

- God is distinct from creation/Creator-creature distinction
- God is good (morally and benevolently)
- Kingdom: People (Covenant Servants/Image-Bearers/Sons)
- Kingdom: Place (Eden/Land)
- Kingly Rule: Obedience through Law/Word

Theme of Creation throughout Bible:

“God’s power (rule)

over His people (redemption/covenant Lord)

in His Holy Presence (temple/sanctuary/worship/service/land).”

- God the King (Rule/Law)
- God’s Redeemed People (Holy Nation)
- God with Us (“Immanuel”)
- ***Ultimate Goal: “I will be their God and they will be my people.”***

Graham Goldsworthy wrote: *“God’s people (Adam and Eve) in God’s place (the Garden of Eden) under God’s rule (the Word of God)”*.

Word of God (Covenant Word)

- 1. Announcement:** *“And God said...”* (Gen. 1:3, 6, 9, 11, 14, 20, 24, 26)
- 2. Command:** *“Let there be...”* (Gen. 1:3, 6, 9, 11, 14, 20, 24, 26)
- 3. Report:** *“And it was so...”* (Gen. 1:3, 7, 9, 11, 15, 24, 30)
- 4. Evaluation:** *And God saw that it was good.*” (Gen. 1:4, 10, 12, 18, 21, 25, 31)
 - Themes throughout Scripture: Covenant/ Kingdom/ City of God vs. City of Man
 - Moses: Kingdom created and established (yet lost)
 - Prophets: Kingdom promised and foreshadowed
 - Writings: Life in God’s Kingdom (Worship/Wisdom)
 - Creation and Order: Creation not merely concerned with origins/origin of the world, but with the important concept of order: “From chaos to order...” This is what wisdom theology teaches us in the “Writings” how to “fit in” to the creation that God created, not an alternate universe of our own sinful conjuring.

- Order with God
 - Order in relationships
 - Order in social/political/religious spheres
- Redemption after the fall is a return to order from disorder beginning with our disordered loves/hearts/affections to the ends of the earth.
 - “God’s creation of the world order and His sustaining of it provide the foundation and framework for not only reality itself but history” (adapted from a thought by Richard Belcher).

Order, Beauty, Fullness: Brings *form and fullness* to the overall work of the Trinity in Creation.

- Form: Order, beauty, place; a beautiful kingdom to enjoy God and His generous gifts.
- Fullness: Form from chaos with a purpose (eschatological/goal of God’s design from the beginning)- The kingdom is to be filled with image-bearers extending the kingdom to the ends of the earth.
- Fruitfulness: Form and fullness realized to the glory of God:

Days of Creation/ Inspired Form and Content

Days 1-3: Kingdoms (Formed)

- Day 1: Light (1:3-5)
- Day 2: Sea, sky (1:6-8)
- Day 3: Land (1:9-13)

Days 4-6: Kings (Filling)

- Day 4: Light Bearers (Sun/Moon, 1:14-19)
- Day 5: Fish, birds (1:20-23)
- Day 6: Land creatures/ Mankind (1:24-31)

Day 7: Eschatological Sabbath Rest (2:1-3)

Garden/Eden → Megapolis → Metapolis (Revelation 21-22)

- A garden to cultivate (Gen. 2:8-9) → A glorious city (Rev. 21:10)
- River from Eden (2:10) → River of Life from God's Throne (22:11)
- Tree of Life (Gen. 2:9, 3:22) → Tree of Life (2:7, 22:2, 14, 19)
- Gold, onyx, precious stones (2:11-12) → Golden streets, precious stones (21:19-21)
- Call to rule, dominion, serve, guard (1:26, 2:15) → Serve as priests/kings (22:3, 5)
- One man, one woman (2:22-24) → Believers of all nations (22:2)
- Throne (Sabbath Rest, Gen. 1:31-2:3) → Throne (Sabbath Rest Consummated, 21:3, 5; 22:1, 3)

“From Garden to City” (Genesis 1-2 → Revelation 21-22)

1. Eden (to become a city to bring glory to God).
2. The Godless City- Babel/Babylon (godless anticity)
 3. The Temple-City
 4. The Holy Mountain City
 5. The Royal City
 6. The New Jerusalem

Image of God-Viceregency/Viceregency (Covenant Servant)

- **Genesis 1:26-28:** Image and Likeness are synonymous.
- **Creator-creature distinction-** most important. Likeness is not identity (man is like God, but is NOT God). Man is unlike God in that He is a finite creature, fully dependent upon God while God remains the Self-Existent One. Eugene Merrill writes, “...Humanity's resemblance to God is analogous but not ontologically identical. To be like God is to be patterned after Him but, at the same time, to be qualitatively inferior to Him.”
- **How is man like God?** He is a rational, moral being who is personal and relational.
- **Man and Woman:** Created for union and communion with their Creator, and in marriage, to one another.
- **Man is King:** Viceregent- Servant King in submission to God in words, thoughts, and deeds. To be the image of God according to Gen. 1:26-28 is at the same time to be God's vice-regent in the exercise of divine lordship.
- **God placed man in the Garden:** To do what? “To work and keep (oversee/guard) it” (Gen. 2:15).

Application:

1. How is God revealed? How can we better know Him?
2. FCF: What must we remember as fallen creatures? (Sanctification/Apologetics)
3. How then shall we live?

- a. **Application**: What shall I learn about myself and how to better live for God?

- b. **Apologetics**: What are the dissimilarities between Genesis Creation Story and other Ancient Near Eastern creation myths such as ‘Enuma Elish’ (Babylon):
 - i. Emphasis upon true history.
 - ii. No theology (birth or origin of the gods).
 - iii. No conflict among gods (Marduk vs Tiamat/ Baal vs Yam, etc).
 - iv. No focus on primeval chaos as an evil existence apart from God’s creation (roots of dualisms of various kinds).
 - v. Emphasis on absolute monotheism (and God’s covenant relationship with man).
 - vi. High value and dignity/honor given to human beings as image-bearers of the one true God.

“Israel broke with paganism in [creation story], and its mythical view of reality, at this crucial point: nature is not the realm of the divine. The God Israel worships is the Lord of nature. Israel’s sense of God’s transcendence resulted in ‘the emancipation of biblical thought from myth’ (Anderson, *Creation versus Chaos*).

Sacred Space (Presence)

Sacred Time (Purpose)

Sacred Means (Relationship of Covenant)

Sacred Rule (Power)

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