

The garden of eden

- The garden was a temple
- Adam's role
- Adam's test
- Adam's potential rest
- Adam's fallen nature
- Adam's lost kingdom

Genesis 2: 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 the garden, and the tree of the knowledge of good and evil.

¹⁰ A river flowed out of Eden to water the garden, and there it divided and became four rivers. ¹¹ The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. ¹² And the gold of that land is good; bdellium and onyx stone are there. ¹³ The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. ¹⁴ And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

¹⁵ The Lord God took the man and put him in the garden of Eden to work it and keep it. 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." (ESV)

Observations:

- Adam was created outside of the garden and then placed in it.
- The garden was a unique/distinct part of creation/the world.

The garden was a temple

Holy Mountaintop

Ezek 28: ¹¹ Moreover, the word of the Lord came to me: ¹² "Son of man, raise a lamentation over the king of Tyre, and say to him, Thus says the Lord God:

"You were the signet of perfection,
full of wisdom and perfect in beauty.

¹³ You were in Eden, the garden of God;
every precious stone was your covering,



sardius, topaz, and diamond,
beryl, onyx, and jasper,
sapphire, emerald, and carbuncle;
and crafted in gold were your settings
and your engravings.

On the day that you were created
they were prepared.

¹⁴You were an anointed guardian cherub.
I placed you; you were on the holy mountain of God;
in the midst of the stones of fire you walked.

¹⁵You were blameless in your ways
from the day you were created,
till unrighteousness was found in you. (ESV)

- Man meets and worships God on mountaintops
 - Mt. Sinai (Ex. 19:23; Deut 33:2)
 - Mt. Moriah (Gen 22:2-14; 2 Chr. 3:1)
 - Mt. Zion (temple; Pss 43:3; 48:1; 87:1; 99:9; Ezek 20:40; Is. 27:13; 56:7; 57:13; 66:20)
 - Mt. Carmel (1 Kgs 18:16-45)
 - High Places (false gods Deut 12:2; Num 33:52; 1 Kgs 3:2; temples 12:31; 14:23; Ps 78:58; Jer 7:31)
 - New Jerusalem (Rev 21:10)

Imagery in Israel's Tabernacle and Temple

- Garden imagery was central to Israel's tabernacle and temple (1 Kgs 6:18, 29; 7:18-20; Exod 25:31-37)

Precious stones

- Just as gold and onyx are in the garden (Gen. 2:11-12; Ezek 28:13), so they are used to decorate the later sanctuaries and priestly garments (Exod. 25:7, 11, 17, 31)

Guarded

- The garden was protected (Ezek 28:14; Gen 2:15; Num. 3:6-10; 8:25-26; 18:5-6; 1 Chron. 23:32; Ezek. 44:14)

Gen 2:15 The Lord God took the man and put him in the garden of Eden to **work it** and **keep it**.

Numbers 3: ⁶“Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister to him. ⁷They shall **keep guard** over him and over the whole congregation before the tent of meeting, as they



minister at the tabernacle. ⁸ They shall guard all the furnishings of the tent of meeting, and keep guard over the people of Israel as they minister at the tabernacle. ⁹ And you shall give the Levites to Aaron and his sons; they are wholly given to him from among the people of Israel. ¹⁰ And you shall appoint Aaron and his sons, and they shall guard their priesthood. But if any outsider comes near, he shall be put to death."

God's presence

- The primary evidence that the garden was a temple is that God dwelt there (Gen 3:8), which is the defining purpose of a temple (Lev. 26:11-12; Deut. 23:14; 2 Sam. 7:6-7; Ezek. 28:14)

Leviticus 26: ¹¹ I will make my dwelling among you, and my soul shall not abhor you. ¹² And I will walk among you and will be your God, and you shall be my people.

Genesis 3: ⁸ And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

- In sum, the garden of Eden was an intersection of heaven and earth.

Adam's role in the garden temple

Genesis 1: ²⁶ Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

²⁷ So God created man in his own image,
in the image of God he created him;
male and female he created them.

²⁸ And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."

- Adam's creation in the image of God refers to his righteous, obedient reign over the earth as a son-king, a vice-regent representing God on earth.

Ephesians 4: ²⁴ and to put on the new self, created after the likeness of God in true righteousness and holiness.

Colossians 3: ¹⁰ and have put on the new self, which is being renewed in knowledge after the image of its creator.

Genesis 5: ³ When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth.

Luke 3: ³⁸ "...Adam, the son of God."

Psalms 8: Yet you have made him a little lower than the heavenly beings
and crowned him with glory and honor.



⁶ You have given him dominion over the works of your hands;
you have put all things under his feet,

“[T]he term “the image of god” in the culture and language of the ancient Near East in the fifteenth century BC would have communicated two main ideas: (1) rulership and (2) sonship. The king is the image of god because he has a relationship to the deity as the son of god and a relationship to the world as ruler for the god.”¹

- Adam was to fill the earth and subdue it, spreading the glory of God over it
 - Why did the earth need subduing?
 - How did the garden relate to this?
- Adam was to function as a priest, guarding the holiness of the garden temple by keeping sin out of it (see above).
 - Was working and guarding the garden part of subduing the earth?
- How was Adam supposed to know what to guard from (know good from evil)?

Genesis 2:¹⁵ The Lord God took the man and put him in the garden of Eden to work it and keep it. 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.”

Hebrews 5:¹¹ About this we have much to say, and it is hard to explain, since you have become dull of hearing. ¹² For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, ¹³ for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. ¹⁴ But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

James 1:⁵ If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him.

- Adam was to train his powers of discernment by asking God for wisdom to distinguish good from evil. He was to ask God for help. God was to be his source of the knowledge of good and evil. The tree represented discerning good from evil *autonomously*, without God’s help.

Adam’s Test

Genesis 3:¹ Now the serpent was more crafty than any other beast of the field that the Lord God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” ² And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, ³ but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you

¹ Gentry, Peter J.; Wellum, Stephen J.. Kingdom through Covenant (p. 295). Crossway. Kindle Edition.



die.”⁴ But the serpent said to the woman, “You will not surely die.”⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”⁶ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.⁷ Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

- Was a serpent something that Adam had dominion over?
- Was this serpent something that Adam should have subdued?

Genesis 3:²² 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 (same word as above) the way to the tree of life.

- The tree of life is correlated with eternal life. Did Adam have eternal life before he ate from the tree of the knowledge of good and evil?
 - Adam was able to sin, but also able to not sin. His state was good (Ecc. 7:29) but could have been better
 - In heaven, we are unable to sin (eternal life)

Adam’s Potential Rest

Genesis 2:1 Thus the heavens and the earth were finished, and all the host of them.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.

Hebrews 4:1 Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it.² For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened.³ For we who have believed enter that rest, as he has said,

“As I swore in my wrath,
‘They shall not enter my rest,’”

although his works were finished from the foundation of the world.⁴ For he has somewhere spoken of the seventh day in this way: “And God rested on the seventh day from all his works.”⁵ And again in this passage he said,

“They shall not enter my rest.”



⁶ Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, ⁷ again he appoints a certain day, "Today," saying through David so long afterward, in the words already quoted,

"Today, if you hear his voice,
do not harden your hearts."

⁸ For if Joshua had given them rest, God would not have spoken of another day later on. ⁹ So then, there remains a Sabbath rest for the people of God, ¹⁰ for whoever has entered God's rest has also rested from his works as God did from his.

¹¹ Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience. ¹² For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. ¹³ And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.

Romans 2:1 Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. ² We know that the judgment of God rightly falls on those who practice such things. ³ Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? ⁴ Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? ⁵ But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.

⁶ He will render to each one according to his works: ⁷ to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; ⁸ but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. ⁹ There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, ¹⁰ but glory and honor and peace for everyone who does good, the Jew first and also the Greek. ¹¹ For God shows no partiality.

¹² For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law.

¹³ For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.

Matthew 19: ¹⁶ And behold, a man came up to him, saying, "Teacher, what good deed must I do to have eternal life?" ¹⁷ And he said to him, "Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments."



Adam’s Fallen Nature

- Adam had the possibility of entering God’s rest (eternal life, soul made perfect, unable to sin) by living a perfect life of obedience to God. However, he sinned and fell short of this glory (Rom 3:23).
- As a result, Adam and those who later came from Adam (who were represented by him) are fallen, unable *to not sin*.

The Fourfold State of Man

At Creation	After the Fall	Regenerated	Heaven
<ul style="list-style-type: none"> • Able to sin • Able to not sin (perfectly) 	<ul style="list-style-type: none"> • Not able to not sin 	<ul style="list-style-type: none"> • Able to sin • Able to not sin (imperfectly) 	<ul style="list-style-type: none"> • Unable to sin (made perfect)
Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God, but yet was unstable, so that he might fall from it. (Ecc. 7:29; Gen. 3:6)	Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto. (Rom. 5:6; 8:7; Eph. 2:1,5; Tit 3:3-5; Jn 6:44)	When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone enables him freely to will and to do that which is spiritually good; yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil. (This will of man is made perfectly and immutably free to good alone in the state of glory only. (Eph. 4:13; Heb 12:23) ²

Genesis 6:⁵ The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. ⁶ And the Lord regretted that he had made man on the earth, and it grieved him to his heart.

Romans 5:¹² 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 of 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.

² 2nd London Baptist Confession of Faith 9.2-5



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.

1 Cor 15: ²¹ For as by a man came death, by a man has come also the resurrection of the dead. ²² For as in Adam all die, so also in Christ shall all be made alive.

1 Cor 2: ¹⁴ The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.

Romans 3: ⁹ What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, ¹⁰ as it is written:

"None is righteous, no, not one;

¹¹ no one understands;
no one seeks for God.

¹² All have turned aside; together they have become worthless;
no one does good,
not even one."

¹³ "Their throat is an open grave;
they use their tongues to deceive."

"The venom of asps is under their lips."

¹⁴ "Their mouth is full of curses and bitterness."

¹⁵ "Their feet are swift to shed blood;

¹⁶ in their paths are ruin and misery,

¹⁷ and the way of peace they have not known."

¹⁸ "There is no fear of God before their eyes."

¹⁹ Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. ²⁰ For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

Romans 8: ⁶ For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. ⁷ For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. ⁸ Those who are in the flesh cannot please God.

Ephesians 2:1 And you were dead in the trespasses and sins ² in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— ³ among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.

Psalms 51:5 Behold, I was brought forth in iniquity,
and in sin did my mother conceive me.



Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all: all becoming dead in sin, and wholly defiled in all the faculties and parts of soul and body. (Rom 3:10-19, 23; 5:12; Tit 1:15; Gen 6:5; Jer 17:9)

They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation, being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death, and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free. (Rom 5:12-19; 1 Cor 15:21,22,45,49; Ps 51:5; Job 14:4; Eph 2:3; Rom 6:20; Heb 2:14-15; 1 Thess 1:10)³

Adam's Lost Kingdom

- When Adam sinned against God by obeying Satan instead, he relinquished his dominion over the world to Satan.

2 Cor 4:³ And even if our gospel is veiled, it is veiled to those who are perishing. ⁴ In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.

Luke 4:⁵ And the devil took him up and showed him all the kingdoms of the world in a moment of time, ⁶ and said to him, "To you I will give all this authority and their glory, for it has been delivered to me, and I give it to whom I will. ⁷ If you, then, will worship me, it will all be yours."

Col 1:¹³ He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, ¹⁴ in whom we have redemption, the forgiveness of sins.

John 12:³¹ Now is the judgment of this world; now will the ruler of this world be cast out.

For next week:

Read Romans 5:12-21; 1 Cor 15; Rev 21-22

³ 2nd London Baptist Confession of Faith 6.2-3

