***Recap of 5/19/13 (Genesis 1:26-2:18):***

*1. We alone of all creation are created in the “image and likeness of God.” We share His nature imperfectly and finitely. This image in mankind is seen in that we have: personality (intellect, emotion and will); self-consciousness; a moral nature and moral responsibility; and the capacity for relationship. That God made us in His image and likeness is a declaration of His ownership over us, thus He is sovereign over life, over death, and over sexuality/gender. In the Fall mankind has wrested that sovereignty from God to our detriment. It is also the reason we must treat others with dignity for they are also made in the image and likeness of God (Genesis 9:6; James 3:9).*

*2. We are created to rule over the rest of creation.*

*3. God created us with gender, male or female. Our gender is given us by God and is not incidental to who we are, but is essential to who we are. “God creates humankind in His image, in His likeness…. Verse 27 clearly states that the distinction of the sexes (male and female) is also of divine origin. One’s sexuality is far from a biological accident.” (Victor P. Hamilton)*

*4. “[Male and female] highlights the sexual distinctions within mankind and foreshadows the blessing of fertility (vs. 26).” (Gordon J. Wenham) “Our human sexuality, our maleness and femaleness, is not just an accidental arrangement of the human species, not just a convenient way to keep the human race going. No, it is at the center of our true humanity. We exist as male and female in relationship. (Richard J. Foster)*

*5. We are created to procreate. The reason for the distinction of the sexes is seen in verse 28; God blessed us with the ability to participate with Him in the creative act. One of the divine purposes of marriage is procreation.*

*6. In Genesis 2:18 Adam’s aloneness is cited. “Man needs a helper to care for the garden and to provide support in a general sense. But in light of the importance of the blessing in 1:28, most likely the ‘help’ envisioned is in the bearing of children. Furthermore, the woman’s judgment relates specifically to her role in bearing children.” (John H. Sailhamer).*