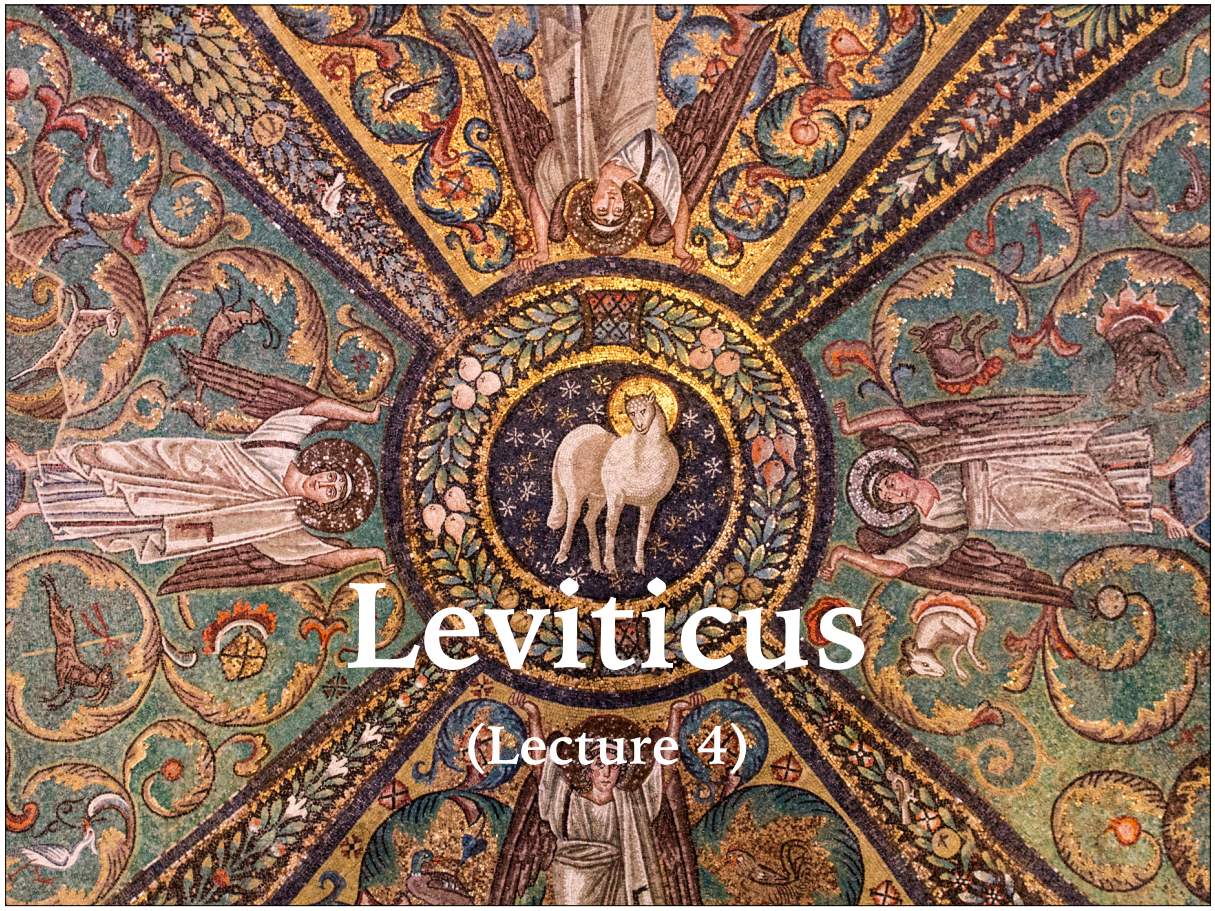


Genesis 2:4-16

The Creation of Man and Woman

4 [y] These are the generations
of the heavens and the earth when they were created,
in the day that the LORD God made the earth and the heavens.

5 When no [z] bush of the field [1] was yet in the land [2] and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man [a] to work the ground, 6 and a mist [3] was going up from the land and was watering the 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 [4] of it you [m] shall surely die."



"In the mythical structures of the ancient world, at the very centre of the earth and so controlling it, stood the sacred mountain where the deity of the national fortunes presided and where contact with him could be had. It was at this point that it was believed that the upper and lower waters of the cosmos met, where heaven and earth and the netherworld were connected. The important depiction of Eden as the holy mountain of God, itself a synonym for the temple in the Old Testament in Ezekiel 28:13-14, takes us back to this paramount theological point of the ancient Neat East. In the ancient Near East the sacred mountain was the meeting place of heaven and earth where celestial and mundane reality met. There the gods assembled in council, presided over by the principle deity (Anu/El). From this place, world decrees by which creation was to be regulated were promulgated. From this "cosmic mountain" there was frequently thought to issue a sacred stream whose water teemed with supernatural significance. There, at the sacred site, the victory that brought creation into being was won and celebrated. The cosmic mountain lay at the center of the world, and everything in creation took its bearings from it. Significant mountains in the ancient world were imagined as basic points of contact between heaven and earth. Eden is presented as the *axis mundi* [center of the world], the point from which the primal stream from the mountain divides to the four quarters ([Gen.]2:10-14). In this mountain centre stood the trees of life and the tree of the knowledge of good and evil. They signified the source of life and the manner by which life was to be conducted."

- William Dumbrell quoted in Gentry and Wellum, *Kingdom Through Covenant*, 2nd Ed., 251.

Ezekiel 28:11-19

A Lament over the King of Tyre

11 Moreover, the word of the LORD came to me: 12 [z] "Son of man, [a] raise a lamentation
over [b] the king of Tyre, and say to him, Thus says the Lord GOD:

"You were the signet of perfection, [1]
[c] full of wisdom and [d] perfect in beauty.
13 You were in [e] Eden, the garden of God;
[f] every precious stone was your covering,
[g] sardius, topaz, and diamond,
beryl, onyx, and jasper,
sapphire, [2] [f] emerald, and carbuncle;
and crafted in gold were your settings
and your engravings. [3]
[i] On the day that you were created
they were prepared.
14 You were an anointed [j] guardian cherub.
I placed you; [4] you were on [k] the holy mountain of God;
in the midst of the stones of fire you walked.
15 You were blameless in your ways
[l] from the day you were created,
till unrighteousness was found in you.
16 In the abundance of [m] your trade
you were filled with violence in your midst, and you sinned;
so I cast you as a profane thing from [k] the mountain of God,
and I destroyed you, [5] [j] O guardian cherub,
from the midst of the stones of fire.
17 [n] Your heart was proud because of [o] your beauty;
you corrupted your wisdom for the sake of your splendor.
I cast you to the ground;
I exposed you before kings,
to feast their eyes on you.
18 By the multitude of your iniquities,
in the unrighteousness of your trade
you profaned your sanctuaries;
so [p] I brought fire out from your midst;
it consumed you,
and I turned you to ashes on the earth
[q] in the sight of all who saw you.
19 All who know you among the peoples
are appalled at you;
[r] you have come to a dreadful end
and shall be no more forever."

"What Ezekiel says here to the king of Tyre reflects what he has learned from earlier Scripture about the garden of Eden and Satan, and his application of this Satanic imagery to the king of Tyre reflects typological thinking: the king of Tyre is the *type* of person Satan is.

What do Ezekiel's words to the king of Tyre show us about his father the devil? This 'anointed guardian cherub' (28:14) was 'in Eden.' As the cherub was to guard Eden, so Adam and the priests were to guard Eden, tabernacle, and temple. Second, the cherub was 'anointed' for his duties in Eden, just as the priests were 'anointed' (e.g., Ex 28:41) for their duties at tabernacle and temple. Third, the list of stones that were the 'covering' for this 'cherub' (28:13-14) are the same stones to be used for the priests' garments (Exod 28) […] Fourth, and most significant […], note that 'in Eden, the garden of God' (Ezek 28:13) this cherub was 'on the holy mountain of God' (Ezek 28:14). This indicates that when Ezekiel thought of the garden of Eden, on the basis of the Scripture available to him, he thought of a mountain of God."

- James Hamilton, *Typology*, 228.



The Covenant Confirmed

Exodus 24

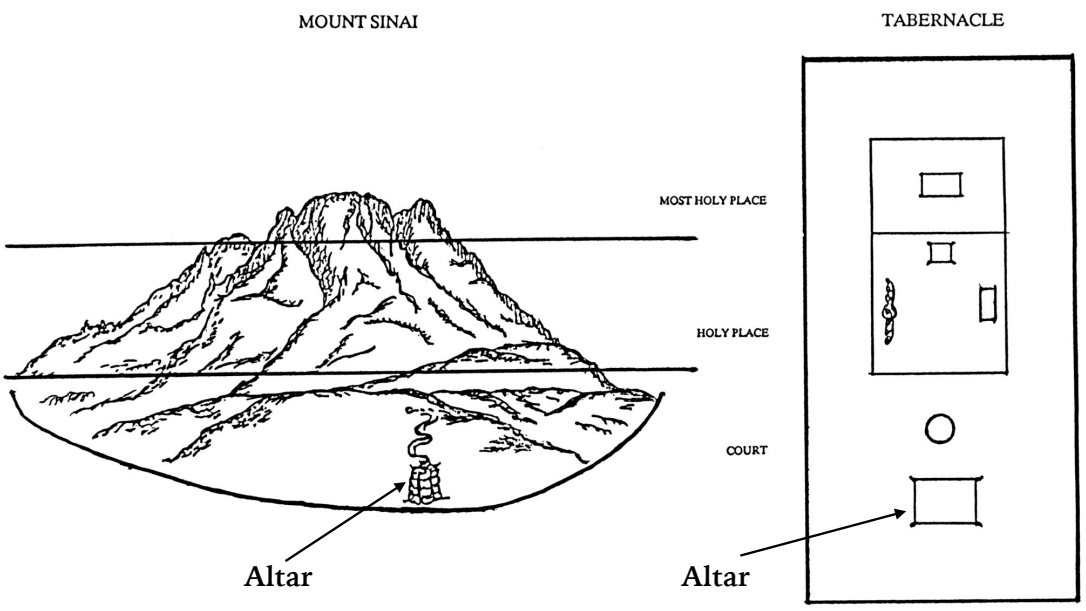
24 Then he said to Moses, "Come up to the Lord, you and Aaron, [u] Nadab, and Abihu, and [v] seventy of the elders of Israel, and worship from afar. 2 Moses [w] alone shall come near to the Lord, but the others shall not come near, and the people shall not come up with him."

3 Moses came and told the people all the words of the Lord and [x] all the rules. [y] And all the people answered with one voice and said, [y] "All the words that the Lord has spoken we will do." 4 And [z] Moses wrote down all the words of the Lord. He rose early in the morning and built an altar at the foot of the mountain, and twelve [a] pillars, according to the twelve tribes of Israel. 5 And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the Lord. 6 And [b] Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. 7 Then he took the Book of the Covenant and read it in the hearing of the people. And they said, [z] "All that the Lord has spoken we will do, and we will be obedient." 8 [c] And Moses took the blood and threw it on the people and said, "Behold the blood of the covenant that the Lord has made with you in accordance with all these words."

9 Then Moses and Aaron, Nadab, and Abihu, and [d] seventy of the elders of Israel [e] went up, 10 and they [f] saw the God of Israel. There was under his feet as it were a pavement of [g] sapphire stone, like the very heaven for clearness. 11 And he did not lay his hand on the chief men of the people of Israel; they beheld God, and [h] ate and drank.

12 The Lord said to Moses, [i] "Come up to me on the mountain and wait there, that I may give you the [j] tablets of stone, with the law and the commandment, which I have written for their instruction." 13 So Moses rose with his assistant [k] Joshua, and Moses went up [l] into the mountain of God. 14 And he said to the elders, "Wait here for us until we return to you. And behold, Aaron and [m] Hur are with you. Whoever has a dispute, let him go to them."

15 Then Moses went up on the mountain, and [n] the cloud covered the mountain. 16 [o] The glory of the Lord dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud. 17 Now the appearance of the glory of the Lord was like a [p] devouring fire on the top of the mountain in the sight of the people of Israel. 18 Moses entered the cloud and went up on the mountain. And Moses [q] was on the mountain forty days and forty nights.



MOUNT SINAI AND THE TABERNACLE
(Sketch by Angel Manuel Rodríguez)

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Mount Sinai	Tabernacle
Three distinct zones (Foot / Mid / Summit)	Three distinct zones (Courtyard / Holy Place / Holy of Holies)
Yahweh calls out to Moses from the summit of the mountain (Ex. 19:3)	Yahweh calls out to Moses from the the Holy of Holies (Lev. 1:1; Num. 7:89).
The Ten Commandments originated atop Mount Sinai.	The Ten Commandments were kept in the Holy of Holies—the typological “summit”.
Mount Sinai is accessed only after sacrifices were offered at the foot of the mountain (Ex. 24:4-8).	The Tabernacle is accessed only after sacrifices were offered on the altar that stood at the entrance to the tent (Lev. 1-16).
Yahweh’s glory cloud covered the mountain (Ex. 24:15-16).	Yahweh’s glory cloud covered the Tabernacle (Ex. 40:34).

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