

FOUNDATIONS

for

HUMAN

Flourishing

Scripture Reading

GENESIS 2:4–25

CATECHISM OF EDEN: QUESTION 1

How was the first man made and why is that significant? (verse 7)

The Lord God made Adam's body from the ground, then breathed life into him. So humans are not just biological machines; we are spiritual beings, designed by God to flourish only in relationship with God.

CATECHISM OF EDEN: QUESTION 2

Where was the first man placed? (verses 8-15)

The Lord God put Adam in Eden, a garden that God himself had planted. The word *Eden* means delight, and this garden was full of delight—including natural beauties to enjoy, delicious foods to eat, and delightful work to accomplish.

CATECHISM OF EDEN: QUESTION 3

How would you best describe the Garden of Eden?

Eden was the temple, the place on earth where the Lord God lived with people. (1) It was on a mountain, (2) it's where God placed "his image," (3) it's where God walked with Adam and Eve, and (4) it was later echoed in many features of Israel's temple. So, the central and sweetest delights in Eden was living in God's presence without fear or shame.

CATECHISM OF EDEN: QUESTION 4

How did God create Eve and why is that important? (verses 18-23)

The Lord God created Eve after demonstrating Adam's need for relationship—especially complementary companionship—to promote humanity's flourishing. The Lord God the created Eve out of Adam's side to show that this complementary companionship involves self-sacrificial love and inseparable unity.

CATECHISM OF EDEN: QUESTION 5

What is marriage? (verse 24)

The Lord God designed marriage to be a covenant relationship in which one man and one woman publicly promise themselves to each other in exclusive, lifelong, whole-person love, and thereby establish a new family in the community.

CATECHISM OF EDEN: QUESTION 6

What was God's covenant in Eden? (verses 16-17)

A covenant involves binding promises between people that define their relationship. In Eden the Lord God required Adam to submit to his authority—to God's determination of good and evil. (It's clear from Hosea 6:7 that there was a covenant in Eden between God and Adam that Adam eventually broke.).

CATECHISM OF EDEN: QUESTION 7

Why was death the punishment for breaking the covenant? (verse 17)

Death—both spiritual and physical death—was an appropriate punishment for covenant-breaking because Adam was God’s creation and had received his life from God. For Adam to reject God’s authority and determine right and wrong for himself would cut himself off from the One who had given him life.

CATECHISM OF EDEN: QUESTION 8

How did the covenant in Eden relate with the temple and marriage?

The covenant gave access to the temple of Eden, and the covenant explained the significance of marriage. No covenant, no closeness to God in Eden. And, just like with closeness to God, intimate union between a husband and wife is designed to be experienced only within binding covenant promises.

CATECHISM OF EDEN: QUESTION 9

Why did Jesus repeatedly address marriage and the temple back-to-back?

Jesus, God the Son become human, is the one to whom both the temple and marriage were both pointing. Jesus the temple. When he died, the temple was no longer needed because, anyone who comes to God through Jesus, will live forever in God's presence. And Jesus is the Groom who will love, protect, and bless his bride forever. Every marriage has faintly pointed to him.

CATECHISM OF EDEN: QUESTION 10

How can humans flourish outside Eden?

The only way that humanity, living now under the curse of Adam's broken covenant, can flourish again is through relating to God on the terms of a new covenant. Jesus both obeyed the covenant that Adam broke then established a new covenant through which humans can be reconciled to God. So those who follow Jesus can begin to flourish and experience flourishing that will continue forever.

Human flourishing happens through Jesus.

It begins with individual restoration, it can break generational cycles of family corruption, and one-by-one the gospel of Jesus can transform entire communities.

Jesus is the temple, the one to whom marriage points, the mediator of the new covenant.

Jesus is the foundation for human flourishing.