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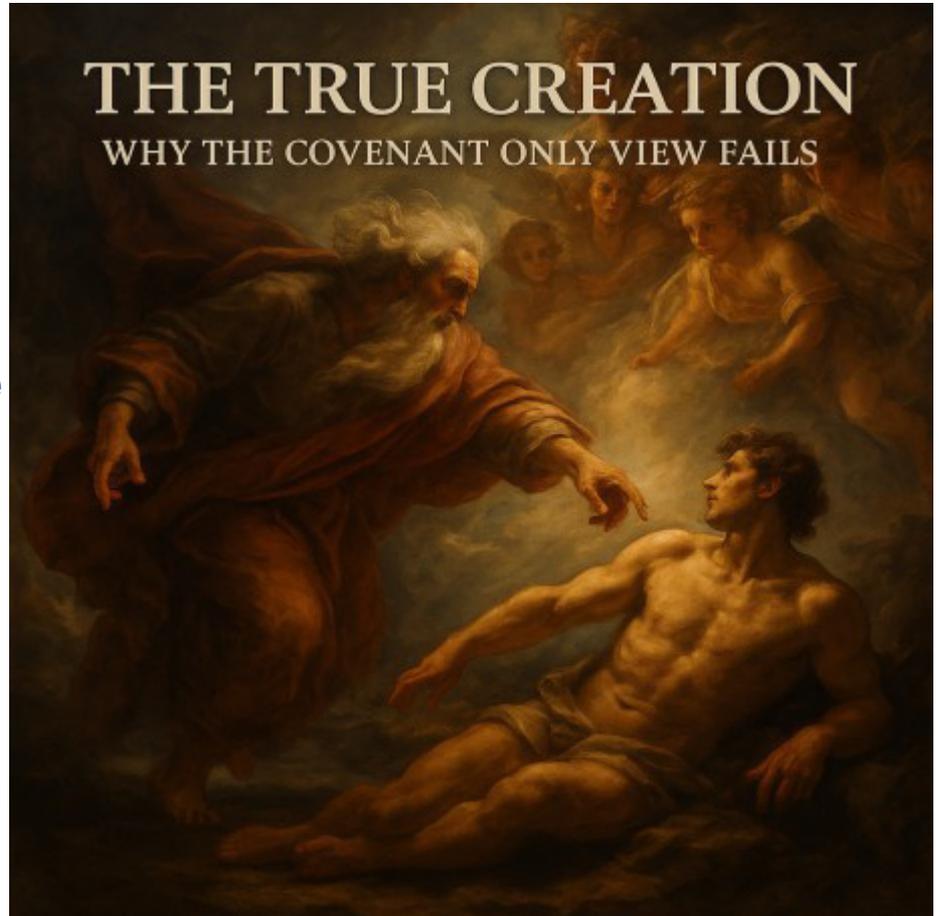
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[Creation - The True Creation, Why the Covenant Only View Fails](#)



By Dan Maines

The True Creation, Why the Covenant Only View Fails

Genesis 1:1

In the beginning God created the heavens and the earth.

† This verse sets the foundation. God didn't bring forth a symbolic covenantal world, He brought the physical heavens and earth into existence.

† Psalm 33:6 confirms, By the word of the Lord the heavens were made, and by the breath of His mouth all their host. This points to real creation, not Israel's covenant.

† Isaiah 45:18 declares that God formed the earth to be inhabited, not as a metaphor but as a dwelling place for mankind.

† The plain meaning is that creation is universal and physical, the stage for God's redemptive plan, not just a covenant framework.

Historical Witness - Philo

Philo, a Jewish philosopher writing in the first century, begins his book *On the Creation* by affirming God as the literal Maker of the world.

† Philo writes, "Moses begins with the creation of the world, thinking that it was proper for him to discuss first the things that were primary and most ancient."

† Philo explains that the heavens, earth, and mankind were made by God, not imagined into covenant language.

† This shows that Jews in the first century viewed Genesis as the origin of the world itself, not a metaphorical covenant story.

Genesis 2:7

Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life, and man became a living person.

† Adam's creation wasn't covenantal symbolism but the beginning of humanity. He was made from the dust of the ground, which ties man to the earth itself.

† Paul affirms this in 1 Corinthians 15:45, The first man, Adam, became a living person. Christ, the last Adam, became a life-giving spirit. This only works if Adam was real.

† If Adam were only a symbol of Israel, then Christ's role as the true and last Adam collapses into allegory. But Paul grounds the gospel in real history.

† Denying Adam as the first man undermines the gospel itself, because Christ came to undo the curse that entered through Adam.

Romans 5:12

Therefore, just as through one man sin entered into the world, and death through sin, so death spread to all mankind, because all sinned.

† Paul teaches that sin and death entered through one man. This wasn't Israel's covenantal death but the universal death that all mankind faces.

† The phrase all mankind shows the scope of Adam's fall. Everyone dies because all have sinned.

† To claim this is only covenantal would erase the very reason Christ's death and resurrection were necessary.

† The gospel depends on this: sin entered the real world through a real Adam, and salvation entered the world through a real Christ.

Genesis 6:13

Then God said to Noah, The end of all flesh has come before Me, for the earth is filled with violence because of them, and behold, I'm about to destroy them with the earth.

† The flood judgment wasn't covenantal symbolism. It was the destruction of all flesh, as God Himself said.

† 2 Peter 3:5-6 affirms that the world at that time was destroyed by water, the same heavens and earth created in the beginning.

† If Genesis 1 was merely covenantal, then the flood must also be covenantal, which contradicts Peter's teaching.

† The flood proves that Genesis is literal history, not covenant-only metaphor.

Historical Witness - Josephus

Josephus, writing in Antiquities of the Jews (Book 1), records both the creation and the flood as literal events.

† He writes that God created the heaven and the earth, and all living things, exactly as Moses described.

† Concerning the flood, Josephus says, "All other men perished, but Noah alone was saved, together with his family,

because of his righteousness."

† Josephus treats Adam, Noah, and the flood as actual history, the same way Scripture presents them.

† This confirms that Jewish historians themselves didn't reduce Genesis to covenant allegory.

2 Peter 3:7

But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly people.

† Peter links the first creation and flood to the coming judgment. The first was water, the second fire.

† The heavens and earth reserved for fire refers to Israel's covenantal system, which was destroyed in AD 70.

† But Peter makes this comparison valid only because the first heavens and earth were real and physical.

† You can't allegorize the beginning and keep the end literal. Both are true, creation was real, and covenantal judgment was real.

Historical Witness - Clement of Rome

Clement of Rome, writing in the late first century, reminded the church of the truth of creation and the flood.

† In his letter to the Corinthians (1 Clement 20), he declares, "The heavens are moved by His direction, and obey Him in peace. Day and night accomplish the course assigned by Him... The earth, bearing fruit in due season, according to His will, brings forth abundant food."

† Clement affirms that the world itself is God's creation and that nature continues in obedience to His command.

† Later (1 Clement 9), he writes of the flood: "Noah preached repentance, and those who heeded were saved."

† Clement, an early church leader, grounded his faith in the real creation and flood, not allegory.

Isaiah 65:17

For behold, I create new heavens and a new earth, and the former things won't be remembered or come to mind.

† Isaiah's prophecy of a new creation stands on the reality of the first. If the first creation was covenant-only, this prophecy loses its meaning.

† John sees this fulfilled in Revelation 21:1, Then I saw a new heaven and a new earth, for the first heaven and the first earth passed away.

† The old covenant passed away in AD 70, but only in contrast to the physical world God truly created in Genesis.

† The promise of the new heavens and new earth shows continuity, God redeems creation, He doesn't deny it.

Historical Witness - Eusebius

Eusebius, the church historian of the fourth century, also affirmed the reality of creation.

† In Preparation for the Gospel (Book 9), he explains that Moses rightly taught the beginning of the world, its creation, and the generations of men.

† Eusebius argues that Genesis gives the true origin of the world, in contrast to pagan myths.

† He confirms that the church always held Genesis to be literal history, not symbolic covenant-only language.

† Eusebius shows continuity between the Jewish understanding and the Christian proclamation of real creation.

Historical Witness - Theophilus of Antioch

Theophilus, bishop of Antioch in the second century, defended Genesis creation as literal.

† In To Autolycus 2.10, he wrote, "On the sixth day God created living creatures on the earth, and after all of them He made Adam."

† In To Autolycus 2.19, he declared, "God made all things out of nothing, for nothing was coeval with God."

† Theophilus affirms Adam and creation as real history, not

covenant metaphor.

† His testimony shows continuity in how both Jews and early Christians understood Genesis.

Why the covenant-only view fails

† It contradicts the plain meaning of Genesis 1:1, which says God created the heavens and earth, not a covenant.

† It denies Adam as the first man, which Paul confirms repeatedly.

† It undermines the universality of sin and death, which Paul ties to Adam.

† It breaks Peter's logic in 2 Peter 3, which compares a real flood to covenantal fire.

† It makes nonsense of Isaiah's promise of a new heavens and new earth, which depends on the real first creation.

How it applies to us today

† We can trust that God is Creator, not only of Israel's covenant, but of all things.

† Because Adam was real, our sin problem is real, and because Christ was real, our salvation is real.

† To reduce creation to covenant is to weaken the gospel. But to affirm creation as real history strengthens our faith in redemption.

† God's covenant with Israel was real, but it took place within the physical creation He made. Both truths stand together, and only then does the fulfilled perspective make sense.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

Source Index

† Genesis 1:1; Genesis 2:7; Genesis 6:13; Psalm 33:6; Isaiah 45:18; Isaiah 65:17; Romans 5:12; 1 Corinthians 15:45; 2 Peter 3:5-7; Revelation 21:1

- † Philo, On the Creation 1-7
- † Josephus, Antiquities of the Jews 1.1-4
- † Clement of Rome, 1 Clement 9, 20
- † Eusebius, Preparation for the Gospel 9
- † Theophilus of Antioch, To Autolycus 2.10, 2.19

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