

The Covenant of Creation and the Kingdom of God

By Jeong Koo Jeon

God displayed his power and glory through the creation of the heavens and the earth. In creation, God revealed himself as the Creator, not as the Redeemer. Genesis 1–3 sum up the story of creation, the fall, the inauguration of redemption, covenant of common grace, and the expulsion of Adam and Eve from the Garden of Eden.¹

Historically, biblical commentators and theologians have debated whether Genesis 1–3 can be considered as covenantal accounts. We will argue that Genesis 1–3 should be interpreted in light of covenant because God is a personal and covenantal God, not an abstract God. In that sense, he does not execute his works of creation, redemption, and world history outside of his own covenants.

We will see that the Genesis creation accounts reveal indirectly that the triune God actively participated in the work of creation in both the visible and invisible realms. We will confirm our thesis, noting that the triune God's participation in the work of creation is outwardly affirmed in the testimonies of the NT although it is implicitly revealed in the Genesis creation accounts.

Moreover, using the framework of the covenantal accounts, we will view God's covenant in Genesis 1:1–2:25 in light of the covenant of creation. And under the umbrella of the covenant of creation, we will identify and explore God's covenant with Adam as the Edenic covenant of works. After Adam and Eve committed the original sin, and broke the covenant of works, God introduced another covenant, which was different from the covenant of works, namely the covenant of grace (Gen 3:15). The making of the covenant of grace was not only the revelation of God's saving grace but also the inauguration of redemptive history. In that sense, we will argue that the proper historical order, covering creation, fall, and redemption, is law and gospel, or grace, not vice versa.

Reformed theologians have properly understood and

interpreted Genesis 3:15 as the inauguration of redemptive history, identifying it as the covenant of grace. Nevertheless, by and large, scholars have not paid enough attention to the inauguration of the covenant of common grace in Genesis 3:16–19, which is essential to a proper understanding of a biblical worldview, as well as redemptive history. In that sense, we will explore the importance of the covenant of common grace, which

THE AUTHOR: Dr. Jeong Koo Jeon, Ph.D., is Professor of Biblical and Systematic Theology at the Chesapeake Reformed Theological Seminary in Maryland and a minister in the Presbyterian Church in America.

1. For divergent interpretations of the accounts of creation and the prelapsarian as well as the postlapsarian Adamic status, see John Calvin, *Genesis* (Grand Rapids, MI: Baker Books, 1996), 1:1–3:23; C. John Collins, *Genesis 1–4: A Linguistic, Literary, and Theological Commentary* (Phillipsburg, NJ: P&R Publishing, 2006); John J. Collins, *Introducing to the Hebrew Bible* (Minneapolis: Fortress Press, 2004), 67–77; William J. Dumbrell, *Covenant and Creation: A Theology of Old Testament Covenants* (Eugene, OR: Wipf & Stock Publishers, 1984), 33–39; Jonathan Edwards, *A History of Redemption: Containing the Outlines of a Body of Divinity* (Lexington, KY: Hard Press, 2011), 2–46; Peter Golding, *Covenant Theology: The Key of Theology in Reformed Thought and Tradition* (Geanies House, Scotland: Christian Focus Publications), 105–20; Michael Horton, *Introducing Covenant Theology* (Grand Rapids, MI: Baker Books, 2006), 83–104; Meredith G. Kline, *God, Heaven, and Har Magedon: A Covenantal Tale of Cosmos and Telos* (Eugene, OR: Wipf & Stock Publishers, 2006), 78–92; idem, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview* (Overland Park, KS: Two Age Press, 2000), 8–117; Hans K. LaRondelle, *Our Creator Redeemer: An Introduction to Biblical Covenant Theology* (Berrien Springs, MI: Andrews University Press, 2005), 3–10; John Murray, *The Covenant of Grace: Theological & Biblical Studies* (Phillipsburg, NJ: P&R Publishing, 1988), 12–16; Robertson, *The Christ of the Covenants*, 67–87; Geerhardus Vos, *Biblical Theology: Old and New Testament* (Grand Rapids, MI: Eerdmans Publishing Company, 1948), 27–40; Bruce K. Waltke, *An Old Testament Theology: An Exegetical, Canonical, and Thematic Approach* (Grand Rapids, MI: Zondervan, 2007), 179–268; Gordon J. Wenham, *Genesis 1–15*, in *Word Biblical Commentary*, vol. 1 (Waco, TX: Word Books, 1987), 1–91; Michael D. Williams, *Far as the Curse Is Found: The Covenant Story of Redemption* (Phillipsburg, NJ: P&R Publishing, 2005), 83–99.

is the backbone of world history after Adam and Eve were expelled from the Garden of Eden.

A. The Covenant of Creation and the Edenic Covenant of Works

On the sixth day of creation, God created man as the *imago Dei*, which suggests that God clothed Adam and Eve with his wisdom, righteousness, and holiness. In doing so, he engraved the moral law on their hearts. In turn, they could glorify God through their obedient life in their worship and works in the holy Garden of Eden.

2. Evangelical scholars disagree about the interpretation of “day” (יָמִים) in the Genesis creation account. Some hold the view that the creation days of Genesis 1–2 are the 24 hour-day. Some view it from the perspective of the day-age interpretation, which reads the days of the Genesis creation as sequential long days or an epoch. And others hold the framework view which identifies the days of the creation account as neither chronological nor 24 hour-days. For the comprehensive and critical interaction among the proponents of the three different views, see David G. Hagopian, ed., *The Genesis Debate: Three Views on the Days of Creation* (Mission Viejo, CA: Crux Press, 2001), 15–307. For the comprehensive analysis of the framework view, see Mark D. Futato, “Because It Had Rained: A Study of Genesis 2:5–7 with Implications for Gen 2:4–25 and Gen 1:1–2:3,” *Westminster Theological Journal* 60 (1998), 1–21; Meredith G. Kline, “Because It Had Not Rained,” *Westminster Theological Journal* 20/2 (1958), 146–157; idem, *God, Heaven and Har Magedon*, 223–250. This article was originally published as “Space and Time in the Genesis Cosmogony,” *Perspective on Science and the Christian Faith* 48/1 (1996), 2–15.

3. Calvin persuasively summarizes Genesis 1:1 as creation out of nothing (*creatio ex nihilo*) as follows: “To expound the term ‘beginning,’ of Christ, is altogether frivolous. For Moses simply intends to assert that the world was not perfected at its very commencement, in the manner in which it is now seen, but that it was created an empty chaos of heaven and earth. His language therefore may be thus explained. When God in the beginning created the heaven and the earth, the earth was empty and waste. He moreover teaches by the word ‘created,’ that what before did not exist was now made; for he has not used the term... (*yatsar*), which signifies to frame or form, but ... (*bara*), which signifies to create. Therefore his meaning is, that the world was made out of nothing. Hence the folly of those is refuted who imagine that unformed matter existed from eternity; and who gather nothing else from the narration of Moses than that the world was furnished with new ornaments, and received a form of which it was before destitute. This indeed was formerly a common fable among heathens, who had received only the obscure report of creation, and who, according to custom, adulterated the truth of God with strange figments... Let this, then, be maintained in the first place, that the world is not eternal, but was created by God. There is no doubt that Moses gives the name of heaven and earth to that confused mass which he, shortly afterwards, (verse 2,) denominates *waters*. The reason of which is, that this matter was to be the seed of the whole world. Besides, this is the generally recognized division of the world.” Calvin, *Genesis*, 1:1. However, Waltke interprets Genesis 1:1 as a summary account of the creation in Genesis 1:2–2:3. See Waltke, *An Old Testament Theology*, 179–80.

4. The ancient Near Eastern cosmogony embraces the polytheistic

All the material and spiritual blessings that Adam and Eve enjoyed in the Garden of Eden were purely God’s gifts. Nevertheless, they were not under the covenant of grace, but the covenant of works. While Adam and Eve were ruling and governing the holy Garden of Eden as vicegerents, God gave them a specific commandment not to eat from the tree of the knowledge of good and evil. The tree of the knowledge of good and evil alluded to the hellish judgment while the tree of life was a symbol of the heavenly blessing in the Garden of Eden. In that sense, there were dual sanctions, such as blessings and curses, under the principle of the covenant of works, providing the vision of both the eschatological heavenly blessings and eschatological hellish curses.

1. THE CREATOR AND SIX DAYS OF CREATION

The process of God’s creation was a supernatural process. If we examine God’s creation for six days from the perspective of the present providential world that we live in, we may fail to understand the exact nature of the six days of creation. Genesis 1:1 can be considered as a historical preamble, which identifies God as the Creator. It also summarizes creation as out of nothing (*creatio ex nihilo*). Although there are two creation accounts, there is only one creation of the original universe in the beginning by the Creator (Gen 1:2–2:24). The first account reveals the chronological order and 24 hour day creation account which covers six successive days and the seventh day, being the Sabbath (Gen 1:2–2:3). The other is the account of the creation of Adam, the formation of the Garden of Eden, the making of the covenant of works with Adam, and the creation of Eve (Gen 2:4–25).² Genesis 1:1 is not the summary account of the heavens and the earth that God created in Genesis 1:2–2:3 for six consecutive days. Rather, it summarizes the absolute beginning in which God created space, waters, and angelic hosts. So, Genesis 1:2 describes the visible manifestation of the chaos, which was filled with waters before the creation of the original heavens and the earth.

Genesis 1:1 suggests that God is not only the Creator, but also the Creator out of nothing (*ex nihilo*).³ It sums up God’s creation out of nothing (*ex nihilo*), which was the absolute beginning of time, space, water, and the heavenly hosts, also known as angels. In doing so, God revealed himself as the Creator out of nothing over against the ancient Near Eastern worldview, which denied creation out of nothing and rejected the distinction between the Creator and creature.⁴ God rejoiced over revealing through Moses that he created the

heavens and the earth out of nothing in the beginning. In doing so, he safeguarded the Creator and creature distinction. Reflecting on God's creation in the beginning, the psalmist invites us to praise the steadfast love of Yahweh, which has been revealed through his creation of the heavens and the earth. Yahweh created the heavens and the earth, not through existing material, but out of nothing (*ex nihilo*) by his word:

4 For the word of the Lord is upright, and all his work is done in faithfulness. 5 He loves righteousness and justice; the earth is full of the steadfast love of the Lord. 6 *By the word of the Lord the heavens were made, and by the breath of his mouth all their host.* 7 He gathers the waters of the sea as a heap; he puts the deeps in storehouses. 8 Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him! 9 *For he spoke, and it came to be; he commanded, and it stood firm* (Ps 33:4–9).⁵

Reflecting on the creation account of Genesis, the author of Hebrews declares that God created the universe out of nothing by his word, whereas Greco-Roman thought, reflecting a Greek philosophical worldview, emphasized eternally existing matter, and denied a personal Creator. Only believers may accept and comprehend God's out of nothing creation by faith: "1 Now faith is the assurance of things hoped for, the conviction of things not seen. 2 For by it the people of old received their commendation. 3 *By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible*" (Heb 11:1–3).

Genesis 1:1–2 not only reveals God's creation of the heavens and the earth out of nothing (*ex nihilo*), but also the masterful work of the Triune God implicitly. In fact, God exists eternally as a personal, covenantal God, and Triune God as the Father, the Son, and the Spirit. The opening two verses of the Bible begin as follows:

"1 *In the beginning God created the heavens and the earth* [בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ]. 2 The earth was without form and void, and darkness was over the face of the deep. *And the Spirit of God was hovering over the face of the waters* [וַיְרֻחַ אֱלֹהִים מְרַחֵף עַל-פְּנֵי הַמַּיִם]" (Gen 1:1–2).

The plural form of "God" (אֱלֹהִים) indirectly nuances that the Triune God, as the Creator, actively participated in the creation of the visible and invisible realms in the beginning. The visible presence of theophanic

glory was present in the process of creation. It signifies that God himself was not only the eyewitness of his own creation but also the eyewitness of the covenant-making process in the covenant of creation. And the phrase "the Spirit of God was hovering over the face of the waters" identifies the Holy Spirit as "the Spirit of God" who actively participated in the work of creation along with God the Father. Likewise, the visible presence of "the Spirit of God" signifies that the Holy Spirit was the Creator, as well as the divine witness of the creational covenant account.⁶ In fact, the psalmist reflects on the creation account of Genesis and affirms that the Holy Spirit played an active role as the Spirit of creation, who is the Creator:

19 He made the moon to mark the seasons; the sun knows its time for setting. 20 You made darkness, and it is night, when all the beasts of the forest creep about... 24 *O Lord, how manifold are your works! In wisdom have you made them all; the earth is full of your creatures.* 25 Here is the sea, great and wide, which teems with creatures innumerable, living things both small and great. 26 There go the ships, and Leviathan, which you formed to play in it. 27 These all look to you, to give them their food in due season. 28 When you give it to them, they gather it up; when you open your hand, they are filled with good things. 29 When you hide your face, they are dismayed; when you take away their breath, they die and return to their dust. 30 *When you send forth your spirit, they are created* [תִּשְׁלַח רוּחְךָ וַיִּבְרְאוּ], and you renew the face of the ground (Ps 104:19–30).

Moreover, "the Spirit of God" as the Holy Spirit was

and pantheistic worldview, which is reflected in the several texts of creation and the flood myth in the ancient Near East. So, it does not make any distinction between the Creator and creature, which is distinctive in the Genesis creation account. For the ancient Near Eastern cosmogony and the diverse texts of its mythological tradition, see Bill T. Arnold & Bryan E. Beyer eds., *Readings from the Ancient Near East* (Grand Rapids, MI: Baker Academic, 2002), 13–70; James B. Pritchard ed., *The Ancient Near East: An Anthology of Texts & Pictures* (Princeton, NJ: Princeton University Press, 2011), 1–100. The *Enuma Elish* known as the Babylonian Genesis represents and perhaps makes the closest parallel with the Genesis creation accounts. For a comparative analysis between the story of the *Enuma Elish* and the biblical creation account, see Alexander Heidel, *The Babylonian Genesis: The Story of Creation* (Chicago, IL: University of Chicago Press, 1963); A. R. Millard, "A New Babylonian Genesis Story," *Tyndale Bulletin* 18 (1967): 3–18; Waltke, *An Old Testament Theology*, 197–203.

5. Hereafter, all the italics of Bible verses are my emphasis.

6. For "the Spirit of God was hovering over the face of the waters" as the divine witness not only of creation but also the making of the covenant of creation, see Kline, *Images of the Spirit*, 13–34; idem, *Kingdom Prologue*, 30–33.

the divine source of light before God created light on the fourth day. And the shining glory of “the Spirit of God” became the source of the separation of day and night before the creation of the lights (Gen 1:14–19). Furthermore, God used the first person plural form in his creation of man, saying “Let us make man in our image, after our likeness” (Gen 1:26a). This is an indirect divine revelation that the Triune God, as the Creator, actively and harmoniously participated in the creation of man.⁷

To perceive the pre-incarnate Messiah as the Creator was unthinkable for the first-century Jews who were committed to Judaism. In fact, Jesus as the Son of God was a blasphemous idea for Jews who followed the monotheistic concept of Judaism. This is the main reason why Paul before his conversion along with his contemporary followers of Judaism persecuted the church. However, Paul after his Damascus Road conversion experience, was not only transformed as the apostle for the gospel of Jesus Christ, but also for the Triune God through the revelation of the exalted Jesus Christ. Thereafter, he abandoned the traditional monotheism of Judaism. In light of the creation account of Genesis and the revelation of the exalted Jesus Christ, Paul confirms that Jesus as the Son of God created the visible and invisible realms in the beginning. The Son is not only the Creator, but also the Sustainer, as well as Redeemer:

15 He is the image of the invisible God, the first born of all creation. 16 For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him [ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὀρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι’ αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται]. 17 And he is before all things, and in him all things hold together. 18 And he is the head of

7. Explaining and interpreting Genesis 1:26, Calvin properly asserts that it is the divine revelation of “a plurality of Persons in the Godhead” and nuances that the creation account of Genesis indirectly suggests creation as the work of the Triune God: “Christians, therefore, properly contend, from this testimony, that there exists a plurality of Persons in the Godhead. God summons no foreign counselor; hence we infer that he finds within himself something distinct; as, in truth, his eternal wisdom and power reside within him.” Calvin, *Genesis*, 1:26.

8. Harris mistakenly argues that the concept of the Logos in the Gospel John was borrowed from the Jewish theologian and philosopher Philo’s idea of Logos. Stephen L. Harris, *Understanding the Bible* (Palo Alto: Mayfield, 1985), 302–10.

the body, the church. He is the beginning, the first born from the dead, that in everything he might be preeminent. 19 For in him all the fullness of God was pleased to dwell, 20 and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of cross (Col 1:15–20).

Similarly, the apostle John affirms that Jesus as the Son of God actively participated in the creation of the heavens and the earth after he witnessed and reflected on Jesus’ life, death, resurrection, and ascension along with the ongoing divine revelation. According to the Hellenistic idea of *logos*, an impersonal principle of reason provided natural order to the cosmos. Countering the Hellenistic worldview and concept of *logos*, the apostle John explains that God created all things through “the Word” (*Logos*). And he identifies that “the Word” was the pre-incarnate Son of God:⁸

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through him, and without him was not anything made that was made [Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. πάντα δι’ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν]. 4 In him was life, and the life was the light of men. 5 The light shines in the darkness, and the darkness has not overcome it. 6 There was a man sent from God, whose name was John. 7 He came as a witness, to bear witness about the light, that all might believe through him. 8 He was not the light, but came to bear witness about the light. 9 The true light, which enlightens everyone, was coming into the world. 10 He was in the world, and the world was made through him, yet the world did not know him [ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.]. 11 He came to his own, and his own people did not receive him... 14 And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth... (John 1:1–17).

The testimony in the prologue of the Gospel John affirms that God the Father created the world in the beginning *through* the Logos, the Son. The pre-incarnate Son as the Logos is a metaphorical expression, which identifies the Son of God as the eternal divine being, as well as the Creator. It is a confirmation that the creation of the cosmos in the beginning was the work of the Triune God, which was already revealed implicitly in the Genesis creation accounts.

First-century Jewish Christians even after their conversion to Christianity questioned the true identity of Jesus Christ. They were confused about Jesus' true identity even after Jesus Christ's death, resurrection, ascension, and the Pentecost event. Reflecting on the continuing question in respect to the true identity of Jesus Christ, the author of the book of Hebrews answers that question in the prologue. He states that God the Father created the cosmos *through* the Son who sat down "at the right hand of the Majesty on high" after his death and resurrection. The exalted Son is "the radiance of the glory of God" in the invisible heavenly realm, and his glorified body is enveloped in the invisible heaven. In providing the answer, the author of Hebrews identifies and confirms the Son as the Creator, Redeemer, and the Sustainer of the cosmos as seen here:

1 Long ago, at many times and in many ways, God spoke to our fathers by the prophets, 2 *but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world* [ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας]. 3 He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, 4 having become as much superior to angels as the name he has inherited is more excellent than theirs (Heb 1:1–4).

Later on, the exalted Jesus showed the apostle John a vision of the heavenly throne where he was enthroned after his ascension. He revealed himself as "the Lord God Almighty." And twenty-four elders worshipped him, falling down before him, seated on the heavenly throne. And they praised the enthroned Jesus as "our Lord and God" (ὁ κύριος καὶ ὁ θεὸς ἡμῶν) and acknowledged that he created "all things" (τὰ πάντα). As such, the enthroned Jesus in the heavenly kingdom of God affirmed to the apostle John that he participated in the creation of all things in the beginning as the Creator:

8 And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say, "Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!" 9 And whenever the living creatures give glory and honor and thanks to him who is seated on the throne, who lives forever and ever, 10 the twenty-four elders fall down before him who is seated on the throne and

worship him who lives forever and ever. They cast their crowns before the throne, saying, 11 "Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created [ἄξιός ἐστίν, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν.]" (Rev 4:8–11).

When we closely examine the Genesis creation accounts, we could easily identify that God created a mature universe and creature. For example, God did not create an infant Adam and have him grow up to be a man. Rather, God created a mature Adam who could immediately discern moral law written in his heart, and carry out his creaturely duties as a vicegerent toward God, the Great King. In that regard, all the contemporary scientific investigation to measure the age of the earth, examining the present cosmos will fail. In short, God did not create the heavens and the earth to reveal their exact age, but for His glory—He who is a masterful, mighty, awesome, glorious, and beautiful Creator. It is noteworthy that the age of the universe should not be considered millions or billions of years old as some theologians and scientists have suggested. The age of the universe and the existence of human history are almost identical when we conceive how Adam was created by God on the sixth calendar day following his creation of the universe. So, we can estimate that about six thousand years have passed since God created the universe as Calvin argues as follows:

An obstinate person would be no less insolently puffed up on hearing that within the essence of God there are three persons than if he were told that God foresaw what would happen to man when he created him. And they will not refrain from guffaws when they are informed that but more than five thousand years have passed since the creation of the universe, for they ask why God's power was idle and asleep for so long.⁹

The incomprehensible beauty and glory of God were revealed and manifested through the wonderful beauty and glory of "the heavens and the earth" that God

9. Calvin, *Institutes*, 3.21.4. Theologians, committed to theistic evolution, see the age of the universe as millions or billions of years. And some evangelicals, trying to harmonize the Bible and science, view the age of the universe as millions or billions of years. But, as I have already argued, the contemporary scientific measurement of the age of the earth will not work because God created the mature universe.

created in the beginning. The creation of “the heavens and the earth” was God’s visible display of His invisible beauty and glory. In fact, God saw himself in his magnificent work of creation through the six days. When God saw his creation in Genesis 1, “it was good” (טוֹב; vv. 10, 12, 18, 21, 25). Moreover, when the process of creation was completed after six successive days, God saw everything that he had made in the heavens and the earth. And “it was very good” (טוֹב מְאֹד; v. 31). Thus, the original heavens and earth were beautiful and glorious because they were the reflection and projection of goodness, holiness, beauty, and glory of the heavenly kingdom of God, which is an invisible realm in the present age. God is a beautiful and glorious God par excellence. In fact, God is Beauty itself. Hence, the present heavens and earth are so beautiful and glorious. Although we do not gaze upon the original universe which was recreated during the universal judgment of the Noahic Flood, God revealed his beauty and glory in other ways. For instance, his beauty was revealed in the sanctuary of the tabernacle and in the temple of the covenant community of Israel in the OT. Indeed, the glory of the Lord was visibly manifested in the sanctuary of the tabernacle and temple as a shining glory. And it was not earthly glory and beauty, but a heavenly glory and beauty. The psalmist invites the covenant community to praise Yahweh who is the Creator and the Redeemer. Here, he recognizes that “strength and beauty are in his sanctuary” because heavenly beauty was revealed in the sanctuary of the tabernacle:

1 Oh sing to the Lord a new song; sing to the Lord, all the earth! 2 Sing to the Lord, bless his name; tell of his salvation from day to day. Declare his glory among the nations, his marvelous works among all the peoples! 4 For great is the Lord, and greatly to be praised; he is to be feared above all gods. 5 For all the gods of the peoples are worthless idols, but the Lord made the heavens. 6 *Splendor and majesty are before him; strength and beauty are in his sanctuary* [לְפָנָיו עֹז וְתִפְאֵרֶת בְּמִקְדָּשׁוֹ; (הוֹדוּ יְהוָה) (Ps 96:1–6).

David beheld the visible glory and beauty of the Lord which shined splendidly as theophanic glory in the sanctuary of the tabernacle. He sought and yearned to dwell “in the house of the Lord” so that he could see “the beauty of the Lord” during his lifetime which was intruded into the earthly sanctuary of the tabernacle:

1 The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom

shall I be afraid? 2 When evildoers assail me to eat up my flesh, my adversaries and foes, it is they who stumble and fall. 3 Though an army encamp against me, my heart shall not fear; though war arise against me, yet I will be confident. 4 One thing have I asked of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, *to gaze upon the beauty of the Lord and to inquire in his temple* [וְלִבְקֹר בְּהֵיכָלֵךְ: וְלִהְיוֹת בְּנֶעְמֵי יְהוָה] (Ps 27:1–4).

The beauty of the Lord was visibly reflected in his creation of the original universe. So, when God saw the original universe after he created it for six successive days, “it was very good” (Gen 1:31). In fact, the beauty of the Lord was present before Adam and Eve in the holy Garden of Eden as theophanic glory. Although the original heavens and earth were very good, beautiful and glorious, it was not the heavenly glory and beauty. It was the earthly reflection of heavenly glory and beauty. The culmination of the beauty of the Lord was projected in the Garden of Eden. The heavenly glory and beauty will ultimately be realized and consummated in the heavenly kingdom of God for the elect alone when the *parousia* comes.

The chronological order of day and night in the process of six days creation was God’s covenant making process with his own creature. As we know, we do not see the word ‘covenant’ in Genesis 1–3 which covers the creation, fall, the inauguration of redemption and common grace, and the expulsion from the holy Garden of Eden. However, Yahweh confirms later that the process of his creation was, in fact, a covenant making process (Jer 33:14–26). Retrospective of his creation in the Genesis creation accounts, Yahweh reveals that the Davidic covenant is unbreakable like his covenant with day and night when he first created the universe:

19 The word of the Lord came to Jeremiah: 20 “Thus says the Lord: If you can break my covenant with the day and my covenant with the night, so that day and night will not come at their appointed time, 21 then also my covenant with David my servant may be broken, so that he shall not have a son to reign on his throne, and my covenant with the Levitical priests my ministers. 22 As the host of heaven cannot be numbered and the sands of the sea cannot be measured, so I will multiply the offspring of David my servant, and the Levitical priests who minister to me.” 23 The word of the Lord came to Jeremiah: 24 “Have you not observed these people are saying, ‘The Lord has rejected the two clans that he chose?’ Thus they have despised my people so

that they are no longer a nation in their sight. 25 Thus says the Lord If I have not established my covenant with day and night and the fixed order of heaven and earth, then I will reject the offspring of Jacob and David my servant and will not choose one of his offspring to rule over the offspring of Abraham, Isaac, and Jacob. For I will restore their fortunes and will have mercy on them” (Jer 33:19–26).

Yahweh affirms that the process of his creation was a covenant making process. In that sense, the Genesis creation accounts can be rightly designated as the covenant of creation; it is an unbreakable covenant like the Davidic covenant.

2. SABBATH AND CREATION ESCHATOLOGY

After the completion of the creation, God rested on the seventh day, and he sanctified it. He commanded Adam and Eve to keep the Sabbath, sanctifying it in the holy Garden of Eden. The original Sabbath foreshadowed the everlasting rest in the heavenly kingdom of God for the Edenic covenant community. Thus, Adam and Eve, as the Edenic covenant community, yearned for the impending eternal rest and joy of the heavenly kingdom of God as they kept the Sabbath holy in the Garden of Eden.

The chronological account of God’s creation ends with the seventh day. Here, he rested from his work which displayed the magnificent original cosmos according to his sovereign design and purpose: “2 And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. 3 So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation” (Gen 2:2–3).

God’s rest on the seventh day was the archetypal pattern of man’s Sabbath. Keeping the Sabbath day holy was not only a creation ordinance, but also a sign of the Edenic covenant of works which was covenantally binding for the Edenic covenant community. As Adam and Eve observed the Sabbath rest in the holy Garden of Eden, they meditated and anticipated the coming of the heavenly Sabbath rest. Likewise, the ultimate vision of the Edenic covenant of works was to fully realize the Sabbath rest in the heavenly kingdom of God. It is remarkable to know that keeping the Sabbath day holy was covenantally binding for the covenant community of Israel as we read in Exodus 20:8–11:

8 Remember the Sabbath day, to keep it holy. 9 Six days you shall labor, and do all your work, 10 but the seventh

day is a Sabbath to the Lord your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your live stock, or sojourner who is within your gates. 11 For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy (Ex 20:8–11).

Keeping the Sabbath day in the Garden of Eden was strictly applied because the Edenic covenant community was a theocratic kingdom, obligated to keep all the commandments of God. Similarly, the covenant community of Israel was obligated to keep the Sabbath holy with the cessation of daily works because they were the theocratic community under the Sinaitic covenant of law as the descendants of Abraham. God further elaborated his commandment to keep the Sabbath holy to the covenant community of Israel within the historical context of the Deuteronomic covenant renewal at the plain of Moab (Deut 5:12–15):

12 “Observe the Sabbath day, to keep it holy, as the Lord your God commanded you. 13 Six days you shall labor and do all your work, 14 but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you or your son or your daughter or your male servant or your female servant, or your ox or your donkey or any of your livestock, or the sojourner who is within your gates, that your male servant and your female servant may rest as well as you. 15 You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm. Therefore the Lord your God commanded you to keep the Sabbath day” (Deut 5:12–15).

When God made the Sinaitic covenant with Israel, keeping the Sabbath day holy was a *sign* of the covenant. The entire nation of Israel was obligated to keep the Sabbath holy. Otherwise, God would execute the judgment of death for those who violate the commandment of the Sabbath as he revealed to Israel through Moses, the mediator of the covenant:

12 And the Lord said to Moses, 13 “You are to speak to the people of Israel and say, ‘Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord sanctify you. 14 You shall keep the Sabbath, because it is holy for you. Everyone who profanes it shall be put to

death. Whoever does any work on it, that soul shall be cut off from among his people. 15 Six days shall work be done, but the seventh day is a Sabbath of solemn rest, holy to the Lord. Whoever does any work on the Sabbath day shall be put to death. 16 Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. 17 *It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, on the seventh day he rested and was refreshed*” (Ex 31:12–17).

As such, keeping the Sabbath holy symbolized the Sinaitic covenant between God and Israel. Similarly, keeping the Sabbath holy was the *sign* of the covenant of works between God and the Edenic covenant community. Sabbath, as the symbol of the covenant of works, suggests that God’s ultimate intention for his people was not to live in the Garden of Eden endlessly. It is true that the Garden of Eden was an earthly paradise and symbolical projection of the heavenly paradise where there is no sin. Nevertheless, the Edenic covenant community was, in a sense, an eschatological covenant community, awaiting for the coming consummation of the heavenly kingdom of God. So, keeping the Sabbath holy in the Garden of Eden was a sign of the Edenic covenant of works where obeying the law was the means of fulfilling the heavenly kingdom of God.

3. THE COVENANT OF WORKS

There were two different types of international treaties in the ancient Near East: the treaty of royal grant and

the suzerainty treaty. Remarkably, biblical covenants reflect the two different types of the ancient Near Eastern treaties. The representative example of the treaty of royal grant is beautifully reflected in the Prediluvian Noahic covenant, the Abrahamic covenant, the Davidic covenant, and the new covenant. In that sense, the Abrahamic covenant as the covenant of royal grant, made before the Sinaitic covenant, was a representative example of the promissory covenant in the OT. Meanwhile, the Sinaitic covenant is a good example of the reflection of the suzerainty treaty in which dual sanctions in terms of blessings and curses are clearly stated. We may designate the Sinaitic covenant as the suzerainty covenant. In the suzerainty treaty, the treaty had the general pattern of order in the treaty making process such as the historical preamble, historical prologue, stipulations, and dual sanctions. This ancient Near Eastern typical order is well reflected in the covenant making process of the Sinaitic covenant (Ex 19–24). In light of the ancient Near Eastern treaties, we can categorize the Adamic covenant of works as the suzerainty covenant where we can identify the historical preamble, historical prologue, stipulations, and dual sanctions.¹⁰

God appointed Adam as the representative covenantal head in which he represented his descendents. At the same time, he was under the covenant of works. So, if he did not eat the fruit of the tree of the knowledge of good and evil during the probationary period, God could have granted him the heavenly kingdom of God. Both Adam and his descendents would have inherited eternal life and the heavenly kingdom of God which was the ultimate goal of the triune God’s creation. In that sense, the fulfillment of the eschatological blessings was very real in the Garden of Eden.

We do not find the word *covenant* in the depiction of God’s relationship with Adam before the fall in Genesis 2:4–25. Historically, many scholars have denied that God had any covenantal relationship with Adam in the Garden of Eden.¹¹ However, Hosea affirms that Yahweh had a covenantal relationship with Adam before the fall. And Adam broke this covenant. Reflecting upon Adam’s breach of the covenant, Hosea claims that the covenant community of Israel broke the Sinaitic covenant of law like Adam:

4 What shall I do with you, O Ephraim? What shall I do with you, O Judah? Your love is like a morning cloud, like the dew that goes early away. 5 Therefore I have hewn them by the prophets; I have slain them by the words of my mouth, and my judgment goes forth

10. The two different types of covenants in the OT with comparative analysis of the ancient Near Eastern treaties have been found in Timothy J. Hegg, *The Abrahamic Covenant and the Covenant of Grant in the Ancient Near East* (Northwest Baptist Seminary, 1980); Delbert R. Hillers, *Covenant: The History of a Biblical Idea* (Baltimore, MD: The Johns Hopkins University Press, 1969); Jeong Koo Jeon, “The Abrahamic Covenant and the Kingdom of God,” *The Confessional Presbyterian* 7 (2011): 127–33; Meredith G. Kline, *The Structure of Biblical Authority* (Eugene, OR: Wipf & Stock Publishers, 1997); Dennis J. McCarthy, *Old Testament Covenant: A Survey of Current Opinions* (Richmond, VA: John Knox Press, 1972); G. E. Mendenhall, *Law and Covenant in Israel and the Ancient Near East* (Pittsburgh, PA: The Biblical Colloquium, 1955); Moshe Weinfeld, “The Covenant of Grant in the Old Testament and the Ancient Near East,” *Journal of the American Oriental Society* 90/2 (1970): 184–203.

11. John Stek has represented scholars who deny the covenant idea in Genesis 1–2. See John Stek, “Covenant’ Overload in Reformed Theology,” *Calvin Theological Journal* 29 (1994): 12–41. In doing so, he limits the idea of covenant only in the redemptive category. For a critical response to Stek’s argument, see Craig G. Bartholomew, “Covenant and Creation: Covenant Overload or Covenantal Deconstruction,” *Calvin Theological Journal* 30 (1995): 11–33. Although Bartholomew

as the light. 6 For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings. 7 *But like Adam they transgressed the covenant; there they dealt faithlessly with me* [כָּאָדָם עֲבָרוּ בְרִית שָׁם בְּגֵדוּ בִי; וַיִּהְיוּ]. 8 Gilead is a city of evildoers, tracked with blood. 9 As robbers lie in wait for a man, so the priests band together; they murder on the way to Shechem; they commit villainy. 10 In the house of Israel I have seen a horrible thing; Ephraim's whoredom is there; Israel is defiled. 11 For you also, O Judah, a harvest is appointed, when I restore the fortunes of my people (Hos 6:4–11).

God pronounced his covenant lawsuit against the idolatrous covenant community of Israel, and cursed them mercilessly based upon the Sinaitic covenant. Hosea 6:4–11 testifies that Israel broke the Sinaitic covenant of law like Adam in the Garden of Eden. Indeed, the Israelites already knew through the testimony of Genesis 3 that Adam broke the covenant with God in the Garden of Eden. The proper interpretation of Hosea 6:7 is crucial because it provides a definitive biblical and historical background for God's covenantal relationship with Adam.

Interpreting Genesis 2:15–17, C. John Collins affirms that God's arrangement with Adam was a covenant. He supports the covenantal arrangement by rightly citing Hosea 6:7. Nevertheless, he rejects the concept of the covenant of works. In doing so, he does not find the antithesis between the covenant of works and the covenant of grace in "the analogy of Adam and Christ" in Romans 5:12–21:

If we are secure in calling this a covenant, shall we call it a "covenant of works"? Christians have insisted on this, thinking that the analogy of Adam and Christ in Romans 5:12–21 requires it. By this argument, the two covenant heads must be equivalent: just as Jesus *earned* life for those he represents, so Adam must have been able to *earn* life for those he represented. The trouble with this is the fact that Romans 5 depends more on *disanalogy* between Adam and Christ than it does on pure analogy; as Wright points out, Romans 5:15 "denies that there is a direct balance or equivalence between Adam's trespass and God's gift in Christ."¹²

However, it is important to note that the Edenic covenant before the fall was not the covenant of grace or promise but the covenant of works.¹³ We need to maintain the proper historical order of the covenant of works and the covenant of grace as Turretin properly recognizes it:

As to order, the covenant of works precedes and the covenant of grace follows. From this to that, there is granted an appeal from the throne of justice to the throne of mercy. Hence the violator of the covenant of nature has a remedy in the covenant of grace, but the violator of the covenant of grace has no further remedy or hope of pardon because there is no other by which he can be reconciled to God. On this account, the sin against the Holy Ghost is unpardonable because it is committed against the covenant of grace.¹⁴

So, God's covenant with Adam was breakable because the covenantal blessings or curses depended upon Adam's obedience or disobedience as the Sinaitic covenant of law was also breakable. This is the main reason why Hosea makes a comparison between Adam's breach of

recognizes the creational covenant in Genesis 1–2 over against Stek, he fails to affirm the Adamic covenant of works in the Garden of Eden.

12. Collins, *Genesis 1–4*, 114. For the biblical theological affirmation of the covenant of works, see Beale, *A New Testament Biblical Theology*, 916–20; Kline, *Kingdom Prologue*, 8–117; Waltke, *An Old Testament Theology*, 259–60, 287–88. Theological elaborations in respect to the covenant of works has been found in Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan, 1994), 516–18; Robert L. Reymond, *A New Systematic Theology of the Christian Faith* (Nashville, TN: Thomas Nelson Publishers, 1998), 430–40; Francis Turretin, *Institutes of Elenctic Theology*, 3 vols. trans. George Musgrave Giger and ed. James T. Dennison Jr. (Phillipsburg, NJ: P&R Publishing, 1992 & 1994), 1:569–89, 2:189–92.

13. Karl Barth, the great architect of the neo-orthodox theology of the twentieth century, plainly denies the prelapsarian covenant of works, categorizing it as "an original universalism." Following the footsteps of the historical critical school, he denies the biblical accounts of creation and fall as historical accounts, leveling them as "creation sagas." In doing so, his concept of the divine covenant is based upon monocovenantalism, which destroys the historical and logical orders of law and gospel or grace: "In this case it is not impossible or illegitimate to believe that properly, in some inner depth of His being behind the covenant of grace, He might not be able to do this. It is only on the historical level that the theologumenon of the *foedus naturae* or *operum* can be explained by the compact of the Federal theology with contemporary humanism. In fact it derives from anxiety lest there might be an essence in God in which, in spite of that contract, His righteousness and His mercy are secretly and at bottom two separate things ... This anxiety and therefore this proposition of a covenant of works could obviously never have arisen if there had been a loyal hearing of the Gospel and a strict looking to Jesus Christ as the full and final revelation of the being of God. In the eternal decree of God revealed in Jesus Christ the being of God would have been seen as righteous mercy and merciful righteousness from the very first. It would have been quite impossible therefore to conceive of any special plan of a God who is righteous in *abstracto*, and the whole idea of an original covenant of works would have fallen to the ground." Karl Barth, *Church Dogmatics*, 4/1 eds. G. W. Bromiley and T. F. Torrance, trans. G. W. Bromiley (Peabody, MA: Hendrickson Publishers, 2010), 65.

14. Turretin, *Institutes of Elenctic Theology*, 2:191.

the Edenic covenant of works with Israel's breach of the Sinaitic covenant of law.¹⁵

4. DUAL SANCTIONS

In the midst of the Garden of Eden, the Lord God planted the tree of life and the tree of the knowledge of good and evil. The Garden of Eden was the original paradise which symbolized and anticipated an eschatological Garden of Eden, the heavenly kingdom of God, which was the ultimate goal and direction of his magnificent creation of the original universe. God formed the first Adam out of "dust from the ground." And he became "a living creature" made in the image of God. Moses clearly describes the formation of the first Adam, the Garden of Eden, the tree of life, and the tree of the knowledge of good and evil as follows:

7 then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. 8 And the Lord God planted a garden in Eden, in the east, and there he put the man whom he had formed. 9 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 garden, and the tree of the knowledge of good and evil (Gen 2:7-9).

The two trees in the Garden of Eden visually demonstrated that the Adamic covenant of works had dual sanctions such as blessings and curses. The principle of the Edenic covenant of works was not grace but law, and it required perfect obedience. And the reward of perfect obedience was the blessing of the heavenly kingdom of God, but the result of disobedience was the curse of hellish judgment. When Yahweh made the Sinaitic covenant of law with the covenant community of Israel, he revealed the dual sanctions of the covenant. He revealed the dual sanctions through the mediator of the Sinaitic covenant of law, Moses, as follows:

1 And the Lord spoke to Moses, saying, 2 "Speak to the people of Israel and say to them, I am the Lord your

15. The translation of KJV of Hosea 6:7 loses Hosea's comparative analysis between Adam's breach to the covenant of works and Israel's breaking of the Sinaitic covenant of law as it translates "like Adam" to "like men": "But they like men have transgressed the covenant: there have they dealt treacherously against me."

16. Reflecting the principle of law in Leviticus 18:5, Paul makes a distinction between law and gospel. And he applies the hermeneutical and theological principle to note justification by faith and salvation by grace alone in his epistles. Cf. Rom 10:1-8; Gal 3:10-14.

God. 3 You shall not do as they do in the land of Egypt, where you lived, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not walk in their statutes. 4 You shall follow my rules and keep my statutes and walk in them. I am the Lord your God. 5 You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: I am the Lord" (Lev 18:1-5).

Leviticus 18:5 is the principle of the Sinaitic covenant of law which was applied to the covenant community of Israel in the OT. When the covenant community of Israel was faithful to the Mosaic law, Yahweh blessed them, especially in the Promised Land. However, Yahweh executed his covenant lawsuit against his people when they disobeyed the Mosaic law. In doing so, Yahweh demonstrated the reality of the blessings of heaven and the curses of hell in a typological manner throughout the history of the OT Israel. We identify this as the Old Covenant eschatology.

Strikingly, the commandment in Leviticus 18:5 'Do this, and you shall live or you shall die' was the principle of the Edenic covenant of works. And the dual sanctions such as heavenly blessings and curses were visibly and symbolically represented by the tree of life and the tree of the knowledge of good and evil in the Garden of Eden. The implication of Leviticus 18:5 suggests that the principle of the inheritance of the heavenly kingdom of God in the Edenic covenant of works was not grace or gospel but law. Therefore, the proper historical order of the divine revelation and eschatological heavenly blessings is law and gospel or grace not vice versa.¹⁶

The tree of life was a sacramental tree which symbolized eternal life while the tree of the knowledge of good and evil symbolized death and eternal punishment. Vos beautifully summarizes the eschatological meaning and character of the tree of life in the Garden of Eden as follows:

From the significance of the tree in general its specific use may be distinguished. It appears from Gen. 3:22, that man before his fall had not eaten of it, while yet nothing is recorded concerning any prohibition which seems to point to the understanding that the use of the tree was reserved for the future, quite in agreement with the eschatological significance attributed to it later. The tree was associated with the higher, the unchangeable, the eternal life to be secured by obedience throughout his probation. Anticipating the result by a present enjoyment of the fruit would have been out of keeping with its sacramental character. After man should have been

made sure of the attainment of the highest life, the tree would appropriately have been the sacramental means for communicating the highest life. After the fall God attributes to man the inclination of snatching the fruit against the divine purpose. But this very desire implies the understanding that it somehow was the specific life-sacrament for the time after the probation. According to Rev. 2:7 it is to 'him that overcometh' that God promises to give of the tree of life in the midst of his paradise. The effort to obtain the fruit after the fall would have meant a desperate attempt to steal the fruit where the title to it had been lost [cp. Gen. 3:22].¹⁷

Adam and Eve were banned from the tree of life after the fall (Gen 3:22–24). However, the tree of life will be restored in "the paradise of God," and will be consummated in the heavenly kingdom of God. And God will grant glorified believers "to eat of the tree of life" (Rev 2:7). Moreover, in the New Jerusalem, God will not only restore "the tree of life," but also "the river of the water of life" as the angel showed John through a vision. But the tree of the knowledge of good and evil will not be restored because it symbolized death and eternal curse in the Garden of Eden as the opposite of life and everlasting blessing:

1 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 2 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 (Rev 22:1–2).

Likewise, the tree of life in the Garden of Eden was sacramental and pointed to eternal life and everlasting blessings in the heavenly kingdom of God. It suggests that the purpose and goal for the Adamic covenant of works and creation were thoroughly eschatological.

To complete the *imago Dei*, God engraved his moral law on man's heart from the beginning of man's creation. The moral law was given to the covenant community of Israel on Mount Sinai in the Ten Commandments (Ex 20). In addition to the moral law, written on man's heart, God gave the specific command not to eat the fruit of the knowledge of good and evil. The Lord God gave all the freedom and right to Adam to enjoy the fruits of "every tree of the garden." But he banned eating from the fruit of the knowledge of good and evil. God told Adam that he would surely die if he violated God's specific command: "16 And the Lord God commanded

the man, saying, 'You may surely eat of every tree of the garden, 17 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'" (Gen 2:16–17).

God's specific command suggests that Adam was under probation as the representative covenantal head. If he had passed the intensified probationary period, he would have confirmed his righteousness, holiness, and wisdom endowed by God as the *imago Dei*. He would have been granted by God eternal life and the heavenly kingdom of God along with his descendants whom he represented. However, Adam failed to accomplish his covenantal duty. And the original eschatological vision was destroyed.

5. CONTRAST BETWEEN ADAM AND CHRIST

Recently, growing numbers of scholars within the evangelical community are beginning to reject the historical Adam in their interpretation of the creation accounts of Genesis 1–2. For example, Peter Enns argues that there was no historical Adam in the Garden of Eden. In doing so, he insists that Paul's comparison and contrast between Adam and Christ in Romans 5:12–21 does not require us to believe in the existence of the historical Adam:

In making his case, Paul does not *begin* with Adam and move to Christ. Rather, the reality of the risen Christ drives Paul to mine Scripture for ways of explicating the wholly unexpected in-breaking of the age to come in the crucifixion and resurrection of the Son of God. Adam read as "the first human," *supports* Paul's argument about the universal plight and remedy of humanity, but it is not a *necessary* component for that argument. In other words, attributing the cause of universal sin and death to a historical Adam is not necessary for the gospel of Jesus Christ to be a fully historical solution to that problem. To put it positively, as Paul says, we all need the Savior to deliver us from sin and death. That core Christian truth, as I see it, is unaffected by this entire discussion.¹⁸

17. Vos, *Biblical Theology*, 28–29.

18. Peter Enns, *The Evolution of Adam: What the Bible Does and Doesn't Say about Human Origins* (Grand Rapids, MI: Brazos Press, 2012), 82. Growing numbers of so-called evangelicals have begun to question the historicity of Adam. Enns tries to harmonize both science and Scripture, and evolution and creation, and denies the historical Adam. In doing so, he assumes the theory of evolution as scientific truth, which is fundamentally a false presupposition. Sadly, Enns' theological hero is not the apostle Paul but Wellhausen, the great architect of documentary hypothesis. And his presupposition

However, we need to remind ourselves that the historical Adam was foundational for Paul's soteriology, as well as his understanding of redemptive history. For Paul, if there was no historical Adam in the Garden of Eden, then the historical account of Christ's life, death, and resurrection are false as well. In other words, the historical Adam and the historical Christ's life, death, and resurrection stand and fall together in Paul's understanding of redemptive history and soteriology.

Before Paul's Damascus Road conversion experience, he was not aware of redemptive historical hermeneutics in which redemptive history could be read in light of literal creation, fall, redemption, and consummation. However, after his conversion experience, Paul began to read the OT according to redemptive history. He identified that one of the definitive tools to reading the OT from the perspective of redemptive history is comparing and contrasting the historical Adam and Christ. This was a breakthrough for Paul in his understanding of redemptive history and soteriology. Likewise, Paul makes a profound contrast between the historical Adam and Christ to explain redemptive history, as well as redemptive blessings for the elect in his letter to the Romans as follows:

is not the Creator of the Bible, but naturalistic evolution, laid out by Charles Darwin. It is my assessment that his rejection of the historical Adam and adaptation of naturalistic evolution is hermeneutically and theologically consistent with his previous book, which provoked and divided the evangelical community. Cf. Peter Enns, *Inspiration and Incarnation: Evangelicals and Problem of the Old Testament* (Grand Rapids, MI: Baker Academic, 2005); idem, "Preliminary Observations on an Incarnational Model of Scripture: Its Validity and Usefulness," *Calvin Theological Journal* 42/2 (2007), 219–36. Waltke, one of the leading OT scholars, also adopts the view point of theistic evolution, trying to harmonize between the Bible and science, creation and evolution: "The best harmonious synthesis of the special revelation of the Bible, of the general revelation of human nature that distinguishes between right and wrong and consciously or unconsciously craves God, and of science is the theory of theistic evolution . . . There is a synergistic *modus Vivendi* in recognizing that both science and theology have a contribution to make to our understanding of the origins of the creation. A scientific cosmogony contributes to answering the questions of how and when, and the rhetorical biblical cosmogony answers the more important questions of who and why." Waltke, *An Old Testament Theology*, 202–03. A similar argument, denying the historical Adam has been found as follows. Richard F. Carlson & Tremper Longman III, *Science, Creation and the Bible: Reconciling Rival Theories of Origins* (IVP Academic, 2010). For the affirmation of the historical Adam and Eve in light of the contemporary discussion of the origin of human beings, see C. John Collins, "Adam and Eve as Historical People, and Why It Matters," *Perspectives on Science and Christian Faith* 62 (September 2010), 147–65; idem, *Did Adam and Eve Really Exist?: Who They Were and Why You Should Care* (Wheaton, IL: Crossway, 2011).

12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law. 14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. 15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. 16 And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. 17 For if, because *one man's trespass*, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. 18 Therefore, as one trespass led to condemnation for all men, *so one act of righteousness leads to justification and life for all men.* 19 *For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.* 20 Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord (Rom 5:12–21).

It is important to recognize that Paul presupposes the historicity of Adam and Christ when he makes a contrast between Adam and Christ. His contrast between Adam and Christ summarizes the miserable conditions of "all men" in the historical Adam and the abundant redemptive blessings in the historical Jesus Christ. Adam's original sin was imputed to all men when he broke the covenant of works as the representative covenantal head for the rest of humanity in the Garden of Eden. Thus, all men have been condemned to "death through sin" in Adam. However, Christ fulfilled the requirement of the covenant of works through his life and death. Paul expresses it as "one act of righteousness." God bestows all the promised blessings of the covenant of grace to his elect in Jesus Christ, the mediator of the covenant of grace. Likewise, all the elect may receive the redemptive blessings "through righteousness leading to eternal life through Jesus Christ our Lord." As Paul makes the contrast between Adam and Christ, he makes a contrast between Adam's disobedience to the covenant of

works and Christ's obedience to it. And he expresses it antithetically as "one man's disobedience" and "one man's obedience."

Reflecting Jesus' life, death, resurrection, and ascension to heaven, Paul integrates the resurrection of Christ, the resurrection of believers, and the bodily resurrection (1 Cor 15:1–58). In doing so, Paul distinguishes "a natural body" and "a spiritual body." He examines how a natural body is the present earthly form of a human body, but a spiritual body is a transformed and glorified body which could dwell in the heavenly kingdom of God. Paul signifies that a natural body is inherited from "the first man Adam" whereas a spiritual body will be given to believers in "the last Adam." It is significant to know that Paul uses the word "the last Adam" to note that all the soteriological and eschatological blessings given by God to believers will be given in Christ, "the last Adam." Thus, Paul beautifully establishes this contrast between the first and last Adam as follows:

42 So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. 43 It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. 44 *It is sown a natural body; it is raised a spiritual body.* If there is a natural body, there is also a spiritual body. 45 Thus it is written, "*The first man Adam became a living being*"; *the last Adam became a life-giving spirit.* 46 But it is not the spiritual that is first but the natural, and then the spiritual. 47 The first man was from the earth, a man of dust; the second man is from heaven. 48 As was the man of dust, so also are those who are of heaven. 49 Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven" (1 Cor 15:42–49).

Paul conceives that Adam in the Garden of Eden was the first man who was created by God in his own image. Viewing Adam as the first human, Paul makes a contrast between Adam and Christ. The first Adam failed to pass the probation period under the Edenic covenant of works. And he failed to perfectly obey the requirement of the law as the representative covenantal head. But Christ as the last Adam fulfilled all the requirements of the law through his incarnation, life, and death; he paid the penalty of sin to save the elect and grant the redemptive blessings of the heavenly kingdom of God.

B. The Inauguration of the Covenant of Grace and the Covenant of Common Grace

After the fall, God inaugurated redemptive history through his successive speeches to Satan, Eve, and Adam (Gen 3:14–19). Examining this passage, Robertson claims that Genesis 3:14–19 demonstrates "the provisions of the Adamic administration of the covenant of redemption":

Genesis 3:14–19 records the provisions of the Adamic administration of the covenant of redemption. God speaks to Satan, to the woman, and to the man, following the order of their defection from loyalty to the Creator. Elements of curse and blessing are found in each address, thus serving structurally to bind inseparably the covenant of creation with the covenant of redemption.¹⁹

However, the proper reading of God's successive speeches in Genesis 3:14–19 should not be read as one covenantal account, but as a two-fold covenantal account. God's speech to Satan is the divine proclamation of the inauguration of the covenant of grace (Gen 3:14–15). The following speech to Eve and Adam in Genesis 3:16–19 should not be interpreted as part of the covenant of grace but as part of the covenant of common grace.

1. THE INAUGURATION OF THE COVENANT OF GRACE

Adam and Eve had a joyful and intimate spiritual relationship with God in the Garden of Eden. They walked with God daily in his presence of visible glory in the Garden of Eden. The presence of theophanic glory was a visible sign that the Garden of Eden was the earthly projection of the eternal heavenly kingdom of God.²⁰ The visible presence of theophanic glory was the divine means of protection, guidance, intimate covenant relationship, and blessing for the Edenic covenant community.

However, by committing the original sin, Adam and Eve lost their original wisdom, righteousness, and holiness with which God endowed them as the *imago Dei*. At the same time, the presence of theophanic glory became an object of fear or curse after they broke the law in which God forbade them to eat from the fruit of the tree of the knowledge of good and evil. The joyous

19. Robertson, *The Christ of the Covenants*, 93.

20. For the biblical theological elaboration on the holy Garden of Eden as the Edenic theocratic kingdom, see Kline, *Kingdom Prologue*, 42–90.

covenantal marriage relationship between Adam and Eve immediately disappeared as well.

Satan, the principal deceiver, intruded into the Garden of Eden, and used the serpent to deceive Eve. Eve was unable to guard herself against the deception of the serpent and failed to drive out the serpent from the holy Garden of Eden. Instead, she ate the fruit of knowledge of good and evil. Moreover, she gave the fruit to Adam, and he ate it as well. As soon as they consumed the fruit, their eyes opened, and they realized that they were naked. Sewing fig leaves together, they covered their naked bodies with loincloths (Gen 3:1–7).

As such, Adam and Eve failed to fulfill their priestly duty of guarding the Edenic sanctuary as holy while executing their kingly duty of ruling over God's creation as faithful stewards. Because they ate from the fruit of the knowledge of good and evil," they were stripped of the righteousness and holiness that had clothed them as the *imago Dei*. As a result, they were unable to stand any longer before the visible presence of theophanic glory because they lost their original righteousness and holiness due to the breach of the Edenic covenant of works and original sin. Instead, they were terrified and hid themselves when they heard the sound of the Lord and faced the visible presence of theophanic glory although they clothed themselves with loincloths to cover their outer nakedness and inner shame. Hearing "the sound of the Lord God," Adam and Eve were terrified because it was a thunderous sound to sinners. The sound is reminiscent of the thunderous sound of the Lord on Mount Sinai when the covenant community made the Sinaitic covenant with Yahweh. Israel was terrified and trembled (Ex 19:16–20). Kline visualizes "the sound of

the Lord God" as the approaching sound of original judgment as follows:

It also describes God himself engaged in surveillance. Similarly, the purpose of the coming of the Lord denoted by this verb in Genesis 3:8 was to execute judgment. And the "voice" of Yahweh that signaled this coming was a terror going before him, driving the guilty pair into hiding from the Face of their Maker (Gen. 3:8b). This advent recorded in Genesis 3:8 thus corresponds fully in its purpose and effect to the awesome approach of the Glory met with elsewhere in Scripture, the approach with which a thunderous voice of Yahweh is regularly associated. There is every reason, therefore, to perceive God's movement through the garden in Genesis 3 as an advent in the terrible judicial majesty of his Glory theophany and to hear "the voice" that heralded this advent as the characteristic theophanic thunder.²¹

The visible appearance of theophanic glory before Adam and Eve after their breach of the Edenic covenant of works was the primal coming of the day of the Lord. As the Lord God appeared to Adam and Eve with the visible presence of theophanic glory, they were terrified and trembled because they heard "the sound of the Lord God" in the Garden of Eden, approaching them as the sound of judgment. Although they tried to hide themselves from the visible presence of theophanic glory, they were unable to do so.

8 and they heard the sound of the Lord God walking in the garden as the Spirit of the day [בִּן לְרוּחַ הַיּוֹם] מִתְהַלֵּךְ בֶּן לְרוּחַ הַיּוֹם [וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהֵיהֶם] and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. 9 But the Lord God called to the man and said to him, "Where are you?" 10 And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." 11 He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" 12 The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." 13 Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate" (Gen 3:8–13).

Traditionally, Bible translators have translated "as the Spirit of the day" (לְרוּחַ הַיּוֹם) as "in the cool of the day."²² However, it should be translated "as the Spirit of the day." "In the cool of the day" does not carry the meaning of the prophetic announcement of

21. Kline, *Images of the Spirit*, 102.

22. ESV, KJV, and NIV translate "לְרוּחַ הַיּוֹם" as "in the cool of the day." In doing so, the translation loses eschatological connotation, which is significant in the literal and historical contexts. Young represents the traditional interpretation of Genesis 3:8. In doing so, it loses the significance of the primeval day of the Lord, which suggests the day of judgment: "Scripture employs an interesting phrase to designate the time at which God was walking. In the English versions we read of the cool of the day. The word which these versions have rendered 'cool' is better translated by 'wind' or 'spirit.' Some think that the reference is to the morning wind, but this seems to be contrary to the word's usage. The phrase 'wind of the day' would be the time when a cool wind blew, toward evening. The definite article which appears in the phrase 'the day' suggests that the phenomenon was a familiar one. It is a beautiful description. Toward evening, late in the afternoon, the cool wind blows. Then it was that the Lord God was walking in the garden. But where are the ones whom he had created? They want no part of the scene, for they hear His voice and they hear it as His enemies." Edward J. Young, *Genesis 3: A Devotional and Expository Study* (Edinburgh / Carlisle, PA: The Banner of Truth Trust, 1983), 75.

eschatological judgment, depicted by the words “the day of the Lord.” The visible appearance of theophanic glory after Adam’s fall was the primal coming of the Lord to announce a prophetic judgment against Adam and Eve and Satan.²³ The visible coming of the Lord revealed the prophetic announcement of redemptive judgment in the Garden of Eden. Redemptive judgment is divine judgment, ultimately separating the kingdom of Satan and the kingdom of God. When God executes his redemptive judgment, he bases the judgment upon his covenant. God manifested the first universal implication of redemptive judgment in the episode of the Noahic flood in the historical context of the Prediluvian Noahic covenant (Gen 6:5–8:19). Although the Noahic flood was the first universal implication of redemptive judgment, separating covenant community and non-covenant community, God did not yet reveal the formula of eschatological judgment of “the day of the Lord.”

Later, the prophets used “the day of the Lord” as the formula of eschatological judgment day. The earliest prophetic expression of “the day of the Lord” is found in Amos 5:18–27:

18 *Woe to you who desire the day of the Lord! Why would you have the day of the Lord? It is darkness, and not light* [וְלֹא-אֹרֶחַ: הֲיִי הַמְתַּאֲוִיִּים אֶת-יְהוָה לְמִהְרָתָהּ לָכֶם יוֹם יְהוָה] (הוֹאֵה אֶת-שֶׁדַּי וְלֹא-אֹרֶחַ, 19 as if a man fled from a lion, and a bear met him, or went into the house and leaned his hand against the wall, and a serpent bit him. 20 *Is not the day of the Lord darkness, not light, and gloom with no brightness in it? ...* 23 Take away from me the noise of your songs; to the melody of your harps I will not listen. 24 But let justice roll down like waters, and righteousness like an ever-flowing stream. 25 “Did you bring to me sacrifices and offerings during the forty years in the wilderness, O house of Israel? 26 You shall take up Sikkuth your king, and Kiyun your star-god—your images that you made for yourselves, 27 and I will send you into exile beyond Damascus,” says the Lord, whose name is the God of hosts (Amos 5:18–20).

Surprisingly, the prophetic judgment of the day of the Lord was against the Northern Kingdom of Israel, the covenant community of Israel who disobeyed the Sinaitic covenant of law, radically falling into idolatry. God announced his judgment upon the unfaithful covenant community, using a pagan Assyrian kingdom. It was precisely fulfilled in 722 BC according to the prophetic announcement of judgment. Ever since the prophetic announcement of judgment upon the Northern

kingdom of Israel through Amos, “the day of the Lord” became a standard prophetic formula of divine judgment upon his own unfaithful covenant community and pagan kingdoms (Cf. Isa 13:6, 9; Jer 46:10; Joel 3:14; Mal 4:5; Obad 15). In that sense, it is proper to observe that the origin of the prophetic announcement of the coming divine judgment as “the day of the Lord” in the OT is God’s prophetic announcement of judgment after Adam’s fall as “the Spirit of the day” in Gen 3:8.

Jesus in his famous discourse on the Mount of Olives, known as the Olivet Discourse, reveals that his second coming will be “the coming of the Son of Man” (ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου), which will be the ultimate fulfillment of the day of the Lord when he will visibly separate between the elect and reprobate, and the heavenly kingdom of God and the kingdom of Satan as the righteous and final judge:

36 “But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. 37 *For as were the days of Noah, so will be the coming of the Son of Man* [“Ὅσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου]. 38 For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, 39 *and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man* [καὶ οὐκ ἔγνωσαν ἕως ἡλθεν ὁ κατακλυσμὸς καὶ ἤρην ἅπαντας, οὕτως ἔσται [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου]. 40 Then two men will be in the field; one will be taken and one left. 41 Two women will be grinding at the mill; one will be taken and one left . . . 44 Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect” (Matt 24:36–44).

23. For an insightful discussion of Genesis 3:8 as the primal *parousia* of the day of the Lord, see Kline, *Images of the Spirit*, 97–121. Kline observes that the appearance of theophanic glory in Genesis 3:8 symbolizes the day of the Lord, foreshadowing the judgment day of the Lord later, especially highlighted in the OT prophetic age: “We may then translate Genesis 3:8a: ‘They heard the sound of Yahweh God traversing the garden as the Spirit of the day.’ The frightening noise of the approaching Glory theophany told them that God was coming to enter into judgment with them. The sound of judgment day preceded the awesome sight of the *parousia* of their Judge. It was evidently heard from afar before the searching, exposing beams of the theophanic light pierced through the trees in the midst of the garden. Momentarily, then, it seemed to them possible to hide from the eyes of Glory among the shadows of the foliage. Thus, inadvertently, they positioned themselves at the place of judgment in the garden, at the site of the tree of judicial discernment between good and evil.” *Ibid.*, 106.

Likewise, Jesus revealed his second coming as “the coming of the Son of Man” (ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου). After his Damascus Road conversion experience, Paul began to proclaim the second coming of Jesus as “the day of the Lord (ἡμέρα κυρίου),” reflecting the prophetic announcement of the day of the Lord in the OT and Jesus’ self proclamation of “the coming of the Son of Man.” He identifies the day of the Lord with “the coming of the Lord (τὴν παρουσίαν τοῦ κυρίου),” and “the coming of our Lord Jesus Christ (τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ)” (Cf. 1 Cor 5:3–5; 1 Thess 4:13–5:11; 2 Thess 2:1–4).

When Adam broke the covenant of works by eating the forbidden fruit of the knowledge of good and evil with Eve, he deserved immediate death and punishment. Nevertheless, God introduced his saving grace which would be offered in the woman’s offspring. The proclamation of saving grace in the woman’s offspring was the divine proclamation of the inauguration of redemptive history. The Lord God pronounced holy war against the kingdom of Satan. And the woman’s offspring will wage holy war through his redemptive suffering against the kingdom of Satan. And that is the irony of redemptive grace and the power of the Gospel. As such, the Lord God proclaimed the grace of the Gospel to save his elect after Adam and Eve broke the Edenic covenant of works:

14 The Lord God said to the serpent, “Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. 15 I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel” (Gen 3:14–15).

Genesis 3:15 can be considered *protoevangelium*, which is the first divine revelation of the gospel. So,

24. Von Rad recognizes that the clothing act of God in Genesis 3:21 is the demonstration of “divine compassion” to Adam and Eve. However, he does not see the typological aspect of God’s clothing act, which has a soteriological implication of the forensic aspect of justification, which is bestowed in Jesus Christ: “The clothing of the first pair appears in two different aspects; initially it is traced back to their spontaneous covering of themselves, but it is afterwards regarded as an arrangement made by the divine compassion, which will not have them naked and ashamed in each other’s presence (Gen. III. 7, 21). It was God himself who covered their shame, thereby giving a new possibility to their togetherness as well as at the same time establishing by his own instrumentality a basic element in human culture.” Gerhard von Rad, *Old Testament Theology*, vol. 1, trans. D. M. G. Stalker (New York, Hagerstown, San Francisco, London: Harper & Row Publishers, 1962), 159.

the messianic prophecy was inaugurated, as well as redemptive history with the announcement of saving grace in the woman’s offspring, the coming Messiah. In that sense, it is rightly considered the primitive gospel.

Having received the grace of *protoevangelium*, Adam believed God’s promise in the woman’s offspring, the coming Messiah, and had overwhelming joy and thanksgiving for the gift of salvation and eternal life although he deserved immediate death and eternal punishment in hell due to his original sin. As an expression of his faith and thanksgiving to God, he named his wife Eve which carries the meaning of “life-giver.” At the same time, the broken covenantal marriage relationship between Adam and Eve was restored under God’s saving grace. Responding to Adam’s faith to his saving grace, the Lord God killed an animal and clothed Adam and Eve with garments of animal skin as follows: “20 The man called his wife’s name Eve, because she was the mother of all living. 21 And the Lord God made for Adam and for his wife garments of skins and clothed them” (Gen 3:20–21). The Lord God’s act of clothing was a symbolic act of covering Adam and Eve with his righteousness and holiness, which were stripped off due to original sin. In addition, it anticipated the animal sacrifice system to atone for sin, instituted as a ceremonial system and law under the Sinaitic covenant. It was a prophetic act in which the woman’s offspring will be eventually slaughtered as an atonement for the sins of the elect.²⁴ Young properly reads Genesis 3:21 in light of redemptive history, affirming that God’s clothing of Adam and Eve was clothing “in the righteousness of Jesus Christ” as follows:

As physical nakedness after the fall becomes a symbol of shame and shame is a sign of man’s spiritually fallen nature, so also the clothing of that nakedness has a spiritual import. Man cannot clothe his nakedness, for man cannot deliver himself from the spiritual bondage into which sin has plunged him. To be properly clothed, he must possess a clothing that is acceptable with God, and such clothing must be furnished him by God. When he is properly clothed God will look upon him with favour, regarding him as standing in a right relationship with Himself. The mere skins of animals, however, in themselves cannot clothe the sinful condition of man; they cannot hide his nakedness. Only the righteousness of Christ can do that. If man therefore, is properly clothed he is in Christ. God would behold him properly clothed, clothed with a righteousness which is not his own, but the righteousness of another. God would behold man clothed in the righteousness of Jesus Christ. No, we have

not read into the text when we see Christ here, for only in Christ is man properly clothed.²⁵

In that sense, Genesis 3:21 can be the first indirect revelation that God declares sinners as righteous with the imputation of the righteousness of Jesus Christ. In fact, God clothes us with the righteousness of Jesus Christ when sinners are justified by faith.

The original Garden of Eden was a holy sanctuary of God where Adam and Eve could enjoy their lives as the vicegerents of God, the Great King. As long as they were faithful to their kingly and priestly duties, they could have enjoyed the blessings of their earthly paradise, anticipating the heavenly paradise. But, to be sure, the Garden of Eden was not a place for sinners. Therefore, Adam and Eve lost their special privilege to live in the Garden of Eden when they committed the original sin. Their sins were certainly forgiven, and they received saving grace through the announcement of the *protoevangelium*. In the end, however, God expelled them from the Garden of Eden because they lost the privilege to live there:

22 Then the Lord God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—23 therefore the Lord God sent him out from the garden of Eden to work the ground from which he was taken. 24 He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life (Gen 3:22–24).

Originally, God endowed the priestly duty to keep the Edenic sanctuary to Adam and Eve to guard against the intrusion of Satan. As they were expelled from the Garden of Eden, God placed the cherubim to keep the Edenic sanctuary. Also, "a flaming sword" guarded "the way to the tree of life," which was a sacramental tree and the symbol of everlasting life. It is remarkable to observe that reentering the holy Garden of Eden is only possible through the curse of "a flaming sword." Indeed, the curse of a flaming sword would fall upon the woman's offspring, the Messiah, so that all the elect may enter the heavenly kingdom of God through God's grace alone when the *parousia* comes.

2. THE COVENANT OF COMMON GRACE

God revealed his redemptive historical paradigm by which he will save his elect through the woman's

offspring who will be coming as the Messiah (Gen 3:15). So, Genesis 3:15 is not only the first proclamation of the gospel, but also the first revelation of the coming Messiah as the woman's offspring.

The triune God made the covenant of redemption eternally to save the elect after the fall. To save the elect, however, there should be a world history where the elect and the reprobate live harmoniously, promoting common cultural endeavors on the earth. Having the historical vision in which believers and nonbelievers live together, God introduced the covenant of common grace as the backbone of redemptive history:

16 To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you. And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'you shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; 18 thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. 19 By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return (Gen 3:16–19).²⁶

After Adam and Eve committed the original sin, God cursed Adam and Eve. As a result, childbearing for Eve would be painful. God cursed the natural realm, represented as "the ground" because of the first Adam's fall. God pronounced his curse that Adam would eat "the plants of the field" through painful labor. In addition,

25. Young, *Genesis* 3, 147–48. For the biblical theological exploration of the clothing in Genesis 3:7 and 21 in relation to Paul's clothing metaphors in his epistles, see Beale, *A New Testament Biblical Theology*, 452–55.

26. Vos rightly interprets Genesis 3:16–19 as God's speech which cursed Eve and Adam "with the element of grace." Nevertheless, he does not observe that the passage is simultaneously the inauguration of the covenant of common grace which is vital to a successive world history, as well as redemptive history: "Finally, we note the revelation of justice in the curses upon the woman and the man. The woman is condemned to suffer in what constitutes her nature as woman... The element of grace interwoven with this consists in the implication that, notwithstanding the penalty of death, the human race will be enabled to propagate itself... Cursed is the ground for man's sake; it brings forth thorns and thistles; here the element of grace mingling with the curse consists in that the bread will after all be bread; it will sustain life. As the woman is enabled to bring new life into the world, so the man will be enabled to support life by his toil." Vos, *Biblical Theology*, 44. For Genesis 3:16–19 as the inauguration of the covenant of common grace, see Kline, *Kingdom Prologue*, 153–60.

God cursed the ground so that “thorns and thistles” will be a constant problem for Adam though he does not desire to deal with it. At the end of painful labor, Adam will return to the ground through death, which is the result of God’s curse due to the original sin. God’s pronouncement of curses on Adam and Eve after they committed the original sin was the representative curse, which will be directly passed on to their descendants because Adam’s breach of the covenant of works was a representative breach.

Nevertheless, childbearing for Eve and Adam’s consumption of “the plants of the field” through painful labor are God’s gracious blessings. God promised Adam and Eve those gracious blessings which their descendants can share together between the elect and the reprobate after Adam and Eve were expelled from the Garden of Eden. In that sense, the benefits of God’s grace summarized in Genesis 3:16–19 are not the benefits of saving grace but common grace. They are temporary blessings which will be given without discrimination as long as world history continues. They are the common blessings given to form the family, community, state, global society, and so on. In that sense, Genesis 3:16–19 can be appropriately considered as the covenant of common grace. God promised unilaterally the continuity of human life through childbearing and the provision of a habitable environment of the earth despite painful childbearing and labor.

After Adam and Eve were expelled from the Garden of Eden, they began a life of pilgrimage that was radically different from the paradise of the Garden of Eden. They began their pilgrimage in the fallen world which God cursed due to original sin as God pronounced his judgment upon human beings along with the earth (Gen 3:16–19). Although the original Adamic covenant community was expelled from the Garden of Eden, they began their lives as a worshipping community in the midst of their pilgrimage in the cursed original world.

Meanwhile, God gave two sons, Cain and Abel, to Adam and Eve with his blessing. Abel was “a keeper of sheep” while Cain was “a worker of the ground.” Later, Cain dedicated “an offering of the fruit of the ground.” And Abel brought “the first born of his flock and of their fat portions” to the Lord. Yahweh was pleased with Abel’s offering; however he did not accept Cain’s offering. Out of anger, Cain killed his brother Abel when they were together in the field (Gen 4:1–8). The episode of Cain and Abel is the first divine revelation of predestination, which has a distinction between election and reprobation. Indeed, Cain and Abel were the members of the Adamic covenant community. Both of

them participated in the covenant worship, bringing offerings to the Lord outside the Garden of Eden. Yet, God rejected Cain’s offering and worship whereas he accepted Abel’s offering and worship. In doing so, God indirectly revealed that Cain was a reprobate while Abel was an elect. The apostle John demonstrates that Cain was the first murderer and does not have “eternal life abiding in him.” In doing so, John affirms that Cain was a reprobate although he was a member of the covenant family, and emphasizes the importance of loving one another within the covenant community:

11 For this is the message that you have heard from the beginning, that we should love one another. 12 We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother’s righteous. 13 Do not be surprised, brothers, that the world hates you. 14 We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death. 15 Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him (1 John 3:11–15).

Looking back to redemptive history, the apostle John goes back to the first murder in world history within the Adamic covenant community. He describes how Cain, who killed his own brother, would abide in eternal death. However, Cain’s brother, Abel, demonstrated his righteousness and received the blessing of eternal life. In doing so, the apostle John demonstrates that Cain was the first historical example of a reprobate while Abel was an example of an elect who demonstrated his saving faith with love and sacrifice. Similarly, the author of Hebrews affirms that Abel offered his sacrifice to God through his saving faith, bestowed to the elect alone (Heb 11:4; cf. Matt 23:35).

Meanwhile, the Garden of Eden before the fall was not the origin of the state. Rather, it was an earthly projection or symbol of the heavenly kingdom of God. Moreover, it was a theocratic kingdom in Eden. As the Adamic covenant community began their journey as pilgrims outside of the Garden of Eden, God allowed them to build a city under his common grace. Interestingly, the city was the origin of the state in which the elect and the reprobate lived together harmoniously, developing and sharing all facets of life including technology, the arts, and so on.

17 Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the

city after the name of his son, Enoch. 18 To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech. 19 And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah. 20 Adah bore Jabal; he was the father of those who dwell in tents and have livestock. 21 His brother's name was Jubal; he was the father of all those who play the lyre and pipe. 22 Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah (Gen 4:17–22).

As Cain built the city of Enoch, the city under God's common grace began to emerge as a visible realm, which was the origin of the state. People began to live out the benefits of common grace such as tents, musical instruments, and mechanical tools made of bronze and iron which God already envisioned as the rich and divergent benefits of the covenant of common grace in Genesis 3:16–19. However, as civilization emerged under God's common grace, mankind did not glorify God through cultural endeavors except the remnants within the covenant community.

At the time of Noah, mankind became increasingly arrogant and sinful despite God's gift of common grace in the original world. So, God executed his redemptive judgment against mankind and the original world, and only saved the Noahic covenant community who entered the Ark through the Prediluvian Noahic covenant (Gen 6:5–8:19). God restored and renewed his common grace after the redemptive judgment of a universal scale through the Postdiluvian Noahic covenant (Gen 8:20–9:17). Here, God also recreated the present world. Afterwards, Noah's children scattered to the different regions and developed the nations and kingdoms under God's common grace (Gen 10:1–32).

Meanwhile, Noah's descendants initially spoke in the same language and built a new city and tower, reaching "its top in the heavens." When people migrated to "a plain in the land of Shinar," they made a new city and the Tower of Babel with one aim. In doing so, they did not glorify the name of Yahweh. Rather, they claimed their own glory and ignored God although they were able to build the city under the benefits and blessings of his common grace. So, Yahweh confused their language so that they could no longer communicate and complete the building of the city. Then he scattered them "from there over the face of all the earth."

1 Now the whole earth had one language and the same words. 2 And as people migrated from the east, they

found a plain in the land of Shinar and settled there. 3 And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar. 4 Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth." 5 And the Lord came down to see the city and the tower, which the children of man had built. 6 And the Lord said, "Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. 7 Come, let us go down and there confuse their language, so that they may not understand one another's speech." 8 So the Lord dispersed them from there over the face of all the earth, and they left off building the city. 9 Therefore its name was called Babel, because there the Lord confused the language of all the earth. And from there the Lord dispersed them over the face of all the earth (Gen 11:1–9).²⁷

Although mankind began to develop the new city through the enormous benefits of God's common grace after the flood, they did not glorify and honor their Creator. Rather, they tried to dethrone his power and glory and did not want to rule over the world as vicegerents under the Great King, Yahweh. They did not want to be faithful stewards in building the city and governing the world. Of course, the central focus in the process of building the new city should have been Yahweh. However, the major focus of the Babel community was the Tower of Babel, the symbolic manifestation of human arrogance, idolatry, apostasy, and desecration of Yahweh. It demonstrates humanity's total depravity in the highest degree and manner. At the peak of the apostasy of the Babel community, Yahweh came down to the city and confused their language and dispersed them throughout "the face of all the earth." In doing so, the triune God cursed the community of Babel, confusing their language.²⁸ Certainly, Yahweh's curse did not

27. The ancient Near Eastern parallel with the episode of the Tower of Babel has been found in the Sumerian epic "Enmerkar and the Lord of Aratta." See Arnold & Beyer eds., *Readings from the Ancient Near East*, 71.

28. Interpreting Genesis 11:7, Calvin rightly argues that the confusion of language against the community of the city of Babel was the work of the triune God. So, the episode of the Tower of Babel indirectly or implicitly reveals the existence and work of the triune God already in the book of Genesis as we observe the first time the triune God's work in his creation of man as his own image in Genesis 1:26: "The Jews think that he addresses himself to the angels. But since no mention is made of the angels, and God places those to whom he

destroy the city of Babel as he did to Sodom and Gomorrah later on, but he only confused their language and scattered them. Yahweh confused their language because of their sinful action. Later, this order was reversed at the Pentecost event which was a remarkable turning point in redemptive history. At the Pentecost, people, who were part of the diaspora, gathered together, and God united them in Jesus Christ through the gift of tongues (Acts 2:1–13). It was the visible and audible sign of the beginning of world mission to all nations. The beginning of the global mission was sealed by the Holy Spirit with the remarkable gift of tongues. Indeed, this is a remarkable redemptive historical reversal. When the *parousia* comes, the Babel-like cities and nations no matter how spectacular and magnificent to man's eyes and perspectives, will face the catastrophic judgment although they are built under the benefits of God's common grace, inaugurated in Genesis 3:16–19. God will gather his saved people throughout all the nations, and there will no longer be racial, cultural, and linguistic barriers among the people of God who are saved by God's grace in Jesus Christ, the mediator of the new covenant.

Conclusion

God is a covenantal and personal being in the nature of his existence. Therefore, the process of creation in the beginning was also a covenant making process between the Creator and his creatures.

We endeavored to explore how Genesis 1–3 can be interpreted and seen from the perspective of the covenantal accounts. In doing so, we have seen Genesis

1:1–2:25 in light of the covenant of creation. We also traced how Adam had a covenantal relationship with God in the Garden of Eden before the fall. It was not the covenant of grace, but the covenant of works, which is similar to a suzerainty treaty in the ancient Near East, having the dual sanctions of blessings and curses. The proper historical order is not grace or gospel and law. Rather, it is law and grace or gospel.

We affirmed that after the breach of the Edenic covenant of works, God introduced another covenant, namely the covenant of grace, which is a redemptive covenant in Genesis 3:15. After Adam and Eve committed the original sin by eating from the forbidden fruit of the knowledge of good and evil, Yahweh appeared to them. They tried to hide and cover their sin and guilt by wearing loincloths made of fig leaves. We have interpreted Genesis 3:8 as the primal episode of “the day of the Lord,” which signifies the eschatological judgment against sinful mankind and the world.

The announcement of the primitive gospel with the inauguration of the covenant of grace in Genesis 3:15 is the announcement of God's plan to save the elect in the woman's offspring. In doing so, God revealed his plan to provide a habitable environment to Adam's descendants on the earth (Gen 3:16–19). In that sense, we observed that Genesis 3:16–19 is the inauguration of the covenant of common grace in which God unilaterally promised to execute his common grace without discrimination between the elect and reprobate until the *parousia*. We have seen that the benefits of the covenant of common grace is vitally important for the continuation of world history, and it is the backbone of missions to all nations in the present world, shared between the elect and reprobates. ■

speaks in the same rank with himself, this exposition is harsh, and deservedly rejected. This passage rather answers to the former, which occurs in the account of man's creation, when the Lord said, “Let us make man after our image.” For God aptly and wisely opposes his own eternal wisdom and power to this great multitude; as if he had said, that he had no need of foreign auxiliaries, but possessed within himself what would suffice for their destruction. Wherefore, this passage is not improperly adduced in proof that Three Persons subsist in One Essence of Deity. Moreover, this example of Divine vengeance belongs to all ages: for men are always inflamed with the desires of daring to attempt what is unlawful.” Calvin, *Genesis*, 11:7.