



Radmacher: Stewardship of Scripture; The Entrance of Adding & Subtracting: The Lord's Edenic Bible Classes, Gen 3:8; Lucifer Deceives Ishah, Gen 3:1-5

4. Stewardship of the Special Revelation:

1. When Moses approached the end of the writing of the Pentateuch, including the blessings and curses determined by obedience or lack of it, he wrote:

Deuteronomy 29:29 - "The secret things [**סֵתֵר** *satar*: **concealed information**] belong to the LORD our God, but those things which are revealed [**גָּלַהּ** *galah*: **to uncover; to reveal**] belong to us and to our children forever, that we may do all the words of this law."

In essence, God says, "It's yours. I'm trusting you with it. Now manage it well." This statement of Moses with respect to the stewardship of the Law is parallel to Paul's announcement in:

Ephesians 3:2 - ... you have heard of the dispensation [**οἰκονομία**, *oikonomia*: **the management of a household**] of the grace of God [**Church Age**] which was given to me for you;

v. 3 - how that by revelation [**ἀποκάλυψις**, *apokalupsis*: **the uncovering of knowledge, in context, the mystery doctrines of the New Testament church**] He made known to me the mystery [**doctrine previously unrevealed**] ...

Ephesians 3:5 - ... which (mystery) in other ages [**dispensations**] was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets ...

To be the recipient of the revelation of God is a stupendous privilege. And privilege begets responsibility. Thus, Paul says to the Corinthians:

1 Corinthians 4:1 - Let a man so consider us, as servants of Christ and stewards [**οἰκονόμος**, *oikonomos*: **managers of the revelation given to the household of God**] of the mysteries of God.

v. 2 - Moreover it is required in stewards that one be found faithful.

Thus, he admonishes his understudy, Timothy:

2 Timothy 2:15 - Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing [**ὀρθοτομέω**, *orthotomeō*: **"to cut straight"; re: stonemasonry**] the word of truth [**by use of a system of hermeneutics**].

Little wonder that James (... the half-brother of Jesus) warns in:

James 3:1 - My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.

Yes, privilege begets responsibility and the greater the privilege, the greater the responsibility. We understand, then, why the aged Apostle John gives the final warning in the Scripture:

Revelation 22:18 - I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God shall add to him the plagues which are written in this book;



v. 19 - and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life [**Nike Award #1, par 1: Revelation 2:7**] and from the holy city **Nike Award #6, par 3: Revelation 3:12**], which are written in this book [**loss of rewards for adding to or subtracting from the book of Revelation**].

v. 20 - He who testifies to these things says, “Yes, I am coming quickly.”

Truly, playing fast and loose with God's revelation is dangerous business. And creating plural meanings not found in the text will be found worthy of loss of reward at the *bema* (βῆμα: the Evaluation Tribunal of Christ, 2 Corinthians. 5:10).

2 Corinthians 5:10 - For we must all appear before the evaluation tribunal of Christ [βῆμα Χριστός, *bēma Christos*], that each one of you may be paid back for his deeds in the body, according to what he has done, whether good [**divine good**] or bad [**human good and evil**].

Zodhiates, Spiros (Genesis. Ed.). *The Complete Word Study Dictionary: New Testament*. Rev. ed. (Chattanooga: AMG Publishers, 1992), 335-36:

Bēma. Any elevated place to which the ascent is by steps, e.g., a stage or pulpit. An elevated seat like a throne. More commonly it means a tribunal, especially of a judge or magistrate. In the New Testament, the word is translated “judgment seat.” The judge invariably sat on a special seat or throne. Jerusalem and the smaller cities alike had their thrones for judgment. In Rome, magistrate and jury were seated together on the raised tribunal or bench. In the New Testament, κριτήρια, *kritēria*, tribunals, is used of law courts generally. While βῆμα, *bēma* is applied to the judgment seat not only of the Emperor but also of the governors: Pilate (Matthew 27:19; John 19:13), Gallio (Acts 18:12, 16), and Festus (Acts 25:6, 17).

Who is said to be judged before the judgment seat of Christ? It is evident from the context of Romans 14:1-13 and 2 Corinthians 5:1-11 that this is the judgment of the believers connected with the παρουσία, *parousia* or Rapture of the church. This concerns the evaluation of our life on earth and its character and works—2 Corinthians 5:10.

The unbelievers will be judged consequent to their resurrection, and this judgment is identified as the Great White Throne Judgment (Revelation 20:11).

5. The Entrance of “Adding and Subtracting”:
 1. Dr. Radmacher reminds us that Lucifer’s very first volley in the earthly theatre of the Angelic Conflict was an attack on the Word of God. In Genesis 3:1a he says to Ishah, “Has God indeed said, ‘You shall not eat from any tree of the garden?’”
 2. Ishah manifests the problem of negative volition. Genesis 3:8 informs us that our Lord came into the garden every afternoon to teach Bible class:

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.

3. The word for “walking” is the iterative Hithpael participle of the verb:

הלך / *halak* / - “habitually walking about”

The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon, 235:

Figurative for a mode of life or action; of a particular path of one’s life.



Pratico, Gary D. and Miles V. Van Pelt. *Basics of Biblical Hebrew Grammar*. (Grand Rapids: Zondervan, 2001), 385:

The Hithpael Stem. The Hithpael stem is used to express an *intensive* type of action. (34.2.1., p. 384) *Iterative.* The iterative expresses the notion of repeated action. (34.2.3., p. 385)

4. The iterative Hithpael indicates that the Lord habitually came into the garden with purpose. And according to the context, the Lord came into the garden for the purpose of teaching Bible class and did so each afternoon at the “cool of the day.”

רוּחַ / *ruach* / - Plus the noun *yom* refers to the “breeze of the day,” or the “cool air of the day,” i.e., “evening”: dusk.

5. As the sun disappears beyond the western horizon, dusk falls over Eden as a gentle zephyr blows. It is at this time that the Lord habitually came into the Garden in a theophany in order to teach Bible class.
6. When the sun as the “greater light that governs the day” sinks from sight Adam and Ishah were to be in their assigned place to receive instruction from the Shekinah Glory. Instead they were AWOL, incognito, and “on the lam.”
7. The woman was deceived according to Paul in 1 Timothy 2:14 and this is true because she did not concentrate at Bible class. This is negative volition and this prepares the way for her to buy the lie that appeals to the lust patterns of her sinful nature.
8. The ignorance of Ishah is obvious from her response to Lucifer’s question:

Genesis 3:2 - And the woman said to the serpent, “From the fruit of the trees of the garden we may eat;

v. 3 - but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, lest you die.’”

9. Lucifer knew that the Lord’s prohibition did not include the act of touching the fruit. By mentioning this it became clear to Lucifer that Ishah had a low inventory of ideas and thus susceptible to propaganda.

Genesis 3:4 - And the serpent said to the woman, “You surely shall not die [physical death]!”

v. 5 - “For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”

10. This commentary by Lucifer should have been a Red Alert for Ishah for it called into question several of the divine attributes: (1) righteousness: for God to deceive Adam and Ishah would be unrighteous, (2) justice: to do so would also be unfair, (3) love: such would not be an expression of divine integrity, (4) immutability: God would have to violate the aforementioned attributes to have a hidden agenda, and (5) veracity: God would have to lie in the mandate He issued in:

Genesis 2:16 - The Lord God commanded the man saying, “From any tree of the garden you may eat freely;

v. 17 - but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely [Qal infinitive absolute: מוֹת *mōth*] die [Qal imperfect: תָּמוּת *ta-muth*].”

