

## **Doctrine of Covenant of Creation**

1. Redemptive History is manifested to man through covenants.
  - The Creation Covenant.
  - The Adamic Covenant. Made in the image and likeness of God, Adam was given sovereignty over creation, with a singular exception. He was not to eat of the Tree of Knowledge of Good and Evil.
  - The Covenant of Works. In this covenant the human race is placed on probation and is promised life based on the condition of obedience to the command of God. When man fell, God in His grace and mercy provided, ultimately, a New Covenant. The condition of the Covenant of Works was not set aside, but it was fulfilled in a different manner through the Last Adam, Jesus Christ.
  - The Covenant of Grace.
    - ❖ Old Covenant
    - ❖ New Covenant

### *Special Note.*

#### **Westminster Confession Chapter 7 Section 2**

#### **Of God's Covenant with Man**

- I. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.
- II. The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.
- III. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace: whereby he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved; and promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and able to believe.
- IV. This covenant of grace is frequently set forth in the scripture by the name of a Testament, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.
- V. This covenant was differently administered in the time of the law, and in the time of the gospel; under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foreshadowing Christ to come, which were for that time sufficient and efficacious, through the

operation of the spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation; and is called, the Old Testament.

VI. Under the gospel, when Christ the substance was exhibited, the ordinances in which this covenant is dispensed are the preaching of the word, and the administration of the sacraments of Baptism and the Lord's Supper, which, though fewer in number, and administered with more simplicity and less outward glory, yet, in them it is held forth in more fullness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the New Testament. There are not therefore two covenants of grace differing in substance, but one and the same under various dispensations.

2. After the Fall, man's being in the image and likeness of God was not completely destroyed.
3. In their original creation, Adam and Eve were innocent. To be innocent means to be free of any sin or impurity.
4. But to be innocent does not mean to be fully righteous. Righteousness is established through obedience to the known will of God. To innocence, righteousness can be added.
5. Man was created good, but it was a mutable goodness. He could change, either for the better, or for the worse. Adam and Eve could have improved their status before God through obedience.
6. Man was created and placed in a state of Probation. To obey was to enjoy the Tree of Life. To disobey was to die.
7. Jesus, as the Last Adam, was obedient. He passed His Probation. He was given the right to eat of the Tree of Life, and He gives this privilege to His own.
  - *John 10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.*
  - *Revelation 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.*
  - *Revelation 22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 And they shall see his face; and his name shall be in their foreheads. 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.*
8. The other major tree in the Garden of Eden was the Tree of Knowledge of Good and Evil.

- *Genesis 2:8 And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. 9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*
  - *Genesis 2:15 And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it. 16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*
9. While man cannot be tempted by God, he is tempted by his own lust inwardly, or, outwardly, by the world, and the Devil.
- *James 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. 16 Do not err, my beloved brethren.*
10. The Spirit drove Jesus into the wilderness to be tested. Like the first Adam, the Last Adam was subjected to the assault of the Devil.
- *Matthew 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.*