

**The 1689 Confession of Faith, Chapter 4 – “Of Creation”, Session # 11 –**  
**“Eve, Mother of All the Living”, presented by Pastor Paul Rendall**  
**On January 13<sup>th</sup>, 2019, in the Adult Sunday School.**

**Paragraph 3** – Besides the law written in their hearts, they received i) a command not to eat of the tree of knowledge of good and evil, which whilst they kept, they were happy in their communion with God, and had dominion k)over the creatures.

i) Genesis 2: 17;    k) Genesis 1: 26-28

**Genesis 2: 18-24** – “And the Lord God said, ‘It is not good that man should be alone; I will make him a helper comparable to him.’ “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 cattle, to the birds of the air, and to every beast of the field.” “But for Adam there was not found a helper comparable to him.” “And the Lord God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.” “Then the rib which the Lord God had taken from man He made into a woman, and brought her to the man.” “And Adam said: ‘This is now bone of my bones and flesh of my flesh; she shall be called Woman (Isha), because she was taken out of Man.’ “Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.”

Last Sunday I taught you about the Headship of Adam and the dominion that was given to him. He was to rule over all the creatures and all the creation. We saw that dominion meant Adam being given the right to rule, and to exercise authority over the creation. He had the authority to use the creatures to fulfill all the righteous purposes for which he and they was created. The creatures would be used to help man in his making things and harvesting food, and they would even become food themselves after the flood when man’s dominion was reinstated and he was recommissioned by God after the ark landed on Mt. and Noah came forth to again receive the words commissioning him in that way. (Genesis 9: 1) He was the representative head of the human race as he was the only head of a woman (his wife) and had dominion over her and his family, as far as people go.

And he, like Adam was commissioned to be fruitful and multiply, and fill the earth. And as far as his dominion over the creatures – The fear of him and the dread of him would be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea.” They were given into his hand. And every moving thing that lives would be food for him. But there was something which was added in this recommissioning of having dominion; it was that God would demand a reckoning for the lifeblood of those created in the image and likeness of God. This was the enactment of capital punishment for those who committed murder, and it was not to be men taking revenge but the first law of human government. We shall perhaps look more at this later on.

This morning I want to bring to your attention more of the reasons why woman was created. We have looked at this for the past 2 sessions and we have learned a great deal about woman’s purpose and role; today we will hope to learn more. We have seen thus far that the woman was created because, first, it was not good for man to be alone. This was not an observation made by Adam, but it was made by God. Certainly there was nothing wrong with God’s handiwork when He made man. But when God made that observation, He made it for Adam’s sake and for our sake so that we would understand that man most certainly needed someone who would be comparable to him, and a helper to him. He needed someone who would in righteous, holy, and loving sense complete him. God knew what He intended to do. He would make a woman who would be a helper to man in the best and highest conceivable sense. He would put Adam into a deep sleep and he would take a rib from him, and He would fashion a woman from that rib. This is where the woman got her first name of “woman”.

**1. Eve’s First Name was given to her by Adam at the time when she was brought to him by God.**

**Adam said in Genesis 2: 23** – “This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of man.” And then this commentary is made by God to him, and written down for us by Moses in verses 24 and 25 – “Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.” “And they were both naked, the man and his wife, and were not ashamed.”

These verses show us how very good the creation of woman was. Matthew Henry, the commentator says – “Probably it was revealed to Adam in a vision, when he was asleep that this lovely creature, now presented to him, was a piece of himself, and was to be his companion, and the wife of his covenant.” “In token of his acceptance of her, he gave her a name, not peculiar to her, but common to her sex: she shall be called woman, Isha, a she-man, differing from man in sex only, not in nature; made of man, and joined to man.” (that is in the bonds of holy matrimony)

As Christian people who know the Lord we need to be able to see and to confess that the woman was created for the man’s sake and not man for the woman’s sake, and not to balk at this. There is no shame or degradation in saying that the woman was made for the man when righteousness rules in both the man’s and the woman’s heart. Rather, we learned last Sunday from 1<sup>st</sup> Corinthians 11: 3 that the head of every man is Christ, the head of woman is man, and the head of Christ is God. Was it wrong that Christ who was the only-begotten of the Father was submissive to the Father in His humanity and recognized Him as His head? No, some people do not like any concept of submission to any authority, but especially of woman to the man, but this is what God wisely ordained.

Headship and submission to that headship are not subjects which should be dismissed with submission and contempt. It is actually a very fulfilling thing in every sense when we understand that it God ordained these things for the first couple because He knew that it would fulfilled His purpose of having a wise and good order established in the creation, and actually that men and women would be most satisfied and fulfilled if they would observe that order. Let us embrace the truth that God is much wiser than we are, and so we need to study His works and His purposes which are revealed to us in the Scriptures, most carefully.

## **2. Eve’s New Name Given to Her By Adam after the Fall.**

I want you to think with me now about how Eve received her name of Eve which was given to her by Adam after God had pronounced His judgments upon the serpent and Eve and Adam.

**Genesis 3: 20** - “And Adam called his wife’s name Eve (Chavah or Evah), because she was the mother of all living.”

Before I tell you why I think Adam changed the woman’s name, I want to back up a bit and have us think together about the occasion of the giving of her first name. When the woman was first created by God Adam said that she was bone of his bones and flesh of his flesh, and they were both as our confession states, happy in their communion with God and their loving interaction with each other. When Adam and Eve fell into transgression and sin, in eating from the fruit of the tree of the knowledge of good and evil, it needs to be understood by us that Adam did not completely lose his right to rule because of his and Eve’s sin. But it did mean that because sin had entered the world it would affect the whole creation. It would affect Adam’s ability to exercise dominion both over his own wife and the creatures. It would affect Adam’s being able to easily bring forth food from the ground. Genesis 3: 17 God said to him – “Cursed is the ground for your sake; in toil you shall eat of it all the days of your life.” “Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field.” “In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return.”

So, we see that when Adam sinned he brought sin into the entire creation, and sin affected the ground, and made it difficult for Adam, and for all men since, to bring forth crops. It would have been quite easy had he not sinned. When Adam sinned it also brought the prospect of certain physical death to he and Eve and all of their descendants. In certain ways which would become apparent to them now, with the

entrance of sin into the creatures, there would not only be hostile predatory instincts in the creatures which where there were none before, but there would also be difficulties that would arise in the woman's heart in submitting to her husband in the way that she should, and in her experiencing pain and difficulty in child-bearing. All of things which the Lord God mentions when He addresses the woman, which would come to her, and to all women, do not appear to be a reason for which Adam would desire to change her name. Indeed there would come a certain amount of sorrow.

**It is worded this way in Genesis 3: 16** – To the woman He said: ‘I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you.’”

**Matthew Henry says** – “This sentence amounts only to that command, ‘Wives, be in subjection to your own husbands; but the entrance of sin has made that duty a punishment, which otherwise it would not have been.’ “If man had not sinned, he would always have ruled with wisdom and love; and, if the woman had not sinned, she would always have obeyed with humility and meekness; and then the dominion would have been no grievance: but our own sin and folly make our yoke heavy.” “If Eve had not eaten forbidden fruit herself, and tempted her husband to eat it, she would never have complained of her subjection; therefore it ought never to be complained of, though harsh; but sin must be complained of, that made it so.” “Those wives who not only despise and disobey their husbands, but domineer over them, do not consider that they not only violate a divine law, but thwart a divine sentence.”

“Observe here how mercy is mixed with wrath in this sentence.” “The woman shall have sorrow, but it shall be in bringing forth children, and the sorrow shall be forgotten for joy that a child is born, John 16: 21.” “She shall be subject, but it shall be to her own husband that loves her, not to a stranger, or an enemy: the sentence was not a curse, to bring her to ruin, but a chastisement, to bring her to repentance. “It was well that enmity was not put between the man and the woman, as there was between the serpent and the woman.”

And so we have to ask ourselves, in light of these judgments, what was it that caused Adam to change the woman's name to Eve. She is called “the woman” (Isha) all the way through the narrative until this verse 20 of chapter 3. I believe that Adam's changing her name related to the promise of Chapter 3, verse 15, the promise with which God addressed the serpent.

**Genesis 3: 15** – ““And I will put enmity between you (Satan) and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.”

This promise pertained not only what God would do to the serpent, His placing enmity between the serpent and the woman. But it also pertained to what God would do for the woman; that is, to give her a Seed who would crush the serpent's head. This was reason for anguish to the serpent, but for joy and gladness for Adam and the woman. Out of this curse of death placed upon them, comes a strong ray of encouraging light. There would be enmity (that is a hostility) placed between the woman and the serpent, and there would also be enmity between the descendants of Satan among men; that is his spiritual seed; those who are descended from Adam and who therefore because of the defilement and deception of sin in them, they hate God and they hate the Christ who is promised here, being spoken of as the Seed of the woman. There would always be enmity between the kingdom of Satan and the kingdom of Christ, the Seed of the woman. Both Adam and the woman thought, that from the way that this promise was spoken, that the child that she would have, would be this promised Seed, and He would overcome the Devil by crushing his head; the serpent's head, and that Satan would only be able to do the damage of bruising to this Child who would be born. This was a great reason for rejoicing, and so Adam, seeing that his woman would be the mother of this Promised Child who would bring life to his descendants, he then called his wife's name Eve, because she was the mother of all the living.

And the proof of what I am telling you is found in Chapter 4, verse 1 where it says – “Now Adam knew Eve his wife, and she conceived and bore Cain, and said, ‘I have acquired a man from the Lord.’” “Then she bore again, this time his brother Abel.” This statement I have acquired a man from the Lord, appears

to be her enthusiastic exclamation of having obtained the Promised Seed. She thought that her first born Cain would be the One who would conquer the evil one. Instead we find that she was mistaken and it would be her second born son Abel who was a type of Him who was to come; our Lord Jesus Christ.

**Listen to Daniel Whedon on this** – “A man from the Lord — Literally, a man, the Jehovah. This exact rendering appears to us better than our common version, which follows the Targum of Onkelos; better than the Sept. and Vulg. “by the Lord”; better than any attempt to paraphrase the passage, or construe the  $\kappa\alpha\varsigma$  as a preposition. With MacWhorter and Jacobus, we understand Eve’s exclamation as a kind of joyful eureka over the firstborn of the race, as if in this seed of the woman was to be realized the promise of the protevangelium (the gospel being preached beforehand) recorded in chap. 3:15. Keil’s objection to this view, on the ground that Eve knew nothing of the divine nature of the promised seed, and could not have uttered the name Jehovah, because it was not revealed until a later period, is unwarrantable assumption. The statement of Exo\_6:3, (where see note,) that the name Jehovah was not known to the patriarchs, does not mean that the name was never used before the days of Moses; and if these are not the very words of Eve, or their exact equivalent, why should we believe that she said anything of the kind? If the name JEHOVAH was used at all by Eve, it is likely that something of its profound significance had been revealed in connexion with the first promise of the coming One. And it would have been very natural for the first mother, in her enthusiasm over the birth of her first child, to imagine him the promised Conqueror. But, as T. Lewis observes, “The greatness of Eve’s mistake in applying the expression to one who was the type of Antichrist rather than of the Redeemer, should not so shock us as to affect the interpretation of the passage, now that the covenant God is revealed to us as a being so transcendently different. The limitation of Eve’s knowledge, and perhaps her want of due distinction between the divine and the human, only sets in a stronger light the intensity of her hope, and the subjective truthfulness of her language.

**Listen also to Jonathan Edwards on this** – “If it had been only her being the mother of all mankind to which Adam had respect, it would have been more likely that he would have given her this name of (*at*) her first creation, and on her being brought to him; which was after that benediction, ‘Be fruitful and multiply;’ but we find that this name was not given on that occasion, but then Adam gave her another name in Genesis 2: 23. He called her [the Hebrew word] Ishah, from her being taken out of man; but the name of Eve, as the mother of all living, is given on another occasion, viz. just after God had promised that the Seed of the woman should bruise the serpent’s head, and immediately after God had pronounced the threatening of death on Adam, as in the verse immediately foregoing, “till thou return to the ground, for dust thou art, and unto dust thou shalt return”: while Adam is under the terror of this sentence of death, he comforts himself with the promise of life couched in what God had said to the serpent. Adam gave Eve a new name on this occasion, from that new thing that appeared concerning her after the fall: as she had her first name from the manner of her creation, so she had her new name given her from Christ’s redemption, and Adam gave her, her name from that which comforted him, with respect to the curse that God had pronounced on him and the earth; as Lamech named Noah, Genesis 5:29, ‘And he called his name Noah, saying, “This same shall comfort us concerning our work, and the toil of our hands, because of the ground which the Lord hath cursed.”’

In closing, I want you to see that Adam gave his wife the name Eve because He believed in the promise of eternal life which had been given to them in relation to the promised Seed who would be born of the woman. Eve’s name signifies Life, not simply because she was the mother of all mankind, but it should be even more apparent that it was given to her by Adam because He believed that His woman was going to be the mother of Christ and of all His living seed, who are the seed of the her the woman. And so she was, even though it would be the virgin Mary, one of her descendants through whom this Promised Seed should finally come. Nevertheless, Adam saw this by faith, and he rejoiced to think of Christ coming to do His good work of redemption. He gave this new name to her because he and Eve had come to know the reality that faith in the promise of Christ was what would bring them eternal life and salvation.

