Section: Doctrine of Man (Anthropology)

**TEACHING NOTES**

**Q27. How did God create the first man and woman?**

God formed Adam from the dust of the ground and then formed Eve from the rib of Adam.

**Q28. In what condition did God create Adam and Eve?**

They were created good, blessed, and with no sin.

* **Introduction**

Today we have the pleasure to study more about God creating mankind. I’ll be quoting and summarizing some of Trinity Reformed Baptist Church’s work on this, as teaching they have done has brought some helpful insight to our topic at hand.

Our Q/A tonight is: Q27. How did God create the first man and woman?

*God formed Adam from the dust of the ground and then formed Eve from the rib of Adam.*

Let’s begin by reading portions of the creation account from Genesis. GRAB YOUR BIBLES. Look for the claims of our catechism answer in the passages we read here.

We know the context here is that God is creating, so for our focus let’s begin reading in Genesis 1, verse 26:

Genesis 1:26-31 (ESV)

**26**Then 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 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.

Now let’s see the additional perspective God gives us in Genesis 2 on these things:

Genesis 2:7 (ESV)

**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.

Skip down to verse 18…

Genesis 2:18-24 (ESV)

**18**Then the Lord God said, “It is not good that the man should be alone; I will make him a helper fit for him.” **19**Now out of the ground the Lord God had formed 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 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 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.”

**24**Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.

In all of that, we can easily see our catechism answer, right? *God formed Adam from the dust of the ground and then formed Eve from the rib of Adam.*

In the text of Scripture we indeed see that 1) God created/made mankind. And 2) the way and order in which He did this.

Pretty clear and simple to see.

But in this lesson, I want you to see some depth and beauty that isn’t as clear and simple to see. In the portions of the creation account in Genesis 1 and Genesis 2 there are four Hebrew words used that describe the creation of man. All of these four words mean *to make, to create, to build*, but they communicate specific things we don’t see clearly in the English translation. So, for our first section of this study I want to look at those and hopefully give you some new insight to God’s amazing work in creating man.

As quick side note first, I’ll use the word “man” in this lesson in two ways, man meaning mankind, and man meaning male. As with everything, the context of the word should help you understand which usage I am intending.

Now, the first Hebrew word we’ll look at in this creation account is the word asah (**aw-saw'**). We find this in:

Genesis 1:26 (ESV)

**26Then 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 birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

When God says: “Let us make man” that make word in Hebrew is: asah. **aw-saw'**

The Hebrew word “asah” **aw-saw'** is frequently used throughout the Old Testament. Sometimes it is used with respect to human beings making something. Rebekah made **(aw-saw')** bread. A man made **(aw-saw')** a building.

It is a general word which is used throughout the Old Testament, but often, when the word is used, it has a special connotation.

The connotation usually is that it is something that a person does by his abilities and for himself- for his benefit. It has that kind of connotation.

It is not so much that somebody delegated something, rather it is something one did directly by his own ability. It was something he did with the purpose of bringing that thing that he made to his own benefit. That is, generally speaking, the way in which this word is used.

We see this kind of word, this kind of “make” for example when God told Noah, “Make yourself an ark”, He was saying make it by your abilities; do it with your own hands, and do it for your benefit. This boat is something for your own safety.

Then there is the other example of the builders of the tower of Babylon where they said, “Let us make (Aseh) a name for ourselves.” Let us make a name by ourselves and for ourselves. By their own desires and of their own ability, they sought to make a name from themselves, which is precisely why God judged them.

But, in regards to its usage in our passage this word indicates something that we have already considered before in our catechism journey: that creation- all of creation- was made by God and for God.

**But**, there is a specific emphasis placed on this fact when it comes to the creation of man, which is our focus tonight.

All things are created by God and for God, but man is created uniquely and with special/heightened intention by God and for God.

And if that is not enough, the word itself being used in Genesis 1:26, Asah, **(aw-saw')** is used in the context of God making man in his own image, remember it says: “Let us make man in our image, after our likeness.” So, if there ever was an emphasis on God making something by himself and for himself, it would be in making, in molding man and fashioning man in His own image, to reflect the glory of God in a way that nothing else in creation can, in a way that no other creatures were meant to reflect or could reflect Him.

The second Hebrew word for us to focus on tonight is the word yatsar (**yawt-sar**).

Genesis 2:7 (ESV)

**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.

When it says: “the Lord God formed…”- formed there is the Hebrew word: yatsar. (**yawt-sar**)

This word is also used all throughout the Old Testament and it often times refers to a person who is molding and shaping something *with their hands*.

There is this immediate connection of hands to the work and there is preexisting material. A good example of this is with a potter using the clay, he has material he uses to form the end product.

With this word, yatsar (**yawt-sar**), there is forming and molding and shaping of the thing that is being created.

In an anthropomorphic way, this is the word that is used with reference to God creating man. (Remember, Anthropomorphic means: Ascribing a human body, appearance, functions, or parts to something that is not human.)

So, to say that again: In an anthropomorphic way, this is the word that is used with reference to God creating man.

It is not just simply that God spoke the word and man came into being—Indeed He did create by the word of His power—but mankind is uniquely made in the Genesis account. God did not *just* say: let there be man.

He did say that with respect to light, “Let there be light!” and there was. When it came to the plant life, He said let the earth bring forth all these plants and so it was. When He spoke of the waters, He spoke them into place, that’s the way it was.

But, when it comes to the creation of living creatures and for our focus today, man in particular, the word used has an extra level of interaction, a type of hands-on, forming and shaping. That is significant.

In the Genesis 1 text we see God declare (by His word) the creation of man “Let us make man in our image” and our passage in Genesis 2 gives us the additional layer, “the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life”

Again, when it comes to the creation of man, the word used in Genesis 2 has an extra level of interaction, a type of hands-on, forming and shaping.

In fact, this word, yatsar (**yawt-sar**), implies several things at once.

One of the things it can imply is intimacy. The potter is one whose own hands are directly touching and forming and molding the clay.

We make a big deal of things that are handmade as opposed to something that is machine-made. There is something really wonderful about a handmade object, a lot of thought and care often goes into hand-made things, there is intimate contact made by the artist with the thing. There is something about that that we know is special.

That is exactly what is being communicated to us by this word and how God created man. He didn’t just say let man be and PUFF there the first man was (God surely had the power to do it that way), but instead there is a directness, a special level of emphasis, an intimacy that must not be overlooked that is being communicated in the biblical account.

This word, yatsar (**yawt-sar**), also contains another connotation as well. It speaks of man’s relationship to the dust of the ground.

In Genesis we see the Divine Potter working with pre-existing materials. He is working with dirt that He just created a few days earlier. He is working with the dirt using it to make man.

So, on the one hand, as we are seeing, there is an elevating reality that man is a special creature set apart from all other creation in the sense of his imaging God, and in his intimacy with God, and the artistic forming that God used to create him. But, there is also, at the same time, this connection that man has with the organic creation. Man is made out of the dust of the ground. This speaks of the way in which we are related to the earth in which we live. We are related to God but also, in a much different and much less important way, to the earth below.

Before we move on, let’s also note the word also highlights creativity.

God is a creator, but He is also creative. The *most* creative One in fact.

Look at all the variation and all of the wonderful beauty of creation. Then look at our own bodies and see how we are fearfully and wonderfully made. We get a glimpse of how He is a God who is not only a creator, but limitless in His creativity.

When He created man, He created him as a potter would shape and mold a vessel. So, there is this artistry, this creativity that is built into man not only in terms of how man was built, but also in terms of how God created him in His own image and man as a creative being is reflecting that creativity of God Himself.

Think also of the beautiful passages about God forming each one of us in Psalm 139, there we see this concept communicated again.

Such as, Psalm 139:13 For you formed my inward parts; you knitted me together in my mother's womb.

As we’re seeing, the hands-on type creation of Adam and Eve is obvious. But, there continues to be not just an indirect kind of proceeding of humankind from humankind, but God is continually, even in the womb of our mother, creating us, creating new life.

There is that artisanship and that creative part of God that is involved even in the creation of every child that comes into being.

So, we see that God used a particular process over man, forming and fashioning him lovingly—uniquely making him in God’s own image.

God did not just speak man into being. There was, in anthropomorphic terms, a hands-on crafting of man. That is something that the Genesis account is bringing across to us as being very important.

Think about this: God Himself making you in His own image, using His own creativity and using, in anthropomorphic terms, His own hands.

The process peaks in the marvelous reality that God breathed into man’s nostrils the breath of life and man came to be, he was now body and soul. See it again in the text:

Genesis 2:7 (ESV)

**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.

Let’s be very clear here: There is no room in what we are seeing for remote deistic activity as if God wound up the universe and left that universe to bring forth man. Nor is there room for an evolutionary process. Man does not simply happen, nor does man progressively come to be over time. No, God formed man the way He wanted him, and breathed him into being so that in the very first breath Adam draws—from the moment he opens his eyes—he is in fellowship with God, his Maker.

God making man with distinct, creative care, and breathing life into man is incredibly awesome.

So, this is a very important word- the word yatsar. **(yawt-sar)** In this context it speaks of God Himself making man personally, as the image bearer of God, then He breathed into him the breath of life.

Now, there is another word that is used in Scripture. The third Hebrew word is the word banah (**ba-naw**).

Genesis 2:22 (ESV)

**22**And the rib that the Lord God had taken from the man he made into a woman and brought her to the man.

When it says: “made into a woman …” the Hebrew word there is banah. (**ba-naw**)

This is only used in Genesis in reference to the woman, not to the man, and it literally means *to build*.

This is often used throughout the Old Testament with reference to those who have a blue print so to speak, and who are very careful to build the structure in exact conformance to the blue print. The word banah (**ba-naw**) here in the Hebrew is an architecture type term. God is communicating to us something about the woman in terms of the care that He put into the creation of the woman—intentionality and care very specific to her.

Banah (**ba-naw**) speaks of the particular care of the creation of the woman. God didn’t just say: ‘And let there be woman.’ He didn’t just have Adam go to sleep and then command something to happen. No, as He did with the man, God gave unique care in creating the woman.

This word banah highlights the dignity of the woman. In speaking of woman, theologians have said the point this way: *that man was dust refined out of the dust of the ground, but the woman is dust double refined.*

She was taken from the refined rib of Adam and then double refined and built. God took care in forming and shaping her to be exactly the perfect counterpart of the man. Note that God *didn’t* make a mistake, man was purposefully made incomplete without her.

Scripture tells us that man is the crowning creature of God’s overall creation. And woman is the crowning creation of God’s specific creation of mankind. Paul says in the New Testament that woman is the glory of the man.

1 Corinthians 11:7 (ESV)

**7**“…[man] is the image and glory of God, but woman is the glory of man.”

God had specific care in making woman and a unique, glorious role for her in His plan. He wants us to see this in His word.

Lastly, there is a final word that is used. The fourth Hebrew word is the word bara’ (**ba-raw**).

Genesis 1:27 (ESV)

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

When it says: “created” there-that is bara’ (**ba-raw**).

This word is very significant and it is unique from the other three because this word is used in the Old Testament only with reference to God Himself. The other words we have seen are used in various contexts for God making and man making. But, here, we have the word bara’ (**ba-raw**) which is a verb that is only attributed in Scripture to God Himself. Whenever you find this word in the Old Testament, it is God who is doing the action. So, there is meaning behind this that the kind of creation being spoken of is the kind that only God is capable of and nobody else is capable of that kind.

We are creative beings, made in the image of God. We have the ability, especially the collective ability, to make things, but we are limited in our creative abilities. For example, we are incapable of giving life. We are incapable of creating a soul. There are certain limits that we have in terms of our creative ability; God has ability far beyond ours. There is a sense in which this word is emphasizing the majestic, the sovereign, the unique power of God Himself. This word bara’ (**ba-raw**) used here is quite special.

Ok, so we have looked at four Hebrew terms.

I want you to take away that the directness of the divine involvement could hardly be expressed more forcibly in terms of the Hebrew language.

Each of these terms communicates something unique and important to us.

We see God created a literal Adam and Eve. The first man and woman.

Hopefully, this study of these terms has given you an understanding of God creating mankind that you haven’t had before. Hopefully this growing knowledge gives you more awareness of God’s sovereign greatness and moves you to worship Him even more.

As we transition into our next catechism question for today, I want address an important point that is connected to both of our questions—something we say the text say in our Genesis reading, and this is about **man being created in God’s image**.

We’ll hit on this briefly, but this truth has monumental implications. The fact that only mankind (man and woman) are created in God’s image is incredibly important. We must not think that anything else has this unique reality. Nothing else in creation is made in God’s image … not the universe, not animals, not even angels.

Man and woman alone are made in God’s image.

What that means is that we have a unique role to play in our existence. We have a high call and high honor to glorify God. All things God has made are made to display His glory, but mankind has a special, higher role in this.

So, how specifically are we made in God’s image? Well, there has been much good discussion and Bible study about that truth through Church history and there are some nuances within the discussion. But today we’ll focus on what is generally agreed on.

First, we are made in God’s image in that we have dominion over the rest of creation. Look again at our passage…

Genesis 1:26-27 (ESV)

**26**Then 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 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.

In this passage, the image—the likeness that man and woman have is directly tied to the dominion that God gives us. We have a unique authority that has been given to us—this is a delegated authority. In being made in God’s image He gives us dominion/authority over the rest of creation.

That means we have a responsibility to utilize, care for, rule, and steward the rest of creation unto God’s glory.

Second, being made in God’s image after His likeness means we uniquely display things about His nature and character in ways the rest of creation does not and cannot.

Within this point we need to understand that being made in God’s image after His likeness is not about physical attributes. We learned in previous catechism study, that God is Spirit. He does not have a body to be made in the physical image of. So this is talking about something deeper than physicality. Theologian Stephen Charnock helps us here by saying:

*"Man is not the image of God, according to man's external bodily form and figure. The image of God in man consisted not in what is seen, but in what is not seen...The image of God cannot be in that part which is common to us with beasts, but rather in that wherein we excel all living creatures, in reason, understanding, and an immortal spirit."*

We have a creature-creator moral obligation to use our capacities to obey God in all He requires of us. Again, what this means is we uniquely display God’s nature and character in ways the rest of creation does not and cannot.

The final things I want to say within this portion of our study are about maleness, femaleness, and the incarnate Christ.

((**man and woman, equal in value and dignity, but distinctly different in important ways and roles**))

When God created Adam (just Adam), mankind was not complete. Look at:

Genesis 2:18 (ESV)

**18**Then the Lord God said, “It is not good that the man should be alone; I will make him a helper fit for him.”

By himself, Adam wasn’t able to fully function or fully image God in the way that God has ordained *for mankind*. Adam alone is incomplete in this. God ordained that there be Eve—woman—female, to complete mankind.

Look at Genesis 1:27 So God created man in his own image, **in the image of God he created him; male and female he created them.**

Both man and woman are critical in God’s ordination of creating something in His image. It’s not that He *had* to do that a certain way, it’s that He designed it that way. His choice, by His will.

In this, *God created man and woman, equal in value and dignity*, but *distinctly different in important ways and roles*.

Both man and woman are made in God’s image, but in some ways, man and woman fulfill this uniquely to their gender. There are things that man does that woman doesn’t or isn’t to do, and vice-versa, there are things woman does that man doesn’t or isn’t to do.

*These differences are to be honored, not condemned*, and we do that with a solid understanding of the equal value of each gender and the uniqueness of each gender. For example, in roles in the family and church, God ordained *man* to image God in leadership and authority, and for woman to image God in nurturing and helping.

In personality, woman is generally more tender, caring, and nurturing than man, and man is generally more bold and assertive than woman. Many of these kinds of things are by God’s design. Man is to lead and protect—that is God’s design.

Both man and woman are created in His image, but in some ways, they uniquely display it.

To dismiss, ignore, or try to switch these things dishonors God and is sin.

Additionally, this has implications that reach right into the issues of those pursuing homosexual temptations or transgenderism. One of the many reasons these things are sinful and not to be supported by anyone, especially Christians, are the very reasons we are learning about.

These sins dishonor God and His perfect wisdom in creating male and female the way He does–these sins dishonor His commandments for our relationships and our function. With a biblically informed worldview on these things, we are best equipped to reject the falsehood the lost world is trying to convince mankind of on these topics. As God’s people, we will honor what His word says about these things, and not let the fallen desires mankind be authoritative.

Consider:

Deuteronomy 22:5 (NASB) "A woman shall not wear man's clothing, nor shall a man put on a woman's clothing; for whoever does these things is an abomination to the LORD your God.”

This passage certainly condemns things like crossdressing, transgenderism, and so on. But what you need to see in it is “why?”

Why is wearing the garments of the opposite gender than God biologically made a person an abomination to the LORD your God?

The answer is because God created man and woman, equal in value and dignity, but distinctly different in important ways and roles. Disregarding the male-female distinctions, blurring the lines, seeking to act contrary to the God given biological gender and so on is a direct afront to God. **He made** a man a man, and that man needs to honor his creator. God made a woman a woman, and that woman needs to honor her creator.

The world HATES that truth. But it is true because God is the objective standard. He is the creator of all of us, He owns and rules over all of creation. His creation is called to honor the design of the designer—the almighty God.

On this Deuteronomy 22 passage, Theologian John Gill said: *“…since in nature [by God’s design] a difference of sexes [gender] is made, it is proper and necessary that this should be known by difference of dress [by difference of what one wears] …*”

An unbiblical worldview can hate this teaching all they want, it doesn’t change its reality. They can promote a view that says let each person be and act according to their own desires, feelings, or attractions—but that doesn’t change the reality we all live in, being made in God’s image, male or female, determined by Him.

So, how have you let an unbiblical worldview make a home in your heart and mind?

Perhaps even in this moment you’re thinking, what’s the big deal about wearing the opposite gender’s clothing?

Most of us don’t even realize how much we’ve taken on an unbiblical worldview.

But when we spend time in God’s word and hear His word taught faithfully, we get challenged, corrected, and trained.

2 Timothy 3:16-17 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

We need MORE of God’s word in our lives. Stored in our hearts and mind. We need to put off worldviews that contradict God’s design—God’s reality—God Himself.

We need to do business with this, Church. In some ways this will hit close to home. You may now, or in further consideration or teaching realize that what you personally think about something, or harder yet, how you actually function is not in alignment with God’s design. You’re doing what has become comfortable or convenient, but it’s not honoring God’s design. Let us repent of whatever we need to (whatever isn’t according to God’s design) and take up a new course to glorify Him.

I know that some of this point might rub some of us in the room wrongly. This is evidence of the amount of unbiblical worldview we’ve consumed and bought into.

Test this further, how many in the room think about women serving as combatants through a lens that says *first and ultimately*, “what does Scripture say about that?” Or a lens that says, “what’s the big deal with that?”

The world’s take on that (their worldview) has increasingly come to a place in recent decades that says, “what’s the difference?...Both men and women can and should serve as combatants in combat if they wish. Both can fight and protect if they want.”

But what does a biblical worldview claim? What does Scripture say? Well, the pattern established by God throughout the Bible is that men, not women, bear responsibility to serve as combatants in combat if war is necessary (Gen. 14:14; Num. 31:3,21,49; Deut. 20:5-9,13-14; Josh. 1:14-18; 6:3,7,9; 8:3; 10:7; 1 Sam. 16:18; 18:5; 2 Sam. 11:1; 17:8; 23:8-39; Ps. 45:3-5; Song of Sol. 3:7-8; Isa. 42:13).

Why is it this way?...It’s rooted in God’s design for the uniqueness of male and female. This is not about human tradition, it’s about God’s design.

How do you think, feel, act, and talk about these things? Test it further with more from God’s word, God’s word commands of His creation to:

Titus 2:4-5 ... train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands…

Is a woman having the God-given role to submit to her husband and tend to her home well something you give God glory for? Or want to challenge?

Men, married men, consider:

Ephesians 5:25 Husbands, love your wives, as Christ loved the church and gave himself up for her

Is a married man having the God-given role to lead his wife and give himself up for her good and her sanctification something you give God glory for? Or want to challenge?

**To dismiss, ignore, or try to switch these things dishonors God and is sin.** It’s rooted in God’s design for the uniqueness of male and female. This is not about human tradition, it’s about God’s design. **He made us, He *gets* to determine our roles/duties/ways**.

We are His creation and must seek to think, feel, and act in accordance with His design, biblical principles, and commanded will. Are we conforming our minds to God or the world?

So, to say this point again: God created man and woman, equal in value and dignity, but distinctly different in important ways and roles. Both man and woman are made in God’s image, but in some ways, man and woman fulfill this uniquely to their gender. There are things that man does that woman doesn’t or isn’t to do, and vice-versa, there are things woman does that man doesn’t or isn’t to do.

These differences are to be honored, not condemned.

If we are to be God’s people, this needs to ring as good news to us. Is your heart leaning into God and His design in such a way that you are saying, “God, make it my heart’s desire to see your design as good, and to live according to your design."?

God is glorified in us, when we know His design, love His design, and live His design. Our prayer, the leaders in this church, is that we can be a people to doesn’t insist on our own ways, but joyfully loves God’s ways.

It’s good news to us when God is the prize, the treasure, the one to live for.

Now, consider with me our Lord Jesus.

As incarnate man, He and He alone, in Himself, is the perfect image of the invisible God.

Colossians 1:15 (ESV)

**15**[Jesus] is the image of the invisible God, the firstborn of all creation.

Hebrews 1:3 (ESV)

**3**He is the radiance of the glory of God and the exact imprint of his nature…

These passages are speaking of the incarnate Christ.

What this means is Jesus was uniquely not lacking anything in His incarnate personhood. He is not only fully man, but unlike no other, He is fully God.

He is the image of the invisible God in a way we are not.

This gives us even more insight into Jesus’ majesty, and it gives us more gospel-centered reasons to praise Him. Christ was perfectly what is required. Where we fail, if we trust in Christ, we are saved from our failings. That’s gospel.

Praise God the Father for sending God the Son, to take on flesh and be perfectly what you and I fail to be because of our sin. And as we turn to Christ in faith and repentance from our sin, (the sin of our wanting or trying to do what’s wise in our eyes), Christ Jesus says back to us, “If you love me, you will obey my commands.” And the gift of the Holy Spirit teaches us to obey the Lord Jesus increasingly, based on the gospel good news that we can’t earn God’s favor—instead we’ve been given it in Christ, apart from our own works. May the Lord do His sovereign work in us, so we may be a people honoring Him and His design.

Lord willing, we’ll cover some of these things in more detail in future catechism lessons, but for now, let’s move onto our second question…

**Q28. In what condition did God create Adam and Eve?**

They were created good, blessed, and with no sin.

The aim for this question and answer is to inform us about some particular important theological truths. Most people have many questions about God creating, about mankind, about the fall of man, etc. And this question and answer plays an important role in understanding a part of those things correctly.

We must understand that God created man good, blessed, and with no sin.

When God created Adam and Eve they were not created sinful, and not even morally neutral, instead they were righteous. They had no sin and they were rightly in obedience *before the fall*.

So, let’s look at this, where do we find in Scripture that Adam and Eve were created good, blessed, and with no sin?

In

Genesis 1:31 (ESV) we see this deceleration:

**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.

In their originally created condition, Adam and Eve were good. What God made was declared good!

In

Genesis 1:26-28 (ESV)

**26**Then **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 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.

**28And 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.”

In this passage we see that Adam and Eve are blessed—God blessed them.

When the pre-fall state is spoken of in

Genesis 5:2 (ESV) we see this blessed condition repeated again:

**2**Male and female he created them, and **he blessed them** and named them Man when they were created.

In their originally created condition, Adam and Eve were blessed.

In

Ecclesiastes 7:29 (ESV) we’re told didactically about Adam and Eve’s original sinless nature:

**29**See, this alone I found, that **God made man upright**, but they have sought out many schemes.

In their originally created condition, Adam and Eve had no sin— God made man upright.

This Ecclesiastes 7 passage is a big one—It helps us see that God brought them into being upright (sinless), *but* they didn’t remain that way, (the passage says “but they have sought out many schemes”), they didn’t trust God nor keep His commandments.

And because of that, we (humans born of both man and woman from them/after them) are not *made* sinless. We know that from Scripture, (see: Psalm 51:5 Behold, I was brought forth in iniquity, and in sin did my mother conceive me.), and we prove that in that we too seek out many sinful schemes—this is because of the sin nature we inherited from Adam.

Additionally, we must know another important truth, that is: God made Adam and Eve good and righteous, *but* they were not made infallible nor immutable in their nature.

Infallible means *incapable of doing wrong*.

Immutable means *unable to change or be changed*.

What this means is that: it was not God’s desire to make their sin *impossible*. In His perfect wisdom, He made them sinless, **but with the moral ability to sin**. As we know well, they did in fact sin. And that sin had consequences for them and it also has ramifications/consequences on each of us born after them, as our verse

Romans 5:12 (ESV) states:

**12**Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned

In a few weeks, we will focus on that passage and learn more about how and why Adam’s sin affects us, but for now we see in this that we experience spiritual and physical death and commit sin ourselves, *because* Adam sinned—He did not remain good, blessed, and without sin.

So why is this so important?

This truth about how Adam and Eve were created is important because through it we learn about God, man, the fall, and redemption. As we’ve learned in these lessons so far, God did ordain sin, He did ordain the fall, but how it all came about is very important. **He doesn’t simply create man as sinful already in need of redemption, instead He creates man good, blessed and with no sin, and by ordained secondary causes, namely, their own fallibleness and the temptation of Satan, they chose to sin against God.** Because of His creating mankind righteous and Him ordaining secondary causes, God is not to be blamed for sin, man is. God’s word is abundantly clear in this. Their choosing to sin was God’s ordained will, **but they did it willingly *themselves***.

We’ll explore Adam and Eve’s sin more in the coming weeks, so we need to leave it at that for now.

To close, as we all know, with the entrance of sin into mankind’s reality, God is just to punish sinners with eternal wrath, and yet, amazingly He has chosen to save His elect from that consequence, through the gospel of Jesus Christ, so that we will one day, enter into an eternal state of blessedness that Adam failed to obtain. By God’s grace alone, through faith alone, in Christ alone, Jesus is redeeming people to be reconciled back to Him, and to be able to enjoy Him forever. At the coming consummation He will remove the affects and consequences of sin, restoring believers, and He will infallibly keep His saved ones for eternity in a good, blessed, and sinless reality. Oh, praise God for this great hope and future!

We’ll have the opportunity to explore this restoration and eternal blessedness in future catechism lessons as well. So, you can look forward to that as well.

But, if you’re not in Christ—meaning you haven’t trusted in Christ as the treasure of your heart and the only way to be redeemed—then I want to call you to repent of self and sin and instead trust in Christ Jesus. If you want to discuss more what that means, then please ask a group leader or elder—we would love to discuss the gospel and its implications with you.

We hope and pray everyone here continues to grow and be edified through these lessons, for God’s glory and for your good. And we hope you will not let the great truths about God you are learning expire on yourself; instead, proclaim His greatness to the world, and invite others to join us here.

Let’s pray.