

Pentwater Bible Church

The Edenic Covenant

Genesis Message Eleven



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Review:

Genesis 2: 4 These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven.

We are now entering a new area in the book of Genesis called the Toldots. There are eleven of them. This is a Hebrew word, which gets translated in our English Bibles as generations. This sectionalizing or divisioning will constitute the rest of the book of Genesis.

Remember Hebrew reads from right to left.



Veharets	hashamayeem	Toldot	aleh
וְהָאָרֶץ	הַשָּׁמַיִם	תּוֹלְדוֹת	אֵלֶּה
The earth	the heavens	generations	these

The Toldots are:

1. The destiny (or what became of) of Creation
2. The destiny of Adam
3. The destiny of Noah
4. The destiny of Noah's sons
5. The expansion of the destiny of Shem
6. The destiny of Terah; specifically, Abraham
7. The destiny of Ishmael
8. The destiny of Isaac
9. The destiny of Esau
10. The destiny of Esau as the father of the Edomites
11. The destiny of Jacob; namely Joseph

Because macroevolution is not true and God created man fully grown and developed, we know that mankind was given full intellect at creation. That is, man did not start out as an undeveloped ape-like man that had to learn how to reason and understand. We have shown that all so-called missing links that have been found were frauds. There is no concept of the ascent of man in the Bible. Adam was fully developed and able to communicate with God. He had logic and reason. This brings us to the authorship of Genesis.

WRITING AND AUTHORSHIP OF GENESIS

There are several clues about Genesis that reveals how it was written; and that the actual authors of Genesis were Adam, Noah, the sons of Noah, Shem, Ishmael, Isaac, Esau, Jacob and Joseph; It seems that the authors other than Joseph, probably wrote in cuneiform on clay tablets; and that Moses, utilizing these records, with the "wisdom of the Egyptians" that he learned in Egypt, was the redactor or editor of Genesis rather than its author as he was of Exodus, Leviticus, Numbers, and Deuteronomy. Moses inherited the tablets written by the listed Toldots of the specific men. The Bible confirms that Moses was the author of the Torah or the Law. While Genesis is part of the Torah it is not part of the Law. The biblical confirmations for Moses writing the Law are; Exodus 17: 14; Leviticus 1: 1-2; Numbers 33:2; Deuteronomy 1: 1; Joshua 1: 7; I Kings 2: 3; II Kings 14: 6; Ezra 6: 18; Nehemiah 13: 1; Daniel 9: 11-13; Malachi 4: 4; Matthew 8: 4; Mark 12: 26; Luke 16: 29; John 7: 19; Acts 26; 22; Romans 10: 19; I Corinthians 9: 9; II Corinthians 3: 15.

Josephus affirmed Adam writing of which evidence was extant in his day (Cir.A.D.68).

“Adam's prediction that the world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water, they made two pillars, the one of brick, the other of stone: they *inscribed* their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind; and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad (Egypt) to this day.” (The Antiquities of the Jews, Book 1 Chapter 2 para. 71)

THE TOLDOT OF ADAM

The first Toldot is also called the “Tablet of Adam.” In the creation account God blessed three times and in this account God will curse them three times. What became of (destiny) Adam’s descendants was corruption and decay that spread throughout the entire creation and the human race as well.

Elohim Jehovah

God for the first time uses His name Jehovah God **יְהוָה אֱלֹהִים** instead of just Elohim. Here He attaches His personal name Jehovah to the Hebrew word for God. This special designation is found nineteen times in the second and third chapters. God affirmed six concepts in the second chapter of Genesis.

1. Man has the capacity to serve God
2. Man is responsible to obey God’s Word
3. God gave mankind marriage
4. The Creation with additional details
5. God made special provisions for Adam and Eve which is the Garden
6. God does not forsake His creation

The hermeneutical and grammatical law of Recurrence is apparent here as we receive additional details of the creation account already given in chapter one.

Genesis 2: 5-7 And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth: and there was not a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Since God created plant life on the third day this text refers to the specific plants in the vegetable Garden of Eden. Since there was no water or a man to work the plants in the Garden He created Adam and brought a mist up from the earth to water the plants. There would not be rain until the time of Noah. God then formed (Heb. *Yatzar to form or mold*) the material portion of mankind and following that the spiritual part. The actual word dust is dust and clay in Hebrew. God formed the earthman out of the materials of the earth. As Biblical theology develops “dust” throughout Scripture we see three concepts.

1. Man’s humble beginnings (Genesis 18:27)
2. As symbol of Judgment (Genesis 3: 14; Isaiah 65:25)
3. Dust is a symbol of death (Genesis 3: 19; Job 17: 16; 20: 11 Psalm 22: 29; Daniel 12: 2 etc.)

The Hebrew word for God’s breath of life is *neshmah* which is what produced life within humans and animals but only to man did He directly administer His *neshmah*. I Corinthians 15: 45 says that the first man Adam was made a living soul (*nephesh*). It is based upon this particular passage. Nevertheless mankind’s uniqueness comes from man being formed in the image of God.

Genesis 2: 8-14 And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became four heads. The name of the first is Pishon: that is it, which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Cush. And the name of the third river is Hiddekel: that is it, which goeth in front of Assyria. And the fourth river is the Euphrates.

The Garden was planted in the Mesopotamian region towards the east of where Adam was formed out of the dust. God placed Adam into the Garden while he was in a

state of innocency. There were two particular trees that are mentioned, The Tree of Life and the Tree of the Knowledge of Good and Evil. These two as well as the other trees in the Garden had particularly attractive features. They were pleasant to look at and they provided food. The *Tree of Life* would be able to promote physical life in a blissful state for all eternity. If Adam ate of this tree his physical death would have been impossible. Other Scripture references this tree. They are: Genesis 3: 22-24; Proverbs 3: 18, 11: 30, 13: 12, 15: 4; Revelation 2:7, 22: 2, 22: 14 and 22: 19. The second tree is the *Tree of the Knowledge of God and Evil*. It is only mentioned here and in Genesis 2: 17. The essence of this tree would be to give men the power to *decide for themselves* what was in their best interest and what was not. In other words they would be like God in that regard. The fruit that came from this tree when eaten provided Adam and Eve with experiential knowledge of good and evil. However, it did not give them the fortitude to select the good and reject the evil. That only God could do, hence the need for a redeemer.

The balance of this passage discusses four rivers that went out of Eden to water the Garden. Two of these rivers are still known and two are not. A single river entered the Garden and it divided into four branches. The first was Pishon. Rabbinic tradition calls this the Nile. Pishon compasseth Havilah, which is modern day Central Arabia. Gold, bdellium and onyx are mentioned as being found in Havilah. Gold being good refers to its purity and bdellium is a sweet smelling aromatic resin found in camphor plants. The onyx in ancient times was known as lapis lazuli. The second river stated is Gihon and it could have gone into Ethiopia in Africa or the Kassites east of the Tigris River. Both of which are called Cush in the Scriptures. The third river is the Hiddekel which is the Tigris. Hiddekel is Hebrew for Tigris. Finally the Euphrates is named which goes along with the Tigris into the ancient areas of Assyria and Babylonia, which is modern day Iraq.

Today's Message:

The eight promises or *covenants* God made with mankind forms a structure of God's dealings with human beings. Because of our inability to secure our own prosperity—spiritual and physical—on the earth, a gracious God has committed Himself to providing what we cannot.

The main biblical covenants are a unifying factor for all events described in the Bible involving God and human beings. Some of them provide the guarantee that yet—future predicted events will occur. For example, the Abrahamic covenant is the basis for all of God's subsequent dealings with Israel, and is expanded in the Land, Davidic, and New covenants, which, respectively, provide for Israel's eternal possession of the land, an eternal kingship, and the conversion of a remnant. Most of the covenants have not yet been completely fulfilled. The Church is given the benefit of the New Covenant although it was originally addressed to the nation Israel.

The major biblical covenants are:

1. Edenic; Gen. 1:28-30; 2: 15-17
2. Adamic; Gen. 3:15
3. Noahic; Gen. 9:16
4. Abrahamic; Gen. 12:1-3; 13: 14-17 15:5, 18; 17
5. Mosaic; Ex. 19:5
6. Land; Dt. 29-30

7. Davidic; 2 Sam. 7:10-17

8. New; Jeremiah 31: 33-34; Ezekiel 36: 24-28; Heb. 8:8

The Edenic Covenant

Genesis 1: 28-30 And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish 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 moveth upon the earth. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food: and to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food: and it was so (ASV).

Genesis 2: 15-17 And Jehovah God took the man, and put him into the Garden of Eden to dress it and to keep it. And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die (ASV).

THE PROVISIONS OF THE EDENIC COVENANT

All together, there were a total of seven provisions in the Edenic Covenant.

1. Man was told: be fruitful, and multiply and replenish the earth (Gen. 1:28a). The earth was created for the purpose of being the habitation of man, and then man was created on the sixth day. Man was told to populate the earth; so the increase in population is part of his commission. We will see how this was violated at the Tower of Babel. The earth was to be filled with humanity
2. Man was told to subdue the earth (Gen. 1:28b). Previously, authority over the earth had been given to Lucifer (Ezek. 28:11-19). But when Satan fell, he lost his authority over this earth. That is the reason Genesis 1:2 describes the earth as being covered by water and darkness being over the face of the deep. Hence, God began to form and fashion the earth anew to make it habitable for man, and this time He would give man the authority over the earth. Man was to subdue it; he was to use the natural resources and energies of the earth that God had provided for him. However, this did not mean he was allowed to pollute it!
3. Man was given dominion over all living things (Gen. 1:28c). The earlier provision gave man authority over the earth as far as non-living things were concerned. This provision extended man's authority over all living creatures. The entire animal kingdom on the earth, in the air, and in the sea was put under the authority of man. The first exercise of this authority was man's naming of the animals (Gen. 2:19-20).
4. The fourth provision concerned man's diet (Gen. 1:29-30; 2:16). At this point man was to be a vegetarian. There is nothing in this covenant that allowed him to eat

of the animal kingdom although he was to exercise authority over it. No blood of any kind was to be shed.

5. The fifth provision directed man to dress and to keep the Garden of Eden (Gen. 2:15). In this passage we see God taking man out of the place where he was made and placing him into the Garden of Eden. The purpose was to serve and it emphasizes a physical activity. This means that the man was to serve God in a spiritual sense. Additionally, the man was to keep it. The Hebrew word means, "to guard." It is the same word used in Genesis 3: 24 where the Cherubim were given to guard the entryway to the Garden of Eden. It also means to keep in the sense of obedience. The man was not to guard for enemies but for obeying God in service to Him. Even in his unfallen state, man was not to lead a life of pure leisure; work was part of the human ethic even before the Fall. However, labor was easy and the land would produce easily; it was not toilsome.
6. The sixth provision was that man was forbidden to eat of the tree of the knowledge of good and evil (Gen. 2:17a). This was the only negative commandment in the entire Edenic Covenant and was the one point that would test man's obedience. He was free to eat of all the other trees of the garden but was to refrain from eating of that one. This was the one test to see how man would respond to the will of God; it was a test of the recognition of and the submission to the will of God. Man was not to assume that, because he was given authority over the earth and the animal kingdom, he himself was independent of God and exempt from God's law. The question that rises is, "Will man, like Satan before him, reject God's right to rule and declare himself independent of God? Theologically, man was created perfect and was given the ability to choose contrary to his nature. That is he could choose to remain perfect or he could make an unholy choice. God Himself does not have that ability. The Bible teaches that God is pure and holy and is not capable of sinning. But he created man with the ability to make a choice contrary to his nature. Man was given a test of choosing to obey God or commit sin. If man had not sinned the test would probably have permanently confirmed man's holiness and he would have then only been able to act in accordance with God's commands. This is the nature we will have when we have our resurrected bodies. We will not be able to sin. The angels were created with this same ability to make choices contrary to their nature. We see that 1/3 of them fell into sin with Lucifer and are not doomed to the Lake of Fire. The other 2/3 have been confirmed in holiness and no longer have the capacity to choose sin. The angelic fall was a one-time event and has not happened again.
7. The seventh provision contained a penalty for disobedience: spiritual death (Gen 2:17b). This does not only refer to physical death because man did not die on the very day that he disobeyed the commandment. In fact he lived for 930 years. The decay that came upon the earth also caused mankind's physical death. The death spoken of here is a spiritual death. In the day that he eats of the tree of the knowledge of good and evil he will be separated from God and will die spiritually. The term "*surely die*" is a special Hebrew construct form "*mot tamut*" adding double emphasis. In this form it appears fourteen times in the Old Testament: Genesis 2:17, 3:4 and 20: 7; I Samuel 14: 44 and 22: 16; I Kings 2: 37 and 2: 42; Kings 1: 4, 1: 6, and 1: 16; Jeremiah 26: 8; and Ezekiel 3: 18, 33: 8 and

33: 14. This is what is called Original Sin. When man partook of the fruit he suffered a spiritual death which separated him from God and it was transmitted to all his progeny

Next week: The Creation of Woman; God's Crowning Achievement in the Creation

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