

# Week 1 – Essential Purposes

January 20, 2020

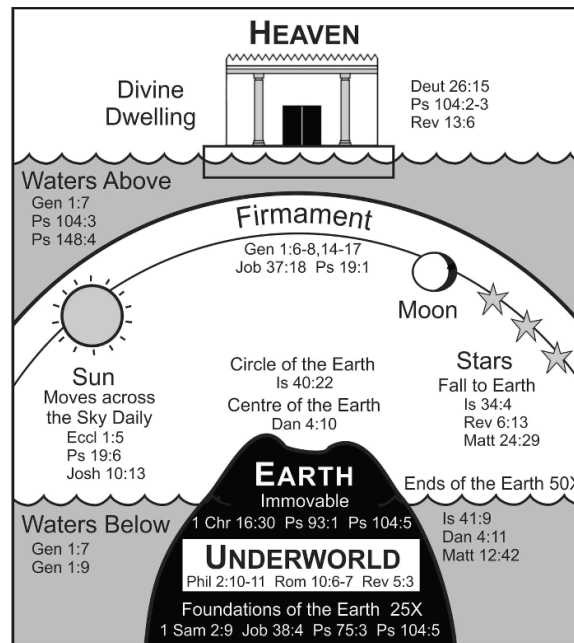
## A. Text 1 – Genesis 1-2:4 (*Emphasis on 1:26-28*)

1. General Notes about the Creation story
  - a. The first chapter of Genesis does more than establish how the earth was created, it establishes who creates and establishes a rhythm for life itself.
  - b. We see elements of ancient worldview beliefs included in the imagery
  - c. It challenges pagan stories
  - d. It speaks positively about the birth of the creation

### 2. Table of Creation

Function	Functionaries
Day 1: Light	Day 4: Luminaries (sun, moon, stars)
Day 2: Waters/Firmament	Day 5: Fish/Birds
Day 3: Dry land/Vegetation	Day 6: Land animals/People/Vegetation for Food
Day 7: Rest/Holiness	

### 3. Ancient Near Eastern (ANE) Hebrew Worldview



4. Genesis 1 is described as a Cosmic Temple
  - a. The Human function is to serve as Image Bearers of the King or Priests in the temple
  - b. What does it mean to reflect God?
    - i. Stewards of creation
    - ii. God works through humans to bring about his order
    - iii. The earth works apart from humans, but we're given the task of bringing order
    - iv. We're called to be a people who bring justice and mercy

- v. In the ancient world, kings were the ones who were supposed to mediate order
  - vi. But ultimately this role exists with all of humanity at the beginning of time
  - vii. Humans are given a vocation.
    - o Genesis 1-2 establishes a project in which the humans are worshipping God so that they can reflect God in the world
    - o Genesis 3 they turn from God and no longer reflect God and it is a failure of vocation
  - viii. It is about being priests in all of creation. When Peter (1 Peter 2) talks about the re-establishment of a royal priesthood, it reflects the Genesis vocation.
5. Genesis 2:4 – Yahweh-Elohim – The significance of this name
- a. Yahweh: Israel's Redeemer
  - b. Elohim: World's Creator

In the Introduction of Genesis (there are 10 Toledots that follow) we are introduced not only the creator, but to the redeemer. This point reminds us that there is a context to the telling of creation that is rooted in the history of Israel. The introduction of the creator is also an introduction of their personal history with God. The creation story serves as an introduction to the story of Israel.

## **B. Exodus 32 (emphasis on 32:7-14)**

1. Exodus is one of the Primary books that helps define Jewish imaginary
  - a. Slavery to Freedom
  - b. Passover
  - c. God's Torah instructions
  - d. Wilderness
  - e. Tabernacle
2. Chapters 25 – 40 Relate to the tabernacle
  - a. Instructions for Tabernacle (25-31)
  - b. Constructing the Tabernacle (Chapters 35-40)
3. Chapters 32-34 speak of the thin place between God and his people...on the edge. These chapters are associated with the building of the Golden Calf.
4. The exchange of Moses and God in Exodus 32
  - a. The reality of prayer
    - i. God says – “your people”
    - ii. Moses says – “your people”
    - iii. This mirrors the Psalms and is classic Jewish prayer language. God is not just a ‘faceless’ bureaucrat but God is in relationship with the creation and people.
  - b. What is the human purpose? God called his people to reverse the problem of Genesis? If we see Genesis 12 as the centre of Genesis and that they are to be a light to the nations, then they are to go to where God sends them (be it Eden or beyond) to reflect God.
  - c. Exodus 32 is a prelude to the building of the tabernacle. Moses has received the instructions for the tabernacle. God wants to dwell with his people. But the people seem satisfied with

playing with a gold idol. It's a very human action to settle for less than what God wants for them.

- d. To be human is to reflect God. If God is not present, we cannot be truly human. Moses understands this reality.
- e. God designed the world to do business with humans. God wants to work through humans. Here we see the glory of God in Moses reflecting God in speaking as he does. It's both mysterious and humbling. It speaks to the power of prayer.

### **C. 2 Samuel 7 (*emphasis on 7:4-17*)**

#### **1. The books of Samuel & Kings tell the story of Kingship in Israel**

- a. When thinking about essential purpose, we have to remember that God is king and that humans are to be the reflection of the King. The story of Kingship is not just about history, it's about leadership. If humans are to be the stewards of creation, then a story about kings is also about what it means to be human.
- b. In the OT, David is the measuring stick of kingship. Other kings are compared to him and his heart.

#### **2. In 2 Samuel 7 - David is king, settled and with rest. He's in his house and been given rest.**

- a. It sounds like Genesis chapter 1
- b. However, the king is in a temple, but God was in a tent.
- c. Something is not right, but God does not want a building, a tabernacle is not a fixed object and actually better suits the nature of God.
- d. But David wants to build God a temple.
- e. God says, "God will make YOU a house. On one hand it's a building and on the other hand it's a family. It's important to hear other tones of Genesis. God speaks similarly in the transition from Babel in Genesis 11 to the Call of Abram in Genesis 12. Humans don't make names and houses for themselves, God does this.
- f. Verse 13 God says that he will bring up his "offspring." - "Seed" - It's tying the story back to how God will grow humanity for redemptive purposes.
- g. We see the common two lines of theology. While God is making specific promises to David and his family (Solomon and beyond), God is also speaking about an eternal story.
- h. Verse 13 - When the "house" gets built, it will house God's 'NAME'
  - i. It harkens back to Exodus 3 - "I Am"
  - ii. Verse 14 - "I will be a Father and he will be a son."
- i. In the Septuagint it says that he will "resurrect his seed"
- j. God's purpose is not to live in a building. When God makes humans, he makes it in such a way that he can dwell with them. The plan doesn't change, but it gets renewed.
- k. When God dwells in Jesus, it brings all the themes together of creation, of humanity and its purpose.
- l. Paul quotes Verse 14 in 2 Corinthians 6, but quotes it in the plural (sons and daughters).
- m. David has a good idea in wanting to build a house, but he didn't fully understand what it means to build a "house" for God.