

LifeGroup Curriculum

"When the Creator crafted humanity, He made sure to mention several times that these beings he created were created in His image, in His likeness. The implications of being created in the image and likeness of God has gigantic implications for our understanding of our own identity as well as practical implications for how we treat others- our family, friends, strangers and enemies, as image-bearers as well. Join us this week when we look at what it means to be made in His image and how that impacts how we should live in this world."

INTRODUCTION ACTIVITY:

Grab a bag of M&Ms and tell people to grab 1-4 as you pass it around but don't eat it. When everyone has some, have them answer according to each color they **DON'T** have:

Red: Nicknames? Blue: Your full name? Green: Names people call you (mom, dad, etc.). Orange: If you could change your name, what would you change it to? Brown: Name of your dog/cat? Yellow: A name you were called that hurt.

SCRIPTURE READING:

Genesis 1:26-31

"26 Then God said, "Let us make man[a] in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

*27 So God created man in his own image,
in the image of God he created him;
male and female he created them.*

28 And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." 29 And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. 30 And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. 31 And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

Footnotes

a. Genesis 1:26 The Hebrew word for man (adam) is the generic term for mankind and becomes the proper name Adam

Genesis 2

"Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he

Rooted: In His Image...

had done. 3 So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

The Creation of Man and Woman

4 These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens.

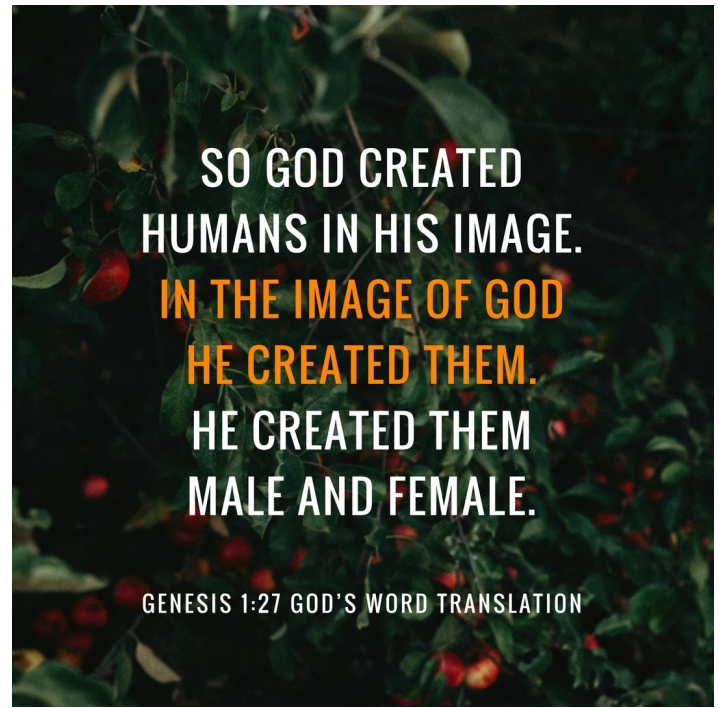
5 When no bush of the field[a] was yet in the land[b] and no small plant of the field had yet sprung up—for the Lord God had not caused it to rain on the land, and there was no man to work the ground, 6 and a mist[c] was going up from the land and was watering the whole face of the ground— 7 then the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

10 A river flowed out of Eden to water the garden, and there it divided and became four rivers. 11 The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. 12 And the gold of that land is good; bdellium and onyx stone are there. 13 The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. 14 And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

15 The Lord God took the man and put him in the garden of Eden to work it and keep it. 16 And the Lord God commanded the man, saying, “You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat[d] of it you shall surely die.”

18 Then the Lord God said, “It is not good that the man should be alone; I will make him a helper fit for[e] him.” 19 Now out of the ground the Lord God had formed[f] every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. 20 The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam[g] there was not found a helper fit for him. 21 So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. 22 And the rib that the Lord God had taken from the man he made[h] into a woman and brought her to the man. 23 Then the man said,

*“This at last is bone of my bones
and flesh of my flesh;
she shall be called Woman,
because she was taken out of Man.”[i]*



24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed.

Footnotes

Genesis 2:5 Or open country

Genesis 2:5 Or earth; also verse 6

Genesis 2:6 Or spring

Genesis 2:17 Or when you eat

Genesis 2:18 Or corresponding to; also verse 20

Genesis 2:19 Or And out of the ground the Lord God formed

Genesis 2:20 Or the man

Genesis 2:22 Hebrew built

Genesis 2:23 The Hebrew words for woman (ishshah) and man (ish) sound alike

DISCUSSION QUESTIONS:

1. These are two stories about the creation of humanity- why is this story in there twice? Why are they so different?
2. In Genesis 1:27 there is a lot of repetition. Why? What point is the Lord trying to drive home?
3. Read the above verses again, what is the significance of humanity being created “in His image?”
4. Not only does the Lord give humanity identity as people “made in His image” but He also gives vocation and purpose to them (v. 28-30). What secondary titles/identities does He give us and why?
5. There are several “rabbit trails” in Genesis 2, why does Moses bring these things up? How do they compliment and build on the central theme about the origin of humanity? Why the statement about women and men becoming one flesh in marriage? Even if this is true, why bring this up here?

APPLICATION QUESTIONS:

1. Origin stories are important. Genesis gives us the origin story of humanity, twice. What’s your origin story? Where did you come from? Where would you start your origin story and why would you start there?
2. The Lord gives many secondary identities (vs. 28-30) beneath humanity’s identity as being “in His image.” What are these identities/vocations and how do we live them out today?
3. What is it about humans that has caused us to wrestle with our identity since the garden? Why does Satan continue to go after this area of our lives?
4. What are the implications of us being created in the image of God in our day to day lives and in our interactions with other humans?
5. Strangely, this origin story seems to make very clear that men and women make up humanity and they have equal value and worth. They even become “one flesh” when they marry. This would have been a great time to organize this creation narrative to push out a patriarchal agenda, but that isn’t what Moses did in his writing. How would this equality idea been received by the original audience? What does this origin narrative mean about how we are to relate to one another?

CLOSING PRAYER ACTIVITY:

Invite someone to close the group in prayer.