

Sunday School Lesson
Gen. 1:26-31
 by Lorin L. Cranford
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Man



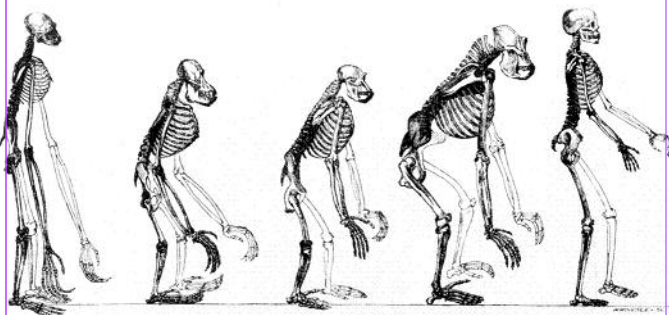
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The psalmist got it right when in Psalm 8:3-9 he declared (NRSV), "3 When I look at your heavens, the work of your fingers, the moon and the stars that you have established; 4 [what are human beings that you are mindful of them, mortals that you care for them?](#) 5 Yet you have made them a little lower than God, and crowned them with glory and honor. 6 You have given them dominion over the works of your hands; you have put all things under their feet, 7 all sheep and oxen, and also the beasts of the field, 8 the birds of the air, and the fish of the sea, whatever passes along the paths of the seas. 9 O Lord, our Sovereign, how majestic is your name in all the earth!" The psalmist celebrates the creation of humanity as the crowning peak of God's creative actions, as described in the first two chapters of Genesis.



GIBBON. ORANG. *Skeletons of the CHIMPANZEE.* GORILLA. MAN.
 Photographically reduced from *Diagrams of the natural size (except that of the Gibbon, which was twice as large as nature), drawn by Mr. Waterhouse Hawkins from specimens in the Museum of the Royal College of Surgeons.*

How we view humanity is shaped profoundly by religious perspectives. Non-religious views see humanity as the most complex set of molecules and physical matter in the order of things in a material world. Life is physical existence and is confined to planet earth. Values are created by the necessity of surviving in some kind of social order and have no permanent relevancy.

When religion looks at humanity, a different understanding takes place. But this is not a uniform understanding. Christianity with its roots in Judaism views humanity differently than other religious perspectives, both ancient and modern.

In the ancient world, a variety of "creation stories" existed that reach back in time as far as the biblical

accounts, if not further back. As is noted in the article "Origin belief" in the [Wikipedia Encyclopedia](#), "Many accounts of creation share broadly similar themes. Common motifs include the fractionation of the things of the world from a primordial chaos (demiurge); the separation of the mother and father gods; land emerging from an infinite and timeless ocean; or creation ex nihilo (Latin: out of nothing)."

A wide array of perspectives can be found. One view, more relevant to the ancient Israelite tradition, is the Babylonian [Enûma Elish](#) account. The essence of this creation narrative is as follows:

[The Babylonian creation myth is recounted in the "Epic of Creation" also known as the Enûma Elish. The Meso-](#)

potamian "Epic of Creation" dates to the late second millennium B.C. E.

In the poem, the god Marduk (or Assur in the Assyrian versions of the poem) is created to defend the divine beings from an attack plotted by the ocean goddess Tiamat. The hero Marduk offers to save the gods only if he is appointed their supreme unquestioned leader and is allowed to remain so even after the threat passes. The gods agree to Marduk's terms. Marduk challenges Tiamat to combat and destroys her. He then rips her corpse into two halves with which he fashions the Earth and the heavens. Marduk then creates the calendar, organizes the planets, stars and regulates the moon, sun, and weather. The gods pledge their allegiance to Marduk and he creates Babylon as the terrestrial counterpart to the realm of the gods. Marduk then destroys Tiamat's husband, Kingu using his blood to create mankind so that they can do the work of the gods. (Sources, Foster, B.R., *From Distant Days : Myths, Tales, and Poetry of Ancient Mesopotamia*. 1995, Bethesda, Md.: CDL Press. vi, 438 p., Bottéro, J., *Religion in Ancient Mesopotamia*. 2004, Chicago: University of Chicago Press. x, 246 p., Jacobsen, T., *The Treasures of Darkness : A History of Mesopotamian Religion*. 1976, New Haven: Yale University Press. 273.)

It represents the dominant creation account that the exiled Jews encountered in Babylonia. As such it stands as a helpful sounding board, against which we can measure the distinctive Jewish perspective found in Genesis. With just a brief summary of this account, one can readily sense that "man" in the Babylonian tradition was understood profoundly differently than in the biblical accounts in Genesis.

Formulating a correct biblical view of humanity is foundational to healthy religious experience as a Christian. This study provides the opportunity to begin laying a foundation for that theological perspective.

I. Context

Again, we will draw upon [previous studies](#) in Genesis for most of the background materials. New material will supplement the study already done.

a. Historical

External History. The compositional origin of the document called Genesis in the English Bible is like the other OT documents; its origin is clouded in mystery. This document is the first of five documents which together are called the Pentateuch (Genesis, Exodus, Leviticus, Numbers and Deuteronomy). Frequently down through interpretative history they have simply been called the 'books of Moses.' This because Moses has been closely associated with these documents by virtue of his leadership of the Israelite people in their move from slaves to nation. These documents have also been labeled the Law of Moses as well.

Although Moses certainly had a lot to do with the materials found in these documents, several indicators inside them suggest that at least in their present form they came into existence much later than the lifetime of Moses himself. References such as to the Canaanites being in the land 'at that time' (Gen. 12:6) suggesting that 'now' they were no longer in that land, as well as Moses' own death narrated in Deut. 34 which is obviously narrated from another person's perspective rather than Moses' -- all these and many more began suggesting to Bible students -- both Jewish and Christian -- as early as the middle ages that the compositional history is more complex than simply assigning it to Moses

would allow.

Beginning in the late 1500s Christian scholars began probing the origins intensely in light of the emerging emphasis on study of history, especially ancient history, in western culture. This intense analysis led to the development of the viewpoint that the Pentateuch emerged in its present form in the period from the late exile to the post-exilic era during the fifth and fourth centuries B.C. E. [Numerous sources](#) of material were utilized in the composing of these five OT documents, leading to the most commonly adopted view of the J, E, D, P sources as being dominate. This, of course, doesn't deny that much of the source material goes back to Moses himself, but does demonstrate that the book we know as Genesis owes its present form to editors who lived and worked many centuries after the stories themselves took place. Their intent was to carefully preserve the story of 'beginnings,' beginnings of both humanity in general (chaps 1-11) and of the Israelite people in particular (chaps 12-50). For that we can give thanks to God who providentially guided this process through to its culmination in this first document of our Bible.

Internal History. The primeval history nature of our text reaches back to an undefined point of time understood simply as the



sixth day of creation (v. 31). Attempting to calculate that on a modern calendar and thus say that creation took place X number of years ago is not only impossible but represents gross misunderstanding of the nature of the biblical text. From the biblical perspective, such “calendarizing” of the biblical accounts seriously detracts from the basic point: God made man. The details of the when and the how are irrelevant. The importance of this shines through

brightly against the dark backdrop of the Babylonian [Enûma Elish](#) account. In it man originates from the blood of a murdered god and serves only as a slave for the pleasures of the various Babylonian deities. He is born of violence and has a bleak future. But in Genesis 1:26-31, man is the pinnacle of God’s creation and finds fulfillment in managing the rest of God’s creation. He is respected and trusted by God, as well as highly privileged.

b. Literary

Genre. The larger literary genre of chapter one is to be a part of the primeval history that is covered in chapters one through eleven in Genesis. The patriarchal history covers chapters twelve through fifty. The first part, the primeval history, in purpose covers the story of the beginning of humanity and has a universal scope to it. The patriarchal history, on the other hand, attempts to cover the story of the beginning of the Israelite people and thus has a more narrow scope. The significance of primeval history in modern scholarship is described by Barry Bandstra ([Reading the Old Testament](#), 2nd ed., p.50) as:

The Primeval Story is not history as we ordinarily use the term. The earliest events of creation, for example, had no human eyewitnesses. Stories such as we find in the early chapters of Genesis are mostly myths and sagas. A literalistic approach to Genesis 1-11 would confuse history with myth and reality with symbol. Applying such terms as “myths” to Genesis in no way devalues or demeans the stories. They may not provide the earliest history exactly as it happened, but they do communicate Israel’s deepest truths about the world in its relationship to God.

Also helpful is the description of John H. Tullock (*The Old Testament Story*, 7th ed., p. 40):

The primeval history, as Genesis 1-11 is often called, is a different kind of history. It is different, first of all, because it is based on oral traditions passed along over a long period of time. It is different also because of the way it speaks of God’s direct relationship to people, unlike the style of a modern historian. After all, there was no television camera to record the events of creation for the six o’clock news.

The nature of the material, then, is theological -- that is, it speaks of God’s activity in creation. It is the product of Israel’s thoughts about how the world came into being, expressed in the oral traditions that were a part of Israel’s heritage.

Israel’s neighbors also had creation stories. One of the most famous stories goes back to the Akkadians, who dominated Mesopotamia from 2350 B.C.E. to 2060 B.C.E. Because it comes to us from the Babylonians, it is called the Babylonian creation epic, or *enûma elish*, after the opening words of the

text.

Although the above descriptions seem to suggest that the events of chapters one through eleven never happened, many Old Testament scholars will disagree that this form of writing has no basis in history. For the strict literalists, [biblical archaeology](#) is often pointed to as confirmation of the complete historicity of these narratives. But, in reality, events and people this far back in time have no clear confirming evidence. The Babylonian flood stories could be the target of evidence just as easily as the Noah flood story. For several decades now biblical archaeologists have not tried “to prove the scriptures” one way or another. Instead, the goal is to enlighten the understanding of culture and patterns of ancient living through discovery of materials in the middle east. This helps us better understand the scripture from a social history perspective. Occasionally, some discovery helps pinpoint a dating for some major character or mostly a pivotal location in the biblical narrative. But these are much later in time than the primeval period.

As Frank S. Frick (*A Journey Through the Hebrew Scriptures*, 2nd ed., p. 108) describes, one crucial issue is the technical definition of the term “myth” over against a popular meaning of the term:

In the continuing discussion of myth, while scholars may not agree on its precise definition, a consensus has emerged regarding elements that myths have in common. To qualify as a myth, scholars suggest, the material must meet the following four criteria:

1. Be a story
2. Be tradition, that is, passed down, usually orally, within a communal setting
3. Deal with a character(s) who is more than an ordinary human
4. Treat events in remote antiquity

At another level, however, “myth” makes reference to a story that narrates profound truth in story form, the kind of truth that escapes scientific or historical documentation. In this sense, then, myth provides one of the most penetrating ways of talking about

the meaning of life, about the relationships between human beings, and about the relationships between God and persons. Myth is a specialized kind of metaphor, a story about the past that embodies and expresses truth about a people's traditional culture.

Thus we must properly recognize the nature of our text. It's not scientific history. Rather, it's theological history celebrating one of the foundational aspects to human existence.

Literary Setting. The literary context for 1:26-31 is multi-tiered. At the broadest level it's a part of the Primeval History that encompasses chapters one through eleven of Genesis. This material can be outlined as follows:

- 1:1 – 2:4a Priestly Creation Account**
 - 1:1-25 Creation of the World
 - 1:26-31 *Creation of Humanity*
 - 2:1-4a Hallowing of the Sabbath
- 2:4b – 5:32 Yahwist Creation Account and Sin**
 - Priestly Genealogy of Adam**
 - 2:4b-9 Creation of the "Human"
 - 2:10-14 The Four Rivers
 - 2:15-17 The Command
 - 2:18-24 Creation of woman
 - 2:25-37 The sin of Adam and Eve
 - 3:8-24 Consequences of Sin
 - 4:1-16 The first murder
 - 4:17-26 The Cainite genealogy
 - 5:1-32 The genealogy of Adam
- 6:1 – 9:29 The Story of the Flood**
 - 6:1-4 Intermarriage of divine and human
 - 6:5-8 Decision to destroy all living creatures
 - 6:9-9:29 Decision to send the flood
 - Instructions for the ark
 - The great flood
- 10:1—11:27 The Nations of the World**
 - 10:1-32 Table of Nations
 - 11:1-9 The tower of Babel
 - 11:10-27 The genealogy of Abraham
- 11:28 – 36:43 Patriarchal Narratives**
 - 11:28-25:18 *Abraham Cycle*
 - 25:19-36:43 *Jacob Cycle*
- 37:1-50:26 The Story of Joseph**

[Primeval History Guide](#): Scripture • Old Testament—Pentateuch • Book of Genesis by Deacon Lázaro J. Ulloa



The universal scope of these first eleven chapters is quite evident, beginning with the creation of the world and ending with a focus on the nations of the world -- as understood at that time. The subsequent Patriarchal History (11:28-50:26) center on the emergence of the Israelite people out of their Abrahamic ancestry.

At the next level it is one segment of the first of two creation narratives contained in Genesis one and two.

The second creation narrative is found in Gen. 2:4b-25 and focuses on man's creation in the Garden of Eden. The first narrative covers Gen. 1:1-2:4a. Here the picture is inclusive of all created things and man's creation comes at the pinnacle of that divine activity.

Gen 1:26-31 comes as a climatic aspect of the first creation narrative as the "sixth day," as described in the [Wikipedia Free Encyclopedia](#) article: :

The "creation week" narrative consists of eight divine commands, or fiats, executed over six days, and followed by a seventh day of rest.

* **First day:** God creates light. (The source of light is not mentioned; it is described by some as a "primordial light.") The light is divided from the darkness, and "day" and "night" are named.

* **Second day:** God creates a firmament and divides the waters above it from the waters below. The firmament is named "heaven."

* **Third day:** God gathers the waters together, and dry land appears. "Earth" and "sea" are named. Then God brings forth grass, herbs and fruit-bearing trees on the Earth.

* **Fourth day:** God creates lights in the firmament of Heaven, to separate light from darkness and to mark days, seasons and years. Two great lights are made (most likely the Sun and Moon; but not named), and the stars.

* **Fifth day:** God creates birds and sea creatures; they are commanded to be fruitful and multiply.

* **Sixth day:** *God creates wild beasts, livestock and reptiles upon the Earth. He then creates Man and Woman in His "image" and "likeness." They are told to "be fruitful, and multiply, and fill the earth, and subdue it." Humans and animals are given plants to*

eat. The totality of creation is described by God as “very good.”

* **Seventh day:** God, having completed his work of creation, rests from His work. He blesses and sanctifies the seventh day.

The statement in verse 8 that “there was evening and there was morning” is often cited as the

reason that the Jewish day starts at sunset.

In terms of God’s creative actions, the making of Adam and Eve comes as the pinnacle of all that God created. This carries with it significant implications regarding the importance and the role of human kind in the material creation.

II. Message

Literary Structure. The arrangement of ideas inside verses 26-31 flows around the creative action of God in vv. 26-27. Next, the purpose of humankind is set forth in vv. 28-30. Finally, God’s assessment of His creative actions on “that day” is declared in verse 31.

a. Our origin, vv. 26-27

LXX

²⁶ καὶ εἶπεν ὁ θεὸς ποιήσωμεν ἄνθρωπον κατ’ εἰκόνα ἡμετέραν καὶ καθ’ ὁμοίωσιν καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πτερυγίων τοῦ οὐρανοῦ καὶ τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς ²⁷ καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον κατ’ εἰκόνα θεοῦ ἐποίησεν αὐτὸν ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς

NASB

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

NRSV

26 Then God said, “Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.” 27 So God created humankind in his image, in the image of God he created them; male and female he created them.

NLT

26 Then God said, “Let us make people in our image, to be like ourselves. They will be masters over all life, the fish in the sea, the birds in the sky, and all the livestock, wild animals, and small animals.” 27 So God created people in his own image; God patterned them after himself; male and female he created them.

Notes:

In the initial declaration, “Let us make humankind in our image, according to our likeness,” comes a host of interpretative issues. Gordon J. Wenham (*Word Biblical Commentary: Genesis 1-15*, Logos Systems) has described in detail the three main interpretative issues arising from this scriptural declaration:

26 “Let us make man in our image according to our likeness.” In the vast amount of literature that this statement has generated, discussion has focused on three main issues:

1. Why does God speak in the plural (us/our)? Why did he not say, “Let me make man in my image?” Such a reinterpretation appears to have been suggested by some early translators (Clines, TB 19 [1968] 62).

2. What is the force of the prepositions “in” (ב) and “according to” (כ) in this passage?

3. What is meant by “image” and “likeness”? Is there any difference between the terms here?

We shall review the various issues in turn.

The use of the plural

(a) From Philo onward, Jewish commentators have generally held that the plural is used because God is addressing his heavenly court, i.e., the angels (cf. Isa 6:8). Among recent commentators, Skinner, von Rad, Zimmerli, Kline, Mettinger, Gispén, and Day prefer this explanation. Westermann thinks such a conception may lie behind this expression, but he really regards explanation (e) below as adequate.

(b) From the Epistle of Barnabas and Justin Martyr, who saw the plural as a reference to Christ (G. T. Armstrong, *Die Genesis in der alten Kirche* [Tübingen: Mohr, 1962] 39; R. Mcl. Wilson, “The Early History of the Exegesis of Gen 1:28,” *Studia Patristica* 1 [1957] 420–37), Christians have traditionally seen this verse as adumbrating the Trinity. It is now universally admitted that this was not what the plural meant to the original author.

(c) Gunkel suggested that the plural might reflect the polytheistic account taken over by P, though he recognized that this could not be P’s view. As shown above, Gen 1 is distinctly antimythological in its thrust, explicitly rejecting ancient Near Eastern views of creation. Thus

modern commentators are quite agreed that Gen 1:26 could never have been taken by the author of this chapter in a polytheistic sense.

(d) Some scholars, e.g., Keil, Dillmann, and Driver, have suggested that this is an example of a plural of majesty; cf. the English royal “we.” It refers to “the fullness of attributes and powers conceived as united within the God-head” (Driver, 14). Joüon’s observation (114e) that “we” as a plural of majesty is not used with verbs has led to the rejection of this interpretation.

(e) Joüon (114e) himself preferred the view that this was a plural of self-deliberation. Cassuto suggested that it is self-encouragement (cf. 11:7; Ps 2:3). In this he is followed by the most recent commentators, e.g., Schmidt, Westermann, Steck, Gross, Dion.

(f) Clines (*TB* 19 [1968] 68–69), followed by Hasel (*AUSS* 13 [1975] 65–66) suggests that the plural is used because of plurality within the Godhead. God is addressing his Spirit who was present and active at the beginning of creation (1:2). Though this is a possibility (cf. Prov 8:22–31), it loses much of its plausibility if רוח is translated “wind” in verse 2.

The choice then appears to lie between interpretations (a) “us” = God and angels or (e) plural of self-exhortation. Both are compatible with Hebrew monotheism. Interpretation (e) is uncertain, for parallels to this usage are very rare. “If we accept this view, it will not be for its merits, but for its comparative lack of disadvantages” (Clines *TB* 19 [1968] 68). On the other hand, I do not find the difficulties raised against (a) compelling. It is argued that the OT nowhere else compares man to the angels, nor suggests angelic cooperation in the work of creation. But when angels do appear in the OT they are frequently described as men (e.g., Gen 18:2). And in fact the use of the singular verb “create” in 1:27 does, in fact, suggest that God worked alone in the creation of mankind. “Let us create man” should therefore be regarded as a divine announcement to the heavenly court, drawing the angelic host’s attention to the master stroke of creation, man. As Job 38:4, 7 puts it: “When I laid the foundation of the earth ... all the sons of God shouted for joy” (cf. Luke 2:13–14).

If the writer of Genesis saw in the plural only an allusion to the angels, this is not to exclude interpretation (b) entirely as the *sensus plenior* of the passage. Certainly the NT sees Christ as active in creation with the Father, and this provided the foundation for the early Church to develop a trinitarian interpretation. But such insights were certainly beyond the horizon of the editor of Genesis (cf. W. S. LaSor, “Prophecy, Inspiration and *Sensus Plenior*,” *TB* 29 [1978] 49–60).

The prepositions ב and כ (“in,” “like”)

The prepositions ב “in, by” and כ “as, like” are not exact synonyms, though their semantic fields do overlap (cf. *BDB*, 88–91, 453–55). But in this verse, the early translators and most modern commentators agree that: ב “in”

is virtually equivalent to כ “like, according to.” However, Wildberger (*THWAT* 2:559), Clines, and Gross have attempted to prove that ב here has the rarer meaning “in the capacity of,” as in Exod 6:3, “I appeared to Abraham ב (as) El-Shaddai.” Thus Clines can argue that man was not created as an imitation of the divine image but to be the divine image.

However, the interchangeability of the prepositions ב and כ in Gen 5:1, 3, especially in connection with the words “image” and “likeness” makes this view untenable (Mettinger, *ZAW* 86 [1974] 406, and Sawyer, *JTS* 25 [1974] 421). ב here means “according to, after the pattern of.” A closely parallel usage is to be found in Exod 25:40 (cf. 25:9), where Moses is told to build the tabernacle “after the pattern” (תִּיבֹתָב). For these reasons the traditional interpretation of ב as “in” = “like” appears to be justified here. “According to our likeness” therefore appears to be an explanatory gloss indicating the precise sense of “in our image.”

“Image” and “likeness”

The rarity of צלם “image” in the Bible and the uncertainty of its etymology make the interpretation of this phrase highly problematic. Of its 17 occurrences, 10 refer to various types of physical image, e.g., models of tumors (1 Sam 6:5); pictures of men (Ezek 16:17); or idols (Num 33:52); and two passages in the Psalms liken man’s existence to an image or shadow (Ps 39:7; 73:20). The other five occurrences are in Gen 1:26, 27; 5:3; 9:6.

Etymology may sometimes help to define a word’s meaning, especially where it is so obvious that the native speaker is aware of similar sounding words with similar meanings. Unfortunately this is not the case here. Two



suggestions have been made as to the etymology of לִצְלַם : that it comes from a root meaning “to cut” or “hew,” attested in Arabic, or from a root attested in Akkadian and Arabic, “to become dark.” The former fits the idea of physical image quite well, but insofar as there is no verb in biblical Hebrew from this root which would have clarified what it meant to the native speaker, its meaning must have been as opaque to them as it is to us.

“Likeness,” תּוֹמַד , on the contrary, is transparent in its meaning. It has an ending typical of an abstract noun and is obviously related to the verb הִמָּד “to be like, resemble.” The noun can be used to denote a model or plan (1 Kgs 16:10). Most of its 25 occurrences are to be found in Ezekiel’s visions, e.g., 1:5, where it could be aptly rendered “something like”; rsv “the likeness of.” Both terms, לִצְלַם and תּוֹמַד , are found together in a ninth-century old Aramaic inscription from Tell Fakhariyeh to describe the statue of King Haddu-yisi, the oldest pairing of these terms yet known in Aramaic (Dion, *ScEs* 34 [1982] 151–53).

But in what does the “image” and “likeness” consist?

Five main solutions have been proposed.

a) “Image” and “likeness” are distinct. According to traditional Christian exegesis (from Irenaeus, ca. 180 a.d.), the image and the likeness are two distinct aspects of man’s nature. The image refers to the natural qualities in man (reason, personality, etc.) that make him resemble God, while the likeness refers to the supernatural graces, e.g., ethical, that make the redeemed godlike. While these distinctions may be useful homiletically, they evidently do not express the original meaning. The interchangeability of “image” and “likeness” (cf. 5:3) shows that this distinction is foreign to Genesis, and that probably “likeness” is simply added to indicate the precise nuance of “image” in this context.

b) The image refers to the mental and spiritual faculties that man shares with his creator. Intrinsicly this seems a probable view, but it is hard to pin down the intended qualities. Among the many suggestions are that the image of God resides in man’s reason, personality, free-will, self-consciousness, or his intelligence. Owing to the sparsity of references to the divine image in the OT, it is impossible to demonstrate any of these suggestions. In every case there is the suspicion that the commentator may be reading his own values into the text as to what is most significant about man. For these reasons, most modern commentators have either abandoned the attempt to define the image, assuming that its nature was too well known to require definition, or they look for more specific clues in Genesis as to how the image was understood.

c) The image consists of a physical resemblance, i.e., man looks like God. In favor of this interpretation is the fact that physical image is the most frequent meaning of לִצְלַם , and that in Gen 5:3 Adam is said to have fathered Seth “after his image,” which most naturally

refers to the similar appearance of father and son. P. Humbert (*Études sur le récit du paradis*, 153–63) insisted that this was all Genesis meant, Gunkel and von Rad that it was at least part of its meaning. Nevertheless, the OT’s stress on the incorporeality and invisibility of God makes this view somewhat problematic (cf. Deut 4:15–16). The difficulty is increased if, as is usually the case, the material is assigned to the late P source, for this would be too gross an anthropomorphism for exilic literature. And if, as is widely believed, the “image of God” terminology is based on Egyptian and possibly Mesopotamian thinking, it should be noted that the image of God describes the king’s function and being, not his appearance in these cultures. Furthermore, it is argued that the OT does not sharply distinguish the spiritual and material realms in this way. The image of God must characterize man’s whole being, not simply his mind or soul on the one hand or his body on the other. Finally, it may be noted that the ancient world was well aware, partly through the practice of sacrifice, that physiologically man had much in common with the animals. But the image of God is something that distinguishes man from the animal kingdom. The case for identifying the image of God with man’s bodily form or upright posture is therefore unproven.

d) The image makes man God’s representative on earth. That man is made in the divine image and is thus God’s representative on earth was a common oriental view of the king. Both Egyptian and Assyrian texts describe the king as the image of God (see Ockinga, Dion, Bird). Furthermore, man is here bidden to rule and subdue the rest of creation, an obviously royal task (cf. 1 Kgs 5:4 [4:24], etc.), and Ps 8 speaks of man as having been created a little lower than the angels, crowned with glory and made to rule the works of God’s hands. The allusions to the functions of royalty are quite clear in Ps 8. Another consideration suggesting that man is a divine representative on earth arises from the very idea of an image. Images of gods or kings were viewed as representatives of the deity or king. The divine spirit was often thought of as indwelling an idol, thereby creating a close unity between the god and his image (Clines, *TB* 19 [1968] 81–83). Whereas Egyptian writers often spoke of kings as being in God’s image, they never referred to other people in this way. It appears that the OT has democratized this old idea. It affirms that not just a king, but every man and woman, bears God’s image and is his representative on earth.

Westermann has objected to the idea that man is the divine representative on earth. It is meaningful to speak of an individual king as a divine surrogate, but not of a large class or of mankind in general. Nor does he think it





is compatible with P's theology to say with W. H. Schmidt (*Schöpfungsgeschichte*, 144), "God is proclaimed, wherever man is.... Man is God's witness". P makes a sharp distinction between the divine and human realms,

which an assertion of the representative nature of man will blur.

These objections show a failure to understand the nature of biblical symbolism. Quite frequently a class of objects may represent an individual, e.g., sacrificial animals represent Israel. And while it would be too much simply to equate God and his representative, man, recognition of his mediating position between God and the rest of creation is quite consonant with biblical symbolism. In a similar way, the high priest represents Israel to God and God to Israel. The ritual system of the OT is not just concerned with establishing the gulf between God and man, but with ways of bridging the gap.

e) The image is a capacity to relate to God. Man's divine image means that God can enter into personal relationships with him, speak to him, and make covenants with him. This view, most eloquently propounded by K. Barth (*Church Dogmatics*, III. 1.183–87), is also favored by Westermann. He holds that the phrase "in our image" modifies the verb "let us make," not the noun "man." There is a special kind of creative activity involved in making man that puts man in a unique relationship with his creator and hence able to respond to him. But the "image of God" is not part of the human constitution so much as it is a description of the process of creation which made man different.

If attention is limited to passages discussing the creation of man in God's image, Westermann's view is tenable, for "in our (his) image" is always mentioned in connection with making or creating man. However, passages like 5:3 and Exod 25:40 suggest that "in the image" describes the product of creation rather than the process. Man is so made that he resembles the divine

image. Even if Westermann were correct and "in the image" characterized the process of creation, the question about the consequence of the special process would still arise. What are the distinctive qualities of man which result from his creation in the divine image? Certainly a capacity to relate to God covers many aspects of his being listed under b) and d), but the vagueness of the idea may make it less useful than some of the alternatives.

The above survey indicates the difficulty of determining what Genesis understands by the image of God. None of the suggestions seem entirely satisfactory, though there may be elements of truth in many of them.

The strongest case has been made for the view that the divine image makes man God's vice-regent on earth. Because man is God's representative, his life is sacred: every assault on man is an affront to the creator and merits the ultimate penalty (Gen 9:5–6). But this merely describes the function or the consequences of the divine image; it does not pinpoint what the image is in itself.

Second, it must be observed that man is made "in the divine image," just as the tabernacle was made "in the pattern." This suggests that man is a copy of something that had the divine image, not necessarily a copy of God himself. Exod 25:9, 40 states that the earthly tabernacle was modeled on the heavenly, and Mettinger (ZAW 86 [1974] 410–11) argues that Genesis, in speaking of men being made in God's image, is comparing man to the angels who worship in heaven. Man's similarity to them consists in their similar function: both praise God either on earth or in heaven (Mettinger, 411). Furthermore, angels are pictured as ruling the nations on God's behalf (Deut 32:8), just as man is appointed to rule the animal kingdom.

But even if angels bear the divine image, we are still left with isolating what it is that God, the angels, and men have in common that constitutes the divine image. A study of the verbs that are used of both God and man would help to identify some of those features. Both God and man see, hear, speak. Man dies but God does not. God creates but man does not. God cannot be seen, and so on. And of course, both God and man rest on the seventh day (2:1–3). While these continuities between God and man do not exhaust the notion of the divine image, they do suggest areas of similarity that perhaps the biblical writers were referring to when they used this term. (See further J. F. A. Sawyer, JTS 25 [1974] 418–26.)

אדם "man" in Gen 1–4 is usually preceded by the definite article "the man," except when preceded by an inseparable preposition such as ל "to" (2:20; 3:17, 21). In omitting the article with the preposition ל, אדם behaves like מִיְהוָה "God." In chap. 5 אדם is used without the article as a personal name "Adam," but from 4:1 and 4:25 it is evident that even with the article "Adam" may be the better translation, just as מִיְהוָה may well be

translated “God,” e.g., 22:1 (cf. Cassuto, 1:166–67). This fluidity between the definite and indefinite form makes it difficult to know when the personal name “Adam” is first mentioned (LXX 2:16; av 2:19; rv and rsv 3:17; tev 3:20; neb 3:21). The very indefiniteness of reference may be deliberate. אדם is “mankind, humanity” as opposed to God or the animals (איש is man as opposed to woman). Adam, the first man created and named, is representative of humanity (cf. *TDOT* 1:75–87; *THWAT* 1:41–57). (For a diachronic explanation of the variant spellings in chaps. 2–3 see Barthélemy, 1981).

In summarizing Wenham’s presentation, the following can be observed. *First*, the use of the plural “Let us...” clearly does not imply a trinitarian view that is only hinted at in the New Testament. Wenham too quickly dismisses the plural of majesty understanding (view d). The very similar “plural of self-deliberation” (view e) has a certain appeal as well as evidence in its favor. *Second*, the interchangeability of the two Hebrew prepositions ב (in, by) and כ (as, like) leads to the conclusion that “Let us make man **in** our image...” is the proper English expression, rather than “Let us make man **according to** our image...” Thus humankind possesses the image of God, not is a copy of the divine image.

Third, the interchangeability of צלם (*image*) and דמות (*likeness*) argues against these referring to distinct traits. At minimal, the concept of *imago deo* (sometimes stated in Latin as *imago dei*); “image of God” rather than ‘divine image’ *imago dei*) here stands as the key human distinctive that enables humankind to enjoy relationship with God. The precise content of that nature is not defined. Thus human speculation follows, often in ways not consistent with biblical



IMAGO DEI

parameters in general, and frequently in speculative ventures that detract from the fundamental point of the claim. God and humans think, feel, speak, see, hear etc. But sharp differences exist also. Man dies but God doesn’t. God’s power is limitless but man’s is limited. God’s character is perfect holiness, but man’s is sinful. Man possesses gender distinctions, but God transcends gender. Perhaps, what the biblical text intends to assert is that the *imago deo* implanted in humankind at creation is the capacity to relate to God and to other humans in ways that God relates to humans. God made us enough like Himself so that this could happen.

What can we glean from these verses that applies to us today? Most importantly, this text affirms who we are. We are the creative handiwork of God Himself. We owe our very existence to God. We owe Him our commitment and service. We owe Him praise and adoration for having made us.

Also, we have been created in His image. The full implications of this are not spelled out in the biblical text. But this much is certain. Through possessing the *imago deo* we have the capacity for relationship with God that is distinct and superior to any of the remaining creation. But, this divine image is not intended to set us apart from the animal world; neither is it to distinguish us from the rest of material creation. Neither of these concepts -- although popular in interpretive circles -- is the point of the biblical text. The “setting apart from” thinking reflects a later Greek mind. The Hebrew mind here is “linking us to.” Through being in God’s image we can relate to Him in a conscious, communicating manner; we also can relate to one another at higher levels than can be found in the animal world.

For this we can celebrate with the Psalmist, “Yet you have made them [humankind] a little lower than God, and crowned them with glory and honor.... O Lord, our Sovereign, how majestic is your name in all the earth!” ([Ps. 8:4, 9](#)).

b. Our job, vv. 28-30

LXX

28 καὶ ἠλόγησεν αὐτοὺς ὁ θεὸς λέγων ἀξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς καὶ ἄρχετε τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ πάντων τῶν κτηνῶν

NASB

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

NRSV

28 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 air and over every living thing that

NLT

28 God blessed them and told them, “Multiply and fill the earth and subdue it. Be masters over the fish and birds and all the animals.”
29 And God said, “Look! I have given you the seed-bearing plants

καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἔρπετων τῶν ἐρπόντων ἐπὶ τῆς γῆς
 29 καὶ εἶπεν ὁ θεὸς ἰδοὺ δέδωκα ὑμῖν πᾶν χόρτον σπόριμον σπείρου σπέρμα ὃ ἐστὶν ἐπάνω πάσης τῆς γῆς καὶ πᾶν ξύλον ὃ ἔχει ἐν ἑαυτῷ καρπὸν σπέρματος σπορίμου ὑμῖν ἔσται εἰς βρώσιν 30 καὶ πᾶσι τοῖς θηρίοις τῆς γῆς καὶ πᾶσι τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ παντὶ ἔρπετῷ τῷ ἔρποντι ἐπὶ τῆς γῆς ὃ ἔχει ἐν ἑαυτῷ ψυχὴν ζωῆς πάντα χόρτον χλωρὸν εἰς βρώσιν καὶ ἐγένετο οὕτως

earth.”
 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; 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.

moves upon the earth.”
 29 God said, “See, I have given you every plant yielding seed that is upon 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 air, 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.

throughout the earth and all the fruit trees for your food. 30 And I have given all the grasses and other green plants to the animals and birds for their food.” And so it was.



Notes:

What man is to do is spelled out in these verses. With some repetition from verse 26, the heart of man’s responsibility lies with his relation to the rest of the created order. He essentially is charged with the responsibility of taking care of it in God’s behalf, and as God’s representative on earth.

That responsibility is set forth in several commands issued to Adam and Eve:

First: “Be fruitful and multiply and fill the earth.”

Wenham (WBC, Logos Systems) observes:
 God’s blessing on mankind is like that pronounced on the animals in v 22. Like the animals man is to “be fruitful and multiply.” But whereas v 22 simply gives a command, this verse adds “and God said to them,” thus drawing attention to the personal relationship between God and man.

Quite clearly this command to the first two humans implies the divine purpose for marriage: the procreation of children. Anything less falls short of the divine intention in creation. This lies at the heart of the pronouncement “God blessed them” (v. 28), which comes immediately after the declaration “male and female he created them” (v. 27c). The statement “God blessed them” is found three times in the creation text:

v. 22. “God blessed them, saying [to the animals], ‘Be fruitful and multiply and fill...’”

v. 28. “God blessed them [i.e., Adam and Eve], and God said to them, ‘Be fruitful and multiply and fill the earth...’”

2:3. “So God blessed the seventh day...”

Obviously procreation is at the heart of the divine

blessing both on the animals and then on Adam and Eve. Thus humans were to populate the earth. Wenham (WBC, Logos Systems) further notes:

But the focus in Genesis is on the fulfillment of the blessing of fruitfulness. This command, like others in Scripture, carries with it an implicit promise that God will enable man to fulfill it. It is repeated to Noah after the flood (9:1), and the patriarchs too are reminded of this divine promise (17:2, 20: 28:3; 35:11). The genealogies of Gen 5, 9, 11, 25, 36, 46 bear silent testimony to its fulfillment, and on his deathbed Jacob publicly notes the fulfillment of the divine word (48:4; cf. 47:27).

K.A. Matthews (New American Commentary, Logos Systems) correctly notes:

Being human means being a sexual person. Human sexuality and sexual bonding between husband and wife are deemed “very good” (1:31) by God and are to be honored as the divine ordinance for men and women (see 2:18–24 discussion).⁸⁷ There is no place in God’s good order for unisexuality or for any diminishing or confusion of sexual identity. Human sexuality in Genesis is a blessed function in the creative purposes of God, and it is essential for carrying out God’s mandate for humanity (cf. 9:1, 7) and for the patriarchs in particular (e.g., 12:1–3; 26:24; 28:3–4). Whereas in the flood story there is reference to the sexuality of the animals (7:2–3), in the creation account there is no mention of their sexuality or procreation. This implies that human sexuality is of a different sort from animal procreation: human procreation is not intended merely as a mechanism for replication or the expression of human passion but is instrumental in experienc-



ing covenant blessing. The union of man and woman as husband and wife is an inclusive oneness (see 2:18, 23–24 discussion). Human life,

unlike the lower orders, is not instructed specifically to reproduce “after its kind.” This omission elevates the sexual experience and goal of the human family as distinctive. The text’s silence also infers that mankind is only of one kind.⁸⁸ Since humanity is of one sort, the unity of the human race is prominently noted and, concomitantly, dismisses any notion that certain peoples are inherently superior or inferior.

The proper role of the sexes therefore is crucial to God’s designs for human life and prosperity. In the later Mosaic tradition its activity is specifically regulated within certain bounds, which if unheeded will profane the holy community, requiring redress (e.g., Lev 18; 20). When human sexuality is distorted through neglect or abuse, the human family suffers as the image-bearers of God. This notion of blessing associated with reproduction is a constant in Israel, where children are seen as the providential favor of the Lord. The theme of filling and procreating continues as a significant motif in the patriarchal stories, where the blessing through Abraham’s chosen seed is perceived as the fulfillment of this first command at creation (see Introduction). The tension in the patriarchal narrative will be the improbability of childbearing by Sarah (18:10–15; 21:1–7), but the intervention of God assures the realization of the blessing. Later, Israel too saw their number increase as God facilitated their proliferation in Egypt—much to the sorrow of Pharaoh—and as he cared for their multitude in the wilderness (Exod 1:7; Deut 1:11; 2:7). The Hebrew host emerged from the womb of Egypt, and its mandate to displace the nations was the favor of God’s blessing for prosperity (e.g., Deut 7:12–15). The continuum in the Pentateuch is God’s promised blessing, which reaches from the first parents at creation to the chosen seed of Abraham’s family and is intended for all people groups. Yet it is only because of the one seed, “Christ,” that this blessing can be shared now by all peoples who are the children of Abraham through faith (Gal 3:6–9, 15–22).

Second: “and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.” The next area of responsibility, which grows out of and depends upon achievement of the first, relates to man’s use of the animal world. Again, Wenham (*WBC*, Logos Systems) notes:

God’s purpose in creating man was that he should rule over the animal world (v 26). Here this injunction is repeated and defined more precisely. “Rule the fish of

the sea, the birds of the sky and every living creature ... on earth.” Because man is created in God’s image, he is king over nature. He rules the world on God’s behalf. This is of course no license for the unbridled exploitation and subjugation of nature. Ancient oriental kings were expected to be devoted to the welfare of their subjects, especially the poorest and weakest members of society (Ps 72:12–14). By upholding divine principles of law and justice, rulers promoted peace and prosperity for all their subjects. Similarly, mankind is here commissioned to rule nature as a benevolent king, acting as God’s representative over them and therefore treating them in the same way as God who created them. Thus animals, though subject to man, are viewed as his companions in 2:18–20. Noah, portrayed as uniquely righteous in 6:9, is also the arch-conservationist who built an ark to preserve all kinds of life from being destroyed in the flood (6:20; 7:3).

Also, the observations of Matthews (*NAC*, Logos Systems) are helpful:

The mandate to subjugate the world includes the major zoological groups: fish, bird, and land animals. The lists of the animals are only general classifications and vary in details within the account (1:26, 28, 30). This appointment by God gave the human family privilege but also responsibility as “caretakers” (2:15). The Hebrew love for life and the sacredness of all life assumed a linkage between human righteousness and the welfare of the earth. In the agrarian economy of ancient Israel, this was best expressed in the care for its livestock: “A righteous man cares for the needs of his animal” (Prov 12:10a; also 27:23; Deut 25:4). Sin impacts the prosperity of the earth and its inhabitants. Genesis shows how human sin elicits God’s curse upon the land (3:17), and the later wickedness of human society results in the destruction of the whole earth by flood, specifically these three zoological groups that have been placed under human care (7:21–23). Human life then bears this responsibility under God and is held accountable for the world God has created for humanity to govern, for “the earth he has given to man” (Ps 115:16b).

Finally, God’s provision for Adam and Eve is set forth in vv. 29–30: “God said, I see, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” The plant world is laid out as the source of food for both humankind and animals. One interpretive issue sometimes raised from these verses is whether the divine intent for humankind was vegetarian. Wenham’s comments (*WBC*, Logos Systems) addresses this issue quite clearly:

God's provision of food for newly created man stands in sharp contrast to Mesopotamian views which held that man was created to supply the gods with food (A. 1.339). Westermann (1:163–64) cites other texts to show that there



was a widespread belief in antiquity that man and the animals were once vegetarian. The prophets' expectation that one day "the lion shall eat straw like the ox" (Isa 11:7; 65:25; cf. Hos 2:20 [2:18]) is often thought to reflect this idea; the new age will be a return to paradise. V 29 permits man to eat plants and fruit, but the animals may only eat plants (30). 9:3 explicitly gives man the right to eat meat. "Every moving thing that is alive shall be yours to eat; like the green vegetation I gave you, I have given you everything."

Gen 1, however, does not forbid the consumption of meat, and it may be that meat eating is envisaged from the time of the fall. Man is expected to rule over the animals. The Lord provided Adam with garments of skin (3:21). Abel kept and sacrificed sheep (4:2–4), and Noah distinguished clean and unclean animals (7:2). Gispén may therefore be correct in suggesting that 9:3 is ratifying the post-fall practice of meat-eating rather than inaugurating it.

Matthews (NAC, Logos Systems) addresses the larger issue of the role of food and diet developed on the foundation of 1:29-30:

God is depicted as the beneficent Provider, who insures food for both man and animal life without fear of competition or threat for survival (cf. 9:2–5). Human life will enjoy both plant and tree for food (vv. 11–12), and the animal world may consume every green

plant. In the Babylonian tradition man is created to alleviate the manual burden of the gods and provide food for their sustenance; men and women are mere slaves who survive at the whim of the deities. Biblical creation shows that God honors the human family by specifically addressing them ("you") as he gives them charge over the terrestrial world (v.

29). Moreover, "every" and "all" (vv. 29–30) emphasize the availability and generosity of God's provision. For this reason the specific dietary restriction of the "tree of the knowledge of good and evil," which is central to the garden episode (2:17), is not included in this description. God's dietary standards for mankind specifically include meat in the postdiluvian world (9:3). Dietary prescriptions become increasingly important in the Mosaic community (Lev 11; Deut 14), and dietary habits become a mark of fidelity to God and of one's "Jewishness" (e.g., Dan 1:8; Acts 10:12–14; Col 2:16).

What relevancy do these verses have to us today? In a day of sexual identity confusion and environmental destruction, the religious principles set forth here have powerful relevancy. Human sexuality is good and appropriate. Genesis makes this clear. But sexual activity is strictly limited to man and woman inside the bonds of marital commitment and relationship. And it is intended for procreation of human kind. Anything less than this stands condemned as failing the divine purpose.

We humans have a serious obligation to take care of the material creation as God's representatives. As subsequent texts in Genesis and elsewhere make abundantly clear, God holds us accountable for how we exercise control over the world. God has privileged us with this responsibility; He holds us accountable for how we carry it out!

c. God's assessment, v. 31

LXX

³¹ καὶ εἶδεν ὁ θεὸς τὰ πάντα ὅσα ἐποίησεν καὶ ἰδοὺ καλὰ λίαν καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωὶ ἡμέρα ἕκτη

NASB

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.

NRSV

31 God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

NLT

31 Then God looked over all he had made, and he saw that it was excellent in every way. This all happened on the sixth day.

Notes:

The divine observation of His action on the sixth day and subsequent evaluation of it follows the pattern established in the third day of creation ([vv. 12b-13](#)):

And God saw that it was good. And there was evening and there was morning, the third day.

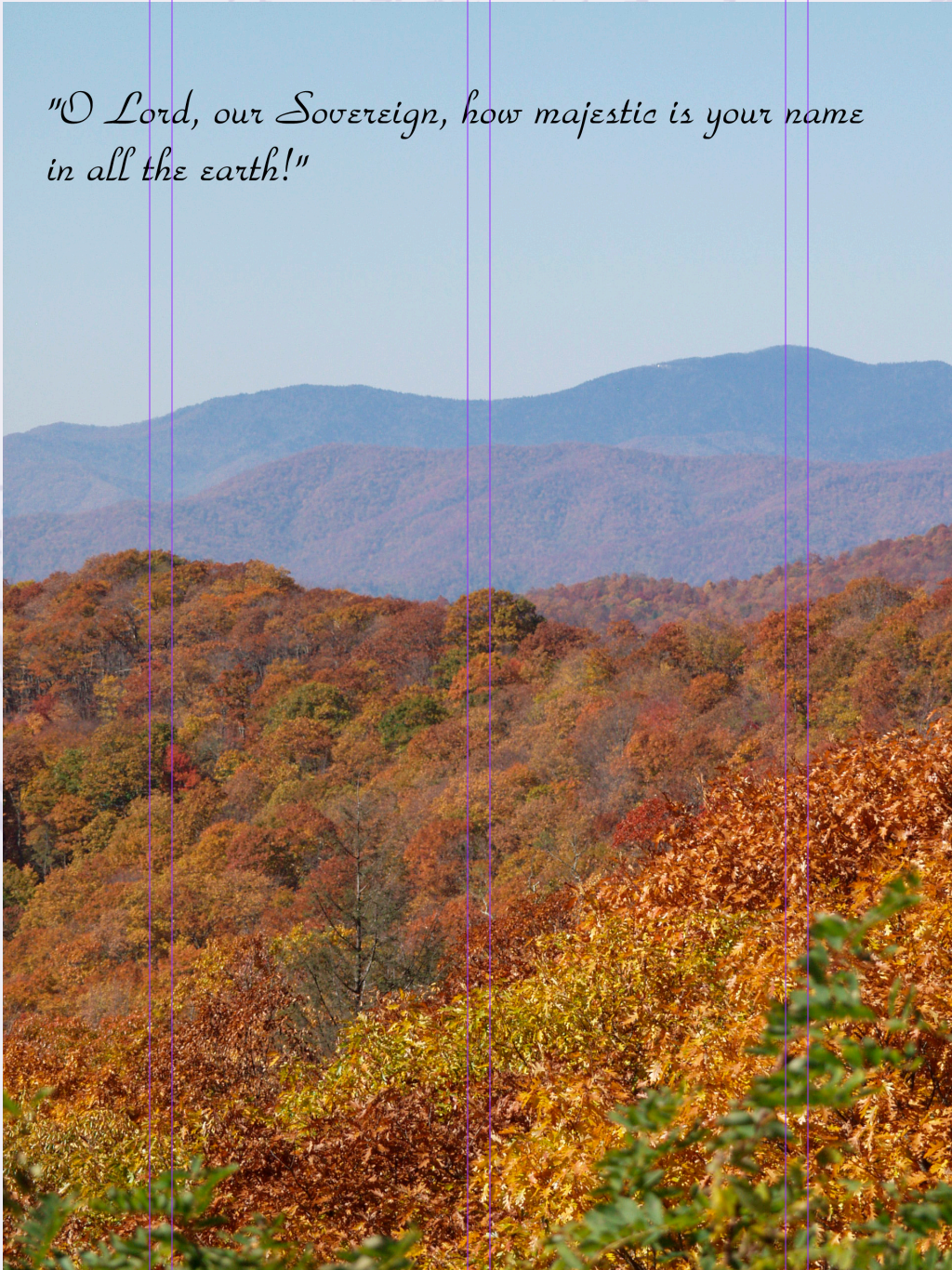
But some differences exist between the two that highlight the importance of the observation in v. 31. This second observation is general; God examined all that had been created in six days, rather than just the first three days, as in 1:12b-13. Instead of saying, "It was good," as He did the first time, this second pronouncement declares "It was very good."

Wenham (WBC, Logos Systems) calls attention to three modifications of the appreciation formula contained here:

"And God saw all that he had made that it was really very good." The appreciation formula (cf. 4, 10, 12, 18, 21, 25) is here modified in three ways to

emphasize the perfection of the final work. **First**, it is applied to the whole creation, "all that he had made," instead of just to individual items. **Second**, instead of the usual word for "that," יָכ, used before (e.g., v 4), here הִנְהוּ "that ... really" is used, suggesting God's enthusiasm as he contemplated his handiwork. **Third**, the finished whole is said to be "very good," not merely "good." The harmony and perfection of the completed

heavens and earth express more adequately the character of their creator than any of the separate components can. The special character of the sixth day, the day on which creation was complete, is perhaps hinted at by the grammar of the concluding formula "... the sixth day," for days 2-5 always use the same formula, "day, Xth," but here the definite article is added to the ordinal "day, the sixth," phraseology also used in connection with the Sabbath, e.g., 2:3: "day, the seventh."



"O Lord, our Sovereign, how majestic is your name in all the earth!"

Our God has given us blessing beyond measure! He has made us stewards of that world He created. We are to use it and take care of it. AND -- most importantly -- He holds us accountable for our stewardship of His world.

LXX	NASB	NRSV	NLT
<p>26 καὶ εἶπεν ὁ θεὸς ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἔρπετων τῶν ἔρπόντων ἐπὶ τῆς γῆς 27 καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς 28 καὶ ἠλόγησεν αὐτοὺς ὁ θεὸς λέγων αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς καὶ ἄρχετε τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ πάντων τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἔρπετων τῶν ἔρπόντων ἐπὶ τῆς γῆς 29 καὶ εἶπεν ὁ θεὸς ἰδοὺ δέδωκα ὑμῖν πᾶν χόρτον σπόριμον σπείρον σπέρμα ὃ ἐστὶν ἐπάνω πάσης τῆς γῆς καὶ πᾶν ξύλον ὃ ἔχει ἐν ἑαυτῷ καρπὸν σπέρματος σπορίμου ὑμῖν ἔσται εἰς βρώσιν 30 καὶ πᾶσι τοῖς θηρίοις τῆς γῆς καὶ πᾶσι τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ παντὶ ἔρπετῷ τῷ ἔρποντι ἐπὶ τῆς γῆς ὃ ἔχει ἐν ἑαυτῷ ψυχὴν ζωῆς πάντα χόρτον χλωρὸν εἰς βρώσιν καὶ ἐγένετο οὕτως 31 καὶ εἶδεν ὁ θεὸς τὰ πάντα ὅσα ἐποίησεν καὶ ἰδοὺ καλὰ λίαν καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωὶ ἡμέρα ἕκτη</p>	<p>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." 27 God created man in His own image, in the image of God He created him; male and female He created them. 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." 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; 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>I have given</i> every green plant for food"; and it was so. 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.</p>	<p>26 Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth." 27 So God created humankind in his image, in the image of God he created them; male and female he created them. 28 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 air and over every living thing that moves upon the earth." 29 God said, "See, I have given you every plant yielding seed that is upon 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 air, 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 God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.</p>	<p>26 Then God said, "Let us make people in our image, to be like ourselves. They will be masters over all life, the fish in the sea, the birds in the sky, and all the livestock, wild animals, and small animals." 27 So God created people in his own image; God patterned them after himself; male and female he created them. 28 God blessed them and told them, "Multiply and fill the earth and subdue it. Be masters over the fish and birds and all the animals." 29 And God said, "Look! I have given you the seed-bearing plants throughout the earth and all the fruit trees for your food. 30 And I have given all the grasses and other green plants to the animals and birds for their food." And so it was. 31 Then God looked over all he had made, and he saw that it was excellent in every way. This all happened on the sixth day.</p>

26 וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוֹתֵנוּ וַיְרַדּוּ
 בְּדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ
 וּבְכָל־הַרְמֹשׁ הַרְמֹשׁ עַל־הָאָרֶץ: 27 וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם
 בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:
 28 וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ
 וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבֹּשׁוּהָ וּרְדוּ בְּדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם
 וּבְכָל־חַיָּה הַרְמֹשֶׁת עַל־הָאָרֶץ:
 29 וַיֹּאמֶר אֱלֹהִים הִנֵּה נֹתְתִי לָכֶם אֶת־כָּל־עֵשֶׂב וְזֶרַע זֶרַע
 אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בוֹ פְּרִי־עֵץ
 זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ:
 30 וְלֹכַל־חַיַּת הָאָרֶץ וְלֹכַל־עוֹף הַשָּׁמַיִם וְלֹכַל רֹמֵשׁ
 עַל־הָאָרֶץ אֲשֶׁר־בוֹ נַפֵּשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב לְאֹכְלָהּ
 וַיְהִי־כֵן:
 31 וַיִּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד
 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי: פ

Genesis 1:26 - 31 ²⁶ καὶ εἶπεν ὁ θεὸς ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἔρπετων τῶν ἐρπόντων ἐπὶ τῆς γῆς ²⁷ καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ²⁸ καὶ ηὐλόγησεν αὐτούς ὁ θεὸς λέγων αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς καὶ ἄρχετε τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ πάντων τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἔρπετων τῶν ἐρπόντων ἐπὶ τῆς γῆς ²⁹ καὶ εἶπεν ὁ θεὸς ἰδοὺ δέδωκα ὑμῖν πᾶν χόρτον σπόριμον σπείρον σπέρμα ὃ ἐστὶν ἐπάνω πάσης τῆς γῆς καὶ πᾶν ξύλον ὃ ἔχει ἐν ἑαυτῷ καρπὸν σπέρματος σπορίμου ὑμῖν ἔσται εἰς βρώσιν ³⁰ καὶ πᾶσι τοῖς θηρίοις τῆς γῆς καὶ πᾶσι τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ παντὶ ἔρπετῷ τῷ ἔρποντι ἐπὶ τῆς γῆς ὃ ἔχει ἐν ἑαυτῷ ψυχὴν ζωῆς πάντα χόρτον χλωρὸν εἰς βρώσιν καὶ ἐγένετο οὕτως ³¹ καὶ εἶδεν ὁ θεὸς τὰ πάντα ὅσα ἐποίησεν καὶ ἰδοὺ καλὰ λίαν καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρῶτὴ ἡμέρα ἕκτη