**Adam’s conduct in changing his wife’s name ~ K. Schilder**

Text ~ Gen. 3: 20 ~ *And Adam called his wife eve, because she was the mother of all living.*

Beloved

If it was once asked of us, to let our thoughts go on about the first confession of faith ever expressed in the world then perhaps many excellent things would be written on paper, although different than what we find written here. There are many fine things to say about the first confession of faith. And if we would have had to write it, then we would probably have filled our paper with words about God, the Father, the Son and the Holy Spirit, the forgiveness of sins, God’s Word and the Covenant, and more of those fine things which we find bound in our hearts.

But when Adam, father of all, expressed his first confession of faith, the first one which the Holy Spirit passed on to us, you read nothing of this. He does not speak about God the Father, God the Son, God the Holy Spirit, you read nothing of the covenant, and still nothing of the forgiveness of sins. But the first *confession of faith* is: that from now on he called his wife, who was first named Woman, Eve. This is an embarrassing thought, because if this is the first confession of faith it is immediately set in the center of life. What is more real life than the life of a man with his wife? That together they fill the earth and eat their bread by the sweat of their brows. Wage the hard battle in life and on an earth filled with thorns and thistles. And if now this man calls his wife Eve, meaning mother of all living, that is a confession of faith. For he then reaches back to the promise of the Lord, who had said; the Son, who will smash the serpent and retake life, will come from the woman.

When, on His part, God draws attention to the seed of the woman and says: that is gospel, and gospel comes out from it, then Adam names his wife according to that gospel saying; If the child that will be born is your salvation and mine, then I will name you according to that child.

Our only preservation is in motherhood. I may call this name change a confession of faith because in that change of Eve’s name Adam reaches back to the promise, that of the first gospel that the seed of the woman would crush the seed of the serpent. And the best is that Adam does not talk *about* the Father, the Son and the Holy Spirit, but he does speak *out* of the Father, *out* of the Son and *out* of the Holy Spirit. He does not speak about the forgiveness of sins but from the forgiveness of sins, for now he believes and therefore he names his wife after the promise. He does not speak about the covenant but out of the covenant, because the covenant that was given was restored through God’s grace and casts man and wife and God together. So we can again sing that no more sincere trust can be found on earth then between husband and wife.

And it can be said of a covenant restored by grace:

“Love is stronger than death,

Nor is any love closer than God’s,

And never so great.”

Let us pause a moment at what our first father had done when he changed the name of our first mother. We will discuss: Adam’s conduct in the name change of his wife.

We see Adam’s conduct here:

1) As king

2) As prophet

3) As priest. Ps. 89: 1, 2

**ONE**

Often we think there were two people in paradise, that is Adam and Eve. Yet this is not correct, because in paradise there was not a twosome with the names: Adam and Eve, but another which carried the name Adam and Woman. The name of the mother of all only became Eve later, for you all know, if only from the form for marriage, that the original name of our mother Eve was: Woman. Because when for the first time God brought the woman to Adam, Adam said: “This is now bone of my bones and flesh of my flesh; She shall be called Woman, because she was taken out of Man.”

This first naming is decisive for the time being. The man called the woman after himself and only after the fall he names her, not after *himself,* but *after the child*, saying: from now on the *woman* will be called *mother.* The essence of her existence is not in being woman, but I, the man, will name my wife after the to be expected child, yes after the great seed of the woman. And; *“after the seed of the woman”* is actually *“after Christ”.*

Adam names his wife Eve. I called it the first *confession of faith* a moment ago. Right away I say this is the first *Christian* confession of faith, because Adam believes in the sense of having *Christian* faith. He had heard the promise of the seed in the first gospel and he reacts by naming his wife after the seed that will come, he says she shall be called Eve from now on, that is to say: *mother of all living*.

In this name change Adam conducts himself in the first place as *king.* That is to say in the office as ruler. A king is one who has authority. Himself subject to God’s authority the king has to benevolently administer that authority in God’s name. It is not difficult to see Adam’s conduct as king because whoever gives names behaves as a ruler. This already applies to us but much more so in the East. For in the East one who holds authority designates names, he is the only one who has at his sovereign disposal the giving of giving names.

For example, when God comes forth in the hour of His highest revelation of sovereignty, it is to rename Jacob; from now on he is to be Israel.

And as the wrestling (with Jacob) is revelation of the Lord’s sovereignty and opens everything for the name change and God participates in that bit of life called Jacob, from now on Israel,

and as God has disposal of all the children of Jacob,

and as that one name change wants to say that God rules as sovereign over that man, so every name change is proof of God’s sovereignty.

In the highest hour of Gods radiant authority man is pushed aside when naming names.

When the Seed of the woman is born no Joseph comes to name Him, also no Mary, but an angel who says: You, Joseph, are dismissed as father of the child conceived by the Holy Spirit, but you still must spread a legal garment over the head of that child. It is your task to bring up the child under the law and be guardian according to the law, yet you do not have the privilege of naming the child. His name is given from out of heaven, you will call Him Jesus.

Again it is God’s sovereign ordinance which named that name and maintained the authority and when it comes down to it, deprived man of naming names because God is the first King and the last, is the Alpha and the Omega, also in ruling.

Therefore in heaven no one names names other than those named by God.

Therefore also in the society of the church, man, whose own name was given by God’s grace, can name another by name because the kingship of man, although lost by sin, is restored by grace.

And that restored kingship is evident in the renaming of our first mother by our first father.

That the naming of names expresses and proves Adam’s kingship clearly appears in the above words. In Genesis 2 it says that when the Lord had made all the beasts of the field and all the birds of the air, He brought them to Adam to see what he would call them and every living thing would be called what Adam named them. So Adam named the names of all livestock, of all the birds and of all the animals of the field. Adam’s first act already before the fall was a general giving of names. The whole world passes by and Adam must give names as ruler over creation. Not sovereign like God, for also his kingship is like loam in the hands of God, but he is taken up in covenant with God. And as king of creation every creature put in paradise must pass before him, every animal, every plant, that is the whole world, receives a name from Adam. In other words he intuitively grasps the essence of things. That is prophecy and I will come back to it.

He recognizes the essence of the creatures, and by voice describes the essence in the name and, as king, he binds the created to its name. They will be called as he names them.

This is how Adam conducts himself as king in the first giving of names. Therefore he is shadow image of God Himself. Who has seen all in their essence as well and called by name everything before they were created, so that Paul could later say that God is the Almighty Who calls things that are not as if they were. God, the architect of heaven and earth, has seen the essence of things; He determined it. And like the architect, who has seen it in his mind, before the building is constructed, and has given everything a place and name in the one great thing he will build, the Lord also names what is not, as if it were. Before a creature begins to live its name is already known by God from before the foundation of the world. And when that God, Who has originally named names by Himself, now establishes man in His image in paradise, then man’s being-image-of God is evident in this, that he names things. Not as original, because he himself is not the architect of the world; but still the fact of man naming things, of seeing and understanding and arranging, is *kingship*, is being image of God in full sovereignty. Therefore with the first naming of things some of that kingship becomes evident.

But even if giving names was already an act of dominion, the wonder increases and the kingship is more absolute when, before the fall, Adam could give a human being a name. To give names to animals is to rule over them, but naming a person means ruling in the world of men. And if you want to know how God stimulated Adam toward kingship in the giving of names to animals you must read Genesis 2: 20. God deliberately withheld a wife from Adam. She was on God’s program, in heaven she had already been named but not yet placed on the earth. Adam now saw God’s work. Everywhere he names the animals in pairs, everywhere he saw twosomes, he accepted this and named them and saw the way toward multiplying, which would fill the earth. But it says of man that he had no help standing beside him. In other words, in the first act of giving names God forced Adam to busy himself with the idea of pairs in the world, that unity comes in marriage. He saw that pairing which becomes one in love go over the world. And then Adam saw no second beside himself, who was first. Only then does sleep overcome Adam and God listens to his longing, which trembled in his voice at each name he gave and God lets Adam see that also with man a twosome must exist. And when Adam asks for a wife and later receives her he saw that a twosome was necessary for multiplying, for habitation of the world and for achieving the purpose which God has for the world.

Already hidden here is the fact that also before the fall the seed of the woman must come, that the seed of the woman would fill the earth, and in this lies the unity of man and all creation. With the animals, with the plants and with man duality from now on, but what a tremendous *difference!* With the animals this is put upon them in creation, not a single animal *asks* for a mate. Plants as well also receive this duality according to creation. But *man* must *ask* for it. He discovers the twosome of marriage, of the companionship of man and wife and he remains one with the animals and plants. He also has the coursing of his blood. And when he asks for a wife, then he is one with plants and animals. Man is from the earth, dust from dust, akin to all animals in his “animal” like existence, we could say.

But….. *he gives names*, and as name giver he asks for the wife yet to be named and receives her as such and calls her *Woman*. Therefore I could say a moment ago: when Adam proceeds to name his wife his naming work reaches its zenith. And Adam’s joy as ruler rises to overflowing when he names his wife Woman; because in having a wife beside the man he is one with all creation. But he is God’s image in the longing and the naming of the woman, separated from creation, yet never segregated. Specifically in this he stands above everything created. He is God’s son and king on earth.

But now the horror: sin breaks out.

The woman emancipates herself from the man and acts without him, has a talk with the serpent by herself. That is breaking authority with man and against heaven.

And after that the man emancipates himself from God, also takes the forbidden fruit and casts his crown into the dust and tramples it to pieces.

Because as the woman no longer sees Adam as her head, so he also no longer acknowledges God and makes himself loose from heaven which had given him the authority.

You can readily see how everything *changes* regarding the kingship. The woman says the serpent did it. She *hides herself behind* the animal. Her authority disappears. The man says: the woman did it. He *hides behind* the woman. His authority disappears.

In other words the whole world is in confusion, chaos enters. The *greater* hides behind the *lesser* . The one who must give leadership hides behind the one who must accept leadership.

The whole world shouts against itself, and all coherence is gone and all authority has from now on become *force.* The scepter has become the tyrant’s rod; and the holder of the sword, who demands blood, commands.

And it would have remained so, the king would have remained dethroned, and chaos would have had the last word if in His great mercy God had not taken pity. He comes and calls Adam and calls the wife along; and when they both had hidden themselves from each other and God, God comes with His Word and promise and the *first ringing of the gospel resounds* over a lost paradise. ‘I will put enmity between you and this serpent, (and to the serpent) enmity between your seed and her seed‘. It *remains* war and the heels of the seed of the woman will be bruised by the seed of the serpent; but the war will end in *the victory* of the seed of the woman which will crush the seed of the serpent.

In that word, that the seed of the women shall receive power to destroy the seed of the serpent. In that word the first gospel is brought. In that hour, when the message, the joyful message, the gospel, was brought, which would curb chaos and call upon the seed of the women to be the law enforcer of the God in the covenant. In that hour Adam is humiliated to the depths, yet at the same time exalted to heaven.

The king loses his kingship, but whoever loses it, he shall win it. Was it not *humiliating* that God says to Adam, or rather to the woman: help is coming, but it comes from your seed? How humbling this was for Adam! The promise didn’t come to him but *to the woman*. The Lord says to the snake; you have done it, you are cursed. And while coming to the woman he says to the snake: enmity will come between you and the woman, and only after that, when the serpent has been addressed, the Lord says to the woman: you will have to bear the seed of the woman, but it will come into the world with sorrow and every birth carries with it the memory of the *lost paradise*.

How terrible it is, what an *humiliation*! The great gospel message passes over the heads of both of them and is the subject when God addresses the snake. Then it is the woman’s turn and after that Adam’s, who must deteriorate with hard labor and eating the bread of sorrow.

But although Adam is humbled, he is *evangelically* humbled. That still signifies exaltation. Because the lordship is restored in the same hour. God says to the woman; regardless of everything your desire shall be for your husband and he will rule over you.

The old returns; not along the *natural* road; they were cut off; but by *evangelical* ways. The seed of the woman proceeds; the gospel opens the way. When that is determined up front then God binds the two to each other. The relationship of authority returns; the woman desires the man. Then Adam receives the scepter of kingship via the gospel. Not a scepter of tyranny, but of *love*. For Adam names his wife *according to the promise* and is king over the woman in this. Yes, but, he is king over the woman because he is king *in the church*.. Because the beauty of the text is this; those two, the woman, now Eve, and the man himself are together in the first family, but also together in the *church*. It was the beginning of the church, because the church is the gathering of true believers of Christ. Therefore before the fall they were a house of God and a kingdom of God, but no church. It only *becomes* church when *Christ* is preached and when Christ is believed.

Well, He is now preached; the seed of the woman is ultimately Christ. And Adam now believes Christ and the woman also believes and they bow under the judgment and rise up by faith.

Therefore I can say: *the church* is gathered Here by the Spirit and Word. And when Adam calls his wife Eve, that is mother of all living, then *the Word* is proclaimed. That Word makes the family to become church-family; and when they have become *church,* they are also *family* again. Adam no longer stands there as a man who holds the scepter over his wife, but as member of the one, holy, universal church. Adam puts himself under the *second Adam*.

Because the *first* giving of names is done according to the *first Adam*: Woman. Adam was allowed to do so. But now when for a second time the woman receives a name the name is called after the child. While he waits expecting that seed he calls her, not “woman“, but “mother” *after the child*. There is a nostalgia for the promised seed audible in the name and therefore I say: Adam names his wife the second time on account of that child. The father *bows* before his own Son and calls his wife, not after himself, but after the great Child. And this subjection of Adam, as church member to the second Adam, to Christ, and this hiding of the first covenant person behind the second covenant person (mediator), Christ, signifies the restoration of the family, binding man and wife together. The covenant of grace which comes with the first preaching of the gospel, declares marriage, not as tyranny, but as binding together, where again love serves and is served and the dominion, as it remains, never embitters, but brightens and preserves.

And whoever would be king today should consider that the way is laid out. *No one* becomes king except *from Christ*, and no one rules unless he *serves.* And whomever would love a woman and whomever would love a man, should never love as a *part of nature* - that the animals do - but love for *Christ’s sake*. There is no true unity except in Christ. There is no binding, also not by spiritual means, unless by Christ. Whoever has understood this is thankful for Adam who became servant in faith and can therefore greet the child, that second Adam, with the words:

“A light for revelation,

And radiant glory shall

The gloom of death dispel…. “ Song of Simeon: 2

**TWO**

Adam also conducts himself as prophet. He names his wife’s name because he must. It says that he names the name such and such, because she will be this and that. So he has a reason to affix that name and to use it from then on. Today we are still bound to that arrangement. And that he has a reason to name this name is not only because he is king, but also *prophet* who determines with *wisdom and reason*.

He names a name and *defines* it, this signifies that he is *prophet*. A prophet is someone who carries out the truth, while he learns it. Paul says: I pass on what I have *received.* That is the mark of a true prophet. A *false prophet* speaks from his *own heart*, fantasizes; but a real prophet speaks the truth which he first learned himself. Adam also knows the truth, but knows it through revelation. Adam names his wife Eve, because she is mother, not of the dead, but of the living, not only of those worthy of the curse, but of those spiritually alive. Some say today that whoever would be mother becomes mother of cannon fodder. That is how the child is seen, not according to God’s sure promise, but according to the uncertain threat of mankind, candidates for death.

But Adam says: the mother of all living. He knows it: they are candidates for death; he knows: I have passed on original sin and also death. He knows: life will cost many tears.

He knows very well; life will bring sweat, death, and the birth cry is at the same time the death cry of strength which dwindles and fades away.

But, the punishment, the threat of again turning to dust, the sweat, the eating with sorrow, it is subordinate to the gospel, and the punishment is not actually punishment, but chastisement and a going forth to eternal life. Adam eyes the death that comes in the light of the life of his own child and every passing away among the seed of the woman are subjugated to the victory of the great Seed of the woman. And, not gazing at the dark curtain of Good Friday but believing the light of Easter, he says: Mother of all living, in the end the last word is not given to death but to the Prince of Life. He can say this, because the prophecy of dying, even if it still rings in his ears, is made subordinate to the gospel of the seed of the woman which will crush the serpent. Here is prophecy. It is prophecy to profess, to give a name, not according to self insight but according to the Word of the Lord, through acceptance of all the promises and to lean on them.

There is also *another reason* that Adam’s language is prophecy. For a real prophet is not content to stand in the environment of knowing the truth, the prophetic office also means that *matters are lit up from the inside to the outside.* In this way Adam is prophet. He might actually say, what you all say: our child is destined for dying, unless Christ comes soon. But when Adam knows that not death according to the body is the central truth, but the gospel which says; “life”, then he is prophet, also in that he says: I make the preaching of death subordinate to the *central point*, which is that the seed of the woman will crush the seed of the serpent. And therefore he says: *Eve,* not mother of the *dying*, but of all *living*. Adam sees the new mankind already born from his wife. Not mother of cannon fodder but mother of *all living*, meaning the new mankind, in other words the *church*. He sees them coming forth from Eve.

The seed of the woman is not a piece of natural life, but is church history and the church itself. Because people prophecy only in the church. There we learn to subject the wisdom of men to the law of God. If Adam names his wife after her child as “mother of life”, he prophecies of his own powerlessness. If Adam says to Eve; from now on I will call you life- mother, that is to say; I now see that we stand on the same level but in servitude, being in service to bear the great Child. Then he subjects himself to his own Child. And as *Jacob* bows before Christ at the Jabok, meaning his own Son, and as *Moses* could become sick unto death in the inn and bowed before his own Mediator, and as *David* must bow before Jesus, his own child, during the pestilence, so *Adam bows before his own Child*, Jesus, which he could not actually see in marriage, in the going together of man and wife, but in the Child. Then the man is *deprived* of all glory; this is evident in the name. Then this prophecy is an imprisonment of thoughts to the obedience of Christ. So when Adam names his wife after the Child it is unequivocally *Messianic*, a real *advent message*. And he is again called to the grace of God when he preaches the advent message in Christ. Then his love for Eve is an illustration of Christ and His whole congregation.

Before the fall it was in the following order: the woman is the glory of the man and the man is the glory of God; but now that Adam must bow before the Child a link has been put between. Now it is; the woman is the glory of man, the man is the glory of Christ and Christ is the glory of God. Therefore marriage which is made Christian today has acknowledged grace and not a natural basis. It lives from recreation and this is what Adam prophecies, and says and knows. Your marriage life may be broken, but its restoration comes from the recreation and no longer from the creation of man and wife. For marriage does not come back from nature and its possibilities but from recreation. Adam’s sexuality is returned to him but has become ancillary to Christ, procreation remains, but subjected to Christ, it becomes part of his office. And the conception of children and bowing by faith is not a piece of nature, but all through grace. The servant of God is going to populate heaven. Therefore a generation which is scared of children has wandered far from father Adam. It lives in the church but is not church like, it commits idolatry, because natural love is being set above the spiritual.

The call of blood comes back to Adam and Eve; but when Adam prophecies, that call of blood is subjected to and explained from the call of the gospel. Only then can we be church like in the natural and only so will you get your confession of faith. And this not just in the church but also when your child is born, and when the natural path of life with all its cares is seen as the field of operations on which you can know and confess the Lord.

Also Isaiah prophecies as Adam prophesied, when he calls his children; Mahar-Schalal, Chas-Baz and Schear-Jaschub. And like Adam is governed by the Word as prophet, so also later the man Joseph can obey the Word and take his wife to himself, not noting the natural and the surrounding mystery, but giving attention to the Word, prophetically and then actively.

**THREE**

And as Adam sacrifices, so Isaiah and Joseph sacrifice, so everyone in the church sacrifices. Also today the priest Adam is before our eyes. This we will see in the third place. He names his wife Eve, that is mother of all living. The difference between the first and the second name giving is quickly clear. When I say: man and woman, I say these two *belong together*, and with this man and this woman belongs the stage of paradise and the laughing game of love. As the key fits with the lock, so the one fits with the other and for the other. Whosoever says it like this, experiences their *present*, but whoever says “mother” sees the future. And that is not: we belong *together,* but we belong together with the child, and when we find each other we are found together of God.

Those who will call upon the Child will abandon society. That means to say Adam *distances* himself from his wife and whoever loses his wife finds her back and whoever loses his life, receives it back, and whoever loses his marriage as his marriage, receives it again. All of nature comes back, but along the detour of the promised Child. And when later Christ says: whoever *loses his life* , he shall *find* it, that is then no news, but the *old message*. And when from now on the marriage feast of Adam and Eve must be celebrated on *temple ground* and with temple language, then we can not do otherwise.

It is not a new commandment and no straight jacket, but the natural way of church life itself when we say; do not pull in a yoke together with an unbeliever, because whoever would keep his life without the priestly sacrifice, will lose it. But whoever says “Eve”, meaning “mother”, longing for the future, can later say Woman, because the *work* becomes *play*. Longing for the future makes the present blessed and the *work in office* makes life free. Man and woman are made free in the Son of Man to Whom they were subservient. Can you find each other back like this in the child? Is your friendship subservient to temple fellowship? Are all ties among each other as man and women subservient to temple unity? Is natural life subservient to the Spirit, and are you prophets, priests and kings? If a priest must sacrifice and intercede, then Adam is immolator, or sacrificer, for he offers the whole woman; he makes everything serve to the official task of calling for Christ through the lives of women. If in keeping a distance he is the one who offers, he becomes intercessor.

Waiting for the coming seed has taken a long time, but it did come. We saw his glory, we have celebrated Easter and the Child has triumphed, which God conceived from the virgin Mary without the will of man, . Today it is not in the future anymore, but the present when we say: we must live everyday accordingly: in Christ man and wife find each other; in Christ we break a connection, and form another on His authority. And when the church then becomes the place where you solemnize marriages, manfully accepting the task, then you get no world history with a fragment in it of church history, then everything becomes church history and only then consequently world history.

So today we will be allowed to show in our friendship, in our marriage, the heartfelt unity by grace, which God declares when he says: the woman is the glory of the man and the man is the glory of Christ and Christ is the glory of God. Everything is yours by grace, but you are of Christ and Christ is of God. God also lets Paul say: The mystery is great, but I say it looking to Christ and His congregation. For from Him, through Him and to Him are all things, also the natural. To Him be the glory of everything forever.

**Amen**  Song of Zachariah :3

Text Genesis 3: 20

Reading Genesis 3: 14-20

Sing ~ Ps. 101: 1; Ps. 89: 1, 2; Hymn 14: 2, Hymn 14: 3; Hymn 18: 1, 2