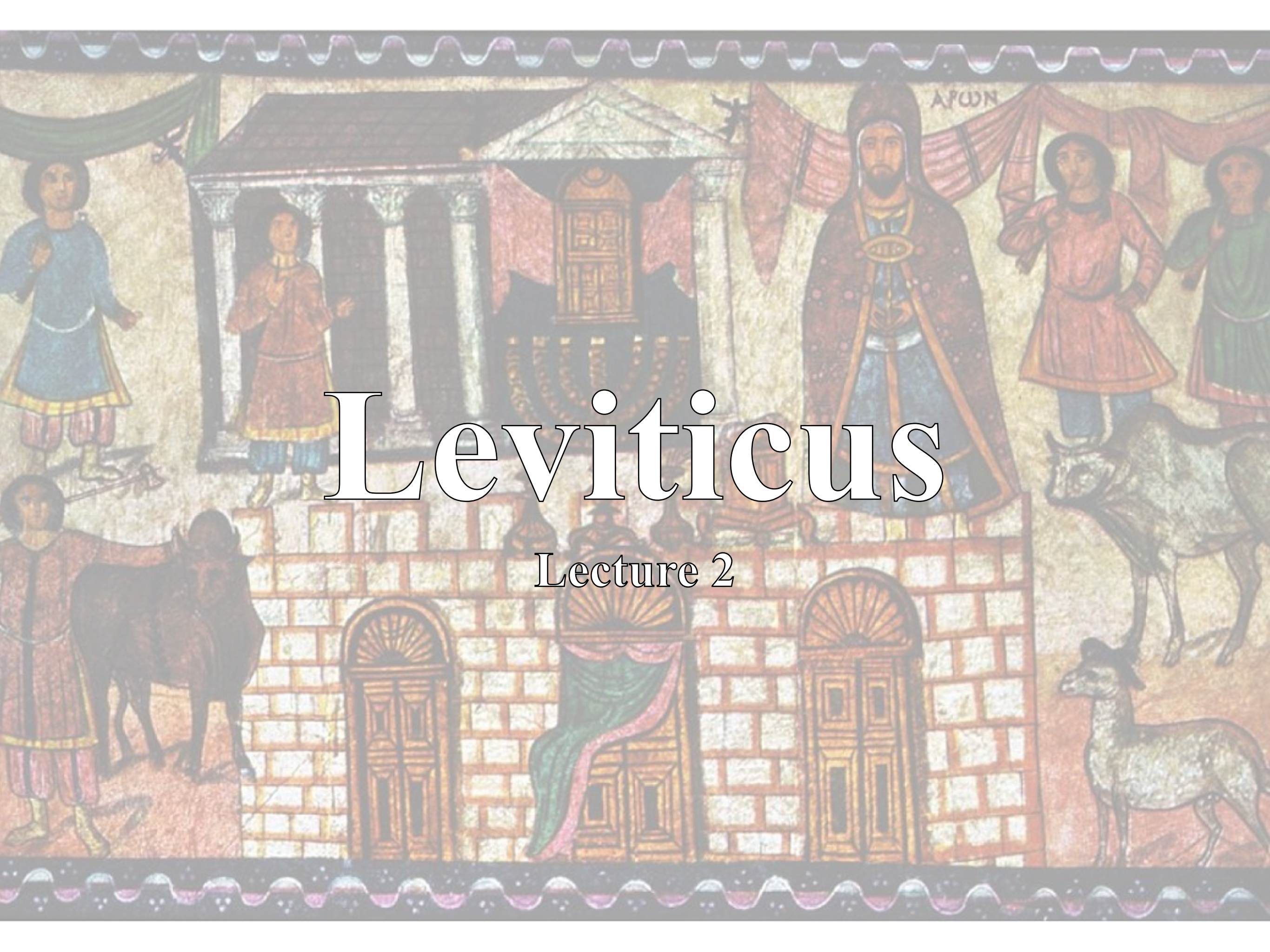


A medieval manuscript illustration of the Tabernacle. The central structure is a large, ornate building with a gabled roof and a central arched doorway. To the left, a figure in a blue tunic stands near a green curtain. In the center, a figure in a brown tunic stands in the doorway. To the right, a figure in a dark red robe with a gold belt and a tall, pointed hat stands under a red curtain. Further right, two more figures in red and green tunics stand near a white goat. In the foreground, a figure in a red tunic stands next to a dark brown bull. To the right, a white goat and a small white lamb are visible. The background is a light yellowish-brown. The entire scene is framed by a decorative border with a repeating scalloped pattern in purple and blue.

Leviticus

Lecture 2

Ancient Mesopotamian Temple Prayer

No holy house, no house of the gods, had been built in a pure place;

No reed had come forth, no tree had been created;

No brick had been laid, no brick mold had been created;

No house had been built, no settlement had been founded;

Nippur had not been built, Ekur had not been created;

Uruk had not been built, Eanna had not been created;

The depths had not been built, Eridu had not been created;

No holy house, no house of the gods, no dwelling for them had been created.

All the world was sea,

The spring in the midst of the sea was only a channel,

Then was Eridu built, Esagila was created.*

“In a prayer to dedicate the foundation brick of a temple it is obvious that the cosmos and temple were conceived together and thus are virtually simultaneous in their origin.”*

* John Walton, *The Lost World of Genesis One*, 77-78.

“[In the Hebrew bible], creation is likened to a tabernacle [tent] pitched by God (Ps. 104:2; Job 9:8; Isa. 40:22) or to a house God has established with pillars, windows and doors (Job 26:11; Gen. 7:11; Ps. 78:23), the cosmos being thought of as a three-decked house of heavens, earth, and sea. As the main character of Genesis 1, God is indeed portrayed as something of a workman who builds his house, inspects, pronounces upon his work and then takes his Sabbath rest, the house itself, inasmuch as it is a house of God, being a temple.”

- L. Michael Morales, *Who Shall Ascend the Mountain of the Lord?*, 41.

The Cosmos	The Tabernacle
Heaven	Most Holy Place
Earth	Holy Place
Sea	Courtyard

“In my view, Moses, author of Genesis, also wrote the narratives in Exodus concerning the instructions for and the building of the tabernacle, and he intended to communicate the correspondences we see in those narratives between creation and tabernacle. Later biblical authors noticed these correspondences and spoke of creation as a cosmic temple. For instance, in Psalm 78:69 (ESV), Asaph says of the Lord, ‘He built his sanctuary like the high heavens, like the earth, which he has founded forever.’ The comparison of the sanctuary (temple) with the heavens and the earth reflects the view that the temple (which replaced and was modeled on the tabernacle) is a small-scale replica of the cosmos, a microcosm.”

- James Hamilton, *Typology: Understanding the Bible’s Promised-Shaped Patterns*, 225.

The Spirit and Creation

- The Wind, Spirit, or Breath of God was present at the creation of the world (Gen. 1:2).
- God spoke the world into existence using His Spirit/Breath as He spoke.
- Bezalel was given that same Spirit in order to construct the Tabernacle (Ex. 31:3; 35:31).

Wisdom, Understanding, Knowledge

- Yahweh created the world according to wisdom, understanding, and knowledge (Prov. 3:19-20).
- Yahweh created through the Spirit (see above).
- Bezalel was given the Spirit of God and created the Tabernacle according to wisdom, understanding, and knowledge (Ex. 31:3).

Proverbs 3:19-20

“The Lord by wisdom founded the earth; by understanding he established the heavens; by his knowledge the deeps broke open, and the clouds drop down the dew.”

Exodus 31:1-3

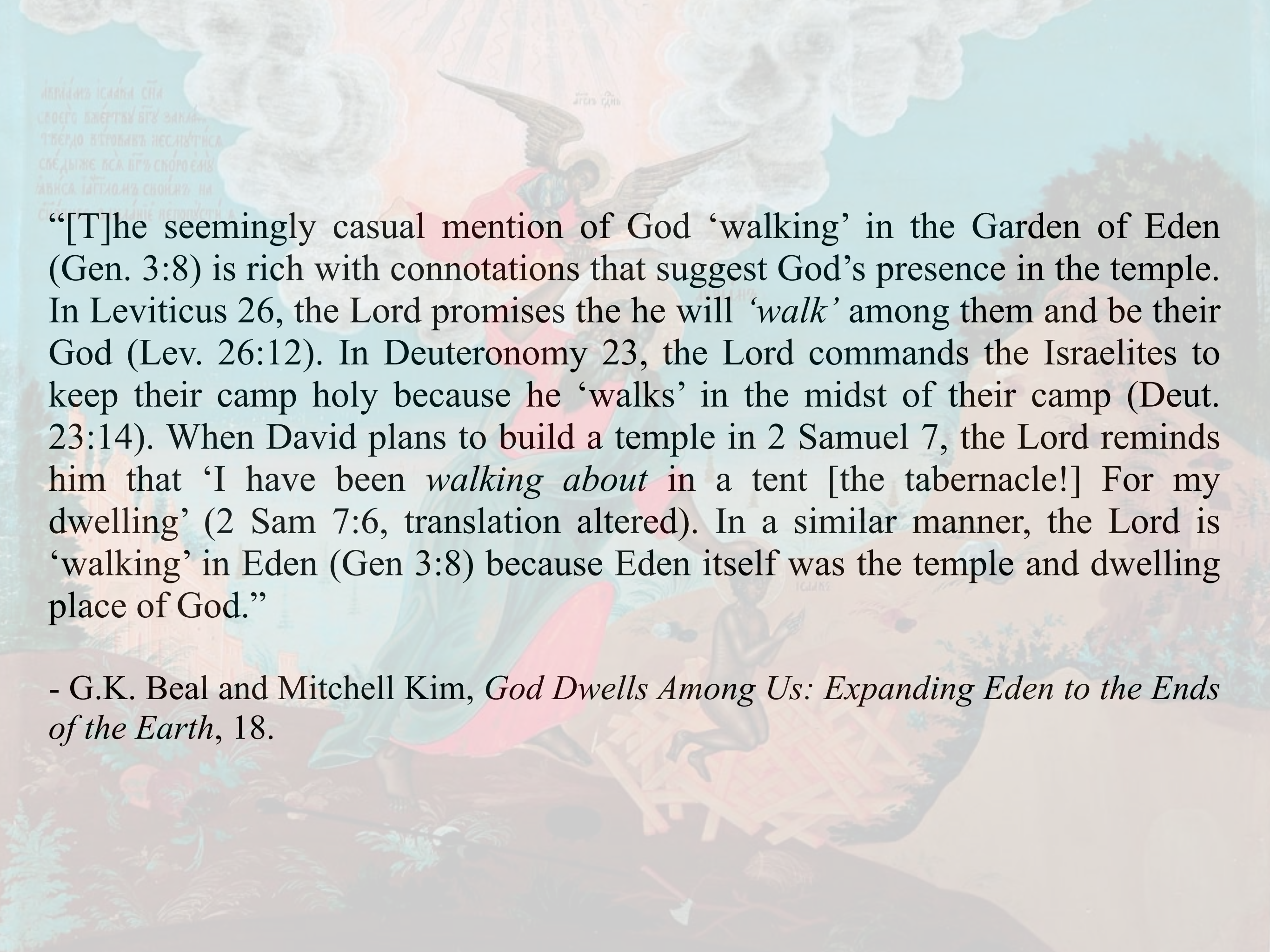
“Then the Lord said to Moses, ‘See, I have chosen Bezalel the son of Uri, son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God, with wisdom, with understanding, with knowledge, and with all kinds of skills.’”

The 6+1 Pattern

- Yahweh *speaks* the world into existence in six days before resting on the seventh day (Gen. 1:1-2:3).
- Yahweh gives six *speeches* in which He lays out the instructions for the building of the Tabernacle. The six speeches are followed by a seventh in which He commands Israel to keep His sabbath (Ex. 25-31).
- Yahweh's speeches regarding the construction of the Tabernacle are marked by the phrase, "The Lord said to Moses..." and occur as follows:

Speech 1 - 25:1
Speech 2 - 30:11
Speech 3 - 30:17
Speech 4 - 30:22
Speech 5 - 30:34
Speech 6 - 31:1
Speech 7 - 31:12

- This 6+1 pattern links creation with Tabernacle.

The background features a faint, artistic illustration. At the top, an angel with large, feathered wings and a halo is depicted in a dynamic pose, possibly descending or ascending. Below the angel, a figure, likely Adam, is shown in a crouched position, looking towards the ground. The scene is set against a backdrop of soft, ethereal clouds and a landscape with trees and foliage. The overall color palette is muted, with pastel tones of blue, pink, and green.

“[T]he seemingly casual mention of God ‘walking’ in the Garden of Eden (Gen. 3:8) is rich with connotations that suggest God’s presence in the temple. In Leviticus 26, the Lord promises the he will ‘*walk*’ among them and be their God (Lev. 26:12). In Deuteronomy 23, the Lord commands the Israelites to keep their camp holy because he ‘walks’ in the midst of their camp (Deut. 23:14). When David plans to build a temple in 2 Samuel 7, the Lord reminds him that ‘I have been *walking about* in a tent [the tabernacle!] For my dwelling’ (2 Sam 7:6, translation altered). In a similar manner, the Lord is ‘walking’ in Eden (Gen 3:8) because Eden itself was the temple and dwelling place of God.”

- G.K. Beal and Mitchell Kim, *God Dwells Among Us: Expanding Eden to the Ends of the Earth*, 18.

