

man."

Both passages refer to man after the Fall, and yet emphasize the dignity and value of fallen man. How can this be? The answer given in both passages is that man is made in the image of God.

This suggests that the image of God in man has not been entirely obliterated. Though man is spiritually dead, devoid of any true goodness or holiness, and totally cut off from a true personal knowledge of God, yet he is still a rational, moral being, capable of knowing some things, and capable of some relatively good actions. And he is certainly still a person.

Thus, although sin ruined, shattered, and marred the image of God in man, it did not completely wipe out that image.

d. The Relevance of Image for Point of Contact

The remnants of the image of God in man constitute an existing connection between God and man which can be employed as a point of contact for a meaningful apologetic.

In Schaeffer's words:

As a Xn approaches the non-Xn, he still has a starting place from which to know the person in a way that the non-Xn does not have, because he knows who the person is. One of the most brilliant men I have ever worked with sat in my room in Switzerland crying, simply because he had been a real humanist and existentialist. He had gone from his home in a South American country to Paris, because this was the center of all this great humanistic thought! But he found it was so ugly. The professors cared nothing. It was inhuman in its humanism. He was ready to commit suicide when he came to us. He said, "How do love me, how do you start?" I said I could start, "I know who you are," I told him, "because you are made in the image of God." We went on from there. Even with a non-Xn, the Xn has some way to begin: to go from the facade of the outward to the reality of the inward, because no matter what a man says he is, we know who he really is. He is made in the image of God; that's who he is. And we know that down there somewhere -- no matter how wooden he is on the outside, or how much he has died on the outside, no matter if he believes he is only a machine -- we know that beyond that facade there is the person who is a verbalizer and who loves and wants to be