|  |
| --- |
| 0:00:03.060,0:00:06.040 |
| The book of Genesis is the first book of the Bible. |
| ddfsfsgfg |
| 0:00:06.040,0:00:09.520 |
| Its story line divides into two main parts. |
|  |
| 0:00:09.520,0:00:13.320 |
| There are chapters 1-11 which tell the story of God and the whole world. |
|  |
| 0:00:13.320,0:00:19.000 |
| Then there are chapters 12-50 which zoom in and tell the story of God and just one man, Abraham, |
|  |
| 0:00:19.000,0:00:20.560 |
| and then his family. |
|  |
| 0:00:20.560,0:00:25.340 |
| These two parts are connected by a hinge story at the beginning of chapter 12. |
|  |
| 0:00:25.340,0:00:30.500 |
| This design gives us a clue as to how to understand the message of the book as a whole |
|  |
| 0:00:30.500,0:00:33.500 |
| and how it introduces the story of the whole Bible. |
|  |
| 0:00:33.500,0:00:39.720 |
| The book begins with God taking the disorder and the darkness described in the second sentence of the Bible. |
|  |
| 0:00:39.720,0:00:43.660 |
| Out of it, God brings order, beauty and goodness. |
|  |
| 0:00:43.660,0:00:46.200 |
| He makes a world where life can flourish. |
|  |
| 0:00:46.200,0:00:50.380 |
| God makes these creatures called humans or "adam," in Hebrew. |
|  |
| 0:00:50.380,0:00:56.060 |
| He makes them in his image, which has to do with their role and purpose in God's world. |
|  |
| 0:00:56.060,0:01:01.280 |
| So humans are made to be reflections of God's character out into the world. |
|  |
| 0:01:01.280,0:01:06.740 |
| They are appointed as God's representatives to rule his world on his behalf, |
|  |
| 0:01:06.740,0:01:14.180 |
| which, in context, means to harness all its potential, to care for it, and make it so that even more life can flourish. |
|  |
| 0:01:14.180,0:01:16.000 |
| God blesses the humans. |
|  |
| 0:01:16.000,0:01:17.740 |
| It is a key word in this book. |
|  |
| 0:01:17.740,0:01:23.120 |
| He gives them a garden, a place from which they begin starting to build this new world. |
|  |
| 0:01:23.120,0:01:28.012 |
| The key is that the humans have a choice about how they are going to go about building this world. |
|  |
| 0:01:28.020,0:01:31.220 |
| That is represented by the tree of the knowledge of good and evil. |
|  |
| 0:01:31.220,0:01:36.920 |
| Up until now, God has provided and defined what is good and what is not good. |
|  |
| 0:01:36.920,0:01:40.520 |
| But now God is giving humans the dignity and the freedom of a choice: |
|  |
| 0:01:40.520,0:01:44.060 |
| Are they going to trust God's definition of good and evil |
|  |
| 0:01:44.060,0:01:47.760 |
| or are they going to seize autonomy and define good and evil for themselves? |
|  |
| 0:01:47.760,0:01:49.640 |
| The stakes are really high. |
|  |
| 0:01:49.640,0:01:56.640 |
| To rebel against God is to embrace death because you are turning away from the giver of life himself. |
|  |
| 0:01:56.640,0:01:59.040 |
| This is represented by the Tree of Life. |
|  |
| 0:01:59.040,0:02:03.380 |
| In chapter 3, a mysterious figure, a snake, enters into the story. |
|  |
| 0:02:03.380,0:02:08.100 |
| The snake is given no introduction, other than saying it is a creature that God made. |
|  |
| 0:02:08.100,0:02:11.900 |
| It becomes clear that it is a creature in rebellion against God. |
|  |
| 0:02:11.900,0:02:15.680 |
| It wants to lead the humans into rebellion and their death. |
|  |
| 0:02:15.680,0:02:19.400 |
| The snake tells a different story about the tree and the choice. |
|  |
| 0:02:19.400,0:02:23.880 |
| It says that seizing the knowledge of good and evil are not going to bring death, |
|  |
| 0:02:23.880,0:02:28.360 |
| that it is actually the way to life and becoming like God themselves. |
|  |
| 0:02:28.360,0:02:33.500 |
| The irony of this is tragic because we know the humans are already like God. |
|  |
| 0:02:33.500,0:02:35.600 |
| They were made to reflect God's image. |
|  |
| 0:02:35.600,0:02:39.140 |
| But instead of trusting God, the humans seize autonomy. |
|  |
| 0:02:39.140,0:02:41.880 |
| They take the knowledge of good and evil for themselves. |
|  |
| 0:02:41.880,0:02:45.701 |
| In an instant, the whole story spirals out of control. |
|  |
| 0:02:45.701,0:02:48.112 |
| The first casualty is human relationships. |
|  |
| 0:02:48.120,0:02:51.578 |
| The man and the woman suddenly realize how vulnerable they are. |
|  |
| 0:02:51.578,0:02:53.315 |
| They cannot even trust each other. |
|  |
| 0:02:53.320,0:02:57.540 |
| So, they make clothes and they hide their bodies from one another. |
|  |
| 0:02:57.540,0:03:02.500 |
| The second casualty is that intimacy between God and the humans is lost. |
|  |
| 0:03:02.500,0:03:05.360 |
| So they go, run, and hide from God. |
|  |
| 0:03:05.360,0:03:09.940 |
| When God finds them, they start this game of blame-shifting about who rebelled first. |
|  |
| 0:03:09.940,0:03:11.560 |
| Right here, this story stops. |
|  |
| 0:03:11.560,0:03:16.600 |
| There is a series of short poems where God declares to the snake and then to the humans |
|  |
| 0:03:16.600,0:03:19.180 |
| the tragic consequences of their actions. |
|  |
| 0:03:19.180,0:03:26.380 |
| God first tells the snake that despite its apparent victory, it is destined for defeat, to eat dust. |
|  |
| 0:03:26.380,0:03:35.140 |
| God promises that one day a seed, or a descendant, will come from the woman, who is going to deliver a lethal strike to the snake’s head. |
|  |
| 0:03:35.140,0:03:39.305 |
| This sounds like great news, but this victory is going to come with a cost |
|  |
| 0:03:39.305,0:03:45.360 |
| because the snake, too, will deliver a lethal strike to the descendant's heal as it is being crushed. |
|  |
| 0:03:45.360,0:03:49.720 |
| It is a very mysterious promise of this wounded victor. |
|  |
| 0:03:49.720,0:03:54.020 |
| But in the flow of the story so far, you see that this is an act of God's grace. |
|  |
| 0:03:54.020,0:03:55.700 |
| The humans have just rebelled. |
|  |
| 0:03:55.700,0:03:56.940 |
| What does God do? |
|  |
| 0:03:56.940,0:03:59.100 |
| He promises to rescue them. |
|  |
| 0:03:59.100,0:04:02.840 |
| But this doesn't erase the consequences of the humans' decision. |
|  |
| 0:04:02.840,0:04:08.540 |
| So God informs them that now every aspect of their life together--at home and out in the field-- |
|  |
| 0:04:08.540,0:04:15.220 |
| is going to be fraught with grief and pain because of the rebellion, all leading to their death. |
|  |
| 0:04:15.220,0:04:17.920 |
| From here, the story then spirals downward. |
|  |
| 0:04:17.920,0:04:26.400 |
| Chapters 3-11 trace the widening ripple effect of the rebellion and of human relationships fracturing at every level. |
|  |
| 0:04:26.400,0:04:28.940 |
| There is the story of two brothers, Cain and Abel. |
|  |
| 0:04:28.940,0:04:32.560 |
| Cain is so jealous of his brother that he wants to murder him. |
|  |
| 0:04:32.560,0:04:36.420 |
| God warns him not to give in to the temptation but he does anyway. |
|  |
| 0:04:36.420,0:04:38.080 |
| He murders him in the field. |
|  |
| 0:04:38.080,0:04:42.620 |
| So Cain then goes on to build a city where violence and oppression reign. |
|  |
| 0:04:42.620,0:04:45.520 |
| This is all epitomized in this story of Lamech. |
|  |
| 0:04:45.520,0:04:48.920 |
| He is the first man in the Bible to have more than one wife. |
|  |
| 0:04:48.920,0:04:51.240 |
| He accumulates them like property. |
|  |
| 0:04:51.240,0:04:57.700 |
| He goes on to sing a short song about how he is more violent and vengeful than Cain ever was. |
|  |
| 0:04:57.700,0:05:05.000 |
| After this, we get an odd story about the "sons of God" which could refer to evil, angelic beings, |
|  |
| 0:05:05.000,0:05:10.780 |
| or it could refer to ancient kings who claimed that they descended from the gods. |
|  |
| 0:05:10.780,0:05:17.540 |
| Like Lamech, they acquired as many wives as they wanted and they produced the Nephilim, these great warriors of old. |
|  |
| 0:05:17.540,0:05:25.680 |
| Whichever view is right, the point is that humans are building kingdoms that fill God's world with violence and even more corruption. |
|  |
| 0:05:25.680,0:05:28.760 |
| In response, we are told that God is broken with grief. |
|  |
| 0:05:28.760,0:05:32.240 |
| Humanity is ruining his good world and they are ruining each other. |
|  |
| 0:05:32.240,0:05:39.860 |
| So out of a passion to protect the goodness of his world, he washes it clean of humanity's evil with a great flood. |
|  |
| 0:05:39.860,0:05:43.700 |
| But he protects one blameless human, Noah, and his family. |
|  |
| 0:05:43.700,0:05:46.800 |
| He commissions him as a new Adam. |
|  |
| 0:05:46.800,0:05:50.640 |
| He repeats the divine blessing and commissions him to go out into the world. |
|  |
| 0:05:50.640,0:05:52.200 |
| So our hopes are really high. |
|  |
| 0:05:52.200,0:05:55.680 |
| But then Noah fails too, also in a garden. |
|  |
| 0:05:55.680,0:05:59.400 |
| He goes and plants a vineyard and gets very drunk. |
|  |
| 0:05:59.400,0:06:04.820 |
| Then one of his sons, Ham, does something shameful to his father in the tent. |
|  |
| 0:06:04.820,0:06:10.280 |
| Here we have our new "Adam," naked and ashamed, just like the first. |
|  |
| 0:06:10.280,0:06:12.900 |
| The downward spiral begins again. |
|  |
| 0:06:12.900,0:06:16.140 |
| It all leads to the foundation of the city of Babylon. |
|  |
| 0:06:16.140,0:06:21.200 |
| The people of ancient Mesopotamia come together around a new technology they have: the brick. |
|  |
| 0:06:21.200,0:06:25.920 |
| They can make cities and towers bigger and faster than anybody has ever done before. |
|  |
| 0:06:25.920,0:06:29.960 |
| They want to build a new kind of tower that will reach up to the gods. |
|  |
| 0:06:29.960,0:06:33.040 |
| They will make a great name for themselves. |
|  |
| 0:06:33.040,0:06:36.780 |
| It is an image of human rebellion and arrogance. |
|  |
| 0:06:36.780,0:06:40.180 |
| It is the garden rebellion now writ large. |
|  |
| 0:06:40.180,0:06:44.220 |
| So God humbles their pride and scatters them. |
|  |
| 0:06:44.220,0:06:50.580 |
| Now, this is a diverse group of stories but you can see they are all exploring the same basic point: |
|  |
| 0:06:50.580,0:06:55.300 |
| God keeps giving humans the chance to do the right thing with his world |
|  |
| 0:06:55.300,0:06:57.800 |
| and humans keep ruining it. |
|  |
| 0:06:57.800,0:07:03.720 |
| These stories are making a claim that we live in a good world that we have turned bad-- |
|  |
| 0:07:03.720,0:07:07.183 |
| that we have all chosen to define good and evil for ourselves. |
|  |
| 0:07:07.183,0:07:15.560 |
| So we all contribute to this world of broken relationships, leading to conflict, violence, and ultimately death. |
|  |
| 0:07:15.560,0:07:16.980 |
| But there is hope. |
|  |
| 0:07:16.980,0:07:20.380 |
| God promised that one day a descendant would come-- |
|  |
| 0:07:20.380,0:07:23.700 |
| the wounded victor who will defeat evil at its source. |
|  |
| 0:07:23.700,0:07:29.720 |
| So despite humanity's evil, God is determined to bless and rescue his world. |
|  |
| 0:07:29.720,0:07:33.420 |
| The big question is, of course, "What is God going to do?" |
|  |
| 0:07:33.420,0:07:36.480 |
| The next story, the hinge, offers the answer. |
|  |
| 0:07:36.480,0:07:40.800 |
| But, for now, that is what Genesis 1-11 is all about. |
|  |