Made to Be in God's Presence

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Introduction

Throughout time women and men have pondered, what does it mean to be human? The Psalmist strikes at the heart of this question when he states: "When I consider your heavens, the work of your fingers, the moon and the stars, which you have ordained; What is man that you take thought of him, and the son of man that you care for him? Yet You have made him a little lower than God" (Ps 8:3-5; NASB). The Psalmist recognizes that on the one hand women and men are part of creation, yet they occupy a special place; humanity is only placed slightly below God.[1] This Psalm invites us into the question of asking "who are we as humans?" As we explore the first chapters of Genesis, we will unpack the fundamental truths of what it means to be human in this paramount biblical origin story.

A foundational idea nascent in the Hebrew Scriptures is that all human beings, both women and men, are made in the image of God (Gen 1:27). A bit of context may help us flesh out the biblical descriptions. Within the ancient world of the Old Testament, other nations had persons or statues made in the image of God. When referring to a person, being in the image of god was associated with upper-class power or religious authority, such as a king or ritual specialist. When referring to a stone statue, the image of god was a stone representation or image of the deity who dwelt in that particular sanctuary.[2] It should not be surprising that kings were understood to be made in the image of god because they were the focal point of ancient society. In the ancient world, human and divine society was divided between those who demanded tribute and those who provided it. Kings were at the center of this relationship in the world as they collected tribute and labor from the lower classes whose role in life was to engage in menial backbreaking tasks for them. This relationship also extended to worship, as the king uniquely represented the people in worship. In ancient Egypt, "the king was the visible image of a god and assumed a divine role on earth. Only the king had access to the world of the gods, and indeed he is a ubiquitous figure in scenes of worship inscribed on temple walls."[3] Similarly "in Mesopotamia, portents of evil, for example an eclipse or an earthquake, mandated human action to placate the gods, but the action mandated

was solely that of the king. Only he recited prayers, offered sacrifices, or shaved his body in obeisance. Nothing was required of the people at large. It was not the people the Mesopotamian gods held accountable but their king."[4] In the ancient world, the king uniquely represented god in his image and uniquely worshiped before god in the sanctuary. Furthermore, in only one example outside of the Old Testament, is all humanity archetypally made in the image of God.[5]

In light of this ancient context, the profound contribution of the Hebrew Scriptures is that that all humans are created to worship and commune with God: "God created man in His own image, in the image of God he created him; male and female he created them" (Gen 1:27; NASB). As we will see, representing and communing with God is essential to what it means to be human and to have a body, as expressed in the story. In this account, being human is enmeshed with their embodied engagement with God in the garden

The initial chapters of Genesis offer valuable insights into the purpose of mankind that remain relevant as we contemplate our beings and bodies. Modern readers encounter the Old Testament Scriptures as a unified text that presents itself as a cohesive narrative. This literary masterpiece contains several intentional similarities between the features of the Garden of Eden and those of the Wilderness Tabernacle. These elements emphasize the Garden of Eden as a primordial sanctuary where God dwelt with his people. The literary setting of the initial chapters of Genesis set the canonical stage of what it means to be a man or woman. As we examine the figures of Adam and Eve, we will observe that they fulfilled priestly duties with implications for the people of Israel and, eventually, all members of the people of God, including today's followers of Jesus.

Reading the Pentateuch as a Unit

Methodologically, we must present a rationale for reading the Pentateuch as a unified storyline, given many of the historical questions of our day. Most modern Christians read the Pentateuch as a coherent narrative through a translation. This starting point sometimes makes it difficult to perceive the plurality and development of this text. Our word Bible hints at this plurality because, on the one hand, our singular word *Bible*, comes from the Greek plural word *Bibles* (τα βιβλια); this highlights its plural composition within a unified structure.[6] Similarly, the Pentateuch, a collection of five books, reflects this editorial design through its unification of ancient stories about the people of Israel and their relationship with God in a coherent narrative. Despite some unanswered historical questions, we can note the historical environment that gave rise to this unified document.

From a historical perspective, we know that the Pentateuch consists of several ancient texts. From a literary standpoint, Moses is presented as the author of various

passages of the Pentateuch (Exod 24:18; 34:28; Deut 9:9–10; 10:10; 2 Chron 25:4) and is presented as the main character of these books. At the same time, the book of Genesis and several sections of the other books do not explicitly mention their authors.[7] The presence of various editorial comments as well as grammatical updates from a later time accentuate the preservation, application, and re-contextualization of these stories within a later era of God's people.[8] In light of this literary process, we can affirm that the Hebrew Masoretic Version contains a reliable and preserved re-transmitted and re-contextualized voice of the ancient people of Israel.[9] While acknowledging the historical development of the Pentateuch, we can study the text in its developed format in the Masoretic Version upon which our modern Bible translations are made.[10] This recognition of historical layers provides a foundational starting point for our biblical-theological analysis of the Pentateuch as a unified story.[11] With this methodology in mind, we will examine the function of humans within a sanctuary context in the Genesis narrative.

Woman and Man in God's Sanctuary

Throughout Jewish and Christian tradition, several authors have noted that the Garden of Eden was a sanctuary of God's presence.[12] The geographic location of the creation of man and woman informs us about the purpose of man and woman. The Genesis story interconnects with later narratives in the literary masterpiece of the Masoretic Text. Methodologically, we can notice that the Garden of Eden contains similar features as later sanctuaries through the repetition of (a) words, syntactic patterns, and themes, as well as (b) the repetition of allusions to the same passage.[13] As we will explore, several studies reveal that the narrative depicts the Garden of Eden with characteristics resembling those of the Tabernacle and, later, the Jerusalem Temple.

There are several geographical and architectural elements within the narrative that underline Eden as a sanctuary. Temples and other shrines in the ancient Near East were built towards the east.[14] In like fashion, the Mosaic Tabernacle and the Jerusalem Temple reflect this orientation through the placement of their entrances toward the east (Exod 27:13-16; Ezek 47:1-12).[15] Not surprisingly, the entrance to the Garden of Eden faces toward the east. The flow of the rivers in the garden flows eastward (Gen 2:14), probably towards the entrance of the garden. Likewise, we see that when God expelled Adam and Eve from the Garden, they exited from the entrance: "at the east of the Garden of Eden" (Gen 3:24; NASB). Cherubs guard the entrance to the garden on the east, marking the eastward orientation of the garden.[16] Using commonly recognizable temple imagery, the direction of the stream and the location of the cherubim characterize Eden as a sanctuary that the people of God would recognize from the accounts of the Tabernacle and the Jerusalem Temple.

We also see in the structure of Eden a similarity to that of the Tabernacle and the Temple. Temples in the ancient Near East and almost without exception in Mesopotamia were built with a three-part structure. According to this pattern, there are often three parts: the inner sanctuary, the inner court, and the outer court.[17] A primary function of a temple in the ancient Near East was to provide a place or a location where the deity could relate to humans. This was a place where the divine and earthly worlds could blend in harmony.[18] We note this three-section pattern in the descriptions of the Wilderness Tabernacle and the Jerusalem Temple. Both possessed a holy of holies, a holy place, and an outer court (Exod 26:33, 27:9; 1 Kgs 8:6; 2 Kgs 21:5). In the Tabernacle and Temple there was a path of holiness for the believer to move into the presence of God through the mediation of the priesthood. We observe this pattern of three distinct spheres also in the description of the Garden of Eden. Inside the sanctuary, there is a division between Eden and the garden: "The Lord God planted a garden toward the east, in Eden…Now a river flowed out of Eden to water the garden" (Gen 2:8, 10; NASB).[19] Likewise, there exists a division between Eden, the garden, and the land outside. The divine presence that existed in Eden and the garden did not exist outside. For this reason, when Adam and Eve disobeyed God, they were expelled from the garden. Just as there existed a trajectory toward the divine presence in the Tabernacle and the Temple as one progresses from the outside to the holy of holies, likewise, the creation account depicted increasing levels of sanctity from the outside, to the garden, to Eden itself where the tree of life and the presence of God dwelt.[20]

Finally, sanctuary imagery is present in the Edenic descriptions of cherub protectors. Two cherubim guard the entrance to the garden (Gen 3:24), fulfilling the ancient Near Eastern task of protecting the holy location of a deity from impurity.[21] This pattern is repeated in the Tabernacle and Temple where statues of the cherubim are erected on the ark of the covenant and in the holy place (Exod 25:18-22; 2 Sam 6:2; 1 Kgs 6:23-35; 2 Kgs 19:15; 2 Chron 3:7; Ezek 41:18-19). Additionally, cherubim are stitched into the veil that separates the holy place from the holy of holies (Exod 26:31).[22] Cherubim imagery at the entrance to the garden highlights their role as protectors of God's presence in the Edenic sanctuary.[23] The presence of cherubim indicates that this place was a location where God dwelt with his people, similar to that experienced in the Wilderness Tabernacle and the Jerusalem Temple.

The literary descriptions of the eastward orientation, the three-part structure, and the cherubim protectors in the Garden of Eden, the Wilderness Tabernacle, and the Jerusalem Temple portray them as sacred spaces of the divine presence. Within the pentateuchal narrative this portrayal communicated to God's people that they could experience God's presence that was lost in Eden through the recreated sanctuaries in the Tabernacle and in the Temple while at the same time informing them of God's original purpose for woman and man when they dwelt in God's presence.

This context can help us in our study today when we think about what it means to be human. Now that we have established this literary horizon to the creation story, we can examine the role of Adam and Eve as ideal humans dwelling with God.

The Priestly Vocation of Adam and Eve

In the creation account, God created Adam and Eve to reside in a sanctuary that housed the presence of God. This temple environment will inform us of the roles of Adam and Eve. Adam and Eve, the representative members of the human race, will be stylized in the text as engaging in priestly activities. God created them with the aim of fulfilling sacerdotal tasks.[24] This primordial calling will help us understand God's creation and calling for what it means to be human.

The Divine Presence

When the God of Israel dwelt in a sanctuary, his presence was mediated by a priest to the lay worshiper. Just as a modern nuclear reactor provides powerful and life-giving energy to a city but must be correctly approached with precaution through various levels and safety measures, so the nourishing and sanctifying divine presence was sacred and could only be advanced toward with the correct procedure and approach. This attitude is practiced in the Tabernacle where God's tangible presence existed among his people (Exod 25:9). The three parts of the Tabernacle did not separate human beings from God; rather, they allowed the people to safely draw closer to God through the necessary offerings (Lev 16).[25] Likewise, we see in the inner sanctuary of Eden that human beings could access the Lord's presence directly. Noteworthily, before the introduction of evil and their expulsion from the garden, they did not need to offer a sacrifice to be in God's presence because they did not possess a damaged relationship with God. The Lord's unmediated presence is evident in his direct engagement with the first humans. Just as in the Wilderness Tabernacle, God "walks" (מִתְהַלֵּךְ; a *hithpael* participle or perfect verb) expressing his bodily presence (Lev 26:12; Deut 23:14; 2 Sam 7:6-7),[26] likewise, he "walks" (מִתְהַלֵּךְ) with Adam and Eve (Gen 3:8). When the subject of "walking" is the Lord in the Old Testament, this action always occurs in connection with the Tabernacle or in the garden. This suggests that the presence of God that humans enjoyed in the sanctuary of Eden was restored in the sanctuary of the Tabernacle.[27] When we return to our question of what it means to be human, we note that Adam and Eve experienced an intimate relationship with God that corresponds to that which the people enjoyed in the later Wilderness Tabernacle and Jerusalem Temple. As the representative forefather and foremother of the human race, this account signals the original intention of God for all mankind to experience his presence like that of later priests. Women and men, body and soul, are made to dwell with God.

Priestly Actions

In the creation account, God assigned Adam two roles as the caretaker of the garden: "Then the Lord God took the man and put him into the Garden of Eden to cultivate it (עבד) and keep it (שׁמר)" (Gen 2:15; NASB). In their immediate context, these verbs refer to the agricultural duties of "cultivating" and "caring for" the land of the garden.[28] However, if we carefully study this passage, we can see an intentional literary reference. Whenever the Old Testament mentions these verbs or their nominal cognates elsewhere within a range of fifteen words, they indicate either (a) "serving" God and the duty of the Israelites to "keep" his word or (b) "serving" God and "keeping or maintaining the service" of the Tabernacle and Temple.[29] Within the greater horizon of a sacred space in Genesis 1-3, these verbs link the tasks assigned to Adam and those of the priests in the Tabernacle and Temple (cf. Num 3:7-8; 8:25-26; 18:5-6; 1 Chron 23:32).[30] For instance: "They shall perform (וְשָׁמְרוּ) the duties for him and for the whole congregation before the tent of meeting, to do the service (לַעֲבֹד) of the Tabernacle" (Num 3:7).

In a priestly context, the verb "to serve" (עבד) denotes the daily Levitical tasks of maintaining the Tabernacle (Num 3:7-8; 4:23-24, 26). In the same context, the verb "to keep" (שׁמר) designates the protection of the Tabernacle or Temple from invaders (Num 1:53; 3:8; 8:26; 31:30; 1 Sam 7:1; 2 Kgs 12:9) or the keeping of divine laws and obligations (Lev 18:5; Num 3:7). It is easy for us to forget that in the ancient world a primary task of priests was to protect the divine sanctuary from intruders: "the Levites who keep guard over the Tabernacle of the Lord" (Num 31:30; ESV).[31] The serving, caring, and protection of the Tabernacle and the Jerusalem Temple were integral to the identity of the priests. Like later Levitical Priests, we observe in the Garden of Eden that God commanded Adam to guard and care for his sanctuary. In Eden, Adam was charged with the responsibility of protecting the garden against forces of evil (Gen 2:15). When he failed to perform this priestly responsibility, God transferred this duty to the cherubim who were now to guard (שׁמר) the garden (Gen 3:24).[32] Within his sanctuary, Adam's duty to guard and care for the divine presence is paradigmatically similar to those of the later priests of Israel. When we think about the purpose of mankind, we see again that mankind is created to dwell in and care for the divine presence.

Priestly Clothing

After Adam and Eve disobeyed God, they became aware of their nakedness. In response, God provides them with coverings (Gen 3:7, 21). These coverings appear to be allusions to priestly garments. The noun "garment" (כֻּתֹּנֶת) and the *hiphil* verb "to dress" (לבשׁ) are repeated in both the account of Eden and the Tabernacle (Exod 28:4, 39-40; 29:5, 8; 39:27).[33]

> And the Lord God made garments (כָּתְנוֹת) of skin for Adam and his wife, and clothed them (וַיַּלְבִּשֵׁם) (Gen 3:21).
>
> Then Moses brought Aaron's sons near and clothed them (וַיַּלְבִּשֵׁם) in robes (כֻּתֹּנֶת) (Lev 8:13).

The *hiphil* verb "dress" (לבשׁ) is used to denote the honoring of a person by a king (Gen 41:42; 1 Sam 17:38) or the dressing of a priest in holy garments (Exod 28:41; 29:8; 40:14). Because of the presence of other links, this likely refers here to priestly garments. Before Adam and Eve's disobedience, their nakedness did not bother them (Gen. 2:25; 3:11). But after they disobeyed, they were ashamed of their nakedness. The divine act of providing garments for humans supplied them with a way to approach God.[34] Likewise, Levitical priests were covered in appropriate garments to officiate worship in the Tabernacle (Exod 20:26; 28:42).

Links between the vocabulary in both accounts underscore both Adam and Eve as dwelling in the primordial sanctuary with priestly tasks. This should surprise us because the Levitical priesthood of the Tabernacle and Temple was only male, and women could not enter the holy of holies of the Tabernacle or Temple.[35] Perhaps this highlights the relationship between Adam and Eve to the common priesthood of all the people of Israel (Exod 19:4-6). We can appreciate the value and dignity this narrative extends to all men and to all women in particular as mankind is created to enjoy, dwell in, serve, and guard the divine presence in the Lord's sanctuary.

Implications

The creation account provides us with clues for understanding what it means to be human. We explored several intentional links between the Garden of Eden, the Wilderness Tabernacle, and the Jerusalem Temple woven into the narrative. Within this primordial sacred space, we notice that Adam and Eve are placed in a sanctuary and perform priestly tasks. They dwell in the sacred space of the divine presence and participate in the serving and guarding of God's presence. Within the literary narrative, Adam and Eve express the experience of the people of God and specifically aspects of that of Levitical Priests in the Wilderness Tabernacle and in the Jerusalem Temple.

When we recognize that these stories are part of a cohesive narrative, we are able to notice their theological implications. The creation account is more than an ancient story that expresses the ancestral history of the people of Israel; rather, the creation account reveals God's original purpose for humanity before their deviation. God creates his people to dwell in his presence and in his sanctuary. He creates a priestly people to maintain and enjoy his presence in the world. Although human

disobedience disrupted this task, the knowledge of this original course meant that the people of God could understand the purpose of the Wilderness Tabernacle and the Jerusalem Temple. Starting with the Tabernacle, God re-established a sanctuary for the first time since the expulsion of humanity from the Garden of Eden.[36] These sacred spaces were a restoration of what was lost in Eden. Eden was an ideal world where God, humanity, and nature existed in harmony. This divine ecosystem was repeated in the Tabernacle where God dwelt with his people (Exod 29:42-46; 35:21-29).[37] The Tabernacle signals that God does not abandon his people because of their disobedience; rather, he provides a way for them to experience his presence.[38] By obeying the Lord's instructions, the people of God could foster an environment where God could dwell with them despite their disobedience and corruption.

The continuity between Eden and the other sanctuaries highlights God's original plan for all humanity to participate in the care of his sacred space (Gen. 1:28; 2:15; 3:23).[39] Within God's redemption of his people, the Levitical Priests specifically, and in some ways all the people as a general priesthood, were tasked with guarding, caring for, and mediating God's holy presence (Exod 19:4-6).[40] When God rescues fallen humanity and restores his people, their original purpose of enjoying and abiding in his presence is reinstated. Likewise, in the climax of God's redemption in the revelation of Jesus, these realities are extended and expanded. In the incarnation, Jesus himself is the Tabernacle where God dwells with his people (John 1:14; Rev 21:3). Consequently, believers, who are part of his body, are part of God's restored humanity who are empowered as a general priesthood to abide in and mediate God's presence in the world (1 Pet 2:5-9; Rev 1:6, 5:10).[41] As we contemplate what it means to be human, we can affirm that since creation, God has desired to dwell with his people, and despite the failures of his people, he works to restore his people so that they can be brought back into his presence. This reality climaxes in and is available now in the revelation of Jesus and is experienced by all who join his body.

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Notes

1. Jason Maston, "Introduction," in *Anthropology and New Testament Theology*, ed. Jason Maston and Benjamin E. Reynolds, LNTS 529 (New York: Bloomsbury, 2018), 1.
2. John Walton, *Genesis 1 as Ancient Cosmology* (Winona Lake, IN: Eisenbrauns, 2011), 84.
3. Joshua A. Berman, *Created Equal: How the Bible Broke with Ancient Political Thought* (Oxford: Oxford University Press, 2011), 40–41.
4. Ibid., 27.

5. Walton, *Genesis 1 as Ancient Cosmology*, 84.

6. Brent Strawn, *The Old Testament: A Concise Introduction* (New York: Routledge, 2020), 2–4.

7. In the book of the Psalms, David is considered the literary author because he is the main character; nevertheless, at the same time, several psalms are known to have been written by other authors. Strawn, *The Old Testament*, 19–20. The ancient Near Eastern context of the Old Testament suggests that there was the capacity to write books at the time of the Exodus; however, we unfortunately do not possess primary documents from that time. Robert I. Vasholz, *The Old Testament Canon in the Old Testament Church: The Internal Rationale for Old Testament Canonicity*, ANETS 7 (Lewiston, NT: Edwin Mellen Press, 1990), 1–30.

8. Several editorial comments highlight the updating and renewal of the text until the end of the Babylonian Exile. This does not mean that scribes invented these stories, rather they translated and re-communicated ancient stories in a format understandable to successive generations. Some examples include the following: the Pentateuch includes the updating of names (Gen 11:28, 31; Gen 14:2); the genealogy of Gen 36:31 was written at a time when a king reigned in Israel, which could only be during Solomon's reign at the earliest; the formulation of Gen 12:6 indicates that the passage was written at a time when there were no Amorites; and the old Hebrew script and language is updated to a dialect after the Babylonian Exile. Strawn, *The Old Testament*, 26–27; Ernst Würthwein, *The Text of the Old Testament: An Introduction to the Biblia Hebraica* (Grand Rapids, MI: Eerdmans, 1995), 1–4; Emanuel Tov, *Textual Criticism of the Hebrew Bible* (Minneapolis, MI: Fortress Press, 1992), 26–29; Bruce Waltke, *An Old Testament Theology* (Grand Rapids, MI: Zondervan, 2007), 56–61; Peter Enns, *Inspiration and Incarnation* (Grand Rapids, MI: Baker Academic, 2005), 50–52; T. Desmond Alexander, *From Paradise to the Promised Land: An Introduction to the Pentateuch* (Grand Rapids, MI: Baker Academic, 2002), 42–61, 80; Michael Grisanti, "Inspiration, Inerrancy, and the OT Canon: The Place of Textual Updating in an Inerrant View of Scripture," *Journal of the Evangelical Theological Society* 44, no. 4 (2001): 577–598.

9. Bill Arnold, "The Book of Deuteronomy: Pseudepigraphy, Pseudonymity, or Something Else Altogether?," in *Sepher Torath Mosheh: Studies in the Composition and Interpretation of Deuteronomy*, ed. Daniel Block and Richard Schultz (Peabody, MA: Hendrickson, 2017), 145–160; Bill Arnold, "Deuteronomy as the 'Ipsissima Vox' of Moses," *Journal of Theological Interpretation* 4, no. 1 (2010): 53–74; John Walton and Brent Sandy, *The Lost World of Scripture* (Downers Grove, IL: InterVarsity Press, 2013), 33–35, 65.

10. Despite the fact that there are several stages in the development of a text, we can study the text in each of these historical moments with a synchronic analysis. James Barr, "The Synchronic, the Diachronic, and the Historical: A Triangular Relationship?" in *Synchronic or Diachronic? A Debate on Method in Old Testament Exegesis*, ed. Johannes C. de Moor, OtSt 34 (Leiden: Brill, 1995), 1–6; Koog Hong, "Synchrony and Diachrony in Contemporary Biblical Interpretation," *Catholic Biblical Quarterly* 75, no. 3 (2013): 522–524.

11. Mark Boda, *The Heartbeat of Old Testament Theology: Three Creedal Expressions*, 2017, 160–162; Christopher Seitz, *The Character of Christian Scripture: The Significance of a Two-Testament Bible*, STI (Grand Rapids, MI: Baker Academic, 2011), 28–39.

12. *Jub*. 4.23-36, 8.19; Ephraim of Syria, *Hymns* 3.16-17. Several ancient authors note that the Tabernacle typologically reflects the creation narrative. Philo, *Somni*. 1.215;

Josephus, A. J. 3.180-182. Louis Ginzberg, *Legends of the Jews*, trans. Paul Radin, vol. 3 (Philadelphia: Jewish Publication Society, 1911), 151; Gary Anderson, "Celibacy or Consummation in the Garden? Reflections on Early Jewish and Christian Interpretations of the Garden of Eden," *Harvard Theological Review* 82, no. 2 (1989): 129, 143–144; Jon Levenson, *Creation and the Persistence of Evil* (New York: Harper & Row Publishers, 1988), 96; Margaret Barker, *The Gate of Heaven: The History and Symbolism of the Temple in Jerusalem* (London: SPCK, 1991), 76–77; Margaret Barker, *Temple Theology* (London: SPCK, 2004), 16–17; Jacques Van Ruiten, "The Garden of Eden and Jubilees 3:1-31," *Bijdragen* 57, no. 3 (1996): 315–316.

13. Richard Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, MA: Yale University Press, 1989), 29–31.
14. Donald Parry, "Garden of Eden Prototype Sanctuary," in *Temples of the Ancient World*, ed. Donald Parry (Salt Lake City, UT: Deseret Book, 2004), 131.
15. Gordon Wenham, "Sanctuary Symbolism in the Garden of Eden Story," in *I Studied Inscriptions from before the Flood*, ed. Richard Hess (Winona Lake, IN: Eisenbrauns, 1994), 400.
16. Seung Kang, "The Garden of Eden as an Israelite Sacred Place," *Theology Today* 77, no. 1 (2020): 90–91; Umberto Cassuto, *A Commentary on the Book of Genesis: Part I*, trans. Israel Abrahams (Jerusalem: Magnes Press, 1961), 174; Parry, "Garden of Eden," 132–133.
17. In the case of Egypt, the labels of the three spheres are different, but the structure remains the same Michael Hundley, *God in Dwellings: Temples and Divine Presence in the Ancient Near East*, SBLWAWS 3 (Atlanta, GA: Society of Biblical Literature, 2013), 37, 51, 56.
18. Hundley, 47, 83–84; Barker, *The Gate of Heaven*, 63–65.
19. Kang, "The Garden of Eden," 90–91; Cassuto, *A Commentary on the Book of Genesis: Part I*, 174; Parry, "Garden of Eden," 132–133.
20. Gregory Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God*, NSBT 17 (Downers Grove, IL: InterVarsity Press, 2004), 84–85; Parry, "Garden of Eden," 134–135.
21. John Walton, *Genesis*, NIVAC (Grand Rapids, MI: Zondervan, 2001), 230; Tryggve Mettinger, *In Search of God*, trans. Frederick Cryer (Philadelphia: Fortress Press, 1988), 128, 135; Tryggve Mettinger, "Cherubim," in *Dictionary of Demons and Deities in the Bible*, 2nd ed., ed. Karel Toorn, Bob Becking, and Pieter W. Horst (Grand Rapids, MI: Eerdmans, 1999), 190–191; Beale, *The Temple*, 70.
22. Sandra Richter, *The Epic of Eden* (Downers Grove, IL: InterVarsity Press, 2008), 123–124; Kang, "The Garden of Eden," 91–92; Wenham, "Sanctuary Symbolism," 401; John Sailhamer, *The Pentateuch as Narrative* (Grand Rapids, MI: Zondervan, 1992), 303; Nicolas Wyatt, "A Royal Garden: The Ideology of Eden," *Scandinavian Journal of the Old Testament* 28, no. 1 (2014): 18; David Wright, "Holiness, Sex, and Death in the Garden of Eden," *Biblica* 77, no. 3 (1996): 310.
23. Terje Stordalen, *Echoes of Eden: Genesis 2-3 and Symbolism of the Eden Garden in Biblical Hebrew Literature*, CBET 25 (Leuven: Peeters, 2000), 294; Edmund Clowney, "Final Temple," *Westminster Theological Journal* 35, no. 2 (1973): 160.
24. Throughout Jewish and Christian traditions, various theological commentators have claimed that Adam and Eve acted as priests: LXX Ezek 28:13 (cf. LXX Exodus 28:17-20);

Tg. Ps.-J. Genesis 8:20; *Jub*. 3:27; Revelation of Moses 29.3; *Rabba Numbers* 4.8; *Tanḥuma Toldot* 12. Gregory Beale, "Adam as the First Priest in Eden as the Garden Temple," *The Southern Baptist Journal of Theology* 22, no. 2 (2018): 10; Jan Dochhorn, "Adam als Bauer, oder: Die Ätiologie des Ackerbaus in Vita Adae 1–21 und die Redaktionsgeschichte der Adamviten," in *Literature on Adam and Eve*, ed. Gary Anderson and Michael Stone, SVTP 15 (Leiden: Brill, 2000), 327; Rachel Elior, "The Garden of Eden Is the Holy of Holies and the Dwelling of the Lord," *Studies in Spirituality* 24 (2014): 63–118; Martin Luther, *Predigten über das 2 Büch Mose*. 1524-1527, LW 16 (Weimar: Hermann Böhlaus Nachfolger, 1899), 414; Michael Maher, *Targum Pseudo-Jonathan: Genesis*, TAB 1B (Collegeville, MN: The Liturgical Press, 1992), 43–44; Gina Pearl, "Adam's Garments, the Staff, the Altar and Other Biblical Objects in Innovative Contexts in Rabbinic Literature" (MA Thesis, McGill University, 1988), 11–19; Stephen Ricks, "The Garment of Adam in Jewish, Muslim, and Christian Tradition," in *Temples of the Ancient World: Ritual and Symbolism*, ed. Donald Parry (Salt Lake City, UT: Maxwell Institute Publications, 1994), 709–714; Terje Stordalen, "Heaven on Earth - Or Not?," in *Beyond Eden*, ed. Konrad Schmid and Christoph Riedweg, FZAT 2 (Tübingen: Mohr Siebeck, 2008), 32–33, 38; Rivka Ulmer, "The Jerusalem Temple in Pesiqta Rabbati: From Creation to Apocalypse," *Hebrew Studies* 51 (2010): 233–234; James VanderKam, "Adam's Incense Offerings," *Meghillot: Studies in the Dead Sea Scrolls* 5–6 (2008): 141–156.

25. Sailhamer, *The Pentateuch as Narrative*, 298.

26. Lifsa Schachter, "The Garden of Eden as God's First Sanctuary," *Jewish Bible Quarterly* 41, no. 2 (2013): 74; Wenham, "Sanctuary Symbolism," 401; Wright, "Holiness, Sex, and Death," 307; Parry, "Garden of Eden," 144; Sergio Silva, "Creation and Sanctuary," in *The Book and Student: Theological Education as Mission*, ed. Wagner Kuhn (Berrien Springs, MI: Seventh-Day Adventist Theological Seminary, 2012), 160; Kang, "The Garden of Eden," 90; Jahisber Peñuela-Pineda, "Sanctuary/Temple in Genesis 1–3: A Reevaluation of the Biblical Evidence" (PhD diss., Andrews University, 2019), 90–95.

27. Jacob Milgrom, *Leviticus* 23-27, AB 3B (New York: Doubleday, 2001), 2301–2302.

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