
Genesis 1-12

THE RECLAMATION OF ALL THINGS

PART ONE

Metaphysics

metaphysics \-'fi-ziks\ *noun plural but singular in construction*

[Medieval Latin *Metaphysica*, title of Aristotle's treatise on the subject, from Greek *(ta) meta (ta) physika*, literally, *the (works) after the physical (works)*; from its position in his collected works] 1569

1 a: (1): a division of philosophy that is concerned with the fundamental nature of reality and being and that includes ontology, cosmology, and often epistemology

(2): ontology 2

b: abstract philosophical studies: a study of what is outside objective experience

Merriam-Webster, I. (2003). *Merriam-Webster's collegiate dictionary.* (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

Cosmology

cosmology \kăz-'mä-lə-jē\ *noun*

plural -gies [New Latin *cosmologia*, from Greek *kosmos* + New Latin *-logia* *-logy*] *circa* 1656

1 a: a branch of metaphysics that deals with the nature of the universe

b: a theory or doctrine describing the natural order of the universe

2: a: branch of astronomy that deals with the origin, structure, and space-time relationships of the universe *also: a theory dealing with these*

matters—cosmological \kăz-mə-'lä-ji-kəl\ *adjective—cosmologically* \-ji-k(ə-)lē\ *adverb—cosmologist* \kăz-'mä-lə-jist\ *noun*

Merriam-Webster, I. (2003). ***Merriam-Webster's collegiate dictionary.*** (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

Ontology

ontology \än-'tä-lə-jē\ *noun*

[New Latin *ontologia*, from *ont-* + *-logia -logy*] circa 1721

1: a branch of metaphysics concerned with the nature and relations of being

2: a particular theory about the nature of being or the kinds of things that have existence—ontologist \-jist\ *noun*

Merriam-Webster, I. (2003). *Merriam-Webster's collegiate dictionary.*
(Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

Genesis 1-12

The Etiologies of Genesis

etiology \,ē-tē-'ä-lə-jē\ *noun*

plural **-gies** [Medieval Latin *aetiologia* *statement of causes*, from Greek *aitiologia*, from *aitia* *cause*] *circa 1555*

1: cause, origin *specifically: the cause of a disease or abnormal condition*

2: a branch of knowledge concerned with causes *specifically: a branch of medical science concerned with the causes and origins of diseases*

Merriam-Webster, I. (2003). **Merriam-Webster's collegiate dictionary.**
(Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

Polemic

polemic \pə-'le-mik\ *noun*

[French *polémique*, from Middle French, from *polemique* controversial, from Greek *polemikos* warlike, hostile, from *polemos* war; perhaps akin to Greek *pelemizein* to shake, Old English *ealfelo* baleful] 1638

1 a: an aggressive attack on or refutation of the opinions or principles of

another

b: the art or practice of disputation or controversy—usually used in plural

but singular or plural in construction.

2: an aggressive controversialist: disputant—polemicist \-'le-mə-sist\ *noun*

Merriam-Webster, I. (2003). *Merriam-Webster's collegiate dictionary. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.*

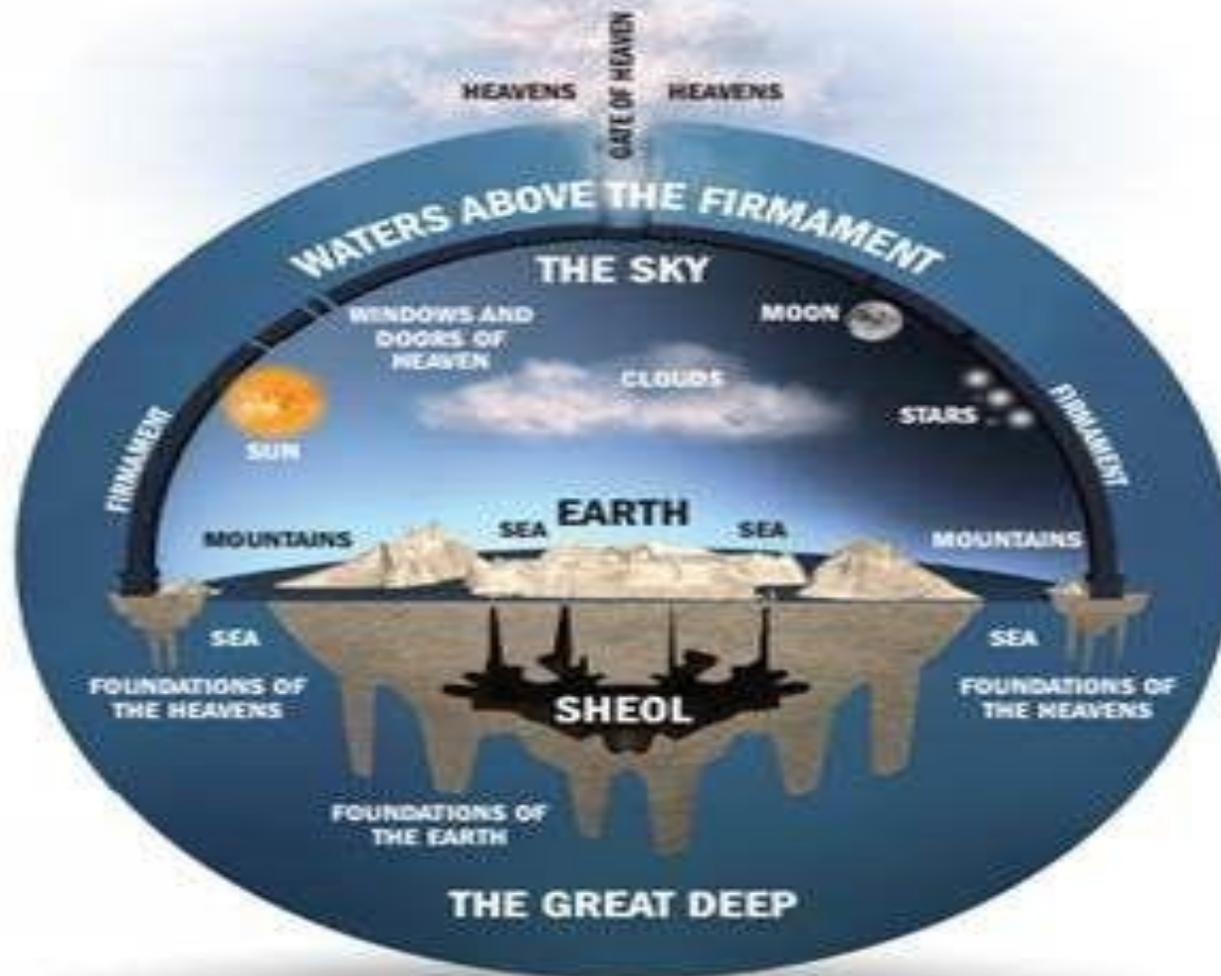
Genesis 1:1



Genesis 1:1 (ESV)

1 In the beginning, God created the heavens and the earth.

GOD
HEAVEN OF HEAVENS

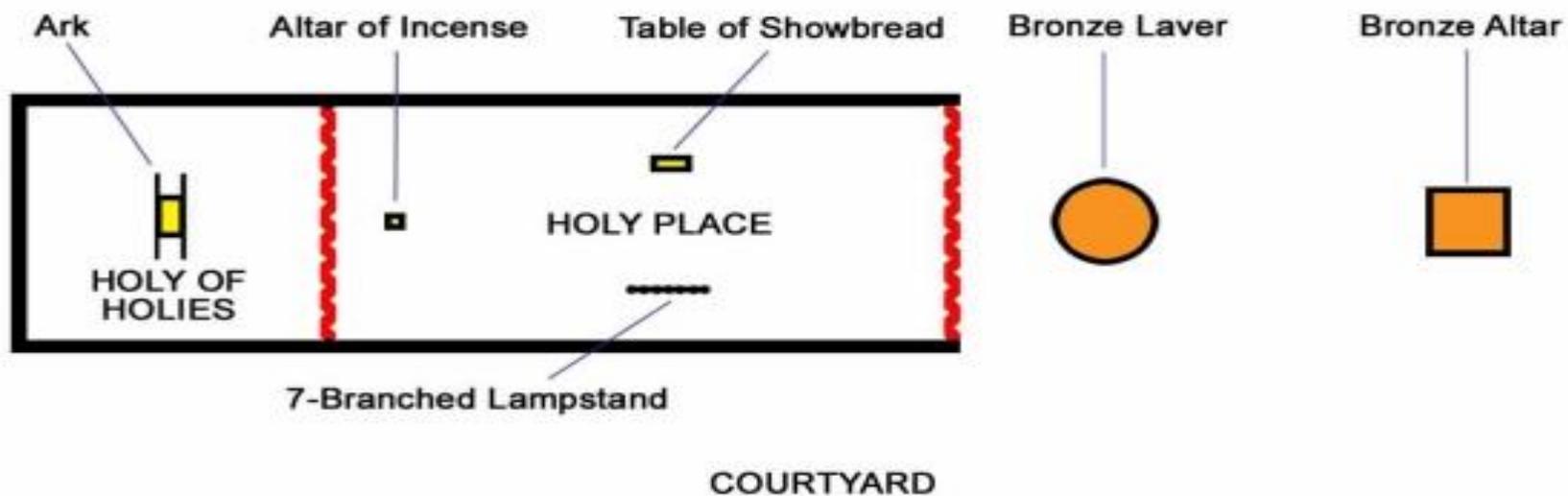




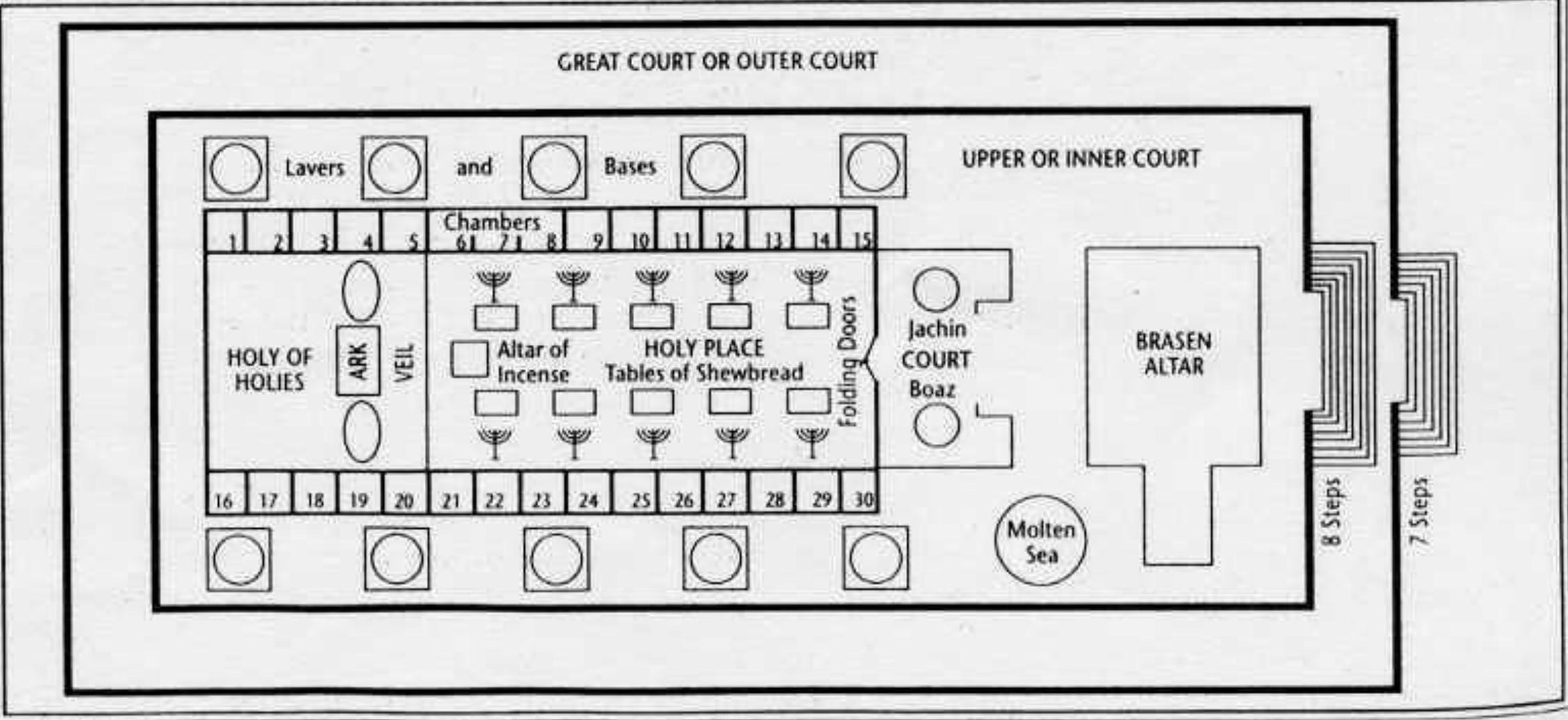
Tabernacle Complex

150'

75'



SOLOMON'S TEMPLE



The Heavens Presented in Three Parts

2 Corinthians 12:2-4 *ESV*

2 I know a man in Christ who fourteen years ago was caught up to the third heaven (**τρίτου οὐρανοῦ**) whether in the body or out of the body I do not know, God knows.

3 And I know that this man was caught up into paradise (**παράδεισος – 1. the garden of Eden, *paradise* 2. a transcendent place of blessedness**) whether in the body or out of the body I do not know, God knows—

4 and he heard things (**ῥῆμα**) that cannot be told, (**ἄρρητος - of something that cannot be expressed, since it is beyond human powers, *inexpressible***) which man may not utter.

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed., p. 134). Chicago: University of Chicago Press.

Exodus 25:8-9 (ESV)

⁸ And let them make me a sanctuary, that I may dwell in their midst.

⁹ Exactly as I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it.

Exodus 25:40 (ESV)

⁴⁰ And see that you make them after the pattern for them, which is being shown you on the mountain.

Hebrews 8:1-2 (ESV)

¹ Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven,
² a minister in the holy places, in the true tent that the Lord set up, not man.

Hebrews 8:5 (ESV)

⁵ They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, “See that you make everything according to the pattern that was shown you on the mountain.”

4. (207) As to the holy house itself, which was placed in the midst [of the inmost court], that most sacred part of the temple, it was ascended to by twelve steps; and in front its height and its breadth were equal, and each a hundred cubits, though it was behind forty cubits narrower; for on its front it had what may be styled shoulders on each side, that passed twenty cubits farther. (208) Its first gate was seventy cubits high, and twenty-five cubits broad; but this gate had no doors; for it represented the universal visibility of heaven, and that it cannot be excluded from any place. Its front was covered with gold all over, and through it the first part of the house, that was more inward did all of it appear; which, as it was very large, so did all the parts about the more inward gate appear to shine to those that saw them;

Josephus, F., & Whiston, W. (1987). *The works of Josephus: complete and unabridged* (p. 707). Peabody: Hendrickson.

4. (209) but then, as the entire house was divided into two parts within, it was only the first part of it that was open to our view. Its height extended all along to ninety cubits in height, and its length was fifty cubits, and its breadth twenty; (210) but that gate which was at this end of the first part of the house was, as we have already observed, all over covered with gold, as was its whole wall about it; it had also golden vines above it, from which clusters of grapes hung as tall as a man's height; (211) but then this house, as it was divided into two parts, the inner part was lower than the appearance of the outer, and had golden doors of fifty-five cubits altitude, and sixteen in breadth;

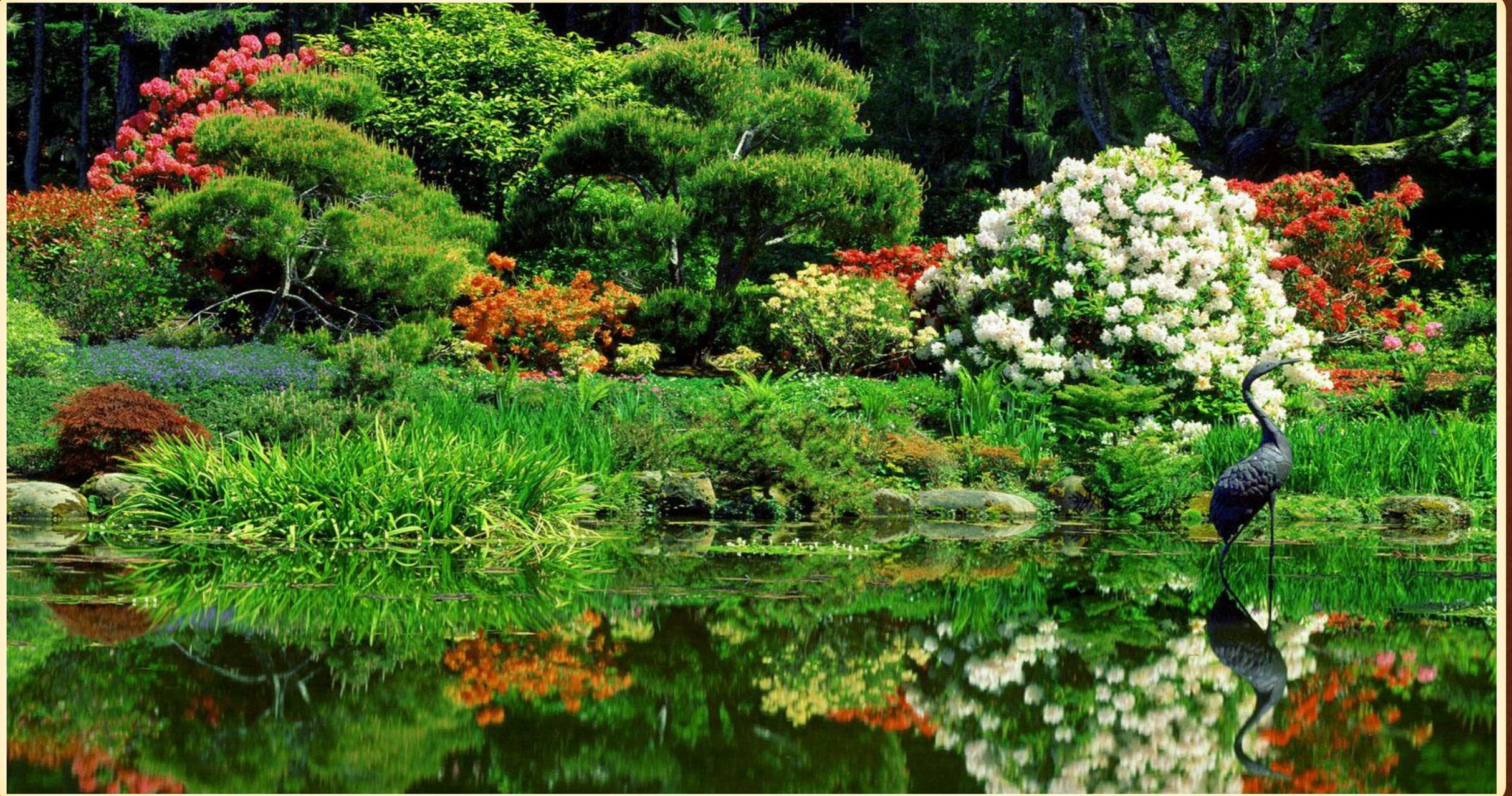
Josephus, F., & Whiston, W. (1987). *The works of Josephus: complete and unabridged* (p. 707). Peabody: Hendrickson.

4. (212) but before these doors there was a veil of equal largeness with the doors. It was a Babylonian curtain, embroidered with blue, and fine linen, and scarlet, and purple, and of a contexture that was truly wonderful. Nor was this mixture of colors without its mystical interpretation, but was a kind of image of the universe; (213) for by the scarlet there seemed to be enigmatically signified fire, by the fine flax the earth, by the blue the air, and by the purple the sea; two of them having their colors the foundation of this resemblance; but the fine flax and the purple have their own origin for that foundation, the earth producing the one, and the sea the other. (214) This curtain had also embroidered upon it all that was mystical in the heavens, excepting that of the [twelve] signs, representing living creatures.

Josephus, F., & Whiston, W. (1987). *The works of Josephus: complete and unabridged* (p. 707). Peabody: Hendrickson.

In the biblical text the descriptions of the tabernacle and temple contain many transparent connections to the cosmos. This connection was explicitly recognized as early as the second century a.d. in the writings of the Jewish historian Josephus, who says of the tabernacle: “every one of these objects is intended to recall and represent the universe.” In the outer courtyard were representations of various aspects of cosmic geography. Most important are the water basin, which 1 Kings 7:23–26 designates “sea,” and the bronze pillars, described in 1 Kings 7:15–22, which perhaps represented the pillars of the earth. The horizontal axis in the temple was arranged in the same order as the vertical axis in the cosmos.

Walton, J. H. (2009). *The Lost World of Genesis One: Ancient Cosmology and the Origins Debate* (p. 80). Downers Grove, IL: IVP Academic.



Ezekiel 28:13-14 (ESV)

¹³ You were in Eden, the garden of God; every precious stone was your covering, sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, emerald, and carbuncle; and crafted in gold were your settings and your engravings. On the day that you were created they were prepared.

¹⁴ You were an anointed guardian cherub. I placed you; you were on the holy mountain of God; in the midst of the stones of fire you walked.

The fact that Eden is referred to as both a garden and a mountain in Ezekiel 28:13–14 is significant. It provides a clear conceptual link between Eden and the holy mountain of God, Sinai.

Heiser, M. S. (2015). *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* (First Edition, p. 161). Bellingham, WA: Lexham Press.

The creation narratives in general present a fixed, stereotyped introductory formula which can be compared readily with the opening of the book of Genesis. We have studied it in the Introduction. Its structure is: “When this and this was not yet.... then....”, and its function is to make the account of creation a story within the dimension of time. The formula is found in Gen 2:4bff.*, it forms the introduction of the Enuma Elish epic, and occurs often in Sumerian and Egyptian.

Westermann, C. (1994). ***A Continental Commentary: Genesis 1–11 (p. 93).***
Minneapolis, MN: Fortress Press.

Genesis 2:15–17 (ESV)

¹⁵ The LORD God took the man 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 you shall not eat, for in the day that you eat of it you shall surely die.”

I have proposed that the terms “serve” and “keep” convey priestly tasks rather than landscaping and agrarian responsibilities. In Genesis 2:15, God places Adam in the garden and commissions him “to work it and take care of it.”

Important information can be derived from semantic study of these words. The verbs *ʿbd* and *šmr* (niv: “work” and “take care of”) are terms most frequently encountered in discussions of human service to God rather than descriptions of agricultural tasks.

Walton, J. H. (2015). *The Lost World of Adam and Eve: Genesis 2–3 and the Human Origins Debate* (p. 105). Downers Grove, IL: IVP Academic: An Imprint of InterVarsity Press.

15 Here the writer picks up the narrative thread from v 8 by repeating some of the same phraseology, a characteristic device of Hebrew narrative signaling the end of a digression (S. Talmon, *Scripta Hierosolymitana* 27 [1978] 9–26). Here is added that man’s job in the garden is “to till it and guard it.”

“עבד **to serve**, till” is a very common verb and is often used of cultivating the soil (2:5; 3:23; 4:2, 12, etc.). The word is commonly used in a religious sense of serving God (e.g., Deut 4:19), and in priestly texts, especially of the tabernacle duties of the Levites (Num 3:7–8; 4:23–24, 26, etc.).

Wenham, G. J. (1998). *Genesis 1–15* (Vol. 1, p. 67). Dallas: Word, Incorporated.

Similarly, “ שָׁמַר to guard, to keep” has the simple profane sense of “guard” (4:9; 30:31), but it is even more commonly used in legal texts of observing religious commands and duties (17:9; Lev 18:5) and particularly of the Levitical responsibility for guarding the tabernacle from intruders (Num 1:53; 3:7–8). It is striking that here and in the priestly law these two terms are juxtaposed (Num 3:7–8; 8:26; 18:5–6), another pointer to the interplay of tabernacle and Eden symbolism already noted (cf. Ber. Rab. 16:5).

It should be noted that even before the fall man was expected to work; paradise was not a life of leisured unemployment. Both Enuma elish and the Atrahasis epic also speak of man being created to work to relieve the gods (EE 6:33–36; A 1.190–97). But the biblical narrative gives no hint that the creator is shuffling off his load onto man: work is intrinsic to human life.

Wenham, G. J. (1998). Genesis 1–15 (Vol. 1, p. 67). Dallas: Word, Incorporated.

Man's Responsibility

Genesis 1:27–28 (ESV)

²⁷ So God created man in his own image, in the image of God he created him; male and female he created them.

²⁸ And God blessed them. And God said to them, “Be fruitful and multiply and **fill the earth** and **subdue it**, and **have dominion**

- over the fish of the sea and
- over the birds of the heavens and
- over every living thing that moves on the earth.”

Genesis 3

Man is Tempted in the Garden by the (נָחָשׁ) – nachash.

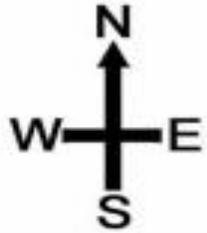
1. “Did God actually say, ‘You shall not eat of any tree in the garden’?”
2. “You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, (אֱלֹהִים - elohim) knowing good and evil.”

Genesis 3:22–24 (ESV)

²² Then the LORD God said, “Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—”

²³ therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken.

²⁴ He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.



Tabernacle Complex

150'

75'

