

- I. **The Primeval History** 1:1-11:26
- A. **The History of the Creation** **1:1-2:3**
 - 1. The Creation of the Universe 1:1-2
 - 2. **The 6 Days of Creation** **1:3-31**
 - a. The Day One - light 1:3-5
 - b. The 2nd Day - expanse 1:6-8
 - c. The 3rd Day - land & Seas & vegetation 1:9-13
 - d. The 4th Day - heavenly bodies 1:14-19
 - e. The **5th Day** - water/air creatures 1:20-23
 - f. The **6th Day** - land animals & man 1:24-31
 - 1) The Creation of Animals 1:24-25
 - 2) The Creation of Man 1:26-27

Creation Days

- 1. Light
- 2. Heaven and Earth separated
- 3. Land and Sea populating
- 3. Plants
- 4. Lights
- 5. Fish and fowl
- 6. Animals and man

Heaven and earth were separated by waters...

Creation continues for 6 days and the 7th was for rest—which begins in chapter 2.

But from 1:2 the earth was without form, ‘void’, and beginning on day one God begins to give form with light, then the heavens and earth distinct, with form, land and seas. On day three He begins to fill the earth with plants and on day four with lights, including the stars. On day five: fish and birds. Six: animals on land and the crown of all creation: mankind.

Again, as emphasized in the last lesson: Genesis 1 is totally incompatible with evolutionary thinking. Lots of people are intimidated by science and they think evolution is science but there is not real scientific evidence for evolution. As a result, there are a lot of pastors that are having a hard time with Gen 1; sometimes they take it poetically or they avoid it altogether.

There are different views on Genesis 1. The view I take is that it is inspired and inerrant and it actually gives us a Biblical foundation for science, and in that this is how God created. We can’t project ideas of today back into the text—which is a mistake. We can’t harmonize modern thinking with Genesis 1. We have noted several differences.

No evolution

1. 1st life was on land
2. Immediacy of fulfillment
3. Fixed nature of kinds
4. Complex forms (there is no such thing as a simple life form). One single cell is more complex than anything mankind has been able to make.
5. Four flying Creatures—requiring 4 different paths making evolution basically impossible.
6. Mammals with reptiles. The sequence of creation is totally different from evolution.
7. Flying with water creatures
8. Birds before reptiles
9. Bird lungs different than reptiles
10. Sequence of Events
11. Completion (1.31)

We had a very good creation—radically different from what we experience today. After the six days something happened that left the creation like what we experience today.

The myth of evolution

‘Ultimately the Darwinian theory of evolution is no more not less than the great cosmogenetic **myth** of the 20th Century.’

Michael Denton (who was evolutionist)

- 1.26 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.”

Still on day 6: God speaks things into existence, no naturalism or processes. He didn’t need 6 days, could have spoken in one sentence and created the whole universe at once. But later we see that he set a pattern with a 6-day work week with one day of rest.

Then we have something of a conversation. Theologians have discussed over time what this means: **Our** image, **Our** likeness... who is God talking to when He says ‘let *Us* make man in **Our** image’? Historically there are many views.

Us & Our - Views on what it means

- 1- Early polytheism. 1.26 supports the idea of polytheism—and over time we have the remnants of polytheism.

2. YHWH & angels. God speaking to the angels? The argument against that is that man is not created in the image of angels.
3. Counsel with someone. Another commentator: God is counseling with someone—but they don't name the 'someone'.
4. Fullness of attributes. Some view the plurality as a fullness of attributes, ie, showing the fullness of attributes.
5. Plural of Majesty. The Jewish interpretation is the plurality of Majesty. They point to some kings who refer to themselves in the plural and think of themselves in this way.
6. Godhead. But I think we have a better explanation. We don't have an explicit statement of the Trinity, but I think the passage lays the groundwork for what will be developed further in the rest of the OT and made much clearer in the NT where we have 3 persons in one.

1.26 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.”

The word 'make' is *asah* which is a synonym of *barah* because in the next verse Moses uses *barah* when referring to the same event. God's focus is making man in His image. Now in this context we have all the creative acts of the things in the universe and mankind. This verse shows distinctions between man and animals. It would be inaccurate to say that man comes from animals. We do share some things with animals:

Man & nature: man different-discontinuous from animals

Continuous	Discontinuous
> Shares 6th	> Crown On this day He created animals and man, but man is the <i>crown</i> of all that was created which was created for the benefit and purpose of mankind.
> Dust	> Rules Man shares molecules, physical aspect with the earth. God gave man the responsibility to rule the whole earth.
> Feeds	> Names Man eats as do the animals, the plant life. Man also names the animals which means he not only has the ability to distinguish characteristics with an intellect that is different and he also has dominion over the animal kingdom.
> Reproduces	> Relation to God Reproduces as do the animals, but has a spiritual nature that allows him to relate to God.

> Material > Image And we have a material aspect to us, man is classified as a mammal, so we share things. Verses 26-27, man is created in the image of God.

So we share some things but there is a discontinuous aspect as well. We will see more when we get to chapter 2.

Summary:

Humanness

> Shared Aspects -

basar material, physical body
nefesh animated substance, soul

> Distinct Aspects -

image
nefesh and breath of life, a spiritual nature/life

1.26 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.”

You can find categories in the Bible for the nature of man which include the image of God. These are the man aspects of who we are as creatures in the image of God that separate us, make us distinct from other animals.

The Image of God

- 1] Spirituality: the most important
- 2] Immortality: only God is eternal but He created us to have ongoing beyond this life.
- 3] Intellect: we can communicate ideas
- 4] Volitional: make choices, including morality, choosing good and evil
- 5] Creativity: the ability to reflect God's creativity and produce certain things.
- 6] Communicable: communicate with each other plus other characteristics

How do these things show that we are in the image of God?

Image & perfections

- > Omniscient - intellect, reasoning We are not omniscient, but we have intellect and ability to reason, solve problems
- > Omnipotent - abilities, volition Have energy, creativity
- > Holy - moral capacity
- > Eternal - immortality
- > Love - relationships
- > Sovereign - rule over earth

We are made in the image for God in order for Jesus to come as a man. We are to reflect Him to a lost world—especially the moral capacity and in relationships the unconditional aspects of love.

The arms, heart, etc. of the Lord are anthropomorphic since He is not physical at all.

What happened to the image of God after sin entered? badly tarnished, distorted, not lost though.

Image after the fall lost/but available after Christ

- > Spirituality - Dead/Life
- > Immortality - 2nd Death/Life
- > Intellect - Darkened/Renewed Ephesians 4
- > Volitional - Rebellion/Obedient
- > Creativity - Distorted/Glory the unbeliever has great creativity but it is distorted, but in Christ we can communicate Him
- > Communicable - Deception/Truth

The unbeliever: James 3.9 *With it [tongue] we bless our Lord and Father; and with it we curse men, who have been made in the likeness of God;* Gen 9.6 *“Whoever sheds man’s blood, By man his blood shall be shed, For in the image of God He made man.*

Mankind has all these characteristics:

- > PHYSICAL
- > IMMATERIAL
- > VOLITIONAL
- > RATIONAL
- > MORAL
- > SPIRITUAL
- > REGAL

1.26 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.”

Then God made us to ‘rule’ over fish of the sea, birds, cattle, every creeping thing: a summary of every creature He made. How much of that remains? Some aspects are damaged, so not rescinded, but after the Fall, there are some changes.

Implications from verse 26

1. Man distinct from all the rest of creation
2. Includes male/female, verse 27
3. Reveals Creator in the way we live and interact with one another
4. Fall damages, but does not eliminate the image of God
5. Anticipates incarnation, Jesus comes as a man

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

A very important statement: women are equally in the image of God. The male by himself does not reflect the image of God, but the female as well.

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

Here it is *barah*, which is similar to *asah* for ‘create’; it is reiterated 3 times in the verse to emphasize the creation of man.

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

...in His own image, male and female.

1.28 God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.”

A blessing, there are a lot of verses mentioning the aspect of blessing mankind. In NT, eg, 1Timothy 6.17 *Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.* That is what God has done in the original creation; He has blessed man with *all* things, and given man the responsibility to rule over all of the creation, but He has also given all the creatures for the benefit of mankind. So it is a great blessing.

3) The Purpose for Man 1:28

1.28 And God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth.”

This is what many call the dominion mandate. But I like to call it the *creation mandate*, because it is not just the ruling aspect, dominion, but equally important is the emphasis on families and on marriage...so the first aspect is the mandate for *fruitfulness*. We can reflect God in that act of creating life, children.

1] Fruitfulness & Filling

I have been talking about different aspects of science and could come up with a Biblical foundation for each one—biology, botany, or zoology, every area. So I thought I would develop a Biblical Foundation for families and people who are helping raise children.

The Creation Mandate

> Fruitfulness - creating life, reflecting the image of God
marriage & family There is a Biblical
foundation for all things

Reproduction - Foundation (for sex)

Should be teaching this Biblical view of reproduction to children

1. God created mankind—every aspect of him, including procreation. In every aspect, God created us, including the body and sex.
2. Creation of male & female Start early when starting to ask questions, so they are comfortable coming to you with questions. Shame comes from the abuse of parts.
3. God’s creation is very good—including male and female parts. Sex, desire is not evil—were created very good.
4. Procreation is Major Purpose. Is His design. Needs to be communicated, age appropriate of course. - for procreation
- for pleasure
5. Sex is God’s idea. The sin is from the abuse of it.
6. God gave boundaries, in OT and NT.
7. Violations have consequences. When God commands, prohibiting boundaries, there are consequences. Need to cover homosexuality, etc, that are violations of the created order.
8. Teach children and warn them concerning pedophiles.