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The Creation Man and Woman, Pt 2

Genesis 2:1-25

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SermonAudio Blurb: In this sermon we continue to unfold the glory that is bound up in the creation of humanity. We have seen that male and female were created by God in His image in chapter one. Now Moses focuses upon details that were not covered in the chronological narrative of the first chapter. And in doing so, Moses lays down several key points regarding both Adam and Eve that the bible later uses to establish key doctrines on the nature and role of the two genders. Therefore it is worth our time to examine this passage carefully. In this sermon we will see only Adam and what God designed him to do and to be.

I. Introduction.

- A. We come today to Genesis 2.
 - 1. An important chapter dealing with details that were not given in the broad overview of chapter 1.
 - 2. It is annoyingly common to use chapter 2 as a proof that chapter 1 should not be taken as written and that there are contradictory stories about creation.
- B. What you actually have is a complimentary chapter that does not contradict but rather fills in key information.
 - 1. In chapter 1 we have an outline of the days of creation that climaxes with the creation of man and woman. But no information regarding them as individuals or their purpose and roles. The focus was upon the forming and filling of creation.
 - 2. In chapter 2 we have very specific details about creation order of man and woman, their purposes and roles, their original state, and critical commands regarding them.
 - 3. All of this prepares us for the explanation of how everything was broken and twisted by sin in chapter 3. Frankly, without chapter 2 the events of chapter 2 would not make a lot of sense.
- C. We spent the last time together considering what God did when He created mankind:
 - 1. Every person carries the image of God (26-27).

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2. Every person is made to rule over and subdue creation (26-27).
 3. There are two genders, male and female (27).
 4. The normal call of couples is to bear children (28).
 5. The original call of humanity was to feast upon plants (29).
- D. If you simply contemplate these statements you find that the biblical view of humanity is a very, very high one.
1. It is a common lie by those who reject the Christian faith to try to create a low view of humanity, especially of women, when describing a biblical world view.
 2. But the bible simply won't allow this and neither should you. Your lives need to reflect these biblical ideas as you consider those around you and even as you think about yourself.
 3. The value of any human being is so immense and requires us to show it in our actions toward one another.
 4. Compare this with the tragic consequences of any atheistic society where an evolutionary thought process is king.
 - a. An inability to grasp our purposes intrinsic to our being. So we invent anything and everything which is part of the whole gender fluidity that occurs right now.
 - b. The value of life is only in what a life may do for me or you. The value is not found in the fact that they are human. The result is over 41 million babies aborted worldwide in 2018.
 - c. The purpose of life is for my own enjoyment and my interests so children are delayed and the number of children is decreased.
 - d. Because we are but part of an accidental process of random events called evolution we are no different in quality or kind than a tree or a dolphin. Watch the outrage over the death of a lion killed on a safari and compare it to the lack of outrage over the 500+ murders in Chicago last year.
- E. So today I want us to turn our attention to chapter 2 and begin to see more of how and why God created humanity. Today we will focus on the creation of the first

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man, Adam. And then next time we will see how the first woman came into being and how they were to function together.

- F. The focus of chapter two:
1. The proper place for the ending of Chapter 1 should have been in our 2:3.
 2. In the book of Genesis there are 10 sections. Each beginning with the word Hebrew term, which simply means “story.” This serves as the heading for a new story.
 - a. Chapter one is simply an introduction into all of these stories.
 - b. The other sections are 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 37:2. (Worth going through Genesis and circling them)
 - c. Therefore, it may be of help for you to understand that the first half of verse 4 is actually a heading, or a title.
 3. 4b takes us as the readers back to the time before the work of the third day began. Why?
 - a. Moses is now looking at creation with the creation of man at the center. The focus is upon Adam.
 - (1) Chapter 1 had Adam created in the image of God.
 - (2) We also found that he was given rule over all of creation.
 - (3) To look only at chapter 1 you would assume that man and woman were both created by God at the same time and the same way. But that is not how it happened.
 - (4) So, how does all of that work itself out? That is where chapter 2 comes in.
 - b. Therefore, there are details he will now insert for us that were of no use in chapter 1.
 - c. Vs. 5 tells us that the plants of the field, plants that are developed through cultivation were not yet in existence. They were not made because there was no rain yet from God and there was no man to cultivate them.

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- d. Vs. 6 describes how the first problem was resolved. There was created thick mantle of mist that covered the earth. This was how it was watered and how the vegetation survived.
 - (1) It was like a rain forest, but much more than a rain forest.
 - (2) It is also supposed that this is why man lived so long prior to the Flood.
- G. With this as a basic introduction I want us to look at Adam when he was alone. We will deal with three areas: His creation, his domain, and his restrictions.

II. Man Alone.

A. His Creation.

- 1. The very first thing to consider is the relationship of God and man.
 - a. First of all it says the LORD God formed....
 - (1) Who was making Adam? God obviously. But consider this in light of the Trinity.
 - (a) John 1:1-4.
 - i) Christ is both creator and giver of life.
 - (b) Colossians 1:15-17.
 - i) The making of the body out of dust.
 - ii) That careful sculpting of clay into the first man, shows artistry and love. And it was our Lord who was doing it. The first Adam being made by the Second Adam..
 - (c) Here it is YHWH doing the forming. The Bible clearly shows that it was Christ, the eternal Son who actually did the creating.
 - i) The Father created it through Him.
 - ii) In doing it this way, we can see the first indication of Christ as YHWH. He is Jehovah.

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- (2) The name given in Genesis here is YHWH. The God who has always been.
 - (a) The great “I am” is now making man.
 - (b) Perhaps you are reminded of Christ’s words to the Jewish religious leaders, “before Abraham was, I am.”
 - (3) The eternal God touching the mortal human in a most intimate of ways, as creator and life-giver.
 - (4) Acts 17:24-25, “The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; neither is He served by human hands, as though He needed anything, since He Himself gives to all life and breath and all things.”
- b. We see the issue of sovereignty here as well.
- (1) Not only was it YHWH God making man, but the verb that was chosen to be used is interesting.
 - (a) *Yahtsar*, which describes the work of the potter with clay.
 - (b) Paul establishes his whole argument in Romans 9 upon this fact.
 - i) cf. Romans 9:9ff. which is drawn out of Isaiah 29.
 - ii) Isn’t it amazing how many key points of theology and life find themselves here in the first couple of chapters of Genesis?
2. Note the “stuff” he was made of—he is very much a part of the creation he was to rule over.
- a. There is built into each of us a link to this world.
 - b. We are to view ourselves rightly, we are but of this world. We are not outside of creation like God. We rule and have dominion only because of the sovereign declaration of our God.

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- c. We are part of it and therefore we fit it rightly. We are not invaders into creation, we are the crowning part of it.
- 3. But notice also how much more he was than merely the dust of the ground. His power and purpose and value came from the fact that the Lord uniquely made him and the Lord gave him life.
 - a. He was not merely spoken into existence with a mass of other humans. He was specifically and carefully and perfectly made by God.
 - b. When the forming was done, God had the shape of a human. But when he breathed into him, he gave him a soul. At that moment, Man became alive in a way that no other creature was made alive.
 - (1) Just as there is a link of man with the earth.
 - (2) So too, there is a link of man with the Lord.
 - (3) Man was the one who stood between the world and God, displaying the image and glory of God.
 - (4) And now, we have a perfect mediator in the perfect Man, Jesus Christ, who stands between us and God.
 - c. In Chapter one, everything else came out of the earth (1:24).
 - d. But here we see that God uniquely formed man Himself. Not merely a divine fiat, but tender care.
 - (1) A potter making a masterpiece. One who would display His image and his glory.
 - (2) Looking to that day when the Word would become flesh.
- B. His Domain.
 - 1. The Lord planted a garden and then placed him in the garden.
 - a. The idea is that of a royal park.
 - b. It was a unique place within the world, one that specifically designed to bring man pleasure.
 - c. Note verses 5-6.

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- (1) No rain at this time. Instead the whole of the earth was watered via natural springs that were underground and came up to the surface.
 - (2) This seems to be a minor point but it shows a few things. First, that things were radically different at this time. Geologically and meteorologically things just were different. Second, it prepares us for the flood where we read about the massive amount of water bursting out from the earth.
 - (3) But also notice that the garden, or orchard, is not Eden. It is in Eden. It was Eden's garden. Eden is where God gave Adam to begin his life. It is a place that no longer exists due to the flood.
- d. In this section I want to just make some comments to perhaps stir you to think deeper on certain subjects.
- (1) First, note the care of our Lord.
 - (a) He did not make man, slap him on the rear and say, "well, go at it boy, time to make yourself a garden to live."
 - (b) He did that for him. We see the mercy and the care of the Lord.
 - (c) And it was not cheaply done, but one of singular beauty. This is important to consider. Beauty and properly executed plans are consistent with the character of God.
 - (d) It was a model of what the rest of the world was to become. Outside the garden was wild lands, untamed and uncultivated. Go and do this throughout this world I made for you. It is your playground. It is your testing ground and laboratory. Go and explore! Go and create. Go and examine to the highest degree the glory of this creation.

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- (e) Never would God say to be afraid in this land or to think that the raw material is what is the best. Rather, it is the gift of God for us to build and make and develop in every possible way.
- (f) Notice also that the garden was made after Adam was made (8). God did this work in front of him. He showed him how to do it. Notice that it was “planted” not created.
 - i) This also gives me an indication about parenting.
 - ii) Parents are to model in their lives and homes what life should look like as a man or woman. As a worker and student and worshiper.
 - iii) But also prepare the children so that they can then go out into the world themselves as adults to continue that tradition of excellence. Not just muddling through life or expecting mom or dad to fix their screw-ups.
- (2) Second, note that beauty is a tangible thing.
 - (a) God caused every tree to grow that was pleasing to the sight.
 - (b) Beauty does not lie so much in the eyes of the beholder, but as defined by God.
 - (c) There is a sense of aesthetics here. An appropriateness to the creation.
 - (d) God did not have Adam invent the concept of beauty and define its parameters.
 - (e) God built it into the very makeup of Adam. So when those trees were made, it brought pleasure to the heart of Adam. They were lovely simply because they were lovely.

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- (f) Why do we all enjoy and acknowledge the beauty of a sunset, or a picture of a far away galaxy? Because it was created in the essence of our being.
 - (g) An excellent book to read on this subject is *Saving Leonardo: A Call to Resist the Secular Assault on Mind, Morals, and Meaning* by Nancy Pearcey. Shows how art changed as belief systems rose and fell.
 - (h) It is our arrogance to think we define beauty in our own minds. It, like all things, belong to God and He is the One who defines it.
 - (i) If you doubt me on then read through the bible noting all the ways beauty is described and quantified. You will find much more on the subject than most expect.
2. Cultivate the land (5).
- a. That word is a good word. It literally means to serve, to be a slave.
 - b. Though Adam was the ruler of this world, it made him the slave to this world.
 - c. You see here the beginnings of Christ's simple statement that the one who wishes to be greatest in the Kingdom must be the servant of all. He lived it out and said that the Son of Man did not come to be served, but to serve.
 - d. It all started here. When the first Adam was given this great world to dwell in. God said, "you are in charge of all you see, now care for it."
 - e. This means that not only do we rule over the creation but we are responsible for what happens to it because it is our responsibility--- not by ownership or by man's fiat, but because God ordained it.
 - f. Man was designed to express to the creation the same care and service that the Lord gives to the whole of creation.

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- g. Sin, of course, has corrupted it. Now we see ruling as be served. And we twist service into something bad and inappropriate for a person.
 - h. A difference between a good king and an evil king is that the first cares for the good of his people. The evil one cares only for himself.
 - (1) That is not our Lord. And it is the essence of the gospel
 - (2) 2 Corinthians 5:21, “He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.”
- C. His Restrictions.
- 1. The tree of life. A unique tree that was in the very middle of the garden.
 - a. A real tree that was designed to sustain the life of man.
 - b. It is referenced also in chapter 3 and Revelation 2:7 and 22:2.
 - c. The passage in Revelation 2:7 is interesting for it says, “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life, which is in the Paradise of God.”
 - (1) Note that it says “paradise” not heaven.
 - (2) There seems to be a correlation between heaven and Eden.
 - (3) I am thinking of Hebrews where we learn that the tabernacle built in the days of Moses was a mere shadow of the more perfect tabernacle in heaven. So too, I think, of this tree. It was a shadow of the perfect tree in the perfect, or true garden, heaven itself.
 - d. This tree was not restricted to him at this time.
 - 2. The tree of knowledge of good and evil.
 - a. Adam was not created perfect. If he was, he would never have sinned, he would not have had the capacity to have done so.
 - b. He was created innocent. There was no sense of shame. There was no self-centered drive. All that he did was simply right and

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good, not out of a sense of duty, but simply as part of his day to day life.

- c. This tree was to test him. Would he obey?
- d. God understood good versus evil. Adam did not. That is why when the serpent began to talk to Eve, she was not alarmed. What was evil? Nothing to them.
- e. But to eat of this tree, was to enter into a different state of existence. Adam would know good and evil, and it would kill him.
- f. Was God unjust in putting this tree here?
 - (1) You can say yes, only if you want to be the judge. To say yes means that you understand all things and not the essence of what is right.
 - (2) To say yes, also means that really God is not the sovereign over all of creation. He is not really the potter that formed man.
 - (3) All that God does is right. Even when we read where he sends evil spirits to torment someone, or a lying spirit to deceive someone, the very fact that it comes from the hand of God makes it right.
 - (4) Beloved, remember, He is the very definition of righteousness. You cannot define right and wrong without God.

III. **Conclusion.**

- A. But the story doesn't end there beloved. In verse 18 we have the first "not good" statement.
 - 1. He needed someone like him.
 - 2. He needed help and companionship.
 - 3. He needed a counterpart who together could create more humans.
 - 4. And this is what we will see in the final sermon on the creation of man and woman next time.
- B. I want to end with a couple of comments and observations.

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1. Fellowship and companionship is a gift from the Lord. Just as God exists eternally in three persons as the Trinity so we are designed to be with others.
2. Marriage is the relationship that God ordained so that the most intimate of fellowship might exist between humans. It is the supreme one. And it is the normal one.
3. Over the next couple of weeks I would ask you to consider a few things that perhaps could be discussed with friends or family or the community groups.
 - a. As parents, how are you preparing your children to be married?
 - b. As parents, how are you modeling and training your children to go out into the world and fulfill their divinely ordained destiny as parents and workers?
 - c. As a single person, how are you viewing marriage and why? What are you doing specifically to be moving toward that eventuality if the Lord wills? What are the roadblocks that perhaps exist?

Small Group Questions

- See above