"/
"image of God," and descriptions of God's ultimate design for
creation to be restored/renewed to its original good order and
design. This information indicates that (a) humans are to be in
relationship to God like children are in relationship to parents;
and (b) humans have the ultimate goal or purpose of living in
relation to and maturing/growing to be more like God, their
ultimate "parent."

The historical views or categories of "image of God" give
fullness to this phrase; yet, attempting to name a specific set
of traits can lead to misconstruing "image of God." Thus, rather
than a technical phrase, "image of God" may be thought of as
being like a child in relation to God as "parent," or as a figure
of speech relating God's representative rulership.

To understand "image of God," it is important to understand
who God is as the "original object" and "parent." Similarities
and distinctions exist between humanity as the image and God as

the original--the most significant difference being the materiality of image and the immateriality of the original. Rather than liabilities, limitations inherent in being "image of God" may be seen as advantages of the human species to be accepted. Humanity's likeness to God is more general, less specific. So, comparisons should yield quality of traits, more than quantity of traits.

Opinions are mixed regarding inclusion of the physical form in what is defined as "image of God." At the least, the human body allows material representation and expression of a likeness of God's invisible, immaterial essence. From a Jewish mystical perspective, the Infinite (אין סוף/Ein Sof) makes self manifest through the creative process via manifestations/emanations of God (ספירות/s'firot), and these serve as the archetype/prototype of humankind. Creation in God's image means humankind bears a likeness to the mystical "image of God," the heavenly prototype, the Primordial Human (האדם הקדמון/HaAdam HaKadmon), and to the earthly original, the First Human (האדם הראשון/HaAdam HaRishon).

There is a link between humans "imaging" God and imitating God: imago Dei and imitatio Dei. When humans cleave to God (דבקות/d'vekut), imitating God by living out God's commands (מצוות/mitsvot), they act according to the standards of God's own characteristics, making manifest God's invisible attributes (מדות/middot). Knowing humanity is created in God's image is a privilege that allows humans to live in light of this revelation.

CHAPTER 3

OBJECT RELATIONAL DEVELOPMENT

Normal/Healthy Separation and Individuation

According to object relations theory, a person's inner world is essentially the remnant of relationship with primary caregivers, those upon whom a person depended to meet primary needs of infancy and early development (Phillipson, 1955). Earliest interpersonal relationships are understood to determine intrapersonal or intrapsychic relationships; thereafter, intrapsychic relationships are understood to determine future interpersonal relationships (Vanderploeg, 1981b). Object relations theory sees relationships as foremost, innate instinctual drives as secondary (St. Clair, 1986). Thus, personality is proposed to develop out of the early childhood experiences and relationships that are foundational to internal representations of self-other relationships (St. Clair, 1986).

The unique relationship between mother and infant serves as the beginning of the infant's experience of self through mother's mirroring responses (Underwood, 1986; Winnicott, 1965). Through this process, the infant begins to discover what he or she looks like, at least in the eyes of mother (Underwood, 1986; Winnicott, 1965). The reflection of self by "the other" bonds infant to

mother--which is central to object relations theory (Underwood, 1986). As the primary object of infancy, mother serves to mediate organization of personality and relationship to reality (Vanderploeg, 1981b). Mother's internalized image becomes the foundation for the capacity for human object relatedness (Horner, 1979; cf. C. W. Lee, 1985; Thomas, 1984; Winnicott, 1965).

Proposing that biological and psychological birth are not coincident in time, Mahler et al. (1975) posited that the human infant's psychological birth occurs through a process of separation and individuation wherein an infant develops and establishes a feeling of being separate from the external world while being in relation to that world. In this process, the infant learns that the "body-self" is separate from, yet related to the primary, caregiving "love object" who represents the larger world of external reality (Mahler et al., 1975).

"Separation" occurs as a child emerges from symbiotic fusion to achieve a sense of intrapsychic separateness from mother (Mahler et al., 1975). It involves development of intrapsychic differentiation and distance, formation of boundaries, and disengagement from the maternal object (Edward, Ruskin, & Turrini, 1981). "Individuation" occurs as a child shows signs of assuming individual characteristics (Mahler et al., 1975). It involves unfolding of intrapsychic autonomy through developing personality traits and psychic structure (Edward et al., 1981).

Mahler (1968) described six phases of psychological Separation and Individuation: Autism, Symbiosis, Differentiation (or Hatching) and Development of the Body Image, Practicing, Rapprochement, and Consolidation of Individuality and the Beginnings of Emotional Object Constancy. A progression in level or quality of object relatedness occurs throughout the phases and subphases of this process. Developmental tasks correspond with and demark each of the phases. Different types and levels of psychopathology arise out of issues related to these tasks. Object relational impairment ranges along the continuum from more primitive, undifferentiated, part-object, fragmented level or quality of object relatedness to higher, more differentiated, whole-object, integrated level or quality of object relatedness.

Healthy relatedness occurs through a process that builds on each preceding level or quality of object relational development (ORD level/quality). Early intrapsychic achievement of a core sense of separateness of self occurs from about 4-5 to 36 months of age (Mahler et al., 1975). The timeline of these phases is inexact and differences exist between Mahler's (1968) and Hamilton's (1988) description of Mahler's categories and ages (see Table 1).

Table 1

Object Relations: Phases, Subphases, and Associated Ages

Phases and Subphases	Ages in Months	
	Mahler et al. (1975)	Hamilton (1988)
Forerunning Phase		
Normal Autism	0 to 2	0-2
Normal Symbiosis	2 to 4-5	2-6
Separation-Individuation Phase (Proper)		
Differentiation (or Hatching) and Development of the Body Image	4-5 to 10	6-10
Practicing	10-12 to 16-18	10-16
Rapprochement	15-16 to 24	16-24
Object Constancy Phase[a]		
Consolidation of Individuality and the Beginnings of Emotional Object Constancy	24 to 30-36+	24 to 36+

[a]Mahler et al. (1975) originally classified this phase as the final subphase of the Separation-Individuation Phase (Proper). Hamilton (1988) appears to have reclassified this as a separate phase due its unique, open-ended quality.

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Forerunning Phases

Normal Autism

There are two forerunning phases to the psychological Separation-Individuation process (Mahler et al., 1975). In the first phase, Normal Autism, the infant lives in a half-sleeping/ half-waking state, awakening when need tensions (mostly hunger) cause crying, and falling back to sleep when satisfied through relief of surplus tensions (Mahler et al., 1975; cf. Edward et al., 1981; see Table 1).

Because the infant's emotional energy stays attached to or within the body, and not directed outward toward external objects or inward toward representations of self and objects, this stage also is called Primary Narcissism (Freud, 1914; Hamilton, 1988). The infant does not differentiate self from "tension-reliever" (caretaker); needs are experienced as being satisfied from within "an inner omnipotent orbit" (Edward et al., 1981, p. 4). The ORD level/quality is Objectless (Edward et al., 1981; Hamilton, 1988; Mahler et al., 1975). The ORD task is Homeostatic Equilibrium-- achieving somatopsychic (physiological) equilibrium with the extramural environment, that is, the environment existing outside the boundaries of the infant-mother orbit (Mahler et al., 1975; Spitz, 1965).[52]

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[52]Free (1989) conflated the two forerunning phases into one level/quality, Object Impermanence; and one task, Attachment. No real conflict exists between their subdivision and conflation.

While some object relational theorists suggest humans relate to objects from birth or within the womb (e.g., Fairbairn, 1943b/ 1954; S. Isaacs, 1943; Klein, 1959), others propose newborns do not have the needed neurophysiological sophistication to sustain object relationships via the ability to distinguish internal from external (e.g., Spitz, 1965). This is seen as a phase when the infant transitions and emerges from the womb's insulation and is protected psychically from full external world stimuli, but not from internal stimuli (Edward et al., 1981; Hamilton, 1988).

The newborn's experience is coenesthetically received within the context of equilibrium, tension, posture, temperature, skin contact, and sound quality, such as vibration, resonance, rhythm, tone, pitch, and tempo (Kestenberg, 1975; Spitz, 1965). This means sensations are experienced within the body as an undifferentiated mass which becomes the foundation for bodily feelings, that is, for body memory and body representation (Chaplin, 1968/1985; Rizzuto, 1979, 1992). Diacritical perception, the ability to distinguish between perceptions, has not developed yet (Edward et al., 1981).

The infant becomes familiar with mother through coenesthetic receptivity, coenesthetically experiencing her before recognizing mother as "need-satisfier" (Edward et al., 1981; Mahler et al., 1975). The infant's cumulative inner body experiences lead to the development of the body-self and "body ego," which later become formulated as a sense of self and, finally, become the

foundation upon which a sense of identity is established (Edward
et al., 1981; Kestenberg, 1975; Mahler et al., 1975).

Newborns have programmed instinctive reactions (rooting,
grasping, startle reflexes), a "rudimentary reactivity," which
contributes to entry into, and develops into relationship as they
mature in neurophysiological capacities and gain experiences of
relationship through holding, cuddling, and feeding (Hamilton,
1988). Infants' innate endowment for beginning gradual self- and
object-discovery manifests in responsiveness when they are still
relatively unaware of the external world (Edward et al., 1981).

Adults close to the newborn (parents and parent substitutes)
attach, bond to, and partially fuse with the infant--attributing
feelings of attachment to the newborn, even though the attachment
bond remains predominantly one-way: parent to child (Hamilton,
1988). In time, the infant's relatedness forms within the matrix
of the parents' connectedness to the infant (Hamilton, 1988).

Normal Symbiosis

The second forerunning phase, Normal Symbiosis, is a state
described as "undifferentiation," or fusion with mother wherein
the infant has a faint awareness of the "need-satisfying object,"
without differentiation between self as "me" and mother as
"not-me" (Mahler et al., 1975, p. 44; cf. Edward et al., 1981;
Free, 1989; see Table 1). Unpleasant perceptions are experienced
as outside the mother-infant unit. ORD level/quality is Object
Impermanence--no sense of objects continuing to exist when out of

view (Free, 1989). The ORD task is Attachment to the maternal object, the primary caretaker (Mahler et al., 1975; Free, 1989).

At the beginning of the Symbiotic phase, the protective autistic insulation begins to dissipate, which results in the infant exhibiting increased signs of discomfort in response to external stimuli (Benjamin, 1961; Edward et al., 1981). Mother begins to function as the protective, insulating shield for the infant (Edward et al., 1981). Mother must help maintain the infant's homeostasis when disequilibrated by excessive stress; otherwise, the infant, overwhelmed by affect and movement, may exhibit organismic distress, especially, a reaction of rage called "affectomotor storm" (Edward et al., 1981).

The objectless tension the infant experiences becomes transformed (by association) into a yearning for the person who functions as tension-reliever (Edward et al., 1981; Schur, 1966; cf. Bollas, 1979, 1987). Thus, the infant enters a state of Secondary Narcissism wherein the infant-mother dual unity is experienced as "oneness" (Kaplan, 1978), or a victorious team (Edward et al., 1981), which requires an available mothering agent capable of giving nurturing relief and an infant able to perceive and accept mother (Mahler, 1968).

The ministrations of "good enough mothering" (e.g., holding, feeding, supporting, cradling, smiling, singing, talking to the infant) are important "symbiotic organizers of psychological birth" (Mahler et al., 1975, p. 49; cf. Edward et al., 1981;

Winnicott, 1965). Even in adulthood, the residual longings for mother as the coenesthetically recalled part of self is apparent beyond longing for mother as need-satisfier (Mahler, 1971; cf. Bollas, 1979, 1987).

During mother-infant interactions, intrapsychic symbiosis is optimal when infant faces mother--which permits and promotes eye contact (Edward et al., 1981; Mahler et al., 1975). The smiling response marks the start of the symbiotic relationship; the social smile, the advent of true relationship (Hamilton, 1988; Mahler et al., 1975), and the start of capacity for relatedness--investment in, relationship to, and capacity to care for one special person (Edward et al., 1981). While only partially differentiated, an infant adopts an interactional pattern in mother's arms that becomes the basis for adaptive, constructive relational patterns (Hamilton, 1988). Interactions are shaped and matched by mutual cuing and molding in the holding pattern which establishes psychophysiological equilibrium (Hamilton, 1988; Spitz, 1965).

The infant's initially poor self-other differentiation leads to the experience of events as all-encompassing (Hamilton, 1988). Over time, good-bad/pleasure-pain become additional polarities to self-other which help organize the world being experienced (Hamilton, 1988; Mahler & Gosliner, 1955). Distressing events and unpleasant experiences of infancy (sickness, hunger, cold,

pricks, falls) serve developmental purposes: confirmation of body-self and basic body-boundaries (Mahler & Gosliner, 1955).

Initially, the protective insulation guards the infant from overwhelming stimuli, allowing ejection of overwhelmingly noxious stimuli by projecting unneutralized, destructive energy outside boundaries of the body-self (Edward et al., 1981; Mahler, 1968). Memory traces of negative/discomforting emotional experiences contrasted with mostly positive/satisfying emotional experiences, contribute to the first images of self and object (Mahler & Gosliner, 1955), and become linked with part-aspects of self and other (Edward et al., 1981). Later in Normal Symbiosis, normal splitting occurs wherein form "memory islands" of good/bad self- and object-images (Edward et al., 1981, p. 223).

As ability to differentiate good and bad develops, so do libidinal drive (attraction) in relation to the good-idealized object, aggressive drive (hostility) to the bad-rejecting object (Edward et al., 1981), and attraction to the bad-exciting object (mother), who satisfied in the past, but now is frustrating, yet entices with potential gratification[53] (Fairbairn, 1952/1954; Lovinger, 1984/1994). Frustration in response to the bad-rejecting object may serve to prevent the infant from acting toward a dangerous, alluring object (Lovinger, 1984/1994).

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[53]Fairbairn (1952/1954) saw libido chiefly as object-seeking (vs. pleasure-seeking) deeming libido an attitude toward objects and pattern of structured relationship (Lovinger, 1984/1994).

If an infant does not have relational experiences with a loving parent (e.g., inadequate response to cue of needs), then the ego functions fail to develop even though they are programmed genetically (Hamilton, 1988). In this environment, an infant may return to Autistic phase unrelatedness (Hamilton, 1988).

Excessively prolonged or traumatically disrupted symbiosis may impede the ordinary course of gender identity development (which unfolds later): (a) For a male, excessively prolonged parasitic symbiosis, marked by mother treating the child as if he is part of her body, may lead to difficulty separating sense of self from mother's body; (b) for a female, traumatic disruption of symbiosis may lead to difficulty connecting sense of self to mother's body (Edward et al., 1981; Stoller, 1965, 1975, 1976).

With maturation, the infant gains more experience in the environment and develops greater neurophysiological capacities (Hamilton, 1988). The ego functions (viz., cognition, memory, motor coordination) unfold to allow the infant to recall and organize feeling hungry and full, being laid down and held, and experiencing the body of self and mother via smell, sight, and sound (Hamilton, 1988). Ego functions are strengthened by experience of relationship with a loving parent (Bell, 1970; Hamilton, 1988; Mahler et al., 1975; Ritvo & Solnit, 1958).

In mother's absence, the infant has a growing sense of mother or "mothering" that begins to bring hope and comfort that comfort, gratification, and help are forthcoming (Edward et al.,

1981; cf. Bollas, 1979, 1987). As growth continues, the infant's forming internal sense of mother (loved object) as tension-reliever and need-satisfier begins to bring calmness and leads to development of the capacity to calm and soothe self (Edward et al., 1981; Tolpin, 1971; cf. Bollas, 1979, 1987).

Some data indicate, even very early in life, an infant responds somewhat differently to different caretakers (Hamilton, 1988). But, the role of father as another significant object occurs later in the child's development (Mahler et al., 1975).

Role of father. During Normal Symbiosis, the infant's relationship to father is begun with the smiling response (Edward et al., 1981). Depending on the type of interaction father has with the newborn, he may feel displaced from the intense infant-mother dyad (Hamilton, 1988). Father may participate in the symbiotic dyadic relationship by supporting and nurturing mother in her role, or may develop an intense symbiotic, dyadic relationship with the infant himself; then, the infant may experience both parents as a partially undifferentiated single entity of the symbiotic, parent-child dyad (Hamilton, 1988).

Transformational object. From the first hours of extramural life, or even in utero, parents communicate to the infant "complex rules for being and relating," which are conveyed through being related to and handled "as an object" (Bollas, 1987, p. 50). This experience of self as "the other's object" is

internalized; thus, the developing self gains "a sense of two-ness" to its being (Bollas, 1987, p. 51).

This "subject-object paradigm" allows the developing self to "address [its] inherited disposition, or true self, as other" (Bollas, 1987, p. 51). Thus, over time, mother's structure in "imagining and handling" the infant becomes used by the developing self to "objectify and manage" the true self (Bollas, 1987, p. 51).

During the two forerunning phases that precede the Separation-Individuation Phase (Proper), the infant accumulates experiences via visceral sensations, and gradually begins ordering them into "islands of consistency" (Escalona in Shafranske, 1992, p. 63; cf. Rizzuto, 1979). From birth, through amodal perception that links together object relational experiences across various sensory modalities, an infant begins the process of object-discrimination and establishing object-relatedness (D. Stern, 1985).

The infant's inborn readiness for ego functions allows integration of experience during moments when the infant experiences changes in state of being (arousal), which result in memory-traces of feeling-states within the infant's overall sensorium (Sandler & Sandler, 1978). During moments of arousal (pain/pleasure), the earliest "objects" of the infant's attention are not conceived as whole objects, but are "primary experiences of affect states" (Shafranske, 1992, p. 63). Though they may

remain with the developing person (through body habits, postures, attitudes, and behavioral patterns that unconsciously continue the relationship with the object), due to the original precognitive/preverbal recording thereof, it is likely impossible to recall these earliest memories consciously (Rizzuto, 1979).

In states of arousal ("vitality affects"), the infant experiences self emerging when experiences of self and other are heightened (D. Stern, 1985). Throughout infancy, the infant experiences countless moments of transformation of physical and psychological states, a "coming alive" or alertness to actually "being in the world, existing as a conscious, emerging self" (Shafranske, 1992, p. 64; D. Stern, 1985).

> Out of the circumstance of distress comes comfort, out of arousal comes calm, out of disquiet comes quiet, out of physical discomfort comes soothing, out of cold comes warm, out of wet comes dry, out of hard comes soft, out of empty comes full, out of hungry comes satiation. (Shafranske, 1992, p. 64)

In this earliest time of human life, transformation experiences are provided within the environment of mother's ministration of love, care, and attention, and are "initially recorded as processes of transformation" (Shafranske, 1992, p. 67). Within the context of symbiotic relating, innumerable transformational experiences write upon the emerging self indelible impressions, not of a person, but of a transformative process, referred to as

the "transformational object" (Bollas, 1979, 1987; cf. Rizzuto, 1992; Sandler & Sandler, 1986). The "internalized representation of experiences of traces of transformation that were impressed upon the nascent self" carries vestiges of all transformational experiences (Shafranske, 1992, p. 70-71; cf. Bollas, 1979, 1987). Indeed, "the transformations themselves...are objects of representation" (Shafranske, 1992, p. 64).

At this point in development, the object may not yet be contemplated; but, the nascent self comes to know something of the character of the object, "unthought known" (Bollas, 1987, p. 4; cf. 1979). Before becoming personalized as a whole object, mother, "the other who alters the self," functions as a process, region, or source of transformation which appears as an object only later in development (Bollas, 1987, p. 28; cf. 1979). Over time, with greater maturational development, the experience will be conceived more fully within the world of object relationships, so that, through "consistent ministrations of the mother" accompanied by cognitive development and unfolding ego functions, transformation of the infant's ego states becomes identified with mother as a whole object (Shafranske, 1992, p. 66).

Separation-Individuation Phase (Proper)
Differentiation (or Hatching) and Development of the Body Image

The first subphase of the Separation-Individuation Phase (Proper) is called Differentiation (or Hatching) and Development

of the Body Image because the developing perceptual-conscious system results in a "hatching" of the infant into an awareness of being separate from the mother and a new level of alertness, goal-directedness, and persistence (Mahler et al., 1975; see Table 1). While the process of Differentiation is occurring, contact with mother is needful (Edward et al., 1981). The ORD level/quality is Transitional Object Permanence--an emerging sense that an object continues to exist as that object, even when out of view (Free, 1989). The ORD task is Differentiation-- ability to differentiate self from mother (Free, 1989; Mahler et al., 1975).

A hatching infant explores parts of mother's body and pulls away while in her arms, trying to see her better (Mahler et al., 1975). The infant seems to compare and contrast the developing image of mother with all other (human) objects (Edward et al., 1981; Hamilton, 1988). As the infant begins to recognize separateness of self from mother (the familiar) and presence of those who are unfamiliar (strangers), perception of threat to immediate availability of the loved object (mother) brings "separation anxiety" (Edward et al., 1981). Infants show greater interest in other persons as well as stranger anxiety, called "stranger reaction" (Edward et al., 1981; Mahler et al., 1975). An infant simultaneously may cling to and push away from mother when strangers threaten the (potential of) symbiotic dual unity (Hamilton, 1988). This differential response to nonparents shows

the infant's growing ability to differentiate self and others from mother (Edward et al., 1981; Hamilton, 1988).

Maturation of the musculoskeletal system and nervous system allows increase in motor skills and improved mobility, which, in turn, facilitates differentiation of self and object by enabling movement away from mother (Hamilton, 1988). Yet, physical proximity of mother and infant shows emotional closeness and distance even with increased mobility (Hamilton, 1988).

In this phase, the infant's attention to mother's every detail is flattering, yet intrusive, which can annoy any mother, especially when accompanied by demands; but, with the infant emerging as a true person, mother will not feel as alone and enmeshed (Hamilton, 1988). Thus, mother can feel sadness or relief as the Symbiotic phase fades; and, less psychologically healthy mothers may alternate between emotionally smothering and rejecting the infant (Hamilton, 1988).

Each mother has unique, unconscious needs that influence responses made to the infant's cues (Edward et al., 1981). Mother's selective response to the infant's cues leads to gradual change of the infant's behavior in relation to mother's responses (Mahler, 1968). Thus, mother's responses foster the traits the infant develops, which shape the personality to reflect uniquely the mother (Edward et al., 1981; H. Lichtenstein, 1964).

Role of father. From the outset, the infant's contact with father excites the infant as an experience of the other and

attracts the infant out of the symbiotic orbit of self-mother

dual unity (Edward et al., 1981). During Differentiation

(Hatching) and Development of the Body Image, to the degree that

father is involved with the rearing of the infant, father shares

mother's privileged position (Hamilton, 1988). As space grows

between infant and mother, father has more opportunity and less

hesitancy to take the infant to dandle without feeling that he is

intruding in the mother-child dyad (Hamilton, 1988).

Transitional objects. During the transition from Normal

Symbiosis to begin the Separation-Individuation Phase (Proper),

an infant often selects a "transitional object"[54] to represent

mother's presence as a comforting defense against anxiety caused

by the sense of mother's absence.

> With the infant's creation of the transitional object, the
>
> transformational process is displaced from the
>
> mother-environment (where it originated) into countless
>
> subjective-objects, so that the transitional phase is heir
>
> to the transformational period, as the infant evolves from
>
> experience of the process to articulation of the experience.
>
> (Bollas, 1987, p. 15)

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[54]A transitional object is something (like a teddy bear or
baby blanket) used for comfort and security by a child as he or
she makes transition to another level of emotional development
(Winnicott, 1953; cf. St. Clair, 1986). It is an infant's "first
recognition of and choice of a not-me possession" (Edward et al.,
1981, p. 224; cf. Winnicott, 1953). Transitional objects serve
to facilitate recognition of reality and to soothe and comfort in
the experience of growing self-sufficiency (Edward et al., 1981).

As the infant matures toward toddlerhood, entering the "transitional area," the transformational object is placed within a realm of objects that are embodied and symbolically articulated more fully (Shafranske, 1992). Nonetheless, the transformational object continues to exist, and is not ever abandoned completely (Shafranske, 1992). Indeed, as the nascent self develops, a person searches "for symbolic equivalents to the transformational object, and the experience with which it is identified;" and, this search continues throughout a lifetime (Bollas, 1987, p. 17). Thus, traces of the transformational object may be seen within many expressions of adult life, including seeking after "deity's actual potential to transform the total environment" (Bollas, 1987, p. 16; cf. McDargh, 1992).

Formed from a synthesis of internal and external reality, transitional objects are treated as "beloved mother" and "beloved self" (Hamilton, 1988; Winnicott, 1953, 1965), and serve to keep the inner reality distinct from, yet interrelated to external reality (Rizzuto, 1979). These objects are playful, imaginative responses to primary human objects in the child's world that give safety to explore the world with initiative and free responsiveness (Underwood, 1986).

Transitional objects and activities persist through the Differentiation, Practicing, and Rapprochement subphases (Hamilton, 1988). At the end of the Rapprochement subphase, the transitional area between internal and external reality provides

an area for games and functioning filled with fantasy,

pretending, and other "as-if" activities (Grolnick, Barkin, &

Muensterberger, 1978; Hamilton, 1988; Lovinger, 1984/1994).

This transitional area is the origin of fantasy heroes and

villains that connect to the need to negotiate distresses and

fears related to developing a securely related, separate sense of

self (McDargh, 1983). The transitional area is the place where

inner impulses, needs, and drives connect to object relationships

(Lovinger, 1984/1994). In this intermediate zone between the

subjective and objective, objects can be experienced or described

as sacred, mysterious, awesome, and ideal (Lovinger, 1984/1994).

Residuals of transitional objects and activities may be seen

throughout a lifetime, notably, in areas of cultural expression

(arts, sciences, religion), because they draw on inner

experiences and a commonly perceived external reality (Hamilton,

1988; Lovinger, 1984/1994; Winnicott, 1953). This "sphere of

illusion" (both positive and negative: imagination, creativity,

hallucinations, delusions), needs containment of reality-testing

(ego function), and the life-long task of reality-acceptance

(Lovinger, 1984/1994, p. 123; Pruyser, 1974; Winnicott, 1953).

Practicing

The second subphase of the Separation-Individuation Phase

(Proper), Practicing, is marked by the child's practicing and

mastering skills and autonomous ego capacities (Mahler et al.,

1975; see Table 1). This subphase is subdivided into Early

Practicing and the Practicing Subphase Proper (Hamilton, 1988; Mahler, 1968; Mahler et al., 1975). "Early Practicing" begins the moment the infant can move self physically away from mother, maneuvering by crawling and climbing, pulling self upright and toddling about while still holding onto objects (Mahler et al., 1975).

Three interrelated developments occur that lead to growing awareness of separateness from mother: (a) body boundaries--the capacity to differentiate self's body from mother's, (b) forming a specific bond with mother, and (c) development and operation of autonomous ego functions while near to mother (Mahler et al., 1975). This begins the task of physically separating self from mother. Cognitive Object Permanence has developed--the understanding that an object (mother) continues to exist as that object even when out of view (Free, 1989; Mahler et al., 1975).

As locomotion opens new horizons, upright posture allows a different perspective on the "other-than-mother" world (Edward et al., 1981, p. 19; Hamilton, 1988). This is a peak period of Healthy Narcissism because the child is enthralled with personal faculties and the absolute joy of the world that is his or her own (Hamilton, 1988). Practicing games (such as peek-a-boo, catch-me-if-you-can, to-and-fro) develop and are played over and over (Hamilton, 1988). These games exhilarate by allowing exercise of new ego functions (viz., self-direction, running) and experience of escape from fusion with or engulfment by mother,

while being reassured that mother does want to catch, but also will put the child down (Mahler et al., 1975). The first steps are marked by going "away from mother" (instead of toward), accompanied by an elation in escaping mother's engulfment (Edward et al., 1981).

The main period of this subphase, "Practicing Subphase Proper," is characterized by a toddler's upright, free locomotion (Mahler et al., 1975). Because of the growing ability to move and enthrallment with developing faculties, the toddler becomes interested in objects other than mother and is relatively impervious to frustrations and falls, which serve to confirm boundaries of the body-self (Edward et al., 1981). The optimal response to a Practicing subphase toddler's increasing movement away from a parent is a kind, soft push (to affirm exploration of personal separateness), while remaining emotionally connected with the child (Hamilton, 1988). Mother needs to be available as a "home-base" for "emotional refueling" (Mahler et al., 1975).

Admiration of the child's accomplishments by the "ordinarily devoted mother" signals availability, interest, support, and safety, which foster development of autonomy, healthy self-love, and self-esteem (Edward et al., 1981; Winnicott, 1965). The toddler begins to act in ways that elicit admiration and make self feel "elevated" (Edward et al., 1981). A period called "love affair with the world" begins, marked by phase-appropriate grandeur/omnipotence (Greenacre, 1957; cf. Hamilton, 1988; Mahler

et al., 1975). The child seems relatively oblivious to, yet needs mother's nearby presence to produce and maintain joy, elation, and excitement of separateness and of exploring the "new world," which is reduced in her absence (Edward et al., 1981).

The ORD level/quality is Object Permanence and Object Inconstancy--an object is realized to exist even when hidden from view, but does not remain perceptually invariable (constant) in a variety of observed conditions (Free, 1989). Thus, mother is understood to exist when out of sight, but is experienced as different depending on the context (frustrating/angry/bad mother is different from satisfying/loving/good mother). The ORD task is Individuation--the ability to individuate self from mother (after differentiation and sense of physical separateness from mother), which happens as a child begins to learn who self is internally, as an individual (Free, 1989; Mahler et al., 1975).

As differentiation between self and object grows and the experience of distress is associated with the provision of relief, the toddler is more able to perceive anxiety as a signal of distress/danger to which mother serves as anxiety-reliever (Tolpin, 1971; cf. Bollas, 1979, 1987). The child begins the process of learning to soothe self and regulate anxiety by internalizing the functions mother performs (Kohut, 1971; Tolpin, 1971). At first, the ability to self-soothe develops through investment of soothing and tension-relieving functions into a transitional object that represents the harmony of the currently

unavailable symbiotic mother-self unity; but, this becomes less available with growing size and activity (Edward et al., 1981; Tolpin, 1971). With maturity, soothing and anxiety-reducing functions of transitional objects recede as they are internalized (Edward et al., 1981).

Upright posture allows a developing child to "see self" by looking down, seeing more of self, and examining the body-self (Mahler et al., 1975). Through this, the child begins to develop gender identity, which unfolds during the next subphase. Male toddlers grow familiar with the presence of externally visible sex organs while female toddlers note their anatomical difference from males (Edward et al., 1981; Mahler et al., 1975).

Role of father. During the Practicing subphase, to the degree that father is involved intimately in the child's development, father will be engaged by the child in practicing games (Edward et al., 1981). In contrast with mother (anchor/ home base of security for brave exploration of a new, but intimidating world), father represents the world "out there"--the space now most valued by the toddler (Edward et al., 1981). Upright locomotion, accompanying elation, and intensity of this subphase become associated with father (the other-than-mother); thus, the toddler becomes much more attached to father as a more distinctly different parent--someone more than the other mothering person of the partially undifferentiated mother-father entity (Edward et al., 1981).

Rapprochement

The third subphase of the Separation-Individuation Phase
(Proper), Rapprochement, is marked by realization of separateness
from, increased need to share new skills and experiences with,
and desire for the maternal object's love (Edward et al., 1981;
Mahler et al., 1975; see Table 1). It is subdivided into three
periods: Beginning of Rapprochement, Rapprochement Crisis, and
Individual Solutions to the Rapprochement Crisis (Mahler et al.,
1975). The final period results in patterns and personality
traits that each child takes into the final subphase (Mahler et
al., 1975). Mother's image develops within the dual unity,
becoming differentiated within, then separated out; so, libidinal
and aggressive energy fluctuates as alternating drives to connect
to and disconnect from mother (Edward et al., 1981).

In the initial period, "Beginning of Rapprochement," social
interaction begins as a child wants to mirror and imitate other
children (Mahler et al., 1975). The child, more aware of the
body, feels ambivalence between desire to seek out and avoid body
contact with mother (Mahler et al., 1975). The child goes back
and forth, toward and away from mother, and expands autonomy,
especially through negativism with mother and others (Mahler et
al., 1975). Recognition of separateness brings awareness of
differing wishes between child and mother (Edward et al., 1981).

The middle period of this subphase, "Rapprochement Crisis,"
is marked by "ambitendency"--experiences of the ambivalence of a

simultaneous desire to push mother away, in dissatisfaction and demand for autonomy, and to cling to her, demanding closeness (Edward et al., 1981; Mahler et al., 1975). Desiring to maintain the experience of self as separate and omnipotent, while wanting mother to magically fulfill wishes, leads to mood swings and temper tantrums when feeling insatiable and dissatisfied (Edward et al., 1981; Mahler et al., 1975).

To contend with emerging emotions (e.g., disappointment, anger, sadness), toddlers may exhibit more restlessness and motor activity; but, they also begin to show empathy and intrapsychic identification with the experience of others, especially parents (Edward et al., 1981; Mahler et al., 1975). "Splitting" may occur wherein mother or another (human) object alternately may be treated by the child as all-good or all-bad depending on the circumstances and child's mood (Hamilton, 1988).

Confronted with the reality that earlier experiences of parental omnipotence are no longer available, children attempt to reestablish mother-child dual unity by trying to coax and coerce mother's participation (Edward et al., 1981). Trying to deny the painful awareness of separateness (that help is coming from an external source), the child uses mother as if mother were an extended part of self (Edward et al., 1981; Mahler et al., 1975).

Mother's responses of "no" show mother's power and child's lack thereof; thus, when the child begins to use "no," the child identifies with, and seeks to gain power by adopting the more

powerful opposing other's responses (Edward et al., 1981). In opposing "the aggressor," the child is establishing a separate identity (S. M. Johnson, 1987). Often stranger reaction reappears as shyness as awareness of separateness grows (Mahler et al., 1975).

The narcissistic omnipotence experienced in the preceding Practicing subphase fades or is burst with the realization that the (mother's) world really does not revolve around the child and that mother is not omnipotent (Edward et al., 1981; Mahler et al., 1975). The toddler must be reconciled to an existence that puts aside symbiosis and grandiosity as illusion, and embraces the reality of separateness and limitation (S. M. Johnson, 1987). Now, instead of fearing the loss of the object, as the child realizes self is not the central focus of (mother's) existence, the child fears losing the object's love (Edward et al., 1981; Mahler et al., 1975). Mother's responses to the child's successes are vital because they temporarily reduce the child's fear experienced in realizing separateness from mother (Edward et al., 1981).

In this phase, children have not yet learned that, even though individual experiences of the object (mother) may vary according to context, objects remain constant, meaning consistent (Free, 1989). The child's ambivalence makes it important for mother to be consistent, tolerating the ambivalence (Hamilton, 1988; Mahler et al., 1975). ORD level/quality is Transitional

Object Constancy--a growing sense of mother staying constant while experiencing her as different depending on emotional context (Free, 1989). The ORD task is Cohesion--development of a cohesive sense of mother and self/ego (Free, 1989; Kohut, 1971; Mahler et al., 1975).

The final period of this subphase, "Individual Solutions to the Rapprochement Crisis," is marked by a reduction in the struggle between demands for autonomy and closeness (Mahler et al., 1975). A child is able to function at a greater distance from mother's presence as individuation grows in (a) language development, which gives a greater feeling of environmental control via naming persons, wishes, and needs; (b) process of internalization (of rules/demands)--which allows the superego and identification with the good/providing parent to develop; and (c) progress in the ability to use play to gain environmental mastery and express wishes/fantasies symbolically (Mahler et al., 1975).

This final period of the Rapprochement subphase is the time when each child arrives at the summation of various maturational and developmental tasks of this subphase (Mahler et al., 1975). In this period, a perfect distance from mother is found from which the child can function best (Edward et al., 1981; Mahler et al., 1975). Navigating this period is individualized because each child (a) has established a distinctly individual means of coping with anxiety (Mahler et al., 1975), (b) is distinct and

individually different from others, and (c) is unable to be grouped according to a specific phase (Edward et al., 1981).

Role of father. From the outset, father is in a category different from mother as a love object that is neither inside, nor outside dyadic unit (Mahler et al., 1975). In Rapprochement, the symbiotic unit is expanded to include father as a distinct object representing "external reality," that is, the world external to the unit from which the child is emerging (Edward et al., 1981; Mahler et al., 1975). Father's role is to support the child to withstand the pull to the symbiotic mother-child relationship (Edward et al., 1981), which is more important as the toddler experiences the struggle with mother for control/ autonomy (Hamilton, 1988).

Father can help separation by commanding attention and emotional involvement of mother and toddler as distinct persons, which helps disengage symbiotic dyad and struggles over control/ autonomy (Edward et al., 1981; Hamilton, 1988). The dyad's draw may lead the child exclusively to turn to father to escape, or to bypass him by investing all time in the ambivalently enmeshed maternal relationship (Edward et al., 1981).

Because father is connected to the world out there (external to the symbiotic union), father's image develops differently from mother's (Edward et al., 1981). The image of father is less "contaminated" than the maternal image, because father's image develops nearer to external reality than mother's image which

emerges out of the symbiotic unit (Edward et al., 1981). This is especially important during this time when defensive splitting of maternal image may occur (Edward et al., 1981).

When insufficient symbiotic gratification from mother is given, the child may seek father to meet these needs (Edward et al., 1981). When this occurs, (a) father's ordinary role in the toddler's development is impeded, (b) development of father-representation (distinct from mother) and triangulation[55] are disturbed, and (c) future growth in relationship to father is affected (Edward et al., 1981).

Whether by absence or failure, when father does not play the role of helping the toddler resist the draw back to the symbiotic mother-child unit, the child is left without needed assistance in navigating this phase and future ORD tasks (Edward et al., 1981). Failure to form significant relationship with the paternal object heightens any mother-child difficulties (Edward et al., 1981). But, establishing an object-representation of father that is cathected libidinally (invested with positive mental and emotional energy) furthers separation (Edward et al., 1981).

During the Rapprochement subphase, the child becomes aware of difference between wishes of self and father, as with mother

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[55]"Triangulation" is the child's growing realization that there is a special relationship mother and father share with each other, and that the relationship the child shares with them together is different than the one shared in earlier development with each parent separately (Abelin, 1971).

(Edward et al., 1981). The toddler is more aware of the special relationship that mother and father share together, and that they share conjointly with the toddler (Abelin, 1971, 1975).

The developing role of father, especially as affecting triangulation, helps the toddler shift from dyadic to triadic object relationships and moderates closeness of the mother-child relationship (Abelin, 1971, 1975; Prall, 1978). Through this, the toddler (a) apprehends intrapsychically the relationship that exists between mother and father, "two loved objects" (Edward et al., 1981, p. 26); (b) identifies with father as an object similar to self in his desire for mother (thus, a rival) with which to identify--which fosters formation of self-image; and (c) consolidates attachment to both parents (Abelin, 1971, 1975; Prall, 1978). As an object of identification, father contributes to development of gender identity and formulation of the ego ideal, and serves as a precursor to development of the superego (Abelin, 1971, 1975; Edward et al., 1981; Prall, 1978).

<center>Object Constancy Phase</center>

Consolidation of Individuality and the Beginnings of Emotional
Object Constancy

The fourth subphase of the Separation-Individuation Phase (Proper), Consolidation of Individuality and the Beginnings of Emotional Object Constancy, is open-ended (Mahler et al., 1975; cf. Edward et al., 1981; Hoffer, 1955; Jacobson, 1964; see Table

1). Alternately, Hamilton (1988) named this as a separate phase: "(Emotional) Object Constancy," reclassifying it as the ORD phase that occurs upon the completion of the Separation-Individuation Phase (Proper).

This final (sub)phase is an extremely important period of intrapsychic development wherein a stable sense of self as a defined entity with self-boundaries occurs (Edward et al., 1981). It is a time when the "good" (satisfying/pleasure-providing) and "bad" (frustrating/pain-producing) object is unified into a whole representation, or whole-object (Mahler et al., 1975). Association of consistently occurring relief of need or tension with the need-satisfying agent (maternal object) establishes confidence and trust--needed precursors of object constancy and whole-object representations (Mahler et al., 1975). Development of cognitive, symbolic, internal representation of that permanent object (mother) aids in the gradual establishment of affective object constancy and whole-object representations (Mahler et al., 1975).

The ORD level/quality of this (sub)phase is Moving Toward Emotional Object Constancy--the emerging sense that an object stays the same (constant/perceptually invariable) regardless of a wide variety of observed conditions (Free, 1989; Mahler et al., 1975). Affective object constancy involves the ability to recall positive feelings about an object (parent) while experiencing serious disappointment with that object (Hamilton, 1988). The

emotional danger is loss of the nurturing object's love; thus, the nurturing object's emotional constancy becomes the central issue (Hamilton, 1988). When mother is absent or eliciting anger or frustration, an intrapsychic representation (inner image) of mother as accessible and dependable needs to be available for comfort (Edward et al., 1981; Mahler et al., 1975).

The ORD tasks are Integration, Internalization, and Identification: The ego integrates and internalizes good- and bad-object as a blended whole-object representation, identifies with, and seeks to become like the whole-object, mother (Free, 1989; Mahler et al., 1975; St. Clair, 1986). Traits of external (human) objects are transformed into internal traits of the child (St. Clair, 1986). Thus, a level of affective object constancy and a definite individuality are achieved (Mahler et al., 1975).

In the developmental process, object- and self-constancy are interdependent (Lichtenberg, 1975). Experimental evidence suggests self-cohesiveness precedes development of the sense of mother as a whole-object (Bell, 1970; Lichtenberg, 1975; cf. Edward et al., 1981; Mahler et al., 1975). Personal-permanence develops before object-permanence when relationship with mother is characterized as harmonious; but, it develops after object-permanence, when relationship with mother is characterized by disharmony (Bell, 1970; Mahler et al., 1975).

Self-constancy is comprised of a sense of self as an entity that is separate and individual from other and gender-defined

(Edward et al., 1981; Mahler et al., 1975). It connotes ability to experience continuity of self in time and space and state of being (Lichtenberg, 1975). As self-constancy and individuation develop, awareness of being a whole-self in time and space grows, giving more security, thus, freedom to engage in more purposeful activity (Hamilton, 1988). When good (pleasure/satisfaction) can be recalled when faced with bad (frustration/pain), a capacity to delay gratification and a sense of time develop (Hamilton, 1988).

In this final (sub)phase, the defense of splitting is no longer necessary (Edward et al., 1981). The internal maternal object-representation becomes stable, which gives the security and comfort that the maternal object provided earlier (Edward et al., 1981), and supports the ego's regulatory function (Fleming, 1975). This helps the child learn to navigate through anxiety, discomfort, or difficulty, which brings confidence, rather than feelings of being overwhelmed when experiencing discomforting feelings (Edward et al., 1981). The Moving Toward Emotional Object Constancy achieved in this progression through Separation-Individuation ordinarily is sustained; but, stability may be compromised by internal or external pressures that destabilize the child's equilibrium through things such as significant illness or injury (Edward et al., 1981).

Role of father. In general, during the final, ongoing Consolidation of Individuality and the Beginnings of Emotional Object Constancy (sub)phase, both parents become slightly less

important to the child engaged in these tasks (Hamilton, 1988).

Yet, father continues to play an important role in the child's

maturation, especially through increased time spent engaging the

child in organized play (Hamilton, 1988). A child may turn to

father in a continued effort to avoid being re-engulfed by

mother; and, negativism toward mother may persist as a means of

keeping a separate sense of self-identity (St. Clair, 1986).

Father's role remains important when the child negotiates

the oedipal conflict, wherein transition from dyadic to triadic

relationship (mother-father-child) continues (St. Clair, 1986).

This triadic relationship becomes the foundation upon which

significant social-interactive relationship with the larger world

of human objects and a core internal sense of relationship with

the other develops--whether intimate relationship with an

opposite sex partner or the ultimate other: God.

During this final (sub)phase, the child grows to identify

with the parent of the same sex and chooses the opposite sex

parent as a beloved object (St. Clair, 1986). In this, the child

develops core internal object relationships to the other: (a)

like self, (b) different from self, (c) male other in relation to

female other, and (d) conjoint others (Edward et al., 1981).

Ultimately, triadic relationship, coupled with recognition

that father's relation to mother is preeminent over the child's

relationship to either parent, contributes to a basic sense of

relational boundaries, gender identity, and special relationship

that develops between "others" (differentiation-within-unity)
that is core to significant, interactive, adult relationships
(Abelin, 1971, 1975; Edward et al., 1981). Under "good enough"
conditions (mostly good, with some bad), a person develops a
sense of self in relation to others that is more complex and
integrated, and less susceptible to mood swings or changes in
circumstances (Hamilton, 1988; Winnicott, 1965).

Continuing to Move Toward Affective Object Constancy

Memories of objects "follow a developmental timeline from
visceral to conceptual" (Rizzuto, 1979, p. 160). Memory traces
of the earliest and first object relationship are shown
throughout a person's lifetime through the quest for an object
(person, ideology, event, place) that holds the promise of
transforming the self (Bollas, 1979, 1987; Shafranske, 1992).
This pursuit of the transformational object is not to possess it,
but to be able to "surrender to it as a medium that alters self"
(Bollas, 1987, p. 14). As the transformational object reenacts
pre-verbal ego memory, the person experiences anticipation of
being transformed by the object, with a feeling of "being
reminded of something" never actually apprehended cognitively
originally, but which was known existentially, nonetheless, as
"the memory of the ontogenetic process rather than thought or
phantasies that occur once the self is established" (Bollas,
1987, p. 16).

Object-representations are perceptual memories synthesized
from original interpersonal experience and permutations of those
perceptions (defensive or adaptive) as was needed when they were
initially formed; or, they are dynamic and active factors in the
present (Rizzuto, 1979; cf. McDargh, 1983). Growth or change in
a self- or object-representation generates incongruence and a
feeling of conflict that leads to a change in the representation
(McDargh, 1983; Rizzuto, 1979). Change in self-representation
brings change in object-representations, and vice versa (McDargh,
1983; Rizzuto, 1979). Thus, self- and object-representations
dynamically interact to maintain a person's "self" through a
process of "change-conflict-change" (McDargh, 1983, p. 122).

Memories are formed within the context of how a person felt
and sensed self to be, and how self reacted to the other, namely,
parents (Kernberg, 1965/1966; McDargh, 1983; Rizzuto, 1979).
Important early interactions are stored as representations at
various levels: (a) physical sensation or somatic memories,
which, in relation to God, may be experienced as a "sense of
presence;" or (b) abstract, secondary process or conceptual
memory (Rizzuto, 1979; cf. Bollas, 1979, 1987; McDargh, 1983).

Stable, consistent patterns of object relationships are the
eventuation of early mother-infant relations imprinted within an
infant and recorded as object-representations that formed as they
interacted with developing ego functions, specifically, motor
abilities, perception, affect, cognition (Lovinger, 1984/1994).

The original object relational progression serves as an epigenetic template of the fabric of a person and future interactions (M. H. Spero, 1992). This means each phase emerges systematically and sequentially until the fully functioning organism has developed, and internalized self-other representations of early life serve as a "gauge" for replicating future object relations accurately, that is, according to the original pattern (healthy or not).

Object relations theory understands adolescence as a second Separation-Individuation (Blos, 1967; Hamilton, 1988; Mahler et al., 1975). The central intrapsychic task of adolescent Separation-Individuation is separation of the adolescent from the internal object-representation (Blos, 1967). Original issues are re-traversed and unsuccessfully accomplished ORD tasks may be better navigated or further solidified as difficulties within the person's object relational world (internal/external). Because accumulated experiences affect earlier issues, no (sub)phase is re-experienced as originally experienced (Newman & Newman, 1975).

Throughout life, important transitional changes produce some level of separation anxiety and contribute to greater separated development (Edward et al., 1981). When new levels of separation are faced, the inner idea of mother unconsciously or consciously is used to ease anxiety (Edward et al., 1981). As development occurs within a (sub)phase, older elements of functioning may persist along with emerging newer levels (M. H. Spero, 1992).

Issues related to individuality and emotional object constancy are negotiated throughout latency, adolescence, young adulthood, and during other key points of transition of adulthood (Hamilton, 1988). Key points of transition of adulthood include such things as marriage; children's birth, growth, and departure; geographic or occupational moves; retirement; illness; loss of a spouse or other loved ones; and anticipation of one's own death (Hamilton, 1988).

When adults experience difficulties related to ORD tasks, the issues are more complex because adults have navigated the object relational continuum in early childhood and adolescence. Adults bring the sum total of their experiences to issues as they manifest within current experiences of self and others. People may regress to earlier ORD levels when the issues or tasks of that (sub)phase are addressed in their lives (Free, 1989). But, when stressors are lifted, they return to previous functioning level, without re-traversing each level/quality and task (Free, 1989).

Corruption of Object Relations

While Freud and others classified mental and emotional disturbances along a continuum of psychobiological development, object relations theory places them within a more complex

diagnostic context of psycho-social-biological development[56] (Hamilton, 1988). Object relational theory (a) understands psychopathology in terms of developmental arrest wherein internal object relationships or self-structures are damaged and, thus, elements of personality are uncompleted or unintegrated; (b) focuses more upon relationship disorders than disorders centered within individual persons; and (c) understands developmental issues (may) resurface when re-traversed (St. Clair, 1986).

Object relations theory understands psychophysiological development occurs like all other biological development, through a sequential progression from rudimentary levels of organization to mature, differentiated, integrated levels; but, dysfunction reverses the process, reverting to less complex functioning levels (Hamilton, 1988; cf. Jackson, 1884). In contrast to "generative mutuality" in human relationships (particularly, couples and families) which is predicated upon a shared understanding of facets of psychic life and their different functions that are understood and valued by the other, psychopathology involves failures and breakdowns in "sharing and understanding" these common facets of psychic life and their functions (Bollas, 1987, p. 157).

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[56]Psychoanalytic theory posits that psychopathology is conflict that occurs within structures of the personality (ego, superego, id), and that early life conflicts are "fixed" and repeated in similar conflicts in later life, being energized by extreme satisfaction or frustration that compels people to relate to others as objects for self-gratification (St. Clair, 1986).

In object relations theory, difficulties in adolescent Separation-Individuation are understood to be more complicated than those of childhood because adolescents have already passed through the original process. Adult difficulties are still more complicated than adolescent ORD difficulties, because adults have passed through oedipal conflicts, latency, and adolescent identity reformation (Blanck & Blanck, 1979; Hamilton, 1988).

Biological factors can come to bear on normal ORD. Persons with learning disabilities or attention deficit disorders may have congenitally deficient integrative ego functions that compromise integration of good/bad representations of self and object and lead to split object relations units that persist into adulthood (Hamilton, 1988). Brain injury can cause deterioration of integrative ego functions in adults who, prior to injury, had integrated, whole object relations (Hamilton, 1988). These persons may retain whole object relationships and old memories when emotionally calm and secure, but return to split object relations in emotionally charged interactions (Hamilton, 1988).

Object relations theory proposes that specific psychological disturbances develop out of specific phases of the ORD continuum. The most primitive level of personality organization, "Psychotic Organization," is theorized to develop from the Normal Autism phase (Edward et al., 1981; Hamilton, 1988). Diagnostic categories are Autism and Autistic Psychosis (Hamilton, 1988). Persons living from this ORD level do not make normal human

contact, have no emotionally significant object relationships, appear to live in a world without objects, and appear incapable of making the initial symbiotic attachment (Hamilton, 1988).

Schizophrenia, Symbiotic Psychosis, and other Schizophrenic Disorders are theorized to develop from both the Normal Symbiosis phase and the Differentiation (or Hatching) and Development of the Body Image subphase (Hamilton, 1988). Persons living from this ORD level depend on the environment, easily are affected by external structure, have unstable autonomous ego functions and internal structures (Edward et al., 1981), and show disturbed relationship, fragmentations, and confusions of self and object (internal or external) as seen in hallucinations, incoherent speech, delusions, and bizarre behavior (Hamilton, 1988).

Mania and Bipolar Affective Disorders are theorized to develop out of the Practicing subphase (Hamilton, 1988). Persons living from this ORD level experience unmodulated affect, cannot feel simultaneously capable and in need of help, and go between feeling strong-valuable/weak-needy (Hamilton, 1988). A sub-theme involves feeling insecure about the world and desire to return a world of complete care (Edward et al., 1981; Hamilton, 1988).

The next level of personality development, "Borderline Organization," is theorized to develop out of the Rapprochement subphase (Hamilton, 1988). Diagnostic categories are Borderline Disorders and Personality/Character Disorders: Antisocial, Schizotypal, Schizoid, Borderline, Narcissistic (Hamilton, 1988).

Persons living from this ORD level experience shifting splits of internal object relations and failure to reach emotional object constancy (Edward et al., 1981; Hamilton, 1988). All borderline traits relate to these two deficits which prevent adequate cognitive comparing, contrasting, and integrating of good/bad images of self and object, and lead these persons to seek supplies of warmth and concern outside themselves (Edward et al., 1981; Hamilton, 1988; Kreisman & Straus, 1989; Winnicott, 1965).

Narcissistic Personality Disorder is theorized to develop between the Rapprochement subphase and the Consolidation of Individuality and the Beginnings of Emotional Object Constancy (sub)phase (Hamilton, 1988). Persons living from this ORD level distinguish between self and object, and differentiate all-good/ all-bad self/object, but are not able to integrate good/idealized grandiose parts of self/object with bad/devalued parts (Hamilton, 1988). Poor integration leaves them alternately idealizing and devaluing others, unaware of experiences of self other than the current experience, unable to empathize with others, and often unable to soothe or give empathy to themselves (Hamilton, 1988).

The highest level of personality organization, "Neurotic Organization," is theorized to develop from the Consolidation of Individuality and the Beginnings of Emotional Object Constancy (sub)phase (Hamilton, 1988). Diagnostic categories are Obsessive and Hysterical Personality Disorders, and Normal and Neurotic Personalities (Hamilton, 1988). Persons living from this (whole

object) ORD level develop continuity and resolve conflict within themselves (via psychological defense of repression) rather than splitting experience of the world into good/idealized and bad/devalued; and, they suffer psychologically, having mixed feelings and inadequate solutions to problems (Edward et al., 1981; Hamilton, 1988; see Appendix I; see Table 2).

Table 2

Object Relations: Phases, Subphases, Tasks, Levels, Pathologies

Phases and Subphases	Task/Level	Pathologies
Forerunning Phases		
Normal Autism[a]	Homeostatic Equilibrium/ Objectless	(Psychotic Personality Organization) Autism/ Autistic Psychosis
Normal Symbiosis[b]	Attachment/ Object Impermanence	Schizophrenia/ Symbiotic Psychosis Schizophrenic Disorders
Separation-Individuation Phase (Proper)[c]		
Differentiation[d] (or Hatching) & Development of the Body Image	Differentiation/ Transitional Object Permanence	(same as listed under Normal Symbiosis)

Note. Pathologies were taken from Hamilton (1988). Ages were taken from Mahler et al. (1975) with alternate ages by Hamilton (1988) listed in parentheses.

[a]Age 0 to 2 (0-2) months. [b]Age 2 to 4-5 (2-6) months. [c]Age 4-5 to 36 (6-24) months. [d]Age 4-5 to 10-12 (6-10) months.

Table 2 continued

Object Relations: Phases, Subphases, Tasks, Levels, Pathologies

Phases and Subphases	Task/Level	Pathologies
Practicing[e]	Individuation/ Object Permanence	Mania Bipolar Affective Disorders
Rapprochement[f]	Cohesion/ Transitional Object Constancy	(Borderline Personality Organization) Borderline Disorders Personality/ Character Disorders: Antisocial Schizotypal Schizoid Borderline (Narcissistic)

Note. Pathologies were taken from Hamilton (1988). Ages were taken from Mahler et al. (1975) with alternate ages by Hamilton (1988) listed in parentheses.

[e]Age 10-12 to 16-18 (10-16) months. [f]Age 15-16 to 24 (16-24) months.

Table 2 continued

Object Relations: Phases, Subphases, Tasks, Levels, Pathologies

Phases and Subphases	Task/Level	Pathologies
Object Constancy Phase		
Object Constancy/[g] Consolidation of Individuality & the Beginnings of Emotional	Integration, Internalization, Identification/ Moving Toward Object Constancy	(Neurotic & Normal Personality Organization) Obsessive Disorders Hysterical Disorders Normal-Neurotic Disorders

Note. Pathologies were taken from Hamilton (1988). Ages were taken from Mahler et al. (1975) with alternate ages by Hamilton (1988) listed in parentheses.

[g]Age 24 to 30-36+ (24-36+) months.

Summary

This chapter reviewed object relations theory of human development which proposes that (a) human relationships are foremost over instinctual drives; (b) earliest childhood experiences and relationships are foundational for internal representations of self-other relationships; and (c) capacity for human object relatedness is based on internalized maternal image.

This theory posits the psychological birth of a human infant occurs through a process of Separation-Individuation from primary caregiver, passing through six phases of object relational development, occurring from about age 0-36+ months. Two forerunning phases precede Mahler's four (Hamilton's three) subphases of the Separation-Individuation Phase (Proper). Each subphase has an ORD level/quality and task(s). Particular psychological disturbances are related to specific phases and tasks. Non-relational factors also may disturb normal psychological development (viz., biological factors, like organic brain dysfunction).

Normal Autism (0-2 months) is an extension of the womb's insulation. The ORD level/quality is Objectless. The task during this forerunning phase is Homeostatic Equilibrium of infant's somatopsychic mechanisms with the environment. The pathologies that may develop from this phase are Autism and Autistic Psychosis. Normal Symbiosis (2-6 months) is a time when

an infant experiences an undifferentiated or fused sense of self and mother. The ORD level/quality is Object Impermanence. The task during this forerunning phase is Attachment of infant to mother. The pathologies that may develop from this phase include Schizophrenia, Symbiotic Psychosis, and Schizophrenic Disorders.

Differentiation (Hatching) and Development of the Body Image (4-12 months) is the time when awareness of separation from mother begins. The ORD level/quality is Transitional Object Permanence. The task during this subphase is Differentiation of self from mother. The pathologies that may develop from this phase include Schizophrenia, Symbiotic Psychosis, and Schizophrenic Disorders.

Practicing (10-18 months) is the time when the child practices and masters developing skills and autonomous ego capacities. The ORD level/quality is Object Permanence/Object Inconstancy. The task during this subphase is Individuation of self from mother. The pathologies that may develop from this phase include Mania and Bipolar Affective Disorders.

Rapprochement (15-24 months) is marked by the realization of separateness from mother, increased need to share experiences and developing skills with mother, and desire for mother's love. The ORD level/quality is Transitional Object Constancy. The task during this subphase is Cohesion of sense of self/ego and of mother. The pathologies that may develop from this phase include Borderline Disorders and various Personality/Character Disorders

(Antisocial, Schizotypal, Schizoid, Borderline). Narcissistic Personality Disorders are thought to develop between this and the final (sub)phase.

Consolidation of Individuality and the Beginnings of Emotional Object Constancy (24-36+ months), which is Mahler's fourth subphase and Hamilton's final phase (Object Constancy), is marked by the sense of self-boundaries (stable sense of self as a defined entity). The final ORD level/quality is Moving Toward Object Constancy. The tasks of this phase are Integration of part-object representations into integrated whole-object representations, Internalization of these whole-object representations, and Identification with the whole-object representation (mother). The pathologies that may develop from this phase include Obsessive and Hysterical Disorders, and Normal-Neurotic Disorder.

Object relations theory proposes that individuals repeat the Separation-Individuation process in adolescence. Having passed through each of the phases once, accumulating experience and internalizing object-representations, the re-traversing is not identical to the original experience, but gives opportunity to solidify or modify the previous experiences and internal object-representations. Adults have further opportunity to solidify or modify internal object-representations when issues related to specific ORD levels/qualities and tasks are raised.

    Adults may regress to earlier ORD levels when related tasks
are raised, but return to their regular functioning level once
those stressors are lifted. Internalized object-representations
are relational-units; thus, whenever an internal representation
of an object is altered, the corresponding self-representation is
changed. Likewise, when an internal representation of self is
altered, the corresponding object-representations are changed.

CHAPTER 4

DEVELOPMENT OF GOD-IMAGES AND GOD-CONCEPTS

Integrative Approach to God-Image Development

Both Judaism and psychiatry [psychology] are concerned with
the re-establishment of interpersonal object relations.
Interpersonal objects transcend the subject. Repentance
(t'shuvah) is the turning of the human person back to the
person of God. As such it is the most radical
transformation of personality. It must include a returning
to self and to others. Here Judaism and psychiatry
[psychology] have something very profound to discuss in
common without either losing its unique identity and
function....Judaism teaches psychiatry [psychology] that
self-transformation must include the perspective of the
relationship with God. If Judaism said this were the only
problem, then it would be attempting to eclipse psychiatry
[psychology]. Psychiatry [Psychology] teaches Judaism that
certain acts, which appear religious, do not really intend
God as their object at all. If psychiatry [psychology] says
that every religious act intends something other than God,
then psychiatry [psychology] is attempting to eclipse
Judaism. (Novak, 1974, p. 92)

Beginning with the proposition that the world (universe/ eternity) and all that it contains are God's (אלהים יי/YY Elohim) and God is "the place of the world" (Talmud, Gen. Rabbah 68.10 to Gen. 28.11; Ps. 24.1-2; 90.1-2; 139; cf. Acts 17.28; Col. 1.17; Aristobulus in R. H. Isaacs, 1999), it is proposed that there is no split between "sacred" and "secular," even though God does distinguish between the sacred and common, and between the sacred and sacred,[57] and there is a difference between the material and immaterial. In support of these propositions, both the TaNaKH and Kitvei HaN'tsarim (the Branch Writings) uphold the reality that there is nothing that exists apart from the fullness of God's glorious Presence which permeates and fills all God's creation (Is. 6.3)--which is not to say that all that exists is God, is of the same substance as God, or is an extension of God.

In light of these truths, Judaism understands Torah and הלכה/halakhah[58] ("practice") to be "the statutes with which [God]

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[57]For example, God makes a distinction between (a) the temple's outer court, inner court, and most holy place; and (b) the Sabbath and the other God-appointed holidays (holy days).

[58]Orthodox Judaism considers Written and Oral Law to convey הלכה/halakhah ("practice"), the "way to go" or "pathway to walk" as designed by God and conveyed in Scripture (e.g., Ps. 119) via laws/instructions (תורת/torot), commands (מצוות/mitsvot), ways/ customs (דרכים/d'rakhim), decrees (חקים/chukkim), testimonies/ statutes (עדיות/eduyot), ordinances (משפטים/mishpatim), and precepts (פקודות/p'kudot). God established judges to govern the covenantal community, inspiring persons to study Scripture, draw conclusions, and convey meanings and applications, and to others. Ancient and modern commentaries aid in expanding understanding of the meaning and application of Scripture toward helping determine how God desires the covenantal community to live to be pleasing.

establishes [God's] world" (Talmud Y'rushalmi, Kelim 1.7 to Lev.
19.19; cf. Aristobulus in R. H. Isaacs, 1999), the blueprint for
the creation of the universe and creation of human nature
(Talmud, Pesachim 54a to Prov. 8.32; Gen. Rabbah 1.2). God's
Torah and halakhah are understood to set a structure for human
being even before birth, which is prior to the capacity for
mentation/cognition/thought (M. H. Spero, 1992; cf. Jer. 1.4;
Gen. 18.18). God's creation of humans in the image of God, with
psychological structures that enable moral capacity and judgment
to develop enabled humans to receive the Torah given at Sinai (S.
Spero, 1983; cf. Malbim to Ps. 24.4). God's a priori halakhah,
the unknowable fullness of God's preexisting, timeless plan or
pathway for humanity, may be inferred from both the natural world
and practical halakhah (M. H. Spero, 1992; cf. Maimonides, 1178/
1989, Mishneh Torah, Hilkhot Y'sodei HaTorah 2.2, 4.12).

Psychology, science, theology, and other domains of study,
when accurate in their findings and conclusions, should be in
harmony with spiritual truth as conveyed in God's special
revelation of Scripture (e.g., Klahr, 1976; Schimmel & Carmel,
1989; Soloveitchik, 1965a, 1965b). Yet, certain elements of
theories, practices, or ideologies within any domain of study
(including psychology, science, and theology) may be untenable
halakhically, because specific elements are poorly formed (with
inadequate extensions of a permanent underlying
"halakhico-psychological parameter or paradigm") so that they

fail to align with principles of <u>halakhah</u> that have existed
eternally within God's self/being or "heart/mind" (M. H. Spero,
1992, p. 128). But, when properly construed, theology and
psychology may be understood both as parallel levels of
perception and parallel processes that reflect different, but
contiguous, dimensions of a single reality (M. H. Spero, 1992).
This perspective allows for the theoretical-conceptual
differentiation between earthly objects and a divine object (M.
H. Spero, 1992).

Using the above line of reasoning, M. H. Spero (1992)
proposed three foundational principles that underpin the idea
that a theological construct, such as "image of God," and a
psychological theory of human development, such as object
relations, can fit together to form a complementary whole[59]:

1. Both the <u>Torah</u> and <u>halakhah</u> (<u>Torah</u>'s "postulatory ethicomoral
    legal system") preexist humanity's apprehension of reality,
    even as do mathematical truths (M. H. Spero, 1992, p. 105;
    cf. S. Spero, 1983).

2. There is a fundamental halakhic (ethicomoral-legal) structure
    or identity to everything that exists (reality), which may
    have expanded uses or forms beyond halakhic, which includes

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[59]M. H. Spero (1977c, 1980, 1992) applied these three axioms
to "halakhic metapsychology," which postulates that there are
specific functioning principles that logically antedate
psychology's and psychotherapy's study of religious belief and
the objects of that belief.

abstract values, psychological structures, and things
halakhically forbidden, meaning things that hold a forbidden
status by virtue of being subject to halakhic reality[60] (M.
H. Spero, 1992; cf. Hendel, 1976; A. Lichtenstein, 1963,
1975; Tendler, 1969).

3. <u>Halakhah</u> functions to affect salutarily the whole human
    person, intrapsychically and interpersonally, with <u>halakhah</u>
    carrying the presupposition that the <u>Torah</u>'s <u>mitsvot</u> (i.e.,
    religious obligations) are created and designed with the
    ultimate goal of influencing the whole human being and
    aiding these changes; and the <u>Torah</u> having "psychological
    mechanisms" within its structure that express or facilitate
    health, wholeness, improvement, and remedial change at each
    level of the human being (M. H. Spero, 1992, p. 106; cf.
    1977a, 1977b, 1977c, 1980; Meier, 1988; <u>Sefer</u> <u>HaChinukh</u>).

<u>Empathic Relationship with a Living, Relating Object</u>

Embodying the presumption that humans are capable of
empathic relationship with God, the <u>Torah</u>, <u>mitsvot</u>, and הלכות/
<u>halakhot</u> ("practices," plural of הלכה/<u>halakhah</u>) enjoin humans as
"God's children" to live lives that reflect the metaphoric parent
God's likeness (<u>imitatio</u> <u>Dei</u>), by imitating or being imitators of

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[60]M. H. Spero (1992) proposed that a "<u>pre</u>halakhic state of
affairs" is conceivable, wherein halakhic forms have not yet been
understood or applied by human minds; but, this would be "a
temporary or indefinite, unredeemed state of reality" (p. 105).

God (cf. Maimonides, 1178/1989). Simultaneously, God is
communicated in Scripture using idiom of human relationships,
such that God is portrayed relating like humans, imitatio hominis
(Katz, 1959, 1975; M. H. Spero, 1992). Consequently, embedded
within the ancient Jewish doctrine of imitatio Dei (Maimonides,
1178/1989, Mishneh Torah, Hilkhot Y'sodei HaTorah) is the
proposition of possibility of empathic relationship with God as a
living, relating object that is able to be internalized
psychologically and represented within the overall world of
internal object relationships through the structure of empathic
relationship provided through practical halakhot (M. H. Spero,
1992). Thus, long before object relations theory was generated,
a connection between what has developed into object relations
theory as a construct of human development and "image of God" as
a construct of humanity's genesis was made.

> Just as God addresses a human through psychological
> structures within which God has planted [God's] image,
> seeing as a human is, after all, a psychological,
> object-seeking being; so, too, you shall address [God]
> through psychological structures, seeing as [God] wishes to
> make [God's self/being] available as object. (M. H. Spero,
> 1992, p. 30; paraphrase of Maimonides, 1178/1989, Mishneh
> Torah, Hilkhot Y'sodei HaTorah)

This is to say that, because "image of God" is essential/
elemental to the human species, there is implanted within the

species both the ability to address and be addressed by God as an
object through psychological structures and innate need/drive to
seek objects--which correspond with God's own desire to reveal
God's self/person to and be available for humans as a
psychologically apprehended object within the world of creation,
the world of object relationships.

Because persons are in need of תקנה/takkanah (repair/
reform/remedy), God brings תקון/tikkun (reparation/correction/
emendation) through the Torah, which is foundational to human
psychology and to the therapeutic task of arighting internal and
external human object relations (תקון המדות/tikkun hammiddot;
תקון הנפש/tikkun hannefesh in service of תקון עולם/tikkun olam):

> The Torah plumbed the depths of human thought and restricted
> a human's evil [bad] inclination....All these laws...compel
> [human] nature and...correct [human] personality....So it is
> that most of Torah's laws are essentially recommendations
> from afar, from the Great Advisor, [given] to correct
> personality and straighten [a person's] deeds. (Maimonides,
> 1178/1989, Mishneh Torah, Hilkhot Temurah 4.13)

Thus, persons enter empathic relationship with God as a living,
relating object by living in relationship to God as structured
and delineated by the Torah and mitsvot, explicated throughout
the sacred writings, and described as practical halakhah.

Considerations Regarding God-Images

By way of critique of an endeavor such as this research

study, certain theorists propose that all statements about

subjective states of infants are "adultomorphizations,"

predominantly inferred from analysis of adults in psychotherapy

(e.g., Peterfreund, 1978). Further, a qualification must be made

that the ontological issue of veracity of existence of deity lies

outside the domain of psychology; thus, though the field of

psychology (in general), and object relations theory (in

particular), can give insights into personality development,

highly personalized (idiosyncratic) god-representations, and

religion (faith/spirituality) as a basic human experience, this

neither confirms, nor denies actual existence of deity, nor

validity (accuracy) of personal god-images (Beit-Hallahmi, 1992;

Rizzuto, 1979, 1992; cf. Lutzky, 1991; Saur & Saur, 1992).

Unlike an object-representation of a visible/tangible

(embodied), material object, a child's unique god-object

representation is of an invisible, intangible, immaterial object

(McDargh, 1983; Rizzuto, 1979). In theory, therefore, it is more

difficult for a child's object-representation of deity

(god-image) to "interact" with a child's ongoing experience with

actually existing deity. Therefore, in theory, it is more

challenging to modify a developing god-image by comparing it with

an actual divine object than it is for an object-representation

of a visible/tangible object to be modified in light of ongoing

experiences with an actual human object, such as a parent or sibling with which a child interacts in ways that systematically challenge and fine-tune the veracity of that representation[61] (McDargh, 1983; Rizzuto, 1979). Yet, as cognitive and emotional capacities and ego functions mature, a child's sense of who God is, or what God is like, does mature in phase-specific ways (Coles, 1990; cf. Fowler, 1981, 1996; Webb-Mitchell, 1993).

Due to phase-specific limitations, defensive and adaptive distortions, modifications, and corrections via continued interactions, there is always some level of gap or difference between a person's internal object-representations (images) and the external objects they represent, even under the best of conditions. If this be the case with material objects with which children (and adults) continually interact, there would appear to be at least the same amount of gap or difference between deity as deity exists (spirit) and a person's experience, representation (internal/internalized image), and conceptualization of deity. Thus, just as there is always some level of gap or difference between actual objects and a person's experience of the world of

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[61]A child's object-representation of a parent (or sibling) develops over time within the context of a child's direct interactions with an actual, concrete parental (or sibling) object. This gives ongoing opportunity for a child's internal object-representation of a parent (or sibling) to interact, as it were, with a child's ongoing experience with an actual parent (or sibling). This allows and affects the continual development and modification of the child's internal object-representation of that parent (or sibling).

material human objects, subsequent internal representations (images), and concepts of those human objects, there will always be a gap or difference between God (deity in actuality), and a person's experience of God/deity, and subsequent internal images, representations, and conceptualizations of deity that develop.

It is important to note that, in a therapeutic context, the god-object that initially becomes evident is usually an idealized object, a changing image/representation that is a psychic remnant (of countless energies and perceptions and motivations and impulses and internalizations) that only approximates actual deity genuinely worthy of proclamation (M. H. Spero, 1992). Thus, a person's motivations, wishes, and teachings (religious and otherwise) must be accounted and considered in order to discover the internalized influence, identity, and communications of an actual divine object (God/deity) to a person (M. H. Spero, 1992). To avoid conscious editing of the person's initially expressed god-image and insight into the object-relational world expressed therein, when considering addressing a person's internal god-image or cognitive god-concept in a therapeutic context, caution should be exercised to avoid "telling" a person how that god-representation or -concept diverges from a particular theological standard (M. H. Spero, 1992).

Commonly, god-concepts exhibit a tension of bridging the world of concrete and familiar human experience and a world beyond history and the natural world (Gillman, 1990). Therefore,

all god-concepts must be understood as symbolic conveyances

descriptive of ultimate and primary realities that are beyond

scientific account, not literal descriptions of the Infinite

(God/deity), which is beyond human comprehension and expression/

communication--ineffable (Gillman, 1990).

Whenever a person takes a god-image as though it were actual

deity, this constitutes a form of idolatry (van der Leeuw, 1963;

cf. Sherlock, 1996). This occurs particularly when a mistaken,

misconstrued, projected, and transferred god-image

(object-representation) is related to as if it were actual deity

(M. H. Spero, 1992; cf. Sherlock, 1996). This results in persons

relating out of personal needs in ritualistic fashion to the

self-imposed god-object through seduction, provocation, and

supplication: honoring a "false god" through a "false image," as

though it were a true image of actual deity, God (M. H. Spero,

1992; cf. Sherlock, 1996). This form of idolatry occurs when

pathological self-structures are imposed upon the fabricated

deity in a way that nullifies relationship with actually existing

deity[62] (M. H. Spero, 1992).

Consequently, it must be noted that symbolic god-descriptors

(god-concepts) must be familiar and intelligible to be useful;

but, there is a hazard of conceiving God according to these

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[62]Commenting on Psalm 81.10[9], "Let there be no strange god
among/within you; nor shall you worship any foreign god," the
Talmud proposes: "the 'strange god' within the self...[is] the
evil inclination [yetser hara]" (R. Abin, Talmud, Shabbat 105b).

descriptors, which runs the risk of "idolatry": allowing
god-images and -conceptualizations actually to be deity, rather
than a symbolic portrait of deity (Gillman, 1990; cf. Sherlock,
1996). When this occurs, it robs the Infinite of the
transcendence and "otherness" that "belongs to God" alone,
outside the realm of created existence (Gillman, 1990). Indeed,
conceptual god-images (god-concepts) may be described as
"indispensable and yet perilous" (Gillman, 1990, p. 106).
Therefore, two truths must be held in tension: (a) Use of
symbolic language must be recognized as vital; yet, (b) it must
be scrutinized continually, in order to continue to grow in
understanding God/deity more accurately and to grow freed from
cultural and linguistic filters progressively (Gillman, 1990).

God-Image Versus God-Concept

McDargh (1983) proposed that there is a distinction between
a person's god-image and god-concept. That is, there is a
difference between the process of forming internal images
(object-representations) of and relating to significant external
objects (deity, or otherwise), and the process of working with
cognitive concepts. The way a person thinks and conceives of
deity will affect the way a person deals with (treats) his or her
god-object representation, and vice versa; but, the processes of
forming and relating to god-representations are distinct from the
processes of conceiving of deity (McDargh, 1983). The way self

is experienced in relation to a god-object representation
contributes to a person's retaining, re-examining, re-working, or
discarding that object-representation (accurate or inaccurate)--
and perhaps also the deity that a person believes it represents
(McDargh, 1983).

A person is proposed to dismiss his or her god-image because
of a contradiction between that person's object-representation of
self and a self-representation "forced upon" that person by
assent to a particular god-concept (McDargh, 1983, p. 128). A
person may state that "cognitive conflict" was the cause (i.e.,
the ideas about God/deity do not make sense to that person); but,
more specifically, the core reason for discarding a god-image is
that the person felt unable to maintain a sense of self, as self,
in relationship to the god-representation that was held (McDargh,
1983, p. 128). In other words, the deeper sense that propels a
person to discard a particular god-conceptualization is a feeling
that "I cannot be the 'me' that I am in relation to deity as
conceived in these terms" or "I cannot hold these god-concepts
and continue to be affiliated with the community with which I
identify"--or both these types of feelings (McDargh, 1983).

In object relational terms, for a person who abandoned faith
to re-engage faith, a new assemblage of god-conceptions must
engage both a person's preexisting conscious and unconscious
god-representations (McDargh, 1983; cf. James, 1902). The new
god-concepts must allow for older experiences to be remembered

and reorganized in a way that transforms and corrects the older god-representation and related self-representations (McDargh, 1983). If a previous god-representation is not engaged or activated, no amount of intellectual argument will succeed in bringing the "change of heart" (change in the true/core self) necessary for unbelief to be changed to belief (McDargh, 1983).

Beyond this, if a person has no inner object-representation that can connect with and articulate a belief in God, there is no foundation upon which argumentation for belief can be built (McDargh, 1983; cf. James, 1902). If a person has no available internal representations related to being loved, words related to God's love will make no affective sense (McDargh, 1983). That is, a person who has never (even inadequately) felt loved cannot apprehend the theological statement that "God is love," much less experience this as a transformational reality (McDargh, 1983). For this to occur, earlier interpersonal experiences must fill out that god-concept with other multiple internal object-images that converge and blend into a god-representation that a person is able to accept emotionally (Rizzuto, 1979).

Development of God-Representations

From both domains of psychology and theology, M. H. Spero (1992) noted, "if God exists, then...God _is_ an object!" (p. 89). Thus, something about God and God's relationship with humanity must be able to be represented, even if that representation is

evanescent and precarious (M. H. Spero, 1992). Consequently,
though knowledge of God may develop to high level of abstraction,
some initial point of contact between the human psyche and God as
a "perceptually veridical object" (accurately perceived object)
must be understood to remain throughout the continued development
of a person's god-representation and god-concept; and, if God
does exist as a perceptually veridical object, then greater
maturity of object relational development is indicated by those
with more accurate god-representations (M. H. Spero, 1992, p.
89).

Object relations theorists share a consensus that some type
of intrapsychic "paradigm" or "precursor" for deity must form
early in a person's life as an outgrowth of natural developmental
processes, whether or not it eventuates in a god-representation
and -concept (M. H. Spero, 1992). If a person's overall level of
concurrent object relational functioning is healthy, this early
intrapsychic precursor or paradigm of deity (i.e., religious
object) will tend to be constructive (M. H. Spero, 1992). But,
if overall level of concurrent object relational functioning is
unhealthy, it will tend to be destructive (M. H. Spero, 1992).

Most commonly, object relations theorists propose that a
child's initial god-object representation develops in the
creative "space" of transitional objects, which is neither fully
external to a child (like actual parents), nor fully a creation
of a child's inner reality of fantasy/imagination (Winnicott,

1953; cf. McDargh, 1983; Rizzuto, 1979). As such, the status of these earliest object-representations of deity are unquestioned (Finn, 1992; McDargh, 1983; Rizzuto, 1979).

Object-representations of deity are understood to be active, imaginative constructions of a developing child formulated around (a) the traits of parents and siblings; (b) the intellectual, social, and religious environment of that family; and (c) the events occurring when "God/deity" emerges as a topic (McDargh, 1983; Rizzuto, 1979). The god-image that a child develops is formulated around the need to negotiate the difficulties (fears and traumas) associated with developing a sense of self that is separate, yet securely related (Rizzuto, 1979; cf. McDargh, 1983). This healthy process is contrasted with that of an infant that does not experience confirmation by a caregiving maternal object, and thus, experiences conflict about self/being and ultimately forms a negative relationship to God (Rizzuto, 1979).

It might be that "religiosity" in persons who lack god-representations indicates failure to develop beyond the intrapsychic precursor or paradigm--which prevents these persons from making use of experiences that would generate "space" for god-representations to be formed, recognized, or "re-cognized" (M. H. Spero, 1992). Because, frequently, god-representations may appear absent when they really are being repressed, denied, or displaced, it is valuable to know the reason a god-image was blocked from developing at any level of personality in a person

who has no god-representation (M. H. Spero, 1992). Persons who
seek actually existing deity (God) will not be satisfied with
substitute god-representations that misidentify or misrepresent
deity via primitive, iconic symbols or highly abstracted,
intellectualized conceptions (M. H. Spero, 1992).

Although transitional objects become internalized so that a
particular concrete object (e.g., teddy bear, "blankey") is no
longer necessary for a developing child, other objects have more
enduring roles, namely, human objects, especially, the child's
parents (McDargh, 1992; M. H. Spero, 1992). These objects with
enduring roles neither become fully internalized, nor fade into
the abstract nothingness of fully internalized transitional
objects (McDargh, 1992; M. H. Spero, 1992). Likewise,
unconscious god-representations and conscious god-concepts have
more enduring roles in persons' lives (McDargh, 1992).

Maximum internalization of images of a child's parents does
not entail absence or elimination of the internal representations
or images of these objects; instead, it entails modification,
correction, deconcretization, and depersonification of the
representations/images (McDargh, 1992; M. H. Spero, 1992).
Indeed, unless a divine object (God/deity) is assumed to be more
like a teddy bear than a child's parents, maximum internalization
of deity as an object entails making the internal god-image less
concrete and less personified, not eliminating the image/
representation altogether (M. H. Spero, 1992).

Arguing for contribution of an actual divine object (God/ deity) to an internal god-representation (-image) and proposing that, if, in addition to self and human other, actually existing deity (a divine other) does contribute to and participate objectively in god-images that develop, then theorists who do not note contribution of a divine object fail to account for one third of the major contributing participants to god-images that develop (M. H. Spero, 1992). Particularly, in the instance of persons undergoing religious transformation, M. H. Spero (1992) raised the question of how to assess the differences between a person's developing and changing god-representation and changes in a person's actual relationship to a divine object, God/deity (see Appendix J).

To state the obvious, the true gratification-source is not the object-representation, but the true object (M. H. Spero, 1992; cf. Sandler, 1960; Sandler & Rosenblatt, 1962). Internal mother-representation (-image) is "an indispensable part of the relationship" with mother because "without it, no object relationship exists;" but, it is no substitute for the actual object-relationship (Sandler cited in M. H. Spero, 1992, p. 142). Likewise, though it is not the source of satisfaction and gratification in the relationship experienced, a person's god-image (-representation) "is an essential component of relationship with God," which may relate to the "special endowment" given to humanity via creation in God's image (M. H.

Spero, 1992, p. 142; cf. Akiva, Talmud, Mishnah, Avot 3.14-18).
Nevertheless, it is relationship with an actual, true divine
object that is the source of true satisfaction.

If God were exclusively a transitional object, ultimately,
the traits of God necessary for a child to survive psychically
would be internalized and incorporated into the world of inner
objects; and, the function of the transitional object God would
fade into abstraction and into the overall personality (M. H.
Spero, 1992). But, if God is an external object whose role in a
child's life is enduring (like that of parents), then an
internalized object-representation of deity (god-image) would
grow, develop, and change over the course of time, even as do
internalized object-representations of parents with continued,
ongoing interaction with the actual parents (M. H. Spero, 1992).

Obviously, as primary love objects, parents have more than a
transitional role with their children (Hong, 1978; M. H. Spero,
1992; Tolpin, 1971). Thus, as objects, they are internalized
differently than purely transitional objects and straddle reality
and fantasy more equally, which allows features and form to be
retained, in addition to the function of these objects (Hong,
1978; M. H. Spero, 1992; Tolpin, 1971). As a child develops, the
internalized object-representations of a child's parents become
"deconcretized" and "depersonified;" but, they do not cease to be
object-representations (parent-images), even as maximum
internalization occurs (McDargh, 1992; M. H. Spero, 1992).

Similarly, as it becomes internalized maximally, a developing

child's god-object representation should not cease to exist, but

become less concrete and personified (McDargh, 1992).

Transformational Experiences and Object

Elements of religious experience are proposed to originate

in psychological events that precede the transitional period,

before a child grasps a sense of parents as psychological objects

(Bollas, 1979, 1987; Shafranske, 1992). Specifically, pre-verbal

experiences of transformation are the foundation for a person's

"mode of being," "search for the transformational object" (i.e.,

the object that changes the self for the better), and "avoidance

of the dangerous object" (Rizzuto, 1992, p. 161; McDargh, 1992).

Indeed, the deep sense of existential trust and hope that a

person places in his or her god-representation is rooted in the

memory of transformation woven into the fabric of self from the

moment of self's entry into the world (Shafranske, 1992).

Beginning in the pre-verbal life of the infant and having

its foundation in the earliest phase of ontogenesis, a person's

earliest god-image is proposed to be the symbolic articulation or

embodiment of a person's transformational object (Meissner in

Shafranske, 1992). Thus, the god-representational process is

rooted, not only in its function as a transitional object, but in

an infant's experience of the sum total of transformational

moments, whether conceptualized as the transformational object,

unthought known, or body memory (Bollas, 1979, 1987; Rizzuto, 1979, 1992; Sandler & Sandler, 1986; Shafranske, 1992).

For persons who have not matured to a whole-object relational level of development, the transformational object is (remains) the sole experience of a god-object representation; but, for persons with mature, whole-object god-representations, the transformational object becomes "a constituent within" god-representations overshadowed by (overlaid with) qualities of transitional objects (Shafranske, 1992).

Persons who have developed capacity for mature faith "renew" their god-representations so that the renewed god-representations become compatible with their overall life context at many different levels, including conscious, unconscious, cognitive, emotional, and object-relational levels (Shafranske, 1992). Therefore, in the course of healthy, maturing human development, the quest for transformation can be a catalyst for expressions of creativity, appreciation for aesthetics, and mature faith (Bollas, 1979, 1987; cf. McDargh, 1992; Shafranske, 1992).

When a person relates to deity through his or her highly individualized, profoundly personal, and unique transformational object god-representation, that person not only seeks after cognitive recollection of earliest object experience, but also seeks after relationship recalled existentially as "intensive affective experience [which is] identified with cumulative transformations of the self" (Bollas, 1987, p. 17). For, in

these instances, persons experience coming into "relationship with the source of all transformation" (Shafranske, 1992, p. 67).

Place of Origin of God-Images

In exploring the topic of the development of internal god-images, and cognitive god-concepts, M. H. Spero (1992) posed the questions of (a) when and how exclusively human endowments to god-images yield to some distinctive contribution from a wholly non-human other, and (b) where a convincing hypothetical space is for God/deity to exist as an object that is more than an exclusively endopsychically-derived product. Along this line, it is proposed that a child's ability to differentiate self from other need not be identical to what is inside or outside of "self-as-place," and that "some objects have existed as internal objects from their beginnings" having been discriminated before self-as-place is defined (Schafer, 1968, p. 118; cf. Lovinger, 1984/1994).

Certain objects, including God/deity, may be experienced as "inside" self prior to development of self-other boundaries (Schafer, 1968). These objects are registered experientially (perceived/sensed), but await a time of being identified, represented, and further conceptualized after self-other differentiation has occurred and internal-external boundaries have been established (Schafer, 1968; cf. Rosenfeld, 1987; Tustin, 1981). It is proposed that these preexisting objects,

and the preexisting sensations that they elicit, might include "prementational impressions of God" (M. H. Spero, 1992, p. 90).

After self-other differentiation has occurred and internal-external boundaries have been established, the formerly unidentified "internal" objects either may be perceived incorrectly as "new objects," or recognized ("re-cognized") as objects separate from self, now that this differentiation is available (M. H. Spero, 1992). Because, initially, these objects are registered experientially (sensed or perceived without cognition/mentation or differentiation), later, when they are perceived or "re-cognized" as objects, they may elicit a sense of eternity or timelessness (M. H. Spero, 1992).

Hence, a child may discriminate the existence of God within the boundaries of self before self-as-place is defined (before self-other differentiation has occurred) and only later come to identify God/deity as an object, representation (image), and concept distinct from self. This could lead to a residual sense of God's Presence within the developing child (i.e., indwelling) and a receptivity to relationship with God/deity as an object infused with great familiarity to the self/person. The unusual quality of God being both "everywhere" (invisible/intangible) and yet "nowhere" (visible/tangible) is a challenge to decipher implications for the interrelationship between object-images of deity and actual relationship with God/deity. Because God is both "the other who dwells without" (separately from self), and

"the other who dwells within" (indwelling the self), the question arises regarding discriminating between the relationship persons have with an indwelling God/deity and their interactions with internal object-representations of deity.

Developmental Factors of God-Representations

Healthy developmental progression through the phases and levels of object relatedness occurs in a way that allows children to relate to human objects, thereby learning a basic sense of self-identity and understanding of how the world is ordered. As healthy object relational development produces whole internal and external object relations, internal object-representations will correspond with external reality.

Affected by differing degrees of estrangement from right relationship, internal and external human object relationships are marked by all manner of social-relational evil, insecurity, psychopathology, fear, anxiety, guilt, shame, hatred, falsehood, misunderstanding, and deception (Heinrichs, 1982; Talley, 1980). Each of these human relational difficulties has the potential to impede normal, healthy development of accurate whole-object representations and relationships with self, others, God/deity, and the rest of creation. Indeed, in the arena of object relations and religion/faith, the defensive process of internalizing bad elements of external objects to protect self by

"cleansing" the world of the bad experienced in those external objects is significant.

Fairbairn (1943a/1954) proposed children internalize bad or frustrating elements of the human environment as a means of coping with bad relationships or dealing with frustrations, especially when these are excessive. This is done in a defensive attempt to purge the badness from human objects in the environment by taking the badness into self and incorporating these elements into the psychological structure in an attempt to preserve the goodness of the environment-object, specifically in order to preserve the goodness of the primary caregiving object, the fundamental source and sustenance of the emerging self (Fairbairn, 1943a/1954; St. Clair, 1986).

Proposing that a person who employs this psychic defense to survive a painful world finds it better to experience self as sinner in a safe world under the rulership of a good object than to experience the hopelessness of self as helpless in an unsafe world ruled by bad objects, Fairbairn (1943a/1954) summarized: For this person, "it is better to be a sinner in a world ruled by God than to live in a world ruled by the Devil" (p. 66). The difficulty with this psychological defense is that it makes the child's world (environment) "safe" while leaving the child with an internalized sense of badness (St. Clair, 1986). But, for children in threatening human environments, it appears that an internalized bad object may be better than no object at all

("objectless")--that is, it is better than being abandoned to an
internal world that is bereft of all psychically available
objects (Fairbairn, 1943a/1954).

In contrast, from positive early childhood experience, which
potentiates belief in God/deity, Winnicott (1965) proposed that
"the idea of goodness and of a reliable and personal parent or
God can follow naturally" (p. 97). Indeed, religion/faith is
proposed to be rooted in the human being's primary and innate
need for "good personal relationships" (Guntrip, 1961, p. 255), a
"need to find good object-relationship in which to live [one's]
life" (p. 275). In short, religion originates in "a basic and
universal human need...for an object" (Beit-Hallahmi, 1992, p.
124). This need to keep a foundational sense of relationship
("organic unity" or connection to all that exists) is
teleological in its core: It is a longing for connection to
ultimate reality, which is "something entirely different from
projecting a father-image onto the universe" (Guntrip, 1974, p.
267).

Underwood (1986) indicated that, through the fundamental
bonding relationship of infant and mother, and mother's mirroring
responses of the infant, the reflection of self by the other
(mother) not only provides an infant with an integrated
experience of self, but also, is the core experience later used
by a child to form a god-representation (image/concept). The
bonding process between infant and mother is a model for the

genesis of a sense of being related to God/deity (Underwood, 1986).

Children continually grow, develop, and need to revise their conceptualizations of reality due to developing consciousness; therefore, both overall reality and experience of God's presence have an elusive quality about them (Underwood, 1986; cf. M. H. Spero, 1992). Indeed, persons grow to "develop faith in a deity whose absence, ironically, is held to be as important a test of [humanity's] being as [the deity's] presence" (Bollas, 1987, p. 17).

As a child learns what is "me/not-me" and "mom/not-mom," a child learns what is "real" and "not-real." Children grow in understanding what is "good" and "not-good," first in separate and distinct conceptualizations of pain-or-pleasure/ "good-or-bad," then in integrated blends of whole object relations and object constancy of satisfying-and-frustrating/ "good-and-bad" (Underwood, 1986; White, 1984). Knowledge and conceptualization of deity (god-concept) is learned over time through a process of "testing" through experience, whereby a person grows to understand, conceptualize, and discriminate between what is "deity/not-deity" ("God/not-God").

Underwood (1986) proposed that children begin to think about God around age 2-3 years (cf. 1 Sam. 1-3), and that a child's internal god-representation is based largely on experiences and memories of his or her primary caregiver, with the internal

god-representation being synthesized from the representation of the primary caregiver.[63] Philosopher Pascal's "God-shaped vacuum" is proposed to be experienced from birth (cf. Ecc. 3.11), creating a hunger (need/drive/desire) within self for relationship with God that a child seeks to fill with relationship with parents by incorporating these objects through introjection--mistaking visible parents for this invisible, intangible other, God/deity[64] (White, 1984).

It is acceded that, as part of a corrupted world of object relationships, children may mistake parents for the ultimate other (God). However, this author posits this to be more than an "error" in discernment: God's design is that, while progressing through levels or qualities of object relational development, a child gains a growing sense of God/deity and internalizes a god-representation and cognitive god-concept formed (in part) through relationship with human objects--especially parents.

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[63]This is during Consolidation of Individuality and the Beginnings of Emotional Object Constancy (sub)phase, marked by stable self-boundaries (sense of self as a defined entity).

[64]The conceptualization that humans have a "space waiting to be filled" with God's Presence is interesting in its reflection of the ANE view of "image of God" as a vessel crafted to be filled (indwelt/infused, enlivened/animated) by the essence of the deity whose likeness it bears. This proposed "vacuum," therefore, would reflect both creation in God's image and the intervention of sin/corruption into the creation that interferes with the natural process of this vacuum being filled by God.

CHAPTER 5

LINKING "IMAGE OF GOD" TO HUMAN DEVELOPMENT

Teleological View of Separation-Individuation

In light of the historical background presented regarding
the meaning of humanity's creation in the image of God, review of
object relations theory of human development, and presentation of
theoretical-conceptual propositions regarding formation of
internal god-images (object-representations) and cognitive
god-concepts, it is proposed that object relational development
serves an ultimate goal/purpose (τέλος/telos). This involves
maturing human capacity to reflect God's image in greater
fullness at each point in development, which enables relationship
with and representation of God/deity as an object within the
world of internal and external object relationships, and
potentiates relationship with God/deity as an actually existing
object within the larger world of object relationships. It is
proposed that an infant develops into increasingly mature
expression of "image of God" by progressing through the
Separation-Individuation process, so that, even prior to explicit
training about God or God's ways, basic expression of "image of

God" unfolds through the unfolding of object relational

capacities and developing personhood.[65]

The process of maturing through object relational phases,

levels/qualities, and tasks inherently teaches children about the

Infinite and how they are related to deity, to family (immediate,

extended, species), and to the entirety of creation. Prior to

direct training about God or God's ways, children foundationally

learn about God/deity through the created order, particularly

through those who bear God's image, specifically, their parents.

Especially because God is infinite, immaterial spirit, God's

conveyance of self (עצמיות/<u>atsmiut</u>) is limited and veiled by

media/avenues that may be apprehended by material beings through

the mystery described as צמצום/<u>tsimtsum</u> (see Appendix K).

Because of the presence of corruption in the created order,

disorder and absence of God's perfection also are experienced at

varying degrees during the developmental process and throughout a

person's lifetime. Beyond the transcendence of the Infinite that

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[65]When a developing fetus is glimpsed <u>in</u> <u>utero</u>, one is able,
even compelled to declare: "Behold, the 'image of God'!" If one
lives in proximity to pathologists who bear a reverential task of
assessing the cause of loss of life at every developmental stage,
even the lifeless form of the unborn brings recognition that
humanity as God's image-bearer is represented in that embryonic
form. Gestation <u>in</u> <u>utero</u> seems similar to the idea of God as
concealed (via צמצום/<u>tsimtsum</u>) prior to God's self-revelation in
the creation. Though hidden in the womb, all that is required
for fullness of personhood is contained within the fertilized egg
which, only over time, will grow to outward expression of the
wholeness of being that is fully present and dynamically alive in
its seminal form, awaiting fullness of time of its revelation.

is beyond human comprehension and expression, the corruption that

pervades the creation and the distortion of humanity's reflection

of God's likeness prevent humans from completely accurately

apprehending God/deity. So, abnormalities and distortions that

occur in the developmental process significantly affect external

object relations and internal representations of self and other

significant objects, specifically, parents and God/deity.

Distortions that occur in human development lead to a

mismatch between actual objects (God, parents, other humans) and

internal object-representations of and external object relations

with those objects. So, a potential mismatch between an actually

existing divine object and both internal god-representations and

external object relationships with deity develops.[66]

Because God reveals self as "parent," humans learn of God

through human parents--the mother-infant relationship being the

core relationship wherein a child learns of self, other, the

larger world, and deity. It is not an error that children learn

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[66]The author's thoughts linking "image of God" to human
development, integrating constructs of theology and psychology,
are intended to address overall factors in god-image development
and formulate how these factors contribute to relationship with
deity as an actually existing object, irrespective of a person's
religious tradition. It bears mention that culminating thoughts
and conclusions are shaped by this author's commitment to Jewish
monotheism. Noting tensions inherent when attempting to examine
how a theological construct attached to a particular theological
tradition comes to bear on development of god-concept and -image,
it is hoped that persons of varying religious traditions or
differing theological or psychological schools will benefit from
these thoughts, despite differences in worldview or god-language.

about God through the parental relationship. Nor is relationship with God merely a psychological enlargement of the earliest parental interactions into an exalted/idealized parent. Rather, God/deity is an actually existing object that humans may perceive and apprehend (with greater or lesser clarity) because they are created in the image of God as object-relational creatures.

Because the creator's existence and abiding presence in creation precede the genesis of each new human life, God's Presence permeates life as it unfolds for each infant. Thus, at each level/quality of object relational development, a child learns a core sense of self in relation to other, gaining a basic sense of self in relation to the larger object world, including the Infinite, which permeates creation.

Developmentally speaking, progressive deepening in relationship with God (דבקות/d'vekut, "adhesiveness/cleaving;" religious adherence) is significantly different from absorption or transformation into deity (apotheosis). Biblically-related mysticism may use descriptive language of persons drawing so close as to "disappear" into God's all-powerful, infinite self/ essence wherein nothing mortal can survive or maintain separate existence, in time-bound mortal existence, distinctness of self and other is requisite for relationship (R. Adler, 1998; Buber, 1965a, 1965b, 1970; Friedman, 1965; Rabinowitz, 1999).

Genuine דבקות/d'vekut is possible only between others-- those separated and individuated in themselves--so that separate,

whole, and distinct selves (in this instance, self and God/deity) are experienced in a unique union. Reflecting within the creation something of God's unique, indivisible oneness-of-being that is past human comprehension (e.g., Maimonides, Mishneh Torah; cf. Deut. 6.4), this quality of relationship is seen in humanity as corporate "image of God" (conjoint Adam/Human), especially in the bond between the prototypical "image of God": male/female in intimate (re)productive relationship of generative mutuality experienced as conjoint-partner (husband/wife) and passed on as conjoint-parent (mother/father) to another generation of image-bearers.

Integrative Timeline

Central to object relations theory is the idea that, in the mirroring relationship, reflection of self by the other allows the infant to begin discovering what nascent self looks like in mother's eyes, and bonds infant to mother as mother serves to mediate organization of personality and relationship to reality. This foundational reality shows that God (the creator) has given mother (the primary object of infancy) a primary role in establishing a sense of self in relationship to the creation and creator. Because internalization of mother's image (object-representation) becomes the foundation for capacity for human object relatedness, mother's importance in overall

spiritual-socio-psycho-physiological development and maturity of
her infant as God's image-bearer cannot be overstated. Indeed,
the unique relationship between mother and infant serves as the
beginning of the infant's experience of self through mother's
mirroring responses. Over time, the child's world of object
relationships expands to include an equally vital role of father.

Recalling the proposition of Mahler et al. (1975) that the
human infant's psychological birth is not coincident in time with
biological birth, but occurs through a process of separation and
individuation wherein an infant develops and establishes a sense
of being separate from the external world while being in relation
to it, this chapter examines object relations theory of human
development, considering how progression through the six phases
of Separation-Individuation contributes to persons' experiences
of relatedness to the world of creation, in general, and to human
objects and the Infinite as made manifest within the creation, in
particular. This chapter follows the object relations timeline
noting developmental markers, levels/qualities of relatedness,
and tasks, discussing (a) how the infant first learns that the
body-self is separate from, yet related to the primary,
caregiving love object, mother, who represents the larger world
of external reality; and (b) how, in the healthy course of
development, from this elemental level of relatedness, persons
mature to fully separated and individuated existence capable of
mature, healthy, whole-object relationships with self, others,

God/deity, and the rest of creation. Readers are directed to

Chapter Three for references for material reviewed here.

Forerunning Phases

Normal Autism

In Normal Autism (age 0 to 2 months), the first forerunning

phase of Separation-Individuation, emotional energy stays within

(or attached to) the body as the infant lives in a half-waking/

half-sleeping state, awakening when need tensions (mostly hunger)

cause crying, and falling back to sleep when satisfied through

relief of surplus tension. As a newborn infant simply exists,

fully dependent on the environment to meet its needs as they

arise, in this phase, the foundational experience of the Infinite

is not apprehended consciously, but experienced as a safe holding

environment that responds to needs as they arise.

Because there is no cognition of objects (Objectless), but

only the experience of need and relief/satisfaction, familiarity

with mother through coenesthetic receptivity precedes recognition

of her as need-satisfier. Through this, persons learn of the

Infinite as a familiar presence of relief or satisfaction, before

recognizing God as a personal relief-/need-satisfier.

The newborn's experience is received coenesthetically

(within the context of equilibrium, tension, temperature, skin

contact, posture, and sound quality), so that sensations are

experienced in the body as an undifferentiated mass. This

becomes the foundation for bodily feelings and a core experience

of the environment that the Infinite One created as "very good."

This rudimentary level of bodily felt-sense (body memory) begins

the process of developing the body-self and "body-ego" (body

representation) as the foundational level of the human self (as

נפש חיה/nefesh chaiyah, a "living being" created in God's image)

which, over time, develops into a sense of self and then a sense

of self-identity. At a rudimentary level, God's design for the

human species to begin gradual discovery of self and object is

demonstrated in an innate endowment of instinctive reactivity.

In this phase, the task of the infant, which is incumbent

upon a parent to provide, is Homeostatic Equilibrium, coming into

rhythm and harmony with the environment--God, the creator, being

the fundamental "environment" of the world (Talmud, Gen. Rabbah

1.18 and 68.10 to Gen. 28.11; Ps. 90.1-2; 139; cf. Acts 17.28;

Col. 1.17). In this period, bond between parent and newborn is

predominantly one-way (adult to infant), which gives foundational

experience of God's personalized, attentive, loving care that

precedes awareness of self and other (including God) as personal

entities, and of relatedness to the world of personal objects.

Normal Symbiosis

In Normal Symbiosis (age 2 to 4-6 months), the second

forerunning phase of Separation-Individuation, there is a faint

awareness of "need satisfying object," without differentiation

between self and mother as other (fusion/undifferentiation). In

this period, unpleasant perceptions are experienced as outside the mother-infant unit, which forms the context wherein persons may come to experience self as intimately attached to and inseparable from God (as filled with all the goodness of the world that God created as sustaining environment, and as distinct from the distresses and discomforts reflective of the absence of godlikeness and the presence of corruption in the creation).

As the protective autistic insulation dissipates, the infant shows signs of more discomfort in response to external stimuli, which marks the time period when mother begins to function as the infant's protective, insulating shield, helping to maintain the infant's homeostasis when disequilibrated by excessive stress. Thus, is begun the process whereby a person ultimately may grow from experiencing God as a pervading caring presence to a dawning awareness of God as a personal caring presence.

The infant's experience of objectless tension becomes transformed, by association, into a yearning for the one who functions as tension-reliever; thereby, the infant enters a period wherein the symbiotic mother-infant dual unity is experienced as a "oneness" or winning team (Secondary Narcissism, which requires an available mothering agent capable of giving nurturing relief and an infant able to perceive and accept mother or mothering). From the experience of having basic needs met by mother (who is outside of awareness, yet present, meeting needs as they arise), this early experience gives a basis whereby

persons may grow to long for God as a personal caring presence--
the one who brings relief of distresses, whose attentive, loving
care began for each person long before conscious awareness of
actual, personal, external objects (mother or God) developed.

Ministrations of good enough mothering (holding, feeding,
supporting, cradling, smiling, singing, talking to the infant)
contribute to psychological birth as symbiotic organizers. This
personal caring presence of intimate attending, nurturing, loving
care (experienced as part of the infant) pervades the infant's
whole being, bringing about an enriching wonderful transformation
of the infant's entire world of being in a way that, throughout a
person's lifetime, is longed for as the coenesthetically recalled
part of self (that goes much beyond longing for mother as
need-satisfier). This establishes within persons the place to
apprehend God as that familiar part of self that transforms
self's entire experience of being to a perfect, personal
environment of peace and overall wellness/wholeness of being
(שלום/shalom[67]) that is pursued throughout a person's lifetime.

Even in mother's absence, a growing sense of mother or
mothering begins to bring the infant hope and comfort that
comfort, gratification, and help are forthcoming, which becomes
the basis for a person's hope that experience of need and

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[67]A rich concept that far exceeds the common definition of
"peace," שלום/shalom connotes total well-being, wholeness, and
completeness as the context for that which is called "peace."

distress is associated with relief and reliever--God, being the

ultimate reliever of tension and distress, and satisfier of need.

Then, when a sense of loved object (mother) as tension-reliever

and need-satisfier is internalized, it begins to bring calmness,

leading to development of the capacity to calm and soothe self.

This becomes the basis for internalizing a sense of God as loved

object, tension-reliever, and need-satisfier upon which a person

draws to calm and soothe self throughout a lifetime. At this

level of development, there is no sense of objects continuing to

exist when out of view (Object Impermanence); so, the task of the

infant (incumbent upon a parent to provide) is Attachment to the

caregiver as "good enough mother," which occurs prior to

maturation of cognitive functions so that mother is experienced

coenesthetically before being experienced as tension-reliever.[68]

From this time period, the basic sense of being attended

lovingly, by one who helps relieve tensions and needs of self as

they arise, is carried with the developing infant throughout its

life, which becomes the foundation upon which a hopefulness in

God and the overall goodness of the creation develops.

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    [68]That is, before being recognized as a separately existing
object, mother is experienced through undifferentiated sensory
experiences registered in the body (somatically), which become
the foundation for bodily feelings (body-representation). At a
core level, this establishes the sense of self as נפש חיה/nefesh
chaiyah that builds the foundation for experiencing ("knowing")
God existentially, even before developing cognition (capacity for
thought), which Bollas (1979, 1987) calls the "unthought known."

Experience of the dual unity (self-mother) as good, and of bad experiences as outside the boundaries of the symbiotic union, builds a foundation for learning the basic goodness of self and the creation as founded in God (in contradistinction to distressing experiences outside the dual unity of self-mother or self-God). It is within this dual unity that the infant begins to differentiate self from mother, interact with mother, and differentiate experience of good and bad (being attracted to the good-idealized object, aggressive/hostile toward the bad-rejecting object, and attracted to the bad-exciting object, all of which are actually the infant's varying experiences of the same maternal object as related to the infant's internal states).

This range of feeling toward the maternal object within the safety of relationship to someone who (under normal conditions) is a good enough mother, gives the foundation for a person to discern and learn to love (be attracted to) good (הטוב/hattov) and hate (be aggressive/hostile toward) bad/evil (הרע/hara). Attraction to mother, even when experienced as the "bad-exciting object" (frustrating, but still enticing/desired), lays the groundwork for developing perseverance when frustrated, and for learning that what currently is experienced as bad (frustrating/pain-producing) is not necessarily truly bad/evil, but may be worth pursuing for the ultimate good gained with passage of time.

At a rudimentary level, within the safe holding environment of the symbiotic dual unity, expression and moderation of affect

(aggression/hostility and attraction) toward an object (mother/
self) is learned within the safety of relationship with mother as
part of self, which lays the foundation for persons growing to
understand that safety of intimate relationship with God is the
context wherein full range of emotion may be experienced and
expressed toward self and God as a secure part of self. Through
this, the foundation is being laid for internalization of God's
good design (lawfulness) as part of self and the larger creation.

Most significantly, the "negative" experiences of infancy
(feelings of "absence": being hungry, cold, wet, pained, alone)
serve a developmental purpose (τέλος/<u>telos</u>) of giving contrast
to the "positive" experiences (feelings of "presence" of being
full, satisfied, comfortable, relieved, attended). The
experience of "negative/absence" confirms basic boundaries of the
body-self (נפש חיה/<u>nefesh</u> <u>chaiyah</u>), which allows the infant to
grow to experience the "positive/presence": self in relation to
other--God, being the ultimate other. This is צמצום/<u>tsimtsum</u>
(heuteristic/pedagogic self-limitation, concealment, hiddenness)
at work within the developmental process: learning who self and
other are by experiences of both presence and absence, fullness
and constriction, revelation and hiddenness of the other.

Learning limitation to both self and other establishes the
context for relationship between others beginning with the
comprehensive experience of the body-self (as נפש חיה/<u>nefesh</u>
<u>chaiyah</u>). Most importantly, as the infant begins to internalize

the experience of mother as the comforting/soothing other (who is part of self), this becomes the basis whereby a person is able to internalize a sense of God's comforting presence within self, to draw upon in the face of distress in the external world.

Role of father. Because the infant only is beginning to be aware of mother or mothering, in this period, father may feel displaced from the symbiotic dyad (thus lend mother support in her role), or develop an intense symbiotic dyadic relationship with the infant himself (as part of an undifferentiated mother-father mothering polarity of the "mother-environment"). The infant's relationship to father is begun with the smiling response (social smile), which signals dim awareness of father as another mothering person, advent of true relationship, and start of capacity for relatedness.

Through relatedness to father, as part of a predominantly undifferentiated other (of mother/father mothering polarity of the mother-environment), the infant's nascent relatedness to other, builds a foundation for the experience of relatedness to God as the ultimate other. Even at this period of precognition, awareness of mothering (by the mother/father polarity) is the infant's foundational experience of "image of God."

Through parents, the prototype of conjoint humanity (male/ female) as conjoint-partner (husband/wife) is conveyed to a new generation of image-bearers through the role of conjoint-parent (mother/father) via the intimate (re)productive relationship of

generative mutuality which expands to include the new life they
generated by that relationship (offspring). Perhaps, at this
rudimentary level, without cognition of true distinction between
mother and father as (ad)ministers of mothering, the infant has
the core experience of the original organic unity of male/
female, with no distinction between mother/father (husband/wife).

Described as formed in God's image, the first human couple
was united in an intimacy described as "one flesh" (Gen. 2.23),
connoting spiritual-socio-psycho-physical oneness of the couple,
and of the human species/family. The infant's relationship to
God is learned through this fundamental, prototypical dual unity
of male/female. Consequently, the child matures in the likeness
of conjoint Adam/Human (male/female), growing to reflect
something of the fullness of God's likeness through the process
of living in relationship to this image or portrait of God that
unfolds progressively within the infant through relationship with
that dual unity of conjoint-parent. As source or "part-of" self
and basic environment of the world, a core sense of God is
learned through that undifferentiated experience of the dual
unity of self-mother that precedes cognitive maturation. Then,
as the infant continues to mature, a sense of God as "other-than"
self begins to develop through relationship with father as a
separately existing external object.

Experiencing the portrait of intimate male/female dual unity
in (re)productive relationship of generative mutuality (via the

partnership of husband/wife as mother/father) teaches something

of the fullness of God, who (in self-harmony) exists apart from

human existence, yet who (in a mystical sense via צמצום/

tsimtsum) makes place within that perfect self-relationship to

create and include an other to love as "part-of, yet other-than

self." As God's loving, creative self-relationship brought into

existence the creation ("new life"), the self-perpetuating life

that God created (humanity), when grown to maturity, enters into

unions which, in turn, generate new life (offspring) to love and

raise to maturity. Thus, the reality of creation in God's image,

with blessing of self-perpetuation through new life (natural

reproduction of God's image), is reflected in the family unit and

conveyed to the infant, beginning even precognition.

Transformational object. From the first moments of

emergence from the womb (or possibly within the womb), the infant

experiences being related to as an object by the parents, which

conveys to the developing self rules of being and of relationship

as an object; becomes the context for the dual unity ("two-ness")

of self (self-mother); and later becomes the context for

apprehending, relating to, and managing self as an object (not

only experiencing self as subject). This lays the foundation for

persons to experience themselves in relationship to God. Along

with all objects at this phase, God is not apprehended as an

object, but simply as a context for being that develops into a

familiar sense of dual unity. When this sense of dual unity is

internalized, this begins a process of experiencing self in relationship to self (self-deliberation/internal dialogue), and, over time, growing to understand that part of the dual unity is actually other-than self, though intimately part-of the fabric of self's coming into being and continued existence.

During the forerunning phases of Separation-Individuation, the infant accumulates object relational experiences via visceral sensations that are linked across various sensory modalities to become islands of consistency, which begins the process of object-discrimination and establishing object-relatedness. At the most basic, rudimentary level, this period founds within developing persons the place to apprehend God and the wonders of the orderliness of creation that remain outside the grasp of cognitive understanding, but are experienced in ways that build within each person an existential (though "unthought") understanding that, nonetheless, is known by the experience thereof at this foundational level of human existence.

Through countless moments of arousal ("vitality affects"), memory-traces of feeling-states are recorded in the infant's sensorium as affective states (not whole-objects), which remain with the developing self outside the boundaries of conscious recollection, such that the infant experiences a heightened sense of self and other, and an alertness or "coming alive" to being in the world (as an emerging, conscious, existing self), which transforms the infant's physical and psychological states. This

is the beginning of the psychological birth of the infant, the time when the infant begins to emerge into awareness of self within the larger world of creation that is filled with wonders that transform the self and bring it to life (psychically/ spiritually) through the radical transformation of the whole human being, beginning at the somatosensory level of experience.

Through the cumulative experience of ("place" or "presence" or "spirit" of) the object that changes self for the better and brings it to life in relationship to Existence/Being (fullness of Life), the foundational experience of the transformational object is that which implants within each person the imprint of God who is beyond comprehension and explication. From this fundamental level of precognitive existential experience, each human as a living being (נפש חיה/nefesh chaiyah) has a foundational basis or "place to know" that, when God's ineffable "presence" or "spirit" pervades the experience of self, it transforms, bringing self to the experience of life in all its vitality, thereby transforming the emerging self's experience of all that exists into something beyond description, yet powerfully, existentially known by this transformational experience.

Within the context of symbiotic relating in the earliest time of human life, innumerable transformational experiences are provided within the environment of mother's ministrations (of love, care, and attention), which are recorded within the infant as objects-of-representation and become the transformational

object. These experiences are not yet registered as "object"
(mother), but simply as "source" (of the transformational
experience that has come to be known existentially in the
experience thereof: the "unthought known").[69]

These countless numbers of experiences of transformation of
self from hungry to full, distressed to comforted, discomfited to
soothed, wet to dry, cold to warm, hard to soft, and unrest to
quiet are צמצום/tsimtsum at work in the developmental process.
Moments of time wherein mother is experienced as self-limited
gives place for the nascent self to develop and emerge, "coming
to life," when presence of mother(ing) is experienced. Through
these innumerable experiences of mother's bringing transformation
for the better, the nascent self is brought to life in
relationship to Existence/Being (Life). Within the nascent self,
this founds existential/experiential knowledge of God as
"present" (revealed/amplified), becoming known from out of the
experience of God as "absent" (concealed/self-limited).

At this point in development, because objects are not yet
apprehended as objects, but only experienced as process or region
or source of transformation, the nascent self comes to know
something of the character of the object through transformations

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[69]These earliest experiences of salutary transformation of
the infant's world-of-being are brought about by an object not
yet apprehended except as the experience itself. Thus, the
object-representation recorded is of the transformation itself.
As this occurs precognition, the experience is "unthought," but
nonetheless known through the experience of transformation.

of self for the better. Thus, this early period of development
founds within a person the basic experience of the character of
God through the faithful ministrations of the mother (mothering
person/maternal object). At this period of time, neither mother,
nor God is apprehended as object (the other-who-alters-the-self);
but, the character of the transformational object is being
conveyed as foundational to self's existence.

Over time, with continued consistent ministrations of
mother, unfolding of ego functions, and cognitive development,
the transformation of the infant's ego states becomes associated
with mother as a whole-object. Though the infant does not yet
apprehend this, mother continues to exist as a constant object,
even when being experienced as absent (concealed/constricted).
This gives the place for persons to learn of God's continued
existence and constancy even when being experienced as absent
(concealed/constricted).

Learning this sense of object-permanence and -constancy is a
later development. Initially, the nascent self must learn the
basic reality that the source of transformation "is" (exists) and
that in the (revealed/fullness) presence of the source of
transformation is reward (goodness, pleasure, satisfaction,
relief, wholeness, well-being, self and life in fullness of
experience, i.e., experience of self as alive to the whole "very
good" world of creation as founded in God as ultimate source and
transformational object). Through innumerable transformational

experiences, the infant is learning by experience of something

great and wonderful about Existence/Being (Life). Through

contact and experience of "the transformational" (which is both

process and object), self is brought into contact with fullness

of Existence/Being (Life) in its most basic sense as fundamental

reality as created by and sustained within God's own self that

permeates the creation as environment of existence.

Separation-Individuation Phase (Proper)
Differentiation (or Hatching) and Development of the Body Image

As the infant matures and transitions to Differentiation (or

Hatching) and Development of the Body Image (age 4-5 to 10-12

months), the first subphase of the Separation-Individuation Phase

(Proper), Differentiation from mother is the task. The mother's

unique pattern of relating to the infant directly comes to bear

on the responses the infant develops through that relationship

during this time period that is marked by an emerging sense that

an object continues to exist even when unseen (Transitional

Object Permanence). In relation to God, this developmental phase

is the foundation for beginning to be able to recall God's

presence and existence, even when currently being experienced as

absent in a person's life circumstances.

As a hatching infant compares and contrasts the developing

image of mother (maternal object) with all other human objects in

its world, and as both separateness of self from mother and

presence of strangers is recognized (familiar vs. unfamiliar),
threat to immediate availability of the loved object (mother) is
perceived, bringing separation anxiety. Nascent discrimination
between mother (as familiar) from all other unfamiliar (foreign
human) objects establishes the basic ability to recognize God as
"familiar object" from all other unfamiliar objects that are
"not-God." For persons who function at this level of
development, the sense of God's loving ministering presence
(foundationally learned through intimate, early infant-mother
relationship) carries with it concomitant anxiety when
circumstances arise in which is experienced threat of separation
from or loss of God as immediately available loved object.

Because each mother's unique, unconscious needs influence
responses made to infant cues, mother's selective responses
gradually change the infant's behavior in relation to mother's
responses, which shapes the personality to reflect uniquely the
mother. In a sense, like each infant develops a unique
relationship to his or her mother (as both a part of self, yet
also distinct from self), each person who ever lives develops a
uniquely defined relationship to the infinite God of the universe
who is the source of self's existence and context from which
differentiation of self develops. This stamp of uniqueness
begins through the individual stamp of relationship that develops
with mother and emerges from the idiosyncratic self-mother dual
unity. Additionally, this stamp of uniqueness of relationship

with God shows the unfathomable complexity of the Infinite One
who relates to the creation through many "faces" (פרצופים/
partsufim) while remaining one constant God and "parent" to each
of God's "children" (cf. Pesikta d'Rab Kahana 12.25).

Role of father. From the outset, contact with father, as
the other, attracts the infant outside the self-mother dual
unity; yet, at this point in development, father mostly is
experienced as another mothering person (of the mother-father
polarity). When he participates in child-rearing like mother,
father shares mother's privileged position with the infant. Over
time, through continuing development of relationship with father
as the other, the foundation is laid for persons to seek out God,
who is the ultimate interested and interesting other.

Transitional objects. Proposed to be a creative response to
the vicissitudes of life which serve to soothe and reduce anxiety
by representing a sense of mother's presence when mother is
absent, the developing child begins to use transitional objects
and activities which, as a synthesis of internal and external
reality, facilitate recognition of reality, and soothe or comfort
during transition to another level of emotional development and
experience of self-sufficiency. Similar to the process with
mother, when God is experienced as distant (unavailable, veiled,
concealed, hidden; הסתר פנים/hester panim; צמצום/tsimtsum), the
creative use of transitional objects begins to found within the
child the ability to recall God's presence through objects and

activities that represent and recall comforting attributes of the divine other (who is part of the fabric of the emerging self), when the divine other is experienced as absent.

During this time period, the transformational object becomes overshadowed (not replaced) by the transitional object, such that what was experienced in the mother-environment is displaced into many different subjective-objects, which allows the developing child to articulate symbolically the experience of transformation --which was experienced preverbally, so not articulated and experienced as inarticulable, but which, with continued development, expands to be articulated through language. Thus, the transformational object is placed within the realm of objects that are embodied and symbolically articulated more fully, which marks the transition of the developing self toward growing to apprehend mother as whole-object separate unto itself. Like the nascent self searches out symbolic equivalents to both the transformational object and the experience therewith, elements of a person's experience of foundational relationship with God (as environmental context for self's existence from which self emerges as separate) are articulated through transitional objects and activities, which serve to aid in the process of growing to apprehend God as a whole-object separate and unto itself.

Throughout the Separation-Individuation Phase (Proper), the transitional area serves an important function of providing a place to negotiate fears and distresses in order to develop a

securely-related, separate sense of self, which helps connect inner impulses, drives, and needs to object relations. It would seem the transitional area is a developmental facet of "image of God" that allows humans to self-soothe, reduce anxiety and distress, and develop and continue to maintain throughout their lives the ability to express qualities of self and other through various creative media. In this transitional area, self is able to express cares and burdens, hopes and aspirations, through various media in ways that connect basic internal makeup (needs, drives, impulses) with relationship to God.

It is crucial for the self to develop securely through experiencing the dual unity of self-other in facets of the larger world via transitional objects and activities. Yet, containment of the illusory element of transitional objects and activities must be developed; therefore, it is also crucial that bounds of reality-testing and reality-acceptance develop so creativity does not depart from being grounded in external material reality. Spiritually speaking, because core sense of self develops to emerge from the other (mother), yet also comes to meet and relate to another other (father), the child will not have mature reality-based relationship with God, self, and others apart from learning the reality of God as other-than, in addition to being part-of the fabric of self's origin.

God may be used as a transitional object invested with a unique blend of internal and external traits. As such, the

god-object has invested in it traits that are reflective of the dual unity of self-mother from which the child is emerging. What is invested in God as a transitional object helps a child cope with life when feeling alone in the world at all stages of life. This invests idiosyncratic characteristics in a person's internal god-representation(s). So, to the degree that these attributes are born from healthy human object relations that continue to mature, these investments in God as transitional object will mature, be healthy, and health-producing; and, to the degree that they are unhealthy or fail to mature, they will degrade healthy benefit of the god-object and impede developing relationship with the actual divine object. Over time, these attributes invested in the god-object as transitional object are internalized.[70]

That the god-object may be used as a transitional object does not remove God as a regularly existing object in the child's world of objects. Indeed, since God is an object invested with parental attributes, this seems only logical. To the degree that God has been used as a transitional object, it is natural that

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[70]Through internalization of invested traits, transitional objects are divested of transitional object attributes. As children grow, inanimate objects may be looked upon with fond remembrance or cast aside when the attributes invested therein are internalized into the child's developing self (e.g., teddy bear, favorite blanket). Throughout a lifetime, choice of transitional objects and activities mature to match developmental progression; and, residuals of transitional objects remain with persons. It would seem more challenging to divest or sort out transitional object attributes from animate objects (e.g., pets), because those attributes are intermingled with or superimposed upon actual relationship between self and another living object.

God becomes divested of certain transitional attributes as they are internalized, paving the way for more mature relationship to God as an object unto itself. Yet, even as residual transitional object attributes remain even after the person has internalized those attributes and divested an object from use as transitional object, it is reasonable to consider that a person's relationship with God retains some residuals of transitional attributes. These may be resurrected (reengaged/reactivated), particularly when a person renavigates the object relational timeline during adolescence and passes through transitional periods of adulthood.

<u>Practicing</u>

As the infant matures and transitions to Practicing (age 10-12 to 16-18 months), the second subphase of the Separation-Individuation Phase (Proper), the toddler practices and masters skills and autonomous ego capacities, and grows more aware of separateness from mother (via body boundaries, bonding with mother, and development and operation of autonomous ego functions while nearby to mother). Through this period, the toddler gains a foundation upon which to learn a basic sense of God's available presence to attend and safeguard through the attentiveness and care of a good enough or ordinarily devoted mother who remains a nearby home base for emotional refueling.

At this level of development, the toddler realizes objects (mother) continue to exist, even when hidden from view (Object Permanence); yet, an object is experienced as varying, instead of

remaining constant in a variety of observed conditions (Object

Inconstancy). This crucial phase establishes for a child a basis

to learn that, even when God is experienced as "hidden from view"

(via צמצום/tsimtsum; הסתר פנים/hester panim), God continues to

exist. Yet, if persons never developed past this level of object

relational development, they would remain with an immature sense

of God as unpredictable due to inconstancy (Transitional Object

Permanence).

Because the toddler's task is Individuation of self from

mother (learning who self is internally as an individual),

experience of growing separateness from mother, with continued

assurance of safety, enables a period of delight and wonder of

exploring the great world (love-affair-with-the-world). This

lays the foundation for learning that self is separate in

identity from God as source, who remains present to superintend

nascent separation and individuation, and steps toward autonomous

ego functioning. This enables a person to take delight in the

experience of an individual self that is emerging to discover a

wonderfully created world.

As differentiation between self and object grows, and the

experience of distress becomes associated with provision of

relief, the toddler grows to perceive anxiety as a signal of

distress or danger to which mother serves as anxiety-reliever.

This serves as the foundation upon which a person grows able to

associate distress with the hope of relief, and relief with the

hope of a personal reliever of distress--God, the ultimate aid
and comfort in times of distress and anxiety.

Mother's ability to soothe, relieve tension, and reduce
anxiety is invested in transitional objects which are used to
soothe self. Later in time, these properties are internalized.
These comforting/protecting attributes of God that mother gives
to the child initially may become invested in transitional
objects; but, over time, these self-soothing/self-protecting
attributes of mother and God are internalized by the person.

Nonetheless, despite internalization of attributes that
bring self-soothing and self-protection in time of need,
transitional objects and activities remain with a person
throughout a lifetime (as part of a developmental facet of "image
of God") at work aiding a person in finding comfort and relief
when the needs in life circumstances exceed ability to find that
relief exclusively by these internalized attributes of God.
Similarly, as part of a developmental facet of "image of God,"
the role that transitional objects and activities play in
articulating things otherwise inarticulable continues throughout
a lifetime (articulating symbolically and finding levels of
resolution or expression of fears, hopes, aspirations, and
dreams), which serves to reduce frustration and aid eventual
successful accomplishment (e.g., creative/aesthetic expression).

Role of father. During this time period, father grows to
become more than simply another mothering person of an

undifferentiated polarity (mother-father) and comes to represent the world out there to which the toddler is drawn to explore. In conjoint roles, mother represents to the child "God as home base" of security for brave exuberant exploration of the larger world of creation; father represents to the child "God out there" who is other-than self, and interesting and exciting, yet interested in and excited to relate and help the child navigate and master the larger world (especially as father himself is associated with that joy of discovery of self in mastery and pleasure and shalom-filled relationship to the world).

Rapprochement

As the toddler matures and transitions to Rapprochement (age 15-16 to 24 months), the third subphase of the Separation-Individuation Phase (Proper), there is growing awareness of separateness from mother, awareness of difference of wishes between child and mother, increased need to share new skills and experiences with her, and desire for the maternal object's love. As a child matures to understand self as a separate entity from mother, this lays the foundation to apprehend that, though God is the source of life, yet self has separate existence and is different from God. Growing awareness of distinctness of self from other (mother), with concomitant desire to re-approach to secure love of the loved object, lays a foundation for a person seeking to reconnect to God (who is growing to be recognized as separate from self) as the other with

whom one desires to share one's new skills and life experiences, and by whom one desires to be loved.

During the "Beginning of Rapprochement," while the child begins social interaction (wanting to mirror and imitate other children), the child is more aware of the body, and so, goes back and forth, toward and away from mother, feeling ambivalence between seeking out and avoiding body contact with her, expanding autonomy, especially through negativism with mother and others. Set apart from the idea of moral evil that violates the standard of God's person, this developmental phenomenon connects to the idea of sin or the impulse/inclination to do bad/evil (יצר הרע/ yetser hara) as related to immaturity of children who are naturally, developmentally self-focused. During this phase, children are in process of learning to be related to others who are not exclusively objects within their private, idiosyncratic worlds, but rather, genuinely separately-existing others to be honored (related to) as subjects within a larger world. This negativism, which recedes as a secure sense of separate self-identity develops, serves a salutary teleological purpose of aiding human maturation and development as God's image-bearers.

During the middle period of "Rapprochement Crisis," emerging emotions (e.g., sadness, anger, disappointment) may lead to increased motor activities and restlessness; but, toddlers also start to show empathy and intrapsychic identification with others, especially parents. Splitting also may occur wherein

mother or another human object is treated as all-good or all-bad depending on circumstances and the child's mood. This intermediate step of development is crucial in order for a person to learn to distinguish experiences along polarities of good-bad, pain-pleasure, and satisfying-frustrating, in addition to self-other, to become grounded in God's ordering of the creation, especially as it exists today. At a basic level, God becomes associated with self, good, and pleasure/satisfaction; and, other-than-God becomes associated with bad and pain/frustration.

Experience of self and the world of other objects, including God, is marked by elements that may be experienced as good (pleasant/satisfying) and as bad (painful/frustrating). If development does not progress beyond this point, the person will miss more mature experiences of relationship available in the creation between self and other, including God, as whole-objects, which rarely exclusively are marked by either end of these polarities, but by blends of good-and-bad, pain-and-pleasure, satisfying-and-frustrating.

In this period, the child is confronted with some painful realities: experiences of parental omnipotence are no longer available; mother is not omnipotent; the world does not revolve around self; and, though it is attempted to be denied, help is coming from an external source (mother); thus, self is a separate entity from mother. In this, the experience of narcissistic omnipotence is burst and the toddler is faced with putting aside

symbiosis and grandiosity as illusion, to be reconciled to and embrace the reality of separateness and limitation (צמצום/ tsimtsum). Wanting to continue to feel omnipotent and autonomous (as separate self), while simultaneously wanting mother to magically fulfill needs (as though still part of-self in self-mother dual unity), leads to mood swings and temper tantrums when the child feels insatiable and unsatisfied.

This difficult period lays the foundation for understanding the realities of how the world works and lays the foundation for difficult experiences in relationship to God. In periods of growth, persons long to feel capable of remaining masters of their worlds. Simultaneously longing for God magically to answer every need, persons can feel unsatisfied and insatiable, experiencing fluctuation of emotions and fits of anger. This crucial, but painful and discomfiting period, gives the foundation for understanding the realities of finite creaturely status: A person is neither deity (God), nor the center of the universe. Learning these difficult realities of created existence aids in reality-testing and reality-acceptance, and becomes the foundation upon which develop maturing relationship between separate others, including self in relationship to God.

As the child recognizes self is not the center of (mother's) existence, the child's fear changes from fear of losing the loved object to losing the love of the (beloved) object; thus, mother's responses to the child's successes are vital because they

temporarily reduce the fear experienced in realizing separateness
of self from mother. Mother's affirmation of growth in autonomy
and separateness of self is a stabilizing support, which
establishes a basis for persons to grow to understand that God's
love abides, without fear of its loss due to growing separateness
of self (through continuing maturity). This gives a place to
understand that, though the world is larger than a cosmos of two
(a self-mother or self-God dual unity), God abides as loving
object; and, God's presence and attentive care are assured,
regardless of there being a larger world that God and self
inhabit. Understanding that God's love, like mother's, is given
by virtue of a special bond that is constant, not fickle,
increases the depth of intimacy shared with God; and, the secure
relationship established with God as a constant, consistent,
beloved, loving object gives the self safety to explore the
larger world of object relationships with confidence.

Confronted with the reality that experiences of parental
omnipotence are no longer available, the child attempts to coax
and coerce mother's participation in order to reestablish
symbiotic mother-child dual unity. A child identifies with
mother and attempts to gain power, opposing the more powerful
aggressor (mother) by adopting that which shows mother's greater
power: the use of "no." Because this negativism (identification
with the aggressor) is establishing for the child a separate
identity and ego autonomy, it is important for mother to be

consistent in response to the child. Experience of mother's
consistency during this time of the child's ambivalence and
beginning of clash of wills gives the basis whereby persons can
understand God's constancy and consistency during times of
struggles over need to develop autonomy and self-direction.

Learning God's supportiveness potentiates actualization of
the developing self, which becomes physically and psychically
individuated through proactive assertions of independence, which
helps return some of the earlier experience of unbounded delight
in discovering the freedom to do the joyful things the heart
(developing self/ego) desires to pursue (as was true during the
period of experiencing the dual unity of self-God akin to
love-affair-with-the-world). This seems to reflect something of
the experience that conjoint Adam/Human must have had upon being
commissioned with the blessing of being fruitful: multiplying/
filling, ruling/governing, and guarding/keeping the earth,
stewarding/serving it and God, having all seed-bearing plants for
food, dwelling in a cultivated garden home wherein everything
that was "very good" was available to explore and take delight in
discovering and mastering, with the "parent" God's attentive
supervision and reassurance of abiding "nearby superintending"
presence in this exploration.

The culmination of this subphase, "Individual Solutions to
the Rapprochement Crisis," marked by reduction in struggle
between demands for autonomy and closeness, results in patterns

and personality traits that are taken into the final phase. In this period, each child arrives at the summation of various maturational and developmental tasks of this subphase, including establishment of the perfect distance from mother from which a child can function best. From the basic relational distance that becomes the child's style for functioning, a grown person may develop a basic comfort zone in relationship to others, including God, based upon this individually optimal distance from mother that has been established as "right/perfect" for that person.

In this subphase, the toddler's task is developing a cohesive sense of mother and self/ego (Cohesion). Because of a partial, but not complete sense that mother stays constant while experiencing her as different depending on emotional context (Transitional Object Constancy), persons who do not develop past this phase experience God as different depending on circumstances (perceptually variable), having only a nascent sense that God may remain the same, despite variation in emotional context.

Navigation of the final period of this subphase is individualized because, by this period, each child has become distinct and individually different from others having developed a unique way of coping with anxiety; therefore, by this period, children can no longer be grouped according to phase specificity. Because individuation grows through language development (giving greater feeling of environmental control via naming of persons, wishes, needs), internalization of rules/demands (allowing for

superego and identification with the good/providing parent to
develop), and progress in ability to use play (to gain mastery of
the environment and express wishes symbolically), a child is able
to function at a greater distance from mother's presence.

As a child makes gains in internalization, former feelings
of helplessness to a larger environment are reduced. This is the
teleological element of "image of God" in action: The child is
internalizing God-given resources of the environment, so they are
becoming more available to draw upon wherever self goes, which
aids in developing mastery of both the child's inner and external
world. As each child traverses these same developmental phases,
learning something about what deity is like in each development
period, these factors draw together to form a foundation for
understanding who God is in relationship to self and the larger
world that is unique to each individual.

Role of father. In this period, father serves to pull the
child away from the draw to return to the symbiotic dyad, which
aids the child in mediating ambivalence of alternating,
fluctuating drives (libidinal/aggressive) to connect to and
disconnect from mother ("ambitendency of Rapprochement Crisis").
It is crucial to the developing child that, from the outset,
father is in a category different from mother as love object
(neither inside, nor outside the dyadic unit), representing the
world out there. Unlike mother's image (which is contaminated/
distorted by virtue of developing within, being differentiated

within, then being separated out from the symbiotic mother-child dual unity), father's image is closer to external reality. This comes to bear on developing paternal object god-images.

As love object that is neither inside, nor outside the dual unity, father conveys something of the mystery of God's presence at work in the larger world, pervading creation, yet remaining elusive to be able to communicate fully. Through relationship with father, a god-image as other-than self who attracts into the larger world of relationships may come into clearer formulation more easily than a god-image developed and differentiated, then separated out from the foundational experience of God as part-of self that forms through relationship with mother.

The difference in how maternal and paternal images are formed suggests that a child may learn differing senses of God through relationship with mother than are learned through relationship with father. Together as a complex whole, these two images, ultimately brought together in triadic relationship, contribute toward a whole portrait of God in relationship to self and the larger world. Through the conjoint parent-image (mother/ father), an emerging sense of self that becomes separated out from union with God as part-of self through mother, who is source of origin and environment of emerging self, is balanced and complemented by a growing sense of self deepening in relationship to God as other-than self through father, who attracts to the larger world of object relationships within the creation.

The developing role of father aids in triangulation (helping the toddler shift from dyadic to triadic object relationships), which helps the child learn foundational realities of the world that God created. In this period, the child intrapsychically apprehends the relationship that exists between mother and father (two loved objects), identifies with father as an object similar to self in his affection for mother (in this respect, a rival), and consolidates attachment to both parents, growing to grasp that the relationship shared with both parents is different from that which was shared earlier with each parent separately. At some core level, this founds within persons the reality that God's unique self-relationship is "unto itself" in a way that is beyond all relationship that God has with creation outside the boundaries of human comprehension. Recognizing the perfection of God's unique being and relationship within God's own self helps consolidate human relationship to God who is both source of the human self's existence and yet wholly other-than the human self.

As an object of identification with the other-than-mother, who is also other-than self, father aids the child in formulation of both gender identity and ego ideal (which serves as precursor to development of the superego). This contributes to the child's developing identification with God who is other-than self, through whom a person's own distinct engendered self-identity is aided, ego ideal formulated, and ultimately superego formulated

by internalization of God's מדות/middot ("measures, standards, ethics, attributes, characteristics") as communicated by father.

Object Constancy Phase

Consolidation of Individuality and the Beginnings of Emotional Object Constancy

As the child transitions to Consolidation of Individuality and the Beginnings of Emotional Object Constancy (age 24 to 30-36+ months), the final open-ended subphase of the Separation-Individuation Phase (Proper), which alternately is designated as a separate phase (Object Constancy Phase), an extremely important intrapsychic event occurs: development of a stable sense of self as a defined entity with self-boundaries. Additionally, during this period, the good (satisfying/pleasant) object and the bad (frustrating/painful) object become unified into a blended whole-object representation. This developmental (sub)phase lays a foundation for persons to understand God and self and the larger world as integrated, blended whole-objects which, at times, may be experienced as bad (frustrating/ pain-producing), yet more regularly and consistently are experienced as good (satisfying/pleasure-providing overall).

At this level of development, the child has an emerging sense that an object remains the same (constant/perceptually invariable) regardless of a wide variety of observed conditions (Moving Toward Object Constancy), so that when mother is absent

or eliciting frustration or anger, an inner image (intrapsychic representation) of mother as accessible and dependable begins to be available for comfort. When this occurs, it becomes the basis whereby a person learns that, regardless of variation in circumstances (emotional context), God is a constant object; and, this becomes the basis whereby, even at the moment when God is experienced as absent or frustrating or angering, an internal integrated, blended whole-object god-representation as dependable and accessible for comfort remains available.

The needed precursors of object constancy and whole-object representations, confidence and trust, established through consistently occurring provision of satisfaction of need or relief of tension, become associated with the maternal object as the need-satisfying agent. Mother's nurturing provisions of need satisfaction and tension relief pave the way for understanding God as the ultimate trustworthy and reliable satisfier of human need and reliever of tension (anxiety/distress).

Because the emotional danger is loss of the nurturing (beloved) object's love, it is crucial that the nurturing object remains emotionally constant. Having stability of mother's loving availability gives the basis whereby a person experiences the security of God's constant, available love. Conversely, when the nurturing object does not provide emotional constancy, a person does not develop a sense of resting confidently in God's love. So, absence of a stable nurturing maternal object inhibits

ability to internalize confidence and trust that God and the
world God created may be relied upon as available to bring
satisfaction of need and relief when it is absent.

With the development of affective object constancy, a person
is able to recall positive feelings about an object (be that a
parent, another human object, or God), while experiencing serious
disappointment with that object. This is crucial toward
developing a sense of objects, both human and divine, as, on the
whole, loving and caring, available when in need (or forthcoming
in aid when not available immediately), even when currently
eliciting negative emotion and being experienced as punitive,
disappointing, frustrating, non-attentive or absent (during
experience of צמצום/tsimtsum; הסתר פנים/hester panim).

Tasks of this (sub)phase include the ego's Integration and
Internalization of good- and bad-object as a blended whole-object
representation, and Identification with and seeking to become
like the whole-object (mother). Integrating of "object as good"
with "object as bad" (both of which are mother) to form a blended
whole-object representation of mother gives the basis of
understanding God as a whole-object. This means the overall
world of objects, including mother, self, and deity, will grow to
become experienced as stable whole-objects, predominantly
eliciting experience of good (satisfaction/pleasure); and less
commonly, of bad (frustration/pain). This is foundational to

healthy, stable, mature relationships with self, others, God, and
the rest of creation.

Once a sense of mother as nurturing, blended, integrated
external-to-self whole-object is achieved, the developing ego/
self identifies with this object (more clearly apprehended as a
separate whole-object), and seeks to become like it. This
becomes the foundation upon which persons gain an holistic sense
of God as a separate, constant whole-object, rather than an
object that varies from one emotional context to another.

As God is apprehended more clearly (as a whole-object
increasingly being experienced as other-than self), a person
resonates (identifies) with seeing the external image of "divine
other," which formed the context of the emerging self and which,
even precognition, through body-memory or felt-sense, has been
known (experienced) as part of self from the time of conception
and emerging from the womb. Identifying with this external
"image of God" that is coming into focus, it is natural for the
person to seek to become like that external whole-object (God).

As an external object from which a distinct self-identity is
emerging, mother's attributes are transformed into internal
traits of the child through internalization of blended,
integrated whole-object representations, which achieves for the
child a level of emotional object constancy and definite
individuality. This becomes the basis for internalization of
external attributes of God (מדות/middot) as communicated by

mother. As a sense of God (as part-of self and environmental

context for the emerging self) increasingly is apprehended as

being other-than self, a person identifies with and seeks to

become like this stable, constant, nurturing, loving, beloved

object (the foundational other). As these external attributes

are transformed into internal attributes (internalized as part of

self/ego), this contributes to the goal of becoming a constant

object like mother and God, with uniquely defined individuality

as a specific bearer of God's image and likeness (particularly as

was conveyed through the person's nurturing maternal object).

The interdependent development of object- and self-constancy

is noteworthy: Self-cohesiveness precedes development of sense

of mother as a whole-object when relationship between child and

mother is characterized as harmonious; but, the converse is true,

when the relationship is characterized by disharmony. It would

seem, when harmonious relationship with mother occurs, a person

may solidify a cohesive sense of self as object before growing to

understand God anew as a whole-object separate from self and no

longer only an extension or part-of self as a dual unity. On the

other hand, it would seem, when disharmony characterizes

relationship with the maternal object, a sense of God as

"not-self" may grow to be apparent before a person's cohesive

sense of self forms. That is, when relationship between self and

mother is characterized by shalom, the child is secure to seek to

discover how emerging self fits into a shalom-characterized

larger world; but, when the relationship is characterized by absence of shalom, the child is not secure to seek to discover how emerging self fits into the larger world characterized as "absent-shalom." Rather, the emerging self is forced to seek to understand the absent-shalom primary object-relationship with the foundational other (mother) in order to seek to understand self in relationship to the larger world thereafter.

When God's constancy is conveyed through relationship with mother, this establishes the basis whereby fear of losing God's love as nurturing object is replaced by assurance of not losing that love, while a sense of self as individual and separate from other and gender-defined (i.e., self-constancy) continues to develop.[71] This builds a foundation to learn of self as a cohesive whole-object, while part of self continues to rest in knowing relationship with God is the harmonious context of self-development. Then, as maturity continues within the context of that harmonious relationship, a person is able to grow to see God more clearly and fully as a separate, constant whole-object.

Development of a stable, integrated, internal, maternal object-representation gives the security and comfort that the

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[71]Learning of self as gender-defined by virtue of being in relation to the nurturing other seems to relate back to conjoint humanity's creation in God's image. Whole human development, gender-identity included, is connected to bearing God's image as learned through relationship with God as source of male/female via relationship experienced with mother/father, both separately, together, and as observed in unique relationship to one another.

actual external object provided earlier, which serves to support the child's ego regulatory function so that defensive splitting (i.e., satisfying/pleasure-producing "good object" mother is different from frustrating/pain-producing "bad object" mother) is no longer necessary. Successful navigation of this (sub)phase gives the basis whereby a person may carry an internal sense of God's presence (via a stable internal object-representation of a nurturing god-object) that remains when a person experiences self as separated from God's felt-presence as active in the events of a person's life. The stability of the nurturing whole-object representation allows a person to cease to protect self by relating to God "like a foe" when eliciting negative emotions (such as frustration and anger) and "like a friend" when eliciting positive emotions (such as satisfaction and pleasure).

Growing to experience mother as an external integrated whole-object (that is internalized as a blended whole-object representation) functions to calm anxiety and aid navigation of difficulty and discomfort, which brings confidence, instead of feeling overwhelmed, when faced with discomforting feelings. Successful navigation of this (sub)phase gives a basis whereby, during times of distress, a person experiences God through a stable internal whole-object god-representation that serves to calm and soothe and bring a sense of security.

During this final (sub)phase, under good enough conditions (mostly good, with some bad), a sense of self in relationship to

others develops to become more complex and integrated, and less susceptible to mood swings. Thus, under ordinary circumstances, successful navigation of this (sub)phase gives the basis whereby external object relationships to God, self, others, and the rest of the world, and matching integrated/blended, internal object relationships and whole-object representations are stable and sustained. Under extraordinary circumstances, internal or external pressures may destabilize equilibrium. When periods of developmental duress overtake ordinary stability, this can contribute to destabilization of an otherwise whole-object god-representation; but, recognition that developmental distress can cause destabilization of object relations can serve to prepare persons for unusual times in their lives when stable whole-object god-representations may become destabilized.

An example of this is found in the Writings (K'tuvim) which note destabilization of god-object representation for מלך דוד/ Melekh David ("King David") during intensive periods of personal destabilization through extreme, ongoing environmental stresses (e.g., Ps. 22). Yet, there is notation of David as a person who began healthy progression through Separation-Individuation, which established and founded within him a sense of relatedness to deity from the womb and birth. Through healthy, foundational, object relations established in Melekh David's life, he was able draw upon an internal god-representation as a stable, constant, blended whole-object, during times of distress in his adult life,

when the actual external divine object was experienced as distant[72]:

> But you [G-d] are the one who took me out of the womb; you made me hope/trust from my mother's breasts. I was cast/thrown on you from birth [the womb]; you are my G-d from my mother's womb. Don't be far from me; for trouble is near; and there is none to help. (Ps. 22.10-12[9-11])

Role of father. In this final and ongoing (sub)phase, both parents become slightly less important to the child engaged in tasks of consolidation of individuality and beginning emotional object constancy. This period provides foundation for seasons of stable human growth and maturity in relationship to God as a constant object, with byproduct of growth in individuality and emotional object constancy. Internalization of God's attributes as part of the developing self/ego brings security to live in relationship to the larger world with a growing sense of God, self, and others as constant external objects with concomitant stable, blended, internal whole-object representations.

In this time period, father continues to play an important role in the child's maturation, especially through increased time

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[72]The statement that David trusted or hoped upon God from his mother's womb and birth may be adultomorphization (assigning adult attributes to an infant); but, this author proposes it indicates that the TaNaKH is affirming the truth established in developmental psychology: Relationship with God as a stable, constant object, who thus is trustworthy, is begun precognition, from the earliest moments of human life and development.

spent engaging the child in organized play. Through this, a foundation is laid for experiencing God as an exciting other who takes interest as "parent" in a person's life, and takes time to be with and relate at an individual's particular developmental level. Ongoing active relationship with father builds foundation for understanding God as other-than self who is associated with the big and exciting larger world of creation, yet nonetheless, delights to spend time in personal relationship as companion and mentor of God's growing "children," desiring to guide and introduce each "child" to a wonderfully created world, teaching how to live therein (pedagogical use of צמצום/tsimtsum).

In continued effort to avoid re-engulfment by mother (return to the symbiotic dual unity dyad), a child may turn to father, and also may persist in negativism toward mother in order to keep a sense of separate self-identity. Within the context of laying the groundwork for relationship with God, it would appear that, though there may be a strong desire to return to the safety and security of feeling like self is part of a self-God dual unity, there is also the internal compulsion (drive) to grow forward into a distinct personhood separate from God who remains source of life, and who, in the deepest sense, is part-of self's fiber. This might be experienced as a "tug-of-war with God" (resistance) due to the experience that capitulation to God's desires signals a return (regression) to a relationship of symbiotic dual unity.

But, when a secure sense of separate self-identity is achieved,
the need for defensive negativism recedes in relationship to God.

This developmental period may correspond to seasons of time
when persons wrestle in relationship to God, acting contrary to
God's ways (as maternal object from which they are separating, in
order to develop a definite self-identity). This wrestling would
not entail doing morally reprehensible acts, but "saying 'no' to
God," when feeling pressed to do what is felt to be the "parent"
God's desire. When self-identity in relationship to God as
maternal object is accomplished, persons return to the task of
seeking to be like God as learned through attributes of God as
maternal object that have been internalized as part of self.

Father particularly aids in the child's task of negotiating
the oedipal conflict, wherein continues transition from dyadic to
triadic relationship (mother-father-child). Establishing a sense
of separate self-identity is necessary toward entering into the
larger world of creation as God's image-bearer. In order to move
toward triadic relationship with mother (between genuine others),
it is imperative that the self-mother dual unity becomes self in
relation to mother as other-than self so that a sense of mother
as separate whole-object may form and be internalized to be part
of the inner object-representations that found object constancy
of self and others. Similarly, separation from early experience
of relationship with God marked by dual unity as was experienced
with mother, allows a person to reapproach relationship with this

same God as an object that grows to be more clearly understood as separate and distinct from self, so that relationship with God as a constant, external object may be internalized along with a matching whole-object god-representation.

Turning to father (as other-than self and other-than-mother) helps break the tension of wrestling with mother by confirming a child's separate self-identify that is in formation. Moving from dyadic relationship of self-mother into triadic relationship of mother-father-self, begins the world of mature object relations, giving the basis whereby persons can learn to relate to God through the composite image of mother and father that is coming into view as the foundational prototype of "image of God." This balances a sense of God as part-of self and God as other-than self into a surprising, unified, blended whole-object that allows qualities of both God's immanence and transcendence to be apprehended (to the degree this is possible for humans).

Within the context of identification with the same sex parent and choice of the opposite sex parent as beloved object, a foundational template of the world of human object relationships is established. Specifically, core internal object relationships to the other develop with the other who is like self (same sex), the other who is different from self (opposite sex), male other in relationship to female other, and conjoint others (male/female differentiation-within-unity). So, triadic relationship becomes the foundation upon which is developed both significant social

interactive relationship with the larger world of human objects and a core sense of the other--whether this intimate relationship is with an opposite sex partner or with God, the ultimate other.

Like a child learns different facets of God's image through relationship shared separately with mother and father (as other mothering person, then as other-than-mother), a child learns yet a different sense of God via relationship to mother and father as a couple, gaining a view of God and the larger world that exists apart from self, by gaining more of a sense of the special relationship that mother and father share with one another. This lays the foundation for persons to apprehend God in a fullness that is described in terms of both immanence and transcendence, opening the door to understand the great world that God created, which is much larger than self in isolated relationship with a limited sense of who God is or what deity is like (i.e., limited internal god-image). This gives the basis whereby grows a sense and appreciation of the existence of mysteries of the fullness of God's self that solely "belong to God" (cf. Deut. 29.28[29]), separate from humanity's relationship with God as creator.

Triadic relationship, coupled with a child's recognition that father's relationship with mother is preeminent over the child's relationship to either parent, contributes to a basic sense of relational boundaries, gender identity, and special relationship between others (differentiation-within-unity) that is core to significant, interactive, adult relationships. In

this, a basis is established for persons to understand the relational fullness and complexity of triadic relationship within the creation, solidifying the reality that God's relationship within God's own self is preeminent and other-than (distinct from) God's relationship to the human self and the larger world.

Though this reality exists outside the clear awareness of the developing child for much of the Separation-Individuation process, preeminence of parental relationship as precipitating cause for conjoint commitment to the child is the foundational reality that precedes the birth of the child, and is that upon which the self develops throughout the object relational timeline. Because, conjointly, parents portray "image of God" at its seminal level, security in relationship to parents and the larger world of objects, including God, becomes strengthened as something of the reality of the preeminence of separate relationship between mother and father is apprehended.[73]

On the other hand, if the child does not learn father's preeminence in relationship to mother (successful resolution of oedipal conflict), this leads to misapprehending self's place in relationship to the world, which may manifest in various ways

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[73]This is not to be confused with abnormal family situations wherein either parent is abusive to any family member, such that the other parent is forced to choose to protect a child or self from the other parent. This abnormal relational dynamic violates all of God's intended design for human relationship, especially the relationships of self-origin within the intimate family unit that is intended to be marked by nurture, love, and protection.

including underlying uncertainty regarding strength or integrity
of significant special relationships, and gender-identity issues,
and not understanding or respecting certain basic boundaries of
relationship. It would seem that to misapprehend the image is to
misapprehend the original (God), and therefore, to misapprehend
self in relationship to the original. To come to experience, for
whatever cause, that the developing self might somehow intervene
and cause breach of relationship in the sanctity of the intimate
relationship of conjoint-parent (mother/father), ultimately
erodes trust in the constancy and trustworthiness of those who
are intended to found the opposite experience in the child.[74]

    This comes to bear on the ability to understand that God, in
all God's fullness, is able to relate perfectly within God's self
without "offspring" causing rift inside the perfection of who God
is in relationship to God's own self that extends beyond and is
outside God's relationship to the human self and the world of

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    [74]On occasion, a child "wins the rivalry" gaining improper
allegiance of one parent over another. This is the shortcoming
of the parents. On other occasions, the parents themselves
manifest this breach, without direct alliances with the children;
yet, the child experiences the breach and deduces that self must
be the cause. A rift in the conjoint "image of God," which is
parenting the child to maturity, is "impossible" to the child.
Thus, as if self's own fault, the child takes on the shortcomings
of the parents who show a fractured conjoint "image of God,"
which becomes internalized as a fractured (corrupted) god-image.

creation.[75] For the child, failure to learn preeminence of the

relationship of father to mother removes ability to experience

and internalize some facet of God's own unique self-relationship.

This results in diminishment of the developing god-image as it is

internalized, leaving an exaggerated sense of self's importance

(negative or positive), and inexplicable feelings that God (as

other-than self learned through the paternal object) is either

impotent or disinterested in the human self, and that God (as

context for emerging separate self learned through the maternal

object) is too powerful a force from which to extricate self to

establish a genuinely separate and mature gender-defined

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[75]There are circumstances in which a child's difficulties do
cause rift in the dual unity of the parents, causing significant
breach, even irreparable harm, to the parents individually, and
to their relationship, which tears at the fabric of the unity of
the partnership that is intended to be unshakable. This author
is uncertain of how these circumstances should be related to the
prototypical "image of God." Recalling mystical language always
is qualified as spiritual metaphor so as not to be confused with
literal external world realities, Jewish mystical writings brave
the proposition that, indeed, the "fabric of God's being" was
affected by the "newly born" (created) "children" going astray,
looking toward a day when the "family relationship" between
humanity and God, which is experienced "within God's own self,"
is rectified. The portrait is that God in God's transcendence
remains unaffected; but, God in God's immanence has chosen to go
into exile with God's erring "children" until the day they are
"brought back" and the creation rectified. It is an interesting
proposition to contemplate the breach in completeness of all
created existence occurs "within the context of God" ("the place
of the world") who is in all and fills all the creation, yet who
dwells apart from it ("in light inapproachable"). This seems to
fit with the declared consequences for humankind, which result in
rifts in human relationships, which, in effect, result in rift in
God's image and likeness as it is shown in the world today.

identity, with the end result that God is never really an object able to be known as a genuinely separate other.[76]

In these circumstances, the foundation for developing an internal god-image as both transcendent and immanent is put out of balance. Transcendent attributes of potency are diminished; attributes of separateness from human involvement, heightened. God's immanent attributes are amplified, placing the self in a position that makes it difficult to know God as a maturely defined other who formed the context for birth of the human self. Experience of the draw to return to mother (as a force too great to escape) gives a basis whereby, inexplicably, God may be experienced as disempowered or incomplete (needing the human self in order to be whole). Failure to achieve triadic relationship that recognizes father's preeminence with mother distorts the foundational realities of how the relational world is designed to work as populated by unified, stable, constant, whole-object relationships between self and others which reflect God's image through a unity (אחדות/achdut) distinguished by complete well-being, wholeness, and harmonious tranquility (שלום/shalom).

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[76]In unusual circumstances, a child's needs require unusual amount of investment in aid healthy development, which can place strain on the relationship between parents. In best conditions, both parents can be invested together in coming to the aid of the child, contributing according to the roles they play in ordinary circumstances of development. On occasion, that conjoint effort includes apportioning of greater caring responsibilities to one partner. In these conditions, it is important that both partners cooperate in the choice-making so opportunity for rift in their own relationship is avoided (or minimized as much as possible).

For maturity in relationship to God, it is vital to apprehend that God's transcendence remains related to God's immanence more intimately than God's immanence is related to the human self. In other words, humans must grow to realize that the intimate connection and inherent, indivisible oneness of God as other-than self (who is experienced as out of reach of the human self), and God as part-of self (who is experienced as dwelling within and nearby to the human self), is the precipitating cause for human existence (and for all creation): Humanity exists because God is who God is, and God is indivisibly one.

To divide the oneness of the prototypical "image of God" (conjoint, male/female in intimate partnership relationship as husband/wife and father/mother) by interjection of the offspring would be to do violence to God's image which is created to reflect something of God's self within the creation. Putting division between the prototypical "image of God" is to divide symbolically the fabric of God's oneness-of-being.[77]

There is a point of consternation, however, in the fact that one of the named results of the breach in the first human couple's relationship to God was that this prototypical conjoint

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[77]The exception would be when breach in the sanctity of the relationship between male/female as husband/father and wife/ mother has been violated by one of the partners. Then, action must be taken to repair reparable or dissolve irremediable breach in the unified oneness of this special relationship. Ongoing unresolved breach is unacceptable violation of the sanctity of the union, violating not only the core of the partnership, but also the reflection of God's image through that conjoint union.

"image of God" would taste of breach in relationship with one
another. Perhaps it is because their wrong actions produced
breach in relationship with God (and also with one another), that
God's plan is to let that breach be felt, experienced, and made
visible (i.e., embodied and articulated symbolically so it is
evident/communicable/intelligible) within those created in God's
image as a reminder that disorder has entered the most intimate
of relationships in the world of creation, such that, until the
day when God rectifies the creation, repairing/rectifying the
breach and restoring/reunifying humankind as God's image-bearer,
there will always be some level of unoriginal fragmentation of
relationship experienced between the descendants of that first
couple created in God's image, which reverberates within the
creation founded and knit together by God's self/essence.

There are times when, for whatever cause, a child finds self
in the position of being between parents, resulting in the child
"winning the rivalry" with father for mother. In these
instances, the child's winning the rivalry is really losing,
because a child in this position experiences incompleteness in
the maturational process. This occurrence is not due to the
child's shortcoming, but reflects something of the relationship
the parents share. The effect on developing relationship to God
is that a person may feel an inexplicable incompleteness of the
god-image that was gained, and therefore, experience God as
disinterested or mysteriously impotent and split/divided

("un-unified"), and then feel the need to make up within self something that actually is lacking in the internalized god-image.

As persons grow to apprehend basic relational boundaries between others (including apprehending self with gender-defined identity and reality of specially defined relationships between others), they mature in ability to live out the corporate element of "image of God" reflected in differentiation-within-unity. This gives persons the ability to enter significant, interactive, adult relationships with God and others.

This begins the process of passing on God's image and likeness through maturing relationship of (re)productive partnership (generative mutuality), which ordinarily culminates in intimate, complementary, opposite sex partnership with the naturally designed byproduct of offspring. As this process recurs within the human species, this begins the process of manifesting maturing reflection of God's image throughout the earth. This expands to specific examples of corporate reflection of God's image through those who are devoted to God as both "parent" and complementary, different-from-self "partner/ spouse,"[78] who, through intimate, mature relationships between community members and between the community and God, see "new

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[78]The mixing of these two conceptualizations of humans and human community in relationship to God emphasizes the reality that they are metaphoric descriptors, employing language that portrays specific qualities of intimate relationship between others, firstly parent-child, then conjoint partnership.

life" generated as a byproduct. Specifically, other persons are drawn to join "God's family" like "newly born babes." So, as "newly born" community members grow to spiritual maturity, in turn, they enter this ongoing process of life begetting new life, which passes on and ever expands the visible, embodied expression and symbolic articulation of God's presence upon the earth by those who grow in maturity of their reflection of God's image.

CHAPTER 6

INTEGRATING THEOLOGICAL AND PSYCHOLOGICAL CONCEPTUALIZATIONS

Several key elements of humanity's creation in God's image bring clarity to anthropology and anthropogenesis and relate to overall psychophysiological maturation: Facets of the theological concept of the human species as "image of God" give a spiritual foundation for psychophysiological development; likewise, facets of the psychological concept of human maturation through object relational development give a psychophysiological foundation for spiritual capacity, growth, and maturation.

Together, "image of God" and object relations theory build a foundation for an holistic understanding of humanity as a spiritual-socio-psycho-physiological species. The relationship between these two conceptions of humanity contributes to understanding humanity as a species uniquely capable of apprehending and being in relationship to God.

Toward An Holistic Understanding of Human Development

In order to describe the relationship between "image of God" and object relational development, and the contribution both make to formation of internal god-images and god-concepts, it is both useful and needful to draw conclusions and make some propositions

regarding specific elements of the historical positions defining "image of God" that come to bear on human development and anthropology/anthropogenesis. Some sections of this chapter relate to theological, others to integrative conclusions that link "image of God" to human object relational development.

It is proposed that human existence as צלם אלהים/tselem Elohim (imago Dei) is the foundation for the development of human object relatedness that allows humans to develop internal object-representations and cognitive conceptualizations of objects with which they interact and which shape and influence the formation of personhood and quality of internal god-images, cognitive god-concepts, and subsequent, ongoing relationship with actually existing deity (God).

As this chapter reveals, this author maintains an holistic or composite view of "image of God" that encompasses the goal of growing into greater maturity through the object relational developmental process which begins and unfolds most fundamentally through the parent-child relationship. Thus, whether drawing theological or integrative conclusions about this construct, "image of God" inherently is related to object relational development.

Materiality, Generativity, Relationality

When considering what is included within the description "image of God," its contribution to anthropology/anthropogenesis,

and connection to object relational development, the corporeality
of gender named in the account of humanity's creation supports
inclusion of material form in "image of God." Although this
conclusion is held less commonly, a corporeal image does not
necessitate a corporeal conception of God. Rather, it points to
the purpose of an image in the Ancient Near East (ANE)--giving
residence (thus, embodiment/visibility to an invisible/intangible
entity) or representation (and thus a reminder) to the viewer of
the existence and rule of that which currently is not present
(the original). It would seem, especially when that which it
represents is immaterial, God's image requires substance to give
visibility and form (intelligibility through embodiment and
symbolic articulation) to God's ineffable, incorporeal essence,
invisible/intangible presence, and rulership in creation.[79]

The differentiation-within-unity of gender supports both
"image of God" as a descriptor of the human species and inclusion
of relationship as a component of "image of God." The
relationship of (re)productive partnership (generative mutuality)
that is possible between males and females shows something of
God's being/essence and nature. Like God's deliberation within

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[79]It is interesting to note that, beyond functioning as a
material representation of the invisible God, humans themselves
have the propensity to represent the immaterial/invisible:
Linguistic symbols represent thoughts; emblematic symbols, the
ideals they recall; photos or videos, historical experiences;
musical symbols or recording devices, imageless/formless music.
Each of these function to preserve and call to memory something
of human self-experience when it currently is not present.

self (עצמיות/<u>atsmiut</u>) culminated in generation of new life--a new species that bore God's image--this partnership of human counterparts reproduces or duplicates itself, creating a product bearing the parents' image.[80]

The parallel between צלם אדם/<u>tselem</u> <u>Adam</u>, "image of <u>Adam</u>," and צלם אלהים/<u>tselem</u> <u>Elohim</u>, "image of God," supports continuity and preservation of "image of God," and conveys and confirms God's "parenthood capacity" was passed on to humanity as God's image-bearer. Though intimate human encounter is not exclusively reproductive, significant human relationship involves direct, face-to-face, I-Thou encounter: dialogical intercourse--which includes productive, interactive, creative, generative mutuality among groups or within self (intrapsychic deliberation).[81]

It is apparent that humans relate both internally (intrapsychically/intrapersonally) and externally (socially/

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[80]Examination of gender's relation to God's personhood and "image of God" exceeds the scope of this study. Attempts to address this topic can lead to (mis)conceptualizing God in humanity's image (anthropomorphizing). Those seeking to reconcile God as source of male and female (who comprise God's image) with God as spirit (incorporeal) make propositions that fall into two general classifications (both having strengths and weaknesses): (a) incorporate language that draws upon both the masculine and feminine images that Scripture uses of God, or (b) use gender-neutral references (e.g., Adler, 1998; Dosick, 1997; Linke, 1999; Petsonk, 1996; cf. Antonelli, 1995; Gottlieb, 1995).

[81]Face-to-face encounter is a uniquely human feature in intimate knowledge and reproduction. Other species require significant non-face-to-face encounter (e.g., gaining intimate scent, reproductive act).

interpersonally and transpersonally). Indeed, relationship

between persons necessitates relatedness and relationship

occurring within persons. But, beyond relational elements

gleaned from the biblical texts related to this construct, "image

of God" necessitates a relational element because God as revealed

in the biblical texts is relational. So, it is posited that

internal relatedness is foundational to human relationship and is

a trait of "image of God" that flows from God's perfect

relatedness with and within self.

Perfection of Object Relatedness

Unique to all that exists, God is who God is by virtue of

being in constant, perfect relationship within God's own self/

essence (עצמיות/atsmiut). God uniquely gains source of being and

identity apart from external objects (all of which God created).

So, it is posited that perfection of object relatedness is found

within God and is essential for God's being.

As the creator and original which "image of God" reflects,

God's perfection of object relatedness is proposed to be the

source/origin of human object relatedness which establishes

humans as creatures designed and patterned to form their

individual identities through internalized experiences of

relationship. Thus, it is posited that humanity's internal

object relatedness and capacity for internal object relationships

(including relationship with self) is based in צלם אלהים/tselem

Elohim (imago Dei) and is reflective of God's perfection of
relatedness.

In contrast to God who is related perfectly and constantly
within God's self (עצמיות/atsmiut), human maturation of internal
object relationships necessitates external object relationships
and an unfolding and actualization of programmed internal
capacity for relatedness. Through external object relationships,
corporate humanity embodies and symbolically articulates, by
dynamically living out both visibly and communally, a fullness of
relationship that reflects and makes intelligible God's ineffable
fullness of personhood and perfect internal relatedness.

As God's relatedness to the creation is preceded by God's
perfect internal relatedness, humans develop internal relatedness
(albeit through early interactions with external human objects)
before entering into conscious external object relationships,
developing a stable sense of self (personal-permanence) prior to
developing a stable sense of other (object-permanence) when
relationship with the maternal object is healthy. Unlike God who
"is," humans as dependent, contingent, finite beings find purpose
and reason for existence in external object relationships--the
most fundamental relationship being with the ultimate object,
God. This difference distinguishes humanity, the derived,
relational image of the original, from God, the ultimate source
and author of relatedness.

Intrapsychic/Intrapersonal Relationship

It is posited that the attribute of God which has most
direct bearing on human development of object relationships is
intrapsychic/intrapersonal relationship or internal dialogue/
self-deliberation (cf. Gen. 1.26; 11.7), which is reflective of
the infinite fullness and unique unity of God's self/essence
(עצמיות/atsmiut). This attribute of God present in humans as
"image of God," enables object relationships to develop
(Vanderploeg, 1981b; White, 1984).

The capacity for internal dialogue/self-deliberation
(intrapsychic/intrapersonal relationship) that exists perfectly
and constantly within God's self/essence is developed and matured
within humans only through early relationship begun between
infant and maternal caregiver. As "image of God," humanity grows
into fuller capacity to know and be in relationship with self and
others through early external object relationships which are
internalized and become the template or schema upon which
relationships with self, others, and God are formed.

Additionally, it is posited that צלם אלהים/tselem Elohim
(imago Dei) is foundational to healthy, whole, reality-congruent
object relatedness in humans and that internalizing of external
objects as object-representations is possible because humans are
created in God's image. Healthy object relatedness designed
within "image of God" is intended to lead to both healthy, whole,
and reality-congruent external object relationships with God and

others, as well as to healthy, whole, reality-congruent internal

object-images and cognitive -concepts of deity and other human

objects. Consequently, the conceptualization of humans as "image

of God" validates discourse regarding intrapsychic processes and

confirms the intrapsychic process as a basic, indispensable

aspect of humanity that forms within the milieu of interpersonal

relationships (Vanderploeg, 1981b). The internal working of

human personality and the outward expression and functioning as

"image of God" in and through external relationships are crucial

to human existence and functioning.

Need or Drive for Relationship (Attachment/Connectedness/Bonding)

The object relational need or drive to be in relationship

(attachment/connectedness/bonding) is indicative of God's design

for humans to show God's character as צלם אלהים/tselem Elohim

(imago Dei). As people learn to seek healthy attachment to

objects, they find their satisfaction in proper (rightly ordered)

relationship instead of in seeking pleasure or gratification as

their goal, τέλος/telos (Bishop, 1985; C. W. Lee, 1985; Talley,

1980; Thomas, 1984; Underwood, 1986; cf. Kreisel, 1999;

Maimonides, 1190/1956, Mishneh Torah 3.8-12). Through balanced,

whole object relationships lived according to God's good order,

people finds satisfaction in healthy object relationships instead

of using others selfishly as narcissistic "selfobjects," that is,

instead of using a human object in the service of self and

experiencing the human object as an extension of the self (Kohut,
1971; cf. Hamilton, 1988; S. M. Johnson, 1987; St. Clair, 1986).

The need or drive to be in relationship indicates creaturely
status of "image of God" as finite, dependent, contingent being:
Humans need external object relationships to survive and thrive
as persons and to provide the basic internal object relationships
that establish who they become and how they come to understand
God and the nature of the larger world of object relationships.
The living out of loving, healthy, rightly separated and
individuated, whole object relationships demonstrates, in finite
form, something of the perfect relationship God experiences in
God's own self (עצמיות/atsmiut) in the fullness of being/essence
that alone is characteristic of God's unique unity.

The need or drive for relationship also can be indicative
of, or subverted by, internal(ized) corruption that pervasively
distorts and perverts human relationships. In this instance, the
need or drive becomes misdirected and objects become sought after
to gratify needs or drives in ways not intended by God. The
effect can be seen through unhealthy or disturbed object
relationships, including dependency-based relationships (dominant
or submissive) or denial of need for relationship.

When God's created order or the contingent nature of life is
not apprehended, there is alienation from God (and self, and
others), a potential false sense of being godlike and living
out-of-harmony with God's design, and misattribution of

source-of-being to elements of creation. The result is idolatry

(making and honoring of something or someone other than God as

"God"), and therefore, corruption of functioning as "image of

God" and introduction of corruption into human development.

Need or Drive for Autonomy (Separation/Individuation/Boundaries)

The object relational need or drive for autonomy

(separation/individuation/boundaries) can reflect צלם אלהים/

tselem Elohim (imago Dei) in whole or corrupt form. Humanity's

creaturely limitation and psychophysiological boundaries

demonstrate humanity as "image of God," in contrast to the

infinite fullness of God, the original. Exercising autonomy and

rulership may be in harmony with God's character; or, it may be

perverted or misdirected by seeking independence that denies

relationship and need, dominance or use of others, or abdication

of personal power in relationships.

Healthy external object relationships are characterized by

an "ownership" of the privilege and responsibility of making

choices in life that reflect God's likeness. Establishment of

self-other boundaries becomes the foundation for reality-based

relationship necessary to demonstrate God's likeness. Persons

who are properly separated and individuated can reflect integrity

in their lives and experience external object relationships

marked by an interdependency that reflects God's design and the

corporate element (characteristic) of "image of God" (Talley,

1980; Thomas, 1984; Vanderploeg, 1981b; White, 1984).

In contrast, unlawful (corrupt) exercise of the autonomy inherent in "image of God" alienates humans from healthy, whole object relationship, as may be manifested in pathological, narcissistic self-sufficiency or in excessive submissiveness and passivity. Indeed, narcissistic neuroses involve "elimination of interpersonal object relations" (Novak, 1974, p. 92). Thus, narcissistic self structures and their extensions through projection and introjection[82] are inherently idolatrous because they eliminate genuine interpersonal encounter that involves true recognition and acknowledgment of self and other, whether the other is God or another person (M. H. Spero, 1992), which creates or substitutes a false object and image for the true, and (thus) creates or substitutes a false relationship for genuine.

While autonomy is sacrificed in idolatry (when desire for inclusion and acceptance lead persons to relate from a false identity), true autonomy is a choice to serve the true and living God instead of false images ("gods"), and a choice to live all relationships from this principled and integrity-based choice. Genuine autonomy with its hallmark of healthy boundaries

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[82]Projection is the imaginative (fantasy-based) attributing of positive or negative (often painful/intolerable) traits, attitudes, impulses, or feelings of self to an object in the external world, which results in objectification and externalization of one's own subjective reality; introjection is the taking into self (assimilating/absorbing) traits, attitudes, impulses, or feelings experienced in the object world (originally, parents) so they become one's own, which can include the taking of an object-representation into a self-representation (Chaplin, 1968/1985; Edward et al., 1981; St. Clair, 1986).

(self-limitation; צמצום/tsimtsum), produces true freedom in relationships and shows God's likeness. This kind of autonomy is salutary for human well-being, bringing freedom that comes from refusing to live out a false-reality in favor of living in truth-based reality that is in harmony with God's original design for creation (Borowitz, 1991, 1995; H. Bronstein, 1999; Hartman, 1997).[83]

Animated Physical Representation

God's fashioning of humanity in God's image stands in contrast to God's prohibition of humans making for themselves images of the living God, יי אלהים/YY Elohim (Gen. 1.26-27; cf. Ex. 20.1-6). Inanimate images (idols/statues) could not represent successfully God's living, dynamic, infinite self (עצמיות/atsmiut). Being void of life, their likenesses could not continue to be passed to others through the method of self-perpetuation.

In contrast to lifeless צלמים/ts'lamim ("images, idols, likenesses," plural of צלם/tselem), made of precious metals,

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[83]Conceived as a struggle and choice against idolatry, autonomy is a practiced attribute safeguarded by Torah and increased through practice of mitsvot (H. Bronstein, 1999; cf. Borowitz, 1991; 1995). This autonomy develops "from a covenantal relationship with God," found in "covenantal community...immersed in Torah...[as a] religious heritage known and lived," which is brought into being as Torah is studied (תלמוד תורה/talmud Torah) and mitsvot are practiced consciously, conscientiously, and regularly (H. Bronstein, 1999, p. 80; cf. Chananya ben Teradyon, Talmud Bavli, Avot 3.3; Borowitz, 1991; 1995; Neusner, 1992).

stone, or wood (e.g., Ez. 16.17), the material form used to

represent העולם המלך/hammelekh haolam ("the sovereign of the

universe/ruler of eternity") had to be enlivened. Thus, the

living, dynamic God of creation breathed life into a dynamic,

visible, corporeal being formed in God's likeness (אלהים דמות/

d'mut Elohim). Rather than needing to craft lifeless images

individually, the image that God fashioned reproduces itself

naturally.[84]

Unlike gods of geographic territories, אלהים יי/YY Elohim

created an image whose presence would expand and show God's

rulership throughout the universe. The spread of this "image of

God" throughout the earth indicates that the domain of this God

is not regional, but universal. As humankind has spread across

the earth, made advances into the depths of the earth, seas,

heavens, even made nuclear and biomedical advances, the presence

of God's image-bearers increasingly expands the symbolic portrait

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[84]While the ANE conception of "image of God" is conveyed as
solid in state/form (earthen), the essence of the indwelling
enlivening deity is conceived as life-giving: vapor/gas (air),
fluid/liquid (water), or fuel/kindling (fire). The image serves
as a container to hold that which is formless (the deity's
life-force), making tangible the intangible and palpable the
impalpable (particularly, allowing constructive release of heat
and light which otherwise would combust, consume, destroy). In
this sense, the image houses that which, in its absence or
uncontained/uncontrolled abundance, humankind cannot live. The
TaNaKH draws upon these ideas also: God is described like רוח/
ruach, the breath of life (or holy spirit); אש/esh, consuming
fire (or pillar of fire); and מים/mayim, sustaining water flowing
from a rock (or wells of living water); so, those who turn to God
(live according to God's Instruction) will have flow from them
these same types of life-giving expressions of God.

that this God is אדון עולם/adon olam, "lord of the universe/
master of eternity."

For humans, fashioning the image of a God that has no
visible form is impossible. Any attempt would be false--a
misrepresentation of the true God in form and likeness, which
begins the development of a false (viz., distorted) relationship
with God by virtue of developing a false image
(conceptualization) of God. Likewise, because the fashioning of
a form/image connotes ownership or mastery of the fashioner over
the image (cf. Is. 44.9-20), some level of lordship (mastery,
influence, control) over the deity is portrayed in that act,
when, in the case of the living God, the opposite is true.

Moreover, because God created a living, dynamic image in
humanity, humans have no need to fashion a likeness of God.
Thus, instead of fabricating imitation images, humanity is
commissioned with the blessing of reproducing God's likeness
through offspring--a natural by-product of bearing God's image.
In this, designed godlikeness is enjoined, while humanity's
creaturely limitation in relationship to God as ultimate source
("parent" and original object) is established.

"Image of God" as Embodiment and Symbolic Articulation
Considering both creation in the image of God and object
relations theory of human development, particularly the
contribution of Bollas (1979, 1987), the fundamental difference

between the living image of an object and the original living
object is the fact that the image is a derived-object (image/
representation), and not the original. That is, a child is the
derived-image (offspring), not the originating source (parent);
humanity is God's "offspring" ("image of God"), not itself God
the "parent" (original object and object-of-origin); an
object-representation of a parent (parent-image) is not the
actual parent; and, an object-representation of deity (god-image)
is not itself deity.

Whether internal or external, in some respect, the image is
a symbolic representation that is like the original object (e.g.,
parent, God), its source of derivation, which, through countless
formative ministrations, places upon the derived-image (object of
representation) the original's own unique imprint of self and way
of relating that are seen in the derived-object (e.g., offspring,
internal image/representation) through traces of the original
object's idiom of articulation of self-in-relationship (i.e., the
object-of-origin's "spirit/presence" that permeates/infuses or
shadow [צל/tsel] that is cast upon the derived-object image
[צלם/tselem]). Thus, whether internal or external, the "image of
an object" symbolically articulates and embodies something of the
ineffable transformational quality (spirit/presence) of the
original environment/object from which emerges the derived image.

Through use of transitional objects, "the transformational"
(experiences/process/object) becomes displaced into countless

subjective-objects, allowing the sum total of innumerable transformational experiences of the original object-environment, once ineffable, to become embodied and articulated in symbolic form, which ultimately includes language. This is the foundational sense of humanity's creation in the image of God. God's living self spoke a living word/message/utterance (divine discourse/revelation of purpose/plan/promise at work within the creation), and the world of creation came into being in countless subjective-objects that symbolically articulated and embodied God's inner object relational world.

The "shadow of the object-of-origin" from which humanity is derived is cast upon the creation (in general) and humanity (in specific) in ways that are experienced as ineffable. Yet, at some level, it is articulated symbolically through humanity ("the image") as countless human objects (images/representations) corporately embody something of God, the original object: the shadow of the spirit/presence of the object. Over time, the source-of-origin (which "brings to life" self in the world for all creation) is embodied and articulated symbolically through the image/representation, by humanity's own communication of and relationship with the transformational object-of-origin through

language (i.e., "the word"--living, spoken, written, spoken,
living[85]).

Understanding that the image is not the original, but that
which represents and makes the original intelligible (visible/
articulable), humanity's creation in the image of God includes,
not only that which makes the image alike, but that which makes
the image distinct from God, the original. Differences include
the multiplicity of the human species, the finite, material,
engendered, physical human form that makes visible God's
invisible likeness, and the setting in which the image was placed
--the multiplicity and materiality of the entire creation--all of
which works together to reflect with and within the whole,
diverse, harmoniously-orchestrated creation something of the
unfathomable richness of the unique, indivisible oneness-of-being
of the Infinite One (אין סוף/Ein Sof), lord of the universe/
master of eternity (אדון עולם/adon olam), who reveals self to the

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[85]As that which resides within the "heart/core" of God's
relational being, God's word/utterance (message/revelation) is
living and dynamic. By it (a) the worlds were brought into
existence and hold together as a symbolic, embodied, articulation
of God's self; (b) humans are given words of life that reflect
God's own eternal nature/self; (c) the world is illuminated with
knowledge of God (God's existence, self, ways); (d) God's spirit
is tasted by others who experience transformation through its
record and articulation to self and others; and (e) casting its
shadow upon the self, the self's own life articulates God's
presence in the creation, thereby giving embodiment and symbolic
articulation to God's word/utterance (message/revelation) via
living, dynamic image-bearers who are "brought to life" by the
shadow of God's spirit/Presence cast upon and imprinted within
the very fabric of self's own derived existence.

creation as אלהים יי/<u>YY</u> <u>Elohim</u>, "the L-RD G-d of Israel" (2 Chron. 6.14).

It should not be mistaken that, because humanity as God's image-bearer is physical, therefore, God the original is physical; nor that, because humanity as God's image-bearer is comprised of many individuals (image-bearers), thus, God the original is many. Neither should it be mistaken that, because God communicates something of God's self in relationship to humankind through metaphors of human relationship, including engendered descriptors, and humanity as "image of God" is comprised of males and females, therefore, God the original is engendered; nor that, because God's image-bearers produce literal offspring to propagate the species and so multiply God's likeness across the earth, thus, God the original literally propagates offspring called "God's children." Rather, the great diversity and materiality, physicality/corporeality, sexuality/engendered nature, and generative multiplicity of humankind and fullness of all the creation point to the inscrutable choice of the Infinite One to create a symbolically articulated self-portrait, embodied through the human species, as set within the fullness of the whole of creation, which, within the creation, reflects visibly and materially, through finiteness and great diversity, something of the greatness of God's own unique, infinite, indivisible, ineffable oneness of self/essence which is spirit.

Such errors lead to misconstruing the relationship of God to the entire creation, particularly misconstruing God's relationship to humankind as that which was created in God's image--which makes this species capable of relating to the creator in ways different than can the rest of creation. Such errors lead to skewed internal god-images, skewed conscious, cognitive god-concepts, and, thus, skewed relationship with actually existing deity--the Infinite, as revealed within the creation. Care must be exercised to avoid drawing erroneous conclusions by mistaking discrete features of humanity as God's image-bearer as though the particular features were distinct from the whole portrait that, when kept together as a whole, are intended to work together to reflect to the rest of creation something of God's image and likeness within the creation.

Distinctions of Being "Image of God"

Humanity is distinct from and subordinate to God, the original object which served as a metaphoric blueprint after which God's likeness was crafted. Though God, the original, stands alone in kind, the derived images are similar to and of the same kind as one another: Children are like one another and their parents, but vary in the express likeness they bear to their parents and one another. They reflect the necessary prior existence of that from which they issue and which they resemble

(their parents), grow to be more like their parents, and may grow to become parents, but never become their own parents.

Similarly, as God's image-bearers, persons are like one another, yet vary in their individual expression of God's likeness. Human existence as "image of God" necessitates the preceding existence of the original/"parent" as the source of human existence and fullness of that which humanity reflects. Persons grow to be more like their "parent," the original object, and become parents who pass on their likeness to their offspring, but never grow to become in substance what they are not--God, the original/"parent."

When an image-bearer acts in a manner suggesting inherent superiority or inferiority of other image-bearers, relationship between image-bearers is put out of order. Additionally, when the image seeks equality with or supremacy over the original (God), relationship between image-bearer and actual divine object is put out of order (which raises the question of whose likeness the image then reflects).

Because the image created to be related intimately to the divine original has become compromised in its ability to reflect clearly the original and is tempted to follow bad/evil inclinations of the heart, humanity has become skewed in the ability to perceive God. Thus, there is danger of misconstruing God.

In addition to mistaking other elements of creation as divine, humans run the risk of revering the image (self, other humans, or the species) as the original (divine)--when it is not. This risk is heightened because God, the original, communicates God's likeness to humankind in anthropomorphic and anthropopathic imagery (which may lead to misunderstanding as actuality that which has been communicated about God through metaphor). So, potentially, the greatest asset of humankind (creation in God's image) also is a source of weakness (hubris by proximity to the original).

Parent-Child/Familial Relationship

Being Adam's image and offspring (son/daughter; בן אדם/ben Adam; בת אדם/bat Adam) is linked with being God's image and "offspring" ("son/daughter;" בן אלהים/ben Elohim בת אלהים/bat Elohim) by the linguistic parallel and description of Shet (conjoint Adam's offspring of hope) bearing both God's and Adam's image. Because the parent-child relationship itself indicates a child's inheritance from the parent(s), humanity's creation in God's image conveys the idea that humanity is God's metaphoric offspring. Connecting these two ideas ("image of God" and filial/familial relationship) indicates that humans inherit earthly, creaturely status and traits through conjoint Adam/Human, their physical progenitor-parent (father/mother); and

spiritual, heavenly status and traits through God, their

spiritual progenitor-creator (see Appendix L).

Although all humans (qua humans) bear God's image,

covenantal community members (individually and corporately), who

seek to walk after God's ways, express God's image on earth by

living according to God's Instruction (Torah). Thus, in a

distinctive sense, those who live out God's Torah by observing

God's mitsvot (commandments) most clearly reveal God's active,

living Presence relating to and functioning in the creation.

Being renewed to and by God, they most fully make visible God's

essence, character, and lordship by being God's image-bearers and

imitators. Through this, they reflect the likeness of their

heavenly "parent," and verify their status as faithful "children

of God" who have accepted the covenantal responsibility of being

an example to the rest of humankind, functioning to draw humanity

closer to the "parent" God, whose image all humankind bears and

whose likeness they all are to reflect.

God's "Children," God's Imitators

Because the Law and commandments flow from God's character,

they communicate something intelligible and tangible about the

inscrutable and mysterious living God of the universe and

eternity; thus, the living God's Instruction on how to live gives

"form" and "flesh" (substance/materiality, embodiment/symbolic

articulation, intelligibility) to the ineffable, invisible,

intangible, infinite, immaterial ruler of creation who is spirit.

Further, because God's image flows from God's nature and person, humans as "image of God" are designed with the capacity and ability to relate and function lawfully--in accordance with God's character as expressed (articulated) in the <u>Torah</u> and <u>mitsvot</u>.

Humans are to embody <u>Torah</u> in the way they conduct their lives because <u>Torah</u>, in written form, gives form or image to the spirit/breath of the immaterial God of the universe. The work of God's spirit/breath (רוח אלהים/<u>ruach</u> <u>Elohim</u>) inbreathing God's life and writing the <u>Torah</u> on human hearts is the key to changing the innermost parts of persons, giving the impetus (impelling force) to walk after God's ways. In communion with God through <u>Torah</u> study (תלמוד תורה/<u>talmud</u> <u>Torah</u>), God's Presence is experienced and God's covenantal community grows to embody <u>Torah</u> (itself a verbal similitude or embodiment of God's personality/ spirit), to become more and more like the one with whom they commune. So, humans become "<u>Torah</u> incarnate;" and, thus, their lives give flesh and form to God.

<u>Torah</u> stresses observance of the <u>mitsvot</u>; but, the clear goal of <u>Torah</u> is relationship. The <u>mitsvot</u> offer the way to experience connection to the infinite God of the universe in mundane, daily conduct. Not only when gathering as an assembled holy community or bringing offerings as worship to God, but when resting in the home, going on life's daily business outside the home, lying down to sleep, arising to a new day, teaching one's children, relating to neighbors, making choices in eating habits,

or taking time to rest from labor and enjoy that rest as a gift from God, all life cycle events and life's activities are elevated to the sacred by becoming aware of God's supervising, abiding presence. Living with a sense of God's abiding presence is intended to lead persons to act in accordance with God's likeness as revealed in the Law and commandments. The more <u>Torah</u> is implanted in the core being and embodied in actions, the more God's invisible likeness is imprinted upon self and evidence of God's presence conveyed (articulated) in life actions.

In this goal, it is proposed that functioning as "image of God" is living according to God's <u>Torah</u>, which, through the <u>mitsvot</u>, conveys הלכה/<u>halakhah</u>[86] ("practice"), the "way to go" or "pathway to walk" for God's "children" as designed by God the "parent." Humans are to follow God's Instruction and commands because they are God's ways--the ways in which God is imitated and God's invisible attributes and likeness made manifest or intelligible (by embodiment and symbolic articulation). In other words, like children follow their parents' example, God's "children" follow God's parental example: By imitating God, humans show God's likeness, <u>similitudo Dei</u> (דמות אלהים/<u>d'mut Elohim</u>).

Human actions, emotions, and responses to events are to imitate God's (which, given the disorder present in creation, can

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[86]<u>Halakhah</u>/הלכה derives from the שרש/<u>shoresh</u> ("root") הלך/<u>H</u>-<u>L</u>-<u>KH</u>, as do words such as "to go," "road," and "to walk."

include emotional responses of sorrow, grief, and mourning over wrongdoing and suffering). Indeed, in some sense, persons image (mirror/reflect) God even when they act in ways that violate God's Torah and mitsvot. In this case, they demonstrate a contradiction: godlike capacities being exercised contrary to God's likeness (actual nature/character)--imago Dei (צלם אלהים/ tselem Elohim) abused, misused, misdirected, hence, distorted and corrupted. However, persons are enjoined to put away habitual patterns of relating marked by distortion of God's image and ways (corrupt/disordered object relationships) and to adopt new relational patterns marked by clearer reflection of God's image and ways (healthy/whole object relations).

Ultimately, reflecting God's image is related to imitating God by living according to God's Torah which (a) communicates (symbolically articulates) something of the ineffable God, (b) derives from God's good and perfect and unchanging being/essence, and, in a sense, (c) is enlivened with the power of God's person/ being (that is, by the spirit of the original object). God's mitsvot give the means by which the invisible God of the universe may be imitated, and God's likeness (דמות אלהים/d'mut Elohim [similitudo Dei]) made visible (intelligible). God's spirit/ breath (רוח אלהים/ruach Elohim) provides the enablement and empowerment to walk after God's ways by cleansing, invigorating, and writing Torah on the innermost parts of human beings, thereby transforming lives, allowing humans to embody Torah as imitatio

and _imago_ _Dei_ so they truly can give image to the living God (see Appendix M).

Learning, Growing, Developing

Learning how to be in right relationship with God as "parent" instructs humans in how to rule, steward/manage, and parent with integrity, and how to be in right relationship to all facets of creation. Thus, the _mitsvot_ serve to teach how to relate and function as "image of God," and serve as a means to an end (τέλος/_telos_): the goal of increasingly living, maturing, and being in pleasing relationship to God.

As God is supreme ruler, God's "children" are under-rulers, rulers-in-training, as they mature in sonship and daughterhood. In this endeavor, God's Instruction (_Torah_) trains persons to express God's heart (perspective) in what transpires around them. Even when grown to maturity, observing God's _Torah_ demonstrates a continuing relationship of love and respect for God as "parent."

Torah trains God's "children" to mature in expression of the image of their "parent" and supreme ruler, describing how to live in respectful, loving, pleasing relationship with God as "parent," other humans as "siblings," and the rest of creation as "home," to which they relate as devoted stewards/managers and loving rulers. It also gives God's "children" the knowledge of how to function and how to make correction after acting contrary to God's perfect outline for relationship.

Although replete with instruction regarding the favor that
follows doing good and the disfavor that follows doing wrong, the
Bible notes that requiting of human actions (good and bad/evil)
is by God's inscrutable timetable (cf. Ecc. 7.15-18). Therefore,
though it is possible to experience the injustice of inequitable
treatment (adverse consequences for right action or gain for
wrong action), it is hoped persons commonly experience natural
and logical consequences of actions (ill consequence for bad/evil
action and reward for good) which serve to attune and train in
discernment, judgment, and choice-making.

God is all-knowing, all-wise, and fully just in judgment;
but, humans have neither infinite knowledge, nor infinite wisdom.
Consequently, some situations and choices may appear good, when
they are bad or lead to negative consequences; some may appear
bad, but the ultimate fruit is good. Thus, human sensibilities
must be trained: attuned to love what is good, hate what is bad/
evil, and discern between good and evil/bad--the truth of a
situation, beyond superficial assessment.

In this endeavor, Torah, conscience, and God's spirit/
breath (רוח אלהים/ruach Elohim) are the chief instruments used to
foster maturation, bring correction and transformation, and
instruct God's image-bearers regarding God's thoughts toward
creation's ongoing actions (e.g., Ps. 16.7; 119; Neh. 9.20a; cf.
Talmud Bavli, Tractate Sanhedrin 56a-60a; Rom. 2.14-15). Even
when others have done wrong toward them, persons are compelled by

Torah, conscience, God's spirit/breath (רוח אלהים/ruach Elohim),
and the imprint of "image of God" to do that which is good, and
avoid or oppose that which is evil/bad, irrespective of
consequences, because it is right to do so. Thus, the tutorial
or parenting aspect of God's Instruction to humanity supports the
view that "image of God" is related to being God's "children,"
created with the goal of maturing into greater expression of
God's likeness. Hence, both filial/familial relationship and
teleological/ultimate design views add useful elements to
understanding "image of God."

Human parents pass on God's likeness to children, firstly
and foundationally, through their humanity, and secondly, through
training children in godliness by being devoted imitators of God
themselves and teaching the importance of living as God's
image-bearers and imitators. The human parent-child relationship
trains children to understand something of the parental,
caretaking role and relationship of God toward God's "children."
It is the most basic pattern of relationship that forms to become
the schema or template for relatedness to God.

To the degree that human parental relationship reflects
something of the qualities of the God of the universe, a child
will gain a basic sense of relatedness to God. To the degree
that the quality of that relationship falls short of or
contradicts godlikeness, a child will experience distortion in a
core understanding of God and healthy relationship. Apart from

concerted attention to the sense of God learned through early human relationship (good/bad; clear/distorted), this quality of relatedness to the world of external objects, including God, will remain the template for godlikeness and relatedness to God.

Humans can grow to assess strengths and weaknesses of their foundational developmental human relationships. They can grow to apprehend differences between a sense of God they learned through early human relationships (corrupt/whole) and a sense of God that they learn through a relationship with God that is distinct from other human relationships. Given adequate restorative/reparative attention, change in quality of core object relatedness to God and others (including self) is possible.

"Image of God" in Light of Corruption

When further considering what is included within "image of God" and its connection to object relational development, it is apparent that, as a result of human actions that violated God's Instruction and the created order, the process of disorder began in the earth and loss entered human experience. Relationships with God, self, others, and the created order have devolved and do not occur without complications (potentiality and actuality of corruption of object relations). Social, political, economic, environmental, and relational wrongs such as manipulation, abuse, exploitation, deceit, war, hunger, poverty, and injustice occur regularly within the material world, as does death.

Because of humanity's fall into corruption (sin), all persons are limited in the ability to demonstrate clearly God's likeness, and many do not demonstrate God's character in their lives. A wrong act against an other (or self) is both a portrait of God acting contrary to God's true likeness and a portrait of acting against God. When a wrong action against the rest of the created order is made, God's image-bearers present a false portrait of God acting contrary to the role of devoted steward/ manager and guard/keeper of the universe that God created and continues to sustain. This is an indirect insult and assault on God's integrity and design. Thus, when God's image-bearers make wrong actions against other image-bearers, it is an even more direct insult and assault on God's integrity and design.

Thus, no action violates God's likeness more than murder and no action more violates the human family as "image of God." Indeed, murder is a false similitude: both a portrait of God (via God's image-bearer) acting in a way that violates God's actual character and Law, and a portrait of "murdering God" (by killing God's image-bearer). Yet, God's preservation of all species and pronouncement of capital punishment for murder confirms God's continued valuation of God's corrupted image-bearers and underscores God's unique right to determine creaturely life span.

Apart from humans living out the capacities God has given them as they relate and function, there is no visible expression

of God's dynamic essence. The absence of life ends the active
expression of God's ongoing, dynamic presence within,
relationship to, and rulership over creation through that
particular human. Yet, even a lifeless body should remind those
who see it that the deceased was created in God's image.

In short, Scripture, history, and life-experience show human
capacity to reflect accurately and consistently God's likeness
was affected negatively. Corruption of both internal and
external human object relationship quality also indicates the
human species' reflection of God's likeness was compromised and
diminished (see Appendix N).

Basis for Valuation, Dignified Treatment, Cause for Emulation

Differences and limitation are a natural part of creaturely
status as "image of God." Honoring others as "image of God"
neutralizes barriers, decries favoritism and factionalism, and
transcends boundaries of anthropological distinctions (e.g.,
Deut. 10.17; 24.17-18; Is. 56.6-7; Jer. 22.3; cf. Tosefta
Sanhedrin 13.2; Acts 10.34-35). Thus, persons can experience
peace with differences and limitations, and hopefulness, instead
of distress, in experiencing these as liabilities or flaws.

Particularly in light of corruption that permeates the
created order and human species, for self and others, "image of
God" is the source and basis for respect, worth, evaluation, and
even reproach when actions diverge from God's likeness. As

"image of God," persons should know they are loved and chosen to
be part of a family/species that bears God's likeness, and should
esteem that which God esteems and endues with God's own image.

Even when others behave in ways contrary to the God whose
image they bear, humans are to treat one another with the dignity
due a representative reflection of the creator. Remembering
humans were created to demonstrate and reflect God's likeness
should moderate improper and "ungodlike" responses to others and
elicit behavior reflective of the creator--especially when
external circumstances or internal urges and impulses give the
potential to act contrary to God's ways. Yet, when persons'
lives or actions are contrary to God's design and likeness,
"image of God" also brings the potential of remorse, contrition,
and negative self-assessment (even as fulfilling God's design as
"image of God" brings the possibility of contentment,
satisfaction, and favorable self-assessment). When failing to
reflect God's image in conduct, private or public, the esteem
"image of God" brings should encourage persons to persist in
seeking to reflect the likeness of the creator.

All humans have the unique privilege and responsibility to
reflect God's likeness in their lives. Yet, some persons' lives
demonstrate something more akin to God's likeness than others'
lives. However, to imply that persons born with greater/lesser
physical or mental capacities are more/less "image of God" than
others with lower/higher functioning capacities compromises the

equality and sanctity of human life as "image of God." Rather, discrepancy of differences is resolved in conceiving "image of God" less as a specific set of traits, or even as actualization of specific types of relating or functioning, and more as a general figurative representative likeness. Thus, though human family members differ from one another in both basic inborn capacities and choices made over the course of a lifetime, no person is more or less human or "image of God" in these differences. Rather, each person is given equality of status as "human" and as "image of God."

In summary, where there is human life, there is "image of God." Godly attributes and relational styles demonstrate the imprint of God's likeness and the reality of God's presence abiding with the other: imago Dei and imitatio Dei. God should be recalled and honored as the source of these traits and styles whether they are noted within self or others. Ultimately, whenever and wherever noted, godly traits and styles should be affirmed and emulated.

Humanity's Goal: Growing Demonstration of God's Likeness

Teleology, as the study of evidences of design and purpose in nature, has an immediate, ongoing focus that proposes design in nature and natural occurrences are apparent, and purposes or ends, immanent (inherent, existing, remaining within), not extrinsic, mechanistic, transient, or transcendent (Morris, 1969/

1979). As a philosophy, teleology proposes the universe and certain forms within the universe were planned by some intelligence (within or outside the universe) so that they have a definite design ("built-in programming") and realize or tend toward some end, τέλος/telos (Chisolm, 1911; Creighton, 1951; Hoover, 1984). Teleology proposes that natural processes and occurrences are determined by their usefulness in an overall natural design, being neither purposeless (without design/dysteleological), nor exclusively determined by mechanism or mechanical causes, whether physics, chemistry, or biology (Morris, 1969/1979).

Along this line, Scripture presents that the order and regularity of the universe are not due to chance, but to the premeditated design and purposeful implementation of an ultimate designer/creator (cf. Philo). It presents an ultimate design and goal for all creation, including humanity as God's image-bearers, and points to a time when the universe will be restored to God's good order, original design, and ultimate τέλος/telos.

In the world-to-come begun with the messianic era, proper order and rule will be restored to creation (cf. Zech. 14.9-21). God will rejoice over humanity (e.g., Is. 62.5; Jer. 31.12[13]; Zeph. 3.16-17); tears will turn from sorrow to joy (e.g., Is. 51.11; 61.3; 65.17-19; Ps. 30.12[11]; 126.5); and humans will turn to live in right relationship and show God's rule on the earth, even as God rules all creation (e.g., Is. 2.2-5; Jer.

33.14-22; Mic. 4.1-8; Mal. 3.1-4). In other words, when God's allowance of disorder in the created order ends, the ultimate design and purpose of "image of God" will be realized: Humans will bear God's image without distortion, reflecting God's holiness in a renewed world.

As important as this view to the future is, of importance to the discussion of "image of God" and its connection to individual and corporate human development, beyond an ultimate future goal, Scripture's presentation of God's overall purpose and design for all that exists encompasses past, present, and future. God's τέλος/telos for creation is ongoing, continuing to unfold toward a larger purpose and eternal goal. Thus, there is an immediate, ongoing teleological aspect of "image of God."

Because the God of the universe is living, active, and dynamic, God's image-bearers are enlivened and autonomous, acting with intention. Beyond instinct or reflex, humanity functions with an active, creative response to the vicissitudes of life. As is true for all the created order, humanity is programmed and driven to live and survive when faced with threat to life, and seeks to thrive, not merely survive, whenever possible.

These favorable or positive human traits simply may be the product of being created by a good, eternal, living God whose imprint is unmistakable in all creation. (They are at least this.) But, they also can be conceived as teleological elements deriving expressly from humanity as "image of God."

Scripture indicates that God superintends the creation God designed, and that God's created order includes the inheriting of traits and the experiencing of events that are external to persons' direct control. Yet, as "image of God," humans are neither wholly mechanistically determined physio-bio-chemical machines, nor externally controlled puppets or pawns of "God" or "society" or "nature." As God's image-bearers, humans both have the built-in capacity to choose their paths, and actually do so.

Humanity has the privileges of empowerment (life), representation, and rulership that accompany being "image of God," including the privilege and responsibility of living as personally (though not absolutely) autonomous beings. Because personal autonomy is God-derived, self-determination shows godlikeness when exercised according to God's design, but shows opposition to God's order or defiance of God when exercised contrary to God's design. Then, instead of actualization of design as "image of God," self-determination harms humanity.

Though the captivating, enslaving property of corruption found within humanity and the rest of creation constricts the exercise thereof, personal autonomy is still a genuine trait of humanity as "image of God." Humans do not forfeit and cannot abdicate responsibility for exercise of personal autonomy because humanity bears God's representative likeness.

Humanity's design to develop physically, psychologically, socially, and spiritually through a maturation process further

indicates a teleological aspect to "image of God." Though humans
are born as God's image-bearers, they do not reflect identically
God's likeness in infancy, in adolescence, and in adulthood any
more than they identically reflect fullness of maturity of human
"being" at each step of their development. Although infants are
fully human and fully "image of God," as they develop, infants
mature into greater expression of God's likeness just as they
mature into greater expression of their species ("human-kind").

The natural healing processes built into human physiology
also point to a teleological aspect of "image of God" bringing
restoration to the human body when compromised or under attack
(from within or without). Yet, the effect of the change in God's
order by the entrance of disorder is apparent in the loss that
entered human experience: Aging, weakness, injury, disease,
disability, decay, disfigurement, and death overtake the human
body's ability to sustain life and to return to health and proper
functioning.

Even though distorted and misdirected by the introduction,
ongoing presence, and effect of disorder in the universe, human
life, by virtue of its designed form ("image of God") is being
urged toward, and has built-in programming to mature in its
fulfillment or actualization of its form. That is, the design of
human life moves humans toward greater realization of "image of
God."

Humanity's design as "image of God" is the entelechy,[87] "the non-mechanical agency responsible for the phenomenon of life and growth" (Webster, 1953, p. 274), the "vital force urging an organism toward self-fulfillment" which brings to completion or connects human potentiality to actuality, that is, actualization of potentiality (Morris, 1969/1979, p. 436; cf. Bourke, 1984; McDannald, Dudley, & Wallace, 1951). All persons are urged (compelled/driven) toward becoming what God has designed and created them to be: "image of God." Thus, "image of God" serves as a goal for human maturation, in addition to being a present-tense reality.

It is posited that (a) "image of God" is a programming of humans to develop and mature in expression of God's likeness as they live in relationship to God, themselves, other persons, and the rest of creation; (b) the programming of "image of God" predisposes humans to develop into fullness of human being and to develop experience of relatedness to God; and (c) object relational development is the process by which humans grow into fullness of being and develop capacity for relationship with God.

In a sense, "image of God" describes God's creation of humanity, and object relations, how God fashioned humans to grow, function, and relate as God's representative likeness. In other

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[87]Entelechy derives from the Greek: εντελεχια/entelechia, the "complete reality; bringing to completion," from εντελης/ enteles, "complete/full," itself a compound of εν/en, "in," and τέλος/telos, "perfection/end" (Morris, 1969/1979, p. 436).

words, "image of God" is the design that governed humanity's creation; and, object relational development is the way God operationalized "image of God." Consequently, object relational programming and development enable humans to mature, function, and relate as God's image-bearers.

The proposition of "image of God" theory (biblical anthropology/anthropogenesis) that humans are programmed (designed/crafted) to develop into more mature expression of God's likeness as they live in relationship is posited to be similar to the proposition of object relations theory that persons are programmed (born) with an internal pre-patterned growth trajectory to develop intrapsychically through early and ongoing interpersonal relationship.

Composite/Holistic View

Although Scripture never defines "image of God," but records this as God's description of humanity's creation, it appears elements of the various definitional categories are interrelated and no single element or trait set should be named as "image of God." Rather, a comprehensive view of "image of God" involves each of the elements highlighted by the three traditional views, functional, relational, and structural/substantive; complemented by the two additional views, filial/familial relationship and teleological (ultimate design/purpose). Consequently, a

comprehensive or composite/holistic view is needed for a full

understanding of humanity as God's image-bearer and is

foundational to understanding human nature and

psychophysiological development. Thus, the proposed composite/

holistic view of "image of God" encompasses the sum total of the

human being (immaterial and material), including the resultant

relating and functioning that flows therefrom.

Humanity's bearing God's image is more than "formal"--static

capacity; yet, it is not exclusively "functional"--present only

as/in ongoing action.[88] Rather, structural/substantive

capacities and their fruit are inseparable. Thus, separating

structure from function produces an artificial bifurcation or

"split" in conceptualizing humanity as "image of God."

Existing form determines function; likewise, intended

function determines structural design. This means (a) human

structure/substance is a prerequisite form or design from which

the activities of functioning and relating derive; and, (b) God's

intended function for humans determined how they were made, even

as God's construction of humans determined their functioning.

In other words, human "being" and "doing" are linked

inseparably within the concept צלם אלהים/tselem Elohim (imago

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Dei). The ability to function as God's earthly representatives and relate to God, self, humanity, and the rest of creation is possible because of physical, psycho-emotional, and spiritual capacities designed and built into the structure of human beings.

Whether internal or external, the image of an object symbolically articulates or embodies something of the ineffable transformational quality (spirit/presence) of the original object. This is because the image of the object derives from the original as the source or region or place of transformation which casts something of itself that is ineffable ("spirit/presence") upon the image/representation, which is experienced and seen as "the shadow of the object" cast upon the image.

The similarity between humanity's relationship as "child" to God as "parent" and the ordinary relationship of child to parent provides a basis whereby psychophysiological development of human infants and their relationship to parents may be understood as related to bearing God's image. So, the sense of "image of God" as a representative familial likeness and an innate, unfolding developmental quality of the human species builds connection between the fields of theology, anthropology, and psychology.

The developmental element of the teleological view gives a basis whereby the progression of human infants from conception to birth, from physical to psychological birth, and from rudimentary psychological separation and individuation to psychophysiological maturity may be related to God's design for humans to increase in

maturity of expression of their species that bears God's likeness. It connects parent-child relationship to the core understanding and experience of God that persons develop.

A composite/holistic view of "image of God" encompassing structure, function, and relationship establishes the sense of humans as whole beings, animated bodies, whose form, function, and relating are intended to be unified. The filial/familial relationship and teleological (ultimate design/purpose) views establish the quality of relationships and purposes that distinguish the human species as "image of God." A composite/ holistic view of "image of God" gives spiritual and theological bases for understanding overall human development.

Indeed, each of the five views give perspective that connects "image of God" to object relational development. The relational view explains why humans are relational beings. The functional view, why humans function in their tasks as relational creatures. The structural/substantive view explains why humans have built-in relational capacities. The filial/familial relationship view explains why humans develop in identity as relational beings through the parent-child relationship. Lastly, the teleological/ultimate design view explains why humans have the ongoing, overarching goal of growing in wholeness and maturity of relatedness. In sum, a composite/holistic view of "image of God" indicates humans were designed and created with structural/substantive capacities that enable them to function

and relate as creatures programmed to develop, mature, and unfold
internal and external relatedness established through early
parent-child relationship.

Thus, a composite view made of the five categories of "image
of God" lends support for the body of psychological theory and
scientific knowledge regarding human development. The composite/
holistic view of "image of God" establishes a basis for an
holistic view of human development, functioning, and relationship
that encompasses overall psychophysiological development,
structure, and function; intrapsychic structure and function; and
interpersonal functioning and relationship. Humanity's bearing
God's image is a theoretical spiritual/theological base that
accounts for humanity's unique predisposing capacity to develop
ideas, concepts, and inner representations of God (i.e., develop
relatedness to God as an object).

The conceptualization, "image of God," is a template of
humanity as a bio-psycho-socio-spiritual species--a pattern that
guides the accurate replication of human life as it unfolds. It
helps organize understanding of human structure, function, and
relationship: intrapsychic, interpersonal, and transpersonal.
It gives a foundation for transmission of family likeness: human
species, psychobiological, and social community (e.g., religious,
ethnic, cultural, geographic). It points to developmental
progression and maturation in expression of God's likeness and is
the logical basis for human capacity for relationship to God.

CHAPTER 7

DISCUSSION

In the last analysis our practice of both justice and mercy
is rooted in humility, the same humility that teaches us our
lives belong to God, not to society, not even to ourselves.
In the beginning we hope that all the Torah has taught us
will teach, in the moment of existential decision, that even
our agony does not place us at the center of the universe,
and that our death as well as our birth is the gift of the
Creator of all being (Mishnah, Avot 4, end). In the end as
in the beginning the Creator and not the creature is the
real I (Ex. 3.14; Is. 44.6; cf. Heschel, 1951). (Novak,
1974, pp. 92-93)

Even as all of God's creation should be honored as sacred,
being derived from a holy God, the importance of quality of all
human relationship is heightened and elevated from the common to
the sacred through the understanding that God's foundational
method for humanity to mature in reflecting God's image is
through the natural course of human development and relationship,
particularly as aided by God's Presence indwelling the creation
(רוח אלהים/ruach Elohim; שכינה/Sh'khinah), and God's Instruction
to humanity in how to live in a manner that pleases God and
reflects God's likeness. As humans live out the תורה/Torah

(meaning the whole of God's revelation: דבר יי/<u>davar</u> <u>YY</u>; Aramaic: דבורה/<u>dibburah</u> or מימרא/<u>meim'ra</u>), God's infinite, invisible, immaterial presence, power, and person are made manifest within the creation as "living <u>Torah</u>" gives form (visibility, intelligibility, symbolic articulation and embodiment) to God's essence, character, and attributes, making God known with specificity, through this particular revelation, that which the creation itself also declares in breadth.

The task of humanity as God's image-bearer is to make visible God's invisible/intangible likeness, and so give embodiment and symbolic articulation, which makes intelligible within the creation, something of God's infinite, ineffable, essence/self, character/person, and inscrutable will/word, and purpose/plan. Through corporate relationship of community, God's image is demonstrated (revealed/reflected) through the original tasks of worship, service, and work--particularly, multiplying/ filling, guarding/keeping, stewarding/managing, and governing/ ruling the creation given as "home." In this, God's sustaining presence within, and superintending governance and loving rulership over the creation is expanded in symbolic (representative) form through God's image-bearer filling the earth through each successive generation nurtured into maturing likeness of God's image through the prototype of the conjoint "image of God": differentiation-within-unity of male/female in intimate (re)productive relationship (generative mutuality) as

conjoint-partner (husband/wife), passed to the next generation functioning as conjoint-parent (mother/father).

Returning to the original tasks given to the human species in the garden, לעבדה ולשמרה/l'ovdahh ul'shomrahh, "to serve/ work/worship and guard/keep," the richness of the word עבודה/ avodah, "work, service, worship," links to humankind positive concepts of servanthood, service, work, ministry, and worship (which, if turned to the negative, may become as labored toil, bondage, and enslavement). Likewise, the words שמר/shamar and נשמר/nishmar, "to safeguard, keep, preserve, observe, await" or "be on one's guard/watch," indicate the vigilance with which humans are to perform their divinely commissioned tasks in the world of creation, and the forewarning that forces may be faced that work to thwart their successful accomplishment. Further, as עבודה/avodah is used to describe the temple priests' duties of offering sacrifices that serve to bring near to God the offerer, the declarative blessings and responsibilities and duties and privileges of the human species may be understood as sacred tasks that draw self and others closer to God by fulfilling the tasks God has given to humankind--tasks that require safeguarding and observance to do all that God has instructed (שימת לב/simat lev, "resting of heart").

Attunement to this reality should be all the more true for those who take note of the corruption that has entered the experience within the creation, and so have committed themselves

to these tasks as sacred duties of God's covenantal community.
These tasks now include a messianic thrust: Aided by God's
(In)Dwelling Presence within the creation (ruach YY/Sh'khinah)
and God's word/message/utterance/divine discourse/revelation of
purpose/plan/promise within the creation (davar/meim'ra/Torah),
which potentiate "image of God," persons committed to doing these
tasks (in the face of internal and external forces that work
against their successful accomplishment), join God's work of
bringing correction, reparation/repair, emendation/amendment,
reformation/reform, reconciliation/making peace/completion,
remedy, and (red)integration/restoration to the world at large
and to the world of human relationships, with the promise and
hope that God will one day bring this to full realization within
the creation (תקון/tikkun; תקנה/takkanah; השלמה/hashlamah).

The theological conceptualization of humanity's creation in
God's image brings an inherent dignity and worth even to the most
damaged humans. Even in those whose lives reflect something
opposite to the goodness of the God of creation, the imprint of
the original remains a startling contrast to aberrant character
and behavior manifested. Yet, significant ongoing, intimate,
interactive relationship with persons who more accurately reflect
God's likeness and function at a higher level of (whole) object
relational maturity facilitates positive growth in overall
quality of human life and object relational functioning, and
should (work to) inspire imitatio Dei.

For those who work within the domain of theology or field of
religion, it is valuable to realize that, in the course of
normal/healthy development, there is a gap between an object (as
it exists in external reality) and how it is experienced and
represented in relationship with self internally. As this is
true for all external and internalized object relationships and
object-representations, it is all the more true for the Infinite
(deity) as an object that is experienced by its transformative
power, but exceeds the realm of human understanding. This is
especially true for the Infinite (deity) due to its conveyance,
in large part, through foundational human relationships and
metaphors of human relationship. All the more, when the
contribution or intervention of corruption into the healthy
maturational process is recognized, this gives insight into human
vulnerability to misapprehend elements of reality and
relationships, and to internalize distorted experiences of self
in relation to others, including God.

Therapeutic relationship (clinical and commonplace) has an
incarnational quality to it: Through relationship with others
who are healthy in object relational development and reflect
maturity of godlikeness, lives are transformed, greater fullness
of relationship is tasted, and the invisible God is glimpsed.
Through God's image-bearers demonstrating God's likeness in how
they live their lives, God's Torah is embodied or "made flesh"
(in the narrowest sense of living out God's Instruction/Law and

in the broadest sense of living out the totality of God's word/
message/utterance/divine discourse/revelation of purpose/plan/
promise at work within the creation); and, so the image of the
infinite, invisible, intangible God is manifested in finite human
form (likeness); and, something of the ineffable, articulated
symbolically. Thus, therapeutic relationship (clinical and
commonplace) creates an opportunity for repairing damaged object
relations and fostering continued maturity of immature object
relations, so that persons can develop more healthy, mature,
internal whole-object relations and external object relationships
with self, others, and God.

If no deity or higher power exists, then understanding the
origination of internal god-images and cognitive god-concepts as
formulated from experiences of life, education, and culture is
sufficient explanation, and the question becomes one of assessing
the functionality or dysfunctionality of the public and private
god-constructs that persons, cultures, and faith groups develop.
But, if those who work within the domain of psychology, seeking
an holistic approach to understanding human development, are able
to accede that (a) internal experience is powerful and worthy of
being addressed, whether or not it coincides with
externally-based reality, but that (b) the confirmation or
disconfirmation of internal beliefs and experiences in external
reality is critically important in assessing persons'
functionality, then addressing the theoretical possibility of

actually existing deity (not merely the belief that a person holds in existing deity), is valuable (even essential) to the task of psychotherapy.

If those who work within the domain of psychology are able to accede the theoretical possibility for deity to exist and to be known (experienced) to some degree, then (a) the contribution of an actually existing divine object (God/deity) to god-images and -concepts that persons develop is germane to those functioning in the task of psychotherapy; and (b) the ability to tease out external and internal experiences of early childhood development to find clarity or distortion of god-images and -concepts, and contribution of an actually existing god-object (God/deity), is valuable to those working within the field of psychology. Further, if those who work within the domain of psychology can accede that early developmental relational experiences set the foundation toward healthy or unhealthy relationship of self to others, including God, then insights can be gained into specific origins of pathological, distorted, or dysfunctional internal god-images and cognitive god-concepts.

Similarly, if those who work within the domain of theology or field of religion are able to accede the possibility that overall human development contributes to the internal god-images and cognitive god-concepts that persons develop, then the contribution of psychology and the other human and natural sciences to understanding overall spiritual health and well-being

is germane to those functioning in the domain of theology or
field of religion. Particularly, the domain of psychology may be
understood as valuable to the domain of theology or field of
religion in identifying specifics regarding contributing factors
to the health/pathology, maturity/immaturity of persons'
god-object representations.

If those who work within the domain of theology or field of
religion are able to accede that internal god-images and
-concepts do not develop exclusively through a person's
experience with deity, but are formulated through the entire
process of spiritual-socio-psycho-physiological developmental
maturation, then persons may have more of an opportunity to
critically assess the experience of relationship with deity,
scrutinizing for mismatches between internal god-images and
cognitive god-concepts, and an actually existing divine object
(God/deity). Indeed, recognizing that healthy god-images and
-concepts grow and develop with a person throughout a lifetime
should aid the task of קרוב/keruv (drawing people near to God),
leading theologians, clergy, and lay persons alike to realize and
consider that, at any point in human development, how persons
conceive God should not be confused with the fullness of who God
is in actuality. Rather, a person's god-object representations
should manifest the same dynamic quality of any other healthy
object-relationship wherein change in the object-representation
of self or god-object brings change in the object-representation

of the other, as well as change in the internalized object
relationship between self and the god-object. Thus, healthy
relationship with God should not be considered that which is
marked by stasis, but that which is marked by dynamic positive
change (growth) of self in relationship to God, and positive
change (growth) in self's experience of who God is.

Recommendations for Future Research

In light of the groundwork established in this present
theoretical-conceptual study, several lines of future
theoretical-conceptual work are proposed: (a) analysis of the
relationship between specific object relational deficits
(pathologies) and specific distortions in god-image
(god-concept); (b) further analysis of proposed distinctions
between cognitive god-concepts and internal god-images
(object-representations), and the contribution that cognitive
development, culture, organized religion, and religious education
make to developing god-concepts; (c) analysis of the contribution
that humanity's creation in the image of God makes to the
psychotherapeutic process, especially to fostering healthy object
relational development and functioning, and reparation of
dysfunctional internal and external object relationships; and (d)
continued study of the relationship of gender to internal
god-images, and the relationship between gender, cognitive

god-concepts, internal god-images, and parental images. In this
final area, research in attachment theory may offer insight into
the larger role gender plays in development of internal
god-images and cognitive god-concepts.

Future empirical research also is proposed: (a) measurement
and analysis of the relationship between quality and level of
object relational development and current cognitive god-concepts,
and (b) measurement and analysis of the relationship between
specific object relational deficits (pathologies) and specific
distortions in god-images and god-concepts (see Appendix O).

Concluding Remarks

The task of integration of psychology and theology has
multiple challenges, and perhaps as many opponents and
proponents. Yet, the endeavor of integration (השלמה/hashlamah)
is worthwhile in bringing a sense of unity to domains that, if
understood clearly and accurately, should harmonize to
demonstrate the marvelous synchrony of God's universe, even in
its currently compromised state of decay and corruption. Indeed,
when not based upon inaccurate premises or application of theory,
the commonly proffered tensions between psychology and theology
are proposed to be apparent, not actual.

Academic study and advances in theory and practice of
psychology and theology contribute to advancement of knowledge of

God's universe, which aids persons in ability to follow God's chosen plan for humanity lived out within community through (a) environmental relationship (ruling over the rest of creation; "work"), (b) interpersonal relationship (living in harmony with humankind, serving the creation and the creator; "service/ community"), which includes intrapersonal/intrapsychic relationship, and (c) transpersonal relationship (knowing, loving, obeying God; "worship"). The task of integration of psychology and theology may be understood to relate to humanity's creation in God's image and these original tasks for the human species, which have taken on a messianic thrust due to the entrance of corruption within the creation, with subsequent need for restoration of the wholeness of the creation. Specifically, this task seeks to reconcile these two domains, which at certain points in time have been set at odds one with another, so that they may be reunited and returned to fit together within God's original harmonious design.

Through integration of these domains of study that God built into the world of creation, part of the whole of God's created order is brought into harmony as facets of the very good world which the creator has given for those who reflect God's image there within to enjoy. Consequently, the task of integration of psychology and theology, particularly the task of formulating how human spiritual-socio-psycho-physiological development is related to humanity's creation in God's image and the mutual contribution

these factors make to development of internal god-images,
cognitive god-concepts, and relationship to actually existing
deity, contributes to the larger tasks of humankind, which now
carry messianic import: joining with God (אלהים יי/YY Elohim) in
the task of bringing reparation, reconciliation, and restoration
of universe, toward arighting and straightening the world with
and by the reign of the Almighty.

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Appendix A

Transliteration and Pronunciation

Transliteration and Pronunciation

Hebrew Articulation

Transliteration into Latin alphabet is given to aid Hebrew pronunciation. In this text, (a) Hebrew consonants are not vowel pointed; thus, Romanized vowels indicate vowel sounds; and, (b) a strengthening central dot דגש חזק/dagesh chazak (forte/"strong" vs. דגש קל/dagesh kal [lene/"weak"]) is Romanized by consonant doubling; but, for reading ease, when a dagesh chazak consonant is Romanized as a capital, doubling is not done (e.g., HaZeh).

Vernacular	Romanization (Pronunciation)	Vowel Sounds
1. א Alef	(none)	a (like arm)
2. ב Beit (Bet)	b (like bob)	e (like get or hey)
ב Veit (Vet)	v (like vet)	i (like it)
3. ג Gimel	g (like gag)	(or like ski)*
4. ד Dalet	d (like dad)	o (like top)
5. ה He (Heh)	h (like hit)	(or like go)*
6. ו Vav	v (like van)*	u (like put)
7. ז Zayin	z (like zoo)	(or like rue)*
8. ח Cheit (Chet)	ch (like German ich)	ai (like aisle)*
9. ט Teit (Tet)	t (like ton)	ei (like neighbor)*
10. י Yod (Yud)	y (like yes)*	' (like the vs. be)
11. כ Kaf	k (like kook)	(often "e" or e)
כ Khaf	kh (like Scottish loch)	
ך Khaf Sofit		
12. ל Lamed	l (like lad)	
13. מ Mem	m (like milk)	
ם Mem Sofit		
14. נ Nun	n (like nurse)	
ן Nun Sofit		
15. ס Samekh	s (like see)	
16. ע Ayin	(none)	
17. פ Pe (Peh)	p (like pop)	
פ Fe (Feh)	f (like fun)	
ף Fe Sofit		
18. צ Tsaddi	ts (like bits)	
ץ Tsaddi Sofit		
19. ק Kof (Kuf)	k (like keep)	
20. ר Reish (Rish)	r (like French guerre)	
21. ש Sin	s (like see)	
ש Shin	sh (like shop)	
22. ת Tav	t (like tot)	

*When used as vowels, י is pronounced as "i;" ו as "o" or "u."

Greek Articulation

Transliteration into Latin alphabet is given to aid Greek pronunciation. When rough breathing mark ' is atop an initial Greek vowel, it is Romanized by adding "h" before that vowel. Commonly, two successive vowels are pronounced as a glide between the two vowel sounds; however, some vowel blends (diphthongs) produce a sound that is different from a simple, rapid succession of the independent vowel sounds.

Vernacular	Romanization (Pronunciation)	Diphthong Sounds
1. A α Alpha	a (like arm or man)	ai (like aisle)
2. B β Beta	b (like bob)	ei (like neighbor)
3. Γ γ Gamma	g (like gag)	(or like height)
	n (like king)[a]	oi (like coil)
4. Δ δ Delta	d (like dad)	ui (like French lui)
5. E ε Epsilon	e (like get)	au (like German auf)
6. Z ζ Zeta	z (like zoo or adze)	eu (like feud)
7. H η Eta	ē (like hey)	ou (like through)
8. Θ θ Theta	th (like thin)	
9. I ι Iota	i (like ski or it)	
10. K κ Kappa	k (like keep)	
11. Λ λ Lambda	l (like lad)	
12. M μ Mu	m (like milk)	
13. N ν Nu	n (like nurse)	
14. Ξ ξ Xi	x (like exit)	
15. O ο Omicron	o (like top)	
16. Π π Pi	p (like pot)	
17. P ρ Rho	r (like run)	
18. Σ σ Sigma	s (like see)	
Σ ς (Terminal)		
19. T τ Tau	t (like ton)	
20. Y υ Upsilon	u (like rue or put)	
21. Φ φ Phi	ph (like phone)	
22. X χ Chi	ch (like chord or German ich)	
23. Ψ ψ Psi	ps (like lips)	
24. Ω ω Omega	ō (like go)	

[a]Pronounced this way when followed by γ, κ, χ, or ξ.

Appendix B

Abbreviations for the Hebrew Bible

Abbreviations for the Hebrew Bible

Books of the Hebrew Bible (TaNaKH)

Instruction/Law (Torah)
Gen.	Genesis
Ex.	Exodus
Lev.	Leviticus
Num.	Numbers
Deut.	Deuteronomy

Prophets (N'viim)
Josh.	Joshua
Judg.	Judges
1 Sam.	1 Samuel
2 Sam.	2 Samuel
1 Ki.	1 Kings
2 Ki.	2 Kings
Is.	Isaiah
Jer.	Jeremiah
Ez.	Ezekiel
Hos.	Hosea
Joel	Joel
Am.	Amos
Obad.	Obadiah
Jon.	Jonah
Mic.	Micah
Nah.	Nahum
Hab.	Habakkuk
Zeph.	Zephaniah
Hag.	Haggai
Zech.	Zechariah
Mal.	Malachi

Writings (K'tuvim)
Ps.	Psalms
Prov.	Proverbs
Job	Job
Song	Song of Songs
Ruth	Ruth
Lam.	Lamentations
Ecc.	Ecclesiastes
Es.	Esther
Dan.	Daniel
Ezr.	Ezra
Neh.	Nehemiah
1 Chron.	1 Chronicles
2 Chron.	2 Chronicles

Appendix C

Root Words and Passages Related to "Image of God"

Root Words and Passages Related to "Image of God"

Hebrew Root Words Related to "Image of God"

In the following section, numbers correspond to Hebrew terms used in the <u>TaNaKH</u> and Hebrew version of <u>Kitvei HaN'tsarim</u> ("The Branch Writings," commonly called "New Testament" or Greek Bible) found in <u>Dictionary of the Hebrew Bible</u> (Strong, n.d.[b]; cf. Brown et al., 1979; Koehler & Baumgartner, 2000). Terms are listed in numerical order. Indented terms are roots referred to in the definition of a main term. "+" indicates meanings when used in conjunction with another word; "x" indicates an idiom of the language; "()" indicates additional words or syllables that may be attached to the principle word; "[]" indicates additional words included; and <u>underline</u> indicates various meanings of the usual form of the word.

<u>IMAGE/LIKENESS/SHADOW</u>

דמה/"<u>DAMAH</u>" - #1819
"a primary root; to <u>compare</u>; by implication to <u>resemble</u>, <u>liken</u>, <u>consider</u>: --compare, devise, (be) like (-n), mean, think, use similitudes" (Strong, n.d.[b], p. 31).

דמות/"<u>D'MUT</u>" - #1823
"from 1819 [see above]; <u>resemblance</u>; concrete <u>model</u>, <u>shape</u>; adverb <u>like</u>: --fashion, like (-ness, as), manner, similitude" (Strong, n.d.[b], p. 31). (parallels Greek: ὀμοίωμα/"<u>HOMOIŌMA</u>")

מין/"<u>MIN</u>" - #4327
"from an unused root meaning to <u>portion</u> out; a <u>sort</u>, i.e., <u>species</u>: --kind. Compare 4480 [see below]" (Strong, n.d.[b], p. 65).

מן/"<u>MIN</u>" or מני/"<u>MINNI</u>" or מני/"<u>MINNEI</u>" - #4480
"(constructive plural), (Is. 30.11); for 4482 [see below] properly a <u>part</u> of; hence (preposition), <u>from</u> or <u>out</u> <u>of</u> in many senses (as follows): --above, after, among, at, because of, by (reason of), from (among), in, x neither, x nor, (out) of, over since, x then, through, x whether, with" (Strong, n.d.[b], p. 67-68).

מן/"<u>MEN</u>" - #4482
"from an unused root meaning to <u>apportion</u>; a <u>part</u>; hence a musical <u>chord</u> (as parted into strings): --in [the same] (Ps. 68.23), stringed instrument (Ps. 150.4), whereby (Ps. 45.8 [defective plural])" (Strong, n.d.[b], p. 68).

צור/"TSUR" or צר/"TSUR" - #6697
from 6696 [see below]; properly a cliff (or sharp rock, as
compressed); generally a rock or boulder; figuratively a
refuge; also an edge (as precipitous): --edge, x (mighty)
God (one), rock, x sharp, stone, x strength, x strong"
(Strong, n.d.^b, p. 99).

צורה/"TSURAH" - #6699
"feminine of 6697 [see above]; a rock (Job 28.10); also a
form (as if pressed out): --form, rock." (Strong, n.d.^b, p.
99). (parallels Greek: σχῆμα/"SCHĒMA" or μορφή/"MORPHĒ")

צל/"TSEL" - #6738
"from 6751 [see below] shade whether literal or figurative:
--defense, shade(-ow)" (Strong, n.d.^b, p. 99).

צלל/"TSALAL" - #6749
"a primitive root; properly to tumble down, i.e., settle by
a waving motion: --sink. Compare 6750 [see below], 6751
[see below]" (Strong, n.d.^b, p. 99).

צלל/"TSALAL" - #6750
"a primitive root [rather identified with 6749 (see above)
through the idea of vibration]; to tinkle, i.e., rattle
together (as the ears in reddening in shame, or with the
teeth in chattering with fear): --quiver, tingle" (Strong,
n.d.^b, p. 99).

צלל/"TSALAL" - #6751
"a primitive root [rather identified with 6749 (see above)
through the idea of hovering over (compare 6754 [see
below]); to shade as twilight or an opaque object: --begin
to be dark, shadowing" (Strong, n.d.^b, p. 99).

צלם/"TSELEM" - #6754
"from an unused root meaning to shade; a phantom, i.e.,
(figurative) illusion, resemblance; hence a representative
figure, especially an idol: --image, vain shew" (Strong,
n.d.^b, p. 99). (parallels Greek: εἰκών/"EIKŌN")

תמונה/"T'MUNAH" or תמנה/"T'MUNAH" - #8544
"from 4327 [see above] something portioned (i.e., fashioned)
out, as a shape, i.e., (indefinite) phantom, or (specific)
embodiment, or (figurative) manifestation (of favor):
--image, likeness, similitude" (Strong, n.d.^b, p. 125).

Related Passages from the TaNaKH

     The following translations were taken from original language texts and several English translations (e.g., Hertz, 1947; Kohlenberger, 1979; Scherman, 2000; cf. Brenton, 1851/1999).

     Genesis 1.26-28. And, G-d said, "Let us make Human(ity) [אדם/Adam] in our image [בצלמנו/b'tsalmenu; εἰκόνα/eikona], after our likeness [כדמותנו/kidmutenu; ὁμοίωσιν/homoiōsin]: and let them rule [וירדו/v'yirdu; κατακυριεύσατε/katakyrieusate] over ...all the earth..." So, G-d created humanity [את האדם/et haadam] in [G-d's] image [בצלמו/b'tsalmo; εἰκόνα Θεοῦ/eikona Theou], in the image of G-d [בצלם אלהים/b'tselem Elohim] created G-d [the human]; male and female [זכר ונקבה/zakhar un'kevah] G-d created them. And, G-d blessed them, and said to them, "Be fruitful, and multiply, and replenish the earth, and subdue it [וכבשה/v'khivshuah; ἄρχετε/archete]: and rule [ורדו/ur'du]... over everything that moves on the earth."

     Genesis 2.7-8. The L-RD G-d formed the human [האדם/haadam] from the dust of the ground and breathed into the nostrils the breath of life [נשמת חיים/nishmat chaiyim; πνοὴν ζωῆς/pnoēn zōēs]; and the human [האדם/haadam] became a living being/soul [ויהי האדם לנפש חיה/vay'hi haadam l'nefesh chaiyah; ψυχὴν ζῶσαν/psuchēn zōsan]. And, the L-RD G-d planted a garden in the east, in Eden; and there G-d put the human [האדם/haadam] G-d had formed.

     Genesis 2.15-18. And, the L-RD G-d took the human [האדם/haadam] and put [the human] in the garden of Eden to serve/work/worship and to guard/keep [לעבדה ולשמרה/l'ovdahh ul'shomrahh]. And, the L-RD G-d commanded the human [האדם/haadam], saying, "you may freely eat from any tree in the garden; but you shall not eat from the tree of the knowledge of good and evil/bad: for in the day you eat of it you will surely die." And, the L-RD G-d said, "It is not good for the human [האדם/haadam] to be alone [humanity to be solitary]; I will make him a helper suitable for him [אעשה לו עזר כנגדו/eesehh llo ezer k'negdo]."

Genesis 2.20b-25. But for Human [אדם/Adam] there was no suitable helper [עזר כנגדו/ezer k'negdo] found. So G-d caused the human [האדם/haadam] to fall into a deep sleep; and [the human] slept: and G-d took one of the ribs of [the human], and closed up the place with flesh [בשר/basar]; then the L-RD made a human female [אשה/ishshah; i.e., "woman"] from the rib taken from the human [האדם/haadam] and G-d brought her to the human [האדם/ haadam, who] said, "This [one] is now bone of my bones and flesh [בשר/basar] of my flesh [בשר/basar]: She shall be called אשה/ ishshah [human female, 'woman'] for she was taken from איש/ish [human male/'man']"....And, [they] were both naked, and they felt no shame.

Genesis 3.6-7a,22-24. And, when האשה/haishshah ("the female human," i.e., "woman" or "wife") saw that the fruit of the tree was good for food, and pleasant to the eyes, and a tree desired to make one wise, the woman took of its fruit and ate, and also gave it to אישה/ishahh ("her human male," i.e., "her man, her husband") who was with her and he ate. And, their eyes were opened, and they knew they were naked....And, the L-RD G-d said, "Behold, the human [האדם/haadam] has become like one of us, to know good and evil/bad: and now, lest [the human] stretches out his hand, and also takes from the tree of life [עץ החיים/ets hachaiyim]." Thus, the L-RD G-d sent [the human] from the garden of Eden, to till/work [לעבד/laavod] the ground from which he was taken....and placed the angel [הכרבים/ hakk'ruvim/"the cherubim"] and a flaming sword...to guard/keep [לשמר/lishmor] the way to the tree of life [עץ החיים/ets hachaiyim]."

Genesis 4.1-2. Now the [hu]man [האדם/haadam] "knew" his woman/wife [אשתו/ishto] חוה/Chavvah ("Eve"/"Life/Living") and she conceived and gave birth to קין/Kayin ["Cain"/"Acquisition"], and she said, "I have gotten/acquired a human child with the help of the L-RD." And, again she gave birth to Kayin's sibling [brother] הבל/Hevel ["Abel"/"Vapor"].

Genesis 5.1-3. This is the book of the generations of [the first] Human [אדם/Adam]. In the day that G-d created [the first] Human [אדם/Adam], in the likeness of G-d [בדמות אלהים/ bidmut Elohim; εἰκόνα Θεοῦ/eikona Theou] G-d made [Human]; male [זכר/zakhar] and female [ונקבה/un'kevah] G-d created them; and blessed them, and called their name "Human" [אדם/Adam] in the day they were created. When אדם/Adam [Human] had lived one hundred thirty years, [Adam] begot one in [Adam's] likeness [בדמותו/bidmuto; εἰκόνα/eikona], according to [Adam's] image [כצלמו/k'tsalmo], and named that one שת/Shet ["Seth"/"Put/ Substituted/Granted"].

    Genesis 9.1-7. Then G-d said to נח/Noach ["Noah"/"Rest/
Quiet"]...be fruitful and multiply and fill the earth. The fear
and dread of you will be upon every...creature...they are given
into your hands. Everything that lives and moves will be food
for you....Only flesh [בשר/basar], with its life [בנפשו/
b'nafsho], that is its blood, you shall not eat. And, surely for
your own blood I will demand a reckoning: from each animal
...and human [האדם/haadam], from every kinsperson [איש אחיו/ish
achiv, literally, every "man's brother"], I will require the life
of the person [נפש האדם/nefesh haadam]. Whoever sheds the blood
of a human [האדם/haadam], by a human [באדם/baadam] shall [that
person's] blood be shed, for the human [האדם/haadam] was made in
the image of G-d [בצלם אלהים/b'tselem Elohim; εἰκόνι Θεοῦ/
eikoni Theou]. And, as for you, be fruitful and multiply;
populate the earth abundantly and multiply in it.

    Psalm 8.4-8. When I consider the heavens, the works of your
fingers, the moon and stars which you [G-d] set in place. What
is a mortal [אנוש/enosh] that you care for mere mortals? And,
the offspring of a human [בן אדם/ben adam, or "son of man"] that
you care for [Human's offspring]? You have made humanity a
little lower than אלהים/elohim [angels/G-d], and crowned humanity
with glory and majesty. You make a mortal human to rule over the
works of your hands and put all things under mortal feet
[rulership]--all sheep and oxen, and also the beasts of the
field, the birds of the heavens, and the fish of the sea,
whatever passes through the paths of the sea.

Greek Root Words Related to "Image of God"

In the following section, numbers correspond to Greek terms used in the Septuagint (Greek version of the TaNaKH) and Kitvei HaN'tsarim ("The Branch Writings," commonly called "New Testament" or Greek Bible) found in Dictionary of the Greek Testament (Strong, n.d.ᵃ; cf. Arndt, Bauer, & Danker, 2000). Terms are listed in numerical order. Indented terms are roots referred to in a main term. See beginning of Appendix C for explanation of symbols.

IMAGE/LIKENESS

ἅμα/"HAMA" - #260
"a primary particle; properly at the 'same' time, but freely used a preposition or adverb denoting close association: --also, and, together, with (-al)" (Strong, n.d.ᵃ, p. 10).

γράφω/"GRAPHŌ" - #1125
"a primary verb; to 'grave,' especially to write; figuratively to describe: --describe, write(-ing, -ten)" (Strong, n.d.ᵃ, p. 21).

εἴκω/"EIKŌ" - #1502
"apparently a primary verb; properly to be weak, i.e., yield: --give place" (Strong, n.d.ᵃ, p. 25).

εἴκω/"EIKŌ" - #1503
"apparently a primary verb [perhaps akin to 1502 (see above) through the idea of faintness as a copy]; to resemble: --be like" (Strong, n.d.ᵃ, p. 25).

εἰκών/"EIKŌN" - #1504
"from 1503 [see above]; a likeness, i.e., (literal) statue, profile, or (figurative) representation, resemblance: --image" (Strong, n.d.ᵃ, p. 25). (parallels Hebrew: צלם/ "TSELEM")

ἔχω/"ECHŌ" - #2192
"(including an alternate form σχέω/scheō used in certain tenses only); a primary verb; to hold (used in very various applications, literal or figurative, direct or remote; such as possession, ability, contiguity, relation or condition): --be (able, x hold, possessed with), accompany, + begin to amend, can (+ -not), x conceive, count, diseased, do, + eat, + enjoy, + fear, following, have, hold, keep, + lack, + go to law, lie, + must needs, + of necessity, + need, next, + recover, + reign, + rest, return, x sick, take for, + tremble, + uncircumcised, use" (Strong, n.d.ᵃ, p. 34).

μέρος/"MEROS" - #3313
"from obsolete but more primary form of μείρομαι/meiromai
(to get as a section or allotment); a division or share
(literal or figurative, in a wide application): --behalf,
coast, course, craft, particular(+ -ly), part(+ -ly), piece,
portion, respect, side, some sort(-what)" (Strong, n.d.ª, p.
47).

μορφή/"MORPHĒ" - #3444
"perhaps from the base of 3313 [see above] (through the idea
of adjustment of parts); shape; figuratively nature:
--form)" (Strong, n.d.ª, p. 49). (parallels Hebrew: צורה/
"TSURAH")

ὅμοιος/"HOMOIOS" - #3664
"from the base of 3674 [see below]; similar (in appearance
or character): --like, + manner" (Strong, n.d.ª, p. 51).

ὁμοιόω/"HOMOIOŌ" - #3666
"from 3664 [see above]; to assimilate, i.e., compare;
passive to become similar: --be (make) like, (in the)
liken(-ess), resemble" (Strong, n.d.ª, p. 51).

ὁμοίωμα/"HOMOIŌMA" - #3667
"from 3666 [see above]; a form; abstract resemblance:
--made like to, likeness, shape, similitude" (Strong,
n.d.ª, p. 51). (parallels Hebrew: דמות/"D'MUT").

ὁμοῦ/"HOMOU" - #3674
"genitive of ὁμοῦ homos (the same, akin to 260 [see above])
as adverb; at the same place or time: --together" (Strong,
n.d.ª, p. 52).

σχῆμα/"SCHĒMA" - #4976
"from the alternate of 2192 [see above]; a figure (as a mode
or circumstance), i.e., (by implication) external condition:
--fashion" (Strong, n.d.ª, p. 70). (parallels Hebrew:
צורה/"TSURAH")

χαρακτήρ/"CHARAKTĒR" - #5481
"from the same as 5482 [see below]; a graver (the tool or
the person), i.e., (by implication) engraving
(["character"], the figure stamped, i.e., an exact copy or
[figuratively] representation): --express image" (Strong,
n.d.ª, p. 77).

χάραξ/"CHARAX" - #5482
"from χαράσσω/charassō (to sharpen to a point; akin to 1125
[see below] through the idea of scratching); a stake, i.e.,
(by implication) a palisade or rampart (military mound for
circumvallation in a siege): --trench" (Strong, n.d.ᵃ, p.
77).

Related Passages from Kitvei HaN'tsarim

        The following translations were taken from original language
texts and several English and Hebrew translations (e.g.,
Marshall, 1986; cf. Hebrew-English New Testament, n.d.; The holy
Scriptures: Hebrew and English, 1997).

        Lucas ("Luke") 20.24-25. "Show me a denarius. Whose
likeness/image [ϵἰκόνα/eikona; הדמות/hadd'mut; הצלם/hatstselem;
הצורה/hatstsurah; התמנה/hatt'munah] and inscription does it
have?" And, they said, "Caesar's." And, [Ἰησοῦς/Iēsous; ישוע/
Yeshua ("Jeshua," i.e., "Joshua")[89]] said to them, "Then give to
caesar the things that are caesar's, and to God the things that
are God's."

        Romans 8.28-29. We know God causes everything to work
together for good for those who love God and are called according
to [God's] purposes; because those whom [God] knew in advance,
[God] also determined in advance would be conformed to the image
[pattern] of [God's] son [ϵἰκόνος τοῦ υἱοῦ αὐτοῦ/eikonos tou
huiou autou; צלם בנו/tselem b'no; דמות בנו/d'mut b'no], so that
[the person God anointed (messiah)] might be the firstborn among
many siblings.

_____

        [89]Similar to הושע/Hoshea ("Hosea"/"Welfare [Salvation]"),
ישוע/Yeshua ("Jeshua") is the masculine proper noun form of the
Hebrew feminine noun ישועה/y'shuah, "salvation, welfare, victory,
prosperity, opulence, deliverance, redemption, help, safety,
succor" (Brown et al., 1979; Jastrow, 1967; Kolatch, 1984, 1989),
and a later contracted form of יהושע/יהושע/Y'hoshua ("Joshua"),
"God [Yahh] Is Welfare/Safety/Salvation/Redemption/Deliverance/
Victory/Help/Succor/Prosperity/Opulence" (cf. Num. 13.8,16; Neh.
8.17; Brown et al., 1979; Davies, 1960; Gesenius, 1979). Having
root in both Hebrew and Chaldee (biblical Aramaic), the name
ישוע/Yeshua is proposed to be a contraction for יהי שוע/y'hi shua
(Hebrew) or יהי שוע/y'hei shua (Chaldee/biblical Aramaic), "he
shall be a deliverance" (Davidson, 1948/1988). The Greek
transliteration of this name, Ἰησοῦς/Iēsous, is the source of
"Jesus," the German-influenced, Anglicized transliteration of the
Greek transliteration of this Hebrew and Chaldee (biblical
Aramaic) name (Brown et al., 1979; Koehler & Baumgartner, 2000).

1 Corinthians 11.7-8,11. For a man indeed should not to have his head veiled, because he is the image and glory of God [or "the glorious image of God;" εἰκὼν καὶ δόξα Θεοῦ/eikōn kai doxa Theou; צלם אלהים וכבודו/tselem Elohim ukh'vodo]; and the woman is the glory of man. For man was not made from woman, but woman from man; and, indeed man was not created for the woman's sake, but woman for the man's sake....Nevertheless, neither is woman independent of man, nor man independent of woman...for as the woman was made from the man, so also the man is now born through the woman; and [but], everything originates from God.

1 Corinthians 15.42-49. So it is with the resurrection of the dead. When the body is "sown," it decays; when it is raised, it cannot decay. When sown, it is without dignity [mortal]; when it is raised, it will be beautiful [in glory/honor/immortality]. When it is sown, it is weak; when raised, it will be strong. When sown, it is an ordinary human body [σῶμα ψυχικόν/sōma psuchikon; גוף נפשי/guf nafshi]; when raised, it will be a spiritual body [glorified/immortal body; σῶμα πνευματικόν/sōma pneumatikon; גוף רוחני/guf ruchani]. If there is an ordinary human body, there is also a spiritual [glorified/immortal body]. In fact, the TaNaKH says so: "The First Human [האדם הראשון/HaAdam HaRishon] was made a living human being/soul [ψυχὴν ζῶσαν/psuchēn zōsan; נפש חיה/nefesh chaiyah]." But, the [figurative] Last Human [האדם האחרון/HaAdam HaAcharon] was made a life-giving spirit [πνεῦμα ζωοποιοῦν/pneuma zōopoioun; רוח מחיה/ruach m'chaiyah]. Note that the spiritual [glorified/ immortal] body did not come first, but the ordinary [mortal] human one. The spiritual [immortal/glorified body] comes after [being raised]. The First Human is from the earth, made of dust [mortal]; the [figurative] Second Human [האדם השני/HaAdam HaSheni] is from God/heaven [made immortal/glorified]. People born of dust/earth are like the human made from dust/earth [First Human], and people born from God/heaven are like the human from God/heaven [figurative Last Human whose mortal body has been transformed to glorious immortality]. Just as we have borne the image [εἰκόνα/ eikona; צלם האדם/tselem haadam; דמות האדם/d'mut haadam] of the [First] Human made from dust/earth; so, also we will bear the image [εἰκόνα/eikona; צלם האדם/tselem haadam; דמות האדם/d'mut haadam] of the [figurative Last] Human, from God/heaven.

2 Corinthians 3.16-18. "Whenever one turns to the Lord, the veil is taken away" [cf. Mosheh; Ex. 34.34]. Now [in this instance], "the Lord" signifies the spirit [of the Lord]; and where the Lord's spirit is, there is freedom. So, all of us, face unveiled [ἀνακεκαλυμμένῳ προσώπῳ/anakekalummenō prosōpō; בפנים מגלים/b'fanim m'gullim], seeing, as in a mirror/reflection, the Lord's glory [τὴν δόξαν κυρίου κατοπτριζόμενοι/tēn doxan kuriou katoptrizomenoi; רואים במראה את כבוד האדון/roim b'marah et k'vod haadon], are being changed into the same image [τὴν αὐτὴν εἰκόνα μεταμορφούμεθα/tēn autēn eikona metamorphoumetha; ונהפכים לאותו צלם/v'nehpakhim l'oto tselem; ונחלף אל עצם דמות ההיא/v'nechalef el etsem d'mut hahi] from one degree of glory to the next by "the Lord," [that is, by] the spirit of the Lord.

2 Corinthians 4.3-4,6-7,16-17. So if, indeed, our good news is veiled, it is veiled only to those in the process of being lost [to God by not turning to God]. They do not come to trust [God] because the god of this world [Θεὸς τοῦ αἰῶνος/theos tou aiōnos; אלהי (אל) העולם הזה/elohei (el) haolam hazzeh] has blinded their minds, in order to prevent them from seeing the light shining from the good news about the glory of God's anointed person [messiah], who is the image of God [χριστοῦ ὅς ἐστιν εἰκὼν τοῦ Θεοῦ/christou hos estin eikōn tou Theou; המשיח אשר הוא צלם האלהים/hammashiach asher hu tselem HaElohim] ....For the God who once said, "Let light shine out of darkness," has made light shine in our hearts, the light of the knowledge of God's glory shining in the face of God's anointed person [messiah] Yeshua....But we have this treasure in earthen vessels [mortal flesh], so that it will be evident that such overwhelming power comes from God and not from us....Thus, we do not lose heart/courage. Though our outer person/self is heading for decay [is mortal], our inner person/self is being renewed daily [becoming prepared for immortality]. For our momentary, light affliction are achieving for us a much greater and everlasting, weighty glory.

Ephesians 4.22-24. Then, so far as your former way of life is concerned, you must strip off the old ["clothing"] nature/person [παλαιὸν ἄνθρωπον/palaion anthrōpon; האדם הישן/haadam hayyashan; האדם הקדמני/haadam hakkadmoni], which is corrupted by deceptive desires. And, let your mind/spirit be renewed, that you put on/clothe yourself with the new nature/person [καινὸν ἄνθρωπον/kainon anthrōpon; האדם החדש/haadam hechadash], which is created in God's likeness [κατὰ Θεὸν/kata Theon; כדמות אלהים/kidmut Elohim], in righteousness and true holiness [which is created like God, expressing righteousness and holiness that flow from the truth].

Philippians 2.5-9. Have this attitude in yourselves which was also in [God's anointed person (messiah)] Yeshua, who, though in the form/likeness [image] of God [ὃς ἐν μορφῇ Θεοῦ ὑπάρχων/hos en morphē Theou huparchōn; קים בדמות אלהים/kayam bidmut Elohim], did not regard equality with God a thing to be grasped [οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ/ouch harpagmon hēgēsato to einai isa Theō; לא חשב לו לשלל היותו שוה לאלהים/lo chashav lo l'shalal heyoto shaveh lelohim], but emptied himself [of all that "image of God" signifies regarding rulership of the creation,] taking the form/likeness of a servant [ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών/alla heauton ekenōsen morphēn doulou labōn; אלא הריק את עצמו נטל דמות עבד/ella herik et atsmo natal d'mut eved], being in the likeness of humans [ἐν ὁμοιώματι ἀνθρώπων γενόμενος/en homoiōmati anthrōpōn genomenos; ונהיה כבני אדם/v'nihyah kivnei adam; דומה לבני אדם/domeh livnei adam] and being found in appearance as a human [καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος/kai schēmati heuretheis hōs anthrōpos; בצורתו כאדם/b'tsurato k'adam; כבן אדם/k'ven adam], he humbled himself by becoming obedient [to God] even to the point of death [martyrdom/kiddush HaShem]--[a humiliating form of] death on an execution stake. Therefore, God raised him to the highest place and gave him a name that is above every name [in the creation].

Colossians 1.15-17. [God's anointed person (messiah)] is the image of God, who is invisible [εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου/eikōn tou Theou tou aoratou; בצלם של האלהים הבלתי נראה/b'tselem shel HaElohim habbilti nireh; והוא צלם האלהים הנעלם/v'hu tselem HaElohim hannelam; והוא צלם אלהים אשר פניו לא יראו/v'hu tselem Elohim asher panav lo yerau], the firstborn of creation [supreme within God's plan], because all things were created in him.... through him and for him. And, he is before all things [preeminent] and in him all things hold together.

Colossians 2.9-10,17. For in [God's anointed person (messiah)], bodily, lives the fullness of all that God is [ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς Θεότητος σωματικῶς/hoti en autō katoikei pan to plērōma tes theotētos sōmatikōs; הן במשיח בגופו שוכן כל מלוא האלהות/hen bammashiach b'gufo shokhen kol m'lo haelohut]; and, you are complete in [God's anointed person (messiah)], who is the head over all rule and authority ....These are a shadow [σκιά/skia; צל/tsel] of things that are coming; but, the body/substance [δὲ σῶμα/de sōma; הגוף/hagguf; "body"] of God's anointed person [messiah].

Colossians 3.9-10. Don't lie to one another, since you have stripped away the old self [παλαιὸν ἄνθρωπον/palaion anthrōpon; האדם הישן/haadam hayyashan; האדם הקדמני/haadam hakkadmoni] with its practices, and have put on the new self/person [τὸν νέον/ton neon; האדם החדש/haadam hechadash] which is being renewed continually [ἀνακαινούμενον/anakainoumenon; המתחדש/hammitchaddesh] in knowledge the image of the creator [εἰκόνα τοῦ κτίσαντος/eikona tou ktisantos; בצלם בראו/b'tselem bor'o; כצלם יצרו/k'tselem yots'ro].

Hebrews 1.1-3a. God, who in times past, in diverse ways and at various times, spoke to our fathers/ancestors [πατράσιν/patrasin; אבתינו/avoteinu] through the prophets, in the latter days [ἐπ᾽ ἐσχάτου τῶν ἡμερῶν τούτων/ep eschatou tōn hēmerōn toutōn; באחרית הימים/b'acharit hayyamim], has spoken to us through a son, whom God has appointed heir of all things, through whom [God] created the ages, who is the radiance of [God's] glory [ἀπαύγασμα τῆς δόξης/apaugasma tēs doxēs; זהר כבודו/zohar k'vodo], and the express representation/image of God's nature/essence [καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ/kai charaktēr tēs hupostaseōs autou; צלם עצמותו/tselem atsmuto; צלם ישותו/tselem yeshuto], upholding all that exists by [God's] powerful word.

Jacob (Yaakov/"James") 3.7-9. For every species of animals, birds, reptiles, and sea creatures, is tamed and continues to be tamed by the human race. But, no one can tame the tongue....With it we bless the Lord [God], our father; and, with it we curse people who were made in the likeness [image] of God [ὁμοίωσιν Θεοῦ/homoiōsin Theou; דמות אלהים/d'mut Elohim; בצלם אלהים/b'tselem Elohim].

Appendix D

Lawfulness and Corruption

Lawfulness and Corruption

Orderliness of Creation

Because God is good and in perfect relationship with self (עצמיות/<u>atsmiut</u>), God's revealed Instruction (<u>Torah</u>) for humanity is perfect and good, flowing from God's eternal and unchanging nature and character. Consequently, the universe is harmonious, orderly, good, originally created free from death, disorder, and chaos, and remains governed by constant/unchanging laws or principles with separations, distinctions, and differentiations that contribute to the organization of the universe.

God brought order to that which God created, giving "form" and "fullness" by creating distinctions and separations[90] from what was "formless and void" (Gen. 1-2): (a) light and darkness (day, night); (b) sky, earth, and waters; (c) land and vegetation forms; (d) celestial bodies for light, and through them, time periods (seasons, days, years); (e) various life forms (sea, air, land) and humankind; (f) vegetation permitted and prohibited for food for various species; and (g) suitability of partnership for

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[90]Judaism has created a ritual for recognizing, respecting, and thanking God for making separations and distinctions: הבדלה/<u>havdalah</u> ("separation"). Done at the end of every Sabbath, it marks the transition from one time period to another. The ברכה/<u>b'rakhah</u> ("blessing") thanks God "who distinguishes sacred from common, light from darkness, Israel from the [pagan] nations, the seventh from the six working days," or "the sacred from the sacred," to end a weekly Sabbath (שבת/<u>Shabbat</u>) during other God-appointed holidays of complete rest (שבתון/<u>shabbaton</u>).

the human (Cassuto, 1944/1961; Chasseguet-Smirgel, 1983; cf.
Bailey, 2000).

Later, God made other distinctions between (a) covenant
members and strangers to the covenants (i.e., progeny of Israel/
heathen nations--though strangers and converts are to be shown
kindness and permitted to join the God and people of Israel); (b)
sacredness of time periods (i.e., days of work/rest; Sabbath/
other appointed holidays); (c) species (e.g., seed for planting/
clothing; plowing animals); (d) clean/unclean (e.g., objects/
persons; animals for food); and (e) types of acts/relationships
or practices in many domains (commercial, legal, moral, ethical,
sexual, familial, and ritual worship), declared good/permitted or
evil/bad/prohibited (Cassuto, 1944/1961; cf. Bailey, 2000).

Violating God's Design for Creation

Violation of God's "Universal Law" does violence to the
universe's created order and assaults God's supremacy
(Chasseguet-Smirgel, 1983, p. 169), as well as God's nature,
character, and essence. It is an attempt to subvert and replace
God's orderly, lawful rule with a new order, law (תורה/torah),
truth, and reality (designed by one other than God) through (a)
violating preexisting boundaries, (b) mixing that which was
intended to be distinct, (c) changing forms, blurring, or
removing distinctions, and (d) destroying or abolishing existing
designed separations and divisions of God's Universal Law

(Chasseguet-Smirgel, 1983). In doing so, God's image-bearers
seek to override God's Universal Law, attempting to "dethrone"
God as God and overtake God's place of ultimate, sovereign
rulership: עליונות/elyonut, "supremacy," or אלהות/elohut,
"godhood/deity/divinity" (Chasseguet-Smirgel, 1983, p. 169; cf.
Bailey, 2000; Ochs & Olitzky, 1997).

The violation and breakdown in God's perfectly ordered
rhythm and harmony begins the process of metamorphosis of forms
away from God's perfect design, and begins a devolution of the
universe toward chaos through overthrow of God's Law (the rhythm
upon which God established the universe) which, in turn, produces
a breach in the harmony and rhythm of God's ways: lawlessness/
anomie (Chasseguet-Smirgel, 1983; Gillman, 1990).

Sin is characterized by putting self in God's place (pride/
egotism), distance from God, missing God's standard, alienation,
inauthenticity (estrangement) and division of the true essential
self (fragmentation instead of unity), disordered love (with
covenant partner, work, community), jealousy and refusal to love
and recognize one is loved, impatience, "settling"/refusal to
grow, and growing weary with change and well-doing (Ochs &
Olitzky, 1997). Sin's effect is compounded by persons distancing
themselves from God, rather than drawing near to God wherein the
cure is found (Ochs & Olitzky, 1997). It also is marked by a
forgetfulness of self and others as God's image-bearers.

Results/Consequences

In conveying the consequences of violating God's order and Law, the TaNaKH uses several words to emphasize the reality and tragedy of human wrongdoing and to convey that sin is more than simple law-breaking or disregard of the commandments: In form, sin misses the goal of God's design; in consequence, sin perverts morality and merits God's judgment; in attitude, sin resists God; but, in essence, sin always relates to God and ruptures personal relationship with God (cf. Ps. 51.4; McDonald, 1981; Ochs & Olitzky, 1997; cf. Schechter, 1909).

Consequences of violating God's perfect order and Instruction include alienation and breach of relationship which bring distance or separation, firstly, between the violator and God, and, secondly, between the violator and the rest of the created order--particularly, those most directly affected by the damaged or broken relationship (Wolpe, 1993; cf. Steinsaltz, 1980; Stroh, 1999). The separation builds barriers between the violator and the rest of the created order (including within self) and brings a bondage or oppression to the violator (cf. Schechter, 1909).

The Genesis text describes greater levels of disruption of God's original order and growing indifference to wrong behaviors (Wenham, 1987): Upon the first human infraction, the violators distanced themselves from God (the violated), by hiding, then by evading culpability and responsibility. God's pronouncements

elaborated consequences of the transgression (Gen. 3), including distance between (a) human offspring and the serpent, (b) men and women as marital partners, (c) women and childbearing via increased pain in childbirth, (d) humans and the rest of creation (resistant soil, fearful animals), (e) the pair and their garden home, and (f) humans and life (via introduction of death).

The record of human wrongdoing shows a growing distance and separation between the transgressors and God (and other humans, and the rest of creation), and growing callousness and depravity on the part of the transgressors: The fratricide between the first two sons and the brutal murder of a youth for a minor offense indicate the continued decay of the quality of human relationships, beginning within the basic family unit (Gen. 4). These examples of קין/Kayin ("Cain") and למך/Lamekh ("Lamek") stand as warnings to any persons tempted to neglect, disregard, or disesteem God's laws (Wenham, 1987). Further, when human relationships pervasively were corrupt (Gen. 6),[91] God chose to begin human history anew, preserving only one human family line (a righteous remnant).

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[91]The final wrong described is that of improper marriages occurring between בני אלהים/b'nei elohim, "sons of God(s)/angels/ the mighty" and בנות האדם/b'not haadam, "human daughters." Though the exact meaning of these phrases is uncertain, lost in antiquity, at its core, the wrong appears to be improper marriage between godly and ungodly lines (Hertz, 1947).

The growing level of alienation humans have developed in relation to the ultimate object, God, leads to fear of retribution, not only from God, but from other humans (Wenham, 1987; cf. Soloveitchik, 1965b). But, God's choice to preserve Noach and family indicates that the quality of relationship God develops and preserves with individual humans may stand in contradistinction to a general sentence God passes on humankind or to specific punishments God exacts. Even after the entrance of corruption (which is surmised that God allowed with a greater redemptive purpose in mind), God is far greater, more powerful, than any disordering that was introduced into the creation. Even though tainted/marred by disorder, the universe, including humankind, still bears the mark of its maker and remains governed by its originally designed and created ordering.

Appendix E

Abbreviations for the Branch Writings

Abbreviations for the Branch Writings

Books of the Branch Writings (Kitvei HaN'tsarim)

Narratives
Matti. ("Mt.")   Mattithiah ("Matthew")
Mar.   Marc ("Mark")
Lu.   Lucas ("Luke")
Joh. ("Jn.")   Johanan ("John")
Acts   Acts

Letters
Rom.   Romans
1 Cor.   1 Corinthians
2 Cor.   2 Corinthians
Gal.   Galatians
Eph.   Ephesians
Phil.   Philippians
Col.   Colossians
1 Thes.   1 Thessalonians
2 Thes.   2 Thessalonians
1 Tim.   1 Timothy
2 Tim.   2 Timothy
Tit.   Titus
Phile.   Philemon
Heb.   Hebrews
Jac. ("Jas.")   Jacob ("James")
1 Keph. ("Pet.")   1 Kephas ("Peter")
2 Keph. ("Pet.")   2 Kephas ("Peter")
1 Joh. ("Jn.")   1 Johanan ("John")
2 Joh. ("Jn.")   2 Johanan ("John")
3 Joh. ("Jn.")   3 Johanan ("John")
Jud.   Judah ("Jude")
Rev.   Revelation

Appendix F

Root Words Related to "Sin"

Root Words Related to "Sin"

Hebrew Root Words Related to "Sin"

In this section, numbers correspond to Hebrew terms used in the TaNaKH and Hebrew version of Kitvei HaN'tsarim ("The Branch Writings," commonly called "New Testament") found in Dictionary of the Hebrew Bible (Strong, n.d.[b]; cf. Brown et al., 1979; Koehler & Baumgartner, 2000). Terms are listed in numerical order. Indented terms are roots referred to in the definition of a main term. "+" indicates meanings when used in conjunction with another word; "x" indicates an idiom of the language; "()" indicates additional words or syllables that may be attached to the principle word; "[]" indicates additional words included; and underline indicates various meanings of the usual form of the word.

SIN/INIQUITY

און/"AVEN" - #205
"from an unused root perhaps meaning properly to pant (hence to exert oneself, usually in vain; to come to naught); specifically an idol: --affliction, evil, false, idol, iniquity, mischief, mourners(-ing), naught, sorrow, unjust, unrighteous, vain, vanity, wicked(-ness)" (Strong, n.d.[b], p. 9).

אשם/"ASHAM" or אשם/"ASHEM" - #816
"a primary root; to be guilty; by implication to be punished or perish: --x certainly, be(-come, made) desolate, destroy, x greatly, be(-come, found, hold) guilty, offend (acknowledge offense), trespass" (Strong, n.d.[b], p. 17).

אשם/"ASHAM" - #817
"from 816 [see above]; guilt; by implication a fault; also a sin-offering: --guiltiness, (offering for) sin, trespass (offering)" (Strong, n.d.[b], p. 17).

אשמה/"ASHMAH" - #819
"feminine of 817 [see above]; guiltiness, a fault, the presentation of a sin-offering: --offend, sin, (cause of) trespass(-ing, offering)" (Strong, n.d.[b], p. 17).

חטא/"CHATA" - #2398
"a primary root; properly to <u>miss</u>; hence (figurative and genitive) to <u>sin</u>; by inference to <u>forfeit, lack, expiate, repent</u>, (causative) <u>lead astray, condemn</u>: --bear the blame, cleanse, commit [sin], by fault, harm he had done, loss, loss, miss, (make) offend(-er), offer for sin, purge, purify (self), make reconciliation, (cause, make) sin(-ful, -ness), trespass" (Strong, n.d.[b], p. 38).

חטא/"CHET" - #2399
"from 2398 [see above]; a <u>crime</u>, or its <u>penalty</u>: --fault, x grievously, offence, (punishment of) sin" (Strong, n.d.[b], p. 38).

חטאה/"CHATAH" - #2401
"feminine of 2399 [see above]; an <u>offence</u>, or a <u>sacrifice</u> for it: --sin (offering)" (Strong, n.d.[b], p. 38).

חטאה/"CHATTAAH" or חטאת/"CHATTAT" - #2403
"from 2398 [see above]; an <u>offence</u> (sometimes habitual <u>sinfulness</u>), and its penalty, occasion, sacrifice, or expiation; also (concretely) an <u>offender</u>: --punishment (of sin), purifying(-ification for sin), sin(-ner, offering)" (Strong, n.d.[b], p. 38).

חטי/"CHATI" - #2408
"from a root corresponding to 2398 [see above]; an <u>offence</u>: --sin" (Strong, n.d.[b], p. 38).

חטיא/"CHATTAYA" - #2409
"from same as 2408 [see above]; an <u>expiation</u>: --sin offering" (Strong, n.d.[b], p. 38).

עוה/"AVAH" - #5753
"a prim. root; to <u>crook</u>, literally or figuratively (as follows): --do amiss, bow down, make crooked, commit iniquity, pervert, (do) perverse(-ly), trouble, x turn, do wickedly, do wrong" (Strong, n.d.[b], p. 86).

עויא/"IVYA" - #5758
"from root corresponding to 5753 [see above]; <u>perverseness</u>: --iniquity" (Strong, n.d.[b], p. 86).

עול/"EVEL" or עול/"AVEL" or עולה/"AVLAH"
        or עולה/"OLAH" or עלה/"OLAH" - #5766
"from 5765; (moral) <u>evil</u>: --iniquity, perverseness, unjust, unrighteous(ly), wicked(-ness)" (Strong, n.d.[b], p. 86).

עון/"AVON" or עוון/"AVON" - #5771
"from 5753 [see above]; perversity, i.e., (moral) evil:
--fault, iniquity, mischief, punishment (of iniquity), sin"
(Strong, n.d.[b], p. 86).

עלוה/"ALVAH" - #5932
"for 5766 [see above]; moral perverseness: --iniquity"
(Strong, n.d.[b], p. 88).

עמל/"AMAL" - #5998
"a primary root; to toil, i.e., work severely and with
irksomeness: --[take] labor (in)" (bracketed material not
added; Strong, n.d.[b], p. 88).

עמל/"AMAL" - #5999
"from 5998 [see above]; toil, i.e., wearing effort; hence
worry, whether of body or mind: --grievance(-vousness),
iniquity, labor, mischief, miserable(-sery), pain,
perverseness, sorrow, toil, travail, wearisome, wickedness"
(Strong, n.d.[b], p. 89).

שגה/"SHAGAH" - #7686
"a primary root; to stray (causative mislead), usually
(figurative) to mistake, especially (morally) to transgress;
by extension (through the idea of intoxication) to reel,
(figuratively) be enraptured: --(cause to) go astray,
deceive, err, be ravished, sin through ignorance, (let make
to) wander" (Strong, n.d.[b], p. 112).

TRANSGRESSION/TRANSGRESS

בגד/"BAGAD" - #898
"a primary root; to cover (with a garment); figuratively to
act covertly; by implication to pillage: --deal
deceitfully (treacherously, unfaithfully), offend,
transgress(-or), (depart), treacherous (dealer, -ly, man),
unfaithful(-ly, man), x very" (Strong, n.d.[b], p. 19).

מעל/"MAAL" - #4603
"a primary root; properly to cover up; used only
figuratively to act covertly, i.e., treacherously:
--transgress, (commit, do a) trespass(-ing)" (Strong,
n.d.[b], p. 69).

מעל/"MAAL" - #4604
"from 4603 [see above]; treachery, i.e., sin: --falsehood,
grievously, sore, transgression, trespass X very" (Strong,
n.d.[b], p. 69).

עבד/"AVAD" - #5647
"a primary root; to <u>work</u> (in any sense); by implication to <u>serve, till</u>, (causative) <u>enslave</u>, etc.: --x be, keep in bondage, be bondmen, bond-service, compel, do, dress, ear, execute, + husbandman, keep, labour(-ing man), bring to pass, (cause to, make to) serve(-ing, self), (be, become) servant(-s), do (use) service, till(-er), transgress [<u>from margin</u>], (set a) work, be wrought, worshipper" (bracketed material not added; Strong, n.d.[b], p. 84).

עבר/"AVAR" - #5674
"a primary root; to <u>cross</u> over; used very widely of any <u>transition</u> (literal or figurative; transitive, intransitive, intensive or causative); specifically to <u>cover</u> (in copulation): --alienate, alter, x at all, beyond, bring (over, through), carry over, (over-)come (on, over), conduct (over), convey over, current, deliver, do away, enter, escape, fail, gender, get over, (make) go (away, beyond, by, forth, his way, in, on, over, through), have away (more), lay, meddle, overrun, make partition, (cause to, give, make to, over) pass(-age, along, away, beyond, by, -enger, on, out, over, through), (cause to, make) + proclaim(-ation), perish, provoke to anger, put away, rage, + raiser of taxes, remove, send over, set apart, + shave, cause to (make) sound, x speedily, x sweet smelling, take (away), (make to) transgress(-or), translate, turn away, [way-]faring man, be wrath" (bracketed material not added; Strong, n.d.[b], p. 85).

פשע/"PASA" - #6585
"a primary root; to <u>stride</u> (from <u>spreading</u> the legs), i.e., <u>rush</u> upon: --go" (Strong, n.d.[b], p. 97).

פשע/"PASHA" - #6586
"a primary root; [rather identified with 6585 (see above) through the idea of <u>expansion</u>]; to <u>break</u> away (from just authority), i.e., <u>trespass, apostatize, quarrel</u>: --offend, rebel, revolt, transgress(-ion, -or)" (bracketed material not added; Strong, n.d.[b], p. 97).

פשע/"PESHA" - #6588
"from 6586 [see above]; a <u>revolt</u> (national, moral or religious): --rebellion, sin, transgression, trespass" (Strong, n.d.[b], p. 97).

Greek Root Words Related to "Sin"

In the following section, numbers correspond to Greek terms used in the Septuagint (Greek version of the <u>TaNaKH</u>) and <u>Kitvei HaN'tsarim</u> ("The Branch Writings," commonly called "New Testament") found in <u>Dictionary of the Greek Testament</u> (Strong, n.d.ᵃ; cf. Arndt, Bauer, & Danker, 2000). Terms are listed in numerical order. Indented terms are roots referred to in a main term. See beginning of Appendix F for explanation of symbols.

<u>SIN</u>

ἁμαρτάνο/"<u>HARMARTANO</u>" - #264
"perhaps from 1 ([α] as a negative particle) and the base of 3313 [see Appendix C--Greek]; properly to <u>miss</u> the mark (and so not <u>share</u> in the prize), i.e., (figuratively) to especially (moral) to <u>sin</u>: --for your faults, offend, sin, trespass" (Strong, n.d.ᵃ, p. 10)

ἁμαρτημα/"<u>HARMARTĒMA</u>" - #265
"from 264 [see above]; a <u>sin</u> (properly concrete): --sin" (Strong, n.d.ᵃ, p. 10)

ἁμαρτία/"<u>HAMARTIA</u>" - #266
"from 264 [see above]; <u>sin</u> (properly abstract): --offense, sin(-ful)" (Strong, n.d.ᵃ, p. 10)

ἀναμάρτητος/"<u>ANAMARTĒTOS</u>" - #361
"from 1 ([α] as a negative particle) and a presumed derivative of 264 [see above]; <u>sinless</u>: --that is without sin" (Strong, n.d.ᵃ, p. 11).

<u>TRANSGRESSION/INIQUITY</u>

ἀδικέω/"<u>ADIKEŌ</u>" - #91
"from 94 [see below]; to <u>be unjust</u>, i.e., (active) <u>do wrongly</u> (morally, socially, or physically): --hurt, injure, be an offender, be unjust, (do, suffer, take) wrong" (Strong, n.d.ᵃ, p. 8).

ἀδίκημα/"<u>ADIKĒMA</u>" - #92
"from 91 [see above]; a <u>wrong</u> done: --evil doing, iniquity, matter of wrong" (Strong, n.d.ᵃ, p. 8).

ἀδικία/"<u>ADIKIA</u>" - #93
"from 94 [see below]; (legal) <u>injustice</u> (properly the quality, by implication the act); moral <u>wrongfulness</u> (of character, life or act): --iniquity, unjust, unrighteousness, wrong" (Strong, n.d.ᵃ, p. 8).

ἄδικος/"ADIKOS" - #94
"from 1 ([α] a negative particle) and 1349 [see below];
unjust; by extension wicked; by implication treacherous;
specifically heathen: --unjust, unrighteous" (Strong,
n.d.ᵃ, p. 8).

ἀνομία/"ANOMIA" - #458
"from 459 [see below]; illegality, i.e., violation of law or
(genitive) wickedness: --iniquity, x transgress(-ion of)
the law, unrighteousness" (Strong, n.d.ᵃ, p. 12).

ἄνομος/"ANOMOS" - #459
"from 1 ([α] a negative particle) and 3551 [see below];
lawless, e.g., (negative) not subject to (the Jewish) law;
(by implication a Gentile) , or (positive) wicked:
--without law, lawless, transgressor, unlawful, wicked"
(Strong, n.d.ᵃ, p. 12).

βάσις/"BASIS" - #939
"from βαίνω/bainō (to walk); a pace ("base"), i.e., (by
implication) the foot: --foot" (Strong, n.d.ᵃ, p. 18)

ἔρχομαι/"ERCHOMAI" - #2064
"middle voice of a principle verb (used only in the present
and imperfect tenses, the others being supplied by a kindred
[middle voice] ἐλεύθομαι/eleuthomai or [active voice] ἔλθω/
elthō; which do not otherwise occur); to come or go (in a
great variety of applications, literal and figurative):
--accompany, appear, bring, come, enter, fall out, go, grow,
x light, x next, pass, resort, be set" (Strong, n.d.ᵃ, p.
32).

νομος/"NOMOS" - #3551
"from a primary νέμω/nemō (to parcel out, especially food
or grazing to animals); law (through the idea of
prescriptive usage), genitively (regulation), specifically
(of Moses [including the volume]; also of the Gospel), or
figuratively (a principle):   --law" (bracketed material not
added) (Strong, n.d.ᵃ, p. 50).

παρά/"PARA" - #3844
"a primary preposition; properly near, i.e., (with genitive) from beside (literal or figurative), (with dative) at (or in) the vicinity of (objective or subjective), (with accusative) to the proximity with (local [especially beyond or opposed to] or causal [on account of]): --above, against, among, at, before, by, contrary to, x friend, from, + give [such things as they], + that [she] had, x his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, [there-]fore, with. In compounds it retains the same variety of application" (bracketed material not added; Strong, n.d.ᵃ, p. 54).

παραβαίνω/"PARABAINŌ" - #3845
"from 3844 [see above] and base of 939 [see above]; to go contrary to, i.e., violate a command: --(by) transgress(-ion)" (Strong, n.d.ᵃ, p. 54).

παράβασις/"PARABASIS" - #3847
"from 3845 [see above]; violation: --breaking, transgression" (Strong, n.d.ᵃ, p. 54).

παραβάτης/"PARABATĒS" - #3848
"from 3845 [see above]; a violator: --breaker, transgressor" (Strong, n.d.ᵃ, p. 54).

παρανομέω/"PARANOMEŌ" - #3891
"from a compound of 3844 [see above] and 3551 [see above]; to be opposed to law, i.e., to transgress: --contrary to law" (Strong, n.d.ᵃ, p. 55).

παρανομία/"PARANOMIA" - #3892
"from the same as 3891 [see above]; transgression: --iniquity" (Strong, n.d.ᵃ, p. 55).

παρέρχομαι/"PARERCHOMAI" - #3928
"from 3844 [see above] and 2064 [see above]; to come near or aside, i.e., to approach (arrive), go by (or away), (figurative) perish or neglect, (causative) avert: --come (forth), go, pass (away, by, over), past, transgress" (Strong, n.d.ᵃ, p. 55).

πεῖρα/"PEIRA" - #3984
"from the base of 4008 [see below] (through the idea of piercing); a test, i.e., attempt, experience: --assaying, trial" (Strong, n.d.ᵃ, p. 56).

πέραν/"<u>PERAN</u>" - #4008
"apparently accusative of obsolete derivative of πείρω/
<u>peirō</u> to '<u>pierce</u>'); <u>through</u> (as adverb or preposition),
i.e., <u>across</u>: --beyond, farther (other) side, over"
(Strong, n.d.ᵃ, p. 56).

ποιέω/"<u>POIEŌ</u>" - (#458 [see above]) #4160
"apparently a prolonged form of an obsolete primary; to <u>make</u>
or <u>do</u> (in a very wide application, more or less direct):
--abide, + agree, appoint, x avenge, + band together, be,
bear, + bewray [sic], bring (forth), cast out, cause,
commit, + content, continue, deal, + without any delay,
(would) do(-ing), execute, exercise, fulfill, gain, give,
have, hold, x journeying, keep + lay wait, + lighten the
ship, make, x mean, + none of these things move me, observe,
ordain, perform, provide, + have purged, purpose, put,
+ raising up, x secure, shew, x shoot out, spend, take,
tarry, <u>transgress the law</u> [this underline added], work,
yield" (Strong, n.d.ᵃ, p. 59).

πορεύομαι/"<u>POREUOMAI</u>" - #4198
"middle voice from a derivative of the same as 3984 [see
above]; to <u>traverse</u>, i.e., <u>travel</u> (literal or figurative;
especially to <u>remove</u> [figurative <u>die</u>], <u>live</u>, etc.):
--depart, go (away, forth, one's way, up), (make a, take a)
journey, walk" (Strong, n.d.ᵃ, p. 59).

Appendix G

Redintegration

Redintegration

When diverging from God's binding Instruction (Torah),
atonement is a means of reconciling with God: השלמה/hashlamah
("making peace; completion; reconciliation; [red]integration").
God's plan is "to make peace, complete, reconcile" the world to
God's own self (השלים/hishlim), after the creation departed from
God's perfect order.

Posited to stem from כפר/kippur or כפרים/kippurim ("to wipe
out") or כפרה/kapparah ("to cover"), but likely stemming from the
legal term for a propitiatory gift, כפר/kofer ("ransom, bribe,
cover up, appeasement"), atonement is a "setting at one" or
reconciling of two estranged parties or a "subduing" (e.g.,
Shammai cited in Kohler, 1902, p. 277; cf. C. Roth & Wigoder,
1971). For a person estranged to set his or her soul/life into
different (rightly ordered) relation to God, the act of atonement
is intended to cleanse from the guilt related to the
transgression that caused estrangement, which, through
repentance, brings restoration of a state of purity or a "washing
clean" (e.g., Hillel cited in Kohler, 1902, p. 275; cf. Lev.
4.6-10,26; Akiva, Chaggim 15a; C. Roth & Wigoder, 1971).

The biblical idea of atonement is understood in this key
portrait of an intercessor/mediator "standing in the breach" (Ps.
106.23; cf. Ez. 13.5; 22.30): "Moses' own self abnegating love,
which willingly offered up his life for his people, disclosed the

very qualities of God as far as they touch both the mystery of sin and the divine forgiveness" (cf. Ex. 34.1-9; Num. 14.17-20; Kohler, 1902, p. 277; cf. Milgrom, 1971). Hope of divine forgiveness is based on God's (a) asking humans to turn from evil/bad to good with promise of forgiveness; (b) willingness to accept intercession/mediation; (c) roles of divine "parent" and "shepherd/guide;" (d) constancy of character; (e) commitment via covenant to the patriarchs/matriarchs and their descendants (in perpetuity, despite shortcomings); and (f) honor/fidelity regarding fulfilling every promise made to the covenantal community for the sake of glorifying and sanctifying God's name (Milgrom, 1971).

In ritual sacrifice, the victim's life is offered as the ancient custom of life-for-life, the victim as a substitution for the human sinner (Margolis & Jastrow, 1902), which serves as "the means of renewal of [that person's] covenant of life with God" (Kohler, 1902, p. 276). But, reunion with God and restoration of peace comes only with sincere repentance and prayer as shown in changes in word and deed (Kohler, 1902; Milgrom, 1971). In a sense, the ritual sacrifice is the "outward form of atonement," but inward purification of the one making the offering is prerequisite for its acceptability (e.g., Deut. 10.16; Jer. 4.4,14; Ez. 18.31-32; Joel 2.13; Ps. 24.3-5; 26.6-7; 73.1; cf. Is. 1.10-17; Hos. 10.12; Mic. 6.6-8; Ps. 18.21-25[20-24]; Job 17.9; Lam. 3.40-42; Kohler, 1902, p. 830; cf. Milgrom, 1971).

Beyond the basic method of ritual sacrifice (cf. Lev. 5; C. Roth & Wigoder, 1971; Kohler, 1902), the TaNaKH names other actions that atone; for example, giving money, gold, jewelry for religious service/charity (Ex. 30.15-16; Num. 31.50-51); fasting, prayer (Ex. 32.30; Deut. 9.18,25); flour (Lev. 5.11-13); and incense (Num. 17.11-13[16.46-48]). Actions that atone include, in the diaspora, turning toward Israel, praying in repentance (1 Ki. 8.46-50); offering of lips/prayer and lifting of hands (Hos. 14.2-3[1-2]; Ps. 134; 141.1-3); prayer, fasting (Is. 58.6-12; Jon. 3); acts of charity, showing mercy to the poor via releasing the wrongly imprisoned and oppressed, generously giving food to the hungry, clothing and shelter to the poor, ceasing to accuse and slander, fulfilling one's duty to the family of covenantal community members, helping meet the needs of those in trouble (Is. 58.1-10; Dan. 4.24[27]); abandoning wicked thoughts/ways, cleansing self, amending ways, turning to do good (Is. 1.11-18; 55.7; Jer. 26.13; 36.3, Zech. 1.3; Ps. 37.27; Job 22.23-27); and acknowledging instead of concealing guilt (Ps. 32.5).

The TaNaKH also notes God's choice to forgive with no act of atonement offered, for God's own sake/mercy (Is. 43.23-25, Ps. 78.36-39), and names things better to offer than ritual sacrifices; for example, mercy/lovingkindness, knowledge (Hos. 6.6); justice, ·kindness, humility (Mic. 6.6-8); broken spirit, contrite heart (Ps. 51.16-19[14-17], 2 Sam. 12.13); listening, obeying (1 Sam. 15.22); praise in song, thanksgiving (Ps.

69.31-32[30-31]); mercy/lovingkindness, truth (Prov. 14.22; 16.6); and justice/righteousness (Prov. 21.3; Kohler, 1902; C. Roth & Wigoder, 1971).

Additionally, in rabbinic thought, suffering and death (particularly of the righteous; על קדוש השם/al kiddush HaShem, "toward sanctification of God's name") are considered to atone for the sins of the covenantal community: "Like the sanctuary, he is taken as security for the life of the community" (Tanchuma, Vayakhel 9; Ex. Rabbah 35.4; Lev. Rabbah 2; M'khilta, Yitro, 10; Sifrei Deut. 32; B'rakhot 5a; Kohler, 1902, p. 280). This relates to the TaNaKH's description of God's righteous servant, who gains honor and elevation because of willingness to suffer on behalf of God's people, willing to be like a guilt offering (אשם/asham) for the community's sins, such that healing, well-being, wholeness, and peace (שלום/shalom), and justification are accomplished for God's people (cf. Is. 52.13-53.12).[92]

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[92]Opinion is mixed over whether this text refers to God's suffering servant-person (the messiah, God's anointed person) or God's suffering servant-nation (Israel, God's anointed nation). Because this text is used as the basis to argue that suffering and death of the righteous accomplish atonement for the sins of the covenantal community, and because the text directly describes "God's servant" who suffers on behalf of his own people (God's covenantal community), it appears that this text speaks of God's suffering servant-person. Given the intimate interrelationship between God's "firstborn" anointed servant-person and God's "firstborn" anointed servant-nation, however, it is arguable that God's servant-nation shares in fulfillment of this text, sharing in righteous suffering on behalf of the sins of the nations of the world who also are "God's children."

In the end, the <u>TaNaKH</u> conveys that the goal is the rending
of a person's heart in anguish over wrongdoing so that one ceases
doing that particular wrong; and, when this occurs the need to
rend one's garments in contrition (or in dismay over other
consequences thereof) is removed or reduced (cf. Joel 2.13;
<u>Pesikta</u> 25.161b; Jerusalem <u>Taanit</u> 50.100). Metaphoric
descriptions such as breaking up fallow ground, cleansing or
creating a new heart and spirit, circumcision of heart, and
purification through a refiner's fire indicate a process of
removing spiritual insensitivity and restoring spiritual purity
and vibrancy as though born anew: redintegration (Akiva, <u>Chaggim</u>
15a; cf. <u>Sanhedrin</u> 14a; <u>Talmud</u> <u>Y'rushalmi</u>, <u>Bikkurim</u> 3.65c,d;
<u>Midrash</u> Sam. 50.100; Kohler, 1902, p. 280). Because God's
mercies are new every morning, God has established many
opportunities for redintegration throughout a person's lifetime.

Appendix H

"Imitation of God"

"Imitation of God"

<u>Following God's Example: Living Torah</u>

In Jewish theological discourse, <u>imago Dei</u> is described in terms of humans as <u>imitatio Dei</u>, an "imitation of God"--imitators of God (Wolpe, 1990). The <u>Chummash</u>/Pentateuch, particularly the book of Deuteronomy ("Israel's book of <u>imitatio dei</u>"), presents a portrait of humans as <u>imitatio Dei</u>, which may be summarized as instructing God's people to "Be holy for I [G-d] am holy" (Lev. 19.2), and to "walk in [G-d's] ways and cleave to [G-d]" (Deut. 10.12,20; 11.22; 13.5[4]; 26.17; 28.9; Schechter in Buber, 1926/ 1963; cf. Bailey, 2000; Neusner & Green, 1996; C. Roth, 1971/ 1973; Werblowsky & Wigoder, 1997; Wigoder, 1989; Wolpe, 1990).

Mishnaic Teacher (תנא/<u>Tanna</u>) Abba Shaul expounded that being holy as God is holy and "glorifying God" (e.g., Ex. 15.2) mean being like God (דומה לאלהים/<u>domeh lelohim</u>): "Just as [God] is gracious and merciful, so also you be gracious and merciful" (<u>Talmud</u>, <u>Mekhilta</u> 37a, <u>Shirah</u> 3). Similarly, Rabbi Chama bar Chanina expounded that "walking in the footsteps" of God who is a "consuming fire" (Deut. 4.24) means humans should imitate God's attributes (מדות/<u>middot</u>):

As [God] clothes the naked, so shall you clothe the naked; as [God] visits the sick, so shall you visit the sick; as [God] comforts the mourner, so shall you comfort the

mourner; as [God] buries the dead, so shall you bury the
dead. (Talmud, Sotah 14a)

The "ways" in which humanity is to walk are not solely God's
commands (for humanity), but "God's own ways" (Buber, 1926/1963).
Thus, when humans violate God's mitsvot, they distort God's true
middot and violate genuine godlikeness, seeking to be like God by
means other than living out God's image (Buber, 1926/1963).

Limits in Imitating God

In creating their own mitsvot and middot, humans show
godlike aspirations;[93] however, as imitatio Dei, humans are to be
godlike in their actions, not in their aspirations (C. Roth,
1971/1973). Humans have responsibility to imitate God's actions,
but restriction against "impersonating" God, that is, usurping
God's domain--showing disdain for creaturely limitation
(Werblowsky & Wigoder, 1997; cf. Bailey, 2000; C. Roth, 1971/
1973; cf. Gen. 3.5). The Bible's conveyance of these parameters
for humanity sets it apart from the conceptualization of being
absorbed into deity or being transformed into deity (apotheosis)
as held in some other cultures, people groups, and religions in
ancient and modern times (C. Roth, 1971/1973; cf. Grudem, 1994;
McDonald, 1981; Nachmanides and M. C. Luzzatto cited in
Rabinowitz, 1999).

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[93]In this sense, seeking to become "like God" accomplishes
the converse: lessening of godlikeness.

Imitating God in Community Relations

Like all God's attributes, love, "the most fundamental divine capacity," has no "upper limit," but grows stronger the more it is utilized (I. Greenberg & Freedman, 1998). Growth in loving God develops through two main avenues: (a) studying and realizing the impeccable and elegant structure of the universe which points to the character of the creator (Maimonides, 1178/ 1989, Mishneh Torah, Hilkhot T'shuvah 10.6-11; cf. Ps. 8; 19), and (b) study of Torah, תלמוד תורה/talmud Torah (I. Greenberg & Freedman, 1998). Communion with God (דבקות/d'vekut) is marked by cleaving to God by following God's examples of acts of mercy (lovingkindness), cleaving to godly teachers (sages, scholars), remaining separate from idolatry (Rashi), constantly remembering God and God's love, recalling that "in [each person with whom one interacts] rests the Sh'khinah (Holy Spirit)" (Nachmanides cited in Rabinowitz, 1999, p. 199), studying Torah, and fulfilling the mitsvot (Tanya, Ch. 46 cited in Rabinowitz, 1999).

Rather than speaking words of Torah, God's people are to "be Torah" (The מגיד/Maggid [Religious "Storyteller/Narrator"], circa 1600 C.E., Rabbi Dov cited in Grishaver, 1986, p. 6). Humans are to do Torah, not only hear it; live Torah, not only speak it. Yet, as imitatio Dei, humans are not merely to act (in external fashion) like God acts, but to show God's likeness as they become in character like the one whose image they bear (Grudem, 1994)-- as demonstrated actively, by how life is lived (cf. Maimonides,

1190/1956). The ideal is living a life practiced with an awareness of God's abiding presence (e.g., Ps. 16.8; Prov. 3.6; Werblowsky & Wigoder, 1997; cf. Lawrence, 1958/1666).

God's Presence (שכינה/Sh'khinah) is brought into the world by building community, manifested in community through the way community members live in relation to one another (Wolpe, 1993), and dwells among them as they sit together to study Torah in face-to-face interaction (Chananya ben Teradyon, Talmud Bavli, Avot 3.3 cited in Bachman, 1999; Neusner, 1992). The corporate character of "image of God" is emphasized in Torah's commands related to one's neighbors: deal fairly, do not hate in one's heart, and love as oneself (Lev. 19.15-19a). For example, ceasing to steal is inadequate without returning what was stolen; and, one must rid one's heart of hatred and take steps to prevent its recurrence (Feldman, 1999). Further these injunctions mean that, whether giving or receiving rebuke for wrongdoing, persons are admonished not to allow to develop hatred in the heart ("distancing in the heart") and ensuant spiritual alienation that can so easily arise (Feldman, 1999, p. 171).

These commands instruct the corporate community of "the redeemed of the L-RD" regarding their treatment of one another (cf. Deut. 7.6; Is. 51.11; 62.12; Ez. 37.22-28; Ps. 107.2). That this instruction was followed with the declaration, "I am the L-RD your G-d" (Lev. 19.16,18), in Jewish thought, means proper treatment of community members stems from understanding that the

persons being instructed (by <u>Torah</u>) and the neighbors of those

persons bear God's image (Notley, 1998; cf. Feldman, 1999).

The Branch Writings (<u>Kitvei HaN'tsarim</u>) reiterate and

summarize the <u>TaNaKH</u>: Love God whole-heartedly (Deut. 6.4-9);

love one's neighbor as oneself (Lev. 19.18; e.g., Matti.

22.37-40; Gal. 5.14; Jac. 2.8-9; cf. Matti. 25.40,45; Rom.

13.8-10; Akiva, <u>Sefer HaChinnukh</u>, <u>Mitsvah</u> 243; Notley, 1998).

Loving God is shown in loving one's neighbors, and loving one's

neighbors demonstrates loving God (e.g., Rom. 12; cf. Prov.

23.15-16, 24-25). Thus, it is both inconsistent and false to

claim to love God while hating or cursing other humans who are

created in God's image, for to hate or curse the image is to hate

or curse the God that image represents (Jac. 3.9-10).[94]

Historically, both the command to love one's neighbor as

oneself (Lev. 19.18; e.g., Akiva) and the record of humanity's

creation in God's image (Gen. 5.1; e.g., ben Azzai) have been

proposed as the fundamental teaching and most important principle

in Judaism because each conveys the idea that humans derive from

one creator and common ancestor (Feldman, 1999; Kasher, 1953).

Both passages lead to the conclusion that treatment of any human

is tantamount to treatment of all others and of God, the creator.

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[94]This is not to be confused with hating evil acts done by
those who bear God's image. Perhaps, it is because these acts
are done by persons who bear God's image that they elicit hatred.
Instinctively, humans understand that such behavior is contrary
to God and all that God has created humankind to be.

In a sense, every wrong done toward a human inherently contains "an aspect of rebellion against God" (Feldman, 1999, p. 140); thus, "relationship between [humans] serves as a barometer of their standing before Heaven" (p. 152).

This commanded love of one's neighbor(s) derives from recognition of the familial relationship of humankind (and of God's covenantal community), transcending affection generated from appreciation of specific personal qualities (Feldman, 1999). Because humans reflect who God is in character and demonstrate what God is like or how God relates (Clines, 1968), an action taken against another person (God's image-bearer), in portrait, is an action taken against God's own self/being (Wolpe, 1993).

The mitsvot indicate humans are to imitate God's moral behavior, character, and qualities as they live out their lives (Wigoder, 1989). God's image-bearers are to be God's imitators: resting on the שבת/Shabbat, "Sabbath" (Ex. 20.8-11), welcoming גרים/gerim, "strangers, converts" (Deut. 10.18-19), and exhibiting מדות/middot, "ethics," acting according to criterion/ standards of God's own characteristics (C. Roth, 1971/1973; cf. Cassuto, 1944/1961; Vanderploeg, 1981a). Like God responds to human actions with suffering, love, and forgiveness, as imitatio Dei, humans are to show these traits to others (Grudem, 1994; Unterman, 1971). But, even as imitation of God's lovingkindness, patience, and mercy is commended, imitation of God's stern

justice is cautioned (e.g., Ps. 103.8; 145.8; Prov. 14.29; 16.32;

cf. Deut. 32.35-36; Ps. 50.4; C. Roth, 1971/1973).

Responding with God's Disposition

God's affection for the creation leads God to respond--

particularly with grief/sorrow--both to the condition of God's

image-bearers and the whole of creation, and to the actions God

is compelled to take in response to what God sees (Wolpe, 1992;

cf. I. Greenberg & Freedman, 1998). In contrast, God rejoices in

goodness and justice/righteousness on earth (e.g., Ps. 104.31;

cf. Jer. 32.41; Prov. 21.15). So, humans "imitate God," showing

God's likeness by sensing God's "experience" of situations as

they occur and responding accordingly[95] (Wolpe, 1992).

God's love for creation necessitates God's response to the

presence of good/right and evil/bad/wrong in human relationship

and action; so, judgment and justice are needful facets of God's

all-encompassing love (Wolpe, 1993). Further, there must be

penalty for wrongdoing, if justice in the face of wrong and good

in the face of evil/bad are to be established (Grudem, 1994), and

right/justice is to prevail in the world toward bringing peace,

well-being, and wholeness (שלום/shalom). Thus, bearing

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[95]Obviously, there is subjectivity involved in proposing
persons may sense something of God's "vantage point" of events.
Persons learn of God's character through God's revelation of
self. God's character may be inferred from study of the natural
world and Scripture (cf. Maimonides, 1178/1989, Mishneh Torah,
Hilkhot Y'sodei HaTorah 2.2; 4.12; M. H. Spero, 1992).

consequence for actions and capacity to make moral judgment are part of humanity's bearing God's likeness (Wolpe, 1993).

More than being concerned with particular causes of evil/bad as manifested in the world, God calls humans as image-bearers to be concerned over what they are to do when evil/bad presents itself (Wolpe, 1993)--whether it rises up from within oneself, arises to tempt self, or arises to harm others in one's presence.

Although ("in a fair/just world") logical consequences for actions do reinforce doing good and refraining from doing evil/ bad, ultimately, doing good means doing what is right, because it is right, irrespective of consequences, rather than because of associated consequences, good or bad (Wolpe, 1993; cf. I. Greenberg & Freedman, 1998). That is, if consequences were precise and immediate, persons would "do right" and "avoid evil/ bad" based upon laws of cause-and-effect, not based upon a training of the conscience (Wolpe, 1993; cf. I. Greenberg & Freedman, 1998). Exercising of genuine autonomy (choosing against idolatry to serve God) comes through practice of the mitsvot; thus, "mitzvah leads to mitzvah" (H. Bronstein, 1999, p. 78) and, because there is joy doing God's will (שמחה של מצוה/ simchah shel mitsvah), "the reward of a mitsvah is the mitsvah" (Talmud, Mishnah, Avot 4.2).

Training Children to Imitate God

Creation in the image of God is the source and basis of esteem of self and others (Breshears, 1997; Wolpe, 1993), which

needs to be passed on from parents to children. But, both esteem
and "image of God" include the possibility of feeling bad when
actions do not match capabilities (i.e., do not match God's
likeness, generally, or as uniquely manifested in the
individual). So, interpersonal forgiveness (סליחה/s'lichah;
מחלה/m'chilah) is a vital godlike trait to imitate and pass on--
particularly, parents to children (Wolpe, 1993; cf. Unterman,
1971). Indeed, forgiveness is so valued in Jewish thinking that
an unforgiving person is considered "not to be a descendant" of
אברהם/Avraham ("Abraham"), for forgiveness is considered a
characteristic of Avraham (progenitor of God's covenantal
community) and of all his descendants, whether native born or
adopted into the family (Y'rushalmi 79a; Num. Rabbah 8.4;
Maimonides 1178/1989, Mishneh Torah, T'shuvah 2.10).

Traditional Jewish religious law (halakhah), recognizes "the
individual as an independent entity, presiding over the
circumstances of [that individual's] standing with others and of
theirs [i.e., other persons' standing] with him [or her]"
(Feldman, 1999, p. 140). Thus, the responsibility to seek
forgiveness from someone aggrieved is related to "image of God":
Just as God forgives those who come seeking forgiveness, humans
are to give an image (resemblance, reflection, portrait) of God
by forgiving others (Feldman, 1999).

It is important that children have godliness, particularly
repentance and forgiveness, modeled by parents (Wolpe, 1993). In

childhood, the experience of interpersonal forgiveness builds (a) knowledge of God as forgiving, (b) hope of restoration of relationship, (c) consolation in the place of fear of banishment to aloneness (that threatens to replace relationship), and (d) שלום/shalom ("wholeness, well-being, peace") in the place of despair that broken relationship is irreparable (Wolpe, 1993). Like God accepts atonement, extends forgiveness, welcomes reconciliation (השלמה/hashlamah, "making peace; completion; reconciliation; [red]integration"), and cultivates restoration that (re)builds relationship, as imitatio Dei, humans show God's character by forgiving those who wrong them and by working to renew damaged or broken relationships (Wolpe, 1993).

God's imperatives for humankind exceed biological survival of the species (Gold, 1988). Humanity's τέλος/telos ("ultimate purpose") includes spiritual, sociological, and technological purposes accomplished through forming community relationship, building culture, society, and civilization throughout the earth, and passing on technological knowledge, socio-cultural forms, and spiritual values via example, counseling, preparatory education/ instruction, and teaching/training (Gold, 1988; Soloveitchik, 1965b). Thus, though each role is valued and necessary, in Judaism, parenting roles of pedagogy and mentoring are emphasized even more strongly than siring and bearing children (Winkler & Elior, 1994).

Being <u>imitatio Dei</u> is "pro-active." Rather than expecting

others to take action, it is stating, הנני שלחני/<u>hin'ni sh'lacheni</u>,

here I am; send me" (Is. 6.8; S. Greenberg, 1982). Considering

the ramifications of actions leads persons to weigh whether

society would be bettered if the actions contemplated were taken

by all members (S. Greenberg, 1982). Consequently, responding to

the needs of others with גמילות חסדים/<u>g'milut chasadim</u> ("acts of

lovingkindness"), prompted by feeling "your pain in my heart," is

doing God's work on earth (S. Greenberg, 1982, p. 48; cf.

Nachmanides in I. Greenberg & Freedman, 1998).

Appendix I

Psychopathologies and Object Relational Levels

Psychopathologies and Object Relational Levels

Psychotic Organization

Autism and Autistic Psychosis

Autistic persons (a) are pre-symbiotic in development (self and object are irrelevant); (b) do not communicate well or form transitional objects; but, (c) may function in daily life if they have higher intellectual ability, even though their social lives are void of intimacy and behavior is unnatural (Hamilton, 1988). Some persons with Autistic Disorders learn to relate to people communicating through cognitive skills and impersonal objects; thus, relationship is more successful when relating through things, and not through direct contact (Hamilton, 1988).

Theories on the etiology of Autism include both lack of an adequate symbiotic partner (e.g., Eisenberg & Kanner, 1956), and exaggerated hostile projections within the infant (e.g., Klein, 1932). Yet, research has shown deficits exist in children with Autism, even when parents have adequate capacity to show nurturance (Rutter, 1971). The theory of exaggerated hostile projections presupposes self-other differentiation not possible at infancy; but, the theory that integrative ego functions are congenitally deficient or distorted matches observations that children with Autism have difficulty filtering perceptions and attending to pertinent stimuli, both under- and over-responding (Edward et al., 1981; Hamilton, 1988; Mahler, 1952, 1968).

Schizophrenia and Symbiotic Psychosis

A child with Symbiotic Psychosis (a) remains fixated or regresses to dual unity with the need-satisfying object; (b) has impaired ego functioning causing catatonic-like panic behavior, agitated temper tantrums, extreme anxiety, and inability to use mother as a core external object upon which sense of self as separate can develop; and (c) has ability to separate that exceeds the ability to tolerate separation from mother (Edward et al., 1981). Additionally, a child with Symbiotic Psychosis has (d) rigid, fused self- and object-representations that block development toward individuation (Mahler, 1961).

Persons with Schizophrenia (a) have thoughts dominated by preoccupations of symbiosis and self-other boundary confusion; (b) have incoherent, primary process thinking where opposites have no relevance and there is confusion of self and other; and (c) confuse and give priority to vivid inner world experiences over accurate assessment of external reality and relationship to an actual, orderly, external world (Brenner, 1973; Freud, 1911; Hamilton, 1988). Experience of self and objects may be fused or fragmented: (a) parts of self are split off, experienced as "non-self," and perceived as coming from objects other than self, producing hallucinatory fantasies; (b) ideas are blurred with external reality, boundaries of self and other are blurred, and self is split, with parts experienced as self and other parts assigned to the object world, producing delusions; and (c)

fragmentation and fusion of primary thought processes are
involved, producing bizarre speech and behavior (Hamilton, 1988).

The core symbiotic longings of Schizophrenic Disorders
derive from disruption in early parent-child relationship (Edward
et al., 1981; Hamilton, 1988). External stressors and internal
drives cause heightened anxiety and panic, paralysis of
integrative ego functions, loss of self-continuity, and attempts
to restore feelings of safety (Edward et al., 1981). Any defense
may be used to avoid more disorganization, including deanimation,
projection, dedifferentiation, introjection, deneutralization,
and denial (Burnham, Gladstone, & Gibson, 1969; Edward et al.,
1981; Pao, 1979).

Although schizophrenic symptoms are like those in Normal
Symbiosis and Hatching phase infants, this does not mean
children, adolescents, or adults have the same issues of infancy,
or that they never develop beyond a symbiotic ORD level
(Hamilton, 1988). But, because optimal symbiosis is the basis
for later ORD successes, lack of differentiation, integration,
and object constancy relate to earlier ORD tasks (Burnham et al.,
1969; Edward et al., 1981; Pao, 1979).

Mania and Bipolar Affective Disorders

Persons with Bipolar Disorders, and the more common but less
extreme Manic defenses, show interpersonal traits similar to
Practicing subphase toddlers, such as omnipotent, elated feelings
(Hamilton, 1988). They try to do everything themselves, deny

weaknesses, have difficulty accepting help, are impervious to reversals, insensitive to needs of others, use others for emotional refueling (disappearing when frustrated or contradicted and returning later), and fly into tirades when frustrated (Edward et al., 1981; Hamilton, 1988).

Inwardly, these persons feel insignificant, defective, and hopeless; but, they react against longings for dependence, fear of the world, and feelings of insignificance (Edward et al., 1981; Hamilton, 1988). When depressed, self is experienced as all-bad, world as all-good; thus, reversal of polarity is sought to experience idealized-self, devalued-world or object (Hamilton, 1988). Projection is used (the defense of attributing self's weak, defective feelings to others), in addition to split self-image (Hamilton, 1988). They also try to control or erase personal needs and feelings of dependency and helplessness by eliciting, then meeting, these needs in others, which is called projective identification (Hamilton, 1988).

At times, persons with Bipolar Affective Disorders may be confused; yet, they have less severe self-other boundary problems than those with Schizophrenia (Hamilton, 1988). In avoiding their vincibility, these persons' actions increasingly show "pressured" features (Hamilton, 1988). However, between elation and depression, some persons show advanced ORD; others, personality/character disorder traits (Hamilton, 1988).

Borderline Organization

Borderline Personality Disorder

In contrast to theorists proposing that Borderline Disorders fluctuate between states of psychosis and neurosis (e.g., Deutsch, 1934/1942; Frosch, 1964; Hoch & Polatin, 1949; Mayer, 1950; Peterson, 1954; Schafer, 1948; A. Stern, 1938, 1945; Zilboorg, 1941; cf. Wong, 1980), Kernberg (1967, 1975) proposed that persons with Borderline Disorders have a stable, specific, but dysfunctional, personality. Whether problems manifest during the Rapprochement subphase or are reawakened later in life, these problems persist as difficulties (possibly) due to ego functions deficient in integrative capacities (Edward et al., 1981; Hamilton, 1988).

Split object relations and lack of object constancy of Borderline Disorders lead to (a) all-good/all-bad splitting of internal representations of self and object (accomplishing protection of good internalized objects by splitting off and excessively projecting aggressive/bad objects), (b) identity disturbances, and (c) little ability to maintain an object-image that is stable and good enough, that is, mostly good, with some bad (Hamilton, 1988; cf. Edward et al., 1981; Kernberg, 1975).

These deficits lead to Borderline Disorders: (a) ego defenses such as projective identification, idealization, devaluation, and splitting; and (b) ego weaknesses such as poor impulse control, inability to modulate affects (especially

anxiety), and poor ability to sublimate (transform and redirect) sexual and aggressive impulses to socially appropriate activities (Edward et al., 1981; Hamilton, 1988). Issues parallel those of the Rapprochement Crisis (G. Adler, 1985; Kernberg, 1975, 1980; Kreisman & Straus, 1989; Mahler, 1971; Masterson & Rinsley, 1975).

The impulsivity of persons with Borderline Disorders is like Rapprochement subphase toddlers hurrying after gratifying objects and forgetting currently frustrating objects (Hamilton, 1988). Relationships are intense and unstable, with blurred boundaries and switches between all-good/all-bad self-other experiences (Hamilton, 1988). Because they depend on external objects to experience self as valuable/good, these persons cannot tolerate being alone, meaning out of the good object's presence (Hamilton, 1988). Dependence on the external environment (which is experienced as constantly shifting) brings mood instability (Hamilton, 1988).

The heightened aggressive drive of persons with Borderline Disorders is like that of Rapprochement subphase toddlers who project overabundant aggression onto external (human) objects in the environment and then take these (parental) objects back into self (introject) as hostile objects, even when a child's parents are actually benign (Hamilton, 1988). The characteristic anger derives from internal splitting that creates an all-bad self/ object state, wherein love of the object is forgotten (Hamilton,

1988). In theory, the heightened aggressive drive is due to (a) a constitutional predisposition toward aggression or excessive frustration (e.g., Kernberg, 1975), (b) a deficit of loving impulses (e.g., Federn, 1952; Rinsley, 1968), or (c) a lack of regular, confirming care and consistent attention by the external object world, specifically, the parents (e.g., Masterson & Rinsley, 1975).

Persons with Borderline Disorders commonly manipulate others, trying to alter feelings of aloneness and abandonment; or, they harm self to relieve tension experienced when in a state of all-bad self/object (Hamilton, 1988; cf. Kernberg, 1975). Self-harm can serve a positive function of bringing persons with Borderline Disorders back into contact with the body-self, which helps them experience their personal boundaries (Hamilton, 1988; cf. Kernberg, 1975). Because they are incapable of calling on inner resources (viz., recalling good-self/-object), the self feels depleted and empty; or, the world feels empty, depleted, and boring; or, both self and the world feel empty, depleted, and boring (Hamilton, 1988; Kreisman & Straus, 1989). Thus, within their world of external object relationships these persons constantly seek out someone as a good symbiotic maternal object to avoid feeling empty, depleted, and bored (Hamilton, 1988).

Psychological diagnoses that demonstrate a level of personality organization described as borderline organization include Schizotypal, Schizoid, Antisocial, Borderline, and

Narcissistic Personality Disorders (American Psychological
Association, 1994; Hamilton, 1988).

<u>Narcissistic Personality Disorder</u>

Persons with Narcissistic Disorders exhibit traits that
overlap Borderline and Neurotic Disorders. They have greater
differentiation than persons with Borderline Disorders, even
though they have poorly integrated images of self and object;
thus, they have a higher level of personality organization, are
better integrated, maintain clearer self-other boundaries, and
tolerate frustration better than those with Borderline Disorders
(Hamilton, 1988; S. M. Johnson, 1987).

The difference between persons with Normal and Neurotic
Personalities and those with Narcissistic Disorders is
integration--capacity to note and accept personal strengths and
weaknesses coupled with ability to empathize and recognize
others' needs (Hamilton, 1988). Yet, their boundaries remain
permeable in self-esteem regulation; thus, although they have
difficulty empathizing and preoccupation with personal "grandiose
self," they give the appearance of independence (Hamilton, 1988).

Those with Narcissistic Disorders are unable to empathize
with others and often equally unable to soothe or give empathy to
themselves, which is why they continue to look to objects outside
themselves to provide this necessary function (Hamilton, 1988).
They tend to enter partially merged relationships with specific,

idealized others upon whom they depend for affirmation and regulation of self-esteem (Hamilton, 1988).

A person who develops Narcissistic Personality Disorder was treated in childhood as an human object used as an extension of the caregiver's self in the service of the primary caregiver's narcissistic needs ("selfobject"), rather than being served by the caregiver (S. M. Johnson, 1987). Self becomes defined by the responses and demands of mother, and depends on the maternal caregiver, while resisting dependence upon and identification with mother (S. M. Johnson, 1987).

Reversal of normal parent-child relationship compromises the healthy development and maturation of the real self, but gives the child great power over the human environment (primary caregiver) via manipulation and control at the time when environmental mastery/control is a central developmental task (S.M. Johnson, 1987). This creates a suspicion of being used by others and an ability to charm, manipulate, and control others (S. M. Johnson, 1987; Kohut, 1971). Over time, suspicion, charm, and manipulation are honed and used to gain power and control over others in the larger environment (S. M. Johnson, 1987; Kohut, 1971).

Persons who develop Narcissistic Personality Disorder become focused on exploiting and manipulating others, crave attention, revel in "perfection," have grandiose ideas, and hold elaborate fantasies of success--though often they actually are successful,

charming, and talented (Hamilton, 1988). Instead of relating to others as separate selves, they seek others as selfobjects--manipulating and using them to function in service of the false self and to serve as mirrors that reflect affirmation, acknowledgment, and aggrandizement (S. M. Johnson, 1987; Kohut, 1971).

The grandiose false self is a narcissistic shell protecting the real self from underlying feelings of emptiness, panic over realizing self's weakness and fragmentation, anger and pain over parents' empathic failures to legitimate needs, and hunger for resolution and realization of Rapprochement issues and the true self's abilities and potentialities (S. M. Johnson, 1987). When this shell is penetrated, these persons feel devastated, worthless, small, and inadequate (Hamilton, 1988). They try to defend against loss of self-valuation by devaluing those who fail to deliver praise, attention, and admiration (Hamilton, 1988).

Unlike a person with a more primitive, characterological disorder, a person with this disorder sustained little trauma prior to the Rapprochement subphase, when a narcissistic wound was sustained: Self was injured by a message from the primary caregiver that the emerging self was not acceptable, and thus, that the real self was not free to be actualized (S. M. Johnson, 1987). The primary caregiver treated the true self as "too much" or "too little" of whatever the caregiver wanted or needed (S. M. Johnson, 1987). Thus, a false self developed in an attempt to be

what the human environment demanded the child be (S. M. Johnson, 1987). Early injury to the emerging true self caused suppression, denial, rejection, burial, and hiding as inadequate (expression of) the real self with its flaws, weaknesses, fears, vulnerabilities, strengths, unique qualities, potentialities, and abilities (S. M. Johnson, 1987).

A person's rejection of all or part of the true self matches and mirrors the environmental rejection of those parts of the self, which prevents and protects those parts from further narcissistic injury and re-injury (S. M. Johnson, 1987). It sacrifices realization and actualization of the real self, and produces feelings that must be suppressed, which include rage, pain, sorrow at rejection of those parts of the true self (S. M. Johnson, 1987). The false self is compensatory, difficult to sustain, highly fragile, largely unconscious, and manifests in perfectionism, pride, omnipotent grandiosity, entitlement, self-involvement, reliance upon achievement, and use of others as objects (S. M. Johnson, 1987).

When the false self collapses, converse symptoms manifest: the "symptomatic self" (S. M. Johnson, 1987). The experience of the symptomatic self and defensive reactions to collapse of the false self include vulnerability to intense shame and humiliation; feelings of worthlessness; self-depreciation; depression (which deadens the underlying feelings of fragmentation, emptiness, and panic); social isolation,

loneliness, and inactivity (which protect from being seen and exposed through ongoing, intimate contact, and protect from disillusionment by others); and hypochondriacal or psychosomatic symptoms (S. M. Johnson, 1987).

Because of the early childhood requirement of self-negation, these persons become distanced from the body-self and the full range of awareness of feeling that the foundational body-self experiences (S. M. Johnson, 1987). Blocks in awareness of impulses, psychophysiological energy, and reactions of the body-self ("blocks in the body") attempt to keep unacceptable or punishable feelings and impulses unconscious or restrained (S. M. Johnson, 1987, p. 65).

This disorder has more variability in its manifestations because it develops later along the ORD timeline. Many ego functions and defenses are in place--though successes/failures in navigating earlier tasks and issues vary (S.M. Johnson, 1987). Because the false self is built around whatever traits were acceptable or unacceptable in a person's unique early childhood environment, there are endless variations of manifestations and features of Narcissistic Personality Disorder (S. M. Johnson, 1987). Though these disorders may ensue due to failures anywhere along the ORD timeline, a full Narcissistic Personality Disorder requires chronic parental failure to respond empathetically to the child's needs across the ORD timeline (Hamilton, 1988).

Each personality disorder developing before or during the Rapprochement subphase bears narcissistic traits, including establishment of a compensatory, well-defended false self (marked by grandiosity) that develops in a human environment both lacking adequate sympathetic mirroring and demanding a child be something significantly and substantively different from what the child really is--in order to serve the narcissistic needs of a parent (S. M. Johnson, 1987).

A variety of theories exist regarding the etiology of Narcissistic Disorders: Kernberg (1974, 1975), stressing aggressive envy and devaluation, proposed excessive aggressive drive could lead to devaluing of the parental image and an inability to experience parents as supportive (even though they might be supportive). Kohut (1971), stressing the absence of empathic, soothing parental objects, proposed empathic failures in parenting leave no empathic experience to internalize, recall, and transmute into an ability to self-soothe (cf. Tolpin, 1971). Hamilton (1988), emphasizing poor integrative ego functioning, proposed the inability to simultaneously hold onto and examine conflicting concepts leads to unintegrated self-images (even when drive intensity and parenting are normal/adequate).

Neurotic Organization

Neurotic and Normal Personalities

Persons with Neurotic and Normal Personality organization can experience psychological troubles and have relationships that are conflicted greatly with problems related to regulating love and hate (Hamilton, 1988). Instead of chaotic behavior, they show sadness, guilt, and depression when they realize the object they desire to hurt, punish, or destroy is actually one complex, loved object (Hamilton, 1988). They repress ambivalent feelings (trying to remain unconscious of half of them), but experience the conflict of simultaneous positive and negative feelings (Hamilton, 1988).

Some persons with Neurotic and Normal Personality organization use the defense of repression to remain unaware of negative feelings; others, to keep positive feelings unconscious (Hamilton, 1988). Anxiety occurs when unconscious, conflicted emotions or instinctual drives come close to entering conscious awareness (Edward et al., 1981). When repressed emotions and drives are not contained successfully/adequately, these persons experience intrapsychic conflict--which may remain unconscious, but manifests symptomatically through behavioral signs, dreams, and slips of the tongue (Hamilton, 1988; St. Clair, 1986). When this occurs, the symptom expresses the unconscious problem symbolically (St. Clair, 1986).

A person with this level of personality organization has a pattern of relationships that is conflicted unconsciously and was formed early in life through interaction with parents (Hamilton, 1988). Though ORD level is higher, their behavior may be as debilitating as Narcissistic and Borderline Personalities (Hamilton, 1988). The guilt felt may lead them to punish themselves by exaggerating more negative qualities--which can make them seem more disturbed than they actually are (Hamilton, 1988). Thus, persons with Neurotic and Normal Personality organization may be misdiagnosed as Narcissistic or Borderline personalities, partly, because of the intensity of emotions, which may be mistaken as degree of pathology (Hamilton, 1988).

Appendix J

Moshe Halevi Spero's Model of Religious Transformation

Moshe Halevi Spero's Model of Religious Transformation

Contemporaneous with the interpersonally based, humanly

distorted perceptions of God (the dimension Freud

underscored as terminal), there are also hypothetically

veridical perceptions or intuitions of God (the dimension

Freud disavowed)....In the end, the religionist requires a

model that depicts the structures, mechanisms, and dynamics

of psychological development in such a way that incorporates

not only empirically evident human objects (mother, father),

but also the not empirically evident divine object!....The

religionist...may acknowledge the secondary or derived

nature of many descriptive accretions that have become part

and parcel of the God-representations....[However,] in the

final analysis,...believers seek to view the object of their

representations and beliefs as an existential given, not

further reducible to this or that psychological instinct,

endopsychic need, or transitional phenomenon. (M. H. Spero,

1992, p. 48-49)

M. H. Spero (1987, 1992) correlated Mahler's phases of

object relational development with god-concepts and quality of

relationship with a religious community that persons who have

undergone religious transformation experience (i.e., repentance

or conversion). M. H. Spero's work (1992) elaborated and

clarified normative elements and potential points of

developmental arrest or fixation in religious transformation, and points of potential regression (adaptive or pathological) that persons may experience when religious transformation occurs in adulthood, as compared to when a child's ORD occurs within the context of a particular faith group and religious orientation (M. H. Spero, 1992).

A person functioning from one of the two Forerunning Phases of Separation-Individuation, Normal Autism and Normal Symbiosis, is seeking to accomplish the tasks of these forerunning ORD phases: Homeostatic Equilibrium and Attachment. Thus, a person relating from this ORD level seeks to fuse personal identity and history with the new socio-religious group, and may introject an other from the group as a selfobject that is permeated with a sense of omnipotence, well-being, omnipotence (M. H. Spero, 1987, 1992).

Persons relating from this level of development who have undergone religious transformation experience a profound feeling of joy during shared or collective religious experiences (M. H. Spero, 1992). They expect to be understood "magically" (without words), to "sense" (without making an actual assessment) that all their problems will be solved and troubling impulses curbed by their membership in this religious community, and expect or demand that the group will fill the role of mother by nurturing them, providing the ideal amount of closeness, social symbiosis, and protection from extreme stimuli (M. H. Spero, 1987, 1992).

Over time, if persons functioning at this level of development experience (ongoing or past) failure of the group to provide a good enough supply of their needs, they experience a cataclysmic feeling of failure, disconnection, and displacement, which may include episodic experience of depersonalization or psychosis (M. H. Spero, 1987, 1992; Winnicott, 1965).

Persons relating from the forerunning phases of Normal Autism and Normal Symbiosis conceive of God as protective and all-good (M. H. Spero, 1987, 1992). Such god-concepts are comprised largely of grandiose object-representations of self that are derived intrapsychically or fueled narcissistically (M. H. Spero, 1987, 1992). Persons at this ORD level may feel a profound oneness with God, with no need of communication on their part (M. H. Spero, 1987, 1992). Their god-concepts are more "experience" (encounter/occurrence) and less "entity" (divine object/being); and, when they perceive they have sinned, they experience a strong sense of self-annihilation (M. H. Spero, 1987, 1992).

A person functioning from the Differentiation/Hatching subphase of the Separation-Individuation Phase (Proper) is seeking to accomplish the Differentiation/Hatching subphase task of Differentiation. Thus, a person functioning from this ORD level grows in knowledge and awareness of the new religious tradition, but begins to be aware of differences between self and the (new) group--especially, the absence of a personal past that

connects to and shares this group's history (M. H. Spero, 1987,
1992). In compensation, persons who have undergone religious
transformation want their self-expression to continue to increase
and want to be recognized as "religious," that is, spiritual and
observant of their new faith practices (M. H. Spero, 1987, 1992).

Instead of Symbiotic phase "fantasies" (related to the new
group), persons at this ORD level begin to study industriously,
or may become apprehensive to learn new material (M. H. Spero,
1987, 1992). They perceive more needs and desires of community
members, that may lead to cooperative, empathic relationships or
to feelings of loss and resentment (M. H. Spero, 1987, 1992).
These feelings may be based in idealizations, generalized
experience of estrangement, or mildly overactive and overzealous
(hypomanic) religiosity, and may be hidden behind a prematurely
formed religious identity (M. H. Spero, 1987, 1992).

Persons relating from the Differentiation/Hatching subphase
begin to ponder and reflect about God and recognize that God is
not a facet or part of self (M. H. Spero, 1987, 1992). When
persons at this ORD level seek to experience greater independence
from their religious community, they may seek fusion with God;
conversely, they may seek fusion with their religious community,
when they seek independence from God (M. H. Spero, 1987, 1992).
God is conceived as an iconic/symbolic image with the quality of
an introject (M. H. Spero, 1987, 1992). God still is experienced

as mysterious, but less magically fantastic and all-good or
all-bad (M. H. Spero, 1987, 1992).

A person functioning from the Practicing subphase is seeking
to accomplish the Practicing subphase task of Individuation.
Thus, a person with this ORD level feels more self-confidence and
less pain in connection to absence of a past related to the new
religious community as knowledge and familiarity with the new
faith community increases (M. H. Spero, 1987, 1992). A person
functioning from this ORD level will demonstrate a general
interest in religious symbolism, and particularly symbolism that
expresses a possibility for the person to connect with his or her
personal past (M. H. Spero, 1987, 1992).

Persons at this level of functioning may feel conflicted
when they remember the "freedom" they experienced prior to their
religious transformation; and, they may contemplate deviation
from their (new) religious doctrine, teaching, and philosophy in
an effort to maintain distance from their new religious community
(M. H. Spero, 1987, 1992). They may become preoccupied with
doctrine related to eschatology or hunt for tangible proof of
reward (M. H. Spero, 1987, 1992). The "newly religious" person
may differentiate personal identity from the community
prematurely due to precociousness or a natural hyper-sensitivity,
rather than because of any defect in the relationship between the
individual and the community (M. H. Spero, 1987, 1992).

Persons in this phase of development may experience depression related to mourning the loss of the religious experiences they had earlier in the transformation process, namely, the symbiotic oneness and omnipotence they felt in relation to God (M. H. Spero, 1987, 1992). Or, mourning the loss of their earlier feelings may lead to the development and internalization of more realistic and stable representations of self, community, and God, and to less toxic and more realistic object-representations of parents, previous friends, and earlier images of self (M. H. Spero, 1987, 1992).

Persons relating from the Practicing subphase have an intensified interest in symbolic representational elements or descriptions of God, and tend to envision/imagine their approval and acceptance by God as expressed through God's guidance of and providential care over their religious/spiritual journey (M. H. Spero, 1987, 1992). Persons at this ORD level see the potential of being enslaved both by God's influence and by religious doctrine; yet, they fear trying to escape God's influence or the doctrine of the community (M. H. Spero, 1987, 1992). But, these feelings can be used to help transform and mature a sense of commitment to God and the faith community (M. H. Spero, 1992).

Persons at this level of development experience God as an abiding and compassionate father figure (M. H. Spero, 1987, 1992). A paternal god-image is less threatening than a maternal image at this point in development, because a maternal image is

associated with earlier, less differentiated phases of development (M. H. Spero, 1987, 1992). Internal god-images are revised to fit a more differentiated self-other relationship (M. H. Spero, 1987, 1992). Thus, persons at this ORD level start to realize their responsibility to God (M. H. Spero, 1987, 1992).

A person functioning from the Rapprochement subphase is seeking to accomplish the Rapprochement subphase task of Cohesion. Thus, persons functioning from this ORD level re-experience the desire for a sense of spiritual/religious elation ("high"), and have a return of anxiety over being unique or different from community members (Spero, 1987, 1992). This fear manifests as greater intolerance of non-mainstream practices or ideologies, divergent views, and opinions (M. H. Spero, 1987, 1992). At this ORD level, relationships grow deeper, less governed by need, and gradually less focused on the task of achieving differentiation between self and community (M. H. Spero, 1987, 1992).

Persons at this level of development still may expect "magical" assistance, sustenance, and support from external sources (M. H. Spero, 1987, 1992). But, they do not want to apprehend this support is coming from an external origin, and briefly may feel alone when they apprehend this reality (M. H. Spero, 1987, 1992). Persons at this ORD level move toward more whole and constant identifications as they abandon earlier idealizations and introjections of spiritual/religious leaders,

teachers, mentors, counselors, and heroes (M. H. Spero, 1987, 1992). In this period, guilt, sin, shame, and remorse regarding religious matters may become a central focus (M. H. Spero, 1987, 1992).

The normal religious/spiritual growth that a person would continue to experience through community relationships may be halted by a person's intrinsic problems in self-other differentiation (M. H. Spero, 1987, 1992). These problems in self-other differentiation can lead to (a) development of a religious false self, (b) defensive splitting between moral viewpoints or between facets of life (religious/nonreligious), or (c) pathological relationships with the "bad" religious community being internalized (M. H. Spero, 1987, 1992). In the best (healthiest) situation, through self-other relations within the religious community, persons at this ORD level have begun to find resolution of issues of individuation and autonomy, including issues related to their historical past as distinct from the new community's history (M. H. Spero, 1987, 1992).

Persons relating from the Rapprochement subphase return to a god-concept as a mysterious, sympathetic, understanding, and all-encompassing strength (M. H. Spero, 1987, 1992). In this period, like relationships with community members, relationship with God grows deeper, less governed by need, and gradually less focused on achieving differentiation of the self (M. H. Spero,

1987, 1992). God-concepts become internalized almost fully and relationships increasingly reciprocal (M. H. Spero, 1987, 1992).

Persons at this ORD level still expect "magical" help, but place these expectations within a more complex theological/ ideological context with a greater emphasis on the role of their own behaviors (M. H. Spero, 1987, 1992). Their self-worth increases and they are able to separate their self-worth from presumed judgements of God more than they were able to do earlier in their developmental progression (M. H. Spero, 1987, 1992). However, there are still dangers such as (a) defensive splitting of good/bad introjects of God, (b) pathological relationships with internalized "bad" god-concepts, or (c) relating to God as a "good" selfobject that provides the opportunity of narcissistic mirroring (M. H. Spero, 1987, 1992). At this phase of development, persons are moving toward experiences of relationship with God that are not exclusively anthropocentrically-based (M. H. Spero, 1987, 1992).

Appendix K

Developmental Benefits of God's Self-Limitation

Developmental Benefits of God's Self-Limitation

   While the world could not exist without God's pervading

presence infusing and giving it existence, creation could not

endure the full revelation of God's self/essence (עצמיות/

atsmiut); so, what is described as the mystery of God's

voluntary, chosen self-limitation (concealment, hiddenness,

contraction, confining; סוד הצמצום/sod hatstsimtsum) is the

preservation of the world (cf. Is. 2.19,21; Scholem, 1974;

Likkutei Torah, Emor, p. 36b, cited in Soloveitchik, 1983; cf.

Rabinowitz, 1999). Of course, the experience of God's distance

and separateness from creation is apparent, not actual,

functioning to conceal the fullness of God's being from the

creation--allowing for the action of free choice and giving

support to the actuality of creation having independent

existence, rather than being a mere extension of God's self

(Steinsaltz, 1996; cf. Rabinowitz, 1999; Scholem, 1974). Through

צמצום/tsimtsum, "the Infinite One limited God's own self and

became involved in the world of flesh and blood" (I. Greenberg &

Freedman, 1998, p. 55), "coming down" and limiting self to be

present with humanity in the creation, so bringing "holiness...

from heaven to earth" (p. 272; cf. Scholem, 1974).

   God's choice to make covenant (ברית/b'rit) with humans is

characterized by צמצום/tsimtsum: God "renounc[ing] power"

(taking on limits and "condescending/self-abnegating" to relate

on "equal standing" to enter partnership with humans), so that humans can relate to God with love and integrity (I. Greenberg & Freedman, 1998, p. 32; cf. Hartman, 1997; Rabinowitz, 1999). Like human parents withdraw their pervasive presence to allow their children to mature and develop personal autonomy, as God's metaphoric children, humans grow in their activity and sense of competence via צמצום/tsimtsum, the experience of God's hiddenness or withdrawal into the natural (I. Greenberg & Freedman, 1998; Hartman, 1997). So, in furtherance of the human maturational process, God increasingly has become more hidden and self-limited in directly/overtly acting in human history (I. Greenberg & Freedman, 1998; cf. Hartman, 1997).

In part, God has self-limited/-restricted (מצומצם/מצמצם/ m'tsumtsam), allowing wrong in the world to take its course, to train human sensibilities to love the good (הטוב/hattov) and hate the evil/bad (הרע/hara), because this is God's image at work in humans (I. Greenberg & Freedman, 1998; Wolpe, 1993). God's chosen self-limitation (צמצום/tsimtsum) "means that humans take primary responsibility for the outcome of history--and, thus, of the cosmic process as well" (I. Greenberg & Freedman, 1998, p. 48; cf. Rabinowitz, 1999).

As imitatio Dei, those who portray God through their action are enjoined in this trait of self-limitation. Being challenged to grow in responsibility and moral sensibilities through God's self-restraint, as "image of God," humans participate in the

attribute of self-limitation (צמצום/<u>tsimtsum</u>) to avoid excesses,
even in well-intentioned endeavors (I. Greenberg & Freedman
1998). Beyond learning an "ethic of victory," humanity as God's
image-bearer also is enjoined to learn an "ethic of retreat or
withdrawal"--to learn to accept failure, suffering, tragedy, and
defeat through the attribute of צמצום/<u>tsimtsum</u> (Soloveitchik,
1965b, p. 35; cf. Hartman, 1997).

Through צמצום/<u>tsimtsum</u>, God's serves the creation, giving it
life; sustaining it; forbearing suffering with the wrong in the
world, and the trials and triumphs of God's covenantal community;
giving an example of servanthood for God's "children" to follow.
Thus, by exercise of צמצום/<u>tsimtsum</u>, God's image-bearers learn to
imitate God the "parent" in attributes of service, humility, and
self-sacrifice incumbent upon God's beloved "child(ren)"
chosen/selected to further God's work on earth, who, too commonly
is (are) unappreciated, but, in due season, will taste of
elevation and reward for faithful service.

The concept of divine צמצום/<u>tsimtsum</u> also comes to bear on
realities of the created and now flawed universe, namely, that
retribution for behavior frequently is neither swift, nor
certain. So, "existence of natural law...is a major expression
of divine hiddenness" (I. Greenberg & Freedman, 1998, p. 49).
Consequently, divine צמצום/<u>tsimtsum</u> takes on a new level of
significance: The strength of relationship between God (the
original) and humankind (the image) is tested in the human

experience of God's hiddenness/concealment and is proved when humans choose to maintain or reaffirm covenant with God--even when not experiencing covenantal benefits[96] (I. Greenberg & Freedman, 1998). (God also experiences humanity's limitations and failures in relationship, yet maintains covenant; but, this human limitation is related to corruption/sin, not the salutary attribute of self-limitation/-restraint called צמצום/tsimtsum.)

In this time wherein God increasingly has become more hidden and self-limited in directly acting in human history, generally allowing the laws of the universe to work as designed instead of making overt intervention, God is experienced as "present" and "participant" most consistently and characteristically among God's "children" in God's covenantal community as the community studies God's Instruction, תלמוד תורה/talmud Torah (Chananya ben Teradyon, Talmud Bavli, Avot 3.3; cf. Neusner, 1992).

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[96]From God's dramatic deliverance from Egypt (פסח/Pesach, "Passover") to God's more veiled deliverance in Persia (פורים/ Purim, "Lots" [Esther]) to God's preservation of just a remnant in the Holocaust (שואה/Shoah, "Devastation"), the Jewish people's continued affirmation of commitment to covenantal relationship with God "assert[s] that the covenant is binding even in a world where outcome may be destruction (as in the Shoah), and not just salvation (as in Purim)" (I. Greenberg & Freedman, 1998, p. 57):

> Paradoxically the broken covenant is much stronger than the erstwhile 'whole' covenant. Now that the worst has been done, now that the most terrible suffering has been inflicted on the covenant partners and they have persisted, then one can say that the covenant is truly indestructible. If that brokenness did not end the covenant, then surely it is much stronger than a covenant that is dependent upon victory and 'unbrokenness' for its credibility and its binding nature. (I. Greenberg & Freedman, 1998, p. 58)

Small group interaction with one another in the study of Torah (חברותה/chavrutah; חברותא/chavruta) leads to communion with God in a way unlike any other interaction: "In the face-to-face encounter you cannot hide, for not only does another dwell directly across from you, but the Other, God, the Divine Holy Presence, dwells among you as well" (Bachman, 1999, p. 147; cf. Knobel, 1999; Neusner, 1992). So, beyond the wilderness tabernacle and the temple, the house of study (בית מדרש/beit midrash) becomes the place wherein God's glorious Presence (שכינה/Sh'khinah) comes to dwell with the gathered members of the covenantal community through the mystery of צמצום/tsimtsum (Bachman, 1999; cf. Neusner, 1992).

Divine צמצום/tsimtsum allows developmental aspects of humanity's creation in God's image to unfold. In many different types of interaction, community is built and God is experienced; therein, humans discover how to bring their wills into harmony with God's will "through learning and doing in community" (Knobel, 1999, p. 141). Though "all life is growing toward God," as the form of life most like God, humankind has greater freedom, creative power, will, relationship ("love"), consciousness, and life (I. Greenberg & Freedman, 1998, p. 89). So, humans are to use and develop their God-given capacities increasingly to become like/resemble (להדות/l'hidamot) God (I. Greenberg & Freedman, 1998; Maimonides, 1178/1989, Mishneh Torah, Middot 1.6).

Because God is infinite in all God's being (עצמיות/
atsmiut), there is no end to humanity's striving to become more
godlike; so, rather than a static or "fixed model of a perfect
human being," a directional model suggests the course of human
development is to strive to develop toward greater godlikeness
(I. Greenberg & Freedman, 1998, p. 89). Therefore, humans are
enjoined to exercise, use, develop, and apply all their godlike
qualities and capacities to their behavior, relationships, and
overall ways of living throughout their lives (I. Greenberg &
Freedman, 1998).

Through the mystery of God's voluntary self-limitation
(סוד צמצום/sod hatstsimtsum), God works to transform human lives
progressively (via תקון המדות/tikkun hammiddot; תקון הנפש/tikkun
hannefesh), rather than working an instantaneous change in human
nature (Maimonides, 1190/1956; cf. I. Greenberg & Freedman,
1998). Even before God writes Torah on human hearts, some level
of תקון האדם/tikkun haadam ("restoration of humankind") may be
accomplished by establishing societal institutions (e.g., courts;
governments and laws) and norms that are reflective of and
conducive to the development of godlike human behavior, and
participating in loving relationships and religion (spirituality)
that work to improve human behavior and psychology (I. Greenberg
& Freedman, 1998). Indeed, "to become more Godlike is a
meta-mitzvah"--a mitsvah that transcends and "guides all the
other mitzvot" (I. Greenberg & Freedman, 1998, p. 89).

Appendix L

God as "Parent"

God as "Parent"

In the TaNaKH, God's relationship to the human species is
portrayed in a variety of metaphoric images that convey something
of the characteristic of relationship between creator and the
specially created. Particularly, the relationship of God with
humans is conveyed in parental images (Is. 45.9-12), using both
paternal images (e.g., Deut. 32.6b; Jer. 3.4; 31.8[9]b), maternal
images (e.g., Is. 42.14; 49.15; 66.7-13), and even maternal
animal images (e.g., Deut. 32.10-12; Hos. 13.8).

Humanity's creation in God's image connotes familial
resemblance and special relationship of humankind to God. In a
general sense, God is "parent" to humanity, meaning, God is
creator of a species that uniquely bears God's image; so, those
of this species are called God's "offspring/children," meaning,
the human species is God's special creation that resembles and is
related to God like a child is related to a parent as source of
origin and source of ongoing sustenance and rearing via loving
care, provision, and training (cf. Is. 64.7-8[8-9]; Jer. 3.19;
Mal. 2.10a; Ps. 103.13; cf. Mal. 1.6). As such, humankind is
comprised of God's "children" ("sons/daughters") to whom God is
committed as "parent." This continuing bond of relationship
between God as "parent" (creator) and humankind as "offspring"
(special creation) was intimated afresh after God began the human
line anew via covenant with righteous Noach and descendants

(humankind), and with the whole earth, specifically all living creatures (cf. Gen. 6.18; 8.20-22; 9.1-17).[97]

In the <u>TaNaKH</u>, יי אלהים/<u>YY</u> <u>Elohim</u> and God's covenantal people are related by metaphors of intimate human relationship. Despite human shortcomings, through established covenantal relationship, God has a specialized parental relationship with specific persons and their offspring, disciplining them when necessary and being troubled along with them when they are afflicted (e.g., Deut. 8.5; 14.1-2; 32.5,20; Is. 1.4; 43.6; 63.7-16; 64.7-8[8-9]; Jer. 3.14; 4.22; Hos. 2.1[1.10]; <u>Talmud</u>, <u>Kiddushin</u> 36a; cf. <u>Sanhedrin</u> 10.1; E. G. Hirsch, 1904). God, particularly, is described as relating as "parent" caring for the needy-oppressed, which include orphans, widows, the abandoned, and solitary (cf. Ps. 27.10; 68.6-7[5-6]). When recalcitrant, "God's children" remain

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[97]Judaism understands that the covenant God made with just/ righteous (צדיק/<u>tsaddik</u>) <u>Noach</u> placed general demands upon all humankind as God's "children" that are civilization's bedrock, defining boundaries of just social conduct. These are formulated as seven "Noachide/Noahide" laws comprised of six negative commands: do not blaspheme, worship idols, commit immoral sexual acts, murder, steal, eat flesh of living animals; and one positive: create a judicial system to ensure these laws are upheld (<u>Talmud</u> <u>Bavli</u>, Tractate <u>Sanhedrin</u> 56a-60a; cf. <u>Tosefta</u>, <u>Sanhedrin</u> 13.2). Because all humanity issues from <u>Noach</u>, as well as from conjoint <u>Adam</u>/Human, all humans can be described as offspring of both <u>Adam</u> and <u>Noach</u> (בני אדם/<u>b'nei</u> <u>Adam</u>; בני נח/<u>b'nei</u> <u>Noach</u>). Yet, those who abide by these basic boundaries of civilized conduct (morality) that God established for humankind, more particularly, are called בני נח/<u>b'nei</u> <u>Noach</u>, "offspring of Noah," for they reflect uprightness of conduct like that which set apart <u>Noach</u> from the rest of humankind of his generation to demonstrate the likeness or image of God as spiritual "parent."

"God's children," even when dealing corruptly (Is. 1.4), being foolish/ignorant (Jer. 4.22), or unfaithful/untrustworthy (Deut. 32.20). "God's children" have the promise that, even those so far from honoring God's covenant as to be called metaphorically "not my people," לא עמי/lo ammi, upon returning "home" (to God and God's covenantal community), are called "children/sons of the living G-d," בני אל חי/b'nei El chai (Hos. 2.1[1.10]; Kiddushin 36a; cf. Sanhedrin 10.1).

In the particular sense, those whom God selects ("chooses/ elects") to accomplish God's purposes in human history are described as being "God's children" ("sons/daughters"), as are those whose lives are characterized by loving obedience to God as "parent" so that they are recognized as reflecting God's likeness in the conduct of their lives, namely, קדושים/k'doshim, "the pious, holy ones, saints" (cf. E. G. Hirsch & Kohler, 1905; B. J. Lee, 1988; Longenecker, 1970; Shanks, 1998). In addition, within the covenantal community of "God's children," in a specialized (unique) sense, the heir to rulership also is described as "becoming" (being adopted as) "God's son/child" upon ascending the throne (Shanks, 1998; cf. E. G. Hirsch, 1904).

Community of Worship as Community of Origin or Adoption

Common among ancient peoples was the idea that a family (clan/tribe/nation) physically descended from its territorial, guarding deity (E. G. Hirsch, 1904). Because "community of

worship indicat[ed] community of origin or adoption into the clan
...through blood covenant" (E. G. Hirsch, 1904, p. 15),
participation in a community of worship identified a person with
a particular people group and the deity from which that group
originated (cf. Shanks, 1998). But, unlike ANE beliefs of gods
literally siring or bearing human offspring, the metaphoric
quality of the description of being God's "offspring" "begotten"
and "born" is clarified in the TaNaKH as many diverse relational
portraits are employed to describe the same people group in
relation to אלהים יי/YY Elohim, which is personified as both
beloved child (firstborn son or virgin daughter), and beloved
spouse/partner (wife or bride).[98]

To communicate humanity's creation by deity, the TaNaKH
appeals to the ancient belief of descent from deity and employs
imagery of deity adopting a people group ("children of Israel")
through blood covenant (Ex. 6.6-7; Is. 44.2,24; cf. Is. 51.1-2;
64.7[8]; Jer. 2.27; 18.1-6; Lam. 4.2). Contrasted with worship
of false and inanimate gods and their images (idols made of
precious metal, stone, or wood crafted by those who worship
them), worship of the true and living God (אלהים יי/YY Elohim) as
"parent" of "child(ren)" adopted through blood covenant verifies
genuineness of "filial relationship" of those "children."

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[98]Commonly, Jewish conversational references to Israel's God
are indirect; for example, אבינו שבשמים/avinu shebbashshamayim
("our father in heaven") or עליון/Elyon ("Most High").

Without necessarily using the phrase explicitly, the TaNaKH

uses the idea of being בני אלהים/b'nei Elohim, "children of God/

gods/the mighty," to refer to angels and humans.[99] The origins

of this phrase are related to polytheistic, mythical ideas of

literal offspring sired by spiritual beings (E. G. Hirsch, 1904);

yet, the import of its use in the TaNaKH, when applied to human

beings in indirect fashion, is that humans are spiritual beings,

like the angels, who reflect God's glory and function (serving

under God's authority) in worship and obedience in unique

relationship with God. Serving as God's representative authority

among God's covenantal community, in the TaNaKH, Israel's judges

are called אלהים/elohim ("God/god[s]/the mighty") and בני עליון/

b'nei Elyon, "children/sons of the Most High" (Ps. 82).

While alluding to the idea of being God's "progeny," the

TaNaKH uses adoptionist language to describe the covenantal

relationship entered into between יי אלהים/YY Elohim and the

nation/family of Israel, "You will be my people; and I will be

your G-d" (Lev. 26.12; cf. Deut. 14.1a,2; Jer. 7.23), which is

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[99]In the TaNaKH, some verses use this phrase in ways that
indicate heavenly beings (Job 1.6; 2.1; 38.7); others are obscure
in signification with conclusions mixed as to whether reference
is to human or angelic beings (Gen. 6.2,4). Most commonly, when
referring to human beings, it is God's covenantal community
members who are called "God's children." The intimate connection
between being "children of God" and being "children of Israel" is
underlined by one key Dead Sea scroll fragment (Q4) with Hebrew
text of Deuteronomy 32.8 using בני אלהים/b'nei Elohim which, by
the time of the Masoretic Text, became rendered בני ישראל/b'nei
Yisrael, "children of Israel" (Shanks, 1998).

reaffirmed upon national repentance and upon covenant renewal,

ברית חדשה/b'rit chadashah (Jer. 24.7; 31.30[31]; 32.38; Ez.

11.20; 36.28; 37.27). Adoption language is used of strangers who

enter into Israel's family/clan, "Your people will be my people;

and your G-d, my G-d" (Ruth 1.16). It also is used in terms of

adoption of other nations, "In that day, many nations will join

themselves to the L-RD and become my people" (Zech. 2.11).

This adoptionist language is coupled with a stated purpose

of God choosing/electing and consecrating (anointing) the family/

people of Israel to be "a kingdom of priests and holy nation" to

serve God, sharing intimate relationship with God through עבודה/

avodah, "service, work, worship" (e.g., Ex. 7.26[8.1]; 19.5-6).

This links being "children of God" (filial relationship) to the

ANE association of "image of God" with office of priest (whose

role characterized the governance of the indwelling deity).[100]

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[100]As was common to the ANE context in which Israel's God
called out a people to be priests to יי אלהים/YY Elohim, the
priestly functions covered two basic categories: (a) cultic,
involving performing ritual sacrifices and duties of God's house,
such as pronouncing the priestly blessing and blowing horns for
holy days; offering praise through music, song, and dance;
keeping the gates; and transporting the ark of God's Presence;
and (b) mantic (prophetic), involving performing decision-making
by divining the mysteries of God's revelation/will for the future
and past via אורים/urim, תמים/tummim, and casting lots (Num.
26.55-56; 27.21), treatment of diseases and prevention of
impurities via blood of birds or red heifer ashes (Lev.
14.5-6,11-18; 17.11-13; Num. 19.4), and making judgments and
teaching (guiding/instructing in) Torah when cases of disputes
arose in the covenantal community (Lev. 10.10-11; 11.46; 13.39;
Deut. 17.8-13; 19.17; 24.8; 21.5; 33.10; Haran, 1972).

Priestly Facet: "Child of God" as "Servant of God"

The TaNaKH communicates that God's desire and design for the entire covenantal people group is עבודה/avodah--to serve God (enjoy intimate relationship) and serve to draw others close to God in this same way. Like God set apart from the other nations of the earth the covenantal community to draw close to God and serve God as a "kingdom of priests and holy nation" (Ex. 19.5-6), within the covenantal community, God set apart for priestly/ ministerial duties one tribe/clan (family of לוי/Levi, "Levi") to serve God and serve to draw the community close to God; and, from that tribe, God set apart and anointed a specific individual (אהרן/Aharon, "Aaron," הכהן המשיח/hakkohen hammashiach, "the anointed priest;" e.g., Lev. 5.4) and family line to provide priests and a chief priest to serve God and serve to draw close to God the priestly/ministerial family and the priestly line. In this, the TaNaKH indicates יי אלהים/YY Elohim desires the whole covenantal community to share an intimate relationship with God as cherished family[101] (Deut. 14.1a,2) and to lead others

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[101]When God called the entire people of Israel together to hear the terms of the covenant given through Moses and gave the instruction that the words conveyed were to be spoken of during each day and taught diligently to the children, this opened the path of spiritual life and knowledge to the entire people group (Millgram, 1971). The idea of conveying religious instruction and teaching to an entire people, rather than only to a priestly line, and the idea that holy texts were the possession of an entire people, and not the exclusive possession of a select, elite, priestly caste would have been "revolutionary" to all peoples and religions in the ANE and "would have shocked all within hearing" (Millgram, 1971, p. 108).

("sibling" nations who also are "God's children") to desire more intimate familial relationship with God and to draw near (Is. 49.6).[102]

God's role as servant to the very creation God made is a facet of צמצום/tsimtsum ("voluntary self-abnegation") that humanity as imitatio Dei is to emulate via servanthood, humility, and selfless charitable acts (cf. Hughes, 1989, p. 47). As God serves the creation that God also rules, "God's children" follow in the footsteps of their heavenly "parent," serving God and one another as they steward and rule the creation. Thus, though ANE conceptualization of "image of God" as priest (God's consecrated servant) is emphasized less frequently, functioning as priest emerges as an important facet of "image of God." As a species created to serve, worship, and work in ways reflective of God the original, humankind is designed to reflect the likeness of God, who serves (is servant of) the very creation God also rules.

Those called (selected, anointed, and appointed) to serve as priests before God share intimate relationship with God by serving in "the place where God dwells," doing God's work on

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[102]Since corruption entered human experience, God's spirit is understood to be present within the creation at work to draw the world back to its creator. The Infinite One works within the creation (ruach Elohim/Sh'khinah), resting in and working through God's selected out "child(ren)" (Nachmanides). Being filled with God's spirit, one is more capable of manifesting God's likeness/ image, which demonstrates filial relationship of the covenantal community with God. So, "possession of the holy spirit indicates membership of the people of God" (McNamara, 1972, p. 109).

behalf of bringing others "close" to God (קרוב/keruv).[103] So, it appears the ANE association of "image of God" with the office of priest links "image of God" to (a) "proximity to" (spiritual intimacy with) God and with others who share that priestly role, and (b) serving other human beings who seek to "draw near" to God.[104] Interestingly, though the role of priest as "image of

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[103]As God in God's fullness is infinite, omnipresent, and other-than the creation, the idea of "drawing near" to where God "dwells" is related to drawing near in a spiritual sense via drawing near to God's self manifested/expressed in the creation, following the Instruction God gave for how to "draw near" in an acceptable manner. Priests are described as "serving God" where God's (In)Dwelling Presence (שכינה/Sh'khinah) or glory (כבוד יי/ k'vod YY) resides. Scripture speaks of God "dwelling" with the upright and humble (cf. Is. 57.15; 66.1-3). The conceptualization of "image of God" as the dwelling-place of God's spirit connects to humanity as God's intended "tabernacle/ temple" (place of [In]Dwelling), which is why there is need for the "place where God resides" (the human being as "image of God") being set apart as consecrated to God as "priests." The term קרוב/keruv ("nearness, contact") is related to words from the same root, קרב (K-R-V): "to approach, come near, bring near, befriend, sacrifice; a sacrifice/offering (קרבן/korban)--inner part, gut, entrail, intestine; proximity, within, among, contact, nearness, near relation, to be in the vicinity (neighborhood) of, (family) relationship, fellow human." Though many religious groups use the term "outreach," the meaning of the endeavor is "drawing in"--drawing persons nearer to God (spiritual intimacy).

[104]This hints of yet another conceptualization of "image of God." Because the ANE conceptualization of "image of God" was a vessel crafted to house the essence of the deity that indwells it, "the house of God" (tabernacle, temple) may be conceived as "image of God" (Lev. 26.11-12). Humanity and the "house of God" are parallel conceptualizations of "image of God," which is why there are parallels drawn between the human body and the temple. God dwells within and among God's covenantal community as God's living temple (dwelling-place). One day, God's glorious Presence will fill anew the creation as God's purified residence (temple).

God" in the ANE was associated with God's governance/rulership, the role of priest as God's servant is apparent and noteworthy. Hence, beyond privileges, this special relationship carries with it incumbent responsibilities and restrictions (Haran, 1972), linking being "image of God" and "child of God" ("son/daughter of God") with being consecrated/anointed as "servant of God."

Being God's servant applies to individual covenantal community members who serve God on behalf of the whole community, to the whole community who serves God on behalf of the entire world, and to non-community members who accomplish God's work, particularly those who bring benefit to the covenantal community (e.g., Abraham, Jacob/Israel, Moses, Caleb, David, Isaiah, Zerubbabel, priests, levites, the messiah; cf. Job, King Cyrus, Nebuchadnezzar). "A title of honor for outstanding instruments of God" (God's chosen nation, pious individuals and worshipers, and the messiah), all may be described as "God's servant(s)" (Jeremias & Zimmerli cited in Longenecker, 1970, p. 104).

The TaNaKH uses the expression בֶּן יָחִיד/ben yachid ("only/ beloved son/child") to convey the idea of being a special and uniquely favored/chosen offspring, not a literal only child; for example, Avraham's second son יִצְחָק/Yitschak ("Isaac") is called בֶּן יָחִיד/ben yachid (E. G. Hirsch & Kohler, 1905; Plaut et al., 1981). In rabbinic literature, this phrase is used as a synonym for being chosen/selected, בַּחַר/bachar, and often described in terms of being a servant, עֶבֶד/eved (E. G. Hirsch & Kohler, 1905).

So, being God's uniquely selected/beloved "offspring" is connected to being "God's chosen," which is connected to being God's servant, which also is connected to being "God's anointed," משיח/mashiach (E. G. Hirsch & Kohler, 1905). These roles are connected to being consecrated/anointed for a specific task, particularly the task of bringing freedom/deliverance to "God's beloved children" and blessing to the nations of the world-- furthering God's purpose, plan, promise, and work in the world (תקון העולם/tikkun haolam).

Rulership Facet: "Firstborn" as Example to Other "Siblings"

In the TaNaKH, the literary technique of personification is used whereby, among the nations of the earth, God is described as calling Israel (and Ephraim[105]) בני בכרי/b'ni v'khori, "my son/ child, firstborn," meaning heir/recipient of a "spiritual

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[105]Israel's status as "firstborn" (בכור/b'khor) does not indicate Israel was the first nation God created, as it is clear that other nations preexisted the "birth" (creation/formation) of the nation (family/people) of Israel. Rather, deriving from the same root as "firstfruits" (בכר/bakhar) and indicating status as "chief," in this instance, "firstborn" signifies Israel's special creation as God's cherished/treasured people (עם סגלה/am s'gullah) chosen for the specific task of furthering God's plans to restore/repair the creation (תקון עולם/tikkun olam). Because the person אפרים/Efraim ("Ephraim") was the grandchild selected to receive the family blessing/inheritance from the person יעקב/ Yaakov ("Jacob," who was renamed ישראל/Yisrael, "Israel"), the family/tribe Ephraim is considered a synonym for the family/tribe Israel. Naming the family/tribe Ephraim as "God's firstborn" indicates continuation of God's choice to unfold God's redemptive plan in history through the nation of Israel/Ephraim.

inheritance," in special relationship to God the "parent" (e.g., Ex. 4.22-23; Jer. 31.8[9]; Hos. 11.1; Plaut et al., 1981, p. 411; cf. Shanks, 1998). As such, God's special creation, "God's son/ child, firstborn" Israel/Ephraim, has a "divine call" to be an example to other "sibling" nations of the earth in both priestly and rulership roles associated with the ANE conception of "image of God" (Shanks, 1998, p. 71; cf. E. G. Hirsch, 1904), with accompanying incumbent responsibilities and restrictions (Num. 20.14; Is. 41.8-9; 42.1-6; 43.6; 45.9-12; Jer. 3.19; 31.8[9]).

In the promise made to המלך דוד/<u>HaMelekh</u> <u>David</u> ("David the King") of heirs to rule Israel in perpetuity, the ANE connection is made between rulership, bearing God's image, and being "God's offspring" selected and appointed to rule as God's representative agent. This follows the same pattern of God setting apart Israel as a priestly nation, in this instance, honing rulership within the nation selected and appointed to give a reflection of God's rightful rulership on earth as part of the process of working in history to bring rectification of what went awry in the creation.

From the families of "God's son/child, firstborn" Israel, God chose the tribe of יהודה/<u>Y'hudah</u> ("Judah") to rule. From that clan, an individual, דוד בן ישי/<u>David</u> <u>ben</u> <u>Yishai</u> ("David son/ child of Jesse"), was "made" (appointed) God's "firstborn" (בכור/ <u>b'khor</u>) and chosen to rule in perpetuity through his family line, beginning with שלמה/<u>Sh'lomoh</u>, ("Solomon"), with zenith of a great heir, the messiah. <u>David</u>'s being "made" God's "firstborn,"

with covenant of enduring rulership of his offspring after him,
shows enduring supremacy of David's line in God's plan in history
(Ps. 89.21-30[20-29]): David is "God's firstborn," appointed
preeminent ruler among the rulers of the earth with his rulership
quality reflecting something of God's own rightful rulership.[106]

Beginning with the heir to David's throne (בן דוד/ben David,
"David's son/child" or "Beloved/Loving son/child"), Sh'lomoh,
upon becoming fatherless/orphaned, and so inheriting the kingdom,
inherits his father David's position, "becoming God's son/child"
(בן אלהים/ben Elohim) in the specific sense of being adopted and
appointed as God's preeminent ruler[107] (e.g., 2 Sam. 7.12-16; 1

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[106]The name דוד/David ("Beloved/Loving") signifies quality of
relationship between God and David as "beloved/loving son/child,
firstborn." The name שלמה/Sh'lomoh ("Peaceful/Complete") from
the same root as שלום/shalom, signifies the quality of the reign
of David's selected inheritor of the throne who ushers in a reign
of wholeness, well-being, and peace, which foreshadows the
quality of life in the world-to-come (messianic and eternal).

[107]David as "firstborn" ruler was neither the literal first
king appointed over Israel, nor the firstborn of his siblings.
His status as "firstborn" was via divine appointment. King David
was promised to have an heir on Israel's throne in perpetuity.
The idea David's heir to the throne being adopted ("begotten") as
"God's son/child" is conveyed through prophetic statement that
God would "become" his "father/parent" and David's heir would
"become" "God's son/child." To avoid the error of idolatry
(viz., worship of a human as deity) via the common ANE views of
deities becoming incarnate in the rulers or priests of their
"begotten" people groups, the TaNaKH only indirectly conveys the
idea of a specially favored ruling sibling of the covenantal
community "becoming" or being "begotten" (adopted/appointed) as
"God's son/child" (E. G. Hirsch, 1904; E.G. Hirsch & Kohler,
1905; Longenecker, 1970; cf. Casey, 1991).

Chron. 17.11-14; 22.9-10; 28.4-6; 29.1; cf. Ps. 2.6-7;[108] 68.6[5];

Talmud, Sukkah 52a; Shanks, 1998; cf. E. G. Hirsch, 1904).

Though the royal heir already is "God's son/child," in a

general sense as a human being and in a specialized sense as a

covenantal community member, the day of being anointed and

ascending the throne (coronation/appointment) is the day David's

heir also "becomes" (is "begotten"/adopted) as "God's son/child"

(Shanks, 1998; cf. E. G. Hirsch, 1904). That is, he enters into

a position of being God's special/selected or uniquely favored

"offspring" whose rulership is appointed to be an example to all

other rulers on earth, because it is to reflect the image of his

heavenly "parent" (creator and adoptive "father"), showing on

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[108]Historically, this psalm has been applied to Aaron; David; the entirety of the Jewish people during the messianic era; the "anointed son of Joseph" (משיח בן יוסף/mashiach ben Yosef), God's servant who suffers on behalf of God's people like Jacob/Israel's son Joseph ([ישראל] יוסף בן יעקב/Yosef ben Yaakov [Yisrael]) suffered on behalf of his people in Egypt; and the "anointed son of David" (משיח בן דוד/mashiach ben David), God's great ruler who rules God's people as a man after God's heart like his ancestor David ruled Israel (D. H. Stern, 1992/1999; Talmud, Sukkah 52a). A messianic role also is framed in the idea of "anointed son of Aaron" (משיח בן אהרן/mashiach ben Aharon), God's high priest who serves God on behalf of God's people like Aaron officiated before God's Presence (Patai, 1979). "Sonship" in these diverse roles is metaphoric, shown by reflecting the same quality of life as these fathers of Israel, enlarging each role as God's plan continues to unfold in history (Patai, 1979).

earth something of the quality of God's supreme rulership over the whole of creation.[109]

One day, in the world-to-come (עולם הב/olam habba) as begun in the messianic era (ימות המשיח/y'mot hammashiach), the anointed ruler (מלך משיח/melekh mashiach; בן אלהים/ben Elohim) will sit on his ancestor David's throne to rule Israel in peace, bringing blessing to all the nations (peoples/families) of the earth. The regional territory of rulership will expand, so God's servant and "firstborn" (corporate Israel personified in and headed by the national ideal, David's great heir, מלך משיח/ melekh mashiach) will rule God's kingdom established on earth, governing the other "siblings" ("God's children"), with covenantal "siblings" sharing governance as under-rulers.

The other nations of the earth (also "God's children," "siblings" of "God's firstborn") will turn to draw near to God and God's covenantal "firstborn" to share spiritual intimacy (cf. Is. 49.3-6) and share in proper governance of the creation as

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[109]The idea of king/ruler as "image of God" is reflected in supremacy. In the TaNaKH, the greatest of rulers on earth is referred to as מלך מלכים/melekh m'lakhim, "king of kings/ruler of rulers" (Ez. 26.7; cf. Ezr. 7.12; Dan. 2.37; e.g., Artaxerxes, Nebuchadnezzar). Though there are supreme human masters/lords who might bear the titles "master of masters/lord of lords" and "ruler of rulers," all are subject to God who, as אלהי האלהים/ Elohei haelohim, "God of all gods/Mighty of all mighty," is אדני האדונים/Adonei haadonim, "Master of all masters/Lord of all lords" (e.g., Deut. 10.17; Ps. 136.2-3; cf. Dan. 2.47), and supreme ruler over all supreme rulers who govern within God's created order: מלך מלכי המלכים/melekh malkhei hamm'lakhim.

God's image-bearers were designed to do. Together with יי אלהים/

YY Elohim ruling the universe (eternity) and filling full the

creation with God's glorious (In)Dwelling Presence (שכינה/

Sh'khinah), God's "sons and daughters"--the messiah and

redintegrate humankind--will govern the renewed creation, living

in close relationship with God as "parent," reflecting with

renewed clarity the "parent" God's image and likeness.

Intimate Interrelationship of "Siblings"

     Like Adam/Human(kind) is described from the creation account

in the singular and plural (person and species), the nation of

Israel/Ephraim, is called "God's son/child, firstborn;" and,

members of the nation also are called "God's children" ("sons/

daughters"). Similarly, the promised offspring of conjoint Adam/

Human (understood to be the messiah who will crush the Edenic

"serpent/adversary"), the personified hope of humanity and the

covenantal community, is related so intimately to the other

"siblings" as to be considered uniting head/leader and embodied

ideal of the community (כלל ישראל/k'lal Yisrael, the assembly/

body of all the families of Israel). Like "First Human"

(singular and conjoint האדם הראשון/HaAdam HaRishon) was the

progenitor of the human race, "Last Human" (singular and conjoint

האדם האחרון/HaAdam HaAcharon), figurative progenitor of the

renewed covenantal community and redintegrate humankind, helps

bring current world history to a close by doing God's task

(bringing the great final redemption, establishing on earth God's domain of rulership), to inaugurate an era when the national covenant is renewed and creation, including humanity, is restored to its original and proper order and status as "very good."

The conceptualization of David's great offspring, the anointed ruler (מלך משיח/melekh mashiach), as "God's son/child" who is uniquely chosen (special/favored) and uniquely "begotten" (adopted) upon accession to rulership is an enlargement, yet particularization of the nation Israel/Ephraim as "God's son/ child, firstborn." As "God's son/child," in the specialized sense of "ruling sibling," the messiah (in the individual and national sense) accepts the responsibility and restrictions of God's chosen/servant who lives out and upholds the Torah and mitsvot (God's Instruction/Law and commandments) and leads others to do the same, expressing the likeness and rulership of God (the original/"parent"), giving an example and ideal portrait of "God's image" for others to imitate, which helps (re)connect humankind (as "God's children" and the messiah's "siblings") to God as "parent" (e.g., Is. 42.1-9; 52.13).

Other Metaphors of Intimate Familial Relationship

Historically, when considering the biblical texts, other metaphors of intimate human relationship have been employed to convey close interrelationship between humanity, God, and God's word/message/utterance (divine discourse/revelation of purpose/

plan/promise at work within the creation). Alexandrian Jewish philosopher Philo used the Greek concept of a personified "Word of God" (λόγος/Logos), which he described as "God's son, firstborn" (with God as "father"). The Talmud personifies the Torah as "God's daughter," a tree of life to those who grasp her, considered to be synonymous with "God's Wisdom" (חכמה/Chokhmah; σοφία/Sophia)--with God from the beginning--which also is personified in the TaNaKH as a virtuous woman to whom a virtuous "son of God" should cleave (Prov. 3.13-19; 8; Lev. Rabbah 20; E. G. Hirsch, 1904).

Like God as ruler is personified as safeguarding "parent" to a "firstborn child" who is being raised to maturity and intended to gain rulership of God's kingdom (bond of creator to special creation), God's "son/child, firstborn" (Israel personified) is described as joined to God's word/wisdom (personified) so closely as to be described as wedded to "God's daughter" (personified Torah), with God personified as a father rejoicing in their nuptials. Personified as mother, God is described as laboring to deliver, as well as nursing and nurturing sons and daughters. Personified as father, God is described as rescuing captive sons and daughters, and as seeking, comforting, and restoring "God's virgin daughter" after she has strayed and been taken captive. Personified as loving spouse/partner ("husband/groom"), God is described as wedded to God's beloved ("wife/bride"), with Torah as the wedding contract. Further, God's ongoing commitment to

keep faith with God's people is conveyed as abiding like intimate familial relationships, with "family members" both personified as "God's children," beloved son(s) and daughter(s), and as "God's partner/spouse," beloved wife and bride.

Mystical metaphors have been employed as well. Configured in various ways, including a living tree (עץ החיים/ets hachaiyim) or the Primordial Human (האדם הקדמון/HaAdam HaKadmon), both middle expressions of God's self within the creative process (ספירות/s'firot), are conceived as mediating or harmonizing between God's complementary attributes, identified with the messiah, and called "God's son/son of God" (בן יה/ben Yahh; בן אלהים/ben Elohim), meaning, the product of the union of God's Wisdom, חכמה/Chokhmah, and God's Understanding, בינה/Binah[110] (Matt, 1996; Scholem, 1974). Additionally, ancient Aramaic translations (תרגומים/targumim) of TaNaKH texts, attempting to

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[110]The sixth s'firah (associated with Jacob/Israel), called Beauty/Glory (תפארת/Tiferet) or Compassion (רחמים/Rachamim), is described as harmonizing or mediating between the fourth, Mercy/ Favor (חסד/Chesed) or Greatness (גדלה/G'dullah), and the fifth, Justice/Judgment (דין/Din) or Power/Strength (גבורה/G'vurah). The ninth s'firah (associated with Joseph), called Foundation of the Universe/Eternity (יסוד העולם/Y'sod Haolam) is described as harmonizing or mediating between the seventh, Eternity (נצח/ Nestach) and the eighth, Splendor (הוד/Hod). The tenth and final s'firah, Kingdom/Sovereignty (מלכות/Malkhut) or glorious (In)Dwelling/Presence (שכינה/Sh'khinah), also central and at the base of the s'firot configuration, is described in many rich metaphors, including being "daughter of the king," "daughter of God" (i.e., the product of the union of God's Wisdom/Yahh and God's Understanding/Elohim); "daughter, sister, and bride of Tiferet;" "queen to the king;" and "mother of God's children."

preserve God as other-than creation, personify God's word/
message/utterance/divine discourse/revelation of purpose/plan/
promise at work within the creation (as דבר אלהים/Davar Elohim;
דבר יי/Davar YY; Aramaic: דבורה/Dibburah; מימרא/Meim'ra), in
effect, functioning as God "below" (immanent) on behalf of God
"above" (transcendent) in order to express something of the one
true God at work within the creation--not intimating a second
divine being, which would be polytheistic (McNamara, 1968).

   In a mystical sense, it might be said that God's anointed
(המשיח/hammashiach, singular and conjoint) is "born" (issues)
from supernal Israel (heavenly Zion/Jerusalem, "mother" of "God's
children"), the mystical place within God's core self ("heart/
mind") from whence God's actual covenantal community originates
by means of the divine desire/decision to create arising within
God. Further, it might be said that God's anointed (המשיח/
hammashiach, singular and conjoint) is an earthly (human) form of
the heavenly (divine) "image of God": האדם הקדמון/HaAdam
HaKadmon, the figurative embodiment/personification of the
ספירות/s'firot, the "garments" or emanations/expressions of God in
the creative process, which manifest and work within the
creation, particularly as God's glorious (In)Dwelling/Presence
(שכינה/Sh'khinah; כבוד יי/k'vod YY; Aramaic: יקרה/y'karah), which
itself is considered synonymous with God's holy spirit or "spirit
of holiness" (רוח אלהים/ruach Elohim; רוח הקודש/ruach hakkodesh),
which also is called God's anointing spirit or "spirit of the

messiah" (רוח המשיח/<u>ruach</u> <u>hammashiach</u>), and thus, identified with

the messiah[111] (Gen. <u>Rabbah</u> 2.4; <u>Pesikta</u> <u>Rabbatai</u> 33.6; cf. Matt,

1996; Scholem, 1974).

When the divine desire/decision to act arises within God,

God's anointed is the instrument used to accomplish God's will,

which works toward culmination in God's great deliverance that

brings the promised renewal of the national covenant (ברית חדשה/

<u>b'rit</u> <u>chadashah</u>) and reordering of the world, establishing it

under God's sovereignty. Through conjoint messiah (God's

anointed person together with God's anointed nation/family or

righteous remnant thereof), God forms a new beginning for the

covenantal community and whole human race, wherein clarity of

reflection of God's image is renewed and the world redintegrated.

The complexities of Jewish mysticism and its contribution to

the question of what it means that humanity is described as

created in God's image and how that relates to human development

far exceed the scope of this research endeavor. However, some

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[111]From a Jewish mystical viewpoint, it might be said that,
through צמצום/<u>tsimtsum</u> (אין סוף/<u>Ein</u> <u>Sof</u>'s self-limitation that
allows God's self-expression in the creation), האדם הקדמון/
<u>HaAdam</u> <u>HaKadmon</u>, the archetypal soul/spirit of the messiah
(singular and conjoint), is manifested in the creation,
"enclothed in garments" of that which was created by God as God's
earthly "image of God" (humanity), both in the covenantal
community as a whole and in its head (humanity's ideal, <u>Adam</u>'s
offspring of hope), the zenith and "embodiment" of the covenantal
community--the messiah. So, the fully human messiah (singular
and conjoint) is empowered and enlivened by the fullness of God's
self as manifested within the creation (<u>ruach</u> <u>Elohim</u>/<u>Sh'khinah</u>).

comments on the idea of a supernal blueprint or model for "image

of God" seem useful: Collectively, the ספירות/s'firot are

considered the supernal archetype/prototype of "image of God" and

are (con)figured as האדם הקדמון/HaAdam HaKadmon ("the Primordial

Human"), in whom the light of אין סוף/Ein Sof's substance is

active. The Primordial Human also is considered the increate,

mystical, supernal "image of God," and is referred to by that

name: אין סוף/Ein Sof. Therefore, it is logical to conceive and

understand this figure as the personified sum total, mystical

embodiment, or fullest expression of the Infinite (אין סוף/Ein

Sof) present in the creative process that is intelligible and

communicable to humankind because humankind was created in that

same likeness: "image of God."

The Branch Writings (Kitvei HaN'tsarim) continue the idea

that "image of God" is like a parent-child relationship (e.g.,

Gal. 4.3-7; cf. Matti. 10.29; 23.9) that is demonstrated in godly

behavior, imitatio Dei (Matti. 5.9,44-45; Lu. 6.35-36; 12.29-34;

Jac. 2.18-24). These texts point out the general parent-child

relationship that humanity has with God via HaAdam HaRishon/First

Human, who, in a sense, is "firstborn, son/child of God, uniquely

begotten/created," the beginning or foundation of the human

species from which the covenantal community ultimately issues

(cf. Lu. 3.38c; Acts 17.29). Of course, the book of Genesis

records that HaAdam HaRishon failed in the endeavor of rightly

reflecting God's image, disregarding the instruction of the

"parent," rather than heeding the word and "following in the footsteps" of God the "parent."

Making use of adoptionist language (e.g., Joh.[112] ["Jn."] 1.12; Acts 17.28-29; Rom. 4.1-12; 8.12-23; 9.4,26; Gal. 3.6-9,14, 26; Eph. 1.5), Kitvei HaN'tsarim connect "image of God" to the "community of the living God," (אלהים חיים) עדת אל חי/adat El chai or Elohim chaiyim (1 Tim. 3.15; cf. Joh. 11.52b; Eph. 2.19), to being members of "God's household," בית אלהים/beit Elohim, and "children of the living God," בני אל חי/b'nei El chai (Hos. 2.1[1.10]), who are "filled with all the fullness of God" (Eph. 3.19b; cf. Eph. 5.18b; cf. 2 Keph.[113] ["Pet."] 1.4) and led by God's spirit (also called the messiah's spirit), that is, God's spirit of holiness/anointing (Rom. 8.14; 1 Keph. ["Pet."] 1.11a). The Branch Writings emphasize corporate elements of "image of God" as related to the conjoint messiah (the messiah together with the covenantal community or righteous remnant) as firstfruits of God's restoration of the covenantal community, humankind, and creation (cf., Rom. 8.18-26a,29; 1 Cor. 12.11-14; Eph. 4.1b-6,12-13,15-16; Phil. 3.10b-16; Jac. 1.18).

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[112]The book of Johanan (יוחנ/Yochanan; יהוחנ/Y'hochanan) commonly is Anglicized to "John."

[113]The books of Kephas (Aramaic: כפא/Kefa; כיפא/Keifa, "Cephas"/"Rock," nickname given to שמון בן יונה/Shimon ben Yonah, "Simon son of Jonah," in Greek translated as Πέτρος/Petros) commonly are Anglicized to "Peter."

Kitvei HaN'tsarim particularly connect being God's image and "child" to the idea of God "bringing many sons/children to glory" through the messiah. God's anointed person (המשיח/hammashiach) is described as "brother/sibling," "initiator of their deliverance," and the figurative "Last Human/HaAdam HaAcharon," who, in a sense, is "firstborn, son/child of God, uniquely begotten/created," the new beginning for the covenantal community and human species (Rom. 8.29; Heb. 2.10; 12.23; cf. Matti. 1.18c,20; 16.16; Lu. 1.31,35; 1 Cor. 15.22,45-49). Unlike First Human, God's anointed person, figurative Last Human, succeeds in the endeavor of rightly reflecting God's image by following the instruction of the "parent," specifically heeding the word and "following in the footsteps" of God the "parent."

Noting the messiah as the superlative example of what all humans are to reflect, namely the "image of God," the Branch Writings describe God's anointed person as "God's power and God's wisdom" (1 Cor. 1.24) and "God's word/message/utterance [divine discourse/revelation of purpose/plan/promise at work within the creation] made flesh" (Joh. 1.1-5,14,18; Rom. 8.18-25). That is, God's power, wisdom, and word of purposed promise (particularly for furthering the plan of deliverance and rectification) is realized and actualized, materialized in time and space and human history, through a human being anointed to fulfill God's task of furthering redintegration of God's covenantal "family" and the whole creation.

Living out perfectly/completely God's word (which is God's will and wisdom [Torah]), thereby giving perfect/complete reflection of God's likeness, God's anointed person is described as "the express image of God's self/essence" (Heb. 1.3b), "the visible image of God who is invisible" (2 Cor. 4.4c; Col. 1.15; cf. Joh. 12.45; 14.9b), "in the form/likeness of God" (Phil. 2.6-7), and having "the fullness of all that God is liv[ing] in him" (Col. 2.9; cf. Joh. 3.34; 2 Cor. 5.19a). As the superlative example of "image of God" and "imitator/imitation of God" (Joh. 5.19; 8.29; 12.49), "younger siblings" are to imitate the messiah as "firstborn brother/sibling" (Eph. 5.1-2), and to imitate other "siblings" who give proper image to God through godly behavior, to become godly examples, themselves, for others to imitate (e.g., 1 Cor. 4.16; Heb. 6.10-12; 13.7; 1 Thes. 1.6-7; 3 Joh. ["Jn."] 1.11).

Additionally, it might be proposed that Kitvei HaN'tsarim employ kabbalistic-metaphoric conceptualizations when describing the messiah as "the form [דמות/d'mut]" or "express/visible image [צלם/tselem] of God's invisible self/essence [עצמיות/atsmiut]," "the radiance of God's glory [k'vod YY/Sh'khinah]," having "the fullness of all that God is liv[ing] in him [ruach Elohim/ y'karah/k'vod YY/Sh'khinah]," "God's wisdom [chokhmah (Torah)]" and "God's word/message/utterance/divine discourse/revelation of purpose/plan/promise within the creation [meim'ra/dibburah/davar YY] become [materialized in] a human being." From a kabbalistic

perspective, by using the mystical concept of God's chosen
self-limitation that allows manifestation and perception of God's
glorious (In)Dwelling/Presence active in creation (צמצום/
tsimtsum), Kitvei HaN'tsarim maintain Jewish theological
commitments to God as both אין סוף/Ein Sof ("No End"--infinite,
eternal, immaterial, transcendent spirit) and שכינה/Sh'khinah
(glorious Presence/"[In]Dwelling in exile" among God's people
immanent in the corrupted creation), preserving commitment to God
as unequivocally indivisible (אחד/echad).[114]

Whether conceived as the mystical embodiment of the ספירות/
s'firot as the Primordial Human (האדם הקדמון/HaAdam HaKadmon);
glorious (In)Dwelling Presence (כבוד יי/k'vod YY; יקרה/y'karah;
שכינה/Sh'khinah); God's spirit of holiness/anointing (רוח אלהים/
ruach Elohim; רוח הקודש/ruach hakkodesh; רוח המשיח/ruach
hammashiach); or personification of God's wisdom (חכמה/chokhmah
[Torah]) and word/message/utterance/divine discourse/revelation
of purpose/plan/promise at work within the creation (מימרא/

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[114]It is crucial to understand that mystical concepts cannot
be translated into a literal context without misunderstanding
occurring. Regardless of the numerous ways that Jewish texts
communicate God at work, both "above" and "below," there is one
God communicating God's "self/person" through various means of
expression, which must never become confused with the idea that
the individual self-expressions of the one God are actual persons
or personalities. Otherwise, the idea of ten s'firot and other
mystical communications would lead to the erroneous conclusion
that the infinite God is comprised of ten persons/personalities,
leading to two possible erroneous conclusions: (a) there is a
pantheon of gods (multiple persons who are deity), or (b) God is
fragmented, not unified in personhood (multiple-personality).

meim'ra; דבורה/dibburah; דבר אלהים/davar Elohim), it is possible to propose that, via the mystical concept of צמצום/tsimtsum, the Infinite One (אין סוף/Ein Sof) could manifest/emanate self in the creative process, relate to, work within the creation, and also self-limit to indwell and enliven the species crafted as God's image and dwelling-place of God's "substance," still leaving God's irreducible unity intact and uncompromised.[115]

In the end, all these varied mystical conceptualizations express the idea of how the Infinite (in the unveiled presence of which nothing could exist) is "veiled" or "clothed" in "garments

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[115]God created and infused the human species with a life force derived from, sourced in, yet having independent existence from God, who is unique in all existence. Through סוד הצמצום/ sod hatstsimtsum (the mystery of God's voluntary self-veiling to create and dwell among God's people within the creation), God manifests self through God's earthly image-bearer. The idea of God expressing self in creation, "dressed/clothed" (התלבשות/ hitlabb'shut) or veiled in "garments of flesh," includes the premise that God could do this, violating neither human essence (material/immaterial), nor God's own immaterial essence/self and transcendent unity. The Jewish mystical view of the soul is that it is "enclothed in garments" which become manifest to self and others as they express the soul's essential powers through thought, speech, and action, which provide the human soul's essence with objective form (Ginsburgh, 2001). Proposing resolution through Jewish mysticism's conceptualization of five levels of the human soul, ben Mordechai (2001) posited the lower, materially-derived level of the soul would be intact "human essence" (for God has no materially-based existence); but, higher levels could manifest God's self as expressed in the creation. Appealing to the idea of extra-dimensionality, a proposition developed through the sciences (astrophysics), sheds light on the idea of God's ability to be present within the creation, while remaining infinite and transcendent (Ross, 1999). However, analysis and assessment of these and other mystical or scientific concepts and premises exceed the scope of this research endeavor.

of self-expression" to relate and be at work in the creation.
These are means of helping humans grasp some sense of the
Infinite, which is beyond comprehension, in unveiled essence and
existence. None of these Jewish mystical conceptualizations
remove the plain conveyance of the TaNaKH, that the messiah will
be a descendant of King David, uniquely chosen and anointed to
serve God by bringing God's great deliverance to Israel and
blessing to the world, establishing the rulership or kingdom of
God on earth לתקן עולם במלכות שדי/l'takken olam b'malkhut Shaddai,
"to straighten (repair/aright) the world with/by the reign
(kingdom/rulership) of the Almighty."

The sum total of these varied descriptions paint a portrait
of intimate relationship between humanity, God, and God's word/
message/utterance (divine discourse/revelation of purpose/plan/
promise at work within the creation), conveying something of the
idea of God "above" (transcendent), active and relating "below"
(immanent), that is, actively expressing self within the creation
through the process of self-revelation. God's word/message/
utterance (divine discourse/revelation of purpose/plan/promise at
work within the creation) is considered so vibrantly dynamic and
animated, and the relationship between God and God's word/
message/utterance related so intimately as to be described as
like a relationship of father to firstborn son. Further, God's
word/message/utterance is so vibrantly a part of God as to be
experienced as animated and at work within the creation carrying

out God's will like a beloved/loving son would do for a loving/

beloved father. Likewise, the relationship that humans are to

have with God's word/wisdom (Torah/self-revelation) is equally

intimate, like a spousal relationship wherein the two are united

as "one flesh" (Gen. 2.23), such that humanity's connection with

God's word is to be inseparable and the bond, indissoluble.

Teleological Facet: Reclamation of Intimacy

A teleological conceptualization proposes that God's word/

wisdom, as God's "creative and expressive activity" within the

creation, purposed (planned/promised) redemption of a treasured

people (עם סגלה/am s'gullah), "God's children" created to enjoy

enduring life with God: חיה עולם/Chaiyeh Olam, "Life Eternal"

(Buzzard & Hunting, 1998, p. 186)--ordaining ישועה/Y'shuah,

"Salvation/Redemption/Deliverance" from the beginning of

creation, before the process of death and deterioration entered

the creation. The messiah is the person God brings on the human

scene to embody (live out and bring to fruition) God's word/

message/utterance/divine discourse/revelation of purpose/plan/

promise at work within the creation--furthering the work of

redemption and rectification of the creation--by (a) living out

God's Instruction; (b) aiding in establishing on earth the

rulership of the Almighty (מלכות שדי/malkhut Shaddai or kingdom

of God/kingdom of Heaven, מלכות שמים/malkhut Shamayim), which

includes calling persons to prepare for the establishment of

God's kingdom on earth by (re)turning to God as "parent" as shown

by following what God has instructed (תשובה/t'shuvah); (c) being

willing to suffer for God's people toward sanctification of God's

name (על קדוש השם/al kiddush HaShem); and (d) taking up David's

throne when God's rule/kingdom is established on earth.[116]

In this view, "the divinity [of the messiah] is God's

activity working in and through a perfectly surrendered human

person....a human person fully expressing God, [as God's] agent

for the reconciliation of the world" (Robinson cited in Buzzard &

Hunting, 1998, p. 250). This task of divine reconciliation of

the world (תקון העולם/tikkun haolam; השלמה/hashlamah ["making

peace; completion; reconciliation; (red)integration"]) involves

the entirety of the covenantal community, ultimately, bringing

exaltation of God, the heavenly "parent" (creator of all):

It is all from God, who, through the messiah, has reconciled

us to God's own self, and has given us the work of

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[116]The idea of the messiah as God's word/wisdom (creative,
active expression of God's plan, purpose, and promise of eternal
life) being actualized in the creation appears to bring together
many promises in the TaNaKH. The messiah is the realization of a
personified ideal or "embodiment" of the promise made (a) to Adam
of an offspring of hope; (b) to Noach to not destroy the world
again, but continue through his righteous line; (c) to Avraham of
being blessed and growing into a nation through the lineage of
the chosen descendants Yitschak and Yaakov/Yisrael (Efraim); (d)
to יהודה/Y'hudah ("Judah") and tribe of perpetual rulership; and,
more specifically, (e) to David of a great heir to reign over
God's covenantal community in a world filled with
righteous-justice and peace, which brings the world blessing
whereby the other peoples of the earth will be drawn to God's
covenantal community and to יי אלהים/YY Elohim, lord of eternity.

reconciliation, namely, that God was in the messiah
reconciling humankind to God's own self, not counting their
sins against them, and entrusting us with the message of
reconciliation. (2 Cor. 5.18-19; cf. 1 Cor. 15.23-28)

Because God's "children" gathered as covenantal community
experience God's person and Presence dwelling among them through
תפלה/t'fillah and through תלמוד תורה/talmud Torah, that is,
through "prayer" and "Torah study" (cf. Chananya ben Teradyon,
Talmud Bavli, Avot 3.3), the process of renewal/restoration of
humanity (תקון האדם/tikkun haadam) is advanced by "study through
discipleship and application of the Torah, serving as a handbook
for disciples [תלמידים/talmidim ('students')]"[117] (cf. Neusner,
1992, p. 91; Talmud, Mishnah, Avot). For individual covenantal

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[117]The study God's Torah is the duty of every covenantal
community member, native-born and adopted into the household of
faith (Millgram, 1971). The principle of continuing education,
namely, the ongoing reading and hearing of Scripture, in public
as well as in private study, is consonant with the commands of
Torah (Donin, 1980). Some scholars posit that the change in
cultural practice that developed from the principle of universal
education and grew into synagogue worship was the origin of
modern democracy (Millgram, 1971). Yet, because people are more
or less equipped to study Torah (due to differences in education,
mental capacity, time availability, and the like), historically,
the rabbis (רבנים/rabbanim or רבים/rabbim, "masters/teachers")
have considered it "the duty of the scholars to teach the people
at every opportunity" (Millgram, 1971, p. 108). Thus, both study
and public teaching of Torah have become a permanent feature of
Jewish worship: "The study of Torah became a form of divine
worship and an integral part of the synagogue liturgy" (Millgram,
1971, p. 108). Today, the prayer elements of Jewish worship have
been developed around the teaching of Torah and ceremony thereof,
which is the climax of synagogue ritual (Millgram, 1971).

community members, the process of renewal/restoration (of
relationship with God and of clear reflection of God's image/
likeness) involves putting away older patterns of relating marked
by distorted reflection of God's image and ways, characterized by
corrupt, disordered object relationships, and adopting new
patterns of relating marked by clearer reflection of God's image
and ways, characterized by healthy, whole object relations[118]
(e.g. Deut. 30; Ez. 11.19-20; cf. Eph. 4.22-24; Col. 3.9-10).

All humans are designed and intended to manifest God's
glorious/radiant (In)Dwelling/Presence (שכינה/Sh'khinah) and
embody Torah in the way they live their lives as God's spiritual/
metaphoric sons and daughters. But, in the present world
tarnished by the corrupting influence of sin, God's covenantal
community, "the redeemed of the L-RD" (Is. 51.11; 62.12; Ps.
107.2), are God's "children" who have (re)entered relationship
with God (יי אלהים/YY Elohim) as "parent" and have (re)turned to
God seeking to live out God's Instruction. Renewal and
restoration of persons' innermost selves by God's spirit/breath

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[118]Proper spiritual intention/devotion/motivation (כונה/
kavvanah) toward "heaven" (i.e., right heart posture toward God)
and Torah-study are requisite for positive life-transformation to
occur through religious/spiritual disciplines, activities, and
practices. God is displeased with and judges manipulative use of
Torah for personal gain, whether the improper motivation is for
glory/adulation or economic gain (Tractate Avot 4.5b). In
contrast, כונה/kavvanah leads to experience of God's eternal life
because "the premise of God as giver of the Torah" is the
foundation for "the notion of Torah-teachings as guarantor of
eternal life" (Neusner, 1992, p. 87).

begin the process of persons becoming renewed/restored to a truer reflection of God's image (cf. Ez. 36.25-29).

At its core, beyond the generic sense of humankind as "God's offspring," in the particular sense, being described as "God's child" ("son/daughter") connotes intimacy in relationship to God, loving obedience to God the "parent," as manifest through conduct (piety) that is reflective of God (holiness), status of being chosen by God to serve God in accomplishing God's purpose in history, being appointed and consecrated/anointed for the task, and acceptance of the responsibility that comes therewith. It conveys selection by God to fulfill a role in history (beloved/ favored child; elect/chosen servant). Whether in the general sense of humankind, in the particular sense of God's covenantal community, or in the sense of specific persons who lead the covenantal community, being "God's offspring" ("son/daughter") indicates status as God's authorized agent or representative on earth who has a particular task to accomplish to further God's plan for restoring and renewing the creation. Thus, at core, being God's image-bearer is living out the reality of being "God's offspring"--"God's sons and daughters" (זרע אלהים/zera Elohim, "God's [godly] seed;" cf. Mal. 2.15) who attest to being genuine "children of God" because they resemble God, their heavenly "parent," in the way they live out their lives.

Appendix M

Neusner's Contribution: "Incarnation of God"

Neusner's Contribution: "Incarnation of God"

When the Holy One, blessed be God, came to create the first human, the ministering angels mistook the human [for God, since (the human) was in God's image,] and wanted to say before the human, "Holy, [holy, holy is the Lord of hosts]" ....To what may the matter be compared? To the case of a ruler and a governor who were set in a chariot, and the provincials wanted to greet the ruler, "Sovereign!" But they did not know which one was which. What did the sovereign do? The sovereign turned the governor out and put the governor away from the chariot, so that people would know who was the ruler....So too when the Holy One, blessed be God, created the first human, the angels mistook the human [for God]. What did the Holy One, blessed be God, do? God put the human to sleep, so everyone knew the human was a mere mortal....That is in line with the following verse of Scripture: "Stop relying on a human, in whose nostrils is a mere breath--for how little is a human accounted" (Is. 2.22) [brackets added by Neusner]. (Hoshaiah, Talmud, Gen. Rabbah 8.10 cited in Neusner, 1992, p. 165)

In other words, when angels saw the first human, they "perceived yet another version of God" (Neusner, 1992, p. 15) that only was distinguished from God by sleep--a "representation of God in the flesh as corporeal, consubstantial [having the same substance] in

emotion and virtue with human beings, and sharing in the modes
and means of action carried out by mortals" (p. 12).[119]

In a study of the history of Judaism within the context of
studying the character of divinity in formative Judaism, Neusner
(1992) contributed a volume focusing on the conceptualization of
the incarnation of God. Therein, Neusner (1992) posited that, in
the oral Torah (Talmud), there is a progression in description of
God as premise, presence, person, and personality that, by the
formulation of the Babylonian Talmud ("Bavli"), makes a return to
the written Torah's original conception of God as incarnate--that
is, God showing characteristics of personality and appealing to
both human form (physical/corporeal or mental/psychological) and
human action. For, indeed, Neusner (1992) posited that the
written Torah's description of humanity's creation in God's image
and likeness directly implies the incarnation of God.

Neusner (1992) framed a new conceptualization for the phrase
"incarnation of God" that is useful to consider in deciphering
elements of what it means that humans were created in the image
of God: "the description of God, whether allusion or narrative,
as corporeal; exhibiting traits of emotions like those of human
beings; doing deeds that women and men do in the way in which
they do them" (p. 17), "the representation of God as a human

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[119]God's godhood is described in terms of never sleeping (cf.
Ps. 121.3-4). The implication of God putting the human to sleep
is that "death marks the difference" (Neusner, 1992, p. 222).

being who walks and talks, cares and acts, a God who not only

makes general rules but also by personal choice transcends them

and who therefore exhibits a particular personality" (p. 21).

Neusner (1992) proposed that this concept makes it possible to

formulate in Judaism a construct of "God incarnate on earth,"

> [to] contemplate composing the story of God on earth--a kind

> of gospel of God incarnate, walking among human beings,

> talking with them, teaching them, acting among them, just

> as, for the evangelists as the church received and venerated

> their writings, Jesus Christ, God incarnate, walked on

> earth, taught, and provided the example for humanity of the

> union of humanity and divinity. (Neusner, 1992, p. 17-18)

God has revealed God's self to humanity and appeared in

various diverse forms (images) and "models of incarnation;" yet,

it is always one and the same God--incarnate in traits, virtues,

and relationships that humankind as צלם אלהים/tselem Elohim

(imago Dei) can apprehend and imitate (Neusner, 1992, p. 16).

> Because the Holy One, blessed be God, had appeared to them

> at the sea like a heroic soldier, doing battle, appeared to

> them at Sinai like a teacher, teaching repetitions, appeared

> to them in the time of Daniel like a sage, teaching Torah,

> appeared to them in the time of Solomon like a lover...the

> Holy One, blessed be God, said to them, "You see me in many

> forms. But I am the same one who was at the sea, I am the

> same one who was at Sinai, I [anokhi] am the Lord your God

who brought you out of the land of Egypt" (Ex. 20.2).

(Pesikta d'Rab Kahana 12.24 cited in Neusner, 1992, p. 15-16)

Neusner (1992) also proposed that, because humanity is diverse, God's self must sustain diverse images that formed in the model of human beings as God's image-bearers (Neusner, 1992). That is, God's particularity and individuality rest on humanity's diversity (Neusner, 1992), which points back to something of what God must be like as the source of an image characterized by such diversity. This model of humankind created in God's image determines how God's "face" is to be envisioned (Neusner, 1992).

> The Holy One, blessed be God, had appeared to them like an icon that has faces in all directions, so that if a thousand people look at it, it appears to look at them as well....So too when the Holy One, blessed be God, when the Holy One was speaking, each and every Israelite would say, "With me in particular the Word speaks"....What is written here is not, I am the Lord, your [plural] God, but rather, I am the Lord your [singular] God who brought you out of the land of Egypt" (Ex. 20.2) [brackets added by Neusner]. (Pesikta d'Rab Kahana 12.25 cited in Neusner, 1992, p. 23)

Because the TaNaKH did not portray God merely in abstract theological conceptualizations leading to reality-governing rules, nor as merely a person meriting awe and reverence, but in rich and personal portraits with human-like characteristics,

those who authored the TaNaKH would not have been surprised that,
in both the written and oral Torah, God "gained corporeality and
so became incarnate" (Neusner, 1992, p. 28). Indeed, through
Judaism's sages' narratives, God was painted as "a very specific,
highly particular personality," figured ("imaged") or likened to
"other (incarnate) heroes," whom humans can know and envision,
and with whom they interact (Neusner, 1992, p. 28).

> When, therefore, the authorships of documents of the canon
> of the Judaism of the dual Torah began to represent God as
> personality, not mere premise, presence, or person, they
> [in formulating the oral Torah (Talmud)] reentered the realm
> of discourse about God that Scripture had originally laid
> out....the portrayal...of God as personality, with that same
> passionate love for Israel that, as Scripture's authorship
> had portrayed matters, had defined God in the received,
> written Torah." (Neusner, 1992, p. 28-29)

Neusner (1992) proposed that, prior to the "incarnation of
God," Torah became incarnate. That is, in the Talmud, the Torah
as the source of salvation, became transformed into a salvivic
figure (the sage, great rabbi), who, by a life immersed in
knowledge and mastery of the written and oral Torah, brought the
Torah to life, demonstrating God's supernatural power (favor),
thereby transforming "an object [the Torah] or an abstract
conception [revelation] into a human being; [and, so] the Torah
was made flesh, hav[ing] attained human form and representation

in the person of the sage...who was, in himself, the Torah

incarnate" (Neusner, 1992, p. 202).

Through this identification of the sage as the incarnation

of Torah, God's rulership and will in heaven communicated through

the words and deeds of the sages on earth constituted "Torah;"

and the sage, "savior"--that is, an embodiment of Torah, the

source of God's salvation (Neusner, 1992). Though, in the

portrayal of God in human form in the oral Torah, God "forms the

model of the sage" (Neusner, 1992, p. 227), there is a striking

difference: "God incarnate remains God ineffable" (p. 230). In

the end, God incarnate nonetheless remains wholly other-than (the

great sages, rabbis, mortal humans); and so, "submission

expressed through silence....[is] the final statement of the

incarnation of God of the Judaism of the dual Torah" (Neusner,

1992, p. 230).

Neusner (1992) concluded that the canon of God's revealed

truth is conveyed, not through two, but three media: oral,

written, and living, each of which must be in alignment with the

others. This dovetails with this author's theoretical-conceptual

proposition that "image of God" is related to living out the

Torah (and mitsvot), which this author considers to be a verbal

similitude or embodiment of God's personhood and character.

When the Torah is made flesh (embodied/lived out by humans),

this is the "image of God" and the "incarnation of God." When

God's spirit/breath indwells the human vessels formed in God's

likeness ("image of God"), this inherently gives God human flesh and form ("incarnation of God"). This is the coupling of God's spirit/breath and God's word (message/revelation [Torah]), a making manifest of the fullness of God at work within the creation, a return to the original design of God for the human species, and a foretaste of the renewal of the covenant (ברית חדשה/b'rit chadashah) that inaugurates on earth the messianic era and world-to-come when God's spirit/breath writes the Torah on the hearts of God's covenantal community so that the mitsvot may be observed as intended from the beginning of time and the likeness of the immaterial, invisible/intangible, ineffable God of eternity made visible and intelligible within the creation by God's redintegrate, material image-bearers.

Appendix N

Gazing in a Mirror, Reflecting God's Likeness

Gazing in a Mirror, Reflecting God's Likeness

The intimate mirroring relationship described in object relations theory indicates that a person learns "the truth" (reality) about who self is, and grows to become who self is, through seeing self's reflection in the face of a significant other. Especially in the formation of personal identity, the mirroring interaction with mother (the life-filled foundational object) reflects to the infant (the derived object) who self is through that foundational relationship. The infant grows into a unique reflection of the likeness reflected to it--the likeness of the life-giving other, who sees glimpses of self in the child.

Metaphorically speaking, as humanity "gazes into the mirror" of God's reflected glory/image (the "face" of its creator), it grows and matures in its reflection of God the "parent" through dynamic interaction with the ultimate foundational other. This implants within self the image of the divine object ("parent"/ creator) and relationship therewith as foundational to self. So, God's "offspring" (humanity) grows into the likeness reflected to it--the glorious likeness of a life-giving other (the ultimate foundational object), with each human reflecting both similarity to and distinctness from God the "parent," as well as similarity to and distinctness from all other "siblings" (humans). It might be said that, through (metaphoric) mirroring relationship, God

"sees" a reflection of God's own likeness within each of "God's children" (those who bear God's image) as it unfolds to maturity.

Description of the object relational process of gaining knowledge of external reality and its reflection to the infant of self through the early mother-child mirroring relationship parallels ideas conveyed in the biblical texts of the process of spiritual growth, maturation, and gaining knowledge of the reality of self in relation to God, the ultimate foundational other: Like a child initially learns of self by seeing self in a reflection of the parent (the source and sustainer of its life), growing to be similar to, yet remaining distinct from the parent, persons see God's likeness reflected through the Torah, which should evoke within persons "image of God"--the likeness of the heavenly "parent" whose image they bear. Like each child reflects uniquely the likeness of the parent while growing to separated-individuated maturity, each of "God's children" will reflect uniquely the very image in which humankind was created.

Indeed, the Talmud makes a statement that the giving of the Torah at Sinai was like God giving a mirror to God's people (Wolpe, 1993; cf. M. H. Spero, 1993): Through the giving of God's Instruction each of "God's children" see and apprehend more clearly and accurately self in relation to God, self, others, and the rest of creation. Seeing self reflected in the mirror of Torah should impel "God's children" to grow to a separated and

individuated maturity of identity which reflects the "parent"
God's likeness in character and conduct.

The K'tuvim ([Sacred] Writings/Hagiographa) express the
idea: כמים הפנים לפנים כן לב האדם לאדם/Kammayim happanim lappanim
ken lev haadam laadam, literally, "as water face-to-face, so the
heart of a human to a human" (Prov. 27.19). Understanding that
water's reflective quality allows it to function as a mirror,
this saying from the K'tuvim is translated variously: "As in
water face reflects face, so the heart of a human reflects that
human" or "as in water face answers to face, so the heart of a
human answers to that human." In this verse, certain elements
stand out related to knowing self and others: (a) As one can see
the truth about one's appearance by one's reflection, so one can
see a true sense of who self is by looking into one's own heart
(core self/being) to discover reflection of self to self and the
world; (b) as one can see the reflection of a face in a mirror,
so one can know the truth about a person by looking in that
person's heart; and, by extrapolation, (c) as the face of a
foundational other can give a reflection of self to self through
dynamic, interactional mirroring relationship, so one can look at
the core of self's relationship to a foundational other and know
something of self's core being/identity ("heart") and how it is
in relationship to self and the world.

In the N'viim (Prophets), in the prohibition against
worshiping idols (representations fashioned of false images/

inanimate gods with concomitant inaccurate object-representations of deity), the idea of learning about self (identity) in mirroring relationship is applied in the negative: Those who worship "mute idols" (inanimate objects, images made from elements of the created order and shaped by human hands), become like those things upon which they gaze with focused attention-- spiritually deaf, blind, mute, and impotent, that is, void of God's true, sensitizing, empowering, life-giving, action-enabling spirit/breath (e.g., Jer. 10.14; 51.17; Hab. 2.18-19).

The Torah uses various expressions, commonly translated as "face-to-face," to convey the idea of intimate communication and close relationship. These expressions convey the idea of direct, unimpeded, intimate conversation, interaction, and relationship. While God "spoke" to other members of God's covenantal community in visions and dreams, God "spoke" to Mosheh פה אל פה/peh el peh, "mouth-to-mouth" (Num. 12.8) and פנים אל פנים/panim el panim, "face-to-face," like one speaks to a friend (Ex. 33.11). God's people did not see a similitude/form (תמונה/t'munah) when God "spoke" at Sinai (Deut. 4.12-20); yet, it was recorded that Mosheh saw "the similitude/form [תמונה/t'munah] of the L-RD" (Num. 12.8) and "knew the L-RD face-to-face [פנים אל פנים/panim el panim]" (Deut. 34.10), and that the entire gathered covenantal community saw God "eye-to-eye [עין בעין/aiin b'aiin], while [G-d's] cloud [stood] over them" in the desert (Num. 14.14).

This idea of intimate relationship with God as "seeing God" and sharing "face-to-face" interaction is expressed elsewhere in the TaNaKH. In the K'tuvim, King David (HaMelekh) wrote of God: "As for me, I shall see your face [פנים/panim] in righteousness; I will be satisfied with seeing your likeness/form [תמנה/t'munah] when I awake" (Ps. 17.15). In the N'viim, mystical-prophetic, poetic language is used to describe Ezekiel's vision of a visible rainbow-like radiance of God: "Such was the appearance of the likeness [דמות/d'mut] of the glory of the L-RD [כבוד יי/k'vod YY or שכינה/Sh'khinah]. And, when I saw it, I fell on my face and heard a voice speaking" (Ez. 1.28).

As covenantal community member ("God's son/child"), God's servant, and mediator of the covenant (ברית/b'rit) that God made with God's people at Sinai, Mosheh uniquely experienced a taste of God's glorious Presence. After sharing "face-to-face" relationship with God, Mosheh's face was said to have shone (Ex. 34.29-35), giving evidence of the intimate interaction between Mosheh and God. A reflected likeness of the transcendent, invisible/intangible (immaterial) creator's "face/glory" was glimpsed in Mosheh's immediately present and visible/tangible (material) face, which frightened the people he was leading so much that he wore a face covering (Ex. 34.29-35; cf. Sifrei Num. 1.4; 1.10.3; Tosefta Kelim Bava Kamma 1.12). Mosheh would speak to God unveiled/transparently and communicate God's directions to the people unveiled/transparently, but cover his face in the

interim. When <u>Mosheh</u> returned to be in intimate communication

with God, he would remove the cover again to have direct,

intimate, "face-to-face" communication and relationship with God.

   The internalized experience of meeting with God

"face-to-face" must have lingered with <u>Mosheh</u>, who is described

in the <u>Torah</u> as more meek/humble (ענו/<u>anav</u>) than any person on the

earth (Num. 12.3). So, it appears that intimate "mirroring

relationship" with God the heavenly "parent" transformed <u>Mosheh</u>

to reflect something of the radiance of the "living mirror" of

God's "face/glory" (expression of self revealed in relationship

to the creation), which illumined <u>Mosheh</u> to reflect more of that

same radiant likeness in his own "face" (expression of self

revealed in relationship to self and other).[120]

   The <u>TaNaKH</u> conveys that God chooses to have God's glorious

(In)Dwelling Presence (שכינה/<u>Sh'khinah</u>; כבוד יי/<u>k'vod</u> <u>YY</u>) dwell

with those with whom God chooses to make covenant: God's people

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[120]The metaphoric quality of the language of "seeing" God
"face-to-face" becomes apparent in the <u>TaNaKH</u>, particularly in
the account where <u>Mosheh</u> desires to see God's "glory" and God's
reply is that no human can see God's "face" and live. Therefore,
though he could not see God's "face/glory," God's "goodness" was
to pass before <u>Mosheh</u> with God "speaking" God's covenant name and
God "covering" (protecting) <u>Mosheh</u> with God's "hand," allowing
God's "back" to be seen after God's "goodness" ("face/glory")
passed before <u>Mosheh</u>'s face (Ex. 33.17-23). Thus, though humans
cannot comprehend the mysteries of God or survive the experience
of the fullness of who God is, God's revelation of self through
the mirror of the <u>Torah</u> (צמצום/<u>tsimtsum</u>) is given to "God's
children" to be understood (vs. concealed/veiled), so that God's
<u>Torah</u> may be observed (Deut. 29.29). It is incumbent upon "God's
children" to gaze upon the reflected glory of God's revealed self
glimpsed in the mirror of the <u>Torah</u> via life-transforming study.

who, as a community, are intended to walk after God's ways. The
"mirroring relationship" of being imitators of God (imitatio Dei)
lived out through the distinct halakhah, or "way of walking"
according to the stipulations of the covenant, serves as the
means of transforming those who participate into "God's people,"
imitatio Dei/"imitations" of God (Neusner, 1992, p. 31).

The TaNaKH indicates that God's intention has always been
that God's people be spiritually attuned to follow God's ways
(e.g., Deut. 10.16; Jer. 4.4,14; Ez. 18.31-32; Joel 2.13; Ps.
24.3-5; 73.1; cf. Is. 1.16-17; Hos. 10.12; Mic. 6.8; Ps.
18.21-25[20-24]; 26.6-7; Job 17.9; Lam. 3.40-42). In this goal,
toward furthering development and maturation of humankind, in
general, and God's covenantal community, in particular, the Torah
alludes to and the Prophets elaborate on a day wherein God renews
the covenant made at Sinai (ברית חדשה/b'rit chadashah). God's
Torah given through Mosheh at Sinai is promised to be written on
the hearts of the descendants of those who stood at Sinai via
God's spirit/breath bringing a renewal, refreshment, or
reinvigoration of the original national covenant, and with it
greater internalization of the Torah (i.e., internalization of
the spirit of the object), thus greater ability to keep the
stipulations thereof, bringing blessing to the other nations/
peoples of the earth, even as promised to Avraham (cf. Gen.
12.1-3). Through this renewed covenant, not only a great leader
(the prototypical ANE "image of God," whether king or priest),

like Moses or King David, will know God with intimacy; rather,
each covenantal community member will know God--"from the least
to the greatest" (Deut. 30; Jer. 31.30-36 [31-37]; cf. Ez.
11.19-20; 36.24-29; 37.22-28; Joel 3.1-2 [2.28-29]).

Originally commanded and written on stone tablets to remind
the people of God's living, spoken Direction/Instruction (Torah)
given through Mosheh and continued direction/instruction through
the prophets, Torah's implantation in the hearts of God's people
via God's spirit/breath internalizes the reminder (shadow/spirit
of the object), increasing persons' ability to live according to
God's Instruction via renewal of heart/spirit (Ez. 36.26-27). In
this internalizing of the external object (Torah), the shadow/
image/presence/spirit of the object is implanted so that God's
dynamic word/utterance/message (דבר אלהים/davar Elohim) "speaks"
internally, and so is "heard" as God's guiding "voice" within,
bringing maturation in "image of God." Through this process of
internalization, the Torah (God's wisdom/chokhmah and word/
davar), which embodies and articulates symbolically God's
character, becomes embodied in human flesh (becomes incarnate)
through God's living image in the creation--humanity, in general,
and God's covenantal community, in particular.

God reveals God's Instruction to the corporate, covenantal
community, addressing the plurality of membership in its need for
holiness, rather than keeping revelation (knowledge/education)
for a select, elite person or class/caste (office of priest or

ruler) within the group. In the TaNaKH, appellations of "kingdom of priests," "holy nation" and "treasured people" indicate the corporate nature of "image of God," appealing to the common ANE conception of the office of priest or ruler as "image of God" (e.g., Ex. 19.5-6; Is. 61.6; cf. Is. 43.21; 2 Cor. 6.16-7.1; 1 Keph. 2.9) and the reality that God dwells in the midst of God's people (whether portrayed in metaphors of beloved child[ren] or beloved spouse). Thus, the entirety of God's set-apart people ("family") is described as cherished by God; and, persons who desire to be adopted into this people group are welcomed as "newly born family" members. Further, the proximity of God's essence with God's instructive words (which are infused with God's spirit and reveal God's character), means that God's Presence dwells with those who gather to study God's revealed Instruction (Chananya ben Teradyon, Talmud Bavli, Avot 3.3).

The Branch Writings (Kitvei HaN'tsarim) continue this theme and use the same idea of gazing on God's glory (metaphoric "face") to convey progression in spiritual identity, growth, and maturation. Persons are described as being transformed into God's image through a gradual process: "With transparent faces, looking at the Lord's glory, as in a mirror, are transformed into that same [reflected] image from glory to glory" (2 Cor. 3.18).

One can extrapolate that persons learn spiritual identity and mature into a more accurate conveyance of God's image by "looking at the Lord's glory/face." As Mosheh did actually,

persons metaphorically gaze upon the glorious image/shadow of

God's Presence (spirit), like looking indirectly through a mirror

to catch reflection of God, whose full essence would be

unbearable to mortals. By turning to God (via walking after

God's ways), and "looking at the Lord's glory" (turning to

communicate transparently with God, as did Mosheh), a person

becomes transformed into that same glorious likeness glimpsed by

turning to communicate "face-to-face" with God, who is spirit

(thereby connecting "image of God" with the "glory of God").[121]

As healthy object relational development is dependent upon

the quality of the relationship between infant and caregiving

maternal object, and upon a child's ability to retain an accurate

image of that caregiver in the caregiver's absence, genuine

transformation of life is not an automatic occurrence. It is a

process of relationship marked by gazing into the "parent" God's

"face" and retaining that image as a person matures into a whole

separated-individuated identity by looking into God's perfect

Instruction (Torah), which communicates an expression of God's

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[121]Beyond God's people learning to turn and be transparent in relationship with God, the TaNaKH speaks of a future day when the nations will become "unveiled," when God's Presence on Mount Zion in Jerusalem will come to destroy or swallow up the "veil" that is poured over the nations and cast over the face of all peoples (Is. 25.6-9). This passage conveys that God will swallow up or destroy the cover/shroud (veil) of death in victory, wiping tears off all faces, taking away from the face of the earth the rebuke of God's people so that they will rejoice in the salvation of their God, declaring that this is their God for whom they have waited (for vindication of hope regarding promises of blessing, deliverance, redemption, restoration, and renewal of life).

self that is intelligible and accessible to the human species, giving freedom to those who become transformed by it into the likeness of its author whose character and likeness are expressed therein/by. In a metaphoric sense, a person learns who self is as "God's child," by gazing in the "face of the parent," via mirroring relationship, retaining that image and progressively being transformed into that same glorious likeness. Subsequently, "God's child" reflects that glorious likeness that is becoming internalized as definitional to self as shaped in the likeness of the heavenly "parent" (creator).

Therefore, it is needful for people to walk according to God's illumination which comes through God's Torah and God's spirit/breath (ruach hakkodesh). As a person looks at the Torah as a mirror, it reveals God's likeness, which the person bears and reflects; thus, the person becomes transformed more into God's likeness by studying and recalling that likeness just glimpsed in the Torah (versus glimpsing an image of the heavenly "parent" via Torah study, but failing to internalize the image in order to make use of its presence within self when not looking in the "face" of God the "parent" directly via Torah study).

By way of negative comparison with the idea of looking on God's "face/glory" via looking upon God's reflection in the Torah with godly transformation as the fruit or effect thereof (healthy separation-individuation; bonding/attachment), the book of Jacob (Yaakov/"James") in Kitvei HaN'tsarim conveys the warning that

those who look into the freedom-giving <u>Torah</u> and walk away
without being changed are like those who look into a mirror and
forget what they saw (Jac. 1.21b-27). It is as though these
persons either never made the initial foundational bond/
attachment that is requisite for healthy separation-individuation
to develop via mirroring relationship, or were not able to mature
to the point of retaining the object-image in its absence toward
internalizing the shadow/image of the foundational object as the
basis for development of separated-individuated self-identity.

Those who give mere lip-service to the <u>Torah</u> without living
it out in their lives deceive themselves. Like a lifeless body
is dead and does not convey God's living image, so a person's
declared trust in God without a life that demonstrates this
declaration by obedience to God's Instruction is worthless--void
of the character of God, failing to give evidence of God's
spirit/breath actively at work within the person's life and,
thus, failing to demonstrate God's likeness/image (Jac. 2.14-26).
Further, recognizing that corruption now permeates the creation,
including the world of human object relationships, the Branch
Writings underline the point that those who claim freedom from
any trace of corruption are self-deceived and in a posture that
prevents them from receiving restoration that is available to
them from God the "parent" (e.g., 1 Joh. ["Jn."] 1.5-10).

The Branch Writings convey the idea that those who have a
form of godlikeness ("image of God"), but deny God's power in

their lives by the way they live, deceive themselves (2 Tim.
3.5), and possibly others. That is, how these persons live their
lives does not give evidence that God's spirit/breath is at work
within them. Such persons are like vain, lifeless, idols or
images of God/deity, giving an external likeness, while devoid of
evidence of God's active spirit/breath genuinely empowering and
enlivening them. Persons who are self-deceived, metaphorically
look into God's "face" through God's living, freedom-giving
Torah, but are not changed, because they do not retain within
themselves the likeness into which they must continue to be
transformed. They do not grow in their capacity to demonstrate
and reflect accurately God's likeness in their lives and
relationships. So, they are, and continue to be, out of genuine
relationship with themselves, others, and God who created them.

The TaNaKH alludes to the sense of the Infinite that all
humans experience, even as they fail to fully comprehend God's
ways: "God has set eternity in their hearts; yet they cannot
fathom what God has done from the beginning to the end" (Ecc.
3.11). Kitvei HaN'tsarim make a similar observation:

> That which is known about God is evident within them; for
> God made it evident to them. For, since the creation of the
> world, God's invisible attributes, eternal power, and divine
> nature, have been seen clearly, being understood through
> what has been made--so that they are without excuse.
> (Rom. 1.19-20)

That is, even after corruption entered the creation (including the human species) via humanity's disobedience, the existential knowledge of God resides within humans, even if obscured for some persons. Human capacity to apprehend God rightly is compromised through distortion that corruption produces within persons' core selves; yet, the creation shows the reality of its creator. Thus, no human can stand before God's holy, eternal, unchanging Presence and claim there was insufficient evidence of God's being/person (existence/presence) within creation, even as within self, which is part of the creation and created in God's image.

The Bible conveys struggles that humans experience since corruption entered humankind and the created order--struggles that manifest externally, but find their genesis within the human heart (core spiritual-socio-psycho-physiological being). In contrast to godlikeness of humanity, the Torah conveys that human hearts were "continually only evil/bad" prior to God's destroying the world via the flood of God's judgment (Gen. 6.5). The N'viim speak of humanity as corruption-touched, describing the human heart as deceitful, wicked, and inscrutable, except to God (Jer. 17.9). The K'tuvim point to a mixture between godly and ungodly behavior with the covenantal community "speak[ing] righteousness" and "judg[ing] uprightly," yet "in heart...work[ing] wickedness" and "weigh[ing] the violence of [their] hands" (Ps. 58.2-3[1-2]).

Similarly, Kitvei HaN'tsarim speak of a war waged within a person who struggles, wanting to live according to God's design,

while finding the corruption within self leads a person to do
corrupt acts rather than the good acts that a person's innermost
self that is attuned to God desires to do (Rom. 7.14-24). This
inner split ought not be the case, because human beings, created
as נפש חיה/nefesh chaiyah, are intended to be healthy, unified,
whole, integrated persons, who follow the leading of God's
indwelling Presence (the internalized spirit of God the "parent,"
the external object). So, the inclinations of human hearts (core
selves) must be honed so that persons learn to choose behaviors
that fit with humanity's design as God's image-bearer, when
tempted to choose behaviors that do not fit this design.

The Torah conveys that God's communication is not inherently
too lofty or too distant/deep to be attained by those to whom it
is given, mortal human beings, "God's children":

For this commandment which I give you today is not too hard
for you. It is not beyond your reach. It isn't in the sky,
so that you need to ask: "Who will go into the heavens for
us, bring it to us, and make us hear it so that we can obey
it?" Likewise, it is not beyond the sea, so that you need
to ask: "Who will cross/delve the ocean for us, bring it to
us, and make us hear it so that we can obey it?" On the
contrary, the word [that G-d speaks to you] is very close to
you--even in your heart. Therefore, you can do it!
(Deuteronomy 30.11-14)

Thus, though corruption compromises factors in the human
environment necessary for healthy development, healthy human
spiritual-socio-psycho-physiological development is not outside
of the realm for humans to expect, even in a world currently
touched by corruption (pathology).

Judaism conceptualizes humans from birth as having יצר הטוב/
yetser hattov, "inclination/impulse [to do] good," and יצר הרע/
yetser hara, "inclination/impulse [to do] bad/evil" (Wolpe, 1993;
cf. Talmud, B'rakhot 61a). While יצר הרע/yetser hara encompasses
the inclination to do genuine bad/evil (sin), this conception of
an inclination with negative valence includes a broader, more
benign element. This inclination is understood to be the source
of self-care, which can be positive or turn to the negative of
selfishness/self-centeredness. Thus, יצר הרע/yetser hara is not
identical to the idea of a "sin nature," but is more an impulse
within that gives occasion for a person actually to sin or to
direct the impulse for more positive use. The Torah functions to
hone both these inclinations toward the good, by training persons
to seek to do the acts that are pleasing to God, and avoid
wrongdoing and self-centeredness (of wrongly putting self ahead
of fellow human beings coequally made in God's image).

Described as the antidote to humanity's inclination to do
bad/evil (Talmud, Kiddushin 30b), the Torah instructs humans in
the direction to channel inborn instincts/inclinations/impulses
(cf. Schechter, 1909). For those who do not heed it, the Torah

brings culpability: "The voice of the Lord went forth from Sinai in two ways: It killed the heathen nations, who would not accept it; but, it gave life to Israel, who accepted the Torah" (R. Tachuma, Ex. Rabbah 5.9).

R. Joshua ben Levi said, "What is the meaning of the verse: 'And, this is the Torah which Moses set before the children of Israel'?" It means that, if a person is meritorious, it becomes a medicine that gives life; but, if not, it becomes a deadly poison. That is what Raba meant when he said, 'If a person uses it the right way it is a medicine of life, but for someone who does not use it the right way it is a deadly poison.'" (Yoma 72b)

Because of corruption present in the creation, in addition to God's original good design, the creation also currently experiences bondage, oppression, and a new, false, and perverse "law/torah" in the place of the freedom and life that God's true Torah brings (e.g., Ps. 51.7-8[5-6]; Ecc.; cf. Rom. 8.19-22; cf. D. H. Stern, 1992, 1998). Specifically, beyond the original imprint of the creator, humans also experience an internal struggle against the corruption now present both in creation and within self, and a feeling of alienation from parts of self experienced as both being at odds with the true self (which bears God's likeness) and as being intractable (stubborn and difficult to manage, govern, mold, manipulate, alleviate, remedy, or cure):

So, the Torah is holy, and the commandment[s are] holy,
just, and good....For we know that the Torah is spiritual
[from God's immaterial spirit, speaking of heaven's
directives to fallible mortals]; but, I am material flesh
[fallible mortal, tied to corruption currently present in
the creation], like a slave sold to sin/corruption. For, I
don't understand my own behavior--I do not do what I desire
[to do], but instead, do the very thing I hate. So, if I do
what I don't desire [to do], I [actually] affirm the Torah,
that it is good. So, it is now no longer I ["the real me"
that is alive to God] doing it, but the sin housed inside me
[the parts of me that remain touched by corruption]....So, I
find it a rule, a kind of perverse "torah," that, even
though I want to do what is good, evil/bad is right there
with me. For in my inner self, I agree with God's Torah
completely; but, in my various parts [of my body-self that
remains touched by corruption], I see a different "torah"
that battles with the Torah in my mind and makes me slave to
the [perverse] "torah" related to sin/corruption [in the
creation] that is operating in the various parts of my
body-self. What a miserable creature I am! Who will rescue
me from this body that will one day [succumb to degenerative
corruption in the world and] die? (Rom. 7.12,14-17,21-24;
cf. Maimonides, 1190/1956, Mishneh Torah 3.8-12)

"At first sin is like an occasional visitor, then like a guest who stays a while, and finally like the master of the house" (R. Isaak, Talmud, Gen. Rabbah 22.6; Raba, Sukkah 52b).

This theologically conceived struggle parallels the description of object relational difficulties encountered as humans progress through the Separation-Individuation process. Struggle against corruption now present in the creation is a mark of "image of God."[122] The promised resolution to the tension experienced is the writing of God's Torah on the heart by God's spirit/breath. This internalization of the spirit of the object (Torah) through God's indwelling Presence (spirit/breath), which is the spirit of Torah, begins the process of transformation and freedom from corruption, cleansing from corruption, renewing the human spirit, and restoring persons to clearer reflection of God's image. By gazing in the mirror of God's reflected glory as glimpsed in the "face" of God's living Torah, internalization of the spirit of the Torah by God's inbreathed, indwelling spirit/ breath increasingly enables God's image-bearers, maturing humanity, to live out God's Instruction in order to reflect God's likeness and demonstrate God's image in more enduring fashion.

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[122]A more thorough discussion of abnormal human development (psychopathology and treatment/reparation thereof) as related to humanity's creation in God's image and corruption currently present within the creation and the world of human relationship exceeds the scope of this research endeavor.

Appendix O

Proposal for Empirical Research

Proposal for Empirical Research

This theoretical-conceptual study generated the following general empirical research question: Is level/quality of object relational development or gender related to god-concept? The specific research questions generated were as follows: (a) Can known level of object relational development predict god-concept? (b) Can gender predict god-concept? (c) Can a combination of known ORD level/quality and gender predict level/quality of god-concept?

Participants

In order to utilize an object relations instrument that assesses adolescent object relational development, a sample population of 100-200 older adolescent/young adult students ranging from age 12-22 is proposed. Participation would be anonymous, voluntary, and in classroom settings of required courses to avoid possible self-selection biases of elective courses. Parental permission would be obtained if minors are sampled. Alternative populations include (a) youth/young adults from differing religious settings/groups, (b) adults (in religious/non-religious settings), or (c) clinical populations.

Instruments

Instruments used in this study would include an informed
consent form, demographic questionnaire (with option of being
informed of the results of the study), two measures of object
relations, and two measures of god-concepts. The two object
relations instruments would be (a) the Bell Object Relations and
Reality Testing Inventory-Form O, BORRTI-Form O, which was
formerly the Bell Object Relations Inventory, BORI (Bell,
Billington, & Becker, 1986) and (b) the Separation-Individuation
Test of Adolescence, SITA (Levine, Green, & Millon, 1986). The
two god-concept instruments would be the Gorsuch Adjective
Checklist, GAC (Gorsuch, 1968), and the God Image Questionnaire,
GIQ (Gaultiere, 1989).

Informed Consent Form/Demographic Questionnaire

An Informed Consent Form/Demographic Questionnaire would be
given to obtain a fuller description of the population being
sampled. Items would include questions regarding age, gender,
marital status, educational level, disability status, national
and ethnic background, family or personal history of abuse or
extreme tragedy, and historical and current religious
affiliations and observances (private and corporate).

The Bell Object Relations and Reality Testing Inventory-Form O

The Bell Object Relations Inventory, BORI, was constructed
by Bell et al. (1986). The BORI is a 45-item, true-false,
self-report measure, which measures capacity for human

relatedness. It has four subscales: Alienation, ALN; Insecure

Attachment, IA; Egocentricity, EGC; and Social Incompetence, SI

(Fishler, Sperling, & Carr, 1990).

The BORI has been combined with the Bell Reality Testing

Inventory, BRTI, which measures capacity to assess reality. The

BRTI also is a 45-item, true-false, self-report measure with

three subscales: Reality Distortion, RD; Uncertainty of

Perception, UP; and Hallucinations and Delusions, HD (Bell,

Billington, & Becker, 1986). The combined form, 90-item BORRTI

(Bell Object Relations and Reality Testing Inventory), now

delineates the BORI as "BORRTI-Form O" (Billington & Bell, 1985).

While there is need for further research to confirm reliability

and validity of the BORRTI, preliminary findings are promising

regarding its ability to provide objective data on object

relational quality (Fishler, Sperling, & Carr, 1990).

The Separation-Individuation Test of Adolescence

The Separation-Individuation Test of Adolescence, SITA

(Levine, Green, & Millon, 1986) is a self-report instrument using

a 5-point Likert-type scale, measuring dimensions of adolescent

Separation-Individuation. It was designed to assess both

"fixation points for psychopathology and milestones signifying

healthy progression" through the Separation-Individuation process

(Levine, Green, & Millon, 1986, p. 125). Its original version

was a 119-item measure with six scales: Nurturance-Symbiosis,

NS; Engulfment Anxiety, EA; Separation Anxiety, SA; Need Denial, ND; Self-Centeredness, SC; and Healthy Separation, HS.

Shortened forms of this test have ranged from 73-103 items (with four validity items). Preliminary factor analysis supported revising the instrument to include seven scales by dividing the Nurturance-Symbiosis scale into two scales: Interpersonal Enmeshment and Nurturance-Succorance (Levine, Green, & Millon, 1986). ANOVAs and factor analyses indicate validity of this test at three levels: theoretical-substantive, internal-structural, and external criterion (Levine, Green, & Millon, 1986).

The Gorsuch Adjective Checklist

The Gorsuch Adjective Checklist, GAC (Gorsuch, 1968), also called the Adjective Rating of God Scale or the Concept of God Scale, was constructed on the basis of prior research done in the domain of measuring god-concepts. It is a 75-item, self-report measure which uses a Likert-type scale that can range from 3-9 points. The original eleven factors were Traditional Christian (renamed "Biblical Monotheistic" for the proposed study in order to generalize to other faith groups), Benevolent Deity, Companionable, Kindliness, Wrathfulness, Deisticness, Omni-ness, Evaluation, Irrelevancy, Eternality, and Potently Passive.

The GAC attempts to measure personal experience of God, not theological/intellectual god-concepts (Gorsuch, 1968). It has shown good internal consistency/reliability (Gorsuch, 1968).

Construct validity was indicated through significant correlations found between this scale and other religious measures, such as Spiritual Well-Being Scale, Spiritual Distress, Religious Orientation Scale, and Spiritual Maturity Index (Fisher, 1989).

The God Image Questionnaire

The God Image Questionnaire, GIQ (Gaultiere, 1989), is a 70-item self-report questionnaire composed of three scales. The 28-item Emotional God Image Scale, E-GIS, has seven factors: God's Strong Protection and Sensitive Care in Difficulty, God's Active Provision, God's Personableness and Respectfulness, Divine Calling, God's Approval, God's Unconditional Acceptance, and God's Considerateness and Mercy. The 26-item Symbolic God Image Scale, S-GIS, has six factors: Loving God in Relationship, Confidante God, Directive Authority God, God as Palpable Presence, Lord God, and Sanctifying God. The 16-item Validity God Image Scale, V-GIS, has three factors: Acknowledging Negative Feelings Toward God, Realistic Appraisal of Moral Behavior, and Admitting Failures in Pleasing God.

The GIS assesses experience of God, rather than intellectual belief or theological persuasions. The E-GIS assesses consistency of experience or feeling that God is loving and good. The S-GIS assesses how meaningful biblical symbols or pictures of God are. The V-GIS assesses honesty and openness in acknowledging negative feelings toward God and personal moral flaws. Each of these scales demonstrated statistically

significant concurrent validity; and, the E-GIS and S-GIS demonstrate good discriminant validity.

Opportunity to Learn Results

Upon completion of the research packet, participants would read a letter thanking them for their participation in the research project and offering them an opportunity to learn overall results of the study. Those desiring a brief summary of the results would leave mailing addresses, minus names.

Procedure and Research Design

Students in high school or freshmen/sophomore level classes would be given questionnaire packets during regularly scheduled class times (in either academic or religious settings) comprised of an Informed Consent Form/Demographic Questionnaire, the BORI/ BORRTI-Form O, SITA, GAC, and GIQ. Parental consent would be secured prior to executing the study if minors are sampled. Participation would be voluntary and anonymous, and would entail completing the survey packet. Participants would turn in their packets when finished (estimated time: 60 minutes).

Collected data would be analyzed using discriminant function analyses seeking to predict level or quality of god-concepts (as measured by GAC and GIQ scores) from known level or quality of object relational development (as measured by BORRTI-Form O and SITA scores) and gender.

Recommendations for Future Empirical Research

Possible weaknesses of the proposed empirical study include the homogeneity of a student population, which would make results less easily generalized to more diverse populations. However, this study would add to research literature on objective object relations measurement (BORRTI-Form O and SITA), and the research literature on god-concept measurement (GAC and GIQ).

The proposed study would add to empirical literature seeking to establish relationship of level or quality of object relational development and gender to conscious, cognitive god-concept. It is hoped the results of this study would contribute to understanding factors involved in god-concepts, particularly the effect of level or quality of object relational development.

This study would be particularly valuable in adding to the small amount of research literature on objective object relations measurement, specifically, the BORRTI-Form O and the SITA, as well as adding to the research literature on god-concept measurement, specifically, the GAC and the GIQ.

Further research is recommended to gain greater empirical support for reliability and validity of results obtained in the proposed study. Further research also is recommended to be done with other populations, such as persons of other faiths, different age groups, and more clinical populations. This would add support to the results obtained in the proposed study, and

would serve as a comparative base for future results obtained with populations that have greater differences in god-concepts, levels/qualities of object relational development, or both.

Recommendation is made for further research to be done using another objective object relational measurement: Ego Function Assessment Questionnaire-Revised (Hower, 1987) and another instrument that measures relationship between parental and god-images: Score God-Parent (Tamayo & DesJardins, 1976).

The Ego Function Assessment Questionnaire-Revised

The Ego Functioning Assessment, EFA (Bellak & Goldsmith, 1984; Bellak, Hurvich, & Gediman, 1973), an ego psychology based in-depth, semi-structured interview, covers twelve areas of ego functioning and has four object relations subscales (Stricker & Healey, 1990). The interview was changed to an extensive questionnaire (Hargrove, 1985), then revised (Hower, 1987).

The Ego Function Assessment Questionnaire-Revised, EFAQ-R (Hower, 1987), has 224 items, is scored on a six point Likert-type scale, and measures ten ego functions: Autonomous Functioning, Sense of Reality, Reality Testing, Judgment, Thought Processes, Regulation and Control of Drive, Defensive Functioning, Stimulus Barrier, Mastery-Competence, and Object Relations. The 43 item Object Relations subscale has the highest internal consistency (coefficient alpha = .95; Hower, 1987).

The Score God-Parent

The Score God-Parent, SGP (Tamayo & DesJardins, 1976), is a semantic differential instrument originally written in French (Score Dieu-Parent, SDP) and later translated into English and Spanish (Tamayo & Dugas, 1977). It has 36 items on a seven point Likert-type scale (18 maternal, 18 paternal characteristics) used successively to describe image of mother, father, and God.

Tamayo and DesJardins (1976) indicated two significant factors for both mother and father images, including Tenderness (M1, F2) and Authority (M2, F1); and three significant factors for God image (divine image), including Availability (G1), Firmness (G2), and Authority (G3). Results indicate (a) sex of the subject influences parent representations, but not god-representation; (b) field and level of study affects conceptual god-image; and, (c) maternal image was the most adequate symbol for god-representation (Tamayo & Dugas, 1977).

Empirical results of future studies involving these instruments might provide greater support for construct validity and for concurrent validity of these measurements. It may be possible that results of these future studies would yield further information regarding main effects for gender or interaction effects between level/quality of object relational development and gender on god-concepts.

Appendix P

Curriculum Vitae

CURRICULUM VITAE
May 25, 2001

LAURA EMILY PALIK

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EDUCATION   Major Area:

M.A.   Graduate School of Clinical Psychology   Clinical Psychology
       George Fox University
       Newberg, Oregon
       December, 1992

A.A.   Eastfield College   Training Paraprofessionals
       Mesquite, Texas   for the Deaf (Interpreting)
       May, 1987

B.S.   University of Tulsa   Education (Deaf Education)
       Tulsa, Oklahoma   (summa cum laude)
       May, 1984

CLINICAL TRAINING AND EXPERIENCE

9/01/93 **Internship** (Total hours: 2000)
  to   Dammasch State Hospital, Wilsonville, OR
8/31/94 Oregon State Hospital, Salem, OR
         Duties: individual and group therapy, treatment team,
         psychiatric assessment
         Supervisor: Doug Dunlap, Ph.D.

9/92   **Practicum II**
  to   Counseling Center of Vancouver, Vancouver, WA
10/93   Duties: child/teen, adult, and marital therapy
         Supervisor: Charles Davidson, M.S.

9/91   **Practicum I**
  to   John Wetten Elementary School, Gladstone, OR
5/92   Duties: individual and group child/play therapy
         Supervisor: Joan Vera, M.S.

RESEARCH EXPERIENCE

Doctoral Dissertation
Title: "Image of God" and Object Relations Theory of Human Development:
        Their Integration and Mutual Contribution to Development of
        God-Images, God-Concepts, and Relationship with God
Description: Exploration of theoretical relationship between the
        theological construct describing humanity as "image of God,"
        object relations theory of human development, and contribution
        these factors make to formulation of God-images/-concepts and
        relationship with God/deity
Chairperson: Rodger K. Bufford, Ph.D.
Defended on: 5-25-01