

The School of Christian Theology

Lesson 6

God's Creation and Mankind

Objective: To understand the importance of the biblical creation narrative and its effect on how we view our world. And to grasp the uniqueness and privilege of humanity as the *Image of God*.

I. Where Are We Now?

- Prolegomena
- Theology Proper
- Anthropology
- Christology
- Soteriology
- Ecclesiology
- Eschatology

Where have we been?

- Why and How We Do Theology
- The Doctrine of Scripture
- The Attributes of God
- The Trinitarian Nature of God
- God's Decrees and Providence

Next few classes will focus there:

- Creation and Mankind
- The Fall, Sin, and Freewill
- The Covenants (of God with Man)
- The Person of Christ

II. The Doctrine of Creation

a. Other Creation Narratives

The Enuma Elish (Mesopotamian Creation Story, likely c. 1750 B.C.)

In the beginning, there was only undifferentiated water swirling in chaos. Out of this swirl, the waters divided into sweet, fresh water, known as the god Apsu, and salty bitter water, the goddess Tiamat. Once differentiated, the union of these two entities gave birth to the younger gods. Apsu gets annoyed with the younger gods and wants to kill them. Tiamat warns them and they kill Apsu. Tiamat gets mad that they killed her mate and makes war on them.

From among the younger gods, Marduk emerges as the champion who swears he will defeat Tiamat. Marduk defeats kills Tiamat by shooting her with an arrow which splits her in two; from her eyes flow the waters of the Tigris and Euphrates Rivers. Out of Tiamat's corpse, Marduk creates the heavens and the earth and appoints the other gods to various duties.

After the gods have finished praising him for his great victory and the art of his creation, Marduk consults with the god Ea (the god of wisdom) and decides to create human beings from the remains of whichever of the gods instigated Tiamat to war. Quingu is charged as guilty and killed and, from his blood, Ea creates Lullu, the first man, to be a helper to the gods in their eternal task of maintaining order and keeping chaos at bay.

As the poem phrases it, "Ea created mankind, on whom he imposed the service of the gods, and set the gods free." (Tablet VI.33-34)

The Hermopolitan Creation Story (one ancient Egyptian story)

The Ogdoad (eight gods) of Hermopolis consisted of four frog-headed male gods and their serpent-headed female counterparts. This divine group represented the dark, watery, unknown, and eternal state of the cosmos prior to creation. Nun and Naunet represented water. Heh and Hauhet expressed the notion of infinity. Kek and Kauket stood for darkness. Amun and Amaunet reflected the concept of hiddenness. These eight gods existed within the watery chaos of pre-creation.

Within this unchanging "nothingness," there was the potential for creation. The Egyptians believed that from these eight gods came a cosmic egg that contained the deity responsible for creating the rest of the world, including the primeval mound—the first land to arise out of the waters of pre-creation. In some versions of the myth, the egg was laid by a goose named "the Great Cackler," while in other versions an ibis, the bird associated with the god Thoth, is responsible for the egg. After the mound appeared, a lotus blossom bloomed signaling the birth of the newborn sun god (Ra). After the sun made its first appearance, the rest of creation could follow. In some cases, this myth further describes a scarab beetle that emerges from the lotus. The scarab is often a solar symbol, and the texts describe how this beetle transforms into a child. When this child cried, his tears became humankind.

b. The Biblical Creation Story

1 ¹ In the beginning, God created the heavens and the earth. ² The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

³ And God said, “Let there be light,” and there was light. ⁴ And God saw that the light was good. And God separated the light from the darkness. ⁵ God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

⁶ And God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.” ⁷ And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so.

⁸ And God called the expanse Heaven. And there was evening and there was morning, the second day.

⁹ And God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so. ¹⁰ God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.

¹¹ And God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.” And it was so. ¹² The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. ¹³ And there was evening and there was morning, the third day.

¹⁴ And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, ¹⁵ and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. ¹⁶ And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷ And God set them in the expanse of the heavens to give light on the earth, ¹⁸ to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹ And there was evening and there was morning, the fourth day.

²⁰ And God said, “Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens.” ²¹ So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good.

²² And God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” ²³ And there was evening and there was morning, the fifth day.

²⁴ And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so. ²⁵ And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

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.

c. Reflection

- What are the differences in how God is portrayed?
- What are the differences in how the act of creation is portrayed (including motive)?
- What are the differences in how the creation of mankind is portrayed?

III. Systematizing the Doctrine of Creation

a. Who created?

God. That verb “create” (*barah*) is not used with any other subject in Scripture but God. God alone has the power to create (Neh. 9:6; Is. 45:12; Acts 14:15; Acts 17:24-25)

Nehemiah 9:6, You are the LORD, you alone. You have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them; and you preserve all of them; and the host of heaven worships you.

Acts 17:24-25, The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, ²⁵ nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything.

Not just God, but the God of the Bible—the only God that exists—the Triune God (cf. Jn. 1:1-3; Col. 1:15-17; Prov. 8).

John 1:1-3, In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things were made through him, and without him was not any thing made that was made.

Prov. 8:22-31, “The LORD possessed me [wisdom, cf. v 1,12] at the beginning of his work, the first of his acts of old.

²³ Ages ago I was set up,

at the first, before the beginning of the earth.

²⁴ When there were no depths I was brought forth,
when there were no springs abounding with water.

²⁵ Before the mountains had been shaped,
before the hills, I was brought forth,

²⁶ before he had made the earth with its fields,
or the first of the dust of the world.

²⁷ When he established the heavens, I was there;
when he drew a circle on the face of the deep,

²⁸ when he made firm the skies above,
when he established the fountains of the deep,

²⁹ when he assigned to the sea its limit,
so that the waters might not transgress his command,

when he marked out the foundations of the earth,

³⁰ then I was beside him, like a master workman,
and I was daily his delight,

rejoicing before him always,

³¹ rejoicing in his inhabited world

and delighting in the children of man.

“According to Genesis 1, God’s Word and Spirit are the means whereby God produces, forms, and fills all things. God *speaks* creatures into existence (Gen. 1:3, 6, 9, 11, 14, 20, 24, 26). God *names* the various creatures he brings into existence (Gen. 1:5, 8, 10). And God *blesses* the creatures he brings into existence (Gen. 1:22, 28). Along with God’s speech, God’s Spirit is also active in the work of creation, hovering like a mother bird (Gen. 1:2; cf. Deut. 32:11) over the unformed, unfilled world God produced, ready to endow it with life, energy, intelligence, and fullness by means of his life-giving presence (Ex. 31:3; 35:31; Num. 24:2).” – Scott Swain (Present), “Is the Trinity in Genesis 1?”

“The eternal Spirit had always been in God, while with tender care he supported the confused matter of heaven and earth, until beauty and order were added.” – John Calvin (1509-1564), *Institutes*, 1.13.22

b. What did he create?

Everything. Material and immaterial; trees, grass, stars, oxygen, anteaters, cows, water, mountains, temperature, gravity, the laws of motion, colors, eyeballs to see those colors, light, language, hairs inside the ear canal that vibrate when sound waves hit the ear; wisdom, love, patience, endorphins.

“The Bible knows only two categories of being: God and what God made. There is no third alternative.” – Joel Beeke (1952-Present), *Reformed Systematic Theology*, 2:62

c. How did he do it?

i. With what material(s)?

Ex nihilo (“from nothing”). God didn’t use any pre-existing material to create.

Hebrews 11:3, 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.

“While Greek philosophy sought the explanation of the world in a dualism which involves the eternity of matter, or in a process of emanation, which makes the world the outward manifestation of God, the Christian church from the very beginning taught the doctrine of creation *ex nihilo* and as a *free* act of God.” – Louis Berkhof (1873-1957), *Sytematic Theology*, 126

ii. With what instrument(s)?

The Word of God, speech, the Son of God (John 1:1-3; Col. 1:16) and the Spirit of God (Gn. 2:7; Ps. 33:6). God used nothing outside of himself.

“God’s creation of the universe by his word implies that the universe did not come from him by some necessity, like streams from a spring, but was made according to the freedom of God’s will, like a building from a builder. Therefore, God always relates to the created world freely according to his will (Ps. 115:3, 15; 135:6).” – Joel Beeke (1952-Present), *Reformed Systematic Theology*, 2:67

God said... and it was so.

Jeremiah 10:12, It is he who made the earth by his power, who established the world by his wisdom, and by his understanding stretched out the heavens.

Jeremiah 32:17, ‘Ah, Lord GOD! It is you who have made the heavens and the earth by your great power and by your outstretched arm! Nothing is too hard for you.’

iii. How long did it take?

Six days. Genesis depicts creation neither as a long and difficult struggle for God (ancient mythologies), nor as an instantaneous bang that developed into all that is only over time (evolution). Rather, Genesis tells us that creation was a process (six days), though not because of its required effort (“God said... and it was so”).

So, if creation was not difficult for God, then why is it depicted as a process?

There have been debates about the answer to this question *amongst Christians* since the very beginning of the church. This debate did not begin with the popularity of the evolutionary theory.

But what are the parameters of those debates? (Can’t answer everything here and want very much to get to anthropology, but I do want you to know what our tradition and denomination believe about these things so that you are not confused.)¹

“We have found a profound unity among ourselves on the issues of vital importance to our Reformed testimony. We believe that the Scriptures, and hence Genesis 1-3, are the inerrant word of God. We affirm that Genesis 1-3 is a coherent account from the hand of Moses. We believe that *history*, not *myth*, is the proper category for describing these chapters; and furthermore that their history is true. In these chapters we find the record of God’s creation of the heavens and the earth *ex nihilo*; of the special creation of Adam and Eve as actual human beings, the parents of all humanity (hence they are not the products of evolution from lower forms of life). We further find the account of an historical fall, that brought all humanity into an estate of sin and misery, and of God’s sure promise of a Redeemer. Because the Bible is the word of the Creator and Governor of all there is, it is right for us to find it speaking authoritatively to matters studied by historical and scientific research. We also believe that acceptance of, say, non-geocentric astronomy is consistent with full submission to Biblical authority. We recognize that a naturalistic worldview and true Christian faith are impossible to reconcile, and gladly take our stand with Biblical supernaturalism.” – “Introductory Statement” in *The Report of the Creation Study Committee of the Presbyterian Church in America* (1999)

¹ For a good summary of the different views, as well as views concerning the age of the earth, see Beeke, *RST*, 2:92-105. For more questions concerning the length of the days of creation and the age of the earth, see *The Report of the Creation Study Committee of the Presbyterian Church in America*, which does a good job surveying various views and also sets itself in the context of the history of Reformed Christianity.

d. When did he do it? (a.k.a., How old is the earth?)

We do not know.

This has been the source of great speculation and questions. Proponents of “young earth creationism” typically have in view something less than 10,000 years old. James Ussher famously calculated the creation of the world at 4004 B.C. (which you will see at the top of the page in many older Bibles). Proponents of “old earth creationism” do not typically have an upper limit on the age of the earth.

There are orthodox, evangelical believers throughout the history of the church who disagree on this question. As with the above issue, the question is not, “Is Genesis 1-2 true?” but rather, “What does God intent to communicate in Genesis 1-2?”

e. Why did he do it?

Not because he needed anything.

Acts 17:24-25, The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything.

“For the manifestation of the glory of his eternal power, wisdom, and goodness” (WCF 4.1)

Romans 1:20, For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

Psalms 104:24, O LORD, how manifold are your works! In wisdom have you made them all; the earth is full of your creatures.

“[God] has also displayed his perfection in the whole structure of the universe. So he is constantly in our view and we cannot open our eyes without being made to see him. His nature is incomprehensible, far beyond all human thought, but his glory is etched on his creation so brightly, clearly and gloriously, that no one however obtuse and illiterate can plead ignorance as an excuse. So with absolute truth the Psalmist exclaims, ‘He wraps himself in light as with a garment’ (Ps. 104:2). It is as though he was saying that when God created the world for the first time, he put on outer clothes. He hung up gorgeous banners on which we see his perfection clearly portrayed...

Wherever you look, there is no part of the world however small that does not show at least some glimmer of beauty; it is impossible to gaze at the vast expanses of the universe without being overwhelmed by such tremendous beauty. So the author of

Hebrews sensitively describes the visible world as an image of the invisible (Heb. 11:3). The superb structure of the world acts as a sort of mirror in which we may see God, who would otherwise be invisible.” – John Calvin (1509-1564), *The Institutes of the Christian Religion*, 1.5.1

f. How did it go?

“All very good.” (WSC 9)

Genesis 1:31, And God saw everything that he had made, and behold, it was very good.

The material world is not a mistake, nor an obstacle to be overcome. It is the very good result of the wise, powerful, and good creative act of our God.

WSC Q. 9. *What is the work of creation?*

A. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

“The contemplation of God as Creator first of all makes it very evident that all your security, freedom, rest, peace, and happiness consist in the goodness and love of your Maker toward you.” – Wilhelms a Brakel (1635-1711), *A Christian's Reasonable Service*, 1:278

IV. The Creation of Mankind

“Nearly all the wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of God and our ourselves. But, while joined by many bonds, which one precedes and brings forth the other is not easy to discern.” – John Calvin (1509-1564), *Institutes of the Christian Religion*, 1.1.1

“Are we creatures of dignity because we are created in God's image? Or are we merely animals, by-products of an impersonal evolutionary process, things that can be, technologically speaking, manipulated and re-fashioned for whatever ends we deem best?” – Stephen Wellum, “Editorial: The Urgent Need for a Theological Anthropology Today,” *Southern Baptist Theological Journal* 13, no. 2 (Summer 2009): 2

1²⁴ And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so. **2⁵** And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

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.

2 ¹ Thus the heavens and the earth were finished, and all the host of them. ² And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. ³ So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

⁴ These are the generations
of the heavens and the earth when they were created,
in the day that the LORD God made the earth and the heavens.

⁵ When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man to work the ground, ⁶ and a mist was going up from the land and was watering the whole face of the ground— 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. ⁸ And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. ⁹ And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

¹⁰ A river flowed out of Eden to water the garden, and there it divided and became four rivers. ¹¹ The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. ¹² And the gold of that land is good; bdellium and onyx stone are there. ¹³ The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. ¹⁴ And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

¹⁵ The LORD God took the man and put him in the garden of Eden to work it and keep it. ¹⁶ And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

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. ²⁵ And the man and his wife were both naked and were not ashamed.

- Back to the other accounts... How is the creation of mankind portrayed in the Bible compared to those other ancient creation accounts?

- Man is the crown of creation

“We ought in the very order of things diligently to contemplate God’s fatherly love toward mankind, in that he did not create Adam until he had lavished upon the universe all manner of good things.” – Calvin, *Institutes*, 1.14.2

“Man was rich before he was born.” – Calvin, commentary on Gen. 1:26

- Man is a creature, not another god

In *Prince Caspian* when Caspian finds out he is one of the Tellamarines: “You come of the Lord Adam and the Lady Eve,” said Aslan. “And that is both honour enough to erect the head of the poorest beggar, and shame enough to bow the shoulders of the greatest emperor on earth.”

- Man is not made to serve the needs or wants of the gods, but is rather given the creation as a *steward* or *vice regent*.

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V. Systematizing the Doctrine of Humanity

a. By what process did God create man?

Not by an accidental evolutionary process or result of battle with other gods, but with the same intention, power, wisdom, and goodness that he created everything else.

Genesis 2 (especially verse 7) shows the extra level of care and intention God gave to humanity as the crown of his creation.

“The Bible opens with two complementary accounts of God’s creation of mankind. The first presents man as the crown of the cosmos. The second account shows us man’s original closeness to the Creator.” – Joel Beeke, *Reformed Systematic Theology*, 2:126

b. What nature did God give to man?

- i. **Image of God** (knowledge, righteousness, holiness; I think this also encompasses communion with God, see WSC 19)

Genesis 1:26-27, 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.”

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

“The entire world is a revelation of God, a mirror of his attributes and perfections. Every creature in its own way and degree is the embodiment of a divine thought. But among creatures, only man is the image of God, God’s highest and richest revelation and consequently the head and crown of the whole creation.” – Herman Bavinck (1854-1921), *Reformed Dogmatics*, 2:531

“Whereas ancient society was stratified into royalty, nobility, free men, and slaves, God conferred on every human being the dignity of bearing his image.” – Joel Beeke, *RST*, 2:166

What *is* the image of God?

- “Constitutional” definitions of the image of God (what man *has*)
 - o Rational Intellect and Will
 - o Morality
 - o Spirituality/Immortality

- “Functional” definitions of the image of God (what man *does*)
 - o Dominion/Authority
 - o Relationship

“That image did not consist *merely* in man’s rational nature, nor in his immortality, nor in his dominion, but specially in that righteousness and holiness, that rectitude in all his principles, which are inseparable from the possession of the truth, or true knowledge of God.” – Charles Hodge (1797-1878), *Ephesians*, 193 (on Eph. 4:24)

ii. Psychosomatic Unity

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.

“[Mankind] exists ‘between’ both animals and angels, for his body is related to the earth and his spirit is related to heaven. Man is composed of distinguishable but inseparable entities of what is material (dust) and immaterial (breath of life). Together they form an organic psychosomatic unity, or what is also called *holistic dualism*.” – A. Craig Troxel, *What is Man?*, 12

Mankind is a unity of body and soul. Mankind is not a soul trapped in a body. Nor is he a body who happens to be energized by a soul. *Who you are* is dependent on both your body and your soul.

“The soul of man is a vital, spiritual, and immortal substance, endowed with an understanding, will, and various affections; created with an inclination to the body, and infused therein by the Lord.” – John Flavel (1627-1691), *Works*, 2:495

“Contrary to some streams of thought, the body is not evil, a hinderance to our spirits, or less glorifying to God than our souls. The body and its natural functions, such as sex in marriage and the enjoyment of food, are to be received as gifts of the Creator (1 Tim. 4:1-3)... It is no mere machine that we use (or abuse). It is a work of sacred art, a display of God’s glory.” – Joel Beeke, *RST*, 2:245

Priority to the soul (immaterial) over the body (material) is Gnosticism. Priority to the body (material) to the denial of the soul (immaterial) is Materialism/Naturalism.

The ultimate stamp of God upon the goodness of the human body doesn’t come at creation, but comes when the Son of God permanently takes a human body to himself.

1 John 1:1-2, That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life— the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us.

iii. Male and Female

- Male and Female have radical unity and equality

Genesis 1:26-27, 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.”

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

Genesis 2:22-23, And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. 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.”

- Male and Female have intentional distinction and differentiation

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.” (repeated in v. 20)

“The woman was made of a rib out of the side of Adam; not made out of his head to rule over him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved.” – Matthew Henry (1662-1714), *Commentary on Genesis 2:21-25*

Genesis 1:28, 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.”

God intentionally (this is not a product of the fall) created men and women with complementary bodies and complementary roles (some would add that there is an implied complementary gifting), so that they may together fulfill the tasks that God gave to them.²

² This discussion was too short for so big of a topic, especially in our world today. If you would like to do more reading on this, I would commend to you Joel Beeke’s treatment of gender in *Reformed Systematic Theology*, vol. 2, chapter 11, “The Gender and Sexuality of Man.” Another great resource that is a stand-alone book is *God’s Good Design: What the Bible Really Says about Men and Women* by Claire Smith. If you are wondering specifically about how gender works out in the context of the church (i.e., ordination, teaching, etc.), then I commend Kevin

c. What tasks did God give to man?

- i. **Procreation** (Increase and multiply, fill the earth)
- ii. **Productive Work** (Subdue the earth; work it/the ground)
- iii. **Worship of God** (keep/protect/guard it; also the command of 2:16-17)
- iv. **The Authority to Accomplish the Tasks** (dominion over the creatures)

WSC Q. 10. How did God create man?

A. God created man male and female, after his own image, in knowledge, righteousness and holiness, with dominion over the creatures.

Suggested Further Reading on God’s Creation and Mankind

Do You Believe? by Paul David Tripp, chapters 11-14

Reformed Systematic Theology, vol. 2, by Joel Beeke, chapters 1-13

“Report of the Creation Study Committee” of the PCA (1999)

Readings for Next Class

Westminster Confession of Faith, Chapters 6, 9

WLC 21-29

WSC 13-19

Horton, 131-58

Additional Readings for Next Class on The Fall, Sin, and Freewill

“A God-Centered Understanding of Sin” by Stephen Witmer

DeYoung’s book *Men and Women in the Church: A Short, Biblical, Practical Introduction*. I have a couple extra copies of the DeYoung book. Feel free to email me if you would like to borrow one.