

Who Are We?

The Creation of Man

Gen. 1:27. – “So God created man in his own image, in the image of God created he him: male and female created he them.”

- Man here signifies man and woman, male and female, Adam and Eve.
- Two Things to consider:
 - God’s making man male and female.
 - His making man after his image.

Male & Female

- *First*, Adam was the male, and Eve the female. 1 Cor. 15:6; Gen. 3:20; cf. Acts 17:26
- *Second*, Man consists of a soul and body, which being united constitute man; that is, man or woman.

First, The Body

- **The man's body**, as Moses tells us, was formed of the dust of the ground, Gen. 2:7.
- This may teach us humility, and repress our pride, and particularly glorying in beauty as we derived our first being from the earth, and we must return to it again, there to abide till the resurrection.

First, The Body

- **The woman's body** was formed of the man's, Gen. 2:21, 22, of a rib of the man's side; but not a bare rib, but flesh on it, (implied at v. 23), which was taken out of his side while he was in a deep sleep, into which God cast him; so that he felt no pain.

The Woman's Body

- The woman's body was made of nobler matter than the man's, that he might not despise but honor her. God formed (yatzar, v. 7) the man, but he built (banah, v. 22) the woman, as a stately palace, or home, where all mankind draw their first breath.

The Woman's Body

- The woman's body was made from the man's own body, to teach men to love their wives as they love their own bodies (cf. Eph. 5:28).
- "It was not made out of man's head, to show her that she is not to be her husband's mistress, nor usurp authority over him, 1 Tim. 2:12; nor out of his feet, to show him that she is not to be his slave, to be trampled on by him; but out of his side, near his heart, to show him that she must be treated as his companion, loved, nourished, and cherished by him." ~ Thomas Boston
- Some speculate that this typifies the church finding her life in Christ's sleeping the sleep of death on the cross.

Second, The Soul

- Literally, God breathed the “breath of life” into man and he became a living soul, or creature. It is the breath of life that distinguishes us from the mere bodily form (Gen. 2:7).
- The soul or spirit of man, then:
 - is an incorporeal or spiritual substance, different from the body (Zech. 12:1)
 - is implicitly created directly by God, and given in a way different from that of the body (Zech. 12:1; Heb. 12:9; Eccl. 12:7).

Second, The Soul

- Hence the soul is immortal, being a spirit, and does not die with the body, Eccl. 12:7. Being neither material, nor consisting of parts, it cannot be dissolved. Men can kill the body, but not the soul; and therefore it does not die with the body, being invulnerable, and unsusceptible to external injuries (Matt. 10:28, and 22:32).

Second, The Soul

- Neither does the soul sleep till the resurrection, as some have supposed. Our Lord told the thief on the cross, that on that very day he (that is, his soul or the immaterial part of him) would be with him in paradise, not to sleep, but to be employed in exercises peculiar to the heavenly state. And the apostle Paul had no such thought, when he said, Phil. 1:23, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." If his soul was to sleep and doze in inactivity after his death, he had never preferred the dissolution of his body, and the advantage of being with Christ, to his continuing in his mortal state, in which he was most usefully employed.

Why Male & Female?

- That man might have a meet help, Gen. 2:18; and this was the most meet help for the comfort of life (however sin has now made it); otherwise God had given Adam a friend and not a wife. Hence the endearments of marriage, when discreetly and properly entered into and cultivated, are even in our present imperfect state, far preferable to those arising from the strictest and closest friendships among men.

Why Male & Female?

- For the lawful propagation of mankind, Gen. 1:27, 28, that there might be a godly seed, Mal. 2:15, and for a remedy against all inordinate lusts and libidinous desires, 1 Cor. 7:2.

How In God's Image?

- The image of God, after which man was created, consisted in knowledge, Col. 3:10. Man was created wise, not that he knew all things (only God is omniscient), but that he was ignorant of nothing he needed to know as a creature and vice-regent under God. He knew everything necessary for life and godliness.

Knowledge

- Clear and distinct apprehensions of God in his person & attributes
- God's law written on their hearts, Rom. 2:15
- Adam's giving names to the beasts, Gen. 2:19, was a great evidence of his knowledge of God's creation.

How In God's Image?

- The image of God consisted in righteousness, Eph. 4:24. There was a perfect conformity in his will to the will of God.
- He had full power and ability to fulfill the whole law of God. As, in respect of knowledge, he perfectly knew the whole extent of his duty, so he was created with sufficient powers for the due performance of it.

How In God's Image?

- It consisted in holiness, Eph. 4:24. Man's affections were pure and holy, without being tinctured with any vicious appetite.
- Man's desires were set on lawful objects, and that in a right manner, loving what God loved, and hating what he hated; loving and delighting in God with all his heart, strength, soul, and mind. Yet all this happy disposition was mutable: he was not confirmed therein, nor set beyond the reach of falling from his estate, as the subsequent event has shown.

Some Inferences

- Man was made not merely innocent, but with a positive inclination to all holiness (Eccl. 7:29).
- Man's original righteousness was his by creation, and not by "superaddendum" as the RCC teaches.
- Adam had the same power the regenerate have to believe what God has promised and to obey what God has commanded, except he did not have the battle between "flesh and spirit" we now have within.

How In God's Image?

- Adam was given dominion over the creatures. By that right of dominion Adam had the authority to dispose of the creatures and to command them as he saw fit in accordance with the will of God. This was further evidenced by the beasts being brought to Adam, in token of their subjection to him, and his imposing names on them expressive of their natures and properties.

Some Further Inferences

- What a lamentable change has sin brought on man! The fall has defaced the moral image of God, with which man's soul was beautifully decorated in his primitive state, and rent in pieces that pleasant picture of himself which God set up in this lower world.

Some Further Inferences

- As a result of the fall, man is now ignorant of the things of God rather than knowledgeable; his will is contrary to the things of God and to true righteousness; and his affections and desires are disordered to the point of being sinfully bent toward that which is in itself sinful or which is less than the *summum bonum* of man's life.

Some Further Inferences

- We should come to the Lord Christ, who is the image of the invisible God; who at first made man after the divine image, and can make him so over again, and will do so to those that come to him by faith: with this addition, that the image of God which he will impress on the soul anew, shall never be lost any more. We must come to him now, that we may become God's workmanship, created in Christ Jesus unto good works (Eph. 2:10).