

Genesis 2:4-25 - God's Authority Exercised in All of Life

Sunday, August 25, 2013
7:41 AM

I. Introduction

A. This morning we will be in Genesis 2 - the second part of the creation account

B. Read Genesis 2:4-25

C. How do Genesis 1 and 2 go together?

1. Some people might argue that Genesis 1 and Genesis 2 are different accounts of creation
 - a. They say the accounts don't agree and are actually different ideas of creation
 - b. And thus they argue that they can't be true, they are at best allegory
 - c. At first glance, we might tend to agree with them, there are differences between the two accounts
 - d. But, do those differences indicate that there are two different ideas of creation going on here?
2. Short answer: no
 - a. As we go through these two passages, we do see that the focus is quite different, and thus the content and characters are different
 - b. But there are no direct contradictions, they describe the same things from different vantage points
 - c. Genesis 2 is actually an expansion of day 6 from Genesis 1 - all of Genesis 2:4-25 happens between Genesis 1:26 and 1:28 - it is a ground's eye view of the circumstances of the creation of man
3. But what about differences?
 - a. Some people might still disagree with me because of perceived differences in the passages
 - b. The most often pointed to difference is the fact that Genesis 2:5 says that there were no plants when Adam was created
 - i. This appears to contradict Genesis 1:11-12 that said plants were created 3 days before Adam
 - ii. But on closer inspection of the text there is no actual contradiction
 - iii. First, the words used for plants in Genesis 1 and Genesis 2 are different - God created all plants on day 3, but perhaps cultivated plants would not grow until man was there to care for them
 - iv. Second, the area described in Genesis 1 and 2 are not identical - Genesis 1 deals with the whole universe, Genesis 2 deals with the land, God's special place, so plants may be elsewhere but not in the garden
 - v. So, there are many ways the texts do not actually contradict
 - c. There are other small arguments people would make about the text, but in every case it can be shown that there is no actual contradiction, just a difference in vantage point
 - i. So, arguing against the truthfulness of the Bible or creation because of the differences in Genesis 1 and 2 is fruitless
 - ii. It shows a misunderstanding of the text and an inability to see the different vantage points

D. These are the generations of the heavens and the earth...

1. These are the generations....Genesis....the book of generations or beginnings
 - a. This generation passage tells how the world went from a perfect state in Genesis 1 to a completely corrupt and fallen state by Genesis 4
 - b. But it also tells how God did not abandon or destroy His creation and introduces us to God not only as Creator (Genesis 1) but as merciful
 - c. The rest of the Bible will build upon this second characteristic of God - how can God, the righteous, perfect, omnipotent Creator show mercy to His rebellious creation
2. Genesis 2 is the introduction to this generation story
 - a. It ties the generation story back to Genesis 1 - it expands on God's creative work in the world
 - b. It ties the generation story forward to Genesis 3 - it shows God's personal interaction with man and woman and His authority over them
 - c. Thus, Genesis 2 sets the stage for Genesis 3 and therefore the rest of the Bible

E. Proposition and Outline

1. Proposition: Genesis 2 tell us about God's authority in the world after creation and prepares us to understand authority rightly and understand the true evil of disobeying authority
 - a. Events - what do we see happen in the passage?
 - b. Quotations - how does the New Testament use this passage?
 - c. Implications - how do we apply this passage?

II. Events - What do we see happen in this passage?

A. God's personal authority is affirmed

1. Genesis 2:4 - *These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.*
2. The LORD God - *Yahweh Elohim*
 - a. This is the first time in the Bible we see the term *Yahweh*.
 - b. Through Genesis 1, God is called *Elohim* which is a general name for God and refers to God as transcendent
 - c. Now in Genesis 2 He is introduced as *Yahweh Elohim*, not only the great God but also the personal God who is Lord over His people.
 - d. So, God's personal interaction and personal authority are going to be emphasized in this passage.
3. This helps us understand the difference between the creation account in Genesis 1 and the creation account in Genesis 2.
 - a. Genesis 1 is about the transcendent God making all things out of nothing
 - b. Genesis 2 is about the personal God ruling over His creation
 - c. Therefore they cover some of the same time, but the purpose of the accounts is different so different details are related.
4. So, for the rest of the time in this point we are going to talk about God's personal authority
 - a. When I say personal authority, I mean God's activities as *Yahweh* - the personal Lord of the covenant
 - b. God as *Yahweh* is the one who enters into relationship with man and rules man and the earth as a personal Lord
 - c. Personal authority is then contrasted with abstract or distant authority - God does not only theoretically have authority or really have authority but refuses to use it - God personally uses His authority in the world

B. God's personal authority is exercised

1. At least five places in the passage we see God's authority exercised
 - a. In making a land for man
 - i. Genesis 2:8 - *And the LORD God planted a garden in Eden,*
 - ii. In each of these instances we are going to see that God is the active person in the narrative - He is the one exercising authority
 - iii. Here God makes a land, a garden, for man to dwell in - He exercises His authority by choosing where and how man should dwell
 - iv. It was God, and not man, who chose where man was going to dwell and it was God, not man, that prepared that place
 - b. In placing man in the land
 - i. Genesis 2:8 - *And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed.*
 - ii. Not only does God exercise His authority in preparing a land for the man, He places the man there
 - iii. This again is the act of a sovereign - the man did not choose to God to the garden, God placed Him there
 - iv. It was God, and not man, who put the man where he should be
 - c. In giving man a task for the land
 - i. Genesis 2:15 - *The LORD God took the man and put him in the garden of Eden to work it and keep it.*
 - ii. So, God exercises authority in action by planting the garden and by placing the man there, but now God starts to exercise authority in commands
 - iii. The first command God gave to man is implied in the text - to care for the garden God had placed Him in
 - iv. So, God further exercises His authority by deciding what man must do - He decides where man should be, places Him there and tells Him what to do
 - v. God is very evidently in charge throughout this passage
 - d. In commanding the man about the trees of the land
 - i. Genesis 2:16-17 - *And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."*
 - ii. God's authority is not merely relegated to the positive, though - telling the man what He should do in the garden

- iii. God also exercises authority by giving negative commands - what the man must not do
- iv. In many ways, this is the culmination of God's authority - all of the rest of the commands had clear utility to them, but this command emphasizes that God exercises authority because He is God - He planted the Tree of the Knowledge of Good and Evil in the garden simply so He could command the man not to eat of it
- e. In providing man with a helper in the land
 - i. Genesis 2:18, 21-22 - *Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him."...So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man.*
 - ii. God exercises His authority once more in this passage as He provides the man with a helper
 - iii. We see God exercise authority as He is the one who declares that it is not good for man to be alone - it is God and not man who decides what is good and right for man
 - iv. We see God exercise authority as He forms the woman as man's helper - it is God and not man who decides what his helper should be
- 2. In each of these events it is clear that God is both in charge and that He is personally exercising His authority
 - a. God is, by right because of Genesis 1, Lord - He is rightfully in command of the world
 - b. But here we see God exercise His Lordship - He demonstrates that He is *Yahweh*, the personal Lord
 - c. He does not have authority in the abstract, He exercises His authority in real, tangible ways
 - d. God is active as Lord in His creation and He expects His creation to respond to His Lordship with absolute obedience

C. God's personal authority is delegated

- 1. Throughout this passage we see God exercise His authority, but He does not only exercise His authority, He delegates it to the man as well
 - a. This is the outworking of God's proclamation in Genesis 1:28 - *And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."*
 - b. God stated that man was to have dominion, but here we see Him personally giving man dominion over the different spheres of the world
- 2. We see this in at least three times in the passage
 - a. In placing the man over the land and the plants
 - i. Genesis 2:15 - *The LORD God took the man and put him in the garden of Eden to work it and keep it.*
 - ii. We already considered this as an act of God's authority in describing man's task, but God is also using His authority to delegate authority to man
 - iii. Man was given authority to care for and order the garden, he was given authority to rule over the land that God had prepared for Him
 - b. In placing the man over the animals
 - i. Genesis 2:19 - *Now out of the ground the LORD God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name.*
 - ii. In the Bible, naming something is an act of great authority and power
 - iii. So, when God sends the beasts and birds to the man to name them, God has bestowed on man authority not only over the land and plants but over the animal world as well
 - iv. In fact, this brings everything on earth under man's delegate rule - God has delegated authority over the earth to man
 - c. In bestowing authority and headship within the human race
 - i. Genesis 2:22-23 - *And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."*
 - ii. There was one last sphere of authority that God was going to bestow on man and that was authority within human relationships
 - iii. As I just mentioned, naming something in the Bible exhibits authority, so when God not only declares that woman is to be man's helper and then brings her to the man to name, God is establishing authority within that relationship as well

- iv. Now, this is an area to tread carefully in, because the authority is not as absolute as in the last two spheres because the last two spheres were different from Adam, but this is authority within Adam's own sphere
 - i) So, the word that God uses is very helpful here - instead of the woman being the man's servant she is the man's helper
 - ii) That means that the man must take the leadership role in determining and deciding and the woman to take the responsive role in following
 - iii) But, that does not mean that man must subjugate woman or woman ought to be trampled on by man
 - iv) Here God delegates authority in a relationship of equals which must be remembered as we discuss this last delegated authority
- 3. As God delegates His authority to man we see that
 - a. Man is not merely under God's personal authority
 - b. But man is to be the conduit of God's personal authority to the rest of the world
 - c. This is important for at least three reasons:
 - i. First, it is a fulfillment of Genesis 1:28 - God gave dominion to man
 - ii. Also, it shows us how the world should be - God designed it to be ruled by a man
 - iii. Finally, it serves to exacerbate the horror of Genesis 3 - Genesis 3 is not merely part of God's creation rebelling against God, it is God's special regents in this world rebelling against Him and dragging the whole world with them as they rebel

D. God's personal authority is blessed

- 1. Genesis 2:8-14 - *And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. A river flowed out of Eden to water the garden, and there it divided and became four rivers. The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. And the gold of that land is good; bdellium and onyx stone are there. The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.*
- 2. A large chunk of this chapter is devoted to describing the garden of Eden
 - a. At first this doesn't seem to fit well with the theme of God's personal authority being exercised
 - b. But the garden is a place where God's authority reigns supreme
 - c. And where God's authority reigns supreme there is supreme blessing
 - d. So, the description of the garden underlines the blessing of God's personal authority
 - e. God exercising His personal authority is good for the world and is good for man
- 3. So, at least three blessings are emphasized about the garden
 - a. The garden contains every tree that is pleasant to the sight and good for food
 - i. That is, everything that they needed was provided to them
 - ii. And not only was it provided to them but it was provided to them in a pleasant manner
 - b. The garden contains a river that flows out to give life to the world
 - i. Man was not only supplied in the garden, but the garden was a source of life to the rest of the world
 - ii. This is why the four rivers are described, the blessings of the garden overflowed to the world
 - c. The garden contains the Tree of Life
 - i. God's blessing to man was ultimately symbolized in giving man free access to the Tree of Life in the garden - a symbol of God's granting immortality to His perfect creations
- 4. All considered, the garden is God's first sanctuary with man
 - a. It is the place where man meets God and where God dwells with man
 - b. Remembrances of the garden are put in the tabernacle and the temple (e.g. the trees carved into the temple, the cherubim guarding the way to the Holy of Holies)
 - c. The basic parts of the garden are found in the heavenly sanctuary at the end of all things in Revelation 22 - the Tree of Life, the life giving river
 - d. The river that flows out from the garden is similar to the river that flows out of the temple in Ezekiel
 - e. So, the ultimate blessing of the garden is it was the place where God dwelt with man perfectly and thus man enjoyed all of God's blessings unfettered

III. Quotations - How does the New Testament use this passage?

A. To affirm marriage as God created it

1. Matthew 19:3-9 - *And Pharisees came up to him and tested him by asking, "Is it lawful to divorce one's wife for any cause?" He answered, "Have you not read that he who created them from the beginning made them male and female, and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh'? So they are no longer two but one flesh. What therefore God has joined together, let not man separate." They said to him, "Why then did Moses command one to give a certificate of divorce and to send her away?" He said to them, "Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery."*
2. Mark 10:2-9 - *And Pharisees came up and in order to test him asked, "Is it lawful for a man to divorce his wife?" He answered them, "What did Moses command you?" They said, "Moses allowed a man to write a certificate of divorce and to send her away." And Jesus said to them, "Because of your hardness of heart he wrote you this commandment. But from the beginning of creation, 'God made them male and female.' 'Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.' So they are no longer two but one flesh. What therefore God has joined together, let not man separate."*
3. In both of these passages, Christ Himself emphasizes an ongoing pattern that was established in creation
 - a. God made man and woman to be joined as husband and wife in the beginning
 - b. God continues to desire man and woman to be joined as husband and wife now
 - c. Those who repudiate God's desire are sinning against God
4. So, from this passage that describes the first marriage we should understand that this always has been and always will be God's perfect desire for marriage. Nothing else can ever replace this relationship and be called marriage.

B. To type marriage as representing Christ and the church

1. I Corinthians 6:15-20 - *Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, "The two will become one flesh." But he who is joined to the Lord becomes one spirit with him. Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body.*
2. Ephesians 5:22-33 - *Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything. Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church—for we are members of his body. "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh." This is a profound mystery—but I am talking about Christ and the church. However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.*
3. The reason for God's continuing desire for marriage is given here - marriage is important because it is a type of Christ and the church
 - a. Just as a husband and wife are joined together, so a believer and Christ are joined together
 - b. Just as a husband takes the sacrificial leadership role in a marriage, so Christ is the sacrificial head of His church
 - c. Just as a wife takes the willing submission role in marriage, so the church exercises willing submission to Christ as her head
4. So, marriage is important because it points to these greater truths. Even at the very beginning God placed pictures to point to Christ and the church.

C. To affirm proper roles in the church based on the created order

1. I Corinthians 11:2-16 - *Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you. But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God. Every man who prays or prophesies with his head covered dishonors his head, but every wife who prays or prophesies with her head uncovered*

dishonors her head, since it is the same as if her head were shaven. For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head. For 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 was not made from woman, but woman from man. Neither was man created for woman, but woman for man. That is why a wife ought to have a symbol of authority on her head, because of the angels. Nevertheless, in the Lord woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman. And all things are from God. Judge for yourselves: is it proper for a wife to pray to God with her head uncovered? Does not nature itself teach you that if a man wears long hair it is a disgrace for him, but if a woman has long hair, it is her glory? For her hair is given to her for a covering. If anyone is inclined to be contentious, we have no such practice, nor do the churches of God.

2. I Timothy 2:11-15 - *Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet she will be saved through childbearing--if they continue in faith and love and holiness, with self-control.*
3. Since God created differences between men and women from the beginning, He desires those differences to be lived out in the church.
 - a. Women are to act like and look like women and are to joyfully act out the submission of the church in their activities in the church.
 - b. Men are to act like and look like men and are to sacrificially act out the leadership of Christ in their activities in the church.
4. This is not a statement of the relative worth of men and women
 - a. I Peter 3:7 - *Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.*
 - b. Galatians 3:38 - *There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.*
 - c. Neither men nor women are worthy of the roles that they are playing, both have been given grace to be, as it were, actors of God's eternal purpose
 - d. And both have great honor and dignity in the role that they have been given to play, and both ought to do it with great joy and with great care to honor the God who has appointed them to their roles.

D. To affirm federal headship in Adam and in Christ

1. I Corinthians 15:42-49 - *So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. Thus it is written, "The first man Adam became a living being"; the last Adam became a life-giving spirit. But it is not the spiritual that is first but the natural, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.*
2. Adam was the first man, made from the dust of the ground and was placed as the head of the human race
 - a. Since he is the head of the human race, we all share his fate
 - b. We call this concept federal headship - we are all dead in sins because Adam died in sin
3. But, in Christ we have a new federal head
 - a. He is the last Adam - the one who brings life, not death, who brings life from heaven, not earth
 - b. So, just as we bear Adam's image, we who are in Christ are being remade in Christ's image

E. To point to the blessedness of the eternal state of believers

1. Revelation 22:1-5 - *Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. They will see his face, and his name will be on their foreheads. And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.*
2. The blessings of the garden were lost in Genesis 3
 - a. But the plan of God was not thwarted
 - b. The blessings of God will be restored at the end of time through Christ

IV. Implications - How does this passage affect our lives today?

- A. Proper authority is a good thing no matter how much we rebel against it because all authority flows from God.**
1. This is an important truth to draw from this passage - authority flows from God and it is a good thing
 - a. Authority has existed from the beginning and has been blessed by God from the beginning
 - b. Therefore authority is not something to be resisted but to be rejoiced in
 2. But, in this fallen world, we often don't feel this way
 - a. In fact, humanity has resisted this from the beginning - this is starting to encroach on next week
 - b. In Genesis 3 we see mankind reject God's authority, we see mankind lose a lot of his functional authority in the world, and we see the prediction that the authority bestowed in the marriage relationship will be disordered
 - c. And following the footsteps of our first parents, we often desire to rebel against proper authority
 3. The New Testament points back to Genesis 2, though, to reaffirm that God bestowed authority is good
 - a. Ephesians 5 points back to Genesis 2 to reaffirm that sacrificial authority within marriage is good
 - i. Ephesians 5:32-33 - *"For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh." This is a profound mystery—but I am talking about Christ and the church. However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.*"
 - b. I Timothy 2 points back to Genesis 2 to reaffirm that order and authority within the church is good
 - i. I Timothy 2:11-14 - *Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor.*
 - c. Romans 13 probably alludes to the creation account to reaffirm that authority in government is good
 - i. Romans 13:1-2 - *Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment.*
 4. So, the fall has abolished neither the imperative nor the blessing of authority
 - a. Even though the fall has disordered everything in our world
 - b. And even though the fall has given us the desire to resist authority
 - c. We should, in Christ, train ourselves to see authority as a good thing and willingly submit
 - i. Citizens should willingly and joyfully submit to their government
 - ii. Church members should willingly and joyfully submit to their elders
 - iii. Wives should willingly and joyfully submit to their husbands
 - iv. Children should willingly and joyfully submit to their parents
 - d. Why? Because authority was a God-given blessing before the fall, not a curse after it
- B. Every person has been given some authority and must use it according to God's command and for His glory**
1. This is another important point not to overlook in the passage - God has given authority to mankind and we should use it in accordance with God's plan and for His glory
 - a. Every human, as a part of mankind, has some sort of authority, some may have more and some may have less, but every human being has some authority because God bestowed mankind with authority
 - b. Even you children have some authority - you have authority over yourselves
 - i. We might sometimes call this, to give a term I don't like the best possible meaning, free will
 - ii. Each human being has a will and can determine what they are and are not going to do
 - iii. This is a kind of authority - it is much greater authority than given to any other creature in this creation - animals and plants do not have this sort of authority over themselves
 - c. So, all humans need to use their authority to glorify God and honor His commands
 2. But, again, the fall has distorted all of our authority - we no longer use our authority to honor God
 - a. But the fall has distorted, not destroyed our authority
 - b. Before the fall, every sphere was a realm where the authority of mankind could be used to glorify God
 - c. But now, after the fall, there is one primary command to all mankind that we must follow
 - i. Acts 17:30-31 - *The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.*
 - ii. There may be many other commands we must follow after this command, but this is the first and primary command to man now after the fall - repent and turn to Christ!
 - iii. This is now the only way to glorify God with our God given authority - to humble ourselves and turn to Christ

3. So, an implication of this passage is that we each must use the authority given to us by God as His image bearers to turn from our rebellion, repent and seek Him through Christ
 - a. If you're here this morning and have never done this, I call you this morning to obey your Creator and humble yourself before Him - He is ready to have mercy on you
 - b. And if you have already done this, then continue in it - use your authority to glorify God by continuing in repentance and displaying the glory of God to call others to repentance

C. All relational authority points to a greater relationship.

1. This is the glorious climax of this passage - everything in this passage is a type
 - a. Adam, the ruler of the world under God, is a type of Christ, the greater ruler of the universe
 - b. Adam, the first husband, is a type of Christ, the greater bridegroom of the church
 - c. The blessings given to Adam are a type of the greater blessings bestowed through Christ
2. Now, when I say these are types, I don't at all deny or minimize their historical realness
 - a. But, even in creation, God's plan was to glorify Christ through the cross
 - b. So, the ultimate point of everything in Genesis 2 is to point to what Christ will be
 - c. Ephesians 5:32-33 - *For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.* "This is a profound mystery—but I am talking about Christ and the church. However, each one of you also must love his wife as he loves himself, and the wife must respect her husband."
3. So, we should see in this passage a glorious picture of Christ - but, I'm not only calling us to see a glorious picture of Christ in the text, but in all of the relational authority we experience
 - a. Husbands and wives - see in your marriages a picture of Christ's authority
 - i. Ephesians 5:32-33 - *For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.* "This is a profound mystery—but I am talking about Christ and the church. However, each one of you also must love his wife as he loves himself, and the wife must respect her husband."
 - ii. I Peter 3:1-7 - *Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, when they see your respectful and pure conduct. Do not let your adorning be external---the braiding of hair and the putting on of gold jewelry, or the clothing you wear--- but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious. For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening. Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.*
 - b. Parents and children - see in your families a picture of Christ's authority
 - i. Ephesians 6:1-3 - *Children, obey your parents in the Lord, for this is right. "Honor your father and mother"--which is the first commandment with a promise-- "that it may go well with you and that you may enjoy long life on the earth." Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.*
 - ii. Colossians 3:20-21 - *Children, obey your parents in everything, for this pleases the Lord. Fathers, do not provoke your children, lest they become discouraged.*
 - c. Bosses and employees - see in your work a picture of Christ's authority
 - i. Colossians 3:22-4:1 - *Slaves, obey in everything those who are your earthly masters, not by way of eye-service, as people-pleasers, but with sincerity of heart, fearing the Lord. Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ. For the wrongdoer will be paid back for the wrong he has done, and there is no partiality. Masters, treat your slaves justly and fairly, knowing that you also have a Master in heaven.*
 - ii. Ephesians 6:5-9 - *Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart. Serve wholeheartedly, as if you were serving the Lord, not men, because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free. And masters, treat your slaves in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him.*
 - d. When we start to see relational authority as pointing to Christ, then we can truly rejoice in it and bring glory to God in either exercising or submitting to it

D. Through this relationship, the blessings of relational authority are being and will be restored and superseded

1. If the previous point was the glorious climax of Genesis 2, then this is the joyful conclusion
 - a. Although we lost the blessings of God's authority in the garden through the fall God has promised that they are and will be restored
 - b. And we, on this side of the cross, see them being restored through the work of Christ
 - c. And we are waiting eagerly for them to be perfectly restored at the end when Christ returns
2. These things are now being restored and superseded in Christ
 - a. The garden contained every tree that is pleasant to the sight and good for food, but now Christ is the bread of life
 - i. John 6:35 - *Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst."*
 - b. The garden contained a river that flows out to give life to the world, but now Christ is the living water
 - i. John 4:13-14 - *Jesus said to her, "Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."*
 - c. The garden contained the Tree of Life, but now Christ is the tree of life
 - i. II Timothy 1:1 - *Paul, an apostle of Christ Jesus by the will of God according to the promise of the life that is in Christ Jesus,*
 - ii. II Timothy 1:10 - *which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel,*
 - d. The garden was God's first sanctuary with man, but now Christ is our sanctuary
 - i. John 1:14 - *And the Word became flesh and [tabernacled] among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.*
 - ii. Hebrews 9:11-14 - *But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.*
3. These things will be restored and superseded in the new heavens and new earth
 - a. Listen to all the imagery from the garden that is found in the heavenly city
 - b. Revelation 21:1-8 - *Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away." And he who was seated on the throne said, "Behold, I am making all things new." Also he said, "Write this down, for these words are trustworthy and true." And he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment. The one who conquers will have this heritage, and I will be his God and he will be my son. But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death."*
 - c. Revelation 21:22-22:4 - *And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. By its light will the nations walk, and the kings of the earth will bring their glory into it, and its gates will never be shut by day---and there will be no night there. They will bring into it the glory and the honor of the nations. But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life. Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. They will see his face, and his name will be on their foreheads. And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.*