



Genesis – Chapter 1:26-2:24
The Creation Week
God Creates Man and Woman (Lesson #5)

1:26 Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." 27 So God created man in his own image, in the image of God he created him; male and female he created them. 28 And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." 29 ¶ And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. 30 And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. 31 ¶ And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day."

Vs 26 - Let us make **man in our image**. Most would agree that this is a "hint" at the **trinity**, the triune God. Maybe not extremely clear, but it is clearly a **hint** to the **uniplurality of the single God**.

Let's look carefully at God's declaration:

- 1) **Let us make man**. Here we see the triune God declare that all three persons of the Godhead will together make man. **אָדָם** ('adam). Catch the repetition of **make** or **create**: 1:26, 1:27a, 1:27b, 1:27c.

The Bible is crystal clear, man is not the result of a long line of mutations, that finally results in a primate who can walk upright and talk.

We are reminded that the second person of the Godhead, Jesus was the actual agent of creation:

"1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not." (Joh 1:1-5 AV)

"16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist." (Col 1:16-17 AV)

- 2) Let us make man, **in our image** (after our likeness).

Catch the repetition of man being made in God's **image**: 1:26, 1:27a, 1:27b. This is not true of any animal. This is never stated of the angels.

Man has a **moral consciousness**, he has the **ability to reason**, the **ability for abstract thought**, he can **appreciate beauty**, enjoy **poetry**, and experience and even recognize **emotions**.

Like his creator he can **communicate via language**, an attribute inherited from God. In fact, theologians call these attributes that come from God to man as **communicative attributes**. God also has attributes that He does not communicate to man, **non-communicative attributes**.

As you think about man being created in God's image. It reminds us that God always intended to take on man's image:

"5 Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men." (Php 2:5-7 ESV)

- 3) Let man have **dominion** over the fish of the sea (day 5) the birds of the heavens (day 5), and over the livestock and over creeping things that creep on earth (day 6 a few seconds ago)

God had created plants, that are living in sense. Then God had created animals that were living **נפש** (nephesh) creatures. This included sea animals, birds, and then land animals.

But now, something even greater than simply (nephesh). Man **אדם** ('adam) made in the image of God!

Vs 27 - So God created **בָּרָא** (bara') man, in his own image, in his own likeness. The word translated man is both specific and generic.

So, God fashions man's body the same way he fashioned the bodies of the other land dwellers, **out of dirt**. Equally, **man would have the "breath of life"** like the other animals (Gen 2:7 and 7:22).

So man's **structure** both **physically** and **mentally** would be the same basic essence. But in man there would be something that is **quantitatively greater**, and **qualitatively distinct** from the animals.

Man would be in the image and likeness of God. Man would serve as the King of Kings' ruler and image bearer here on earth. Both man and woman!

Vs 28 - God blesses them (the man and the woman that he created) of which we will learn more about in chapter 2.

Here is the blessing and at first, it sounds like the blessing God pronounced on day 5 over the fish and the birds.

- 1) **Be fruitful.** Bear fruit, increase, produce children.
- 2) **Multiply.** Make many children, increase in number. It is funny, God created tons of animals all at once. He created a single man and woman, who are given the command to be fruitful and increase.
- 3) **Fill the earth.** OK, we are talking serious multiplication.
- 4) **Subdue the earth.** Bring it under **your subjection** as the rightful king who has been given dominion by the King of Kings, the creator Himself.
- 5) **Have dominion.** The word means **rule**, over all the animals on the planet.

Man is **God's appointed steward** over His new creation. The creation has been prepared for his arrival.

Man is to use the earth wisely and govern it with the same sense of responsibility and care that God has toward the entire creation.

Vs 29 - Here we are clearly told what man is to eat. God has provided the plants for man's **consumption**; they shall serve as man's food.

This will change, so if you would tuck this away in the back of your mind.

Vs 30 - Here we find that for every beast, every bird, every creeper, everything that has the breath of life. **God has given the plants for food.** So, at the creation, according to Moses (God by revelation of some sort), even all the animals (at this point) are eating plants.

This too will change, so if you would tuck this away in the back of your mind.

Vs 31 - Here God is pictured, as a **master artist**, stepping back from his canvas, stepping back from his work that he has fashioned and made.

God beheld all that he had made, the Hebrew word is **עָשָׂה** ('asah). He observed the work of his hands (although he does not have literal hands)(yet!)

He surveyed his work and it was not just good. It was very, **it was exceedingly good!**

Now, I believe this means, there was nothing in the creation that was not good. There was no struggle for existence, there was no disease, no pollution, no mutations, no physical maladies, no physical calamities or disasters. No disorder, no chaos, no sin and above it all... NO DEATH!

2:1 Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. 3 So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.” “4 These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.

Vs 1 - Thus the six days of creation are finished... The creation of the heavens and the earth are finished. The creation of the hosts of heaven are finished.

The word translated finished is the Hebrew word: כלה (kalah), it means to **complete**, to **finish**, to **bring to an end**.

The Hebrew word translated **host** is צבא (tsaba'). The word literally means that which goes forth. **Any army, angles, planets, etc.** The reference to the “**host of them**” could be a reference to the creation of all the stars (Deut 4:19, Neh 9:6), but could also include the angels (I Kin 22:19, Luk 2:13).

Thus, God’s creative work is finished. The work of creating the heavens, the earth, and all the host are complete!

Vs 2 -Notice the text is crystal clear, On the seventh day, on the very first Saturday:

- 1) God Finished his work that He had done.
- 2) God rested on the seventh day.
- 3) He rested from all his work that he had done.

The work of creation is finished. This means that all the matter and energy in the universe have been created.

So on the seventh day, God did **no creative work**, He was done, and he **rested**, the Hebrew word is שבת (shabath). To quit, to cease, to finish, to rest.

“16 Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. 17 It is a sign forever between me and the people of Israel that in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed.”” (Ex 31:16-17 ESV)

As we think about this, let’s discuss why and what is the point:

- 1) A symbolic act, that will memorialize that God created in six days.
- 2) A model for the Israelite to moderate their lives and worship by (Sabbath every Saturday).
 - a. Appears to have started even prior to the giving of the law.
- 3) A pattern for the New Testament believer (one in seven rhythm).

Just as Genesis shouts “**it is finished**” referring to the creative work of our sovereign Lord. The Lord Himself would shout from **Golgotha “it is finished”** pointing to the **great work of redemption**.

By the way as you consider that, I would remind you that God rested once again on the Sabbath day, in Joseph’s tomb, until the dawning of the new day, the first day of the week (Sunday)!

Vs 3 - Here in the conclusion we are told:

- 1) God blessed the seventh day.
- 2) God consecrated, or made holy the seventh day.
- 3) Why? Because God rested, from ALL His creative work, that he had done.

Vs 4 - Something quick, it is here in verse 4, where we find the very first use of God's covenant name **Yahweh** (LORD) that I mentioned in the runup to chapter 2! Up until now it has been **Elohim**.

Here is the first use of the Hebrew word **תולדה** (towl'dah). We could say, it is being used here as a **subscript to say: This is the history of the creation of the heavens and the earth, when they were created, in the "day" that Yahweh, made the earth and the heavens.**

Now at this point, you may be thinking... AHA, here it is clear God created everything in **one literal day**.

Keep in mind, the word day can be used in a number of different ways. We do not want to throw out everything we learned about day in chapter 1. Also Remember Exodus 20 and 31. Here (yom) is marking a definite period of time. Not the most common use, but it is occasionally used this way.

I would not be surprised to one day learn that Adam took the details of the creation week from God and converted it to a song or poem that he taught his children and grandchildren.

5 When no bush of the field was yet in the land and no small plant of the field had yet sprung up — for the LORD God had not caused it to rain on the land, and there was no man to work the ground, 6 and a mist was going up from the land and was watering the whole face of the ground — 7 then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. 8 And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. 9 And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

Vs 5 - We come to verse 5 and we read there is no **"bush in the field was yet in the land"** and **"no small plant had sprung up."**

We need to look at these two Hebrew words:

- 1) The word translated "field" is the Hebrew word **שדה** (sadeh). It means a particular land, a plain, a place where animals dwell, or a cultivated field.
- 2) The word translated land is: **ארץ** ('erets) eh'-rets, this too is a very general word, it can mean world, dry land, or a particular country of place.

Then we have the additional disclaimer that Yahweh God had not caused it to rain in the land, and there was no man to work the ground.

So if you are trying to **place yourself** in the **creation week**. I believe we are on **day six**. At that point you might cry **"foul"** because the text says there was **"no bush of the field"** and **no small plant had sprung up"**

As we come to read about the creation of man and ultimately woman, where do you suspect we are going to find ourselves? Yes, in the garden of Eden!

With that in mind let's go back and read verses 5 and 6: The no bushes or small plants being sprung up, is likely in the **Garden of Eden**.

The Lord God had not cause it to rain, is **likely in the Garden of Eden**, but **could be the entire planet**.

The fact that the land was being watered in some other way than rain in Eden for sure and could possibly represent the whole planet.

The first place we will actually see rain mentioned, outside of this reference about it not raining is Gen 7:4

Vs 6 - We observe before moving on that a *mist was going up from the land and was watering the whole face of the ground*,

So, at least in Eden, it was not raining, the planet was being watered by a mist that was going up, from the land.

Now I would speculate, Rich's opinion... It is not raining anywhere on the planet. The current hydrologic cycle that we see on earth was not happening yet.

We read about a mist going up from the land so there is daily evaporation from local bodies of water that resulted in dew and/or fog in the surrounding areas each night.

Vs 7 - Here we are provided with specificity that we were not provided with in Chapter 1, yet clearly it does not contradict what we learn in chapter 1.

The Hebrew word is יצר (**yatsar**) yaw-tsar'. It is to form like clay, to fashion, to frame.

Hands on you might say, God **“formed”** man using the dust from the ground, from the dirt, from the earth of the planet earth, God formed man, like a potter, like a sculpture, God (fashioned) man.

So God has this sculpture, then God breathed into his nostrils or his face, the נשמה (n'shamah) the חי (chay). **God breathes into his face... The breath of life. Life conveyed, face-to-face, from the creator to man!**

Vs 8 - Here we have commentary that **Yahway-Eloheim** planted or fashioned a Garden in Eden, in the east, and there, in the garden that he had fashioned, there God put the man who he had formed.

There are two possible ways to understand this:

- 1) When God created, he prepared a special garden, Eden and it is there that he would create man out of the dust.
- 2) God created man, and then man watched as God created a garden where God would place man.

Vs 9 – In the **garden of Eden**, God causes or had caused trees to “spring up” from the ground. Trees that are pleasant to the sight and good for food.

Among the trees that spring up is the **tree of life**, this one springs up in the midst of the garden, this one seeming to have a special place in the garden.

There is also, somewhere in the garden a tree that is different, a tree that is not **“good for food.”** This tree is called the tree of the **“knowledge of good and evil.”** It does not appear that the tree of the knowledge of good and evil had a prominent place in the garden.

10 A river flowed out of Eden to water the garden, and there it divided and became four rivers. 11 The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. 12 And the gold of that land is good; bdellium and onyx stone are there. 13 The name of the second river is the

Gihon. It is the one that flowed around the whole land of Cush. 14 And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates. 15 The LORD God took the man and put him in the garden of Eden to work it and keep it. 16 And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

Vs 10 – So the **garden was east of Eden**, and a river went out of Eden and watered the garden.

Was this river supplied by an underground water source a pressurized conduit, and underground reservoir, and artesian spring, of course we cannot be sure, but the text is pretty straight forward, a river flows out of Eden and it waters the garden... **And beyond!**

If this is true, there were likely other rivers that were supplied from subterranean water sources.

Vs 11-14 - Beginning in verse 11 and proceeding through verse 14 we are told the name and direction of flow of each of these four rivers.

Now, please keep in mind these rivers would likely have been much different, prior to the flood than following the flood. The global catastrophe that buried millions of things in rock layers laid down all over the Earth, would have completely changed the geography.

Vs 15 – So did God create man somewhere else and then transport him to the garden, or are we being told that God created man here in the garden? Notice, the creation of man is very different, it is very personal, and it is very intimate.

Interesting observation about this command and these two words. The word translated **work** is the Hebrew word: עבד ('abad) it means **to work** or **to serve**. The word translated keep is the Hebrew word: שמר (shamar) it means to **keep, to preserve, or to guard**.

One point, Adam and Eve entered the world by supernatural creation. You and I enter the world by birth.

Adam is literally a Son of God (Luk 3:38), while you and I are literally sons of Adam, who have an opportunity to become Sons of God, by placing faith in the last Adam (Gal 3:26; ICor 15:45)!

Vs 16 - Then **Yahweh Elohim commanded the man**, saying... Do not miss this point, Eve has not been created yet. God commanded the man: Every tree of the garden is available to you for food and you are free to eat from any of them.

Vs 17 – BUT, with one exception. There is one **single, minor restraint...** Enjoy all the tress of the garden, as much as you want, save this one. The tree of the knowledge of good and evil. This tree you shall not eat, this tree is forbidden, this tree is off-limits for food consumption.

In fact, in the day that you eat of that tree you shall surely die. Literally: **“dying, you shall surely die!”**

The primary warning is likely “spiritual death” separation from God, but it also includes physical death.

To help solidify this in you mind, Adam would understand death the way you and I understand eternal life. We can understand the concept, but we have never seen anything that last forever. Adam could likely understand the concept, but up until now he has not likely seen anything that died!

What was the actual type of fruit, we do not know. What did it represent, scholars disagree, and again we cannot be sure. But we will talk more about that when we get to the temptation.

18 Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him." 19 Now out of the ground the LORD God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. 20 The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. 21 ¶ So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. 22 And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. 23 Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." 24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed."

Vs 18 - Then Yahweh God said: It is interesting to note, that up until now God has been declaring everything good and at the end of day six (very good). But in the midst of day six, there was a time, when there was something that was “not good.”

This is God’s determination. He doesn’t check in with Adam. It is Yahweh Elohim that declares this! So God says: It is not good for Adam to be alone. Thus, God declares, I will make for man a helper.

Vs 19 - So God begins to parade the animals, we can suspect by pairs in front of Adam. We can only imagine what this looked like or how long it took.

It is possible that God brought the animals to Adam. It is also possible, that right here in front of Adam He is creating the pairs so that Adam can name them.

In either case, God brings them to Adam. This extremely intelligent (less than a day-old creature). God then looks at Adam and says, you see the creature, you get some sense of its nature, what would you like to call it?

Adam, spends at least the remainder of day six, possibly longer, naming the animals.

Consider this, up until this moment God has named everything: God called light day (1:5), God called darkness night (1:5), God named the expanse he created heaven (1:8), He called the dry land earth (1:10), the gathered waters He called seas (1:10), He even named the stars (Is 40:26).

Whatever the man called “every living creature” that was its name.

Vs 20 - So, that afternoon Adam named “all” the livestock, and Adam named “all” the birds of the heavens (notice the plural) but what did I tell you about that Hebrew word: שָׁמַיִם (shamayim).

In this exercise, there was not found a “**helper**” that was “**fit**” for him. Now of course God knew this and all of this is being done for Adam’s benefit and for ours.

God knows what Adam needs, and God desires for Adam to recognize what he needs. So that, the loving God can step in and provide exactly what He needs.

Imagine Adam, as he has likely seen all of these pairs of animals, he names them, then along comes the next pair. **But what thought is sinking into his head? I am ALONE!**

APPLICATION: There is another point that should be abundantly clear here. Man is distinctly different from animals, not only did He not evolve from them, clearly man is different and indeed superior to them.

Vs 21-22 - So Yahweh Elohim caused a deep sleep to come upon Adam. While he slept, God took one of his ribs and did some surgery to close up the place with flesh.

The rib, that Yahweh Elohim took from the man, he then used to make a woman. **The word translated “rib” is צלע (tsela’)**. It literally means **side**.

Taking a piece of Adam’s side, Yahweh Elohim, creates woman and brings her to Adam.

I hope once again you see the intimacy; you sense the love and compassion.

Here God like a father, presenting his daughter to her husband, God presents Eve to Adam. Have you ever viewed your spouse in this way?

Eve was taken from Adam’s side and by design she will **always be at Adam’s side. Adam will always be at Eve’s side. She is the helper that makes Adam complete!**

So, I said the crown of God’s creation was man, the diamond atop that crown was woman.

Let me spin it up once more, do you know what Eve cost Adam? **Yes, a wound to his side.**

God chooses a method to create Eve that they would never forget! God creates woman out of the man. Highly symbolic and I pray we never lose the beauty!

Vs 23 - The first recorded words of man! Notice what Adam says: This is “at last” bone of my bones and flesh of my flesh. Adam, it seems, saw that Eve was more than bone of bone, but it involved his flesh.

How would he know this, He was asleep?

In my minds ear, I hear Adam saying “WOW” She is amazing!

- 1) She shall be called woman אִשָּׁה (‘ishshah).
- 2) Because she was taken out of man אִישׁ (‘iysh).

Again, as you consider this, think of the intimacy when God created man, see God allowing Adam to see his desperate need for a companion, and God fulfilling that need (in this life) with woman.

See the woman (not only taken from the side of man) but who will serve alongside man to fulfill the mandate that God gave.

Vs 24 - Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.

Let’s read a New Testament interaction between Jesus and some Pharisees:

“3 ¶ And Pharisees came up to him and tested him by asking, “Is it lawful to divorce one’s wife for any cause?” 4 He answered, “Have you not read that he who created them from the beginning made them male and female, 5 and said, ‘Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh’? 6 So they are no longer two but one flesh. What therefore God has joined together, let not man separate.”” (Mt 19:3-6 ESV)

Vs 25 - What a beautiful setting, what a beautiful situation, for God’s crowning achievement... **Man and woman, created in His image enjoying unbridled fellowship with God!**
