

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

KINDERGARTEN

TEACHER'S PACKET

SUNDAY MORNING

Study 1

Creation



Creation

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective The goal of this lesson is to show how God created and rules over everything, and that people are His most important creation.

Key Verses

Genesis 1:1-2:3—Main Teaching Passage

Memory Verse - Genesis 1:1 (September Memory Verse)

"In the beginning God created the heavens and the earth."

Hook

This week, have the kids get started on the craft. To begin the lesson, spy out a student who is done or close to done with their craft. Ask to borrow the craft. Then ask the class if you are able to do what you want with the student's craft. Ask if you can misuse or damage it.

Tell them that the point is that when you make something, it is yours to do what you want with. Today, we will see how God made everything, and everything belongs to Him.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

This year, we will be taking a journey through the Old Testament. This will show the kids the things God has done leading up to Jesus Christ in the New Testament. Today, we begin with the first story in the Bible, God creating everything. The focus of this study is on what happened during the seven days of creation.

On the first day, God created light. On the second day, He separated the waters in the sky (our atmosphere) from the waters in the sea. God separated the land from the sea on the third day. He also made all the plants and vegetation. The sun, moon, and stars were made on the fourth day, and on the fifth day, God created the sea creatures and the birds. On the sixth day, God made the land animals, and then finally, He created mankind. The Bible says that God created man in His own image (Genesis 1:26). After these six days of creation, God rested. Throughout these days of creation, God looked at what He had made and said that it was good. When He made man, He said it was very good. God created everything we see in our world, but according to Him, the best, most important thing He made was you and me!

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK

The Bible begins with the story of God creating everything. In Genesis 1, the Bible goes throughout all of creation showing that God made the world. God is not described as a construction worker. He does not take material that was already there and make something out of it. The Bible says that God made everything *out of nothing*. He simply spoke, and everything was made. Every mountain, tree, river, ocean, animal, and person was made by Him.

It might seem like nothing could be more amazing than God creating everything out of nothing, but there is more: He says that the best, most important part of creation was people. He made many things that were bigger, like mountains. He made things stronger, like elephants. He made things faster, like cheetahs. When He made all those things, He said that they were good. But only when He made man did He say that it was *very* good. The Bible tells us that humans were created in God's image so that we could have a special relationship with Him. All the animals, plants, and other parts of creation may be neat, but God said that man is most important of all.

LOOK (Continued)

Because God made everything, that means everything belongs to Him. The craft you made today belongs to you because you made it. If you want to play with it, put it on a shelf, or give it away, you can do that. Someone else can't decide what to do with it because you made it and it belongs to you. The same way, God made everything, so everything belongs to Him and is His to do what He wants with. That includes all the plants, animals, and you and me. Because we belong to God, He is our Master. We have to do what He says. He is not a selfish or wicked Master, as His yoke is easy and burden is light (Matthew 11:30). Also, because He made us, God knows best how we should live. Just like a mechanic knows what is best for a car or a computer designer knows best how to use a computer, God knows the best way for us to live, so we ought to obey and follow Him.

Note: For space reasons, today's commentary has been condensed. For a full version of David Guzik's commentary on Genesis 1, go to www.enduringword.com

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

Review the lesson by asking the students what God made. Try seeing if they can remember what He made on each day of creation. Perhaps make a quiz game out of it.

Pray: Thank God for all the wonderful things He has created. Ask Him to help us follow and live for Him.

Parent Question: What is the most special thing God created?

FURTHER STUDY

Commentary on Genesis 1 by David Guzik

2. ([Genesis 1:1](#)) A simple factual statement regarding God's work as Creator.

In the beginning God created the heavens and the earth.

- a. **God created:** This summary statement will be detailed in the following verses, but the Bible simply and straightforwardly declares the world did not create itself or come about by chance. It was created by God who, by definition, is eternal and has always been.
- i. "It is no accident that *God* is the subject of the first sentence of the Bible, for this word dominates the whole chapter and catches the eye at every point of the page: it is used some thirty-five times in as many verses of the story." (Kidner)
- ii. If you believe [Genesis 1:1](#), you really have no problem believing the rest of the Bible. The God big enough to have **created the heavens and the earth** is big enough to do all the rest the Bible says that He did and does.
- b. **God:** This is the ancient Hebrew word *Elohim*. Grammatically it is a plural word used as if it were singular. The verbs and pronouns used with *Elohim* should be in the plural, but when *Elohim* refers to the LORD God the verbs and pronouns are in the singular.
- i. Adam Clarke quoted Rabbi Simeon ben Joachi, commenting on the word *Elohim*: "Come and see the mystery of the word Elohim; there are *three degrees*, and each degree by itself *alone*, and yet notwithstanding they are all *one*, and *joined together* in *one*, and are not divided from each other." Clarke adds: "He must be strangely prejudiced indeed who cannot see that the doctrine of a Trinity, and of a Trinity in unity, is expressed in the above words."
- ii. Luther on *Elohim*: "But we have clear testimony that Moses aimed to indicate the Trinity or the three persons in the one divine nature" (cited in Leupold).
- c. **God created the heavens:** The simple fact of God's creation is even more amazing when we consider the greatness of God's universe.
- i. A typical galaxy contains billions of individual stars; our galaxy alone (the Milky Way) contains 200 billion stars. Our galaxy is shaped like a giant spiral, rotating in space, with arms reaching out like a pinwheel, and our sun is one star on one arm of the pinwheel. It would take 250 million years for the pinwheel to make one full rotation. But this is only our galaxy; there are many other galaxies with many other shapes, including spirals, spherical clusters, and flat pancakes. The average distance between one galaxy and another is about 20 million trillion miles. Our closest galaxy is the Andromeda Galaxy, about 12 million trillion miles away.
- ii. For every patch of sky the size of the moon, if you could look very deep, you would see about a million galaxies.
- iii. But God did all this Himself: *Indeed My hand has laid the foundation of the earth, and My right hand has stretched out the heavens; when I call to them, they stand up together* ([Isaiah 48:13](#)).
- iv. But God is bigger and greater than all His creation: *Who has measured the waters in the hollow of His hand, measured heaven with a span and calculated the dust of the earth in a measure?* ([Isaiah 40:12](#)).
- f. **In the beginning God created the heavens and the earth:** This tells us that God used no pre-existing material to create the earth. The ancient Hebrew word *bara* (**created**) is specific. It means *to create out of nothing*.

ing, showing that God created the world out of nothing, not out of Himself. God is separate from His creation. Unlike Eastern and pantheistic perceptions of god, the Bible teaches the universe could perish yet He would remain.

i. Men cannot *create* in the sense the term is used in [Genesis 1:1](#). We can only *fashion* or *form* things out of existing material. The closest we come to creating is in reproducing ourselves sexually. This is perhaps one reason why Satan wants to pervert and destroy God's plan and standard for sexuality; it is deeply connected to our being made in the image of God.

6. ([Genesis 1:2](#)) The state of the earth before God organized creation.

The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

a. **The earth was without form, and void:** Some translate the idea in this verse as **the earth became without form and void**. Their thinking is the earth was originally created *not without form and void*, but it *became without form and void* through the destructive work of Satan. However, this is not the plain grammatical sense of the ancient Hebrew.

b. **Darkness was on the face of the deep:** This may describe a sense of resistance to the moving of the Holy Spirit on the earth. Some speculate this was because Satan was cast down to the earth ([Isaiah 14:12](#); [Ezekiel 28:16](#)) and resisted God's plan, though his resistance was futile.

c. **The Spirit of God was hovering over the face of the waters:** When God began to transform the earth into something beautiful and compatible with His great plan, He started with the work of **the Spirit of God**. The Holy Spirit begins every work of creation or re-creation.

i. "The first divine act in fitting up this planet for the habitation of man was for the Spirit of God to move upon the face of the waters. Till that time, all was formless, empty, out of order, and in confusion. In a word, it was chaos; and to make it into that thing of beauty which the world is at the present moment, even though it is a fallen world, it was needful that the movement of the Spirit of God should take place upon it." (Spurgeon)

ii. Leupold on **the Spirit of God was hovering**: "The verb... signifies a vibrant moving, a protective hovering... His was the preparatory work for leading over from the inorganic to the organic."

iii. **Hovering**: "Any impression of Olympian detachment which the rest of the chapter might have conveyed is forestalled by the simile of the mother-bird 'hovering' (Moffatt) or fluttering by her brood. The verb reappears in [Deuteronomy 32:11](#) to describe the eagle's movements in stirring its young into flight." (Kidner)

d. **The earth was without form, and void:** When God created the earth, He quite likely built an "old" earth, creating things in the midst of a time sequence, with either apparent or manufactured age built into creation.

i. For example, Adam was already of mature age when he was created; there was age purposefully built in. Likewise, the trees in the Garden of Eden had rings in them, and there were undoubtedly canyons and sandy beaches in Adam's world.

7. ([Genesis 1:3-5](#)) The first day of creation: light is created and divided from the darkness.

Then God said, "Let there be light"; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

a. **Let there be light:** The first step from chaos to order is to bring light. This is also the way God works in our life.

i. Paul wrote about the light brought to us by the gospel: *But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake. For it is the God who commanded light to shine out of*

darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ ([2 Corinthians 4:3-6](#)).

b. **Then God said:** God did not have to fashion light with His hands. It was enough for God to merely speak the words, *Light be!* And there was light.

i. “I must have you notice that this light came instantaneously. The Hebrew suggests this far better than our translation — it is sublimely brief. ‘Light be: light was.’” (Spurgeon)

ii. Because God created things by speaking them into existence, some have said we can operate on the same principle, speaking things into existence by faith. This is often based on a wrong understanding of [Hebrews 11:3](#) (*by faith we understand that the worlds were framed by the word of God*), which is taken to say, God Himself used faith in creating the world. Instead, it says it is by faith *we understand* God created the world.

iii. Also, some have a wrong understanding of [Mark 11:22](#) which is taken to literally mean “have God’s faith” as if we are to have the same faith God has. But the words *Jesus answered and said to them, “Have faith in God”* cannot mean this, because faith, as [Hebrews 11:1](#) tells us, *is the substance of things hoped for, the evidence of things not seen*. What does God hope for? What does He not see? An omnipotent, omniscient Being certainly does not need faith. He is the *object* of faith as well as the source of faith ([Ephesians 2:8](#)).

c. **There was light:** Genesis tells us that light, day, and night each existed before the sun and the moon were created on the fourth day ([Genesis 1:14-19](#)). This shows us that light is more than a physical substance; it also has a supernatural aspect. In the new heavens and the new earth, there won’t be any sun or moon. God Himself will be the light ([Revelation 22:5](#)).

ii. The darkness God later sent upon the Egyptians ([Exodus 10:21](#)) had a tangible quality to it, far beyond what we usually think of as being associated with darkness; it could be *felt*. This demonstrates a certain supernatural element, which can be related to light and darkness.

d. **So the evening and the morning were the first day:** Many wonder if this was a literal day (in the sense we think of a day) or if it was a geological age. Some say that God created the world in six days, and others say He created it in six vast geological ages. Though there is disagreement among Christians on this, the plainest and simplest meaning of the text is that He created in six days *as we think of days*.

i. “If the *days* were not days at all, would God have countenanced the word? Does He trade in inaccuracies, however edifying? The question hinges on the proper use of language.” (Kidner)

ii. “There ought to be no need of refuting the idea that *yom* means period. Reputable dictionaries... know nothing of this notion. Hebrew dictionaries are our primary source of reliable information concerning Hebrew words.” (Leupold)

iii. “This is, no doubt, a literal and accurate account of God’s first day’s work in the creation of the world.” (Spurgeon)

8. ([Genesis 1:6-8](#)) The second day of creation: God makes an atmospheric division.

Then God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” Thus God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament; and it was so. And God called the firmament Heaven. So the evening and the morning were the second day.

a. **Let there be a firmament:** The idea of a **firmament** is of an *expanse* (NIV, NAS) or *space* (NLT). The waters of the land are separated from the water vapor in the sky.

b. **The waters which were above the firmament:** Some commentators and scientists believe that here the Bible recognizes the existence of significant water vapor in the sky. Such a vapor blanket would greatly change the ecology of the earth, and Henry Morris suggests several effects of a vapor blanket:

9. ([Genesis 1:9-13](#)) The third day of creation: the land is divided from the sea; plants and all types of

vegetation are created.

Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry *land* appear”; and it was so. And God called the dry *land* Earth, and the gathering together of the waters He called Seas. And God saw that *it was good*. Then God said, “Let the earth bring forth grass, the herb *that* yields seed, *and* the fruit tree *that* yields fruit according to its kind, whose seed *is* in itself, on the earth”; and it was so. And the earth brought forth grass, the herb *that* yields seed according to its kind, and the tree *that* yields fruit, whose seed *is* in itself according to its kind. And God saw that *it was good*. So the evening and the morning were the third day.

a. **Let the waters under the heavens be gathered together:** The idea is that before this, the earth was covered with water. Now the waters are **gathered together into one place**, and dry land appears.

b. **Let the earth bring forth grass:** All this happened before the creation of the Sun (the fourth day of creation, [Genesis 1:14-19](#)). This means the plants must have had sufficient nourishment because of the light God had created before the sun and the moon (in [Genesis 1:3](#)).

i. Those who propose these days of creation were not literal days, but successive ages of slow, evolutionary development have a real problem here. It is hard to explain how plants and all vegetation could grow and thrive eons before the sun and the moon. No modern evolutionist would argue plant life is older than the sun or the moon, but this is what the Genesis record tells us.

ii. Many wonder how the sun, moon, and stars were created on the fourth day when light (including day and night) was created on the first day. Many have suggested the problem is solved by saying these heavenly bodies were created on the first day, but were not specifically visible, or not finally formed, until the fourth. But Revelation tells us of a coming day when we won't need the sun, moon, and stars any longer ([Revelation 21:23](#)). There's no reason why God couldn't have started creation in the same way He will end it.

b. **And it was so:** This is the beginning of life on planet earth, directly created by God, not slowly evolving over millions of years.

i. Some scientists now say life on earth began when immense meteorites carrying amino acids impacted earth at a time when the sun was cooler and the earth was a watery ball covered with ice up to 1,000 feet thick. The idea is that a meteor hit the ice, broke through, and “seeded” the water underneath with the building blocks of life, which assembled into an “organic soup.” However the process was triggered, the scientists said life on earth began in “a geological instant.” But by an instant, they mean 10 million years or less. In the opinion of the author, it takes more faith to believe this than to believe in Genesis.

ii. The fossil evidence is more consistent with the idea that life exploded into existence on earth, instead of slowly evolving.

c. **The earth brought forth grass, the herb that yields seed... and the tree that yields fruit, whose seed is in itself:** The plants were created not as seeds, but as full-grown plants each bearing seeds. They were thus created as mature plants, having the appearance of age. The chicken really did come before the egg.

d. **According to its kind:** This phrase appears ten times in Genesis chapter one. It means God allows variation within a **kind**, but something of one **kind** will never develop into something of another **kind**.

e. **And God saw that it was good:** God knows what is **good**. He is not some vague moral neutral. He knows what is **good** and organizes His creation to result in something **good**.

i. God does not call the earth **good** until it has become habitable, a place where man can live.

f. **Let the earth bring forth... every herb that yields seed... the herb that yields seed according to its kind... And God saw that it was good:** Some use this passage to justify the use of drugs (especially marijuana) because **grass** and **every herb** came forth at God's command. But certainly, not every herb is good for every purpose. Hemlock is natural, but not good.

i. In fact, the use of drugs in this manner is nowhere approved and is always condemned in the Bible. The wrong use of drugs is often associated with sorcery and the occult.

ii. Sorcery is universally condemned in the Bible ([Exodus 22:18](#), [Deuteronomy 18:10](#), [2 Chronicles 33:6](#), [Revelation 21:8](#) and [22:15](#)). In both the Old and New Testaments, the word *sorcery* was connected with the making and taking of drugs.

10. ([Genesis 1:14-19](#)) The fourth day of creation: the sun, moon, and stars.

Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. *He made* the stars also. God set them in the firmament of the heavens to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that *it was* good. So the evening and the morning were the fourth day.

a. **Let them be for signs and seasons:** God made the sun and the moon — these **lights in the firmament of the heavens** to be for **signs and seasons**. Since the beginning, man has used God’s provision of the sun, moon, and stars to mark and measure time and direction.

b. **God set them in the firmament of the heavens:** God knew exactly how far to set the sun from the earth. A few million miles more or less and life as we know it would be impossible.

i. The intricate balance of our ecosystem argues strongly for the existence of a Creator. We live in a very complex world.

ii. Ginzberg quotes a Jewish legend connecting the movement of the sun to the praise of God (as in [Psalms 113:3](#), [50:1](#), and [148:3](#)): “The progress of the sun in his circuit is an uninterrupted song of praise to God. And this song alone makes his motion possible. Therefore, when Joshua wanted to bid the sun stand still, he had to command him to be silent. His song of praise hushed, the sun stood still.”

c. **Let them be for signs and seasons:** When God set the **lights in the heavens** to be **for signs**, it probably includes what we commonly call the constellations, but was called by the ancient Hebrews the *Mazzaroth* ([Job 38:31-32](#)).

i. Significantly, the sequence of the zodiac is the same in every language and culture, even if the specific names of the constellations change. Also, we know the figures of the constellations suggested to us don’t look like those things at all, and, they never did. Yet the names for the figures of the constellations are the same in all cultures. This points to a common, pre-Babel beginning for all these things before the truth of the constellations was corrupted.

ii. [Luke 1:70](#) and [Acts 3:21](#) speak of *holy prophets since the world began*. These *prophets* may be the stars themselves. [Psalm 147:4](#) and [Isaiah 40:26](#) tell us God has the stars all numbered and God has a *name* for them all. [Psalm 19:1-6](#) tells us the heavens contain a message from God.

iii. Astrology is a satanic corruption of God’s original message in the stars, a message outlining His plan of redemption. Because astrology is a corruption, it is to be avoided always by man ([Isaiah 47:12-15](#)).

d. **He made the stars also:** With all the other stars in our universe, we often wonder if there is life on other planets.

i. When you take into account all that is necessary for the sustenance of life, as we know it, there are few planets able to support life. Taking into account factors such as our galaxy type, star location, star age, star mass, star color, distance from stars, axis tilt, rotation period, surface gravity, tidal force, magnetic field, oxygen quantity in atmosphere, atmospheric pressure, and 20 other important factors, the probability of all 33 occurrences happening on any one planet is one in 10 to the 42nd power. The total number of possible planets in the universe is 10 to the 22nd power.

ii. At one time the U.S. government spent \$100 million a year looking for extraterrestrial intelligence. It might have been wiser to spend the money cultivating intelligent life in Washington or other centers of government.

11. ([Genesis 1:20-23](#)) The fifth day of creation: birds and sea creatures are created.

Then God said, “Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.” So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was good*. And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” So the evening and the morning were the fifth day.

a. **Let the waters abound with an abundance of living creatures:** We see the great variety of birds and sea creatures were created at the same time, not evolving slowly over millions of years. Even though plant life was created before animal life, animal life was not created out of plant life.

i. Among the diversity of animals, many share similar structures: birds, reptiles, mammals, and so forth. This argues at least as persuasively for a common Designer as it does for a common life source. All life did not come from the same primordial cell, but it did all come from the same Designer.

b. **According to their kind:** Again, all animal life is created **according to its kind**. God deliberately structured plenty of variation within a kind, but one “kind” does not become another.

i. For example, structure among dogs is diverse. The teacup poodle is very different from the Great Dane, but they are both dogs. However, they won’t become mice, no matter how much breeding is done.

ii. Evolutionists often give convincing examples of *microevolution*, the variation of a kind within its kind, adapting to the environment. For example, the ratio of black to white peppered moths may increase when pollution makes it easier for dark moths to escape detection; or finches may develop different beaks in response to their distinctive environment. But the moths are still moths, and the finches are still finches. There has been no change outside of the kind. *Microevolution does not prove macroevolution*.

C. The sixth day of creation: the creation of man.

1. ([Genesis 1:24-25](#)) God makes land animals.

Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind”; and it was so. And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was good*.

a. **Let the earth bring forth the living creature:** On the fifth day of creation, God made birds and sea animals, but now God turned His creative attention towards land animals of various types.

b. **God made the beast of the earth according to its kind:** When we look at the infinite variety of the animal kingdom (both living and extinct), we must be impressed with God’s creative power, as well as His sense of humor. Any Being who makes the giraffe, the platypus, and the peacock is a God of joy and humor.

i. To a peahen, the most attractive peacocks are the ones with the biggest fans, but the big fan on the tail makes it difficult to escape a predator. Therefore, the peahen rewards the peacock with the least chance of survival. This is one example of a natural phenomenon that presents a great problem for the idea of survival of the fittest.

c. **According to its kind:** Again, this important phrase is emphasized. God allows tremendous variation within a **kind**, but one kind will never become another kind.

2. ([Genesis 1:26](#)) God plans to make man in His image.

Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion

over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.”

a. **Let Us make man in Our image:** The repeated use of the plural (**Let Us... in Our image, according to Our likeness**) is consistent with the idea that there is One God in three Persons, what we know as the Trinity.

i. Leupold does a good job showing that the plurality of **let Us make** cannot be merely the plurality of royalty, nor can it be God speaking with and to the angels. It is an indicator of the Trinity, though not clearly spelled out.

b. **In Our image:** An understanding of who man is begins with knowing we are made in the image of God. Man is different from every other order of created being because He has a created consistency with God.

i. This means there is an unbridgeable gap between human life and animal life. Though we are biologically similar to certain animals, we are distinct in our moral, intellectual, and spiritual capabilities.

ii. This means there is also an unbridgeable gap between human life and angelic life. Nowhere are we told the angels are made in the **image** of God. Angels cannot have the same kind of relationship of love and fellowship with God we can have.

iii. This means the incarnation was truly possible. God (in the second Person of the Trinity) could really become man because although deity and humanity are not the same, they are compatible.

iv. This means human life has intrinsic value, quite apart from the “quality of life” experienced by any individual, because human life is made in the **image** of God.

c. **In Our image:** There are several specific things in man that show him to be made in the **image** of God.

- Mankind alone has a natural countenance looking upward.
- Mankind alone has such a variety of facial expressions.
- Mankind alone has a sense of shame expressing itself in a blush.
- Mankind alone speaks.
- Mankind alone possesses *personality*, *morality*, and *spirituality*.

d. **In Our image:** There are at least three aspects to the idea that we are made in the **image** of God.

- It means humans possess *personality*: knowledge, feelings, and a will. This sets man apart from all animals and plants.
- It means humans possess *morality*: we are able to make moral judgments and have a conscience.
- It means humans possess *spirituality*: man is made for communion with God. It is on the level of spirit we communicate with God.

e. **In Our image:** This does not mean that God has a physical or human body. God is Spirit ([John 4:24](#)). Though God does not have a physical body, He designed man so his physical body could do many of the things God does: see, hear, smell, touch, speak, think, plan, and so forth.

i. “It will hardly be safe to say that the body of man is patterned after God, because God, being an incorporeal spirit, cannot have what we term a material body. Yet the body of man must at least be regarded as the fittest receptacle for the man’s spirit and so must bear at least an analogy that is so close that God and His angels choose to appear in human form when they appear to men.” (Leupold)

f. **In Our image, according to Our likeness:** The terms for **image** and **likeness** are slightly different. **Image** has more to do with appearance, and **likeness** has more to do with an abstract similarity, but they both essentially mean the same thing here in this context.

g. **Let them have dominion:** Before God ever created man, He decreed that man would **have dominion over** the earth. Man's pre-eminence of the created order and his ability to affect his environment is no accident; it is part of God's plan for man and the earth.

i. In this sense, it is sin if man does not use this dominion responsibly, in the sense of a proper regard for stewardship on this earth.

3. ([Genesis 1:27-31](#)) God's creation of man and initial commission to Adam.

So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food"; and it was so. Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.

a. **So God created man in His own image:** God created man according to His plan as described in [Genesis 1:26](#). The concept of man being created **in the image of God** is repeated to give emphasis to the idea.

i. We are plainly told God created man fully formed, and created him in one day, not gradually over millions of years of progressive evolution. The idea that a slow, progressive evolution could produce a complex mechanism like the human body just doesn't hold up.

b. **Male and female He created them:** This should not be construed to mean Adam was originally some type of androgynous being, being both male and female. This passage of Genesis gives us an overview of God's creation of man, and [Genesis 2](#) will explain how exactly God created male and female.

i. In our day, many say there is no real difference between men and women. This makes sense if we are the result of mindless evolution, but not if it is true that **male and female He created them**. To God, the differences between men and women are not accidents. Since He created them, the differences are good and meaningful.

ii. Men are not women, and women are not men. One of the saddest signs of our culture's depravity is the amount and the degree of gender confusion today.

iii. It is vain to wonder if men or women are superior to the other. A man is absolutely superior at being a man. A woman is absolutely superior at being a woman. But when a man tries to be a woman or a woman tries to be a man, you have something inferior.

c. **Then God blessed them:** the first thing God did for man was to bless him. Without the goodness of God's blessing, human life would be not only unbearable but also impossible.

d. **Be fruitful and multiply; fill the earth and subdue it; have dominion:** God also gives man a job to do: fulfill God's intention of man's exercise of dominion over the earth. Inherent in this command is that man should **be fruitful and multiply** and **fill the earth**. Man cannot fulfill God's plan for him on the earth unless he populates it.

e. **To you it shall be for food:** God gave man dominion over the whole earth, but only vegetation is specifically mentioned as being **for food**. Seemingly, before the flood, the human race was vegetarian, but after the flood, man was given permission to eat the flesh of animals ([Genesis 9:3](#)).

f. **God saw everything that He had made, and indeed it was very good:** God's final analysis of His work of creation is that it was **very good**. God was pleased with His creation, and so are we!

i. When God pronounced the creation **good**, He really meant it. At the time, it was entirely **good**; there was no death or decay on earth at all.