

## The Covenant of Creation Pt. 2

### Genesis 2:15-25

preached @ Hawkwood Baptist Church  
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Genesis 2:15 The Lord God took the man and placed him in the garden of Eden to work it and watch over it. 16 And the Lord God commanded the man, "You are free to eat from any tree of the garden, 17 but you must not eat from the tree of the knowledge of good and evil, for on the day you eat from it, you will certainly die." 18 Then the Lord God said, "It is not good for the man to be alone. I will make a helper as his complement."

19 So the Lord God formed out of the ground every wild animal and every bird of the sky, and brought each to the man to see what he would call it. And whatever the man called a living creature, that was its name. 20 The man gave names to all the livestock, to the birds of the sky, and to every wild animal; but for the man no helper was found as his complement.

21 So the Lord God caused a deep sleep to come over the man, and he slept. God took one of his ribs and closed the flesh at that place. 22 Then the Lord God made the rib He had taken from the man into a woman and brought her to the man. 23 And the man said: This one, at last, is bone of my bone and flesh of my flesh; this one will be called "woman," for she was taken from man. 24 This is why a man leaves his father and mother and bonds with his wife, and they become one flesh. 25 Both the man and his wife were naked, yet felt no shame.

#### Intro.

I said to you last week that you cannot understand life, or the purpose of life without understanding the Biblical covenants. That should become very evident today as we look into the covenant God made with Adam, or, as it can be termed more broadly, the Covenant of Creation.

This series is designed to help us stand for Christ without any external support. We stand for Jesus now because we want to be able to stand before Him on the judgment day.

#### The Covenant of Creation

*Unless we understand the Covenant of Creation we cannot understand who we are as human beings. We will neither understand our nature, nor our purpose before God in the world.*

1. It is a personal covenant between the living God and our forefather Adam. The covenant concept is clearly seen in the language of Genesis 2, but the fact that a covenant existed between God and Adam is stated explicitly by the prophet Hosea.

"But they (Israel), like Adam, have violated the covenant; there they have betrayed me" (Hos. 6:7).

2. It is a family covenant: Genesis 5:1-3. God makes Adam and Eve in His likeness and calls them collectively "man". Then Adam and Eve have a son in their likeness. Think about it. Because Seth is in the "likeness" of Adam, he is Adam's son. By the same logic Adam is God's son. In Luke 3:38 Adam is explicitly called the "son of God."
  - a. Adam is the King's son and is given a royal responsibility (let them have dominion, 1:26ff, "subdue" the earth and "rule" over the animals and birds). He is like a prince to an all powerful king
  - b. Adam is a representative son; that is, he stands before God as the head of a vast number of descendants and represents them all in his relationship with the Father. Adam is our first representative before God!

3. The relationship between God and Adam was like that of Father to Son. The statements found in Genesis 2:16-17 are not cold and legalistic. Rather they are like the statements any generous and caring father would give to his son as he entrusts him with the family business. Compare Genesis 2:16-17 to David's last words as he hands his kingdom to Solomon in I Kings 2.

### David to Solomon

- a. Be strong and courageous like a man; keep your obligations to the Lord your God to walk in His ways and to keep His statutes, commands, ordinances, and decrees.
  - b. Joab is a murderer; deal with him as he deserves. Show loyalty to the sons of Barzillai. Keep an eye on Shemei. Don't let him go unpunished.
4. The privileges of Adam's sonship include Life and Paradise
    - a. Knowing and enjoying God is life (see John 17:3)
    - b. Adam's home is a land of blessing and delight
  5. The obligations of Adam's Sonship: Imitation and Obedience. God gave Adam an example to follow.

Eph. 5:1 Therefore, be imitators of God, as dearly loved children (of God). 2 And walk in love, as the Messiah also loved us and gave Himself for us, a sacrificial and fragrant offering to God.

6. How Adam was to imitate God (How we are to imitate God) is given to him/us within the created order. (four creation ordinances, aka first principles of human life)
  - a. **procreation**: marriage and family (2:18-25): We cannot create, but we can procreate, and thereby imitate God.
    - i. Procreation is the place where man (male and female) is most god-like.
    - ii. The family is the first human institution on earth, *and it was ordained by God.*
    - iii. Jesus referred directly to today's text in Matt. 19:4-6. This passage was authoritative to our Lord and it must be to His people as well. It shows us the importance of the Covenant of Creation.
    - iv. From the beginning the Bible makes clear that procreation within marriage and the strengthening of the marriage bond are the two major purposes for sex; in other words, sex is for the strengthening and preservation of the family. *We pervert God's purpose for sex and sexuality when we wrench it away from those two purposes.*
    - v. Yet that is precisely what the government of Ontario is doing with its Bill 89

### From LifeSite News

Bill 89 avoids the language of family and personhood, and substitutes identity group terms in its stead. Henceforth, the agencies that care for families and the courts in Ontario are to operate according to a child's "race, ancestry, place of origin, colour, ethnic origin, citizenship, family diversity, disability, creed, sex, *sexual orientation, gender identity and gender expression.*"

Not just the novel and objectively unverifiable notions of gender identity and expression, but the entire laundry list of identity group characteristics is without legal precedent. This is a repudiation of the core conviction, based upon Scripture, that every single human being without exception is a person who bears the image of God, and ought to be nurtured by a natural family, either directly or through adoption. *The family is what God intended as a person's birthright* (Italics added).

(complete article found at

<https://www.lifesitenews.com/opinion/canadian-bill-serves-as-a-bludgeon-to-kill-the-christian-in-the-child>)

- b. **vocation:** labour and economy (1:28, 2:15): Just as God worked to create the universe, so we, as lords of creation, are to work and save; we are to use, but not abuse, the riches of the earth. As stewards of the earth, we are to exercise husbandry and economy, not wantonness and self-indulgence. As stewards we know that our work is a vocation, a call and an assignment from God. And we also know that we will someday give an account for how we used the earth that God entrusted in our care. (Think of the parable of the talents in Matthew 25:14ff)
- c. **dominion:** rule and government (1:26)
- i. Of all creation man is the only being suited to study the earth and all that is in it for the purpose of understanding it and then using it to maximum benefit and effect. Therefore it is perfectly within the rights of man to breed animals and plants, shaping them to our needs, or to build streets and roads, as well as to plant gardens and fields. We are living up to the creation mandate when we find gas and oil and other energy sources for manufacturing, and we are to receive it all with gratitude toward the God who gave us all of this in the first place.
  - ii. Ways the modern world separates us from the covenant of creation
    - (1) As a collective term for the human race, “man” is rejected by radical feminists, and in doing so they reject the oneness of the human race. If you believe the Bible, once there was one man, and then also a woman, made from that one man. *She is a part of him because she came from him and he is a part of her because a part of him went to make her.* From God’s perspective we are not to think of ourselves as two kinds of beings, each competing with the other for mastery, but rather as one race standing together before God, with each half complementing the other.
    - (2) Modern man has rejected the creation covenant. We see this rejection in two extremes; there are those who feel free to take anything and everything and use it for their pleasure, many times in ways God has specifically forbidden. But on the other extreme many believe man is not to rule at all. In fact, some extremists deny that man has any purpose in creation and have called for the extermination of the human race. This is madness, and it begins with the rejection of God’s creation covenant.
    - (3) A third rejection of creation covenant is also the most obvious; modern man rejects the idea of a Creator-God altogether. He rejects the very idea of a universe created according to design. Nor does he accept that any allegiance is owed to anyone higher than himself. Right and wrong are not to be based upon the character of a perfect, divine lawgiver. Rather, in the view of unbelieving man, law is nothing more than a social contract, to be changed or eliminated according to what seems convenient at the moment.
  - iii. **religion:** the Sabbath and worship (Gen. 2:1-3, Ex. 20:11)
    - (1) God hallowed one day of the week (Gen. 2:3)
      - (a) The seven-day week is a divine revelation having nothing to do with nature. Yet from ancient times it was followed around the world.
      - (b) Just as God rested after six days of creation work, so man is to rest in worship after six days of his work. Ex. 20:11ff specifically affirms the connection between Creation Week and the need to remember the Sabbath Day to keep it holy.
      - (c) The focus on the seventh day is on physical refreshment and spiritual nourishment. Adam could lay aside his labour in order to fellowship with God and focus on God’s works. It is also a reminder of the eternal rest we enter into when we finish our work on earth.

- (2) The New Testament affirms this principle by making it clear that early Christians worshipped on the first day of the week, the day of our Lord's resurrection. "The current believer in Christ . . . does not first labour six days, looking hopefully toward rest. Instead, he begins the week by rejoicing in the rest already accomplished by the cosmic event of Christ's resurrection. Then he enters joyfully into his six days of labour, confident of success through the victory which Christ has already won" (O. Palmer Robertson).

### **Two trees focus Adam's obedience within the Creation Covenant (2:16-17)**

1. **God's generous provision:** With one exception, Adam was free to eat from every tree in the Garden.
2. **God's sovereign restriction:** Don't eat fruit from the tree of the knowledge of good and evil.
3. **God's solemn warning:** If you eat from the forbidden tree you will die! *Remember, to God all covenants are matters of life and death.* Yet for all of God's generosity Adam and Eve were not satisfied and disobeyed God. Is this not always the way of man? God graciously provides life and joy beyond measure, and still we complain.

### **Practical lessons from the Creation Covenant**

1. It calls us to submit to God's sovereignty. Adam disobeyed and he died. (Gospel fear of God)
2. It calls us to accept and endure God's way of teaching. Heb. 12:6-7 reminds us that God chastens, and even scourges "every son whom he receives."
3. It calls us to fear God and walk humbly before Him. In Romans 11:20-22 Paul reminds his Gentile audience that if God refused to spare the Jews when they refused to believe, then we are "not to be highminded, but fear" because if God did not spare judgment over His chosen people, the Jews, then "neither will he spare you." (Gospel fear of God)
4. It calls us to embrace our responsibility before God. We are accountable to Him, never the other way around.
5. It calls us to embrace man's solidarity. There is only one human race, only one universal problem—sin, and only one universal solution—our Saviour Jesus Christ. Salvation is the first step on the journey back to the unity of our original creation—unity with God and with our fellow man.

Ephesians 4:4 There is one body and one Spirit—just as you were called to one hope at your calling—5 one Lord, one faith, one baptism, 6 one God and Father of all, who is above all and through all and in all.

6. It shows us the enormity of sin. Under the creation covenant we realize that "sin is spiritual treason, a personal affront to God, a betrayal of trust, a breach of friendship, an affront to a benevolent and loving sovereign Who from the beginning had man's highest joy in view!" Robert Gonzalez
7. It teaches us that our hope is in Christ. Adam was a type of Christ, a negative type. When he disobeyed and died, all who were in him died with him, including you and me. That's why we are all born spiritually dead. But just as in Adam all die, even so in Christ will all (who are in Christ) be made alive! (I Cor. 15:22)