

Eve - The Mother of all living

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Date: 27 January 2016

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[0 : 00] Well, if we could this evening, with the Lord's help, turn back to that portion of Scripture that we read. In particular, Genesis chapter 3. Genesis chapter 3, and if we read again at verse 20.

Genesis 3 at verse 20. The man called his wife's name Eve, because she was the mother of all living.

The man called his wife's name Eve, because she was the mother of all living. As I mentioned to you last week, some of you were here, I mentioned to you that I'd like us to begin this evening and for the coming weeks ahead to do a character study on some of the women in the Bible.

And the reason why I'm doing it is simply because when I look at you, the majority of you are women. I thought it would be a great thing to do to study the women of the Bible.

And I want to study it because even though in the culture and society of Israel it was and it still is, it's dominated by males. But we can't deny the fact that women play a key role in the story of redemption.

[1 : 21] Because it was through women that God's gracious covenant of salvation was continued. Because in their womb they carried the heir of the promise.

It was a woman from Samaria who was the first missionary of the New Testament. And it was a group of women who were first to arrive at the tomb of Jesus after he had been risen.

And so needless to say women have this significant role to play in redemptive history. And of course they have a lot to teach us. And so I'd like us to consider an overview of the life and character of women in the Bible.

And hopefully we can draw from their experiences and see what we can learn from them. Because what we will learn about these women, it's not only something that's relevant to women, but it's also relevant to men.

Because, and I say that because each of the women we look at in our study, they are, as the psalmist put it, we were singing in Psalm 45. He put it that they are the daughters of the king.

[2 : 30] They are the daughters of the king. And in scripture I believe that the character of every daughter of the king, it reflects the character of the king.

And every daughter of the king reflects the church who is the bride of Christ. And so by considering these daughters of the king and what they were faced with in their day and in their generation, I hope that we'll learn more about the God whom they worshipped and the God whom they loved and the God whom they served.

And when beginning a study like this one, I suppose the first place we should start is with the first daughter of the king. The first woman of scripture whom we're told here was named Eve.

And she was named Eve because she was the mother of all living. And I don't think there's a person in all the world who has never heard the name Adam and Eve. And yet it seems that we know so little about them.

Because they're often overshadowed by the fall and their sin and disobedience against God. But as the first female, not only in the creation but also the first female in history, Eve had many firsts.

[3 : 49] Eve had many firsts. And what I'd like us to see this evening is that Eve was the first woman, she was the first wife, and she showed the first weakness.

She was the first woman, she was the first wife, and she showed the first weakness. So we'll look firstly at the first woman. The first woman.

And as we know, the creation of mankind took place, as we read, on the sixth day of creation. For in the first five days of creation, God brought this beautiful, unspoiled world into being by the word of his power.

Where God had created all the seas and he formed all the landscapes. And he set in place the sun and the moon and all the stars. And he named them everyone.

And he brought them into being in his perfect universe. And within his perfect creation, he placed all these creatures, great and small, to enjoy the perfect environment.

[4 : 54] And so by day six, as we read, the stage was set. The stage was set by day six for revealing the climax and the culmination of God's creative work.

Because in his final act of creation, God presented his masterpiece, you could say, to the rest of creation. To the rest of nature.

Where mankind was to be the masterpiece. Because when God created mankind, he said that he created us in his own image. And this is the wonder of God's creation.

That there was no other part of creation that was created in the image of God. Of course, the creation certainly reflected the glory and the graciousness and the goodness of God.

And the intricate nature of his handiwork. But mankind was the apex. Mankind was the crowning glory of God's creation.

[5 : 56] Because we were told in Genesis 1 and verse 26, God said, Let us make man in our image according to our likeness. Let them have dominion over the fish of the sea, over the birds of the air, over the cattle of 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. And as image bearers of God, Adam and Eve were created as the king and queen of creation.

They were to rule and they were to have dominion. They were the crowning glory of God's creation. They were to rule and have dominion over all the creatures.

And one of the features of Adam's reign as king over all the creation as we went, he was to give names to all of his creation. We're told in Genesis 2 that out of the ground the Lord God formed every beast of the field and every bird of the air and brought them to Adam to see what he would call them.

And whatever Adam called each living creature, that was its name. So Adam gave names to all the cattle, to all the birds of the air, to every beast of the field.

[7 : 15] But then we're told that out of all the creation, it says that Adam, for Adam there was not found a helper comparable to him. With all of the creation and all its perfection and yet all that God had made was unsuitable for Adam.

Unsuitable in the sense that there was no help made. There was no helper for him. And so the emphasis of the passage in Genesis 2 is that without Eve, the creation was incomplete.

The creation was lacking something. Because at the end of every day of creation, as you read it through Genesis 1, we're told that God looked at what he had done and he said that it was all good. It was good. But it was only when God created man and woman and when God presented Eve to Adam that God rested from his work and he then proclaimed it as very good.

God saw that it was very good. And so what we can say about Eve is that as the first woman, she was the final piece in God's beautiful and intricate puzzle of his creation.

[8 : 32] She was the fairest of all creation. Because without Eve, the creation was incomplete. Without Adam, you could say that Adam was incomplete without Eve.

Because there was no other comparable to Adam. There was no other creature in all of creation with which Adam could have fellowship and companionship and a relationship.

Which means that as a woman, Eve wasn't created inferior to Adam. She was created as God's love gift to Adam.

She was created as an equal with Adam. For Adam and Eve were created differently from one another, yet they were alike. They were created male and female, yet together and individually they both reflected the glory of God.

And we ought to take note of what scripture says because we're being shown that God values women. And God wants us, wants to use women for his own glory and for his own purposes.

[9 : 39] And God does use women. They're not to be suppressed and oppressed by society or man. They're not to be made to feel second class or second rate.

Because in God's eyes, woman was created with a level of equality. Where woman was created to be man's helpmate. And not Adam's slave.

But in that act of creating Eve, God also created an order. Because even though Eve was the fairest of all creation and she was created to be Adam's queen and helpmate in life, God ordained an order for his creation.

And this has and still is, it's a debate within society and it's a debate within the church. And it's a debate between two terms. Here's two big words for you.

Two terms. Egalitarianism and complementarianism. Egalitarianism and complementarianism.

[10:47] Egalitarianism, it emphasizes that men and women are on equal levels. They're on equal levels. Therefore, whatever a man does, a woman can and, if they want, should do.

And whatever a woman does, a man can and should do. And that's simply because we're equals. We're on the same level. There's no difference between us.

None at all. And to some extent that is true. Man and woman, they were made with equality. Made in the image of God. But man and woman was also created with an order.

And that order was for a purpose. In which man and woman were allocated different roles within the creation. But these roles were not to be roles of ownership, but roles to complement one another.

And that's why it's called complementarianism. It's a theological term called complementarianism.

Because complementarianism teaches that men and women have different but complementary roles and responsibilities.

[11:57] And these roles are applicable in life and in marriage and in the church. And so we must see that God has ordained an order for his creation.

God is not a God of chaos, but a God of order. Everything is ordered. And he has ordained an order in which women are to be, as it says, submissive to men or in particular to their husband.

Not oppressed, not suppressed, but loved, cherished and protected. But likewise, women are to love, cherish and humbly submit to men or to their husband.

And God's ordained order is not only to be reflected in his creation, but also in his church. Because the apostle Paul reminds us in 1 Timothy that he says himself, A woman is not to have a teaching role in the church in which she is to have authority over men.

He says, but she's to be in silence. And Paul's reasoning for this ecclesiastical structure of the church was not because he was a misogynist or that he didn't like women or he viewed women as second class.

[13:14] No, Paul says that the creation account gives an order for God's church. Because he says, Adam was formed first, then Eve. And so the order which God has ordained, it's clear.

But let's never forget that even though God ordained that women are to submit to men, Eve remained the fairest of all creation. She was God's last and most beautiful act of creation.

And that was because of the way in which she was made. Because the first man, as we read, Adam, he was formed from the dust of the ground. He was sculpted. He was moulded into being like clay in the hands of a potter.

But Eve, she was made from Adam. Adam was used in the formation of Eve, which shows the closeness and the relationship of man and woman in creation.

It expresses the union between them. Where one was made from another. We're told that the rib which the Lord God had taken from man, he made into a woman.

[14:25] Literally, it means he built the woman. He built the woman from the rib. Which indicates that the formation of Eve was this creative act for a specific purpose.

And the purpose was that Eve was not only to be the first woman, but she was also to be the first wife. Which brings us to look, secondly, at Eve being the first wife.

She's the first woman, but secondly, she's the first wife. So Eve was given this dual distinction of being the first ever woman and the first ever wife.

Because as God considered his creation on the sixth day, he saw that it was good. He saw that it was all good. But at the end of his creative work, God could see that there was no one to compliment Adam.

Every beast of the field, every bird of the air, every fish of the sea, they all had a mate, but Adam was all alone. Adam was all alone. And although God had created everything good, we're told in Genesis 2.18 that God had said, it is not good that man should be alone.

[15:36] And from that moment, God sought to make Adam a helper fit for him. And so the formation of Eve was a creative act for a specific purpose.

And the purpose was that Eve would not only be the first woman, but also the first wife. Because God ordained order in creation, and he also ordained order in marriage.

Marriage is what we often refer to as one of the creation ordinances. And there are three creation ordinances. Three orders which God instituted at creation before the fall, which means that they're unchangeable, non-negotiable.

And the three creation ordinances are work, marriage, and the Sabbath. And so as marriage is a creation ordinance, its details are not to be redefined or altered or changed from the order which God has set.

Because marriage is an ordained union between a man and a woman. In marriage, both man and woman become one flesh. And Adam's statement in Genesis 2, verse 22, which he says about his wife, it's symbolic of the union of marriage.

[16:55] Because he says, And the part where the woman is brought to the man is important.

Because it indicates that Eve was the love gift to Adam. And when Adam received the love gift of his wife Eve, Adam said, This is now bone of my bone, and flesh of my flesh.

She shall be called woman, because she was taken out of man. And it's important to point out that the generic name woman, which Adam gave, at creation.

It's a popular misconception that the term woman is connected with the womb. Like womb for woman. Because many conclude that the womb is the primary function of the woman.

But that's not the case. Because Adam was called God's, he called God's creation woman because she was taken out of the man. She was called woman because of the close union and relationship she had with the man.

[18:09] It was out of man that woman came. And it was from both man and woman that children would come. And so, before being a mother, Eve's primary role was to be God's answer to Adam's incompleteness.

And it was the English Puritan Matthew Henry. He gave that beautiful explanation of God's creation of marriage. And I'm sure you've heard it before. But I'll remind you what he said because Matthew Henry said, The woman was made of a rib out of the side of Adam, not out of his head to rule over him, nor out of his feet to be trampled on 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 loved by him.

And that's the kind of marriage that God has created, in which Eve's priority and purpose was to complement Adam. She was to be a helper for her husband.

This means that Eve was created for a position of honour, where she was created to be Adam's queen and the glory of man. She was to be the glory of man.

And that's what Paul tells us when he speaks about the head covering in 1 Corinthians 11. That the first wife reflected the glory of the first husband.

[19:39] And together they reflected the union and the closeness and the relationship between them. Because Paul says, A man ought not to cover his head since he is the image and glory of God.

But woman is the glory of man. For man is not from woman, but woman from man. Nor was man created for the woman, but woman for the man.

For this reason, says Paul, the woman ought to have a symbol of authority on her head. But when Paul highlights this close union and relationship between man and woman, his purpose is to draw our attention to Christ.

He's pointing to Christ and the union and relationship that the church has with him. Because Paul goes on to say that I want you to know that the head of every man is Christ.

And the head of woman is the man. The head of Christ is God. And this is what Paul also emphasised when he wrote to the church in Ephesus.

[20:45] He said that the husband is the head of the wife, as Christ is also the head of the church and he is the saviour of the body. And so this union of marriage, it's not only expressed to us in the work of creation, but it's also expressed to us in the work of salvation.

Where in the creation ordinance of marriage we become one flesh. And in salvation through Christ, we, the church, we are married into our bridegroom.

and in the spiritual sense, we become one flesh with the last Adam, Jesus Christ. And in our union with him, we experience all the blessings, all the privileges, we receive all the promises, just as Eve did with the first Adam before the fall.

And so us, the first wife, she was a wife first, before she became a mother. Which is a biblical pattern. Of course, because of her sin and disobedience, that doesn't always happen. But what's interesting is that it was before the fall that the command to go forth and multiply was issued. But it was after the fall that the first wife was named by her husband.

[22 : 09] It wasn't until after the fall in Genesis 3, verse 20, that Adam named his wife. And her husband, he called her Eve, because she was the mother of all living.

Literally, the name Eve means life. It means life. And she was so named life, because in her was the promise of new life.

But Eve never knew what it was to bring new life into the world without pain. because every child was to be a reminder of her sin and her disobedience against God.

But what's interesting is that the fall not only brought pain in giving birth, and I have no idea what that's like, the fall not only brought pain in giving birth, it also brought emotional pain in conception. Because the curse which God announced to the woman was, I will greatly multiply your sorrow and your conception. In pain you shall bring forth children.

[23 : 20] And so the fall not only caused the physical pain of childbearing, but it also caused the emotional pain of not being able to conceive. And God willing, we will see that next week when we look at Abraham's wife, Sarah, who experienced sorrow because she couldn't have children.

But when Sarah did eventually conceive, she considered it as a great gift from the Lord. And so did Eve, I suppose you could say, that when she conceived her first child, as well.

Because we're told in the opening words of Genesis chapter 4, Adam knew Eve his wife, she conceived and bore Cain, saying, I have gotten a man with the help of the Lord.

If her as mother, Eve, considered her children as gifts from the Lord. They all come by the help of the Lord. They're all from the Lord, and that's what they are. They're gifts from the Lord.

They're God's heritage, says Psalm 127. They're the fruit of the womb. Therefore, what we ought to see in this opening scene of Genesis is not only the first man and the first woman and the first marriage, it's also the first family home.

[24 : 34] the first family home, and you would have thought that the first family home would be such a close unit, this close unit with only four people, this close family, only four people in all of creation, but in it there were sharp tensions between siblings, between Cain and Abel.

There was jealousy, there was division, there was hatred, and there was murder. And it seemed to say the name Cain means a spear, which was a weapon, an implement of death, and the name Abel means breath, and it was an implement of death that removed Abel's breath.

Abel was the first person of all creation to die. He was also the first person in all creation to go to heaven, and yet the experience of this first family home was full of pain.

The pain of sin, the pain of murder, the pain of death. Our first parents had to bury their own son, and when Adam and Eve buried their own son, they knew there was, they must have looked at it and thought, this is not the way it's meant to be.

This is not the way it's meant to be. They knew that they had been created to live, and not to die.

And you know, it's quite a thought. The mother of all living witnessed the effects of sin upon her own home and her own family, because in Eve came life, but through Eve's weakness came death.

[26 : 21] Which brings us to consider lastly, the first weakness. The first weakness. We've considered the first woman, the first wife, but now lastly, the first weakness.

The first weakness. God had created everything perfect. Everything perfect. After providing a wife for Adam, he declared his creative work as very good, and he rested on the seventh day from all his labours.

Everything was perfect. Adam and Eve lived in a perfect world. They had perfect communion with the Lord, they had a perfect marriage, they had a perfect home, everything was perfect, until that world was thrown into sin and chaos by Eve's weakness.

And as the first woman and the first wife of the world, Eve soon discovered that it's not easy being first. Because the first weakness of Eve is shown to us in the narrative of the fall in Genesis 3.

We're enabled to see not only the faults of Eve and her weakness, but also the faults of Adam in Eve's weakness. Because Eve certainly, she listened to the serpent.

[27 : 39] And that's unsurprising because we're told at the beginning of Genesis 3 that he was more cunning than any beast of the field which the Lord God had made.

But Eve listened to the lies of Satan rather than the teaching of her own husband. Because Adam had issued all the covenant obligations before he was created.

Where he was told of every tree of the garden you may freely eat, but of the tree of the knowledge of good and evil you shall not eat. For in the day you eat of it you shall surely die. And so as the covenant head of all creation, as the federal head, Adam had the responsibility to relay all the information to his wife and to teach her.

To teach her. And it seems that he had. Because when Satan questioned God's authority over her life, Eve quotes God's commandment. But as the conversation between Satan and the woman progressed, Satan, he didn't use the tactic of questioning what Adam had said anymore.

Instead he promised Eve something better than what she had already. He promised her that she would be like God. And that's what Satan always promises us. He always promises us something better than what we have.

[28 : 59] And when Eve heard the promise of Satan, having this position of being queen of all creation, it then paled into insignificance.

In comparison to being like God and knowing good and evil. And with this statement, Satan had succeeded in deceiving Eve because we're told in Genesis 3 verse 6, it says, So when the woman saw that the tree was good for food, it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate.

And the language which the passage uses to describe Eve's sin, it's astonishing, because it's described as good, pleasant, and desirable.

everything which sin shouldn't be for us. It shouldn't be good, pleasurable, and desirable. But even though Eve displayed her weakness in succumbing to the sin and temptation of the serpent, she was certainly guilty, but she had an accomplice in all her actions.

There was this shared responsibility, because we're told that when Eve took the fruit and ate it, she also gave to her husband, who was also with her, and he ate it.

[30 : 25] And what we should notice about this action is that Eve was the leader. Eve was leading Adam, she was the instigator, and Adam was submitting to his wife, which was the wrong way round.

It's the wrong way round, that's not the creative structure that God had ordained. Eve wasn't submitting to her husband, hand. She wasn't acting as the glory of her head.

Instead, she was seeking the glory of her husband, and more than that, she was seeking to be more like God. But Eve wasn't completely to blame for Adam submitting to his wife, because Adam wasn't leading his wife.

He wasn't leading her into the truth of God's word. God. Not only that, Adam failed to do as God had commanded. God had commanded Adam to work and keep God's creation, which included his wife.

And so Adam failed to protect the weaker vessel, and he allowed her to be deceived by the serpent. And because the woman is the weaker vessel, not only physically, but emotionally, that's why there is this huge emphasis in all the Mosaic laws and the New Testament church on the protection of women, where widows and children are to be considered as the most vulnerable groups of society.

[31 : 53] And I don't think it matters whatever generation you live in, it hasn't changed. Women are still the weaker vessel and need to be protected. And due to his failure to lead and protect his wife, all mankind fell.

And the catechism says that Eve's actions were Adam's transgression. It was Adam's transgression, which was because Eve sinned when she was in union with Adam.

Therefore the covenant head of all the creation sinned and fell short of the glory of God, because the catechism teaches us that the covenant being made with Adam, not only for himself, but for his posterity, all mankind descending, from him or in him by ordinary generation, sinned in him, that is in union with him, and fell with him in his first transgression.

The transgression was Adam's transgression, because he was the head of the home, he was the head of the covenant. But it's interesting that when Paul writes to Timothy about the order of church government, and that the way in which the running of the church is to reflect the creation, Paul says Adam was formed first, then Eve.

And then he says Adam was not deceived, but the woman being deceived fell into transgression. So Paul says that although Adam was the head of the home and the head of the covenant, it was because of Eve's sin that sin entered.

[33 : 26] And it's because of her transgressions during the fall that Eve is often remembered and overshadowed by her sin. she's overshadowed, she's painted with a black mark.

We often remember Eve, the first thing you think when you think of Eve is the fall. You don't remember her for being a mother. Because when Paul concluded his teaching on the church, what did he say about women?

He said they will be saved in childbearing. Paul didn't point to the sin. He pointed to the fact that she was a mother. They'll be saved in childbearing of the continuing faith, love, holiness with self-control.

What does he mean? I don't think he means that everyone who has a child will be saved. What Paul is referring to, he's referring to Eve in that although her actions brought devastation to her relationship with God, her relationship to her husband and her relationship her children, everything was devastated by sin.

And yet to Eve she was given this glimmer of hope. She knew she had mucked up and made an absolute mess of it. But she was given a glimmer of hope because in the midst of God issuing the curse of sin and death upon all mankind, God issued the promise that she will be saved by her childbearing.

[35 : 00] sin. Because when we read about the curse that God put upon Satan, God said, I will put enmity between you and the woman and between your seed and her seed.

He shall bruise your head, you shall bruise his heel. And we ought to note that the enmity, it wasn't between the man and Satan. It wasn't between Adam and Satan.

The enmity was between the woman and Satan. And although this was a curse for Satan, it was a blessing for mankind because it was through Eve's childbearing that salvation would come.

And that's why after the fall Adam named his wife Eve because she was to be the mother of all living. And Eve was given her name at this crucial point, this momentous moment where they'd been given the curse but yet in her name there was the promise of life.

She's Eve, the mother of all living. And Eve could be assured that even in her weakness and all her failings and all the fact that she had sinned and done all these wrong things against her husband, she was still able to serve her gracious and forgiving God.

[36 : 15] For through childbearing her seed would remain at enmity with the seed of the serpent. And we can see that with the birth of Adam and Eve's third son, which was a moment of renewal.

The moment of renewal. Because in Genesis 4, Adam knew his wife again and she bore a son and called his name Seth. For she said, God has appointed for me another offspring instead of Abel for Cain killed him.

Cain killed Abel and Cain was exiled away from God's people. And so it was only in the seed of Seth that the promise of Genesis 3.15 would be fulfilled.

The promise, he shall bruise your head and you shall bruise his heel. And of course that promise was fulfilled at Calvary in the person of Jesus Christ in which he crushed the head of the serpent. Therefore in the womb of Eve, the mother of all living, was not only the promise and blessing of new life, but there was also the promise and blessing of eternal life.

[37 : 28] And the union which was broken by sin, there was going to be a reunion through Jesus Christ. And that's what we have tonight as those who are in Christ.

We have union with our bridegroom, Jesus Christ. Christ. And so what can we learn from Eve? She had many firsts.

She was the first woman, she was the first wife, she revealed the first weakness, but she was called the mother of all living, because in her seed, her saviour would come.

The man called his wife's name Eve, because she was the mother of all living. May the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we give thanks to thee that even in the midst of darkness, the Lord one who promises light, and we bless thee, Lord, for the promise of that seed, that through Eve and through the many other mothers, that the child would come, that he would be born, that they would call his name Jesus, for he shall save his people from their sin, Lord, help us, we pray thee, to see how wonderful thou art, to see that thou art the God who has a perfect plan, and who is working all things together for good, to them who are called according to thy purpose.

Help us, Lord, we pray, to see ourselves in thy word, to realise that thy word is speaking to us, in our day and in our generation, that we would apply everything to ourselves, and see that we have

been spoken of in the pages of scripture.

[39 : 17] Guide us, Lord, we pray, teach us and undertake for us. Bless us, Lord, we ask, and go before us, take us to our homes in safety. In your spirit, for Jesus is, Amen.

Amen. I shall conclude by singing in Psalm 8. Psalm 8 in the Scottish Sauter. Singing from verse 3 down to the end of the psalm.

Psalm 8 from verse 3 When I look up into the heavens, which thine own fingers framed, and to the moon, and to the stars, which were by thee ordained, then say I what is man that he remembered is by thee, of what the Son of Man that thou so kind to him shouldst be.

Down to the end of the psalm, to God's praise. Amen. When I look on unto the hands, which thy own fingers pray, unto moon, moon, moon, moon, unto the stars, which were by thee ordained, then say I bought this man that he remembered this be, or what the juliet son of man that was kind to him should be.

Lord, I'll lift the lower hearts in land the angels' name.

[41 : 41] With glory and with dignity, the crown it has beset.

On thy hands works thou makes it warm, all under feet they slay.

O sheep and oxen, yea, and bees, that in that field to stray.

Thou'st of the air, fish of the sea, all that pass through the sea.

Amen. A excellent in all the air, Lord our Lord is thy name.

[43 : 06] The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit, be with you all, now and forevermore. Amen.