

Genesis 2

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Preacher: Reverend David MacLeod

[0 : 00] Good morning and a warm welcome to the service this morning.

Those who are watching online, those who are listening in on the telephone, it's good for us to once more come together. And to worship God. I've got one or two intimations this morning to share. The first is to look for volunteers. There's various jobs which would be helpful to get done at this stage, both inside the church and outside of the church.

John Angus is somebody who's very good and we very much appreciate the fact that he's able to organise us and direct us in these kind of jobs. But if we could have volunteers, that would be very helpful at this stage and we'll form a wee working group.

And John Angus will help us to delegate tasks to different people and to have times for these tasks so the work is done safely. So if we could have volunteers for the inside and the outside work of tidying up around the church.

[1 : 19] And if you could contact David Cameron to give him your name, then David will pass that list on and we'll organise the works from there.

So volunteers for that would be very much appreciated. Also, I've been given an intimation about the Blysewood shoebox appeal. Obviously, it's slightly different this year because of the COVID restrictions.

But it's hoped that the shoeboxes would be delivered to and then go on from Stornoway. So the times that we're able to deliver boxes to Stornoway are Thursday 5th, Friday 6th and Saturday 7th of November.

And there's very precise details about how we can deliver them. But perhaps the easiest thing to do would be if there are those in the congregation who want to take part in this shoebox appeal, we could gather the shoeboxes in a box outside of the church and arrange for them to be taken to Stornoway at the right times.

So if you're looking for more information on that, please contact Mary and she can give you more information on that intimation. I hope to be on holiday from the 12th to the 26th of October.

[2 : 35] So the services will be taken by others over the next two Sundays. And if you're looking for any pastoral assistance during that period, maybe in the first instance, contact one of the elders and they'll direct you on from there.

Other intimations, simply to say again that the service will be online at 6 tonight or just before 6 tonight for the evening service. And the YF will meet on Zoom at half past 7.

And again, the prayer meeting will meet on Zoom at half past 7 on Wednesday. So these are all the intimations. And we'll now begin this time of worship. We'll sing to God's praise.

And we'll sing from Psalm 63, verses 1 to verse 8. Down to verse 8 of this psalm.

To God's praise. Lord, O God, I rarely seek, my soul doth thirst for thee.

[3 : 55] My flesh longs in a dry, perched land, wherein no waters be.

That I thy power may behold, and brightness of thy face.

As I have sent thee here to fall within thy holy place.

Since better is thy love than life, my lips thee praise shall give.

I in thy name, where left my hands, and bless thee while I live.

[5 : 21] In us with marrow and with fat, my soul shall fill it be.

Then shall my mouth with joyful lips sing praises unto thee.

When I do thee upon my bed, remember with delight.

And when on thee I meditate, in watches of the night.

In shadow of thy wings I'll joy, for thou mine help hast been.

[6 : 47] My soul, thee follows hard at me. Thy right hand of sustain.

Let's unite our hearts in prayer now. Let's pray. Our Heavenly Father, we thank you for this new day. We thank you for this, your day. The day that you have gifted to us a day where we are called to stop work and to find rest in you.

And we thank you that you are the God who, as we come to you, is able to give us rest. We think of the words of Jesus who said, Come to me, all who are weary and who are heavy laden, and I will give you rest.

And we pray that as we come this morning, that we would know the presence of Christ. We pray that you would unblock our ears, that we would hear the words of Jesus.

We pray that you would open our eyes, that we would be able to see Jesus. We thank you that you are the God who bids us come to you to seek you.

[7 : 59] And we thank you that those who seek have been promised that we will find. We thank you that our souls, which are hungry and thirsty, find satisfaction and refreshment as we come into relationship with you, the living God.

We see in the beginning that Adam was created for that close walk with God. And we see the tragedy of sin coming in.

And Lord, we know the reality of that today. We confess that we are people who are prone to wander from you. We confess that we are sinners and our sin is a barrier that holds us back from you.

But we thank you that you did not leave us in our sin. We thank you that the message of Scripture did not stop in Genesis 3.

But from Genesis 3 onwards, there was the promise of a Saviour. And we thank you for Jesus, our Saviour. We thank you for all that he did in seeking and saving sinners.

[9 : 10] We thank you for his blood that was shed on the cross to make atonement for our sin. We thank you that our sins are washed away when we come in faith to Jesus.

And we thank you, Lord, that the relationship which was fractured because of the fall was restored because of the redemption, the salvation that was worked out by Jesus.

So help us, Lord, we pray, to be ever thankful for all that has been done for us. To make it possible for us to come to you and to know you.

And we ask, Lord, that you would bless us as we would seek to draw near to you this morning. We ask, Lord, that you would meet with us. And that we would know that we have been in the presence of the living God.

And that we have heard the voice of Jesus speaking into our lives. We thank you for the gift of prayer. And for the fact that you are the God who hears and who answers prayers.

[10 : 16] We thank you especially for those whom we have prayed for in the past weeks and months and even years now. We thank you for the gift of prayer.

And we thank you for the gift of God. And so we thank you, Lord, for hearing our prayers for you. And we ask that you would continue to have your hand upon him. And that he and Shona would know that you are close to them.

We ask, Lord, that he would know your presence, your peace, and the assurance of your salvation. We thank you that everyone who calls upon the name of the Lord shall be saved.

And we pray that we, as we listen in even now, would know the reality and the assurance of the salvation that is promised to those who will simply call upon the name of the Lord Jesus.

We pray for those who are struggling at this time. We think of those in our community who are struggling with loneliness under these restrictions, especially those who are elderly, those who are housebound.

[11 : 46] We pray that they would know your presence with them in their homes. We pray on for Harris House and for the home in Leverborough. We pray on for your protection over the residents.

And we ask that they would know that close walk with God at this time in their lives, especially. We pray on for our students, for our young people, those who are studying here and those who are studying on the mainland.

We ask that you would help them and that you would protect them, that you would watch over them, and that they would know that even as they study, they are to do all things as unto the Lord.

We pray for the children in the congregation. We thank you for them. And as they take some time of holiday, we pray that they would be kept safe, that they would know refreshment physically.

And we ask that they would remember and come to know their Creator in the days of their youth. We pray not just for the island here. We pray for Uist, especially at this time.

[12:51] And with the spread of the virus in Uist, we ask, Lord, that you would lay your hands of healing upon those who are sick. And we pray that you would protect those who are anxious.

We ask, Lord, that you would drive back this virus from that place. And for your people, especially at this time, that they would be trusting you and that they would be pointing many people to Jesus, the Saviour.

We pray for our nation, for those who are in authority over us. And at a time where there continues to be such a great need for wisdom, we pray that you would give to them the wisdom that they need, the wisdom that they may not ask for.

But we pray that they would know. So hear our prayers. Take away our sin. Go before us, we ask now. In Jesus' name. Amen. Boys and girls, I hope you're well.

And I hope you enjoy these two weeks of holidays that you're just starting off on just now. What have I got to show you today? Well, today I have got to show you a picture, which hopefully will come on the screen just right about now.

[14:03] So I want to ask you, do you recognise that picture? It's a picture of a dog. You know that. But do you recognise the dog? Well, that dog is Brownie and Flora and Andrew and Hugh's dog.

The dog's called Heidi. So you're maybe wondering, why am I showing you a picture of Heidi the dog? Well, I wanted to tell you a wee story about Heidi the dog.

Something that happened the other day. I went out for a run the other day. And I went from our house and I started to run out towards Mill Road. And then I was planning on running up the hill. And between our house and Brownie's house, I met Flora and she was walking Heidi along the side of the road. So I said hi and I carried on pecking and running as a pastor.

And I carried on up past Brownie's house and up to the top of the hill. And then I turned around and I started coming down the hill and heading back home.

[15:06] But just before I got back home, I met Flora. When I first saw her, she was walking in towards Tarbert with Heidi. But when I met her, when I was on my way back, she was walking from Tarbert back out towards her own house.

But the thing was, she didn't have a dog. I thought, where's Heidi? So I stopped for a second. I said, hi Flora. I said, did you lose something?

Did you lose the dog? Because you had the dog with you when you were walking a few minutes ago. And she laughed and she said, no, the thing with Heidi is she'll only walk one way.

She'll never turn back. And I thought to myself, I think Heidi could teach us a lesson. And how we're supposed to walk when we're following Jesus.

Because, see, when Jesus calls us, he calls us to turn away from sin, to change direction. That's what the word repent means. We turn away from sin.

[16:09] We turn away from the way that we were going. And we turn towards him and we start to follow him. That's what Jesus said to the disciples in the beginning. Remember, he said, follow me.

And that's what Jesus still says to us. He calls us to follow him. And boys and girls, once we start following Jesus, we must keep following Jesus.

We must not turn back. Just like Heidi. She'll never turn back. We must not turn back. And also, when we think about doing things for Jesus.

Jesus, he calls us when we're trusting him, when we're following him. He calls us to be useful. He calls us to do wee jobs for him. And he says to us when we're working for him, we must keep on working.

In Luke chapter 8, Luke chapter 9, sorry, in verse 62, Jesus says, No one who puts a hand to the plough and looks back is fit for service in the kingdom of God.

[17:23] And when he's talking about putting a hand to the plough, he's talking about working. You know, a plough, it works the ground. And when you put the hand to the plough, you keep on going or the ground's not going to be ploughed.

And Jesus is saying to us, when you're working for me, then keep on working. Keep on going. Don't look back. So whether our work is to be preaching sermons at church, or whether our work is to be telling our friends about Jesus in school, we're to keep on going.

Sometimes it can be hard. Sometimes it can feel like we're not managing to do very much, but we're to keep on going. We're not to turn back.

We're to be like Heidi. She doesn't change direction. She keeps on going, but she never turns back. So boys and girls, remember, when we're following Jesus, when we're working for Jesus, be like Heidi the dog.

She never turns back. And in just a second, Cammie's going to sing the song that's probably already in your minds. That song that you sing at Sunday school, I have decided to follow Jesus. [18:45] No turning back. No turning back. And before Cammie sings, we'll just pray for a moment. Lord God, we thank you that you call us to follow you.

We thank you that you are the God who draws us to yourself. We sing, I have decided to follow Jesus, but we know that you decide to call us before we ever decide to follow. And we ask that you would help us to hear that call, whether we're young or whether we're old. Help us to hear the call of Jesus, to turn away from sin and to follow him.

And help us, Lord, in the work that you call us to do, to keep on going. Give the boys and girls courage as they speak to their friends in school about Jesus, especially those who don't know about Jesus.

And help us, whether we're in our work or in our homes, or whether we're preaching sermons, to keep on going. Never to turn back from the work that you call us to, but to keep on following Jesus, to keep on working for Jesus, knowing that you are able to work even through us.

[19:57] So hear our prayers, and help us now to sing to your praise. And we ask all this in Jesus' name. Amen. I have decided to follow Jesus.

I have decided to follow Jesus. I have decided to follow Jesus. No turning back, no turning back. The world behind me, the cross before me. The world behind me, the cross before me. The world behind me, the cross before me.

No turning back, no turning back. No nothing with me, I still will follow. No nothing with me, I still will follow.

No nothing with me, I still will follow. No turning back, no turning back. Have you decided to follow Jesus?

[21:05] Have you decided to follow Jesus? Have you decided to follow Jesus? No turning back, no turning back. Let's turn now to God's word, and we'll read from Genesis chapter 2.

We'll read from verse 8 down to verse 25. This is God's word. Now the Lord God had planted a garden in the east in Eden, and there he put the man he had formed.

And the Lord God made all kinds of trees grow out of the ground, trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

A river watering the garden flowed from Eden, and from there it was separated into four headwaters. The name of the first is Pishon. It winds through the entire land of Havilah, where there is gold.

The gold of that land is good. Aromatic resin and onyx are also there. The name of the second river is the Gihon. It winds through the entire land of Cush.

[22:20] The name of the third river is the Tigris. It runs along the east side of Asher. And the fourth river is the Euphrates. The Lord God took the man and put him in the garden of Eden to work it and take care of it.

And the Lord God commanded the man, you are free to eat from any tree in the garden, but you must not eat from the tree of the knowledge of good and evil. For when you eat of it, you will surely die.

The Lord God said, It is not good for the man to be alone. I will make a helper suitable for him. Now the Lord God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them. And whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds of the air and the beasts of the field.

But for Adam, no suitable helper was found. So the Lord God caused the man to fall into a deep sleep. And while he was sleeping, he took one of the man's ribs and closed up the place with flesh.

[23:30] Then the Lord God made a woman from the rib he had taken out of the man. And he brought her to the man. The man said, This is now bone of my bones and flesh of my flesh.

She shall be called woman, for she was taken out of man. For this reason, a man will leave his father and mother and be united to his wife, and they will become one flesh.

The man and his wife were both naked, and they felt no shame. Amen.

And may God bless that reading of his word to us. Just before we turn back to God's word, let's pray for a moment. Our Heavenly Father, we thank you for your word.

We thank you for the privilege, for the freedom that we have to be able to open it. Lord, we thank you that we are, we are those who have translations that we can read in our own language.

[24 : 31] We think of many around the world, 1.5 billion around the world, who still don't have the Bible in their own language. But we thank you that we have this privilege.

And yet we acknowledge, Lord, that even though we have the Bible in a language we can understand, we are not able to understand what you are saying to us, unless the Holy Spirit works within us.

So we pray that the Holy Spirit himself would be our teacher. We pray that our hearts would burn within us as we open your word, and that you would speak into our lives.

So hear our prayers and help us, we ask in Jesus' name. Amen. There are many things that we haven't been able to do over these past few months, where there have been restrictions, no hugs in a long time, which is no great problem for me.

No handshakes, and you miss a good, firm handshake. There's many places that we haven't been able to go over these last few months. There's some people who haven't been into their office in a long time.

[25 : 42] There's many of us who haven't been in the church building for ages. But there are some places which, during these restrictions, we have been able to go, places that perhaps we usually neglect, but that we are able to go to more freely.

For example, the garden. The garden is a place that we often neglect, but gardens never looked so good as they looked in lockdown.

And today, as we move on from Genesis 1 into Genesis 2, we go back to the garden.

Verse 8 says, Now the Lord God had planted a garden in the eastern Eden, and there he put the man he had formed. And there's something about that word, that word garden, I think that ought to cause us to sit up and pay attention.

It's a place of special significance in the Bible. In the beginning, when God created Adam, he put him in the garden.

[26 : 53] When Adam fell, as we'll come to in Genesis chapter 3, he was taken out of the garden. When Jesus wrestled with the prospect of the sufferings that he would have to go through on the cross to pay the price for our sin, that that wrestle, the agony he went through, was in the garden, the garden of Gethsemane.

And when Jesus rose from the dead, after having been crucified, John tells us in his gospel that he appeared to Mary Magdalene in the garden.

That's why she mistook Jesus for being the gardener in John chapter 20 and verse 15. We often think about the classroom as being the place where we learn lessons, but very often when God is teaching us, he takes us to the garden.

So today, I want us to look at four lessons from the garden. And the first lesson we come to, the first point, is we have a lesson in history.

So what is history? Well, history is the study of past events, not made-up events, but real historical events that happened in the past.

[28 : 16] History is the study of real people and their lives, not imaginary people. And that's the way that we must read Genesis chapter 1 and Genesis chapter 2, we're to read it as history.

And yet I know that that approach, that reading of these chapters is ridiculed by some. I was speaking to an ex-school pupil from here who was recalling one day in primary school.

And there was a supply teacher who had come from somewhere in Lewis and who was standing in for the day. And part of this supply teacher's job was to talk about Genesis and these chapters in the Bible.

And what he said to this primary school class was, it's all nonsense. That was his take on this. He says, it's all nonsense.

And he went on from that to say, and anyone who believes that this is real and historical is just stupid. Now, thankfully, the boy who was telling me this, even in primary school, he knew more than his teacher.

[29 : 33] So he went off home and he came back the following day with challenges to the teacher. But that's the kind of thing that's often said about the Bible.

And in particular, the creation account. People say, it's not historical. Even if I think back to days in universities and studying divinity, I remember being told by academics, you know, these chapters, they're biblical mythology.

They're not to be taken literally. And yet, when you read the text here, none of this reads like ancient mythology. This doesn't sound like a parable.

This is simply being reported as something that happened in time. These chapters, they are a lesson in history. verse 8, Now the Lord God had planted a garden in the east, in Eden.

Kidner, the commentator, says the phrase a garden in the east makes clear that Eden is a locality here, not a symbol. Eveson, the commentator, says the garden was not some utopian dream in the mind of the author.

[30 : 51] Moses expresses the location in terms with which he and his people were familiar. And so in the verses that follow, we have the names of places recorded for us.

We have the names of rivers as some that we can still point to on a map. Rivers like the Tigris and the Euphrates. We have descriptions in these verses of what could be found in these lands.

Verse 10, A river wandering, watering the garden flowed from Eden. From there it was separated into four headwaters. The name of the first is Pishon that winds through the entire land of Havilah where there is gold.

The gold of that land is good, aromatic resin. And onyx are also there. The name of the second river is the Gihon that winds through the entire land of Cush.

The name of the third river is the Tigris. It runs along the east side of Asher. And the fourth river is the Euphrates. This is a lesson in history. This is a lesson in geography.

[32 : 02] This is a lesson where Moses is telling us about real places. He's given us facts. Moses believed that the places that he wrote of were real.

And the people that Moses writes about here he writes about them as real people. Adam is a real person. Moses believed that.

He writes it that way. The apostle Paul believed that also. Remember when we were studying in Romans chapter 5 Paul clearly teaches in that chapter that sin came into the world through Adam and salvation came into the world through Jesus.

Both of whom are real historical characters. This is a lesson in history. If you ever look at the Isle of Harris page on Facebook you always see people who are looking for their ancestors.

They can be people who are messaging from America and Canada and they're asking for help and trying to trace back their history. I used to work for a number of years I worked in graveyards grass cutting and grave digging and there were always people coming into these ancient graveyards and sky looking for headstones they're looking for their people they're trying to find out where they came from.

[33 : 42] And yet if we want to know where we came from then we actually have to make a journey ultimately back to Eden to garden.

if we want to know who we came from all the way back we need to go back to Adam. And if we want to know where we're going we need to look to Jesus the real historical Jesus who came from heaven to earth so that we if we look to him in faith if we trust in him can find our way from earth to heaven.

So that's point number one lesson number one it's a lesson in history. Point number two lesson number two is a lesson in theology so our second point is a lesson in theology part one and what is that lesson?

Well that lesson is God is good. What is theology? theology I assume most of us know what that word means but theology is simply the study of God who he is and what he's like and what we learn in Genesis chapter two is that God is good he's good.

We try to show goodness to each other sometimes in doing things for each other you know we maybe give gifts to each other we buy flowers we buy a box of chocolates and that's an expression of our care of our love of the goodness that we want to show to one another we express it sometimes in gifts and God's goodness and his love is seen in all that he so carefully and lovingly and attentively gives to Adam so what is it that he gives to Adam as we look into this garden well the first thing he gives him is a place to live he gives him this garden in verse 8 and notice it is a

garden God doesn't take Adam and place him in an area where there is a plot of ground with potential to develop but he places him in a lush fully grown beautiful garden that God himself has planted and made grow and this garden this garden in the east in Eden that man has been put on but God has formed verse 8 this is a garden that's more alive it's more beautiful than anything we've ever known that this is the garden of Eden which means literally the word

[36 : 45] Eden means delight Strasna the commentator says the garden of Eden was specially designed with Adam in mind it was a home perfectly suited to Adam's needs and capabilities a reminder that it is a kind and loving God with whom we have to do verse 9 and the Lord God made all kinds of trees grow out of the ground trees that were pleasing to the eye and good for food so we start to see a picture of what this garden looks like Eden has trees that are pleasing to the eye it's a place of beauty Eden has trees which were good for food Malcolm McLean says this detail is a reminder that God desires his creatures to see beautiful things and to enjoy eating his provision so we ask the question well why is that why does

God do this for his people why does he create a place of such beauty why does he create a place where there is such ample provision and the answer is because God is good and when we look out our windows and see the beauty of God's creation the garden that he has placed us in when we taste the food that God puts on our plates remember that that God is good God is good to us as he was to Adam so we see that God in his goodness he gives Adam a place to live the second thing that God does for Adam in his goodness is he gives him a purpose sometimes in our daydreams we dream about long holidays in the sun especially when it comes to this time of year things start to get cold and wet and dark and we think about a long holiday in the sun week after week sitting on the deck here by the beach nothing to do just loafing around just relaxing on the beach in the sun and people will say that would just be paradise but the reality is it wouldn't be paradise

Eden was paradise it's another word that you can use to translate Eden it's paradise and what we see in this paradise that God puts Adam in is we see that Adam isn't sitting about with his feet up he's work to do he has a purpose John MacArthur says God intended that mankind should work even before sin and death entered the world it is part of being made in God's image before the fall however man's work brought genuine pleasure and satisfaction it was Adam's sin that introduced the elements of drudgery and frustration into work so back in the garden that place that God has provided for Adam he gives him a purpose and you and I we need purpose the newly retired person will tell you that relaxing is okay for a week or two but then there needs to be some kind of purpose to our lives we need we need work we were made to work and so

Adam he's he's put in the garden he's given this place to live but he's given work he has purpose verse 15 the Lord God took the man and put him in the garden of Eden to work it and take care of it and notice here the work that Adam does he isn't sent off by God into a library to write immediately some Christian classics he's sent off out into a garden to work it and to take care of it see Adam by God's design worked with his hands he did manual labour he was a farmer he was a crofter it's one of his things that he had to do and think about Jesus the last Adam he worked with his hands for 30 years as a carpenter where did we get this snobbery that so often we hear of today where we classify different kinds of work and we put those who work with their hands in a lower position to those who are working in academia with their heads where do we find that we don't find that in the Bible Adam is a labourer he's a crofter it's part of God's purpose for him and that work is a dignified good work that God has prescribed but Adam he's not just a labourer a crofter he's also a scientist verse 19 now the Lord God had formed out of the ground all the beasts of the field and all the birds of the air he brought them to the man to see what he would name them and whatever the man called each living creature that was its name so the man gave names to all the livestock the birds of the air and the beasts of the field Malcolm McLean again says God caused the animals and birds to appear before Adam the ranks of creation appeared before their ruler and were assessed by him

[43 : 08] Adam was functioning in his capacity of being made in the image of God as this evaluation took place Adam's rational capability were revealed in his ability to describe precisely all the lower creatures the name he gave each described its character and function accurately this is a reminder says McLean that Adam did not evolve into a rational being he possessed this divine gift when he was created he was not only a farmer he was a biologist so Adam he has purpose Eden is not just a holiday camp it's a place of industry it's a place of good productive work and through that work that Adam was given to do God is glorified so God's purpose for

Adam's purpose was to glorify God it's the first catechism man's chief end it's to glorify God and to enjoy him forever and Adam is glorifying God through the work that God gave him to do that's Adam's purpose it's our purpose too we are to glorify God to the work that he gives us to do Colossians 3 verse 23 says whatever you do work heartily as for the Lord and not for men whether our work is in a science lab or a classroom or a fishing boat or a hospital or a building site or an office or in a home whatever it is that God has given us to do we are to work heartily at it as for the Lord and not for men

MacArthur says God planted a special garden so that his greatest creation man might have a special place to live and work this is another demonstration of God's great loving kindness towards his creation so we see the goodness of God in the place that he puts Adam in we see the goodness of God and the purpose that God gives to Adam we see the goodness of God thirdly here in the partner that God gives to Adam verse 18 the Lord God said it is not good for the man to be alone I will make a helper suitable for him then in verse 20 after various creatures have been brought before Adam it says but for Adam no suitable helper was found now why were none of the animals a suitable helper for

Adam I think we partly answered that question last week it's because the animals don't have that moral spiritual dimension to them they're not made in the image of God so they couldn't be a soul mate for Adam it's always a bit strange when people say I prefer animals to people but I know animals don't answer back and they don't tell tales of us they can sometimes be better listeners than people sometimes they can be more trustworthy than people but God made us to be with other people God made us to long for fellowship with other people who are made in his image that's why these restrictions that we're having to battle with at present are so difficult to bear we have this longing to be with other people who are made in

God's image we have this longing to enjoy the unity that we are able to share with other believers we'll come to that this evening so for Adam he needs this partner and God determines that he will give to him this partner so in verse 21 the first surgery was done the first anesthetic was administered it says the Lord God caused the man to fall into a deep sleep and while he was sleeping he took one of the man's ribs and closed up the place with flesh then the Lord God made a woman from the rib he had taken out of the man and he brought her to the man Matthew Henry says the woman was made of a rib out of the man's the woman was made of a rib out of the side of [48 : 28] 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 by him and near his heart to be beloved and so we see here in God's creation the dignity that's given to women the equality that's shared between the man and the woman we see that in what God is doing then Adam as he wakes up the man said verse 23 this is now bone of my bones and flesh of my flesh and she shall be called woman for she was taken out of man and just a small point but note the form there the structure of that verse 23 it's a different kind of structure when

Adam speaks it's reminiscent of a poem that may be written or a song that's composed Malcolm McLean makes that point I must admit I would never have seen it he says when Adam woke up he was minus a rib but he saw a beautiful sight a woman a sight that did not take his breath away but caused him to compose a poem and a song so Adam was not only a gardener and a scientist he was also a musician and a poet so we see here if that's to be taken as true and I think it seems to be very sensible looking at the form of the text we see here that romantic literature was first written in the garden as Adam is introduced to his partner

Eve who becomes his bride verse 24 for this reason a man will leave his father and mother and be united to his wife and they will become one flesh the man and his wife were both naked and they felt no shame so we see in that verse that the first marriage ever to be conducted it was it was in the garden it was conducted in the garden it was performed by God he is the one who is bringing together by his own design man and woman that was God's design in Genesis chapter 2 he brings together in marriage man and woman and perhaps some who are looking in at this in 2020 ask the question where's the same sex marriage option here and the answer is it's not here because same sex marriage was not and is not and will not ever be

God's design it's clear from Genesis 2 and it's double clear when we listen to what Jesus has to say on the subject because he just takes these verses and he lifts them Matthew 19 verses 4 and 5 Jesus says haven't you read that at the beginning the creator made them male and female and said for this reason a man will leave his father and mother and be united to his wife and the two will

become one flesh what in we're sweet says no matter what the courts may decree or society may permit when it comes to marriage God had the first word and he will have the last word so God gives Adam a partner a partner for life a partner in marriage now why does he do that it's because he cares for

Adam and why does he care for Adam because God is good so we see God's goodness his care of Adam and the place that he puts him in and the purpose that he gives him in work and the partner that he provides for him and finally here we see God's goodness to Adam and the personal relationship with God that he draws Adam into and we can note that even as we go from Genesis 1 into Genesis 2 Moses uses a different name for God in Genesis 1 and Genesis 2 in Genesis 1 Moses uses this divine general title for God Elohim but in Genesis 2 there's a change and Moses combines that general title with the personal name for God Yahweh so we have the translation in chapter 2 of

[54 : 09] God's name as the Lord God and so we see as things begin to move on as God spends time with Adam he's revealing his name to him and in revealing his name to him he's revealing himself to Adam he's calling Adam into that ever closening personal relationship and everything that God has given Adam so far is designed to help Adam in his relationship with God the place that the garden that God provided was a place where Adam could be with God it was a place where God could meet with Adam and speak with Adam the purpose that God gave Adam to do the work that he was called into he did it with God Adam worked the ground God made it grow God brought creatures to

Adam Adam names them and so we see man and God working together in that close harmony in that relationship the partner that God made for Adam the marriage that God brought them into was a relationship where they would come close to God and enjoy intimacy with God and with each other and so here in the garden we hear the first call of God for his people to be with him to abide with him and in him a call that's echoed by Jesus when he calls the disciples in Mark 3 14 they were called to be with them a call that's echoed by Jesus in John 15 as he says to his disciples that they're to abide in him so this call to discipleship this call to walk close with

God to have a personal relationship with God is first heard in the garden and you know it's an amazing thing but like Adam in fact more so than Adam ever knew we can know God we can enter into this personal relationship with him that's what it means to be a Christian in the garden at this point in Genesis 2 there was no barrier between man and God but soon as we see in Genesis 3 that the barrier of sin would come in but God so loved the world God so loved us that he sent his son Jesus to deal with us and to open the way back up for us to be able to know him to be in that personal saving relationship with him now why would God do that why would

God go to such great lengths to make it possible to have this personal relationship with him why would he do so much for us and the answer to that question is because he is good so as we look at how God relates to man in the garden as we see it in Genesis 2 we have this lesson in theology we see so clearly in the place that God provides and the purpose that God gives to Adam and the partner that God creates for Adam and in the personal relationship that God calls Adam into we see so clearly that God is good he is good so we have a lesson in history point number one we have a lesson in theology the first part of a lesson in theology point number two we see that

God is good the third thing here is we have a lesson in anthropology now what is anthropology well it's the study of people so here in the garden we have these two people Adam and Eve and God has been so good to them they're lacking for nothing they're in this perfect environment they're enjoying this personal relationship with God but what comes next we can sense trouble can't we it's like the beginning of some of these films that we watch everything just looks too perfect and we we have this awful sense something bad is about to happen we can sense trouble here in the garden as we begin to look at these people verse 9 in the middle of the garden were the tree of life and the tree of the knowledge of good and evil verse 16 and the Lord

[59 : 37] God commanded the man you are free to eat from any tree in the garden but you must not eat from the tree of the knowledge of good and evil for when you eat of it you will surely die it's all very clear isn't it and straightforward this is a large garden that Adam has been put in with Eve it's a big estate there's many trees on this estate and all of these trees are good to look at they're good to eat from and God says to Adam and Eve you can eat from any tree including the tree of life just don't eat from the tree of the knowledge of good and evil or you will die not immediately but if you eat from that you will bring death into the world it's a very simple instruction isn't it it's not as if

God gave him a huge list of commandments and rules and regulations he says you can have anything it's just one thing just one tree

I want you not to touch that was his instruction it's a simple instruction so what reason did they have to mistrust God's word what reason did they have to consider rebelling against them well they had no reason we sometimes meet people in this world and they mistrust everyone including God and the reason they do that is because they have been so badly stung by sin in this world but here in Genesis 2 there was no sin Adam and Eve have never felt the sting of sin all they knew was the lavish goodness of God so surely they would trust him except we know that they don't trust him now you might ask the question well why did

God have to bring in this rule I know it's only one rule but why did God have to bring it in and some say this is this is a cruel trap by God this is a twisted plan of God he sets them up to fail but he doesn't it's not his character he is the good God we've seen that already so what's the purpose of this tree and this rule not to eat from the tree well I think this tree that they are not to eat from it allows Adam and Eve to express that their love for and their trust of God God has shown them such such lavish love and care and goodness but how can they express their love for him and their trust of him in return well they can do that through obedience it's what

Jesus taught in John 14 verse 21 of John 14 Jesus said whoever has my commands and obeys them he is the one who loves me verse 23 Jesus says if anyone loves me he will obey my teaching verse 24 Jesus says he who does not love me will not obey my teaching we get to express our love for God through our obedience to God God didn't create Adam and Eve as prisoners in the garden with no option but to love him and trust him that's not true love that's captivity you know like Rapunzel locked away in the castle no God he he he loved Adam and Eve but he gave them freedom he created them with free will and with that free will they were able through their voluntary obedience to express their genuine love for and their trust of

God except they didn't and so we have the fall in Genesis 3 sin breaks in to this world through their act of rebellion and disobedience Oswald Chambers says sin is a fundamental relationship it is not wrongdoing but wrong being it is deliberate and determined independence from God and that's what we see here sadly rather than Adam and Eve living in that humble dependence on God and eating from the tree of life that God provided they chose to seek independence they chose to rebel and ate from the tree of the knowledge of good and evil that God had prohibited and although [65 : 25] God was good we see here that man was bad and this was the pattern that began with Adam and it continues with us we inherit that badness we inherit that sin from Adam so the lesson in anthropology is not a lesson that is encouraging and heartwarming it's a lesson that is sobering and tragic but I don't want to finish there so we have one more point and it will take me just two minutes we have a lesson in theology part two the first lesson was a lesson that God is good and the lesson in theology part two is that God is merciful how do we know that well we know that because this is not where the story ends when man rebels against God

God does not draw a line under his creation and scrub everything but the story continues how so because God is merciful yes man is sinful we see that in the first Adam but God is merciful and so he sent the Saviour Jesus the second the last Adam more accurately Oswald Chambers again says God made his own son to be sin that he might make the sinner into a saint Jesus Christ reconciled the human race putting it back to where God designed it to be and now anyone can experience that reconciliation being brought into oneness with God on the basis of what our Lord has done on the cross and you know the rest of this book the Bible that we have in our hands it's a call to sinners like us it's a call to the fallen sons and daughters of Adam to come to this

God who is full of mercy like Adam our sins they are many but praise God his mercy is more and we'll sing about that now what love could remember no wrongs we have done omnish and all knowing he counts not their song thrown into will will see with their bottom more sure ever since they are many his mercy is more praise the

Lord his mercy is more more stronger stronger than darkness new every morn our sins they are many his mercy is more top whatever let went usually so happened our people are about their ideas will, for acres the by went into this anthel story sounds R dick own they are many is mercy is more praise the lord his mercy is more stronger than darkness new every morning for sins they are many is mercy is more what riches of kindness he lavished on us his blood was the payment his life was the cost we stood he's a debt we could never afford our sins they are many his mercy is more praise the lord his mercy is more stronger than darkness new every morning for sins they are many

is mercy is more praise the lord his mercy is more is more stronger than darkness new every morning for sins they are many is mercy is more praise the lord praise the lord his mercy is more more stronger than darkness new every morning for sins they are many is mercy is more more more and i may the grace of our lord jesus christ and the love of god the father and the fellowship of god the holy spirit be with us all both now and forever more amen