

Covenant & Kingdom



Module 1: Creation, Image, and the Commission of Man Week 2: God Dwells

Series Overview

This module seeks to instill a biblical-theological vision of the story of redemption. Across four weeks, *From Chaos to Cosmos* traces the movement of Scripture from the beginning to the end—showing how the Great Commission in Matthew 28 is the fulfillment of the creation mandate first given to Adam and accomplished in the Last Adam, Jesus Christ.

This framework shapes how we read the entire Bible. It teaches us to see Scripture not as a collection of disconnected stories, but as a unified account of God bringing order, purpose, and fullness to His creation. In doing so, it helps the Christian in the 21st century understand both their spiritual inheritance and their ongoing role in God's work of bringing fullness to His creation.

This Series Will Address:

Week 1: God Brings Order

Week 2: God Dwells

Week 3: Disorder Enters

Week 4: De-Creation and Hope

This Week: God Dwells—A Foreshadow of Consummation

Text: Genesis 2:4-25

Big Idea: God created humanity and ordered creation not merely to function—but to dwell with Him in a temple-like world that foreshadows the final union of heaven and earth.

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Leader Guide

Opening Questions (5 minutes):

- What comes to mind when you think of the word home?
- Why is “dwelling” or “belonging” so important to us?

Transition:

Last week, we saw that God brings order to chaos by forming and filling creation. But creation was not merely meant to function—it was meant to be inhabited. This week we see why God ordered the world: So that He might dwell with His creation.

Reading of the Word (2-3 minutes):

- Genesis 2:4-25

Teaching Section:

I. Creation of Man: Life From God (5 minutes)

“Then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life...” (Gen. 2:7)

People often confuse or argue for Genesis 2 to be a “second creation account.” Usually, this claim is levied in the hopes of proving the Bible to be a man-made myth or to argue for various creation theories. But it is actually using a common Ancient Near Eastern poetic trope: it highlights the most important part of what preceded. Genesis 2 serves to zoom in on Day 6. What we see is not a second creation account, but a focused look at humanity’s role.

In Genesis 2, the earth is uncultivated—there is no man to work it. This shows that creation was designed to require human participation. Which means: creation is not complete without man. Work, therefore, is not a curse—it is:

- Order
- Wisdom
- Image-bearing
- Participation in God’s design

Man is formed from the dust, filled with divine breath, tasked with the work of order maintenance.

WCF 2.2 —Of God and the Holy Trinity

After God had made all other creatures, He created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after His own image; having the law of God written in their hearts, and power to fulfill it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.

Voices from the Past

“God breathed into man a soul capable of knowing and enjoying Him.”

— Stephen Charnock

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Discussion (3 minutes)

- Why is work part of God’s design?
- What does it mean that man is both physical and spiritual?

II. The Garden: God’s Dwelling Place (8 minutes)

“And the LORD God planted a garden in Eden...” (Gen. 2:8)

After creating man, God creates a place for him. God makes a garden, a paradise, and places Adam inside its boundaries. But more importantly, Eden is not just a garden—it is the first temple of YHWH. In the text we are told that God makes a place called Eden, and within Eden he planted a garden, and within the middle of that garden he planted the tree of life and the tree of the knowledge of good and evil. Thus, there are four spheres or strata to Eden: Innermost (trees), middle (garden), and outer (land of eden), then everything else.

We see this copied with the Temple: Holy of holies, holy place, courtyard, everything else. As one moves further in, the closer one is to the dwelling presence of YHWH—as you go further out the further away from YHWH one is. After the fall, only the high priest could enter the dwelling of YHWH. But before the fall, Adam and Eve had access to the inner most circle of the garden where the two trees were located. Significantly, God does not dwell with man out of need—but out of His own sovereign goodness.

Key Word Study: *paradeisos*

the Greek word for garden is *paradeisos* (pronounced “par-uh-DIE-sos”), from which we get the word “paradise.” Do you remember, when the thief on the cross asks Jesus to remember him, what does Jesus say? “You will be with me this day in *paradeisos*.” What Jesus promises the thief is that on that very day he will be walking amongst the trees of the new garden, the new paradise of the new Eden with Jesus.

Christ Connection

Consider, in light of this, Mary’s visit to Jesus’ tomb:
“Jesus said to her, ‘Woman, why are you weeping? Whom are you

WCF 4.2 —Of Creation

God has all life, glory, goodness, blessedness, in and of Himself; and is alone in and unto Himself all-sufficient, not standing in need of any creatures which he has made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them. He is the alone fountain of all being, of whom, through whom, and to whom are all things; and has most sovereign dominion over them, to do by them, for them, or upon them whatsoever Himself pleases. In his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent, or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To Him is due from angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them.

Voices from the Past

“Heaven is where God manifests His presence most fully.”
— John Owen

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seeking?’ Supposing him to be the gardener, she said to him, ‘Sir, if you have carried him away, tell me where you have laid him, and I will take him away.’ (John 20:15)

When Jesus defeats death and redeems His people, who is he mistaken for by Mary? The *gardener*. And the truth is: Mary was not wrong. Jesus, the Last Adam, is the true keeper of the Garden, the true defender of the holiness of God—and He invites us into that garden paradise just like the thief on the cross! Garden in the first, garden in the last.

Discussion (2 minutes)

- Why would God choose to dwell with man?
- How does Eden shape how we think about heaven?

III. Adam: King and Priest (8 minutes)

“The LORD God took the man and put him in the garden... to work it and keep it.” (Gen. 2:15)

These words for “work and keep” are the same words commanded to the Levites in their temple duties. In other words, Adam will have a kingly role: dominion over creation. But he will also have a priestly role: work and keep. Later we will see his prophetic role: to give the word of God to Eve.

Voices from the Past

“Man was created as God’s deputy, to rule the world under Him.”

— William Perkins

And so YHWH has built for himself in the midst of his creational order a garden-temple, a place of his presence, and he has placed his emissary, his vassal king, his likeness, his priest, Adam, in the garden temple to work it and keep it. Humanity’s role is not just work—but sacred, holy work in the very presence of God.

Discussion (2 minutes)

- What responsibilities did Adam have?
- How does this shape how we view our work today?

IV. The Covenant of Works (5 minutes)

“You may surely eat... but... you shall not eat...” (Gen. 2:16–17)

Here we find the terms life and death—the conditions of the commission. Obedience will result in abundant life, whereas disobedience receives death (literally “*die die*” in the Hebrew). The

WCF 7.2 The Covenant of Works

“The first covenant made with man was a covenant of works, wherein life was promised to Adam; and in him to his posterity, upon condition of perfect and personal obedience.”

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covenant with Adam is clear, binary, and based solely upon obedience. We call this: The Covenant of Works. And in this Covenant, Adam also becomes a prophet: He now has the word of God—the law of God to safeguard.

Good and Evil

When thinking of good and evil, we shouldn't be thinking of right and wrong *necessarily*. We need to be thinking of the ancient Near Eastern culture and the immediate context of the text. If you remember, last week we talked about how it was the jurisdiction of the gods to order the chaos. And when the gods ordered the chaos, they were seen as demonstrating their wisdom. As such:

- order=wisdom
- wisdom=order

They were less concerned with “right” and “wrong” as we might describe it, and more concerned with *order vs disorder*. For them, “moral” meant orderly, and “immoral” meant disorderly. And so God plants a tree of good and evil, maybe we could more rightly call it “the tree of the knowledge of order or disorder” or “the tree of the knowledge of cosmos or chaos.”

Voices from the Past
*“All sin is a departure
from God.”*
— William Perkins

Discussion (2 minutes)

- What is Adam being tested on?
- How does good=order and evil=disorder affect your understanding of sin?

V. Marriage: A Foreshadow of Consummation (5 minutes)

“They shall become one flesh.” (Gen. 2:24)

For all of Genesis 1, God has separated, divided, and ordered. But it is in Genesis 2:24 that the separating becomes reunion. God recognizes that it is not good (or “orderly”) for man to be alone. So he separates a rib from man and uses it to literally “build” Adam a suitable helper. And here in the garden we have the first giving away of a bride: YHWH brings the woman to the man. In his excitement, Adam recites poetry:
*Then the man said, “This at last is bone of my bones
and flesh of my flesh; she shall be called Woman, because she was taken out of Man.” (Gen. 2:23)*

WCF 24.2 The Purpose of Marriage

Marriage was ordained for the mutual help of husband and wife; for the increase of mankind with a legitimate issue, and of the church with an holy seed; and for preventing of uncleanness.

Adam says “at last.” Finally. This one is for me. This makes sense, *this is order*, this is wisdom.

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“Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.” (Gen. 2:24)

Voices from the Past
“Marriage is a sacred union, ordained to reflect the union between Christ and His church.”
— Richard Sibbes

Remember Genesis 1:1 and following: For 31 verses YHWH separated and divided, divided and formed, formed and filled. But never once was anything that was divided reunited again. Until now. Marriage is not just relational or social—it is eschatological. Genesis 1:1 describes the separation of the heavens and the earth—and Genesis 2:24 describes separated man and woman reunited as “one flesh.” This reunion anticipates the new heavens and the new earth—Christ and the Church.

Discussion (2 minutes)

- Why is marriage so central to Scripture?
- What does marriage point forward to?

VI. Biblical-Theological Connection: Seeing the Bigger Picture (5 minutes)

“Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; it was granted her to clothe herself with fine linen, bright and pure—for the fine linen is the righteous deeds of the saints.” (Rev 19:7-8)

Your protology (how you believe it all began) determines your eschatology (how you believe it all ends). Genesis 1-2 provides us with the first garden, the first temple, the first priest, and the first reunion of what has been separated. Colossians 1:19-20 reminds us: “In him all the fullness of God was pleased to dwell...” Christ restores God’s dwelling with us, his order amongst us, and union with us.

VII. Reflection (3 minutes)

- Where do you resist God’s order?
- Do you see your life as part of God’s dwelling purpose?
- How does the church function as a “dwelling place” of God?
- How does marriage reflect the gospel?
- How should that shape how we think about it?

VIII. Key Takeaway

God created and ordered the world so that He might dwell with His people—and through Christ, that dwelling is restored.

WCF 8.1 Of Christ the Mediator
It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, to be the Mediator between God and man, the Prophet, Priest, and King, the Head and Savior of His Church, the Heir of all things, and Judge of the world: unto whom He did from all eternity give a people, to be His seed, and to be by Him in time redeemed, called, justified, sanctified, and glorified.

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IX. Final Summary

- God creates man with divine purpose
- God plants a garden-temple
- God dwells with His creation
- God establishes covenant order
- God reveals marriage as a foreshadow of eternity

And ultimately: Christ brings about the final union of heaven and earth.