

GENESIS 1-2



GENESIS 1:1-10 (ESV)

The Creation of the World

1 In the ^abeginning, God created the heavens and the earth. ² The earth was ^bwithout form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

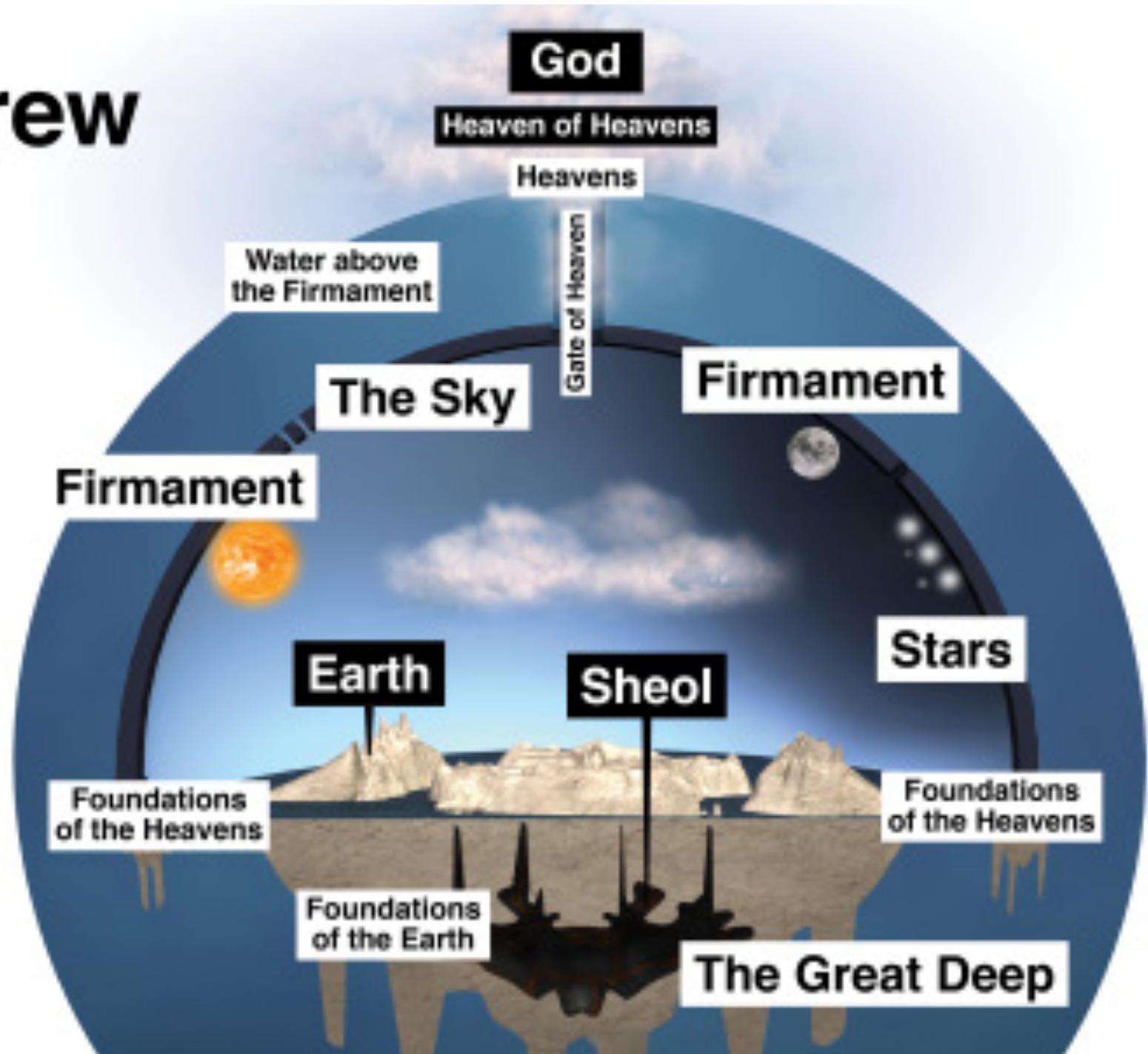
³ And God said, ^c“Let there be light,” and there was light. ⁴ And God saw that the light was good. And God separated the light from the darkness. ⁵ God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

⁶ And God said, ^d“Let there be an expanse¹ in the midst of the waters, and let it separate the waters from the waters.” ⁷ And God made² the expanse and ^eseparated the waters that were under the expanse from the waters that were ^fabove the expanse. And it was so. ⁸ And God called the expanse Heaven. ³ And there was evening and there was morning, the second day.

⁹ And God said, ^g“Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so. ¹⁰ God called the dry land Earth,⁴ and the waters that were gathered together he called Seas. And God saw that it was good.

GOD'S THREE-STORY HOUSE

Ancient Hebrew Conception of the Universe



DIVIDING

Day 1: light/dark

Day 2: waters above/below

Day 3: waters/land

FILLING

Day 4: sun, moon, stars

Day 5: birds and fish

Day 6: land animals and man

GENESIS 2:7-17 (ESV)

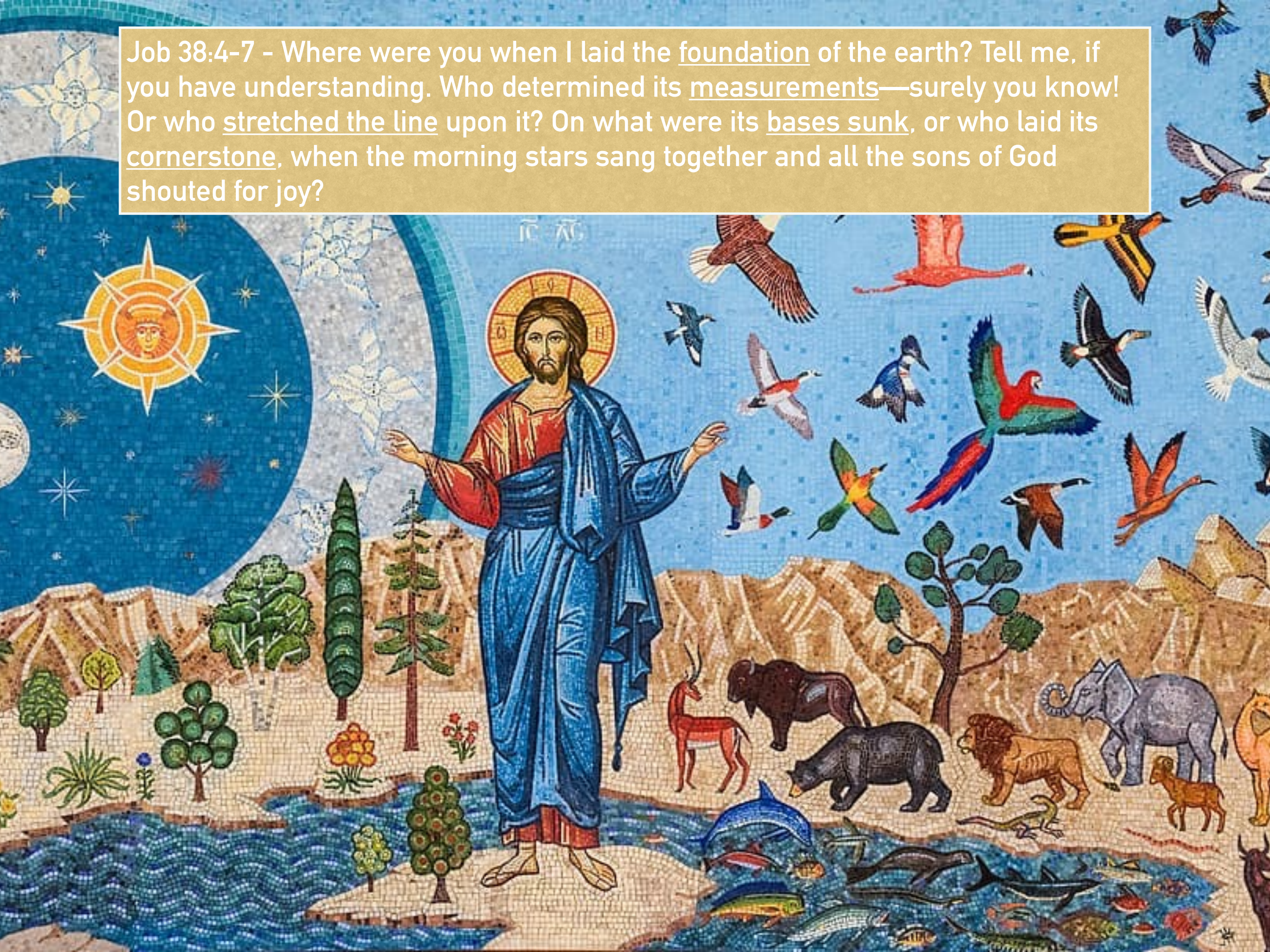
whole face of the ground— ⁷ then the LORD God formed the man of ^b dust from the ground and ^c breathed into his ^d nostrils the breath of life, and ^e the man became a living creature. ⁸ And the LORD God planted a ^f garden in Eden, in the east, and there he put the man whom he had formed. ⁹ And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. ^g The tree of life was in the midst of the garden, ^h and the tree of the knowledge of good and evil.

¹⁰ A river flowed out of Eden to water the garden, and there it divided and became four rivers. ¹¹ The name of the first is the Pishon. It is the one that flowed around the whole land of ⁱ Havilah, where there is gold. ¹² And the gold of that land is good; bdellium and onyx stone are there. ¹³ The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. ¹⁴ And the name of the third river is the ^j Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

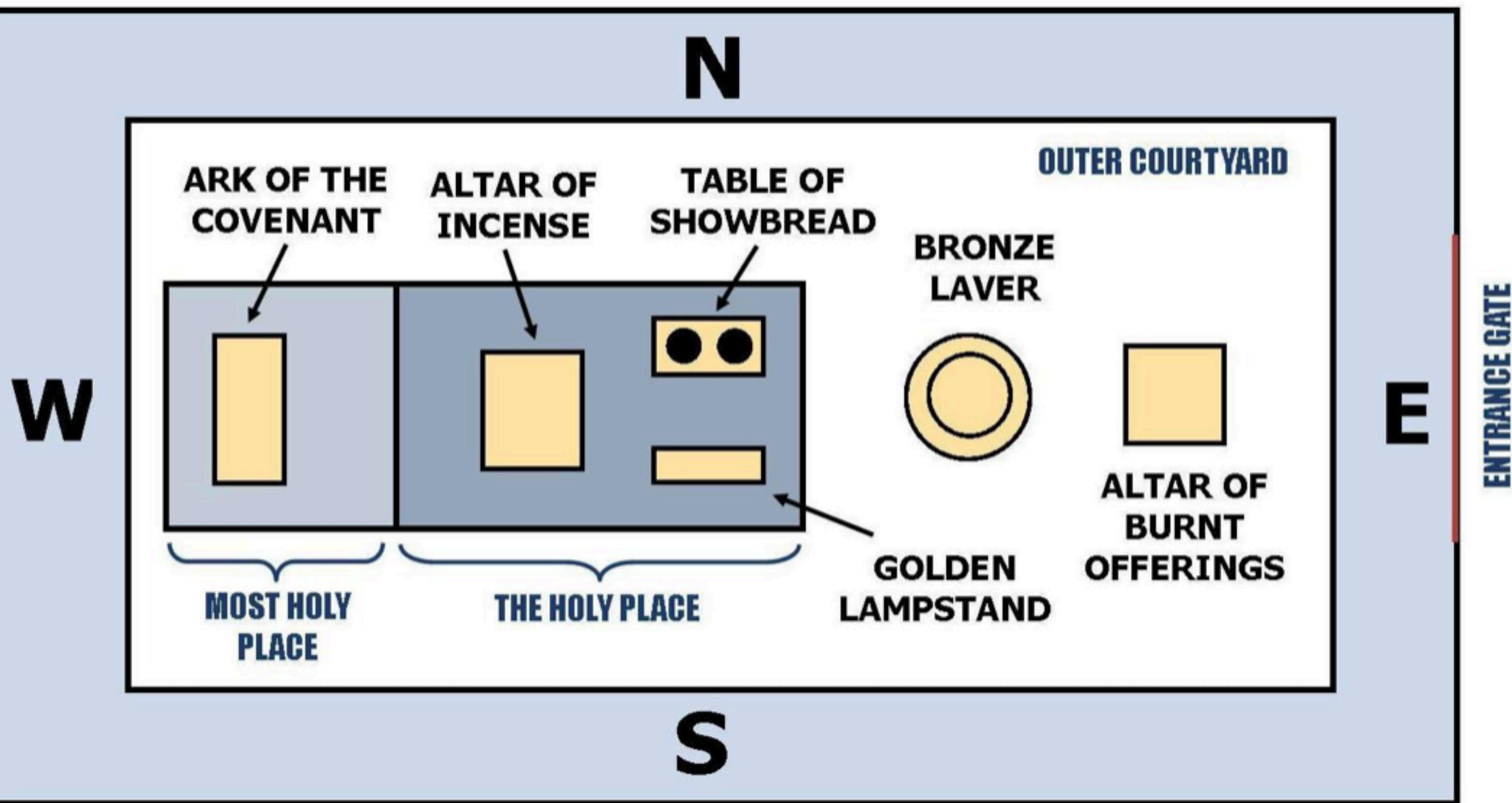
¹⁵ The LORD God took the man ^k and put him in the garden of Eden to work it and keep it. ¹⁶ And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, ¹⁷ but of the tree of the knowledge of good and evil ^l you shall not eat, for in the day that you eat ^m of it you ^m shall surely die.”

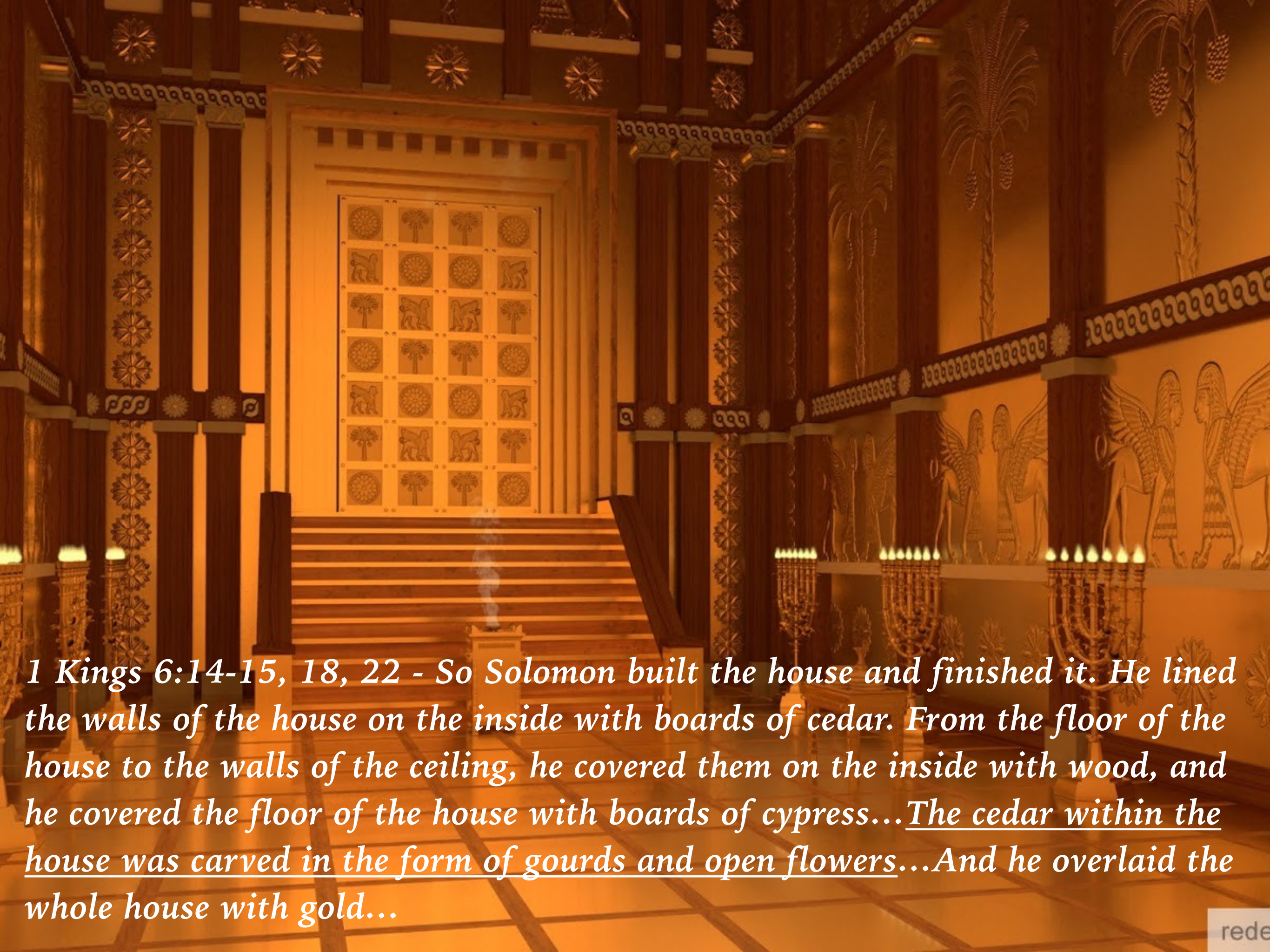
Creation/Garden	Tabernacle/Temple
Architectural Language Three Room House (cosmos and dry ground) Job 38:4-7; Pslam 104; Genesis 1:1-10	Tabernacle/Temple Courtyard / Holy Place / Most Holy Place Exodus 26
The Garden was in a high place Gen. 2:10-14; Ezek. 28:13-14	The temple was in high places Ex. 15:17; Isaiah 2:2-5
The Garden's entrance was in the east Gen. 3:22-23	Tabernacle and Temple = entrance in east Exodus 27
Cherubim guard the Garden Gen. 3:24	Cherubim guard the Holy Place and Most Holy Place Ex. 26; 1 Kings 6
Trees and flowers/plants are present in the Garden Gen. 1:11-13	Tress and flowers/plants are present in the Tabernacle and Temple 1 Kings 6:18, 29
Food is present in the Garden Gen. 1:29	Bread of the Presence and Manna Ex. 25:23-30; Leviticus 24:5-9
Adam does the work of a priest in the Garden work/serve (<i>abad</i>) and keep/guard (<i>shamar</i>) Gen. 2:15	Priests are present in the Tabernacle/Temple serving and guarding Num. 1:53; 3:7-8
Adam is a representative head of humanity Rom. 5:12-14; 1 Cor. 15:22	The priests were Israel's representatives before God Exodus 40; Lev. 9:7
A Place Where God Dwells with Man Gen. 3:8; Isa. 66:1	God walks and dwells in the Tabernacle/Temple Lev. 26:12; Ex. 25:8; Deut. 23:14

Job 38:4-7 - Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements—surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone, when the morning stars sang together and all the sons of God shouted for joy?

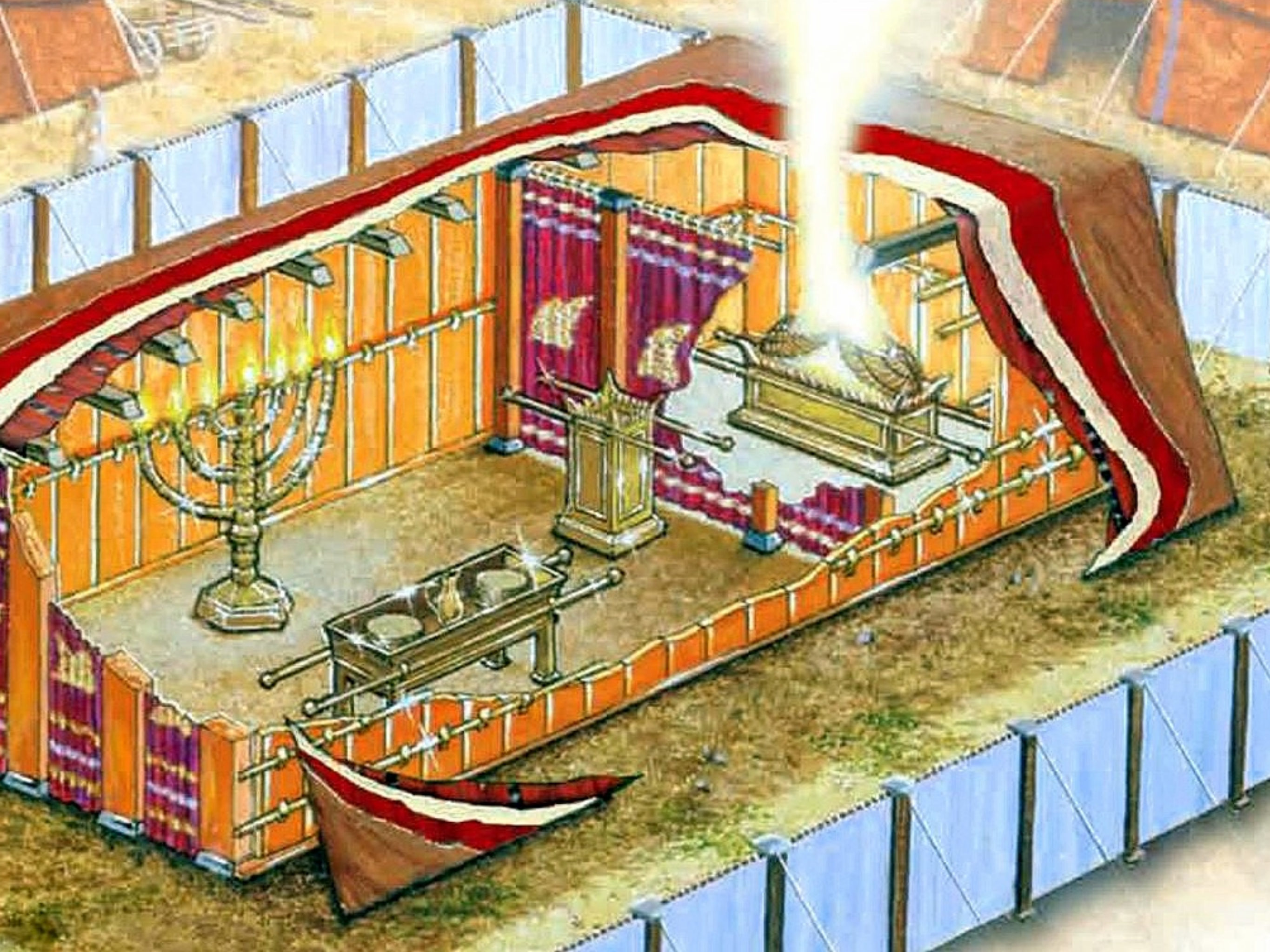








1 Kings 6:14-15, 18, 22 - So Solomon built the house and finished it. He lined the walls of the house on the inside with boards of cedar. From the floor of the house to the walls of the ceiling, he covered them on the inside with wood, and he covered the floor of the house with boards of cypress...The cedar within the house was carved in the form of gourds and open flowers...And he overlaid the whole house with gold...



JESUS, THE TEMPLE & NEW CREATION

➤ The Gospel of John

- “The entire [Gospel of John] can be understood as a stroll through the tabernacle. The opening chapter, which introduces the ‘lamb of God’ who comes to take away the sins of the world, brings us to the bronze altar for sacrifice. Chapters 2-4, with their focus on water, are at the laver. Chapters 4-7 center on the feeding of the five thousand, in which Jesus distributes the bread of the presence from the golden table. In Chapter 8-13, John lingers at the lampstand, musing on Jesus as the light, and the Upper Room Discourse, especially chapter 17, displays Jesus as the intercessory priest, raising his hands before the golden altar. John is at pains to show us that the empty tomb is the new Holy of Holies. The slab on which Jesus body no longer lays is flanked by angles, like the ark, and Peter, like a high priest, is the first to enter.” (Leithart, 220)
- Light/Darkness language takes one back to Genesis 1:1-5
- Jesus (*logos*) was present and active in the creation of the world—He is the God of creation (Jn. 1:1-5)
 - “John may be aware of the Greek philosophical use of *logos*, but he’s not primarily using Greek philosophical ideas. He’s referring to the word that spoke the creation into existence. In calling Jesus the ‘Word’, John is telling us that He is the Creator. By beginning his gospel with the words of Genesis, John is telling us that Jesus, the Word made flesh (1:14), is the agent of new creation.” (Leithart, 222)

JESUS, THE TEMPLE & NEW CREATION

- The Word became flesh and *tabernacled* among us—revealing God's glory (cf. Jn. 1:14 & Ex.40).
- Jesus is the lamb of God (Jn. 1:29).
- Jesus identifies His body with the Temple (Jn. 2:13-22).
- Jesus heals many of the diseases (e.g., John 5) that would disqualify one from being a priest (cf. Lev. 21, Jn 5, 9). This makes sense if He is restoring humanity and making *priests* of all of His people.
- Jesus is the bread of life (Jn. 6:22-35).
- Jesus intercedes for His people (Jn. 17)

Hebrews 7 - For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. He (i.e., Jesus) has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself.



Hebrews 10:19-22 - Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

