Section: Doctrine of Man (Anthropology)

Lesson 23: Wednesday, March 8, 2023

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

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

Teacher: Justin Ader

**TEACHING NOTES**

**Greeting:**

Good evening church! My name is Justin Ader. I am the Youth Director and a member of the teaching team here at Disciples Church. Tonight we are continuing our journey through the Word of Truth Catechism, and starting Part 3: The Doctrine of Man, also known as Anthropology. Anthropology is simply the study of humanity, and in our case, the study of humanity through a Christian worldview or lens. I have been given the privilege to teach through our next two questions and answers. They are Q27. How did God create the first man and woman? And Q28. In what condition did God create Adam and Eve? We have a lot to cover tonight so let’s pray and then we will dive in. Pray with me.

**Introduction:**

My friend and fellow teaching team member, Matt Kirstine, did an excellent job teaching on these two questions 4 years ago and so most of what you will hear tonight is what he taught. If you were here at Disciples Church in Midweek back in April of 2019, then this content may sound very familiar to you. If you weren’t, this will be new for you. I’d encourage both parties to lean in tonight with fresh ears, ready to hear these amazing truths laid out for you. Tonight we have the pleasure of studying more about God creating, specifically Him creating mankind. Our first question and answer 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 and open them up to Genesis chapter 1. Quick side note as you open your Bibles. It is important that you just don’t take the catechism answer, or anything for that matter, as truth without looking to God’s word, which is the ultimate standard of truth. So let’s look for the claims of our catechism answer in the passages we are about to read.

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

Genesis 1:26-31 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 chapter 2 on these things:

Genesis 2:7 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 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.
2. We see 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 these portions of the creation account in Genesis chapters 1 & 2, there are four Hebrew words used that describe the creation of man. All of these four words mean to make, to create, and 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 deeper insight into God’s amazing work in creating man. In this first part, I’ll be quoting and summarizing some work done by Trinity Reformed Baptist Church, as the teaching they have done on this has brought some helpful insight for our consideration.

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 Then God said, “Let us make man in our image, after our likeness. …”

When God says: “Let us make man” the Hebrew word for make is: asah (aw-saw').

As a quick side note, 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 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 is not so much that somebody delegated something, rather it is something one did directly by his own ability and for his own benefit. That is, generally speaking, the way in which this word is used. We see 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. The boat will be something for your own safety.

Now, we have already considered in our catechism journey so far that 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 a special/heightened intention, so to speak, by God and for God. We know this from our Genesis 1:26 passage. “Let us make man in our image, after our likeness.” Asah, (aw-saw') is used in the context of God making man in His own image. 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 does, in a way that no other creatures were meant to reflect or could reflect Him.

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

Genesis 2:7 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…” the word formed here is the Hebrew word: yatsar. (yawt-sar)

This word is also used all throughout the Old Testament and it oftentimes 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.) God is not human, and He does not have hands, so, to say that again: In an anthropomorphic way, this is the word that is used with reference to God creating man.

The point is this: It is not 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 tonight, man in particular, the word used has an extra level of interaction, a type of hands-on, (so to speak), 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.”

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. In the case of the potter, it is his own hands that 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. A special type of labor goes into it, there is an intimate contact made by the artist with the object.

There is something about that we know to be 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 poof, 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 highlights something else. 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, as we are seeing, there is an elevating reality that man is a special creature set apart from all the rest of 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 that the word yatsar (yawt-sar) 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 just as a potter would shape and mold a vessel. So, being made in God’s image, there is an artistry, a creativity that is built into man not only in terms of how man was built, but also that God created man as a creative being, reflecting the ultimate creativity of God Himself.

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

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

Yes, there was a hands-on type creation of Adam and Eve. But, God is continually, in the inward parts of our mother, creating us, creating new life— it is not an indirect kind of proceeding of humankind from humankind. There is that artisanship by the Creator and Giver of life in the creation of every child that comes into being in the inward parts of their mother.

So, beginning in the first week of creation, we see that God used a particular process over man, forming and fashioning man 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.

Now, see this……The creation of man 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 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, on the sixth day, 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 man the breath of life.

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

Genesis 2:22 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 specific plans, and they are very careful to build the structure in exact conformance to the plans. Think of a blueprint for example, how the plans are laid out and the builder builds exactly as the blueprint shows.

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 intentionality and care that He put into the creation of the woman—intentionality and care very specific to her. 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. I like the NASB translation wording on this verse to highlight this a bit: “The LORD God fashioned into a woman the rib which He had taken from the man.” God fashioned her into being. Fashioned—(ba-naw).

So, banah (ba-naw) speaks of the particular care of the creation of the woman. This word banah (ba-naw) highlights the dignity of the woman. In speaking of the woman, theologians have said the point this way: man was dust refined out of the dust of the ground, but the woman is dust double refined. She was taken from the once “refined” rib of Adam and then double refined—built, fashioned into woman. God took care in forming and shaping her to be exactly the perfect counterpart of the man.

Let us note also 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 “…[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. Very cool.

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

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.

The word “created” here is the word bara’ (ba-raw). This word is very significant and unique because this word is used in all of Genesis 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 to God Himself in all of Genesis. Whenever you find this word in Genesis, 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 or does, and nobody else is capable of or does that kind of creating.

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. And 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. No comparison.

This word bara’ (ba-raw) used here is quite special. There is a sense in which this word is emphasizing the majestic, the sovereign, and the unique power of God Himself.

Alright, so we have looked at four Hebrew terms. This is what I want you to take away from this: The directness of the divine involvement could hardly be expressed more forcibly in terms of the Hebrew language. Each of these Hebrew terms communicates something unique and important to us. In all of this, we surely see that God created a literal Adam and Eve. The first man and woman.

Hopefully, this study of these terms has given you a deeper understanding of God creating mankind than what you have 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 prepare to transition into our next catechism question for today, I want to address an important point that is connected to both of our questions—something we saw 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? Let’s focus on a couple of main points.

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 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 and 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 that 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 [since God is spirit, not made of any physical matter]. The image of God in man consisted not in what is seen, but in what is not seen...

[moreover] The image of God cannot be in that part which is common to us with beasts, but rather in [where] we excel all living creatures, in reason, understanding, and an immortal spirit."

What this means is we uniquely display God’s nature and character in ways that the rest of creation does not and cannot.

Hear this: We have a creature-creator moral obligation to use our capacities to obey God in all that He requires of us. Everyone to whom much was given, of him much will be required. (Luke 12:48 – not in HN) We have been given much in being made in the image of God, therefore He will judge all of mankind accordingly. We have a creature-creator moral obligation to use our capacities to obey God in all He requires of us.

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

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 mankind 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, ordinary men and women 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 and dignity of each gender and the uniqueness of each gender. For example, in roles in the family and in the church, God ordained man to image God in leadership, protection, and authority, and for woman to image God in nurturing and helping. In personality, woman is generally more tender, compassionate, 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 in God’s creation, 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 that 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 of 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.”

Perhaps you’re thinking, “What’s the big deal about someone wanting to wear the opposite gender’s clothing?” This passage certainly condemns things like deceptive crossdressing, transgenderism, and so on. But, what you need to see in it is “why.” Why is wearing the garments of the opposite gender an abomination to the LORD? For example, me being made a man by God, wearing a woman’s dress. Why is this an abomination to the LORD? For clarity, this is not about a wife enjoying her husband’s sweatshirt out by the fire pit at night, or a woman finding a better fitting pair of running shoes that are sold as men's shoes. I don’t think there’s a biblical issue with things like that.

Rather, this passage is speaking to a putting on of the other gender’s clothing that is not proper to your gender or in a way that blurs the lines between genders. Such as a person of one gender presenting themselves as the other, or creating unnecessary confusion as to a person’s gender based on how a person presents themselves in physical appearance. There are other implications too, but it’s definitely these things. So, why is wearing the garments of the opposite gender an abomination to the LORD? 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 affront 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.

In Romans 1 we see Paul tell us that fallen mankind “exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator…” And the example it gives to prove this, is what we are talking about here—God’s particular design for men and women is cast aside. The example given in Romans 1 is that unrepentant, hard hearted “women exchanged natural relations for those that are contrary to nature; and the [unrepentant, hard hearted] men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men!!” Do you see? The reality of God as creator is thrown away by those who do not honor Him rightly. They disregard the male-female distinctions and seek to act contrary to their God given biological gender. They deny the Creator’s design and instead chase after fallen desires—perversions of His authoritative design.

A blaring evidence or display of sin is that sinful mankind does not rightly honor God’s design of male and female, and the important distinctions and roles He commands. This text clearly declares what I am teaching in this lesson.

God is the creator of all of us, He owns and rules over all of creation. His creation is commanded to AND required to honor the design of the designer—the almighty God, who is blessed forever!

In the 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 then, it’s necessary to ask: how have YOU let an unbiblical worldview make a home in your heart and mind?

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. We need to store it in our hearts and minds. We need to put off worldviews that contradict God’s design—God’s reality—God Himself. Brothers and sisters, we need to do business with this. Maybe you’re not considering crossdressing, but there are ways this will hit closer 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 good 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 it a bit………do you 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?—no difference.” 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 principle and pattern established by God throughout the Bible is that men, not women, bear the risk and 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 even further with something even closer to home—God’s word commands His creation to ... 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…Titus 2:4-5

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 do you want to challenge it?

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 and protect his wife and give himself up for her good and her sanctification something you give God glory for? Or do you want to challenge it?

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 man-made tradition, it’s about God’s design. He made us, He gets to determine our roles, duties, and 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 to the world?

Let me say 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. May we be a people that 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, turning the page, 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 [Jesus] is the image of the invisible God, the firstborn of all creation.

Hebrews 1:3 He is the radiance of the glory of God and the exact imprint of his nature…

These passages mean that Jesus was uniquely not lacking anything in His incarnate personhood. God the Son took on flesh, so it is important to note that 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. Jesus is perfect. This gives us even more insight into Jesus’ majesty, and it gives us more gospel-centered reasons to praise Him. In his time walking the earth, Christ was perfectly what is required. Where we fail, if we trust in Christ, we are saved from our failings. That’s the 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 truly been given it in Christ, apart from our own works. May the Lord do His sovereign work in us, so that 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 of the night…

**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, and so on. 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? We see this declaration in:

Genesis 1:31 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 we saw that mankind was blessed. Verse 28, And God blessed them.

Genesis 1:26-28 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.”

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

When the pre-fall state is spoken of in Genesis 5:2 we see this blessed condition repeated again: 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 we’re told didactically about Adam and Eve’s original sinless nature: 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 (sinful schemes we need to repent of, as we discussed earlier)—this is because of the sin nature we inherited from Adam.

Related to all of this is another truth we must know, 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 states: 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.

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? Why does it matter? 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. They are to blame, not God.

We’ll explore Adam and Eve’s sin more in the coming months, 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 effects and consequences of sin, restoring believers, and He will infallibly keep His saved ones for eternity in a good, blessed, and sinless reality. 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.

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 be challenged, 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.

Church, may the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Let’s Pray.