INTRODUCTION

About four decades ago, archeologists discovered that the biblical covenants and Ancient Near Eastern (ANE) treaties between kings were similar in structure in their documentation. God administers his kingdom with a series of divine covenants (Hebrew *berith*) in history. The Bible itself is in its basic and overall structure a covenantal document. God made an eschatological intrusion into man’s world, using man’s method of using legal contracts to reveal and communicate himself to man. The covenant functions as an administrative instrument of God’s kingly rule. This structure can be perceived in the first five chapters of Genesis, where God is the Suzerain King and Adam the vassal king.

- Chapter 1 – Kingdom Preamble – God like the Suzerain King describes who he is.
- Chapter 2 – Kingdom Prologue – God, as the suzerain recounts what he has done for the vassal king and provides a historical account.
- Chapter 3 – Kingdom Stipulations – The vassal king has obligations to obey and be loyal to the Suzerain King. In this case, there is the proposal of a special grant to the vassal king for loyal service and faithfulness.
- Chapter 4 – Kingdom Sanctions, Curses and Blessings – This included the blessing of life and glory for the vassal king’s obedience and loyalty, and the curse of death for disobedience.
- Chapter 5 – History of the Covenant of Creation

THE CREATOR AND HIS OMNIPOTENCE

God demonstrated his power splendidly in the production of all things by *fiat*, which means God created by the word of God, by the will of God with covenantal providential care commitment. God has a divine covenantal commitment to providential control of the day-night cycle (see Jeremiah 31:35-37, 33:20-21). Creation was *ex nihilo* by his word alone and out of nothing. The Hebrew word “*bara*” for “create” in Genesis 1:1 is a verb of creative action, used exclusively for divine creativity. God created with his wisdom in their variety, order and use. He created because of his goodness, in the communication of himself. He made all things very good.

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1 Kline, Meredith G. *Kingdom Prologue* Volume 1, [MA: Gordon-Conwell Theological Seminary, 1986] pp. 1-3
THE CREATOR OF ALL THINGS VISIBLE AND INVISIBLE (GENESIS 1:1-3; ROMANS 11:36)

1. The Heavens – which is not only the ethereal heaven (as yet devoid of stars), but especially “the highest heaven” or “the heaven of heavens” (1 Kings 8:27), “the third heaven” (2 Corinthians 12:2) and metaphorically “Paradise” (Luke 23:43), whose builder and maker is God (Hebrews 10:10). Under this heaven is the habitation of the angels (Jude 6, Luke 2:13, Matthew 24:36), who were created before the creatures, the sun, the moon or the stars (Job 38:6-7). This is the invisible heaven which existed due to God’s creative *fiat* at the time when the earth was in its deep-and-darkness stage (Gen. 1:2).

2. The Earth – Moses described the earth to be empty and a vacuum, destitute of inhabitants, plants or herbs, no light, or beauty. There was the unformed mass of earth and water at the beginning.

3. The Light – God provided light on the first day, before creating the luminaries on the fourth day. God himself ordained the beginning of time, of day and night. From Revelation 4 John saw all kinds of light from the throne of God. In Rev. 22:5 we read that there will be no need for the light of the lamp or the light of the sun because the Lord will illumine his people in the new world. Jesus refers to himself as the Light to the multitudes 5 times in an instance (John 12:35-36). This is the divine glory presence epiphany. Covenantal light epiphany appears in the Creation covenant (Genesis 1:3), Noahic Covenant (Genesis 9:13), the Abrahamic covenant (Genesis 15:17), Mosaic Covenant (Exodus 3:2, Exodus 14:24). Jesus is the Light of the World (John 1, 12:35). Jesus was not created, he was pre-existent when God created the heavens and the earth. God the Father, God the Son and God the Holy Spirit were involved in creation.

DAYS OF CREATION – DIFFERENT VIEWS

1. Literal View – 24 hour day view

2. Figurative View – “*Yom*” Hebrew word translated “day” is a long period of time. The duration of time is expressed figuratively. This view believes that the sequence of creation is exactly like the Genesis account. The days are figurative, the sequence, literal.

3. Framework Interpretation – Genesis 1 is a series of pictures put into frames. This is typical of Ancient Near Eastern narrative art of writing. Each block is genuine history. Each block isn’t ages (this is also the figurative view). The arrangement of the block indicated narrative art is:
THE SEVEN “DAYS” (HEB. YOM) OF CREATION

<table>
<thead>
<tr>
<th>CREATOR KING</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
</tr>
<tr>
<td>3 land and vegetation</td>
</tr>
<tr>
<td>2 clouds/sky/seas</td>
</tr>
<tr>
<td>1 light and day/night</td>
</tr>
</tbody>
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Creature kings are created to rule over creation kingdoms

God created different realms. He limited and bounded the days and nights. The visible heaven was separated from the seas forming vertical boundaries of waters above and waters below. He also created horizontal boundaries of water with the sea and the land (Job 38). Creatures were created to rule over each creation kingdom as governors, as kings over the sky and the sea, light and darkness, day and night and the land.

The language of ruling of royalty (being fruitful and having dominion) is the decree to the creature kings regarding their creation kingdoms. This pattern of kings ruling over kingdoms explodes in the case of man. It becomes comprehensive – over land, over all the realms and over all the creature kings. Man’s kingship is over all the realms and creatures. Psalms 8 is a celebration of this. Man is the vassal king and priest and stands under the Creator King, the Lord of the seventh day, which has a beginning but no ending. The seventh day is eternal. Man’s first day is the Sabbath day of his enthroned king.

The knowledge of God is the reason of creation. The fear of the Lord is wisdom. Read Job 38. Wisdom personified as a woman, has her role in creation (Proverbs 8:22, Psalms 104). She was there prior to things created (Proverbs 8:23). During the days of creation, she was filled with delight “day by day” \(^2\)

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\(^2\) Kline, Meredith G. *Lecture Notes on Pentateuch* [CA: Westminster Theological Seminary, Winter 1994]
GENESIS CHAPTER 1

GROUP DISCUSSION QUESTIONS

1. Read Psalms 8. How does the knowledge that God is omnipotent and is in a caring commitment impact our lives? How should we then live?

2. Read Job 38. Why is there a sense of security when it is revealed that God sets boundaries and limits on the different realms?

3. How does one feel knowing that one was destined to be kings and priests in the Garden of Eden, and that through Christ one is restored to the role of the royal priesthood of God?

4. How does the historical account of Creation impact one? How does Darwin’s theory of evolution impact lives?

5. How does one acquire wisdom to live?

6. Would you like to share any prayer needs that you have.
PREP QUESTIONS FOR

GENESIS CHAPTER 2

1. In chapter 2, the narrator writes a historical prologue of what God has done for Adam, his vassal king. What benefits has Adam received from God?
   
   a. Genesis 1:1 – 2:3  
   b. Genesis 2:5 – 6  
   c. Genesis 1:26 – 27  
   d. Genesis 1:29 – 30; 2:7, 9. 16  
   e. Genesis 2:8, 15  
   f. Genesis 2:18-24

2. What was Adam’s office in the created world of God? (Genesis 1:26; 2:15, 19-20)

3. What glory-likeness of God did Adam receive and possess for his office? (Genesis 1:27; 2:19-20)

4. What is the significance of the seventh day? What did God do on that day? Why does it have a beginning and not an end? (Hebrews 4:9-16)

5. Read Ezekiel 16. What is the biblical figure of covering with a robe emblematic of? What does the imagery tell you of God’s covenantal provision? What kind of covenant obligations are there in a marriage?

6. What was the Garden of Eden like? (Genesis 2:8 – 17). How do we know it was on a mountain? What was Adam’s office in this garden? What were his duties?

7. Why did God provide a helpmeet for Adam? How was woman created? What action did Adam do to suggest that he had lordship over his wife? What were his covenant obligations? What are her covenant obligations?