1.1 Here Be Monsters

1.2 Image of God

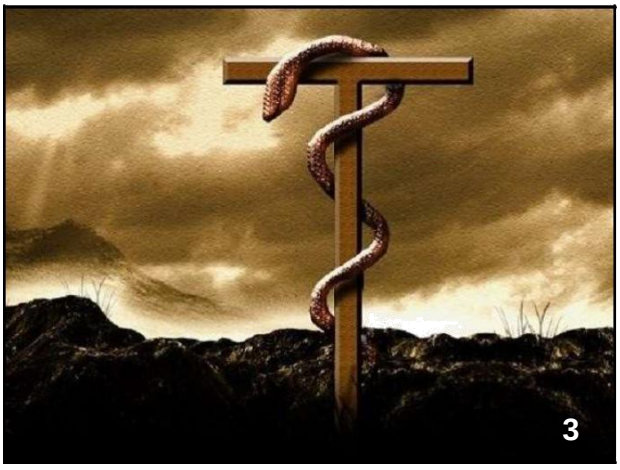
2.1 The Fall

2.2 Exodus

3.1 DESERT FALL

PROP

[God] sustains [Israel] in a desert land, and in a howling wilderness waste (תֹּהוּ [tohuw]). As an eagle stirs up its nest, and hovers over (רָחַף [rachaph]) its young…
Deuteronomy 32:10–11
2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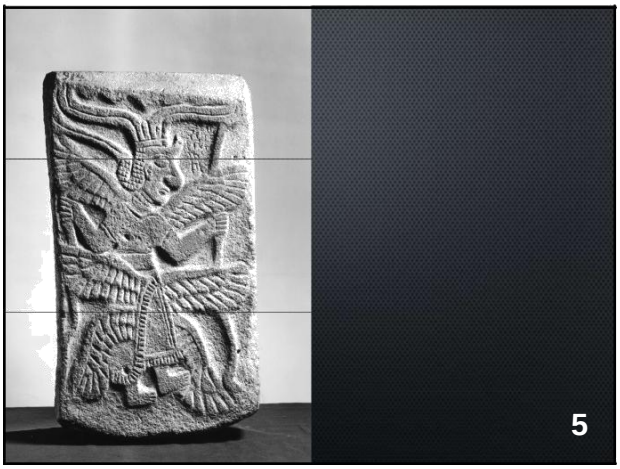
תַּנִּין (tanninim)
נָחָשׁ (nachash)
שָׂרָף (saraph)

שָׂרָף (saraph)
cf. Deut 8:15; Isa 14:29; Isa 30:6
4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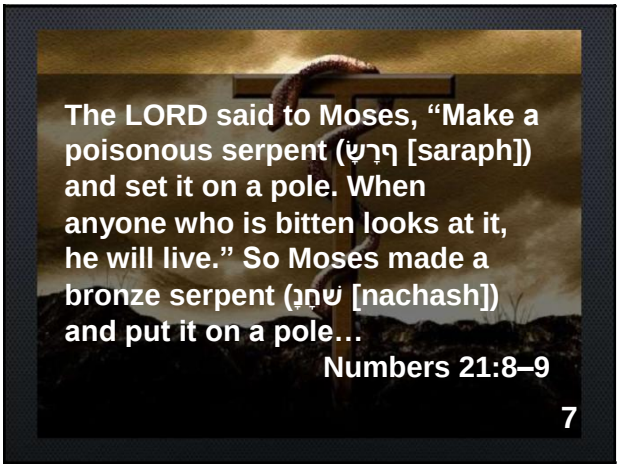
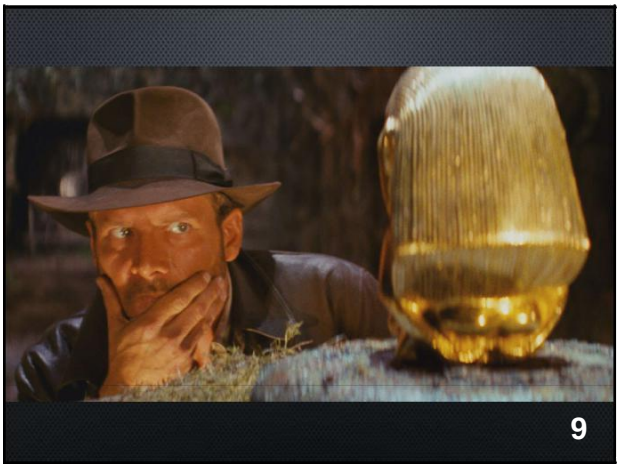

The LORD said to Moses, “Make a poisonous serpent (שָׂרָף [saraph]) and set it on a pole. When anyone who is bitten looks at it, he will live.” So Moses made a bronze serpent (נְחָשׁ [nachash]) and put it on a pole…
Numbers 21:8–9
7

bronze serpent
שְׁחֶנַּ תְּשׁחְנָ
8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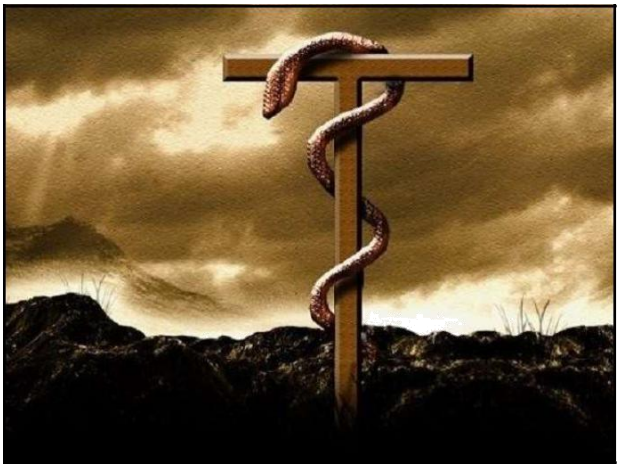


1. For the boundaries of the Promised Land see Ex 23:31; cf. Gen 15:18–21; Num 34 3–10.

   For the wilderness as a kind of transitional creation see Christian Frevel, "Understanding the Pentateuch by Structuring the Desert" in *The Land of Israel in Bible, History and Theology*, 123.

   For plague reversal see Ex 17:1–7; cf. Ex 7:20–24 (waters); Ex 16:1–36; cf. Ex 9:18–23 (bread/hail); Ex 16:1–36; cf. Ex 10:13–15 (covered land) – Terence Fretheim, *God and World in the Old Testament*, 127–128.

   For the Tabernacle as a seat of new creation activity see Ex 31:1–11; cf. Gen 1:2 (Bezalel); Ex 40:2; cf. Gen 12:2 (New Year); Ex 39–40; cf. Gen 1:2–3 ("it is good"); Ex 25–31 & 40:17–33; cf. Gen 1–2:3 (7 speeches & 7 acts) – Jon Levenson*, Creation and the Persistence of Evil*, 78–89; Samuel Balentine, *The Torah's Vision of Worship*, 63–77, 136–141; Terence Fretheim, *God and World in the Old Testament*, 128–131.

   For the desert as primeval chaos see Philip Budd, *Numbers*, 234.
2. For land outside Eden being populated by wild and waste and for its potential transformation see Gen 4:14; Isa 51:3.

   For Israel guarding and keeping the Law see Ex 20:6; cf. Gen 2:15; Gen 18:9. See also Lev 26:9 for fruitful multiplication as the reward for keeping the Law.

   For cherubim guarding the Law (and the potential Tree of Life comparison see Ex 25:18–22; cf. Gen 3:24.
3. For distrust of God in Numbers see Num 14:3. For their lust for food see Num 11:4–5 – Walter Moberly, *Old Testament Theology*, 77.
4. For Isaiah and the Seraphim see Isa 6:2–7.
5. For more on the relief from Tell Halaf see Theodor Gaster*, Myth, Legend, and Custom in the Old Testament*, 567.
6. For more on the Egyptian winged uraeus and 'srf' linguistic connections see Jacob Milgrom, *Numbers*, 174; James Charlesworth, *The Good and Evil Serpent*, 332.

   For serpents (albeit nachash rather than saraph) as part of a restored creation see Isa 65:25.

   For the progression to preservation instead of obliteration see Christian Frevel , "Understanding the Pentateuch by Structuring the Desert" in *The Land of Israel in Bible, History and Theology*, 124.

   For Isaianic visions of the eschatological restoration of the whole of creation see Isa 11:6–8; 35; 65:25.
7. For Gregory of Nyssa ("The real serpents are rendered powerless by the image of a serpent") see *Life of Moses*, 2.272.

   For some basic notions of sympathetic magic see Karen Randolph Joines*,* "The Bronze Serpent in the Israelite Cult" in *Journal of Biblical Literature, Vol. 87*, 251.
8. For the magical literary devices of Numbers 21 see Victor Hurowitz, "Healing and Hissing Snakes" in *Scriptura 87*, 279–281.
9. For prohibition against making a graven image see Ex 20:4–5. For a comparison with the golden calf see Ex 32:1 – James Charlesworth, *The Good and Evil Serpent*, 333.

   For more on Eastern Orthodox icons see Andrew Louth, *Introducing Eastern Orthodox Theology*, 113–122.

3.1 SACRAMENTAL THEATRE

MISE EN SCÈNE

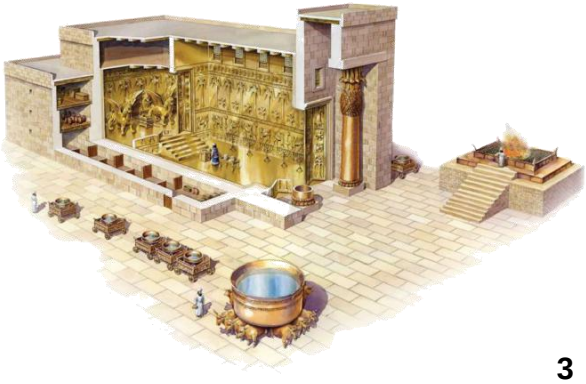
1

- Solomon requests wisdom (1 Kgs 3:5– 15)
- Population numerous as sand (1 Kgs 4:20)
- He has peaceful dominion (1 Kgs 4:24)
- He was creative (1 Kgs 4:32)
- He was a botanist (1 Kgs 4:33)
- He drew the whole earth to Jerusalem (1 Kgs 4:34; cf. Isa 60:1–3)

Arise! Shine! For your light arrives!
The splendour of the LORD shines on you!
For, look, darkness covers the earth
and deep darkness covers the nations,
but the LORD shines on you;
his splendour appears over you.
Nations come to your light,
kings to your bright light.

Isaiah 60:1–3

2



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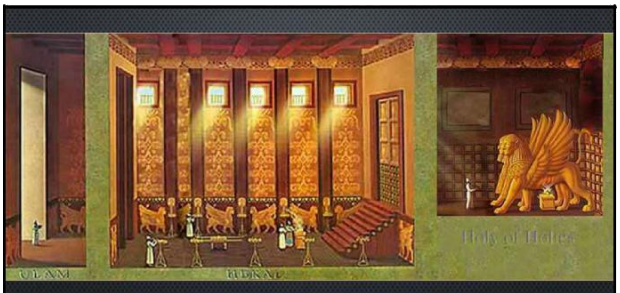

לכִיָה (hekhal) ריבִד (devir)

4

1. For the crossing of the Jordan see Josh 3. For the battle of Jericho see Josh 6.

   For more on Joshua as a kind of new creation see Tim Gray, *Sacraments in Scripture* 37; Michael Dauphinais and Matthew Levering, *Holy People, Holy Land*, 84–88, 142.
2. See also Isa 2:2–3; Matt 5:14
3. For the altar to be made of earth and uncut stone see Ex 20:24–25. For the altar as the mountain of God see Ezek 43:15.

   For the pillars of the earth or the pillars of heaven as part of Biblical cosmology see 1 Sam 2:8; Job 9:6; Job 26:11; Psa 75:3 – Robin Parry, *The Biblical* Cosmos, 18–23. For God establishing in strength (Jakin and Boaz) see Prov 8:27.

   For storehouses of hail and snow see Job 38:22.
4. For Josephus on the panorama of the heavens on the outer veil see *Jewish War*, 5:210–14.

   For the windows of heaven see Gen 7:11; Gen 8:2; Isa 24:18; Mal 3:10; 2 Kgs 7:2; 1 Enoch 72–82.

   For the ark as God's footstool see 1 Chron 28:2; cf. Psa 97:2.

   For God dwelling in darkness see Psa 11:4; cf. 2 Kgs 19:15; Psa 18:10; Psa 80:1.

   For the Day of Atonement see Lev 16.
5. For the High Priest's sash see Josephus, *Jewish Antiquities*, 3:154–156, 185; Crispin Fletcher-Louis, "The High Priest as Divine Mediator in the Hebrew Bible" in *Society of Biblical Literature Seminar Papers 36*, 188–191; Andrew Angel, *Chaos and the Son of Man*, 183.