

# Clothed by God: A New Paradigm for Childrearing in the Kingdom



Tim Martin - August 3, 2024  
BeyondCreationScience.com  
Covenant Creation on YouTube

# Adam-Israel United in Sonship

He who overcomes shall **inherit** all things, and I will be his God and he shall be My **son**....

Revelation 21:7 NKJ

Blessed *are* those who do His commandments, that they may have the right to the tree of life **[Adam]**, and may enter through the gates into the city **[Jerusalem/Israel]**.

Revelation 22:14 NKJ

(John 1 — In the beginning, Children of God, Born of God)

# Creation and Family in the Prophets

Hear, O **heavens**, and give ear, O **earth!** [**Creation - Gen. 1**]

For the Lord has spoken:

“I have nourished and brought up **children**, [**Family**]

And they have rebelled against Me;”

Isaiah 1:2 NKJ

# Creation and Family in the Law

Give ear, O **heavens**, and I will speak;  
And hear, O **earth**, the words of my mouth. [**Creation - Gen. 1**]  
Let my teaching drop as the rain,  
My speech distill as the dew,  
As raindrops on the tender herb,  
And as showers on the grass...

Do you thus deal with the Lord,  
O foolish and unwise people?  
*Is He not your **Father**, who bought you?*  
Has He not made you and established you? [**Family**]  
Deuteronomy 32:1-2, 6

These are the **generations** of the  
**heavens** and of the **earth** when they  
were created, in the day that the Lord  
God made the **earth** and the **heavens**.  
Genesis 2:4 KJV

**Toledoth** - “generations” or “births” (Family)

“In each case after Genesis 2:4a, “these are the generations of” serves to introduce a family, members of a family, and/or stories about a family. Why should Genesis 2:4a be treated any differently? The reason is that to treat Genesis 2:4a in the same way creates a major theological embarrassment.

If we treat Genesis 2:4a in the same way that we treat the key phrase on the other occasions, then ‘heavens and earth’ would have to be parents of someone, and the story that follows would be about the parents and their children. But ‘heavens and earth’ can only be parents if they are beings that bear children.”

- Gary Greenberg, ***“Who or What are the Generations of the Heavens and Earth in Genesis 2:4a?”***

“This means that the promise of resurrection made in the Garden is incorporated into YHVH’s promise to Old Covenant Israel. **So, the story of the Garden becomes the story of Israel.**”

Don K. Preston, ***We Shall Meet Him in the Air: Wedding of the King of Kings***, p. 4.

- **Does the Adamic Heaven and Earth become Israel’s Heaven and Earth in the story the Bible tells?**

[Sardis] **3** Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you. **4** You have a few names even in Sardis who **have not defiled their garments**; and they shall **walk with Me in white**, for they are worthy. **5** He who overcomes shall be **clothed in white garments**, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.

Revelation 3:3-5 NKJ

[Laodiceans] **17** Because you say, ‘I am rich, have become wealthy, and have need of nothing’ —and do not know that you are wretched, miserable, poor, blind, and **naked**— **18** I counsel you to buy from Me gold refined in the fire, that you may be rich; and **white garments**, that you may be **clothed**, *that* the shame of your nakedness may not be revealed;

Revelation 3:17-18 NK

# Clothed by God in Genesis Creation

**2:25** And they were both **naked**, the man and his wife, and were **not ashamed**.

Genesis 2:25 NKJ

**[Babies – Enter the covenant world naked and are not ashamed]**

**3:7** Then the eyes of both of them were opened, and they **knew that they were naked**; and they sewed **fig leaves** together and made themselves coverings.

Genesis 3:7 NKJ

**[Fig tree later symbolizes Israel. Fig symbolism = Adam/Israel]**

**3:21** Also for Adam and his wife the Lord God made **tunics of skin**, and **clothed them**.

Genesis 3:21 NKJ

“Interestingly, this garment metaphor was quite helpful to understand the overlap between the old and new covenants in two ways.

Firstly, a garment is used to cover *the body*. A change in garment does not necessitate a destruction of the body! The psalmist’s portrayal of the heavens and earth as a garment [**Psalm 102, c.f. Hebrews 1:10-12**] indicates an understanding that has escaped modern Christians. The body represents the covenant people of God:

- The *body* of Adam
- The *body* of Moses
- The *body* of Christ

These were all ‘clothed’ in a spiritual Temple of the Heavens and Earth. A change of temple and covenant does not necessitate a destruction of the *body*....” [**continued**]

Further, Paul was concerned about being ‘found naked.’ This was a reference back to the garden of Eden, where Adam and Eve were found naked under the paradigm of the tree of the Knowledge of Good and Evil and had to be covered...”

Maurice Rogers, ***Everything Is Temple! How We Live in God’s New Heavens and Earth Today***, p. 115-117.

“For example, it was likely a widespread custom in the Ancient Near East that certain ceremonies involve the donning or the removal or leaving of clothes indicated respectively the acquisition of **inheritance rights** or **disinheritance**. This may explain a whole host of passages involving clothing in the Old Testament (and the New Testament); the divine provision of clothing to Adam and Eve in Genesis 3:21 appears to indicate a **gracious reaffirmation of their inheritance rights** over creation, despite their former rebellion.” [emphasis mine]

G.K. Beale, *The Temple and the Church's Mission*, p. 30.

“The idea of ‘covering’ is new garments. God made new garments for Adam and Eve in the garden, and the word used in Genesis 3 means a royal garment.”

James B. Jordan, *Handwriting on the Wall*,  
p. 458.

“Replacing their inadequate loincloths of fig leaves (Gen 3:7), God provided Adam and Eve with leather ‘tunics’ (*ketoneth*), long shirts reaching the knees or ankles... Moses mentioned neither animal death nor blood when God made skin garments for Adam and Eve. The emphasis here does not fall upon sacrifice for their sin. In fact, the skins of sacrificial animals were often burned (Lev 9:7–11).

Instead, clothing people in the Ancient Near East comprised an act of investiture, such as for kings and priests during their installation ceremonies (Lev 8:1–10). Moses clothed Aaron and his sons in tunics (*ketoneth*) (Exod 28:4), and Nehemiah donated 530 to the priests who returned to Jerusalem after the exile (Neh 7:70).

In Gen 49:26, Jacob called Joseph—who also wore a tunic—‘one consecrated among his brothers’.... [Status] **[continued]**

God's act in Eden pointed to a future for Adam and Eve beyond their misery. His mercy enabled him to accept them despite their fallen state.

Therefore, he covered them, rather than exposing their shame to him and to one another.

By cladding their naked bodies, the Lord signified his intention to conceal their humiliation, return their dignity, and bring them back into relationship with himself.”

Denise T. Plikta, **“Clothed by God: Genesis 3:21”**

“The mention of the type of clothing which God made — a ‘skin tunic’... The author may also be anticipating the notion of sacrifice in the slaying of the animals for the making of skin tunics, though he has given no clues to this meaning in the narrative itself.

Later in the Pentateuch the Lord instructed the people to make tunics for the priests who were to enter into the presence of God at the tabernacle. The purpose of the tunics was to cover the priests’ nakedness, lest they incur guilt and die (Ex. 28:42).”

John H. Sailhamer, **The Pentateuch as Narrative**, p. 109

1 Again the word of the Lord came to me,  
saying, 2 “Son of man [**Adam**], cause  
Jerusalem to know her abominations:

“Jerusalem is here put for the Jewish church  
and nation, which is here compared to an  
outcast child, base-born and abandoned, which  
the mother herself has no affection nor concern  
for.”

- **Matthew Henry Commentary.**

8 “When I passed by you again [**second time**] and looked upon you, indeed your time *was* the time of love; so I spread My wing over you and covered your nakedness. Yes, I swore an oath to you and entered into a covenant with you [**Betrothal Covenant at Sinai**], and you became Mine,” says the Lord God.  
Ezekiel 16:8 NKJ

Spread My wing over you: “The phrase in Ezekiel 16:8 describes the symbolic act whereby the husband took his wife under his protection (Ruth 3:9).” (Wright)

**9** “Then I washed you in water; yes, I thoroughly washed off your blood **[baptism]**, and I anointed you with oil **[priesthood]** **10** I clothed you in embroidered cloth and gave you sandals of badger skin **[Mobility/Tabernacle Material]**; I clothed you with fine linen and covered you with silk. **11** I adorned you with ornaments, put bracelets on your wrists, and a chain on your neck.

Ezekiel 16:9-11 NKJ

“Embroidered cloth...badger skin...fine linen: “These expressions occur elsewhere most frequently in the descriptions of the tabernacle, its curtains, and the priestly vestments. References to the luxury leather of which her sandals are made (tahas) occur only in contexts involving the tabernacle.” (Block)

“The badgers’ skin is the same as the material used in the covering of the tabernacle (Numbers 4:6ff.).” (Taylor)

**12** And I put a jewel in your nose, earrings in your ears, and a beautiful crown on your head. **13** Thus you were adorned with gold and silver, and your clothing *was of* fine linen, silk, and embroidered cloth. **[High Priest Garments/Temple]** You ate *pastry of* fine flour, honey, and oil. **[Bread of Presence]** You were exceedingly beautiful, and succeeded to royalty. **[Kingdom Monarchy]**  
Ezekiel 16:12-13 NKJ

“Furthermore, her special food... ‘fine flour’ and ‘oil,’ figured prominently in the sacred offerings. In short, Jerusalem, the bride of Yahweh, is clothed with the garments that ‘clothe’ the sanctuary and is fed with the ‘food’ of its offerings.” (Block)

# Resurrection as Covenant Change

**5** For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. **2** For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, **3** if indeed, having been clothed, we shall not be found naked. **4** For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.

2 Corinthians 5:1-4 NKJ

14 Your fame went out among the nations because of your beauty, for it *was* perfect through My splendor which I had bestowed on you,” says the Lord God. **[David/Solomon Kingdom High Point/Temple].**

Ezekiel 16:14 NKJ

**Can there be any doubt that the Prophet’s allegory regarding the history of Israel is based in real covenant history?**

**1** Again the word of the Lord came to me, saying, **2** “Son of man **[Adam]**, cause Jerusalem to know her abominations, **3** and say, ‘Thus says the Lord God to Jerusalem: “Your birth and your nativity are from the land of Canaan; your father was an Amorite **[?Abraham]** and your mother a Hittite **[?Sarah]**. **4** As for your nativity, on the day you were born your navel cord was not cut, nor were you washed in water to cleanse you; you were not rubbed with salt nor wrapped in swaddling cloths **[Naked Baby!]**. **5** No eye pitied you, to do any of these things for you, to have compassion on you; but you were thrown out into the **open field** **[Gen. 2:5 - same Hebrew word for “open field”]** when you yourself were loathed on the day you were born.

Ezekiel 16:1-5 NKJ

**1) Was Abraham an Amorite and Sarah a Hittite?**

**2) When was Israel abandoned and neglected by her “mother”?**

**3) When is Israel presented as an orphan in biblical history, pre-Sinai?**

“Cutting the cord, washing, rubbing down with salt, and clothing the newborn were also customary *legal* acts of legitimation. In the **neglect and abandonment of the infant in the open field, the parent legally relinquished all rights to and responsibilities for the child.**” (Block)

Thrown out into the open field: “This is an allusion to the custom of some **heathen and barbarous nations**, who exposed those children in the open fields to be devoured by wild beasts who had any kind of deformity, or whom they could not support.” (Clarke)

**Ezekiel Lists the Pagan Near East Practice of Infanticide**

**6** “And when I passed by you [**the first time!**] and saw you struggling in your own blood, **I said to you in your blood, ‘Live!’** **Yes, I said to you in your blood, ‘Live!’** **7** I made you thrive like a plant in the **field [Gen. 2]**; and you grew, matured, and became very beautiful...

Ezekiel 16:6-7 NKJ

**7** And the Lord God formed man [Adam] *of* the dust of the ground, and **breathed into his nostrils the breath of life; and man [Adam] became a living being.**

Genesis 2:7 NKJ

**God Bestowed Son/Daughter *Family* Status, Covenant Life, On Israel’s “First Father” (see Isaiah 43:27), Adam.**

# New Theological Paradigm

The apostle Paul indicated that there were two covenant heads of God's people. The first covenant head was Adam, and the second was Christ.

*'The first man was from the earth, a man of the dust; the second man is from heaven.'* (1 Corinthians 15:47).... (p. 60)

Through 'the sin' of Adam, 'the death' came to all covenant humanity. There was no high priest to obtain the removal of Adam's sin, but God covered it until a qualified mediator was found... (p. 61)

In Christ, covenant humanity was lifted from the status where Adam had fallen [**sonship**], to the place where Jesus is — in the Father's presence... (p. 62)

Maurice Rogers, ***Everything Is Temple! How We Live in God's New Heavens and Earth Today***

# Conclusions:

- Creation is Legal/Covenantal and Describes Sonship
- Adam is an Adoption Story
- Adam is the First Light in the Darkness
- Adam is the Beginning of God's Family to Bear God's Image
- Adam/Israel Becomes God's Bride for the Divine Son, Jesus
- Darkness Existed outside the Garden **Before** Adam
- Darkness Exists outside New Jerusalem **After** the End
- Clothed by God is the Gospel... from the Very Beginning.

# ***Etz Chaim: "God's Divine Diary"***



# Current Genesis Scholarship Confirmation

“[T]here is a close parallel between the biblical vocation of Adam in Genesis and the biblical vocation of Israel, and when we explore this we may find fresh ways through to the heart of contemporary puzzles....

**[continued]**

*Vocations of Adam and Israel.* This is where I sense a strong parallel with the calling and vocation of the ancient people of Israel, and this is where we might glimpse some fresh light on Adam and the question of origins. Genesis itself makes a clear parallel between Adam and Abraham: "be fruitful and increase in number" (Gen 1:28) becomes "I will make you very fruitful; I will make nations of you" (Gen 17:6). Instead of the original paradise, with God present with his people, Israel is promised a land, and eventually given the temple as the place of God's presence. But the point is this: Israel, a small, strange nomadic people in an obscure part of the world, is chosen to be the promise-bearer: "through your offspring all nations on earth will be blessed" (Gen 22:18). Israel is to be a royal priesthood (Ex. 19). Israel is to be the light of the nations (Is 42; 49). ***Israel is chosen out of the rest of the world in order to be God's strange means of rescuing the human race and so getting the creational project back on track.*** And God chooses Israel while knowing full well, in Paul's language, that Israel is in Adam: the people who bear the solution are themselves part of the problem. That, in fact, is the clue to the hardest bits of Paul's theology, for instance the problem of the law. That's for another time. But watch closely. Israel is chosen to fulfill this divine purpose; Israel is placed in the holy land, the garden of God's delight; and Israel is warned that if they don't keep Torah they will be expelled, sent off into exile. It will look as if the whole project has been aborted. That is the horrible problem faced not only in the exile but in the so-called postexilic period....

[continued]

What might that tell us about the vocation of Adam, then? I do not know when Genesis reached its final form. Some still want to associate it with Moses; others insist it was at least edited during the exile. But whatever view you take about that, certainly the Jews of the Second Temple period would have no difficulty in decoding the story of Adam as an earlier version of their own story: placed in the garden; given a commission to look after it; being the place where God wanted to be at rest, to exercise his sovereign rule; warned about keeping the commandment; warned in particular that breaking it would mean death; breaking it and being exiled. It all sounds very, very familiar. And it leads me to my proposal: that just as God chose Israel from the rest of humankind for a special, strange, demanding vocation, so perhaps what Genesis is telling us is that ***God chose one pair from the rest of early hominids for a special, strange, demanding vocation.***

[continued]

This pair (call them Adam and Eve if you like) were to be the representatives of the whole human race, the ones in whom God's purposes to make the whole world a place of delight and joy and order, eventually colonizing the whole creation. God the creator put into their hands the fragile task of being his image-bearers. If they failed, they would bring the whole purpose for the wider creation, including all those nonchosen hominids, down with them. They were supposed to be the life-bringers, and if they failed in their task, the death that was already endemic in the world as it was would engulf them as well. This, perhaps, is the way of reading the warning in Genesis 2: in the day you eat of it ***you, too, will die.*** Not that death, the decay and dissolution of plants, animals and hominids, wasn't a reality already; but you, Adam and Eve, are chosen to be the people through whom God's life-giving reflections will be imaged into the world, and if you choose to worship and serve the creation rather than the Creator, you will merely reflect death back to death, and will share in that death yourself. I do not know whether this is exactly what Genesis meant, or what Paul meant. But the close and (to a Jewish reader) rather obvious parallel between the vocation of Israel and the vocation of Adam leads me in that direction..."

-NT Wright, *"An Excursus on Paul's Use of Adam"* published in ***The Lost World of Adam and Eve: Genesis 2-3 and the Origins Debate*** by John H. Walton, pp. 173, 175-77.

“Adam, as God’s chosen, was the first man capable of achieving God’s kingdom, and that was passed down through his generations until Christ’s sacrifice at the cross changed the equation and brought a new covenant. Presumably any outsiders in Adam’s day would have been outside the covenant, and unable to enjoy this unique status...”

“...As the first type of Christ, Adam may have had a similar mission. Adam’s task was probably to bring the word of God’s kingdom to the polytheistic heathen living all around him.”

—Dick Fischer, ***In Search of the Historical Adam: Part 1***