

Week 2. Humanity and the Fall

[A] The Two Accounts of the Creation of Humans

separate, complementary accounts each from a different perspective, with a different purpose; not chronologically sequential.

[B] The Creation of Humanity in Genesis 1:26ff

1. Human Beings are made 'in the image of God' (vv 26-27)

threefold repetition of 'image' for emphasis. Some consequences of their being made in the Image of God:

a. All Human Beings have Royal Status

vocabulary associated with royalty applied to humanity: (v 26) '*rule over*'; (v 28) '*subdue [the earth]*'. *Rule over* See also Psalm 8:5-6 'crowned ... 'made ... ruler over the works of' God's hands. Royal status .. because made in the image of Royalty/ of the great King. Great human dignity. Implications: (i) individuals with physical and mental disabilities; (ii) drug and alcohol addicts, etc; (iii) 'opposes any type of caste or slavery system'; (iv) our attitude to the whole of creation: not to exploit, but to rule the earth as benevolent royalty, as God does; and as does the Servant-King.

b. All Human Beings exist in a relationship of Sonship to God

Look at Genesis 5:3: Adam had son in his own likeness, in his own image; Seth is son of Adam; so Adam is a son of God. Confirmed in Luke 3:38. (Acts 17:28). A sense in which all human beings are 'children of God'. As a result of the Fall, all prodigal children, like Adam in Genesis 3; but a seeking Father (3:9)

c. All Human Beings are Intended to be God's Visible Reps. in the World

In ANE images represented deities; set up in temples. Humans intended to represent and mediate the presence of God on earth! God is Spirit; not physical. Yet, John 14:9: 'seen me ... seen the Father'. How much of God do people see in us? V 28: 'fill the earth' - God's purpose to fill the earth with those who would reflect his character/ glory. Sadly, however by 6:11: 'earth was ... full of violence.'

[C] The Creation of Human Beings (Adam and Eve) in Genesis Chapter 2

1. Human Beings are of the earth, earthy

same Hebrew word used for 'Man/ humanity' and Adam = '*adam*'. Ambiguity deliberate. Adam also the representative (head) of all humanity; as now Jesus, the 'last Adam' (1 Cor 15:45), is representative head of God's new humanity.'*adam* has nuance of 'earthling'; closely related to '*adamah*', 'ground' (see 2:7); '*adam* is made from the '*adamah*'; 1 Cor 15:47

‘of the earth’ earthy ...’; earthling; groundling. Always will be. Jesus too.

2. Yet, Human Beings were made for Paradise/ were granted the gift of Paradise

2:8, the garden; the Lord’s (Is 51:3); a royal garden; Hebrew (*gan*) often used to describe king’s private walled-garden. Very fertile place of rich abundance, because of the river (v 10); a garden paradise; *gan* translated into Greek by *paradeisos* > paradise.

Adam formed outside the garden; then introduced (vv 8, 15); garden was gift from royal Father. Parallel later in experience of Israel: created as a people at Sinai; led by God to rest in Promised Land=a new ‘Eden’ - described like Eden (13:10; Deut 8:7; etc). All gift. We find the abundant life of paradise in Christ; souls go to paradise at death (thief on cross); at last we live for ever in the new earthly garden paradise in the new creation, where we’ll reign as royal children of the Great King (Rev 22:5).

3. Human Beings were Given a Priestly Role in the Sanctuary of Eden

The garden – a sanctuary. God walks in the garden (Gen 3:8; see Lev 26:12); [Gen 3:24] guarded by Cherubim; only entrance was on the east side, like tabernacle. Verbs – Adam’s activity (2:15 used to describe the activities of Levites in the tabernacle (cf., Num 3:7-8). Adam’s priestly function. We are kings (Gen 1) and priests (Gen 2). See Exodus 19:6 for Israel as a ‘kingdom of priests’/ ‘royal priesthood’, applied to all Christians in 1 Peter 2:9. Rev 22:3-5 we are priestly and reign imaging Christ: Great High Priest and King of kings.

[D] The Fall – some principles and patterns

1. The whole story turns on the question of ‘obedience’, or even more specifically on the question of ‘hearing’ (3:17). Two voices: Father’s and serpent’s (through Eve).

Wrong choice brings death. Spiritual death symbolised by expulsion from paradise. Same with Israel: in and out of the Promised Land, because of disobedience and idolatry. All reversed **in Jesus, the Last Adam and true Israel of God**. Obedient unto death of cross. Through his obedience/ hearing we have access to Paradise.

2. Judgement involves a reversal of Creation Blessings

3:24 reverses 2:8; 3:19 reverses 2:7; yet God will repeat (and better?) 2:7 as faithful Creator

3. In the midst of the darkness of judgement, the first Gospel promise is Given (3:15)

Read bible stories of opposition in the light of this verse; but do not be afraid, the victory belongs to the Seed of the Woman, Jesus Christ. He has already crushed the head of Satan at Calvary; and that victory becomes ours now through Jesus Christ, and it will be ours at last through him!