

The Bible in Context Ep 10: Creation as Exodus

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Alright man, so last time we talked about the creation as temple and future temples and tabernacles as patterns of the Garden of Eden, of the initial creation, and now

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I think we should talk about Genesis 1 as the Exodus. I think we should talk about how the Exodus motif shows up in Genesis 1, because that is gonna be important throughout the entire book, and we'll set us up to see how the narrative develops a little more plainly. Yeah, that sounds great. Yeah, I really enjoyed our conversation last time as we just kinda saw this theme of a temple come full circle from Genesis, where you've got.

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The temple, God's Cosmic Temple overlapping on the mountain of the Garden of Eden. And then after the fall, at some point, that was removed. And so there was a separation between the heavens and earth. And then you've got the temple and the tabernacle as being kind of microcosms or patterns or...

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small versions of the Heavenly Temple here on Earth, but then you get to Revelation finally and we are back to where we started with the Garden of Eden where the heavens have now again overlapped with the Earth. And it's just a beautiful story that you see throughout Scripture. Yeah, absolutely. Yeah, so what we're going to see as we talk about the Exodus in the Creation Account,

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the Exodus of Israel and the creation of the world. So much so that we're supposed to read these two stories in tandem, supposed to see the creation as.

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sort of a preliminary exodus in a sense, or at least Yahweh using the same means to create as he does to deliver his people. And also to create a new people, to bring Israel out of Egypt, to separate them from Egypt and then create them into a new entity, which will now be his kingdom of priests. All right, so what are some of the similarities between the Exodus motif and the creation story?

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Like with step one. Yeah. So the first thing is in Genesis 1 verse 2 and verse 6, first we see Yahweh's spirit, his ruach, the breath of God, and the separating of waters. The same words are

used together. Then in Exodus 14-21, we see an east wind, an east ruach, which again, we talked about east last time with the temple, the garden faces east, suggesting that this

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might be a Ruach that is from God or from his dwelling. And then we see the waters separated. In this case, it's the Red Sea. So it's this idea of bringing them out of chaos too. Like bringing order to the chaos and like separating the waters and the spirit of God, the breath of God. Yeah, and that's the next thing is because we see how the sea, or we've talked about before, how the sea is associated with Yahweh's enemies. And so here,

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Well, even in Psalm 74, you divided the sea and crushed the viaduct and those concepts are associated. So here the sea is divided and restrained, the elements of ruin are restrained. In Exodus 14, 21, for instance. Yeah, so Moses stretched out his hand over the sea and the Lord drove the sea back, a strong east wind all night and made the sea dry land.

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and the waters were divided. Yeah, and then verse 28, those waters come back in and destroy the chariots and the horsemen and all of Pharaoh's army. And so we see Yahweh, again, defeating his enemies here in the same way that he restrains the ruin in creation.

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So then as these go back to the waters when they part, in Genesis 1.9, the dry land appears, also in Exodus 14.21. Again, dry land appears. Then a new humanity is brought out of these separated waters. In Genesis 1.26, again, we have a new humanity created, or Genesis 2 verse 7, that's where humanity is created in that chapter.

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And then in Exodus 19, four through five, we're not explicitly told that Israel is a new creation in those terms, but we've talked about how that functional ontology concept, how the way that Yahweh creates is not by zapping atoms into being, but by separating out something from something that is in a state of ruin, and then molding it, changing it, making it into something good. And here he has taken Israel.

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out of the ruin of Egypt, their oppression there, brought them through the waters just like he did in Genesis 1, and then he has set them aside and commissioned them to be his treasured possession, to be his nation of priests. They are now a new nation, a new creation. So this is interesting. In chapter 15 of Exodus, there's a song that Moses is singing here after they've gone through the Red Sea.

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And in verse 13, you have led in your steadfast love, your hesed, the people whom you have redeemed, you have guided them by your strength to your holy abode. And so into your, into his

presence. Yeah, yeah, definitely. And that is going to be picked up again later in the Torah. And we're going to see that continue the idea of God creating people and bringing them to himself.

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can mean grazing place. Can I get a garden image a little bit? That's interesting. Okay, yeah, that's cool. Actually, I hadn't looked at that. Can mean like pasture. It's translated pasture several times. That was definitely a good point. But the new creation idea at least, you see that again. Well, you see it in, I think it's just interesting to bring up Isaiah 43 because he talks about there in verse one. But now thus says Yahweh, he who created you, oh Jacob, he who formed you, oh Israel, fear not for I have redeemed you, I have.

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called you by name, you are mine. When you pass through the waters, I will be with you, and through the rivers, they shall not overwhelm you." So it's going back through, again, recalling some of this Exodus imagery, and whether he's referring directly to the Exodus event or not, he sees Yahweh as creating and forming Israel, again, by taking them out from one people and designating them as a new entity who he has redeemed and...

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set aside called by name and given a new purpose. Really having an understanding of that functional ontology I think helps to see some of these new creation events that may have been a little more clear to the original audience. So now that we have our new humanity created in Exodus 15, do you want to read Exodus 15 verse 17? Sure.

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which you have made for your abode, the sanctuary, O Lord, which your hands have established." There's that word abode again. Yeah. Yeah, so he's bringing them into his temple. So now that he's created this new humanity, in Genesis 2.15, he takes Adam and rests him, puts him, nuachs him in the garden. Exodus 15.17 talks about also Israel being brought into Yahweh's abode. It's not the same word there.

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for put or arrested. But you do see it in Deuteronomy 11, 8 through 12, or Joshua 21, 44. There's this idea of, again, as Israel was brought out of Egypt through the waters, there then, Newarch rested in Canaan, in God's promised chosen land where he is going to dwell.

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in his temple when we get to like, is it Deuteronomy? Exodus 20, 11. Exodus 20. Yeah, so, yeah, Yahweh also knew us after he makes creation in Exodus 20. We should have had that verse a couple weeks ago. Yeah, that would have been helpful. Yeah. That was good to remember though. So we've also talked about, again, the creation of the temple already in Genesis 1. Obviously, half of Exodus chapters 35 through 40 are

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Consumed with the construction, the building of the tabernacle, God's temple, the place where he's going to dwell. So again, you have that correspondence, the creation of a temple is involved, and then humanity is rested in his dwelling. There's also the blessing of that humanity to be fruitful and multiply. You have that in Genesis 1, 28 applied to the first humans, and then in Leviticus 26, 3 through 11, and Deuteronomy 11, 7 through 16, it's applied to Israel.

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maybe it's confusing saying, talking about Leviticus and Deuteronomy, those are not the book of Exodus, they're not close necessarily to the story of Exodus, but you've got to remember once Israel comes out of Exodus, the rest of the Torah is their story of them getting into the promised land, getting into Canaan. So that whole segment is one big Exodus cycle, and so the themes and imagery that run through that entire section are part of the Exodus motif that we see here in Genesis 1.

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Really the author has taken a lot of these themes and compressed them down from the other four books of the Torah into Genesis one. And he'll do it elsewhere as well in Genesis. We'll see. So also humanity. They act as priests. We see that again in Genesis two fifteen Exodus 19 we see Israel is commissioned as a kingdom of priests. They are given a they're each given a command.

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Humanity is not to eat from the tree of the knowledge of good and evil in Genesis 2 16 through 17 and in Deuteronomy 30 15 They are commanded Yeah, see I have set before you today life and good Death and evil if you obey the commandments of the Lord your God So I mean there we have both both of them are given a command based on good and evil tov and rah on pain of death

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Yeah, he goes on to say even I call heaven and earth to witness against you today that I have set before you life and death Yeah, blessing and curse therefore choose life that you and your offspring may live Yeah, and then you know one more correspondence is The covenant aspect in the marriage aspect so in Genesis 2 25 or sorry Genesis 2 22 through 25 is the since the marriage of Yeah, the man and the woman

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And there's covenant language here, right? Yeah, yeah, there's absolutely that covenant language of, you know, this is the last bone of my bone, flesh of my flesh. That is familial language. We see it whenever, like, Laban applies that to Jacob, you're surely my bone and flesh, or... Yeah, you're now my family. Yeah. So yeah, that's a declaration that they are now family. My flesh and blood. And Adam takes Eve to be his wife. Now, that's significant, because reflecting on the Sinai covenant,

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the prophets will look back and look at that as the marriage between god and his people if you see actually in ezeziel sixteen it's very explicit that he talks about he saw this uh... this baby who was dying in his own blood and he picked it up took it out of egypt and dressed it and nurtured it took care of it and finally uh... he you know married this

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and that is a depiction of Sinai. He gave her all these ornaments, which is the wisdom of the law, and just again all these correspondences with Sinai. So it's significant that first of all there's a covenant there and there's also a covenant at Sinai. Maybe that's kind of a loose correspondence, but I think it is significant that the prophets later reflect on the Sinai event as a marriage between Israel and God.

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And backing that up even further is, so there's another book called the, called Hidden but Now Revealed by Benjamin Glad and G.K. Beale. And that book goes through the meaning of the word mystery as it's used in the Bible. So the word mystery in the Bible is used to describe something that was always true but hidden. It's referring to, for instance,

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Paul in Ephesians says that the mystery of marriage is that marriage corresponds to Christ and the church. The husband and the wife correspond to Christ and the church. He calls that a mystery. He's not saying, this is a cool little analogy that I found. He's actually telling his audience that the Bible intended for us originally to see the covenant between man and woman in Genesis 2 as corresponding to Yahweh's covenant with

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humanity and with Israel later in the Bible. And so, Paul at least, it seems that he believes that we are supposed to read Genesis 2, that marriage, as connected to the marriage of Yahweh and his people. It's not just an interesting analogy, but it's actually something inherent within the text. That might even be why we're told that the man is supposed to leave his father and mother and go to the woman, when that is not the cultural case at all.

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but we do have God coming to his people and then Jesus coming to his people repeatedly throughout scripture. So that may not be the case, but it's interesting to consider. Now that's kind of where the Exodus motif ends here, except for a couple more correspondences that ideally wouldn't be there, and that is the Fall. So after all this, they're given this command of good and evil on pain of death.

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Both Israel and the first humans receive these commands, but then they both fail to keep those commands. Adam and Eve listen to the serpent, and they take of the tree of the knowledge of good and evil. Israel, immediately after coming out of the Exodus, they start worshipping an idol. And then also you can follow that to later in their history where they continue to fall into rebellion

against Yahweh and to choose evil and death instead of life and good. And ultimately this results in

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not death but adam and eve being exiled east their fruitfulness being frustrated adam has to work the ground now the childbearing process is going to be different and more difficult now and very similar language is used in leviticus twenty six deuteronomy twenty eight about how if they rebel their fruitfulness will be frustrated they won't have children the same way their crops won't bear much fruit their

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their flocks will be less productive and then they will be invaded and killed and exiled. Then you get to places like 2 Kings 17 or Micah 1 and you see that Babylon, which is east of Israel, come and they wipe out Israel and Judah and they exile them east. So what we have, let me just run through these correspondences very quickly just to give us a high level view of the correspondences between the Exodus and the creation.

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We have the rock of God and dark waters that are separated. The ruin and the enemies of God are restrained and defeated. Dry land appears. A new humanity is created. A temple is created. Those people are then rested in Yahweh's dwelling in his garden. They are blessed to be fruitful and multiply. They are commissioned to subdue. They act as priests.

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marriage and a covenant and then they are given commandments regarding good and evil life and death and They are told to keep those commandments lest they die Well, they go ahead and break those commandments and they are instead of dying. They are exiled and their fruitfulness is frustrated so again, I hope it's clear enough that the The author intends for us to read these stories together and to see the creation

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really not only as an act of creation but as Yahweh's first Exodus act. The creation and the Exodus are not separable events but creation is part of Exodus. Yeah, and it sets us up at the end of the day for Jesus as the new Moses bringing his people into the promised land. Yeah, absolutely. Helping us to pass through the same ruin and chaos that he did from life to death.

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and be brought to be rested in his temple. Yeah, yeah. And that's where it moves. And what does he call the church? His bride, right? Right. Yeah, I mean there's all sorts of correlations to Christ. Good stuff. Yeah, and then we won't have that ending on the end where there's the rebellion and all that. So that's where the exes motif will end in the end. Yeah, yeah. Good, good. I love it. We'll see the show up again later in Genesis, but for now just...

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Let that help you read this story, have some coherence in it. And then we'll go back through, and since we kind of breezed over chapter two and chapter three and discussing this, we'll go hit some high level points in those chapters and then continue on with the book of Genesis. Sounds like a plan. All right, talk to you later.