

# Foundations

## Series #5

### The Doctrine of Creation – Part 3 or the Doctrine of Man

May 5th, 2024

*Read Genesis 1:24-28*

*Catechism – Read Galatians 6:6*

#### INTRODUCTION

Today in our third message on the Doctrine of Creation we will be looking at God's glorious creation and the marvel of the sixth day. The sixth day is pivotal as it unveils our Creator's divine craftsmanship. As we delve into this message, let us approach God's Word with open hearts and minds, seeking His truth and wisdom in all things.

On the sixth day, God crowned His creation with the pinnacle of His handiwork—humanity. In *Genesis 1:26*, we read, “*And God said, Let us make man in our image, after our likeness.*” This day was a culmination of divine design,

as God fashioned man and woman, distinct from all other creatures, and breathed into them the breath of life. As we meditate on this truth, let us marvel at the intentionality and purpose with which God created us, setting us apart as bearers of His image and stewards of His creation.

May we be steadfast in our commitment to God's Word, standing firm against the tides of skepticism and worldly wisdom. Let us go forth, proclaiming the glory of God's creation and the truth of His Word to a world in need of His saving grace.

*This brings us to our first point...*

## THE SIXTH DAY

Genesis 1:24-31 is a straightforward account of creation. It tells you exactly what God did on the sixth day. On the sixth day of creation, according to Genesis 1:24-31, God created: Land animals, including livestock, creatures that move along the ground, and wild animals, each according to their kinds (Genesis 1:24-25).

God created humanity, both male and female, created in the image and likeness of God, and blessed them, instructing them to be fruitful, multiply, fill the earth, and have dominion over the fish, birds, and every living creature on earth (Genesis 1:26-28).

***Genesis 1:11-13*** says, “*And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb*

*yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.”*

Notice that God also said that He created green plants, including seed-bearing plants and trees that bear fruit with seed in them, as food for humans, animals, and birds (**Genesis 1:29-30** - *And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.*).

So He created the land animals and humanity, but first He created their food supply, He got everything ready for them before He created them.

We are then told that God saw that everything He had made was very good (**Genesis 1:31** - *And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day*).

### **Creation Was Very Good**

We are going to look at the Divine declaration of creation's goodness. In the opening chapter of Genesis, we are granted a glimpse into the unfolding of God's majestic creation. Each day reveals His sovereign power and deliberate design, culminating in the declaration that everything He created was “*very good*.”

We are going to briefly dig into the theological significance of this pronouncement, exploring its implications for our understanding of God's nature and His purpose in creation.

At the conclusion of the sixth day, after creating man and woman in His image, God beheld all that He had made and pronounced it “*very good*.”

This phrase, in the original Hebrew, carries profound theological implications. The Hebrew term for “good” used throughout Genesis 1 signifies not merely moral goodness, but also completeness, harmony, and suitability for its intended purpose.

The phrase “*very good*” in Hebrew is *'tov meod'*, emphasizing a superlative degree of goodness. This indicates that God's creation was not just good in a general sense, but exceptionally good, super good, perfectly good, reflecting His perfect and flawless workmanship.

Each component of creation, from the smallest insect to the towering mountains, was crafted with meticulous care and precision, perfectly fulfilling its intended role in the grand tapestry of creation.

God's pronouncement of “very good” underscores His sovereignty and perfection. It affirms that there was no flaw, no imperfection, and no disharmony in His original creation. This stands in stark contrast to the fallen, corrupted state of creation that we now observe due to sin.

It reminds us of God's original intent for His creation—to reflect His glory and to provide a perfect environment for fellowship with Him.

As we reflect on God's declaration of creation's goodness, we are reminded of our role as stewards of this remarkable creation. We are called to appreciate, protect, and responsibly care for the world around us, recognizing that it is a reflection of God's handiwork.

Furthermore, it points us to the ultimate restoration that will occur when Christ returns, when creation will be freed from its sinful bondage to decay and be restored to its original “very good” state. What a day that will be!

So God's pronouncement that everything He created was “very good” is a testament to His perfection, sovereignty, and purposeful design. It challenges us to view the world around us through the lens of its original goodness and to strive to live in harmony with God's creation.

May we be inspired to worship the Creator, who in His wisdom and goodness, fashioned the world in all its splendor, and fashioned it that way with us in mind. Such a humbling thought!

*Now, I want you to notice...*

### **Four Categories of Creation on Day Six**

Day six of creation naturally divides into four categories of creation:

- (1) The domestic animals indicated by the word “*cattle*”

- (2) The more wild animals indicated by the term “*beasts of the earth*”
- (3) Then everything that walks lowly on the ground or crawls, insects, reptiles, amphibians, rats, squirrels, etc., indicated by the words “*creeping thing*.”

Then, having created those three categories of animal life, already the day before having created all the birds in the air and all the animals in the sea, God had completed His creation except for man.

*This brings us to the fourth category of creation on day six...*

- (4) The sixth day was finished off in verses 26-27 with the special creation account of man.

God stressed something about His creation of man. Look at **Genesis 1:26-27** with me and count how many times God stresses man was made in the image of God, “*And 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 fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.*”

Three times God says man was made in His image. We talked about the principle in Bible study of Triple Emphasis last Sunday evening. When God repeats something three times, it often signifies emphasis and importance.

It is a literary device used to highlight a point or to indicate the certainty and surety of a statement. God was stressing and making it crystal clear that:

- (1) He created man. Man did not evolve. Man was not a result of chance – God stresses that He created man.
- (2) The second thing God is stressing with this triple emphasis is that man is created in the image of God. This is a theological concept that we call the *imago dei*.

All of that, God did on the sixth day. Actually, 24 hours as indicated at the end of verse 31, “*And the evening and the morning were the sixth day.*”

*So let's look at...*

## **THE CREATION OF MAN**

Man is not the result of evolution. Now, the enemies of God and the enemies of the Bible have denied this revealed Word from God.

They have claimed that man has evolved over millions and billions of years, and that modern man is the result of mutation. Modern man is the result of some random and yet, at the same time apparently, self-willed genetic transformation.

*Please turn to Genesis chapter two*

They teach that man is the product of the survival of the fittest. But that is not what the Word of God says. The Word of God could not be any clearer here in Genesis

chapter 1, but also in **Genesis 2:7**, this truth is reiterated for us, “*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*”

Now look at **Genesis 2:19-22**, “*And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.*”

So the Lord God caused a deep sleep to fall upon man, he slept. Then He took one of his ribs and closed up the flesh at that place, and the Lord God fashioned into a woman the rib which He had taken from the man and brought her to the man. There you have the creation of woman.

In both cases, the creation of man, and the creation of woman, was by a direct creative act of God.

*Now this brings up a couple of points I want to touch on now...*

## **Man Was Made of the Dust of the Ground**



Look at **Genesis 2:7** again, “*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*”

One old commentator from hundreds of years ago wrote this about this point:

*“He now explains what he had before omitted in the creation of man, that his body was taken out of the earth. He had said that he was formed after the image of God. This is incomparably the highest nobility; and, lest men should use it as an occasion of pride, their first origin is placed immediately before them... for Moses relates that man had been, in the beginning, dust of the earth. Let foolish men now go and boast of the excellency of their nature! ... the body of Adam is formed of clay, and destitute of sense; to the end that no one should exult beyond measure in his flesh. ... Nevertheless, he, at the same time, designed to distinguish man by some mark of excellence from brute animals: for these arose out of the earth in a moment; but the peculiar dignity of man is shown in this, that he was gradually formed. For why did not God command him immediately to spring alive out of the earth, unless that, by a special privilege, he might outshine all the creatures which the earth produced?”<sup>1</sup>*

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<sup>1</sup> (Calvin, 1974)

Here in Genesis 2:7, we are now given more detail regarding how God created the first man.

### God Formed Man

In **Genesis 2:7** it is written, *"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."*

The theological significance of God forming man is profound and speaks to the intimate involvement of God in the creation of humanity.

The Hebrew word used for "formed" in this verse is "*yatsar*," which carries the connotation of a potter molding and shaping clay. This imagery emphasizes the personal, hands-on approach that God took in creating man.

Unlike the rest of creation, which God spoke into existence, man was formed by God's own hands from the dust of the ground. This act of formation highlights the special care and attention that God invested in creating humanity. It demonstrates His intentionality and craftsmanship in designing each individual.

This theological truth reveals that humanity is not the result of a random, impersonal process, but rather the deliberate and purposeful work of God. Each person is uniquely crafted by God, bearing His image and reflecting His creativity and design.

Understanding that we are the work of God's hands:

- should instill in us a sense of awe,

- should instill in us a sense of gratitude,
- and should instill in us a sense of responsibility.

It reminds us of our value and purpose in God's eyes and calls us to live in a way that honors and glorifies Him who formed us.

### God Created Man from the Dust of the Earth

**Genesis 2:7**, as we pointed out earlier, also teaches us that we were made of the dust of the ground, “*God formed man of the dust of the ground.*”

Adam comes from the word meaning “earth.” God then “*breathed into his nostrils the breath of life.*” God did not do this for the animals, so obviously man was different from the animals.

Also notice, the man did not become “*a living soul*” until after God breathed into him. The animals were created before man and were created as living creatures. So God certainly did not take an animal and make it into a human, or take an animal and evolve it into a human.

In the New Testament, what we read in ***I Corinthians 15:47*** confirms the history of Genesis that Adam was the first man and was made from the earth – from dust, “*The first man is of the earth, earthy: the second man is the Lord from heaven.*”

Now some people try to claim that the “dust” of Genesis 2:7 represents the so-called “ape-man” that God used to make

Adam.<sup>2</sup> But in **Genesis 3:19** we read about the judgment of death placed on mankind, “*In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*”

Notice it does not say we will return to an ape-man when we die; we return to dust. For it was out of dust we were formed, we did not evolve from an ape-man.

We also read in **Job 10:9** “*Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?*” God created man from the dust of the ground.

### **God Created Two Types of Humans**

God uses the word “man” (which in the Hebrew is *adam*) to include both male and female. This Hebrew word “*adam*” which in English is translated as man comes from another Hebrew word, the Hebrew word for earth which is *adamah*.

Man was made from the earth, which is why his name in Genesis is Adam. Which means that man came from the earth or is of the earth.

**Genesis 1:27** says, “*So God created man in his own image, in the image of God created he him; male and female created he them.*” God only made two genders. A human being is either male or female. A female cannot change into a male and a male cannot change into a female. God put

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<sup>2</sup> (Ham, 2023)

information into the DNA of the first two people so that one was male and the other female.

In our cells, we have chromosomes that contain DNA which contains all the information needed to build a human. In males, two of the 46 chromosomes are labeled XY. In the female, the 23<sup>rd</sup> pair are labeled XX. So, males have XY, and females have XX.

Now in today's world, because of sin, a very small number of people can have genetic problems, but that does not change the fact that there are only two genders that God made for humans – male and female.<sup>3</sup>

### **Now, Woman Came from Man - for Man**

Please turn with me to **Genesis 2:21-23** “*And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.*”

God put Adam to sleep to conduct an operation, using Adam's rib and I believe some flesh surrounding that rib, to make the first woman. Some people state this cannot be true as it would mean men would have one less rib than women and they do not.

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<sup>3</sup> (Ham, 2023)

But how many ribs we have is genetically determined, I could lose one before I have a son, and that son would still be born with all the ribs that I was born with.

Notice this, Adam was made of the dust of the ground, of earth, and Eve was made from Adam. This makes it clear that one cannot add man's evolutionary idea that man and woman supposedly evolved from some ape-like creature to the Bible. There is no such thing as Theistic evolution.

Also in the New Testament, Paul clearly states in I Corinthians 11:9 & 12 that woman came from man. This attests to the fact that Paul accepted Genesis as literal history. *I Corinthians 11:9 & 12* says, "Neither was the man created for the woman; but the woman for the man... For as the woman is of the man, even so is the man also by the woman; but all things of God."

### The Woman Was Created for the Man

**Genesis 2:21-23** again, "*And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.*"

These verses emphasize that woman was created for man, as a helper and companion. The creation of woman from man's rib signifies her intimate connection to man and her role in assisting him in fulfilling God's purposes.

In ***I Corinthians 11:9***, it is written: "*Neither was the man created for the woman; but the woman for the man.*" This verse reaffirms the order of creation, emphasizing that woman was created to be a suitable helper for man.

Verse 12 of I Corinthians 11 further elaborates: "*For as the woman is of the man, even so is the man also by the woman; but all things of God.*" This verse acknowledges the interdependence of man and woman, but it also reinforces the idea that woman was created for man, to fulfill a specific role and purpose in relation to him.

These passages in Genesis and I Corinthians teach that man and woman are equal in value and worth, but they have different roles and different responsibilities within the divine order of creation.

Woman was created to be a helper and companion to man, complementing him and assisting him in fulfilling God's plan. This understanding affirms the importance of the unique roles and contributions of both men and women in God's design for humanity.

*Now, let's look at the...*

### **Origin of Marriage**

***Genesis 2:24*** "*Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*"

This verse was quoted by Jesus in Matthew 19:5 and Mark 10:7-8 regarding the meaning of marriage. This passage of Genesis is the origin of marriage. Marriage is a God-

ordained institution and began when God made the first man from the dust of the ground and the first woman from man's side.

In other words, the only true marriage, the only biblical marriage, is that of one man and one woman. Any other union out there that calls itself a marriage that does not consist of one man and one woman is not a real marriage.

## **MAN WAS CREATED IN THE LIKENESS OF GOD**

We have touched on this a lot already in this message and in our previous messages on the Creation account, but I wanted to camp out on this thought for a while right now, and really stress this point more fully.

There is more than just DNA and chromosomes that make up man. There's another component that is wonderfully mysterious and it is introduced to us in ***Genesis 1:26*** by the words "*And God said, Let us make man in our image, after our likeness.*" And verse 27 says, "*So God created man in his own image, in the image of God created he him*"

Then, in ***Genesis 5:1*** we read, "*In the day that God created man, in the likeness of God made he him.*" This is man's unique identity.

- This is the part of man that cannot be reduced to genetics.
- This is that mysterious spiritual part of man.



- This is that part of man that cannot become – that cannot come into existence by a mutation or a transition.

This is the image of God. Now **Genesis 1:26** starts, “*And God said*” and verse 27 starts, “*So God created.*” Only this time, there is a very important difference. For the first time, a major language shift occurs. Never before has the text said, “*Let us make man in our image, after our likeness*” (v.26).

Never has God spoken in a plural form. Every other time, it is impersonal. Nothing that God has created to this point has any personal connection to Him. One preacher explained it this way:

*“Up until this point, the language is impersonal. Let there be, let it happen, and God speaks it into existence, creates it, but never identifies personally with anything that He has made, not with light, not with water, not with elements, not with the sun, moon, the stars, the stellar bodies, not with the earth, not with the separation of the land from the sea.”<sup>4</sup>*

There is no creature related to God in any personal way. Until we get to this point. At this point, God becomes personal and He begins to speak in relational terms, “*Let us make man in our image, after our likeness*” (v.26).

God, at this point, for the first time in the Bible, introduces Himself – now listen carefully – in a relationship. Up to this

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<sup>4</sup> (MacArthur, 2024)

point, it was just God. But now God defines Himself with plural pronouns.

Let – not let me, let us. And we are introduced to the fact that God has within His very nature relationships. That can only occur when there is more than one.

We are now then introduced for the very first time to the fact that God is a Trinity, and of course, it has been hinted at because the word for God, *elohim*, has a plural ending. But this is specific here in verse 26.

*“We now are introduced to the fact then that God is more than one, and we know from all of the testimony of Scripture that God is three persons in one. This is a clear, unmistakable, inarguable reference to the Trinity, though the fullest clarification of the doctrine of the Trinity doesn’t really unfold until the New Testament. But the seeds of the doctrine of the Trinity are planted here.”<sup>5</sup>*

Verse 26 implicates the whole of the Trinity in the creative act. The whole of the Trinity is brought together to do this. *“Let us make man in our image, after our likeness”* (v.26). And then verse 27 *“So God created man in his own image, in the image of God created he him...”*

Man was given the breath of life. In chapter 2:7 God breathed into his nostrils the breath of life and man became a living being. You cannot evolve into the image of God.

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<sup>5</sup> (MacArthur, 2024)

- That is not something that shows up in genetics.
- That is not something you find in a chromosome.
- That is not something that appears in DNA.

## **The Imago Dei**

The theological concept of the *imago dei*, or "image of God," is foundational to understanding the nature and significance of humanity. I know we have touched on this a few times recently, but with all that is going on in the world that goes against this truth, I feel like we need to really emphasize this truth, and this doctrine, especially right now.

Again, look at **Genesis 1:26-27**, "*And 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 fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.*"

From a theological viewpoint, the *imago dei* means that humanity was created to reflect God's character, attributes, and nature in a unique way. This sets humans apart from the rest of creation and gives them inherent dignity, value, and purpose.

The *imago dei* includes the capacity for rational thought, moral discernment, creativity, and relationality. These aspects of the image of God are what distinguish humans from animals and enable us to fulfill our role as stewards of God's creation.

Furthermore, the *imago dei* speaks to the sanctity of human life and the inherent worth of every individual. This understanding shapes our view of human rights, responsibilities, and relationships, emphasizing the need to treat each person with respect, dignity, and love.

Ultimately, the *imago dei* points to the divine purpose for humanity: to glorify God, enjoy fellowship with Him, and fulfill His will on earth. Understanding and embracing this truth leads to a deeper appreciation of our identity and calling as image-bearers of God.

### **So What is the image of God?**

The root of the Hebrew word for image, *tzelem*, appears to mean to carve or to cut off. In other words, man was sort of a chip off God, in a sense. He was sort of shaped and formed like God.

He was created in an exalted fashion. You could even say he was carved, he was whittled, as it were, and he was shaped like God.<sup>6</sup>

- That means that we are created on a heavenly pattern.
- That means we are created on a divine pattern.
- That means we are created on an eternal pattern, which is not true of anything else that was created. Nothing else in the time-space universe was created on an eternal pattern. Man is unique in that aspect; we are image bearers of God.

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<sup>6</sup> (MacArthur, 2024)

Now, we do share biological features with the rest of the creatures. We are all designed by the same God to live together in the same environment, on the same earth. So of course, there will be biological similarities with other created creatures of God.

We would naturally have to share some biological features because we share the same biological environment. Just because some biological features are shared does not support the theory of evolution in any way.

Also shared biological features do not mean we are highly evolved apes. No, not at all, as humans, we are transcendent in our significance because we have been literally cut off and carved out in the image of God.

The image of God describes those features of man that are not shared with animals, and some of those include:

- Self-consciousness,
- Reason, and the ability to think abstractly,
- An appreciation for beauty and aesthetics,
- The feeling of emotion,
- Moral sensitivity and moral consciousness,
- Having the capacity to understand disobedience and rebellion, what is right and what's wrong,
- And above all, the image of God indicates the ability to personally relate to someone else, especially to God Himself. Being able to know Him, being able

to love Him, being able to obey Him, being able to worship Him.

The core of the image of God can be summed up by the word “personal.” We are persons. We live and move on the basis of relationships.

- We understand fellowship.
- We understand love.
- We understand communion.
- We understand conversation.
- We understand sharing thoughts and sharing attitudes and sharing ideas and sharing experiences with others.<sup>7</sup>

And that is why when God created man, He immediately said, “*It is not good that the man should be alone*” (**Genesis 2:18**). Why? Because the image of God is personhood, and personhood can only function in relationship. The image of God is the capacity for personal relationships and, most importantly, for a personal relationship with God.

We have a capacity for a holy and loving relationship with God as Father. Man has the capacity to know God, to know Christ, to know the Holy Spirit. Man has the capacity, as a person made in the image of God, to know what is right and to know what is wrong, to know what is good, to know what is bad. To understand we are sinners in need of a Savior.

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<sup>7</sup> (MacArthur, 2024)

## CONCLUSION

Some people accuse the God of the Bible of being impersonal. But one evidence of His personal love is that He chose to make each of us a unique one-of-a-kind person.

Another evidence is that Jesus Christ, our Creator, came to earth to die for our sins and reconcile us to God. We can rely on what the Bible says about God and about us because of Christ's recognition of the Scriptures as God's authoritative truth. The Bible provides the foundation for the unique worth of every human being.

Our creator took special care to craft each person, plan their lives, and provide for them. He uniquely made you and you can thank Him for being your personal Creator.

Thinking about how God uniquely planned for us and how we are precious to Him is biblically logical. But it cannot logically fit the impersonal randomness of evolutionary thinking.

### **God Chose to Make Each One of Us a Unique Creation**

God made many careful and complicated decisions literally thousands of years ago. To providentially and pro-creatively make each of us personally who He wanted each of us to be.

### **God Controlled How We Each Were Made**

How did God mastermind our procreative origins? Consider *Psalm 139:14* how we are, “*fearfully and wonderfully made*” biologically and biochemically inside this specific mother, whom God selected to make each of us who we are.

That fearful and wonderful development did not stop at birth. God's program, instructions, equip, and adjust our physical bodies throughout our lives.<sup>8</sup>

God's control of our existence began thousands of years before we were physically procreated inside our respective mothers. Human life began on day six of Creation Week. Parental procreation began in Genesis Chapter 4.

All of us descend through literally hundreds of ancestral lines from 8 Ark passengers who sailed the one-of-a-kind high seas about 4500 years ago. The social details of our genealogical ancestries after that are astounding beyond any fiction novel, and more detailed-laden than any supercomputer database.<sup>9</sup>

How did God providentially orchestrate the circumstances of our parents meeting each other? Or their parents? Or our great, great, great, great grandparents?

What close calls with death did your ancestors encounter before they contributed to your personal genealogy? What if God let someone die a few years earlier? Maybe you or I would have never existed.

### **God Demonstrates How Much He Loves Us Through Caring for Our Needs**

Most Christians are well aware that the Lord is “*our shepherd*” (Psalm 23; John 10). He cares for our personal

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<sup>8</sup> (Guliuzza, 2011)

<sup>9</sup> (Morris , 2013)



needs, like a good shepherd cares for every single sheep (Luke 15:4-7), not just 99% of them.

God's care for us displays our worth to Him – so much more than sparrows (Matthew 10:29-31) or fields of lilies (Matthew 6:28).

God cares for our physical and spiritual needs better than any human parent (Luke 11:11-13). God's providential care for man, and for Christians, is beyond comprehension.

*The greatest way God showed His love and care for is that...*

### **God Died for Us**

The creation of man as described in Genesis is a powerful reminder of God's love and care for us. Just as He formed Adam from the dust of the ground and breathed life into him, God continues to care for each one of us, His creation.

This care was demonstrated most profoundly through the sacrifice of His Son, Jesus Christ. In ***John 3:16*** we read, "*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*" Through His death on the cross, Jesus paid the price for our sins and made a way for us to be reconciled to God.

The creation account of man is intricately tied to the plan of salvation. Just as Adam's sin brought death into the world, Jesus' sacrifice brings life and redemption to all who believe in Him.

***Romans 5:18-19*** tells us, "*Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*"

None of us are without sin, and our sin separates us from a holy God. God cannot look upon sin and if our sin is still on us, because we are not saved, we cannot have a relationship with God.

The consequences of sin are severe, as ***Romans 6:23*** states, "*For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*"

- If our sins remain on us,
- if we are never washed in the blood of the Lamb,
- if we have never had a specific moment in time when we repented of our sins, acknowledged our sinfulness, our responsibility for our sinfulness,
- if we have never acknowledged we are sinners in need of a Savior and then called on Jesus by faith to save us,

then our sins are still on us! We all must come to that decision point about salvation. We all need to be saved, every one of us needs Jesus as our Savior!

The good news is that God in His great love provided a way for us to be reconciled to Him through His Son, Jesus Christ.

**John 3:16-17** declares, *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."*

To accept Jesus Christ as our Savior, we must acknowledge our need for Him and repent of our sins. **Acts 3:19** tells us, *"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."*

Repentance involves a turning away from sin and a turning towards God, seeking His forgiveness and grace. Repentance involves a change of mind about sin.

Finally, we must personally accept Jesus Christ as our Savior, believing in our hearts and confessing with our mouths that He is Lord.

**Romans 10:9-10** states, *"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."*

As we reflect on the creation of man and the sacrifice of Christ, let us be reminded of God's incredible love for us. Let us respond to this love by accepting Jesus as our Savior and living lives that honor and glorify Him. May we always remember that we are fearfully and wonderfully made, and that God's plan of salvation is a testament to His great love for us.

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