Question: With whom was God speaking when He said, “Let Us make man in Our image” (Genesis 1:26)?

> Genesis 1:26 (NKJV) — Then God said,
>
> Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, over the cattle, over all the earth and over every creeping thing that creeps on the earth.

Answer:

When God said “Let Us make man in Our image”, He was not suggesting that multiple beings created mankind. Scripture is clear that God alone is the Creator. For example, Isaiah 44:24 (ESV) declares, “I am the Lord, who made all things, who alone stretched out the heavens, who spread out the earth by myself.”

The plural expression “Let Us” has been understood in different ways. Some Christian traditions see this as the first hint of the Trinity — God the Father speaking with the Son and the Holy

Spirit. Indeed, the New Testament affirms that Jesus was involved in creation:

> John 1:3 (NKJV)
>
> All things were made through Him, and without Him nothing was made that was made.

Colossians 1:16 (NASB) — “For by Him [Christ] all things were created, both in the heavens and on earth, visible and invisible, whether thrones, or dominions, or rulers, or authorities — all things have been created through Him and for Him.”

However, another view — especially common among some interpreters — is that God was addressing His heavenly court, that is, the angelic hosts who stood in His presence (cf. Job 38:7, “When the morning stars sang together and all the sons of God shouted for joy”). This idea fits with scenes elsewhere in Scripture where God is pictured consulting His angels:

> Genesis 3:22 (NKJV)
>
> Then the Lord God said, ‘Behold, the man has become like one of Us, to know good and evil.

> Genesis 11:7 (NKJV)
>
> Come, let Us go down and there confuse their language, that they may not understand one another’s speech.

> 1 Kings 22:19 (NKJV)
>
> I saw the Lord sitting on His throne, and all the host of heaven standing by, on His right hand and on His left.

Importantly, the angels did not participate in creating mankind. God alone shaped humanity in His image and likeness. The phrase “in Our image” speaks of man’s unique capacity for reason, morality, relationship, and dominion — qualities that reflect God’s nature, not that of angels (cf. Psalm 8:5, “You have made him a little lower than the angels, and crowned him with glory and honor.”).

The plural form “Let Us” does not require us to conclude that God is more than one being. The Hebrew word for God, Elohim, is grammatically plural but often functions with singular verbs and adjectives, emphasizing God’s majesty and greatness rather than suggesting multiple gods (cf. Deuteronomy 6:4, “Hear, O Israel: The Lord our God, the Lord is one!”).

Thus, while some see in Genesis 1:26 an early glimpse of the Trinity, others understand it as God expressing His sovereign will before His angelic council. Regardless of interpretation, what remains clear is this: “The Lord, He is God; there is no other besides Him” (Deuteronomy 4:35, ESV).

Conclusion:

In Genesis 1:26, God was not speaking to Jesus or the Holy Spirit as distinct persons (according to those who reject the Trinity in this verse), nor was He speaking to angels as co-creators. God alone created mankind, though He may have included His angels in the announcement of His plan. The angels had no role in the act of creation itself. As Nehemiah 9:6 (NKJV) says, “You alone are the Lord; You have made heaven, the heaven of heavens, with all their host, the earth and everything on it.”

May the Lord bless you with understanding and wisdom as you study His Word.

With whom was God speaking when He said, “Let Us make man in Our image” (Genesis 1:26)?

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