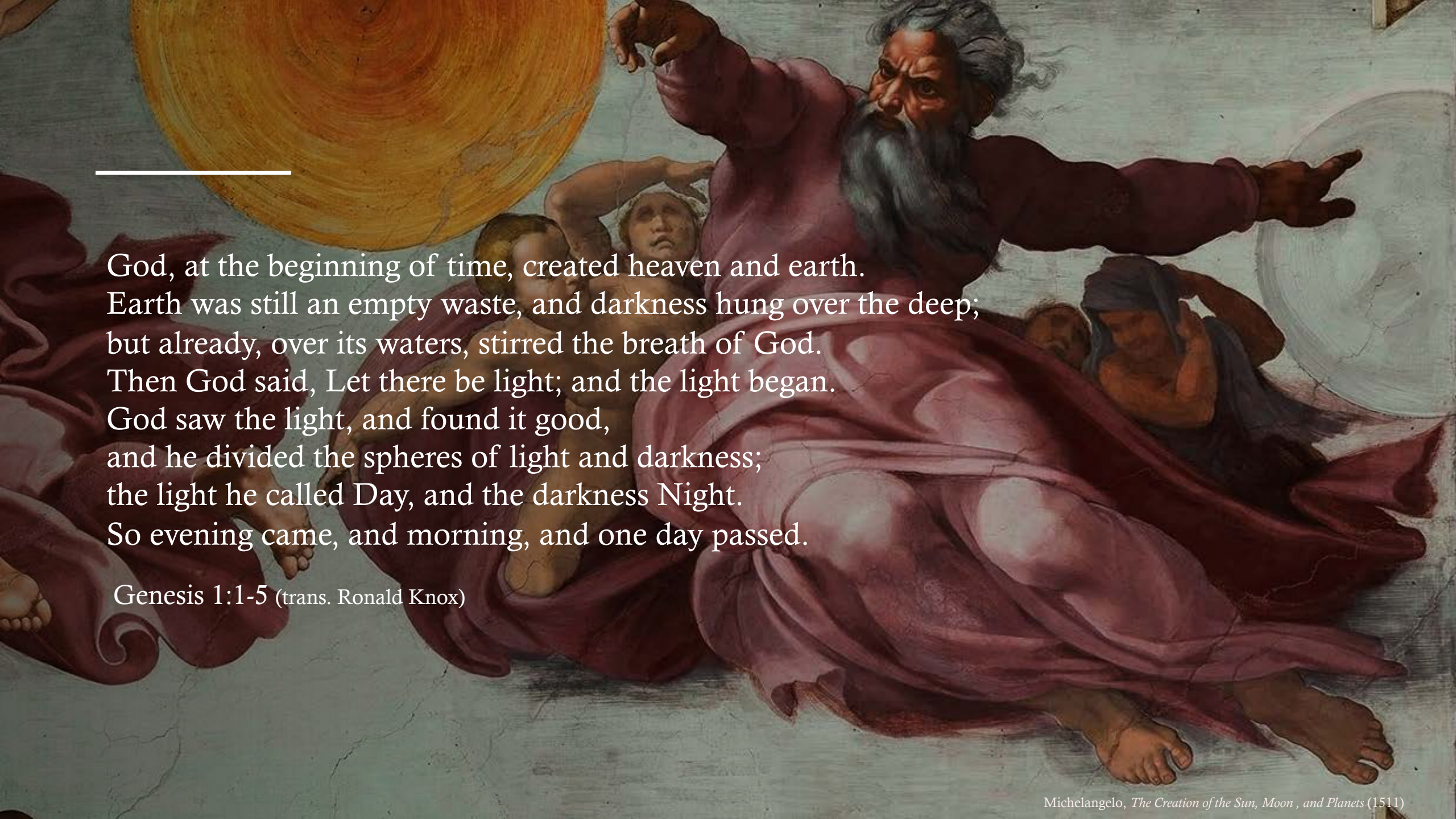




ART AND THE GOSPEL

Session Two:
Created as
Creators


A detailed view of Michelangelo's famous fresco 'The Creation of Adam'. It focuses on the central figures: God on the right, reclining and pointing his finger towards Adam on the left, who is also reclining but in a state of inertia. The sun is depicted as a large, glowing orange sphere in the upper left, and the moon as a pale, cratered sphere in the upper right. Other figures, including Noah and his sons, are visible in the background, looking on from the shadows. The text of Genesis 1:1-5 is overlaid on the left side of the image.

God, at the beginning of time, created heaven and earth.
Earth was still an empty waste, and darkness hung over the deep;
but already, over its waters, stirred the breath of God.
Then God said, Let there be light; and the light began.
God saw the light, and found it good,
and he divided the spheres of light and darkness;
the light he called Day, and the darkness Night.
So evening came, and morning, and one day passed.

Genesis 1:1-5 (trans. Ronald Knox)

Michelangelo,
The Creation of the Sun, Moon, and Planets,
Sistine Chapel, Vatican
(1511)

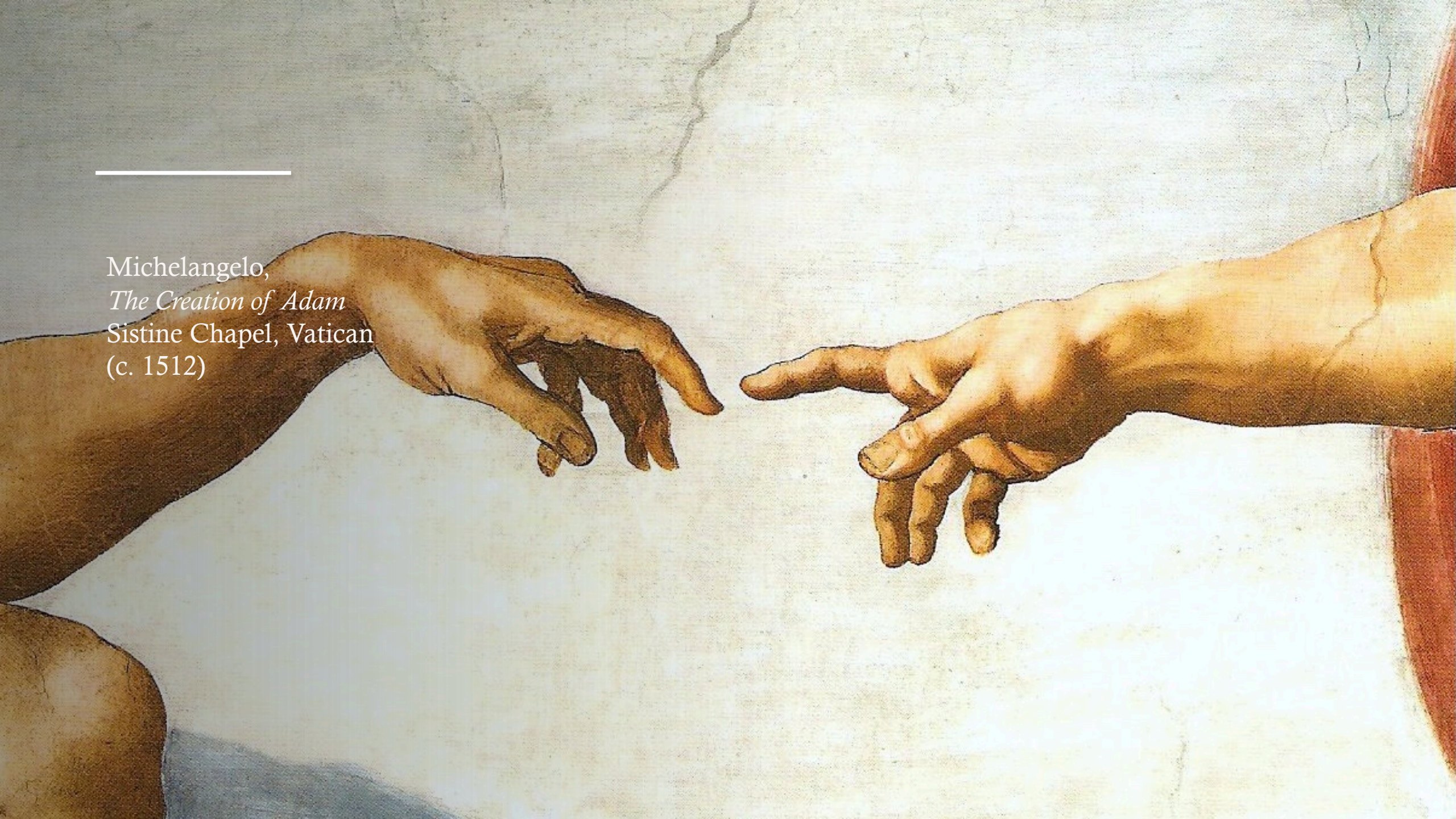


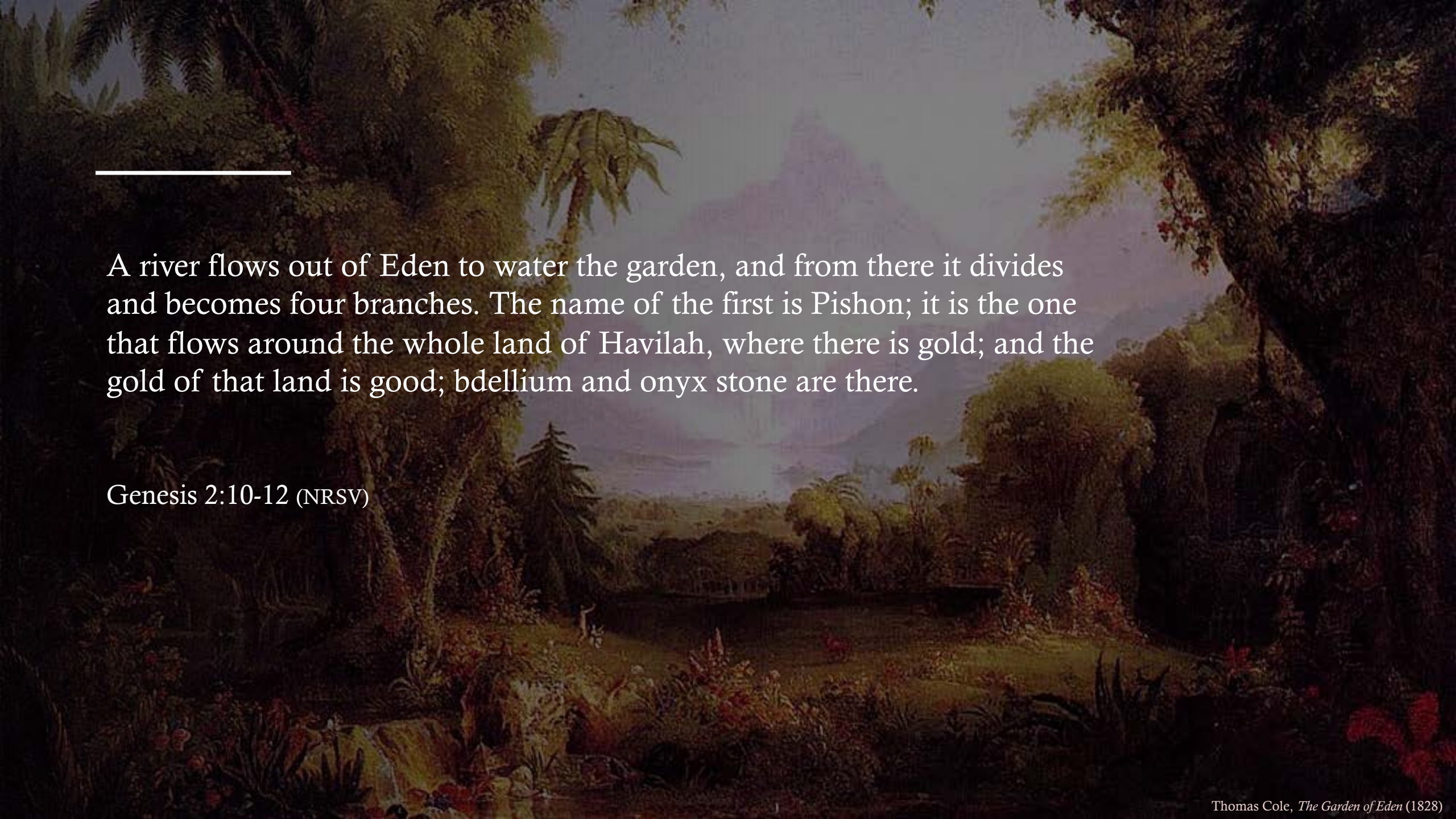
The background of the slide is a reproduction of Michelangelo's famous fresco, 'The Creation of Adam'. It depicts the hand of God on the right, reaching out with the index finger pointing towards the hand of Adam on the left, who is lying down. The two hands are positioned very close to each other, creating a sense of tension and divine spark. The background of the fresco is a light, textured grey.

Let us make man, wearing our own image and likeness;
let us put him in command of the fishes in the sea,
and all that flies through the air,
and the cattle, and the whole earth,
and all the creeping things that move on earth.
So God made man in his own image,
made him in the image of God.
Man and woman both, he created them.

Genesis 1:1-5 (trans. Ronald Knox)

Michelangelo,
The Creation of Adam
Sistine Chapel, Vatican
(c. 1512)

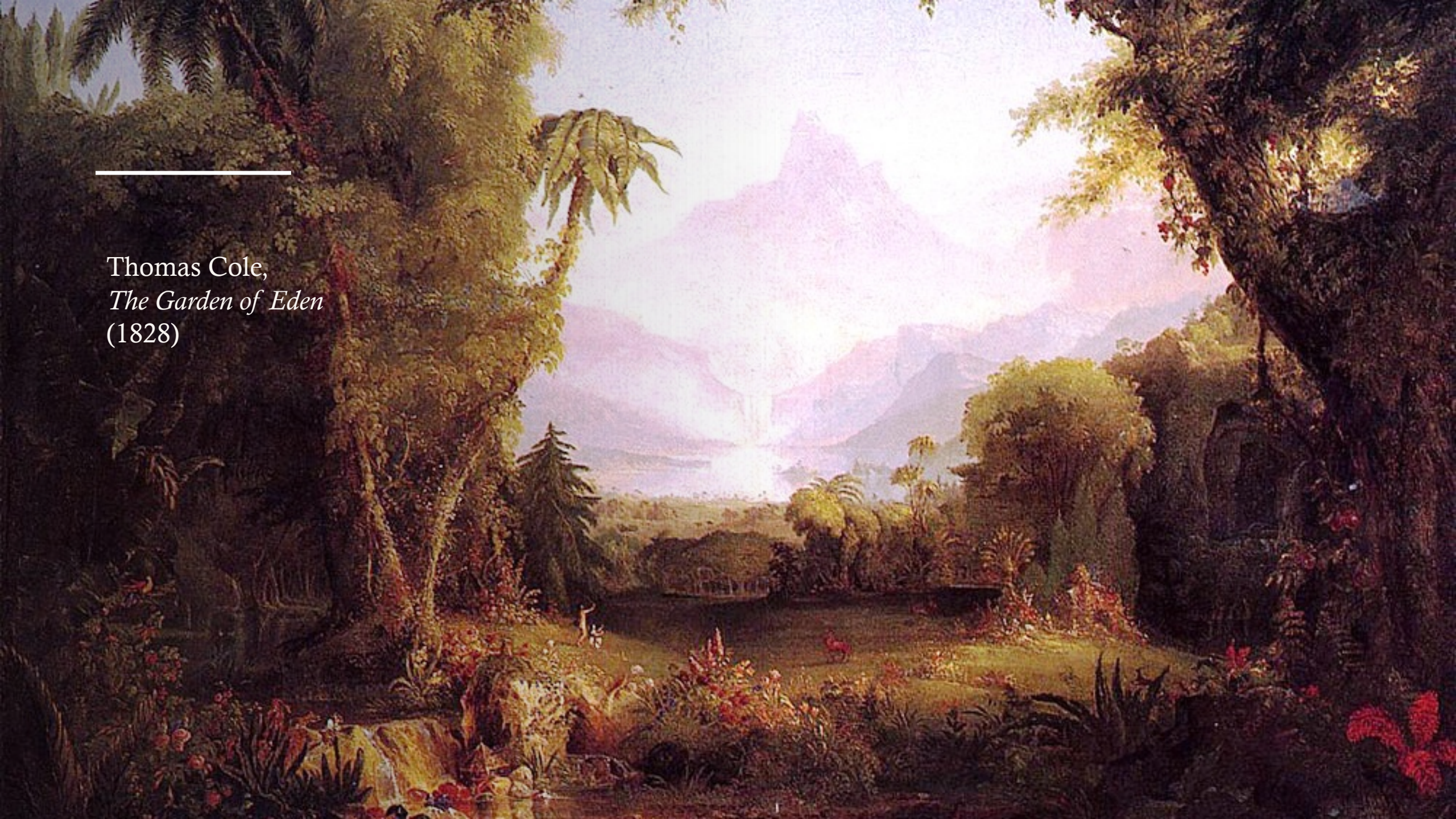


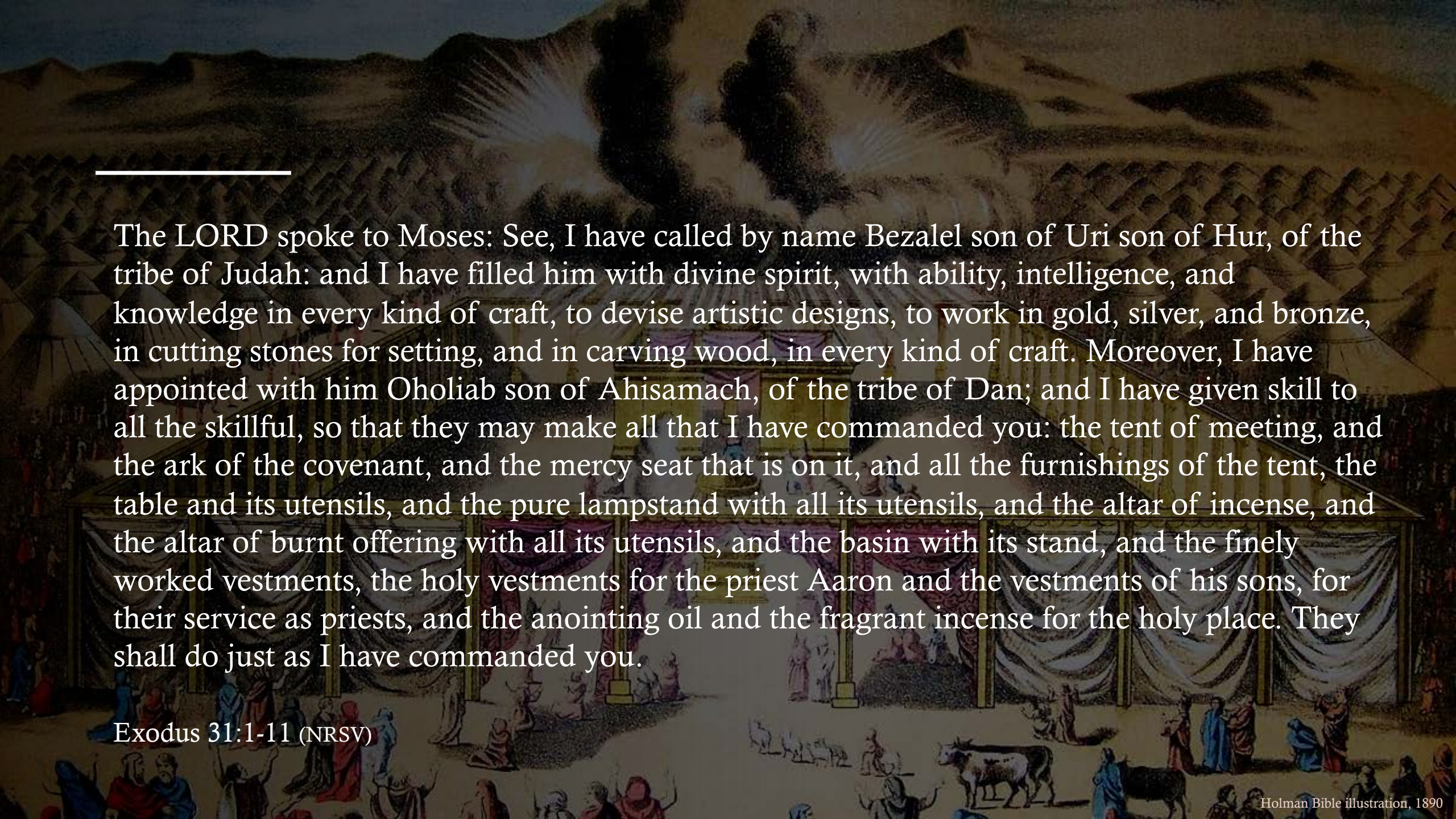


A river flows out of Eden to water the garden, and from there it divides and becomes four branches. The name of the first is Pishon; it is the one that flows around the whole land of Havilah, where there is gold; and the gold of that land is good; bdellium and onyx stone are there.

Genesis 2:10-12 (NRSV)

Thomas Cole,
The Garden of Eden
(1828)

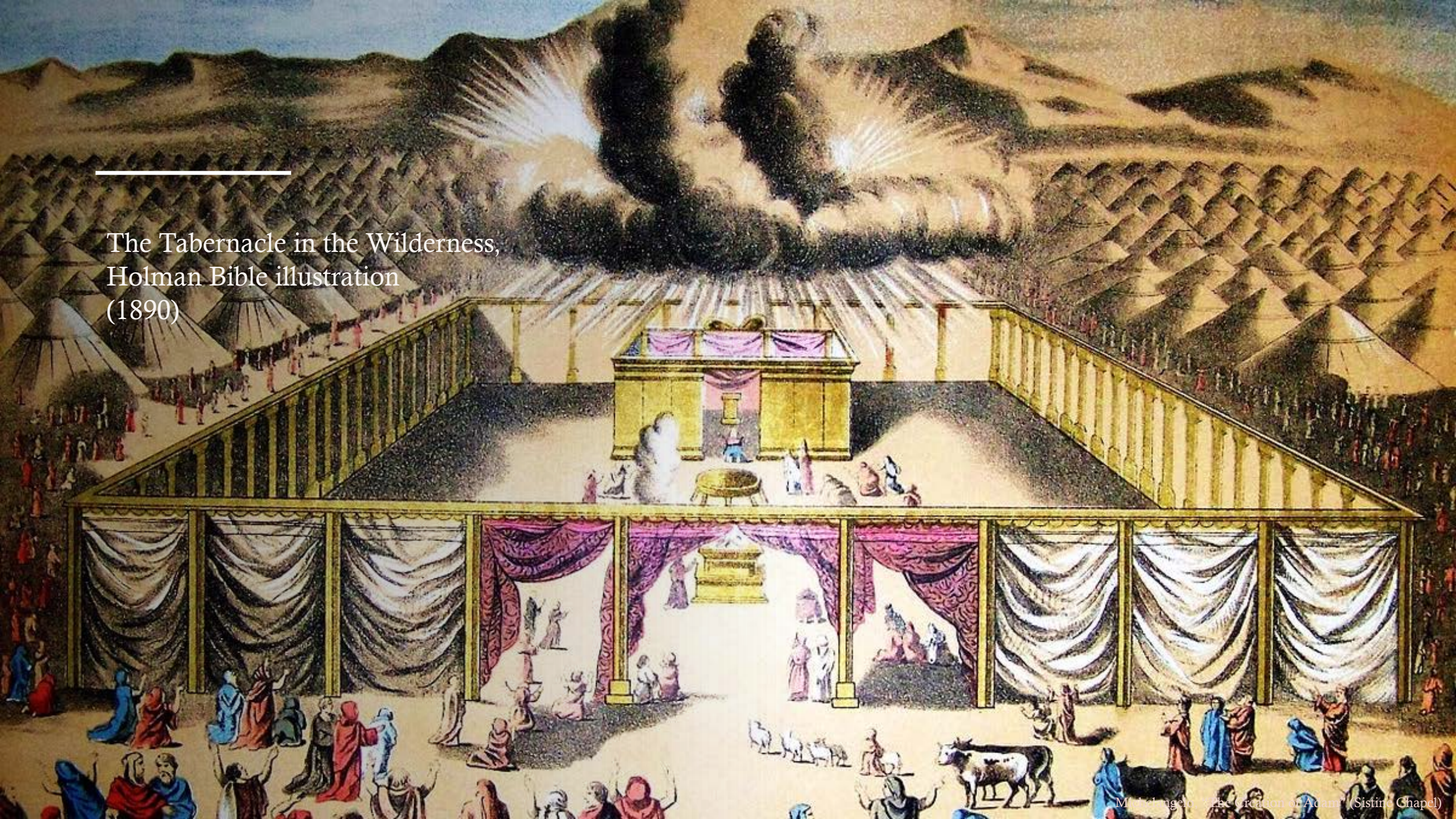




The LORD spoke to Moses: See, I have called by name Bezalel son of Uri son of Hur, of the tribe of Judah: and I have filled him with divine spirit, with ability, intelligence, and knowledge in every kind of craft, to devise artistic designs, to work in gold, silver, and bronze, in cutting stones for setting, and in carving wood, in every kind of craft. Moreover, I have appointed with him Oholiab son of Ahisamach, of the tribe of Dan; and I have given skill to all the skillful, so that they may make all that I have commanded you: the tent of meeting, and the ark of the covenant, and the mercy seat that is on it, and all the furnishings of the tent, the table and its utensils, and the pure lampstand with all its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the basin with its stand, and the finely worked vestments, the holy vestments for the priest Aaron and the vestments of his sons, for their service as priests, and the anointing oil and the fragrant incense for the holy place. They shall do just as I have commanded you.

Exodus 31:1-11 (NRSV)

The Tabernacle in the Wilderness,
Holman Bible illustration
(1890)





FOUR PRINCIPLES FOR A THEOLOGY OF ART

- The Artist's call is a gift from God.
- God loves all kinds of art.
- God maintains high standards for goodness, truth, and beauty.
- Art is for the glory of God.

The background of the slide is an abstract, textured surface. It features a mix of warm orange and yellow tones on the left side, transitioning into deep blues and dark greens on the right. The texture appears grainy and organic, resembling a close-up of a natural material or a digital art style. The overall effect is a rich, layered visual that complements the text.

TYPES OF ART IN THE TABERNACLE

- Symbolic art uses a physical form to stand for a spiritual reality.
- Representational art imitates life by portraying a recognizable object from the physical universe.
- Nonrepresentation (or abstract) art is pure form.



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TODAY'S SOURCES

- Makoto Fujimura, *Art + Faith: A Theology of Making*
- Philip Graham Ryken, *Art for God's Sake: A Call to Recover the Arts*
- Dorothy L. Sayers, *The Mind of the Maker*
- John Walton, *The IVP Bible Backgrounds Commentary: Old Testament*