



# FEED MY SHEEP

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## The Adamic Covenant—Eve's deception *Part 18—The Covenants of the Bible*

Previously, and for the past many FMS issues, we were discussing what some scholars have called the Creation, Edenic and/or Adamic Covenants. You might recall that there is some degree of confusion about the various covenants we have already discussed. That is because various denominations and scholars debate about whether or not certain events in the Bible should actually be called covenants or not.

We continue to not be dogmatic about any one position because good arguments can be made on all sides. Instead, our purpose is to lay out for you those passages and ideas which appear to support, for example, the idea of the Creation actually being a covenant.

In the process of doing this study, we feel certain that God will bless our efforts and our understanding regardless of which, if any, position any of you chooses to take. In the immediately previous issue we found that it was possible that blood was shed in making the Edenic Covenant, because God opened Adam's side to bring forth a bride for him. And that was a foreshadowing of the shedding of the innocent blood of Jesus in order to bring forth His bride.

So then, no matter what name the theologians want to call it—the Edenic Covenant, the Covenant of Works, the Covenant of Life, and some also call that the Adamic Covenant—whatever the name—this covenant is unique since it is the only covenant God made with man before the Fall in the Garden of Eden.

Now hopefully, it will not confuse you too much as I announce that our general topic for the next several issues will be the Adamic Covenant. To help alleviate the confusion, we can distinguish them thusly:

When the Adamic Covenant is synonymous with the Edenic Covenant or the Covenant of Life, that is all *before* the Fall. We now move to the Fall of Adam and the events immediately thereafter, wherein many believe that God made a covenant with Adam, and therefore it is rightfully called the Adamic Covenant.

So in summary, the Adamic-Edenic is pre-fall; the Adamic by itself is post-fall. The Adamic Covenant is also listed among those seven, eight or nine major covenants of the Bible.

Here is a definition and description of the Adamic Covenant according to Conner and Malmin in their book, *The Covenants*. "The Adamic Covenant is the Covenant God made with Adam and Eve in the Garden of Eden after the entrance of sin expressing His purpose in redemption."

Later, they summarize it thusly: "The Adamic Covenant is a "seed" covenant introducing the covenants of redemption. The covenantal language that is expressed in "seed" form in this covenant is developed in fulness in the covenants which follow, leading up to its ultimate fulfillment in the New Covenant. Jesus Christ as the seed of the woman fulfills this Covenant in redeeming man back to perfect and eternal covenantal relationship with God."

Let's go straight to the Scriptures to read the base passage in Genesis 3. Before I quote it, here's what we will not discuss in reference to this passage. We will not discuss exactly who or what the serpent is or was. I have read all kinds of theories; some may have some merit; others may not. Our purpose here is to study the covenants, not the serpent.

We are also not going to discuss the various theories known as “seed-line doctrine,” meaning specifically, that Eve was physically seduced by Satan and this brought forth Cain, etc. Again, that is beyond the scope of this study. Technically, we should call that the “dual seedline” or the “two-seedline doctrine,” because there is no question that this passage deals with at least one seedline. It is that line of descent from Adam and Eve to Christ Jesus-

**Genesis 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?**

**2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:**

**3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.**

**4 And the serpent said unto the woman, Ye shall not surely die:**

**5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.**

**6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.**

**7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.**

**8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.**

**9 And the LORD God called unto Adam, and said unto him, Where *art* thou?**

**10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.**

**11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?**

**12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.**

**13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.**

And thus concludes the temptation, the sin and the Fall of Adam. The Hebrew word translated *Adam* means *man*. Therefore, the Fall of Adam is the fall of

man, the fall of all mankind, because we were *in* Adam. He was our federal head.

The next few verses constitute what is known as the Adamic Covenant. Before I quote them, though, I will make a couple of preliminary observations about these verses (14-19).

First, we notice that God addresses in turn: the serpent, then the woman, then the man. Some Bible commentators suggest that this was to correlate to the order in which they each had fallen. Satan or Lucifer fell in the beginning, and then Eve fell and then Adam.

I am not all certain that that is a valid statement. Obviously, Eve ate before Adam, but this whole idea about Lucifer being the chief of the angels who fell in the eons before the creation of the earth is not at all certain in my mind.

First of all, *Lucifer* is a word which comes from Latin and it is a totally incorrect translation of the Hebrew found in Isaiah 14:12, which is the only place in which the word *Lucifer* is found in the KJV.

We won't go into that any further at this point—and yes, I know that those who believe in a semi-supreme, supernatural fallen angel called Lucifer point to Revelation 12:9 as proof of this battle in the heavens eons before Adam and Eve.

**Revelation 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.**

On the surface, that verse appears to support such an argument, but the flip side is that *contextually* speaking, Revelation 12 is part of those things which John described in Revelation 1:19 as things hereafter. The resurrected Christ appeared to John and instructed him to...

**Revelation 1:19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;**

So if Revelation 12 is part of the things which shall be hereafter, then the whole idea of Satan falling from his position as one of, if not THE chief good angel, sometime before Adam—well, that whole notion just falls apart. Furthermore, listen to how Jesus describes the devil in...

**John 8:44** Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

So if the devil was a murderer and a liar from the beginning, then he was not some good angel who fell. He was evil from the beginning. Do you see the point? And someone who has not read my book on *Sacred Secrets of the Sovereignty of God* will object by saying: “Well, then you’re saying that God must have created the devil as evil from the outset, from the beginning.”

And we point you to Isaiah 45, verse 7 in which God tells us quite plainly that He does create evil. He did not say “I allow evil,” or “I permit evil;” He said quite emphatically: “I create evil.” That means the devil did not create evil; the devil is simply the tool in God’s hand which is God’s instrument of evil in the universe. Am I saying, “Aw-w-w-w, the pooooor devil!”

No, unlike Mick Jagger and the Rolling Stones, this does not mean to imply that I have any *Sympathy for the Devil*. —for those too young to remember, that was the title of a song from an album called *Beggars’ Banquet* by the Rolling Stones back in 1968 or thereabouts.

Now, I am well aware that John 8:44 brings up the idea of the so-called serpent seed-line in the minds of some of my more well-read listeners, but to get into that is far too complex to incorporate into this series dealing with the covenants of the Bible. I ask you to turn now to Revelation 20:2.

I did have a reason however, for quoting Revelation 12:9, and that is because it identifies for us that the dragon, the old serpent, the devil and satan are all the same entity. And here is a second witness.

**Revelation 20:2** And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

With that in mind, let us now go back to Genesis 3 and read those verse beginning in verse 14. As you read them, you may wonder—“where is the covenant in that? It sounds like judgment and punishment to me?” And it does. But bear with me.

**Genesis 3:14** And the LORD God said unto the serpent, Because thou hast done this, thou *art*

cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

**15** And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

**16** Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

**17** And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

**18** Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

**19** In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

Yes, there is judgment involved here... and punishment. The punishment of Adam was in the form of curses—curses resulting from Adam’s breaking of the Edenic Covenant. Remember that the Edenic Covenant was where God told Adam that he could eat of every tree in the Garden except one.

And if he ate of that one tree, the tree of the knowledge of good and evil, in the day he partook, he would surely die. The curse, the penalty for breaking that covenant was death; the blessing for obedience was the implied promise of immortality.

Let us return now to Adam’s probation. Genesis 3, verses 1 through 6 describe the test of whether or not Adam would adhere to the Edenic Covenant. In verse 1, we notice that the serpent is described as more *subtle* than any other beast of the field. Although *subtle* is still a common English word, its usage here is archaic English, which is better translated as crafty, prudent, cunning or wise.

If you have read or studied much in the field of anthropology and/or ancient myths, then you know that many indigenous peoples scattered throughout the world and going back to the remotest antiquity, have a special veneration for or a cult of the serpent. They associate the serpent with wisdom.

It doesn’t take a quantum physicist to see how all of them could have sprung from the same original source here in Genesis where the serpent is linked

with wisdom. Ah, but what kind of “wisdom” was or is it? That discussion must be set aside for now.

Secondly, although the devil’s purpose is clearly to persuade Adam to break the terms of the Edenic Covenant by partaking of the forbidden tree, we notice that the devil does not make a frontal attack on Adam, the headship representative, but instead, he gets to Adam through Eve.

The tempter approaches Eve and the first thing he does is to question the covenant language. Satan cleverly throws doubt on the Word of God.

**Verse 1b And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?**

Or if I may paraphrase to illuminate the point: “Now, Eve, did God really say, ‘You shall not eat of every tree of the garden?’”

Well, that is not what God said at all, was it? God had said that they could eat of every tree in the Garden—except one. So that is what Eve tells the serpent in verses 2 & 3. Except that in telling the serpent what God had said, she is not exactly correct.

**Genesis 3:3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.**

In the first case, Eve adds to the Word of God when she quotes God as saying “neither shall ye touch it,” because God did not say that. Then, Eve weakens the Word of God by saying “lest ye die.” The word “lest” does not carry the meaning that something will absolutely for a fact follow; but it connotes only a possibility; albeit sometimes a strong possibility.

For example, someone might say: “Don’t drink and drive, lest you have an accident.” Well, it is not an absolute certainty that if you drink and drive, that you will have an accident; but it is certainly a possibility.

But God had said, if you eat of the forbidden tree, you will surely die. So do you see how Eve weakened the Word of God by saying “*lest ye die?*”

Now, perhaps Eve was just sloppy and careless in her re-phrasing the Word of God, or maybe she was displaying symptoms of Alzheimer’s at such an early age, or perhaps Adam had been the culprit in miscommunicating the covenant terms to his wife—because remember, God had given those commands to Adam *before* Eve was even created.

We really don’t know why Eve added to the Word, and then weakened the Word of God; the point is that it is part of a *progressive deterioration of the Word of God*. Do you see how this might relate to which Bible version one uses?

And may I use this opportunity to shamelessly plug my 20-lecture series called *Which Bible, Which Version?* May I do that? Okay, here it is: listen to it: your eyes will be opened to many things you have not known before.

And I paraphrase the serpent deliberately when I say your eyes will be opened, because there is good and evil in Bible versions and believers ought not to be deceived by something masquerading as the Word of God, when it is not.

*(To be continued)*

### **Resources mentioned in this issue**

***Sacred Secrets of the Sovereignty of God*** by Dr. James W. Bruggeman; 352 pages; seven appendices; index, bibliography: \$26 postpaid (and well worth it.)

***Which Bible, Which Version?*** Numerous new Bible versions are coming out frequently. Many are hyped with massive publicity. How can one know if they are reliable and trustworthy? It’s not just the English translations which are cause for concern, but which manuscripts were used to make the translations.

This 20-lecture set by Dr. Bruggeman addresses these and many more related issues. It will give the believer a quick way to judge any and all versions, both new and old.

This album set also contain numerous charts, plus pages of photos of key players in the past couple centuries of English language Bible versions.

The album is deeply discounted at \$50 for the 20 CD album, plus shipping and handling of \$6 = \$56 total.

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