

Adam the First Son - Genesis the First Bible



Introduction

Part 1: Biblical Hermeneutics and Covenant Population

Part 2: A New (Improved) History of the Covenantal Universe

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Part 4: The Gospel of Sin Management or Covenant Redemption Faith?

Introduction

Covenant Creation Model

Full Temple Architecture: Heaven, Earth, Sea

Genesis 1:1-2:4 - Temple Text related to the Genesis of the Covenant World

“Elohim” universal name of God in the account: **Israel [Adam] & Nations [creatures under dominion]**

*“I would add to this that the land and seas to be subdued by Adam outside the Garden were roughly equivalent to the outer court of Israel’s subsequent temple.” G.K. Beale, *The Temple and the Church’s Mission*, p. 75.*

Garden/Temple/Holy Place: Priestly

Genesis 2:4-3:24 - Temple Text related to the Garden/Land focused on Holy Place/Temple

“Yahweh” the special covenant name of God given to **Israel**

*“The cumulative effect of the preceding parallels between the Garden of Genesis 2 and Israel’s tabernacle and temple indicates that Eden was the first archetypal temple, upon which all of Israel’s temples were based.” G.K. Beale, *The Temple and the Church’s Mission*, pp. 79-80.*

An Example: The Genesis Curse

Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’:

“Cursed is the ground [Adamah] for your sake;

In toil [pain] you shall eat of it

All the days of your life.

Both **thorns** [*akanthas*-LXX] and **thistles** [*tribolous*-LXX] it shall bring forth for you,
And you shall eat the **herb of the field.**” Genesis 3:17-18 NKJ

Does this refer to the material creation as related to rocks, birds, trees, and sticker-bushes?

An Example: The Covenant Curse

Both **thorns** [*akanthas*-LXX] and **thistles** [*tribolous*-LXX] it shall bring forth for you,
And you shall eat the **herb of the field.**” Genesis 3:18 NKJ

For the **earth** which drinks in the rain that often comes upon it, and bears **herbs** useful for those by whom it is cultivated, receives blessing from God; but if it bears **thorns** [*akanthas*] and **briers** [*tribolous*], *it is* rejected and near to being cursed, whose end *is* to be burned. Hebrews 6:7-8 NKJ

- **Sourced in the Adamic curse and context of Genesis creation (Genesis 1-3) – Adam**
- **Deuteronomic “Blessings and Curses” context (Deuteronomy 28, 32, 11) – Israel**
- **Writer combines Adam-Israel as a united whole in the eschatological pronouncement - Thorns to be burned at the end**

Thorns are people — Covenant apostates

Herbs are people — Covenant faithful (“all flesh is grass” “Surely the people are grass” 1 Peter 1:24 and Isaiah 40:6)

Compare to the Parable of the Wheat and Tares with grain crop/faithful and weeds/apostates to be burned at the harvest at the end of the age.

Story begins with God’s planting of “good seed” and then an enemy who planted weeds (Genesis 1-3).

Matthew 13:24-30

Israel’s story begins with Adam

Biblical Curse in Covenant Context

And He said to me: “Son of man [Adam], I am sending you to the children of Israel, to a **rebellious nation** that has rebelled against Me; they and **their fathers** have transgressed against Me to this very day... “ “And you, son of man, do not be afraid of them nor be afraid of their words, though **briers and thorns** are with you and you dwell among scorpions; do not be afraid of their words or dismayed by their looks, though they are a **rebellious house.**” Ezekiel 2:3, 6 NKJ.

“Behold, I *am* against you, O Sidon....And there shall no longer be a **pricking brier** or a **painful thorn** for the house of Israel from among all *who are* around them, who despise them. Then they shall know that I *am* the Lord God.” Ezekiel 28:22, 24 NKJ

“The best of them *is* like a **brier**;
The most upright *is sharper* than a **thorn hedge**;
The day of your watchman and your punishment comes;
Now shall be their perplexity.” Micah 7:4 NKJ

Briers and Thorns Related Specifically to Adam-Israel

-continued-

Biblical Curse in Covenant Context

In that day sing to her,
“A **vineyard** of red wine!
I, the Lord, keep it,
I water it every moment;
Lest any hurt it,
I keep it night and day.
Fury *is* not in Me.
Who would set **briers and thorns**
Against Me in **battle**?
I would go through them,
I would burn them together. Isaiah 27:2-4 NKJ

“You will know them by their fruits. Do men gather grapes from **thornbushes** [*akanthas*] or figs from **thistles** [*tribolous*] Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor *can* a bad tree bear good fruit. Every tree that does not bear good fruit is **cut down and thrown into the fire.** Matt. 7:16-19 NKJ, (c.f. Gen. 3:18, Matt. 3:10)

Briers and Thorns Related Specifically to Adam-Israel

New Covenant as Redemption from Curse

“**Thorns** threaten to choke out good plants. Cain succeeded in choking out Abel, the bad plant murdering the good. The seed of the “daughters of men” overwhelmed and almost completely choked out the good seed. **Crowned with thorns**, the **Greater Abel** was surrounded by **evil Cains** in His sacrificial death...” (emphasis mine). James B. Jordan, *“Trees and Thorns”* Available online here: <https://theopolisinstitute.com/trees-and-thorns/?fbclid=IwAR185UMH1KsuKIO63bYeQbLP5xrm6k16RPNDfxTVIBVeMw9193Lqtqx5eBA>

But this *is* the covenant that I will make with the **house of Israel** after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. No more shall every man teach his **neighbor**, and every man his **brother**, saying, ‘Know the Lord,’ for they all shall know Me, from the least of them to the greatest of them, says the Lord. Jer. 31:33-34 NKJ (c.f. Ezek. 18:25-32)

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New Covenant as Redemption from Curse

And there shall be **no more curse**, but the throne of God and of the Lamb shall be in it, and **His servants shall serve Him**. Rev. 22:3 NKJ [lit. “accursed ones” — those who under the ban dedicated to God for fiery destruction]

- **The Old Covenant Heavens and Earth, Eden/Jerusalem was perpetually plagued by Covenant Apostates due to Adam’s sin (Thorns and Thistles) — Old Covenant Creation — Natural**
- **The New Covenant Heavens and Earth, Eden/New Jerusalem has no Covenant Apostates (Garden of Eden/Adam and New Jerusalem/Israel Restored through Christ — Revelation 22:1-4) — New Covenant Creation — Spiritual**

Biological Curse View and Redemption

Pastor David Curtis, Berean Bible Church, September 24, 2023

"The Curse of Genesis 3 (Genesis 3:16-19)"

15:48

"Did the punishment God gave to Adam and Eve have everlasting effects?
Do they all continue even to this day?"

30:30

"Adam was in Eden. He is in this beautiful garden full of fruits, vegetables, but now the ground is cursed. And now there is going to be problems raising food. And God made his life very hard, man's life in regard to this. No more easy, you know, in the garden they're picking fruit from the trees and eating. They're just enjoying life. Now it is going to be hard. Now it is going to be painful labor working the ground among thorns and thistles to produce enough to keep you alive."

55:35

"Yes, the Lord returned in A.D. 70, and yet the ground curse still is in effect."

59:29

"When you live your life dedicated to Christ, seeking to walk in the Spirit, and honor God in all your decisions you make and everything about your life, it's going to be a blessed life even though the curse is still there. That's my take on it, people. I think the curse is still around."

Biological Curse View = The Original Creation God made no longer exists as it was made "In the beginning"

Preterist Biological Curse View = The Curse Remains on the Ground *forever*

Preterist Biological Curse View = Adam's sin in history is *greater* than Jesus' redemption in history

Preterist Biological Curse View = Failed Redemption of Jesus Christ

Adam-Israel: A United Redemptive Narrative

“The reason that Jesus reflects both the Old Testament figures of **Adam** and **Israel** is because, as we have seen earlier, *Israel and her patriarchs were given the same commission as was Adam in Genesis 1:26-28.* Consequently, it is not an overstatement to understand *Israel as a corporate Adam* who had failed in their ‘Garden of Eden’ [c.f. Gen. 13:10; Isaiah 51:3; Ezekiel 36:35; Joel 2:3] in much the same way as their primal father had failed in the first garden. For these reasons, it is understandable that Jesus is called ‘Son of God’ partly because that was a name for the first **Adam** (Luke 3:38; cf. Gen. 5:1-3) and for **Israel** (Exodus 4:22; Hos. 11:1). Likewise, the expression ‘son of man’ from Daniel 7:13 refers to end-time Israel and her **representative king** as the **son of Adam** who is **sovereign over beasts** (recall that the ‘son of man’ takes over the kingdoms of former evil **empires portrayed as beasts**). Understandably, against this background, it is natural that ‘Son of Man’ [Adam] became one of Jesus’ favorite ways of referring to himself.” G.K. Beale, *The Temple and the Church’s Mission*, pp. 174-175 (emphasis mine).

“For Paul, *Israel and the promise* were to reach consummation in Christ in the imminent, eschatological future. The pre-end-of-the-age Gentile mission was the *extension* of God’s promise to Israel, not the *negation* of it.” Max R. King, *The Cross and the Parousia of Christ*, p. 480.

Adam-Israel in the Law

*“He found him in a desert land
And in the **wasteland**..*

*As an eagle stirs up its nest,
Hovers over its young...”
Deuteronomy 32:10-11 NKJ*

“Moses uses two key words in this passage: waste and hover. Both of these words occur only one other time in the entire Pentateuch, and again they occur together, in Genesis 1:2. Waste is used to describe the uninhabitable condition of the earth at its creation ("without form"); and hover is Moses' term for the Spirit's activity of "moving" in creative power over the face of the deep. God is not careless with language. . . . The Covenant on Sinai was a re-creation, a reorganization of the world. Similarly, St. John borrows terminology from the same passage in Moses to present that message to the Church: God has brought to fulfillment the provisional re-creations of **the old order**. The coming of Christ has brought about the definitive re-creation, **the New Covenant**.” (emphasis mine) David Chilton, *The Days of Vengeance*, p. 320.

The Feasts (seasons) are introduced in Genesis 1:14

Sabbath is introduced in Genesis 2:2-3

Sacrifice introduced by Genesis 4

Clean and Unclean animals known by Noah in Genesis 6-9

Abraham tithed to Melchizedek in Genesis 14:18-20

Abraham kept all of God's "commandments... statutes... laws" — Genesis 25:6

Levirite Marriage assumed in Genesis 38

Moses judged by God's "statutes.. and laws" — Exodus 13:16

Jesus holds "this generation" accountable for all the blood shed on "earth" and of Abel — Matthew 23:35-36

The Theology of Covenant Context

“Theologians sometimes use ‘Old Covenant’ to refer to the Mosaic covenant. There is truth to this in that the Mosaic covenant published most fully the distinctive character of the Adamic covenant under curse. Yet, ultimately, **the Old Covenant is the covenant of the original garden of Eden.** Ultimately, there are **two** covenants, Old and New. There are **two** Adams, Adam and Jesus. There are **two** heavens and earth, the first in Adam and the second in Christ.”
(emphasis mine)

--James B. Jordan, *Through New Eyes* (1988), p. 311.

Adam-Israel and Resurrection

“First and foremost is the undeniable fact that Paul, when considering the resurrection from the death of Adam, posited that resurrection as the fulfillment of ***God’s promises to Old Covenant Israel***. He directly cites Isaiah 25 and Hosea 13, not to mention the fact that he indirectly alludes to Daniel 9, Daniel 12, the Psalms and other O.T. prophecies (1 Corinthians 15:54-56). This means that the promise of resurrection made in the Garden ***is incorporated into YHWH’s promises to Old Covenant Israel***. So the story of the Garden becomes the story of ***Israel***.” Don K. Preston, *We Shall Meet Him in the Air: The Wedding of the King of Kings*, p. 4.

THE STORY OF ADAM BECOMES THE STORY OF ISRAEL
(Ezekiel 16)

Adam-Israel in the Prophets

“But **like Adam** they transgressed the covenant;
There they dealt treacherously with Me.” Hosea 6:7 NKJ

“Your **first father** sinned,
And your mediators have transgressed against Me.” Isaiah 43:27 NKJ

“For behold, I **create** [*bara*] **new heavens and a new earth [creation]**; And the former shall not be remembered or come to mind But be glad and rejoice forever in what I create; For behold, I create **Jerusalem [Israel]** as a rejoicing, And her people a joy.” Isaiah 65:17-18

New Creation = New Israel

“Now I saw a **new heaven and a new earth**, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, **New Jerusalem**, coming down out of heaven from God, prepared as a bride adorned for her husband.” Rev. 21:1-2 (c.f. Gen 1)

Adam-Israel in the Gospels

- John 1 opens with “In the Beginning” and 6 Days of the Ministry of Christ, choosing 12 disciples (12 tribes of new Israel) following the Genesis creation order leading to a new Exodus. (See *Beyond Creation Science* pp. 286-287)
- Mark 1 opens with “The Beginning” and then relates the baptism of Jesus “the heavens torn open and the Spirit descending on him like a dove” (v. 10) and then records the temptation of Jesus. Follows the precise order of Spirit hovering in Genesis 1 and temptation of Adam in Genesis 2-3. The Gospel recapitulates the Genesis story with Jesus.
- Matthew’s “The book of the genealogy [“*biblos geneseos*” LXX of Gen. 2 & 5] of Jesus Christ” (c.f Gen 2:4) is listed from David and Abraham (Israel), but ***artificially*** structured in a Triad set of 14 generations each or 6 sets of 7 generations. The pattern follows Genesis 1 with its double triad of days: 1-3 match 4-6 (leading to Adam).
- Luke’s genealogy of Jesus is listed to Adam who is called God’s first son: “the son of Adam, the son of God.” Luke 3:38 NKJ

“The Gospels portray Jesus as an Adam figure who is inaugurating a new creation” G.K. Beale, *The Temple and the Church’s Mission*, p. 171.

“Son of Adam” connects Jesus to the Adam of Genesis 1

Adam — —> Israel — —> Jesus — —> Church

Days of Creation in John

[Day 1] — 1:1 **In the beginning** was the Word, and the Word was with God, and the Word was God...In Him was life, and the life was the **light** of men. And the **light shines in the darkness**, and the darkness did not comprehend it. **[Day 1 - Light]**

[Day 2] — 1:29 The next **day**... I did not know Him; but that He should be revealed to Israel, therefore I came **baptizing with water.** **[Day 2 - Waters separated]**

[Day 3] 1:35 Again, the next **day**... Now when Jesus looked at him, He said, “You are Simon the son of Jonah. **You shall be called Cephas**” (which is translated, A Stone) **[Day 3 - Earth/Land/Israel formed]**

[Day 4] 1:43 The following **day**... Philip found Nathanael and said to him, “We have found Him of whom **Moses** in the law, and also the **prophets**, wrote—Jesus of Nazareth, the son of Joseph.”... Jesus answered and said to him, “Before Philip called you, when you were under **the fig tree**, I saw you.” 49 Nathanael answered and said to Him, “Rabbi, You are the **Son of God!** You are the **King of Israel!**” **[Day 4 - Sun, moon Stars as Government/Israel Mosaic/Davidic]**

[Day 5] Related to Gentiles — skipped entirely in John’s priestly gospel.

[Day 6] 2:1 On the third **day** there was a **wedding in Cana of Galilee**... Now there were set there **six waterpots of stone, according to the manner of purification of the Jews** [Old Covenant]... “Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the **good wine** [New Covenant] until now!” **[Day 6 - Man/Woman and Marriage]**

[Day 7 - Sabbath] 2:13 Now the **Passover** of the Jews was at hand, and Jesus went up to Jerusalem. 14 And He found in the **temple** those who sold oxen and sheep and doves, and the money changers [b]doing business. 15 When He had made a whip of cords, He **drove** them all out of the temple, [same word in the LXX as Gen. 3:24 “So [God] **drove** out the Adam”] with the sheep and the oxen, and poured out the changers’ money and overturned the tables. 16 And He said to those who sold doves, “Take these things away! Do not make **My Father’s house** a house of merchandise!” 17 Then His disciples remembered that it was written, “Zeal for **Your house** has eaten Me up.” **[Day 7 - Temple Purification/Sabbath]**

John’s introduction of Jesus follows the pattern of Genesis Creation, Temple Dedication and Sabbath as the Goal/Conclusion/Priority

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The Crucifixion of the Son of Adam

“Here we have the introduction to Herod. Herod the Great is the climax, in one way, **of the entire history of Adam**... Herod had been made “king of the Jews” by the Roman Senate in 39 BC... Thus, the use of the title “king of the Jews” for Jesus by Pilate, highlighted in all four gospels, shows Christ **as the replacement for Herod.**” (emphasis mine) - James B. Jordan, *Handwriting on the Wall*, pp. 597-598.

- Jesus tempted in the Garden of Gethsemane (Matt. 26/Gen. 2)
- Jesus sweat great drops of blood, as it were. (Luke 22/Gen. 3)
- Crown of Thorns (Matt. 27/Gen. 3)
- Golgotha - “Place of a Skull” (Matt. 27/Gen. 3)

Adam-Israel in the Pauline Epistles

“For the earnest expectation of **the creation** eagerly waits for the revealing of the sons of God. For the creation was **subjected to futility**, not willingly, but because of Him who subjected *it* in hope; because the creation itself also **will be delivered** from the bondage of corruption into the glorious liberty of the **children of God**. For we know that the whole creation groans and **labors with birth pangs** [c.f. Gen. 3:16] together until now.” Rom. 8:19-22 NKJ (see also Isaiah 26:18)

“Second, and as far as I am concerned absolutely central for Paul, there is the apostle’s understanding of the story of Israel, and of the whole world, **as a single continuous narrative...** Paul’s references to **Adam** and **Abraham**, to **Moses** and the prophets, to Deuteronomy and Isaiah and even the Psalms, mean what they mean because he has in his head and heart, as a great many second-temple Jews did, a **grand story of creation and covenant**, of God and his world and his people, which had been moving forward in a **single narrative** and which was continuing to do so.” (emphasis mine) N.T. Wright, *Justification*, p. 34.

Adam - The Covenant Man-Child

Given only **herbs** for food (Gen. 1:29-30)— infants don't eat meat... yet. (Gen. 9:3, cf. 1 Cor. 3:2; Heb. 5:13-14)

Gen. 2:7 - Formed in the wilderness as a **baby**, breath of life (open field), paralleling Ezekiel 16:5-6.

Gen. 2:9 - Tree of life (golden lampstand of the tabernacle/temple)

Gen. 2:11- Gold and jewels near (Holy place refined gold and High Priest's ephod-jewels)

Gen. 2:15 - Placed in the garden (Israel made in wilderness at Sinai, then placed in Promised Land) to work/tend (same Hebrew word for **priests working in the tabernacle/temple**) (See G.K. Beale, *The Temple and the Church's Mission*, pp. 66-75)

Gen. 2:18-19 - Named the animals. God's commission to Adam (1:28) begins by **introducing** them to Adam as a father introduces a young child in training for work.

Gen. 2:21 - "Deep Sleep" rare Hebrew word **paralleling** Abraham in Gen. 15:12. Adam cut in half as a covenant establishment. Received the covenant blessing with his wife as a gift from God his father.

Gen. 2:25 - Naked and not ashamed - How **babies** come into the world.

Gen. 3:3 - "You shall not eat it, nor shall you touch it, lest you die" - The Law: that which you don't eat, you don't touch - unclean food.

Gen. 3:6 - Like babies, Adam and Eve lack discipline and put what they touch into their mouths.

Judgment and Curse

Problem: Adam the son lacks a wife for posterity

Adam Clothed as Son of God

“Also for Adam and his wife the Lord God made **tunics** of skin, and clothed them.” Gen. 3:21 NKJ

“The idea of ‘covering’ is **new** garments. God made new garments for Adam and Even in the garden, and the word used in Genesis 3 means **royal garment**. The High Priest removed his ‘old’ garments of glory and beauty on Day of Coverings, and then was re-covered in them as ‘new, cleansed’ garments.” (emphasis mine) James B. Jordan, *Handwriting on the Wall*, p. 458.

“Throughout human history, clothing has served not only to protect against “thorns and thistles” but also as an indicator of one’s role and social status...The emphasis here does not fall upon sacrifice for their sin. In fact, the skins of sacrificial animals were often burned (Lev 9:7–11)...Instead, clothing people in the Ancient Near East comprised an **act of investiture**, such as for **kings** and **priests** during their installation ceremonies (Lev 8:1–10)..., God’s act in Eden pointed to a future for Adam and Eve beyond their misery. His mercy enabled him to accept them despite their fallen state.” Denise T. Plichta, “Clothed by God: Genesis 3:21” (link available on the BCS website, “Related Articles”)

Altars, Sacrifice, Worship, Temple

Gen. 4 - Abel's sacrifice of "firstborn of his flock" [c.f. Deut. 12:6] - marks ***continued*** worship and ***continued*** presence of God with his people during exile from the Garden (Gen. 4:14-16).

Parallels God's presence with Daniel and friends during another exile as God goes with them out of Promised Land and into Babylon.

"Commentators have not noticed something very interesting: that the Adamic commission is repeated in direct connection with what looks to be the building of ***small sanctuaries***... Though they build no buildings, these patriarchal sacred spaces can be considered 'sanctuaries' along the lines comparable to the first non-architectural sanctuary in the **Garden of Eden**... The result of Abraham, Isaac, and Jacob building altars at Shechem, between Bethel and Ai, at Hebron, and near Moriah was that **the terrain of Israel's future land was dotted with shrines**.... Thus, all these smaller sanctuaries pointed to the greater one to come **in Jerusalem**." (emphasis mine) G.K. Beale, *The Temple and the Church's Mission*, pp. 96-99.

Adam-Israel Commission Extended

“As we will see, after Adam’s failure to fulfill God’s mandate, God raises up other Adam-like figures to whom his commission is passed on. We will find that some changes in the commission occur as a result of sin entering the world. Adam’s descendants, like him, however, will fail. Failure will continue until there arises a ‘Last Adam’ who will finally fulfill the commission...”

“Some commentators have noticed that Adam’s commission was passed on to Noah, to Abraham and on to his descendants”
G.K. Beale, *The Temple and the Church’s Mission*, pp. 93-94.

“By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.” - Heb. 11:7 NKJ

Examples:

Gen. 1:28

Gen. 9:1, 7

Gen. 12:2-3

Gen. 17: 2, 6, 8

Gen. 22:17-18

Gen. 26:3-4, 24

Gen. 28:3-4

Gen. 35:11-12

Gen. 47:27

Hebrews 11 describes the Old Covenant Faithful from Creation and Abel (corporate body of Adam/Israel) as those being “perfected together” with believers. (Heb. 11:39-40)

Abraham-Adam as the Covenant People of God

Abraham-Adam Parallels

1) Abraham - Called out of the wilderness (Ur) taken to Promised Land (Gen.12:1)

2) Abraham - Possesses gold (Gen.13:2)

3) Abraham - Deals with nations/animals of the land faithfully (Gen. 14:1-12) and takes nothing from the King of Sodom (Gen. 14:22-24) “not suitable” to gain wealth.

4) Abraham - Promised a son (Gen. 15:1-6) undergoes a “deep sleep” and God “cuts” a covenant (Gen. 15:10) promised descendants from his heir.

5) Abraham - Tempted by his wife to take Hagar to provide heir, and fell (Gen. 16:1-3) Ishmael a result - household conflict/curse (Gen. 16:6-9)

6) Abraham - Blessed with the covenant sign of circumcision to manifest special purpose as chosen in spite of failure (Gen. 17:10-11)

7) Abraham - Keturah & more children after Isaac was born (Gen. 25:1-5)

1) Adam - “Created” in the wilderness, placed in the Garden (Gen. 2:7)

2) Adam - Near gold (Gen. 2:11)

3) Adam - God made animals and brings them to Adam to name and introduce them (Gen. 2-18-19), “not suitable” for helpmeet.

4) Adam - undergoes a “deep sleep” and God “cuts” him in two for the blessing of a wife (Gen. 2:21). No sacrificial animal needed before sin.

5) Adam - Tempted by his wife to eat forbidden fruit (Gen. 3:6), household conflict/curse (Gen. 3:14-16)

6) Adam - Blessed with royal clothing from God to manifest special purpose as chosen in spite of failure (Gen. 3:21)

7) Adam - Adam “had sons and daughters” after Seth. (Gen. 5:4)

Problem: Abraham lacks a son for posterity

Problem: Adam lacks a wife for posterity

CONTINUITY AND DEVELOPMENT FOR GOD’S SON

Abraham-Noah as the Covenant People of God

“There is a striking thematic parallel between the picture of God’s calling of Noah out of the ark (8:15-20) and the call of Abraham (12:1-7)

Genesis 8:15-20

- A. And God Said to Noah (8:15)
- B. Go out from the ark (8:16)
- C. And Noah went out (8:18)
- D. And Noah built an altar for the LORD (8:20)
- E. And God blessed Noah (9:1)
- F. “Be fruitful and multiply” (9:1)
- G. “I will establish my covenant with you and your seed.” (9:9)

Genesis 12:1-7

- A. And God said to Abram (12:1)
- B. Go out from your land (12:1)
- C. And Abram went out (12:4)
- D. And Abram built an altar for the LORD (12:7)
- E. “And I [God] will bless you” (12:2)
- F. “I will make you a great nation” (12:2)
- G. “I will give your seed this land” (12:7)

Both Noah and Abraham represent new beginnings in the course of events recorded in Genesis. Both are marked by God’s promise of blessing and his gift of the covenant.”
John Sailhamer, *The Pentateuch as Narrative*, p. 128.

Noah - 10th generation from Adam
Abraham - 10th generation from Noah

Genesis Unfolds as God's Son Matures

- Adam was to *rely on God by Faith* for a wife and food - Eats the unclean food. (*Adam was to live by every word that proceeds from God's mouth*)
- Cain's Temptation - Murder of brother (Gen. 4:7)
- Noah's Temptation - Wine from a vineyard/Protection of Wife
- Abraham's Temptation - Take Hagar from Sarah's hand for a son/heir (Gen. 3)
- Isaac's Temptation - Failed live by Faith and to protect Rebecca (Gen. 26)
- Jacob's Temptation - Children who did not exercise justice with Dinah (Gen. 34) and Judah/Tamar example of unfaithfulness (Gen. 38)

Joseph the Faithful Son - Type of Christ

- Joseph is the father's beloved son, chosen above his brethren, clothed by Jacob with “**tunic of many colors.**” [Adamic] (Gen. 37:3)
- Joseph rejected by his brothers. (Gen. 37:4)
- Joseph undergoes death/burial/resurrection with his pit experience. (Gen. 37:21-36)
- Joseph encounters temptation with Potiphar's wife — Succeeds with his temptation by resisting the woman's Temptation. (Gen. 39)
- Elevated to the right hand of **faithful** Pharaoh, King of the world. (Gen. 41)
- Joseph prepares grain for the famine and saves both his family [Israel] and the nations around the whole world [Gentiles]. (Gen. 47:13-25)
- Many connections and parallels to Daniel, another Adamic figure. No recorded account of abject failure or “fall” in either the life of Joseph or Daniel

-continued-

Joseph the Faithful Son - Type of Christ

“And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.” Gen. 47:13 NKJ

So they said, “You have saved our lives; let us find favor in the sight of my lord, and we will be Pharaoh’s servants.” Gen. 47:25 NKJ.

Joseph is seated at the right hand of faithful Pharaoh and provides food for the whole world

The whole world serves believing Pharaoh as a picture of God’s Rule and Kingdom

Joseph prefigures the completed work of Jesus Christ

Exodus and God's Son

“But the children of Israel were **fruitful and increased abundantly, multiplied and grew exceedingly mighty**; and the land was filled with them.” (Ex. 1:7 NKJ)

“Then you shall say to Pharaoh, ‘Thus says the Lord: **“Israel is My son, My firstborn.** So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed I will kill your son, your firstborn.” (Ex. 4:22-23 NJKJ)

Israel, the heir, is to grow up into maturity as the Adam story continues with Israel

*“Consequently, it is not an overstatement to understand **Israel as a corporate Adam...**” G.K. Beale, *The Temple and the Church's Mission*, pp. 174-175.*

Israel had Genesis as their complete Bible in types and shadows and miniature as the Exodus story opens.

Adam is the First Son — Genesis is the First Bible

Bonus Slides

Etz Chaim: God's Divine Diary



“These escalated conditions indicate that Adam was in a covenant relationship with God. Although the word ‘covenant’ is not used to describe the relationship between God and Adam, the concept of covenant is there. God chooses to initiate a relationship with Adam by imposing an obligation on him (Gen. 2:16-17). This obligation was part of the larger task with which Adam had been commissioned in Gen 1:28: to ‘rule’ and ‘subdue’ creation and in the process to ‘be fruitful and multiply and fill the earth.’ Adam’s ‘ruling and subduing’ commission included guarding the garden from any threat to its peaceful maintenance...”

“Consequently, the argument that the word ‘covenant’ is not used in Gen. 2-3 does not provide proof that there is not covenant relationship, just as Adam and Eve’s marriage relationship is not termed a ‘covenant’ in Gen. 2:21-24 but expresses covenantal concepts and, in fact, is identified as a covenant elsewhere. Likewise, it is profitable that God’s covenant with Adam is referred to as a covenant elsewhere in the OT. The essential elements of a covenant are found in the Gen. 1-3 narrative: (1) two parties are named; (2) a condition of obedience is set forth; (3) a curse for transgression is threatened; (4) a clear implication of a blessing is promised for obedience. It could be objected that there is no reference to either party reaching a clear agreement or, especially, to Adam accepting the terms set forth in this so-called covenant. However, neither is this the case with Noah and Abraham, with whom God made explicit covenants.”

G.K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New*, pp. 42-43.

2009 Covenant Creation Conference

Gentiles in the Old Covenant Creation

The Promised Land of Lot: Deep Structure in the Old Covenant Creation

By Tim Martin

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