

## Genesis 1D (2011)

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**“It says on your résumé that you were created in God’s image. Very impressive.”**

[Gen. 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.”

[Gen. 1:27](#) God created man in His own image, in the image of God He created him; male and female He created them.

[Gen. 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.”

[Gen. 1:29](#) Then God said, “Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you;

[Gen. 1:30](#) and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food”; and it was so.

[Gen. 1:31](#) God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

- The sixth day began with animals and ended with man
  - Notice a difference in how man is created?

- By God's hands, not by His voice
- Could He have spoken men into existence? Yes
  - The use of His hands suggest much greater concern and personal involvement and even love
- And what of the materials God used?
  - In all other cases, the things being made are formed from nothing or out of the mass described in verse 2
  - In this case, man is made out of an existing material: the earth itself
    - This difference is critically, supremely important
    - In fact, this is so important, it determines the course of human history until the Kingdom arrives
    - We will see why in Chapter 3
- When God begins to make man, He begins with a new statement
  - God says let "us" create
    - The word for God in Hebrew is Elohim, which is a plural word
      - The verb for create is also plural
    - God is shown as more than one Person even in the first chapter of Genesis
  - God then creates Man
    - The word for man is adam, which literally means earth or dirt in Hebrew
      - In chapter 1, the story is telling us that God created mankind on Day 6 – male and female
      - We see this confirmed in chapter 2
        - For now, the author is content to simply men "man" in the general sense so that mankind is accounted for in the story
        - He gives more detail on this event in Chapter 2

- The text says Man is created in God's image (or likeness), or according to His likeness (or His pattern)
  - This detail alone confirms that God intends to set man apart from the rest of creation
    - God is chose to express His nature and character into a creature that has the capacity to appreciate it and worship it
    - Such a goal requires a creature with the capacity to know God in a manner similar to the way God knows Himself
      - This is what "in His image" ultimately means
- So in what ways are we in God's image or "like" God?
  - First, in our ability to exist as God exists
    - We have the capacity to share in many of the character attributes that God Himself embodies
      - God is the author of love, grace, mercy, charity
        - In a very real sense, God establishes these concepts by His very existence
        - God IS love, grace, etc.
      - Furthermore, we can exhibit them to one another as God demonstrates them to us
      - So we share in an existence that mirrors God's own nature and character
        - Unlike the rest of Creation
  - Secondly, our ability to make moral choices or decisions
    - To obey or disobey authority
  - Finally, our capacity to know and relate to God
    - Our intellect, reasoning and our capacity to worship and glorify God
    - The rest of creation gives God glory by its mere existence
      - We can go beyond that and glorify God by our will

- All of this adds up to a simple statement
  - God created us in His image so that we could have a meaningful relationship with Him
    - All these attributes result the capacity for true relationship
    - A greater degree of relationship than even the angels enjoy
  - Christ was the perfect example of what a man, created in God's image, could achieve in terms of relationship
    - Perfectly obedience, perfectly pleasing to the Father, perfectly giving Him glory, One with Him in relationship
- By faith in Christ, when we become born again into the family of God, we are called God's sons
  - And we come to share an even greater portion of His nature
    - We share in Christ's perfect nature to the degree we set aside our old self and pursue the knowledge of Christ in His word

[Col. 3:9](#) Do not lie to one another, since you laid aside the old self with its evil practices,  
[Col. 3:10](#) and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him —

[Eph. 4:20](#) But you did not learn Christ in this way,  
[Eph. 4:21](#) if indeed you have heard Him and have been taught in Him, just as truth is in Jesus,  
[Eph. 4:22](#) that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit,  
[Eph. 4:23](#) and that you be renewed in the spirit of your mind,  
[Eph. 4:24](#) and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.

- As we come to faith and walk in that faith through a growing knowledge of God in His word, we actually move closer to the state God intended when we were created
  - We become more like the image of God and less like our sinful selves
- God tells men to fill earth, subdue it and rule over animals
  - Rule = nadah = dominion

- Man initially had dominion over the earth – unearned
- The world was created for men – a dominion prepared for man
- God gives men plants to eat
  - No meat...why not?
    - Meat would require death...no death
  - With the introduction of chay nephesh, we have another huge problem with the Day Age theory and evolution
    - Day Age (evolution) requires death to advance creation
    - Bible says death came only after man sinned (Chap 3)
    - No death until then

[Rom. 5:12](#) ¶ Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned —  
[Rom. 5:13](#) for until the Law sin was in the world, but sin is not imputed when there is no law.

[Rom. 5:14](#) Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

- So absent sin, and death, there can be no opportunity to eat anything except plants
- Sixth day – chart completion (create vs. fill)
  - Man is apart of Day six because we share much in common with the animal kingdom in a physical sense
    - But the text makes clear that we have an entirely different kind of spirit
    - And the world and everything in it was given to man as our dominion

[Gen. 2:1](#) Thus the heavens and the earth were completed, and all their hosts.

[Gen. 2:2](#) By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done.

- The heavens and earth complete (and everything in them)
  - Transition statement linking chapter 1 with 2

- Why do we have Chapter 2?
  - It compares & contrasts the events of Day 6
- Some say Chapter 2 is a “second” story of Genesis
  - They see chapter 2 as starting the story over
  - This is ill-informed view
- Chapter is Day 6 expanded
  - Genesis is known for its “zoom in and zoom out” pattern
    - Chapters move from looking at short periods of time in detail to looking at long periods of time at a glance
    - Chapter 1 is a longer period of time than chapter 2
  - Chapter 2 is Day 6 in detail
- Before we start the zoom in for Chapter 2, consider the interesting statement in verse 2
  - God rested
    - Was He tired?
      - The word for rest is shabath – brought to an end, ceased
      - God didn’t rest from tiredness...He ceased
    - Why?
      - We know He doesn’t need rest
      - We also know He doesn’t need 24 hours to cease
    - It seems a peculiar and pointed effort by God to make a statement
      - He is setting an example He will use later
  - Consider how God explains the Sabbath later in Scripture

[Ex. 20:8](#) ¶ "Remember the sabbath day, to keep it holy.

[Ex. 20:9](#) " Six days you shall labor and do all your work,

[Ex. 20:10](#) but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you.

[Ex. 20:11](#) " For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.

[Deut. 5:15](#) ` You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to observe the sabbath day.

- According to Scripture, God's rest was intended to set an example for the Jewish nation under the Law
  - We know that God doesn't tell Adam to observe a rest
    - Adam does work, but he doesn't get a command to rest
    - Also, God's rest was NOT a physical rest
      - God is Spirit only and therefore He didn't need physical rejuvenation
      - His rest was not physical in nature
      - By ceasing from His work, God was setting an example
  - Therefore, the Sabbath's ultimate purpose was not to provide us with physical rest
    - In the same way that water baptism was not commanded to ensure we clean our bodies of sin
      - Just as water baptism was a picture of a more important spiritual event
      - Similarly, physical rest on the Sabbath was always intended to be a picture of a greater spiritual rest
        - The weekly physical rest God commanded for the Jews was a picture of something even greater
        - What spiritual truth does the Sabbath picture then?

- First, consider we have been saved and transformed by Christ

[2Cor. 5:17](#) Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.

[2Cor. 5:18](#) Now all these things are from God, who **reconciled** us to Himself through Christ and gave us the ministry of **reconciliation**,

- Second, Scripture says that our reconciliation with God is the result of a work that God Himself did on our behalf

[Heb. 10:11](#) ¶ Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins;

[Heb. 10:12](#) but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD,

[Heb. 10:13](#) waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET.

[Heb. 10:14](#) For by one offering He has perfected for all time those who are sanctified.

- God did the work of our salvation
  - We did nothing to accomplish our salvation
  - We were simply the beneficial
  - After the work of redemption was complete, Christ sat down
    - He rested or ceased from His work once redemption was completed
- Likewise, God did the same in the time of His creation
  - God did all the work of creation
  - We did nothing to assist in the creation of the world
  - Man was simply the beneficiary
  - Once God was done creating, He ceased and “rested”
- So did the work on the cross and we were the beneficiary (without doing any work of our own)
  - And if we have trusted in God’s work for our salvation, then we know that our own work contributes nothing to that salvation

- Any effort to obey and please God is a response to our salvation, not the accomplishing of it
- Paul tells us in Gal 3:24 that the Law was a tutor...

[Gal. 3:24](#) Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith.

- The Sabbath is a perfect picture of how the Law is a tutor to lead us to Christ
  - In keeping the law, a man's rest on the Sabbath is only temporary
    - After the Saturday Sabbath, each man's work resumes on Sunday
      - The rest was not lasting
      - No man could rest securely and perpetually on the Sabbath
      - He always knew work would begin again the next day
    - This pattern was also reflected in the sacrifices required under the Law
      - The animals were sacrificed continually to atone for sin
      - Proving that the Law itself wasn't a remedy for sin
      - Whatever rest was made available by the Law was temporary, just as atonement was temporary
- Trying to remain righteous by keeping the law or any other system of works will ultimately frustrate us because our efforts are never-ending
  - There can never be any assurance of salvation, no rest from the works
    - There is never an indication that enough has been done
    - Each day brings the need to do more
    - Any rest one might achieve is temporary at best
  - In the end, any man who relies on his own works to please God will die with his work incomplete

[Heb. 4:1](#) ¶ Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it.

[Heb. 4:2](#) For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.

[Heb. 4:3](#) For we who have believed enter that rest, just as He has said,  
“AS I SWORE IN MY WRATH,  
THEY SHALL NOT ENTER MY REST,”  
although His works were finished from the foundation of the world.

[Heb. 4:9](#) So there remains a Sabbath rest for the people of God.

[Heb. 4:10](#) For the one who has entered His rest has himself also rested from his works, as God did from His.

- Entering God’s rest = entering into salvation
  - God did the work of creation for six days and then ceased from that work
    - Then man enjoyed the work of God and shared in God’s rest
  - Similarly, God does all the work of our salvation in the sinless life of Christ
    - And by faith we can join in that rest by resting from our own attempts as righteousness
    - And we participate in the rest of Christ