

Lesson 15

Creation: Adam and Eve

God created man in his image.

Overview

Lesson Focus

Genesis 2 tells about the creation of Adam and Eve. The biblical account of the creation of man contrasts sharply with the evolutionary view. God's creation of Adam and Eve demonstrates that God's design for marriage is one man and one woman for life.

Key Passage

Genesis 2:7–8, 2:18–24; Mark 10:6–9

Objectives

Students will be able to:

Compare the biblical view of the origin of man to the evolutionary view.
Define God's design for marriage.

Memory Verse

Psalm 8:5–6 Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. You have given him dominion over the works of your hands; you have put all things under his feet.

Prepare to Share

Scriptural Background

Prepare to teach by preparing your heart. Read the key passages for this lesson along with this background.

Genesis 1:26 records the creation of the first living human—the crowning point and finishing touch of God's creation. Man, both male and female, are brought to life in the midst of all the good things God had created. Imagine the awesomeness and comfort in the beauty Adam and Eve saw. And Adam would soon know that God's intention was for him to have dominion over it all.

The creation of Adam and Eve was much different from anything else God created. We know that God commanded everything into existence: "Let there be light" (Genesis 1:3), "Let there be an expanse" (Genesis 1:6), "Let the dry land appear" (Genesis 1:9), "Let the earth sprout vegetation" (Genesis 1:11), and so on. But Scripture tells us that man is unique. This part of God's creation was not commanded into existence like all the others were, but was lovingly overseen by the Triune God: "Let us make man in our image, after our likeness" (Genesis 1:26). God's sovereign plan demanded that this part of his creation be comprised of soul and spirit—created in his image. This creature of God's would walk with him, talk with him, and one day be redeemed by him.

As we move to Genesis 2, we are introduced to more of the history of the creation week: “These are the generations [history] of the heavens and the earth when they were created . . .” (Genesis 2:4). People may suggest that Genesis 2 contradicts Genesis 1. However, this is not a different creation account, but a detailed account of the sixth day. In Genesis 2, God recounts for us the specific circumstances surrounding the creation of Adam and Eve. We learn that he formed Adam from the dust of the ground and breathed life into him—making him a living being (Genesis 2:7). God wisely decreed that man should not be alone (Genesis 2:18). This led to Adam naming the animals—the beasts of the field and the birds of the air (Genesis 2:19). After Adam named the various animals, it was clear there was no helper comparable to him (Genesis 2:20). But God had a solution. He formed Eve from Adam’s side, bone of his bone and flesh of his flesh, to walk with him as a suitable, comparable helper (Genesis 2:21–23). In creating Eve for Adam, God instituted the sacred covenant of marriage, establishing that a man shall leave his father and mother and be joined to his wife so that the two shall become one flesh (Genesis 2:24). One man for one woman was God’s plan for marriage from the beginning (Mark 10:6–9).

This exclusive revelation, given to Moses through the inspiration of the Holy Spirit, was provided for our edification so that we would know him and his omnipotence. What a privilege that he would share with us such details! But in order to appreciate the blessing of God’s Word, we must have faith and believe it is our final authority, our only foundation, and our starting point to discern truth from error. He tells us, “By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible” (Hebrews 11:3).

Historical/Apologetics Background

We know that the truth of God’s creation and the unique way he made Adam and Eve is in direct opposition to the idea of evolution. The image on the next page is one used quite frequently to illustrate the “science” behind evolution—presenting as fact the story of human evolution from ape-like creatures over the past several million years. But we can’t believe everything we see. Despite its iconic status and widespread use, this image is not based on evidence, but on imagination. Actually, there are very few fossil remains of men or apes (about 95% of the known fossils are marine invertebrates like clams, snails, squid, starfish, worms, corals, etc.).

In fact, many of the fossils of so-called human ancestors consist of little more than fragments of bone, yet they are touted by the science journals and media as “proof” of human evolution. Upon closer examination, all of these finds are either true apes or true humans—not something in between. The chart below presents alleged human relatives and how creation scientists might classify them:

Alleged Human Relative	Creationist Classification
Australopithecus afarensis (such as “Lucy”)	extinct ape
Australopithecus africanus	extinct ape

Australopithecus boisei	extinct ape
Australopithecus robustus	extinct ape
Pan troglodytes and Pan paniscus (chimpanzee)	living ape
Gorilla gorilla and Gorilla beringei (gorilla)	living ape
Pongo pygmaeus and Pongo abelii (orangutan)	living ape
Ramapithecus	extinct ape (extinct orangutan)
Homo habilis	false category that mixes some human and some ape fossils
Homo floresiensis (the "hobbit")	human (dwarf, pygmy)
Homo ergaster	human
Homo erectus (e.g., "Peking man" and "Java man")	human
Homo neanderthalensis (Neanderthals)	human
Archaic Homo sapiens	human
Modern Homo sapiens	human

In spite of the truth, our culture is flooded with evolutionary propaganda. The moral implications of the evolutionary view that man is merely an animal who evolved from an ape are increasingly evident. For example, many contend that because man is an ape, the ape-like or "primal" urges that we have for violence and sexuality can be excused because of our evolutionary history. Permeating every part of our culture, the idea of evolution has made many in our society calloused to social issues like abortion, racism, euthanasia, and genetic engineering. After all, if man is just an animal, a product of random, cosmic accidents, can an absolute moral code even exist? If an absolute moral code does exist, where did it come from? In an evolutionary society, morality is what the majority decides it to be or whatever makes you feel good. Consequently, each person determines his or her own idea of right and wrong. But this thinking is inconsistent, and absolute morality cannot be the result of subjective personal choices. We can't all be right and all be wrong. This line of thinking promotes the "might makes right" attitude. The one with the most strength or power will eventually overcome the others in the struggle for survival.

As our society drifts further and further from the authority of God's Word, we will continue to see a decline in moral integrity. If we discount the words of God in the very first book—Genesis, how can we stand on any of it? If we accept that man is an animal and not a created, living being made in the image of God, we won't consider God or his Word worthy of our respect and love. On the other hand, as believers preach the gospel and stand firmly on God's Word, boldly proclaiming it as our foundation for understanding right and wrong, we can effect a change in individuals that just may bring our society back to a Christian worldview.

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