

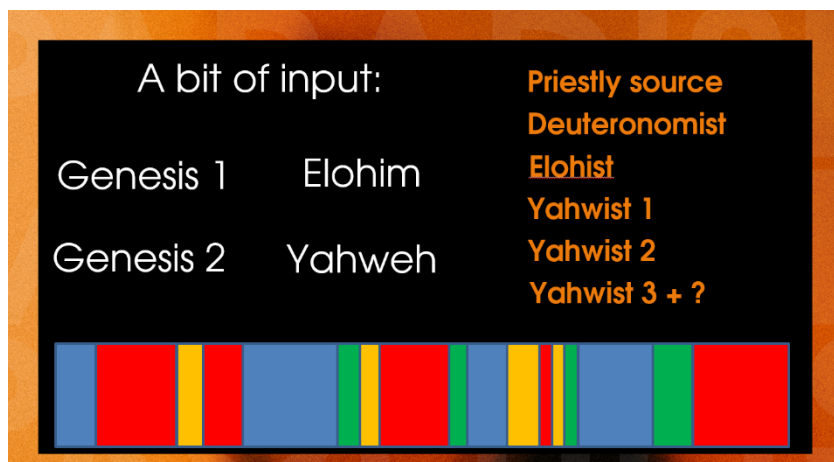
Session 2: Early Genesis

Input on Gen 1-3:

Majority view – Gen 2 author unknown date unknown, probably pre 1000BC, refers to God as Yahweh. Gen 1 probably written by a priest or group of priests whilst in exile in Babylon, some people say having returned from Babylon, refers to God as Elohim. We see in Gen1, God is performing creation as a priestly act and creating the cosmos as a mega-temple.

There are still some people who think that Moses wrote the whole of the Pentateuch, but that is a difficult position for any academic to hold. Almost all scholars suggest multiple authors, but disagree on how many – there are P (Priestly source) – priests in exile, Deuteronomist (500-700BC), Elohist (refers to God as Elohim, so probably after 900ish BC) and one or more called 'Yahwists' because they refer to God as Yahweh and there is a very wide range of suggested dates for them, mostly older. All these parts were on scrolls and drawn together by 'the redactor' which tradition has was Ezra the scribe when the law was rediscovered after the return from exile.

If we separate out the contributions by author, we see emphases and approaches by each. However, together they tell the whole story – I see it as a striped sweater with different horizontal stripes (eg Blue = Elohist, Green = Deuteronomist etc) and the pattern is one of irregular sized stripes in a seemingly random pattern – just as it would be if a large number of separate scrolls were arranged in an order.



Gen 1 & 2 – it's not unusual in ancient civilisations to have multiple creation stories – the Vikings had 3 and the 1st Nation Americans have several (there are over 500 NA tribes, most seem to have a slight variant on the creation stories!). The Jewish 2 stories are very different to the rest of civilisation though that thought to be continued !!!

Youtube clip

Genesis 1-11 overview:

<https://www.youtube.com/watch?v=GQI72THyO5I&t=10s>

Genesis 1:1 - 2:3

Genesis 2:4 - 2:25

2 creation stories

Genesis 1-2:3	Genesis 2:4-25
---------------	----------------

Different stories
 Different emphasis
 Different authors
 Different time / era

G1:1

Bereshit bara Elohim et hashanayim ve'et ha'aretz 1-1

First and last aleph + tav
 Isaiah 41:1-4 also dv 46: 48
 Isaiah 46: 6

G2:4

man created from dust + God breathed life into him 2-7

Spirit 'hovering' over the waters.
 'rachaph' רָחַף
 also Deut 32:11, Jer 23:9 1-2

Spirit of God 'hovering' over darkness Ex 20:21
 Ps 139:12 Ps 112:4 Ps 97:2
 Isa 45:7 Isa 45:3 Deut 32:1-2

God separates light from darkness.
 Also 'separates' on day 2, 3, 4, 5, 6 and makes day 7 holy (separate) 1-3, 4

v4 - good.
 also good on days 3 (vs) 4, 5, 6 v31 'very good'

God planted the garden ... man was put there to care for it 2-8

v6 'work' the ground v15 'take care' of the garden v19-20 man names the animals ch2

G1:10

G1:20

"humanized in the prominent place where God manifests himself"

The natural assumption, then, is that the creature made in the image of this God will reflect those same qualities in carrying out the mandate of delegated responsibility, exercise of righteousness and benevolence. Human dominion over the rest of creation is to be an exercise of leadership that reflects God's leadership over his people.

in his own image imago Dei Tselem + Dmut

... they [humans] assume divine dignity, they represent God in the created world.

G2:11

G2:18

Commentary in interpretation of Gen 1. In that humanity's role as image of God is functional or propagandistic, i.e. represents the deity by functioning like him and rules the created order in a superior manner. The image of God is more than the mere functional but seeks to manifest the divine presence - more than an honorific representation, but a present manifestation of the divine.

Made to rule over creatures 1-26

Made in order to be fruitful and increase 1-26

'fill the earth and subdue it' 1-28

woman from man's 'rib' or 'side' 2-21-3

G1:30

G2:3

Setting the pattern of rest 2:1-3

G2:25

No shame 2-25

God and darkness

We tend to consider 1 John 1.5 – ‘God is light and in him there is no darkness’. That’s a very Greek view which polarises and juxtaposes light and darkness. That sometimes also happens in the Old Testament

Eg

Isaiah 42.16 ...I will turn the darkness before them into light, the rough places into level ground. ...

Job 12.22 He uncovers the deep things out of darkness and brings deep darkness to light.

2 Samuel 22.29 ...and my God lightens my darkness.

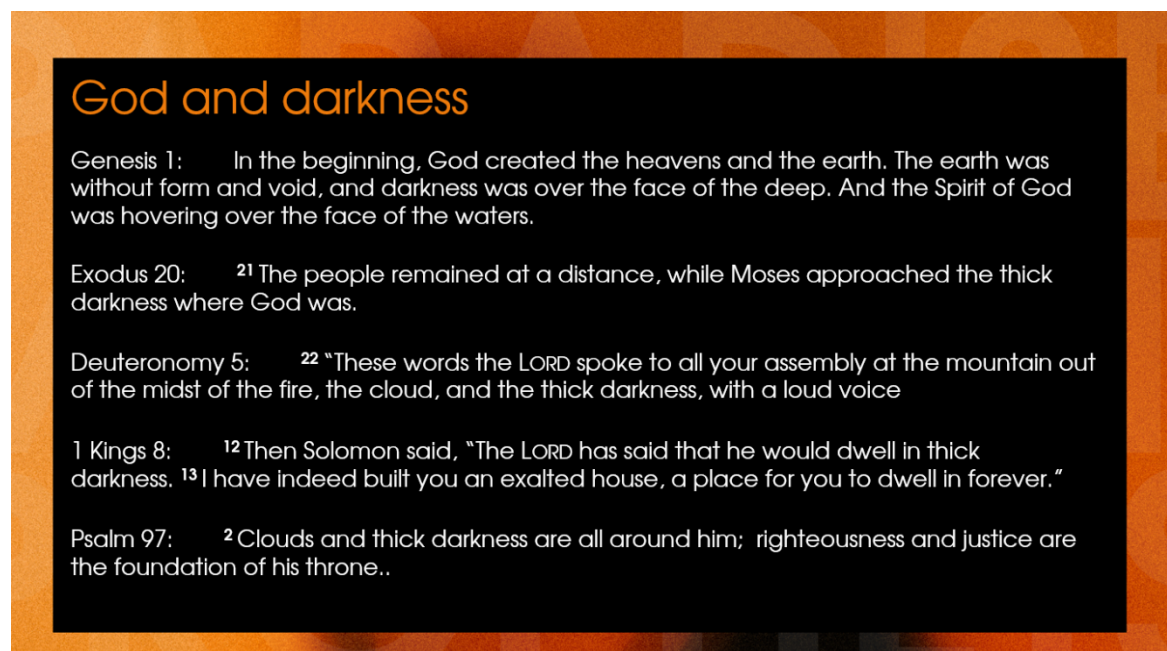
However, also throughout the OT we have the idea that God is God of both the light and the darkness – so –

Psalms 104.2 ‘the Lord wraps himself in light as with a garment’ (NIV)

And also

Psalms 18.11 ‘He wrapped himself in darkness that covered him like a tent’

So, God is God of the darkness as well as the light in Jewish thought. The Greek juxtaposition became the norm from the time of Alexander the Great’s expansion of the Greek Empire (300s BC), but before that we had BOTH juxtaposition and also God IN the darkness. If we focus on God IN the darkness, it can be a very helpful way to consider how we deal with depression.



God and darkness

Genesis 1: In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

Exodus 20: ²¹ The people remained at a distance, while Moses approached the thick darkness where God was.

Deuteronomy 5: ²² “These words the LORD spoke to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness, with a loud voice

1 Kings 8: ¹² Then Solomon said, “The LORD has said that he would dwell in thick darkness. ¹³ I have indeed built you an exalted house, a place for you to dwell in forever.”

Psalms 97: ² Clouds and thick darkness are all around him; righteousness and justice are the foundation of his throne..

Often we seek to encourage people OUT OF the darkness of depression to meet God. However, we could alternatively look at the idea of God meeting us in our darkness.

CS Lewis explored this idea in ‘The horse and his boy’ – Aslan (Jesus) was with the boy throughout the darkness, and was just waiting for the boy to speak to him.

Horse and His Boy by CS Lewis

And being very tired and having nothing inside him, (Shasta) felt so sorry for himself that the tears rolled down his cheeks.

What put a stop to all of this was a sudden fright. Shasta discovered that someone or somebody was walking beside him. It was pitch dark and he could see nothing. And the Thing (or Person) was going so quietly that he could hardly hear any footfalls....

...So he went on at a walking pace and the unseen companion walked and breathed beside him. At last he could bear it no longer.

"Who are you?" he said, barely above a whisper.

"One who has waited long for you to speak," said the Thing. Its voice was not loud, but very large and deep...

The boy in this story is lost, and his mysterious companion is of course Aslan, the "High King above all kings." Aslan was with the boy in his darkest time, simply waiting for the boy to speak so that Aslan could comfort him.

Image & likeness Genesis 1.26-7

Gallons of ink have been used on this concept – often referred to by the Latin 'imago dei'. Much of this is not helpful! Irenaeus, Calvin & Luther all tried to separate 'image' and 'likeness'. Matthew Henry suggested it was repetition for emphasis. Modern theological thinking looks at how the phrase was used as a 'combination wording' phrase and looks at where it is used elsewhere in the ancient Near East.

Image and likeness = TSLM & DMWT No clarification, no furtherance of the theme elsewhere in the Bible – just left hanging!

Genesis 1 : 26-7 'image and likeness'

Tselem (or tsalem) ... Or TSLM

Used 12 times in OT

Tselem Elohim ... Tsalam Ilani

1 Sam 6:5,11, 2 Kings 1:18, 2 Chron 23:17,
Num 33:52, Ezek 7:20, 23:14, Amos 5:26,

Demwuf ... Or DMWT

Used 25 times in OT

Especially in Ezekiel

2 Kings 16:10, 2 Chron 4 : 3,
Ezek 1:5, 26, 8:1, 10:1,2

Genesis 1 : 26-7 'image and likeness'

Ancient near East (AnE) kings as 'images of gods'

Thutmosis IV (15th-14th century BC) Egypt

'the **image of Re**, son of Amun, who tramples down foreigners'

Genesis 1 : 26-7 'image and likeness'

Ancient near East (AnE) kings as 'images of gods'

Rameses II (1290 – 1224 BC).

'you have assigned to me your kingdom, you have fashioned me **in your likeness and your form/image** '

Incidentally – those 2 Pharaohs – some people think (but we'll never be sure) that Thutmosis was the Pharaoh who elevated Joseph to his position as 2nd most important person in the entire empire – see the story in Genesis 39-41 esp ch41..... ³⁹ Then Pharaoh said to Joseph, "Since God has made all this known to you, there is no one so discerning and wise as you. ⁴⁰ You shall be in charge of my palace, and all my people are to submit to your orders. Only with respect to the throne will I be greater than you."

And many think that Rameses II could have been the Pharaoh to whom Moses asked for the release of the people of Israel and who suffered the 10 plagues.

And to the East, in Babylon:

Genesis 1 : 26-7 'image and likeness'

Daniel ch 3

v1 statue = tselem



Nebuchadnezzar's statue was a TSLM – it was NOT Nebuchadnezzar, but a representation of him and failing to worship it meant that you were failing to worship Nebuchadnezzar – as Shadrach, Meshach and Abednego found out.

A TSLM or TSLM & DMWT was also the name of the idol in temples – it was NOT the god, but it was a representation of the god. At the siege of Tyre 332BC, the people were frightened that the god of Tyre (Melkart) was going to abandon them – so they tied down the idol / TSLM with golden ropes because if the idol left, the god would have left. It didn't help them – Alexander still captured the city, killed about 8,000, sold about 30,000 into slavery BUT pardoned everyone who took refuge in the temple of Melkart.

Genesis 1 : 26-7 'image and likeness'

Siege of Tyre 332 BC

Melkart (or Melqart)
Renamed Apollo Philalexander



So we are like the statue, like the idol in a temple, like the Pharaoh – we are not God, but we are more than a mere representative – we are God's image and likeness.

Group chat – what does this mean for our identity, purpose and self-understanding?

No time for this But would be fun So ... if TSLM & DMWT is 'temple language' and refers to an idol in a temple, why in Exodus 20 does God command the Israelites NOT to make idols? I'll leave that 'hanging there' – but over the years I have explored that with theology Batchelor degree students and New Wine Interns Catch me at church some time with suggestions!

A nice angle on Youtube from the great Tom Wright

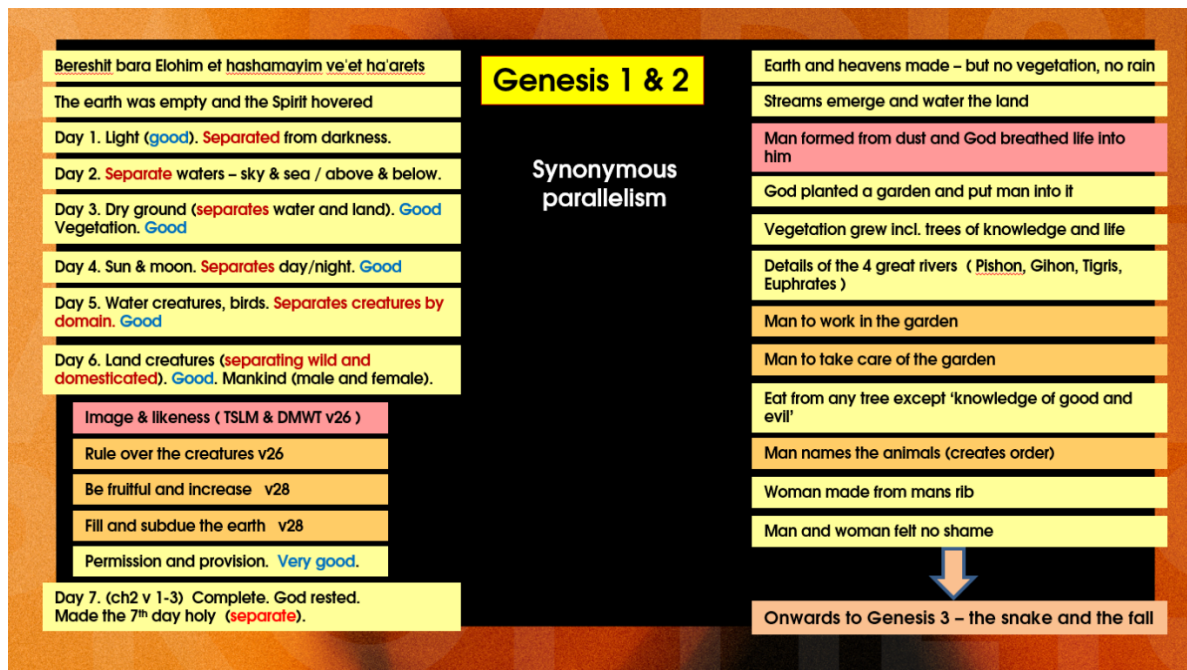
<https://www.youtube.com/watch?v=yp-Ku-ekAY>

The commands of God in the 2 creation stories

Synonymous parallelism of Gen1&2 tell the same story but different angles – don't try to 'marry them up' – they are different stories by different authors in different centuries – the order, format and process is different in each – they are parallel tracks – like a train track – and we're much better off with 2 than with either one of them.

This is not unusual ...Go to <https://riversidevineyard.churchsuite.com/events/cy0sd6gg> and you can watch when Rick and I unpacked Revelation. In my part (the afternoon), I showed a structure of Revelation where it was the same story told 7 times – parallelism. If you read Revelation chapter 1 to 22 as one story, Jesus would come back at least 5 times!!!

A look at the 2 stories:



Genesis chapter 1:

7s – separations (in red on the slide above), days, 'good' (in blue), 1st sentence = 7 words (in Hebrew) and 2nd sentence = 14 words (in Hebrew), Earth 21 times, Elohim 35 times etc – a very precise document – every word counts.

'and God says' and 'let there be' 10 times = 3 times for things in heaven, 7 times for things on earth. 10 = completeness.

A few 'usual' questions:

1. Why does the first account go on to chapter 2 v1-3? The chapters and verses came later. The chapters we now have were put in during the late 1100s by Stephen Langton – an all-round superhero – later Archbishop of Canterbury, stood up to King John and was one of the signatories of the Magna Carta in 1215. The verses came about 400 years later. Simple answer – Stephen Langton got it wrong – there are a few slipups – for example in Mark 2 & 3 he puts the chapter break part way through a trilogy of connected stories rather than keeping them together. By putting the 1 Kings 6 and 7 chapter break where he did, we miss the criticism of Solomon that he spent more time building his own palace than he did the Temple – as the 2 verses are next to each other but now in separate chapters, so we seldom read them together. However – it was a great piece of work and has helped us all, so we'll forgive the occasional slip.
2. Why is there no 'good;' on day 2 but 2 'good's on day 3 we don't know
3. How can we have light (day 1) before the sun (day 4) and plants which require photosynthesis (day 3) before the sun (day 4) ... the two stories (Gen 1 and Gen 2) cannot be literal as they are different, nor are they a chronological description – they are a work of theology rather than of science – they are more concerned with WHO created (God), where

humankind is in the creation (pinnacle), what our identity is – who we are (TSLM & DMWT), what we're here to do (6 commands coming next).

4. Are the days each 24 our periods? Probably not – as before, it's not a 21st century scientific textbook.
5. Were Adam and Eve real people? There has to have been a first person at some point ... and the genealogies treat them as real people.

What are we on this planet to do? – the 6 commands of God

Gen 1:

- V26 Rule over the creatures
- V28 Be fruitful and increase
- V28 Fill and subdue the earth

Gen 2:

- V15 Work in the garden
- V15 take care of the garden
- V19 name the animals

Subgroups to explore one of these 6 each – what does it mean we should be doing now in each case? AND think wider – 'take care' is more than ecology, 'increase' is more than populate, consider 'subdue' in the context of the Jewish belief of the battle of chaos seeking to re-establish dominance – don't think like a Victorian who would see 'subdue' as 'beat into submission' and hence plunder the earth's resources, and also colonise and plunder other nations.

Sidenote Building on the line of thinking with 'subdue' - We mentioned Jesus walking on water last session, but the reason that gods walked on water in several Ancient Near East (aNE) civilization theologies was to demonstrate that they had superiority and authority over the powers of chaos who sought to fight against the 'good gods' and to turn the created order back from order to chaos (in Jewish and Babylonian theologies – I know less about Egyptian and Assyrian, but I'd guess they did too). This is why the Jews did not like the sea – it was a symbol of chaos to them – and hence why that curious comment in Revelation 21.1 'there was no longer any sea'.... It's not about no paddling or snorkelling, it's about there being no powers of chaos who fight against God seeking to turn the ordered world back into primordial chaos – so, Revelation 21.1 is about no evil being present. (See the Revelation Theology Day session on Riverside's web site for more)

The 2nd creation story (which is earlier dated, but 2nd in the book) also has a pattern of 7:

1. Yahweh creates a human: 2. 5-7
2. Yahweh plants a garden and positions the human: 2.8-17
3. Yahweh creates animals and woman: 2.18-25
4. The couple eat and 'gain insight': 3.1-7
5. Yahweh conducts a hearing (man – woman – serpent): 3.8-13
6. Yahweh issues judgement (serpent – woman – man): 3.14-19
7. Yahweh expels the couple and prevents their re-entry to the garden: 3.22-24

Genesis 1 – most say is written during exile in Babylon

It mocks the Babylonian gods – all the nature based gods which the Babylonians worshipped were created by Elohim – and therefore Elohim is far superior to them.

Jesus hiding in plain sight !

Genesis 1.1 – we have Elohim, God the father. Genesis 1.2 we have the Spirit of God ‘hovering’ overt the waters (the word translated as ‘hovering’ is only used 2 more times in the Bible (Deut 32.11 & Jer 23.9) – and one in Jeremiah is describing a drunk man making his way home!

We have the trinity right at the beginning – Elohim, Spirit Where’s Jesus?

Bereshit bara Elohim et hashamayim ve'et ha'arets

בראשית ברא אלהים את השמים והארץ

את

אלהים

השמים

את

הארץ

בראשית

ברא

Chiasmic structure

בראשית ברא אלהים את השמים והארץ

'heavens and earth' (or the 'sky and the land')
Not 2 separate things but a combination word
(merism) meaning 'everything'

↑

Elohim

created

In beginning

Isaiah 44.6

Isaiah 48.12

Revelation 1.8

Revelation 21.6-7

Revelation 1.17-18

– v1 Alef & Tav (shown in Hebrew). The chiasmic pinnacle of sentence 1 of the entire bible.

Chiasmic structures were very common in the ancient world, but very rare now. John Milton's Paradise Lost (1600s) has chiasmic structures, as has the Old English poem Beowulf (c900), the Koran has several chiasmic parts (600s). Many parts of the bible have chiasmus / chiasms.

A chiasmic structure is in the form of A-B-C-D-E-F-E-D-C-B-A ... and the As relate, the Bs relate etc. Plus in most chiasmic structures the mid point (F in the above example) is the main teaching point – the chiasmic pinnacle. So in Genesis 1.1, (see top right of the slide above) see how the A,B and C relate – even to the non-Hebrew speaker we can see patterns in the words – and note that the untranslatable ‘grammatical word’ ‘et’ is at the pinnacle (in English would be AZ Note, Hebrew is read right to left, so Aleph is the letter which looks like an ‘X’ on the right and Tav is the one which looks like ‘n’ on the left).

י	ט	ח	ז	ו	ה	ד	ג	ב	א
Yod	Tet	Chet	Zayin	Vav	He	Dalet	Gimel	Bet	Alef
(Y)	(T)	(Ch)	(Z)	(V)	(H)	(D)	(G)	(B/V)	(silent)
ע	ס	נ	נ	מ	מ	ל	כ	כ	
Ayin	Samech	Nun	Nun	Mem	Mem	Lamed	Khaf	Kaf	
(silent)	(S)	(N)	(N)	(M)	(M)	(L)	(Kh)	(K/Kh)	
ת	ש	ר	ק	ז	צ	פ			
Tav	Shin	Resh	Qof	Tsadeh	Tsadeh	Feh	Peh		
(T)	(Sh/S)	(R)	(Q)	(Ts)	(Ts)	(F)	(P/F)		

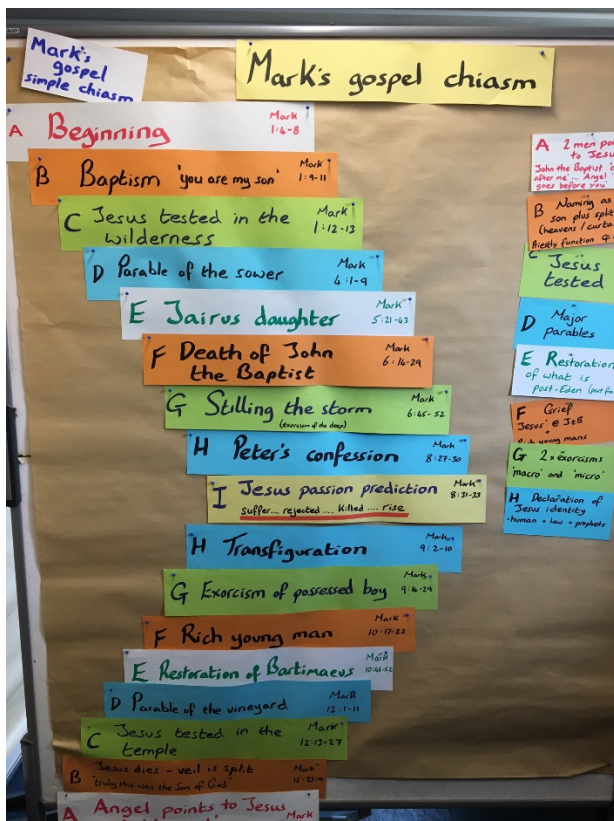
Above is the Hebrew alphabet – start top RIGHT – Aleph. Finish bottom LEFT – Tav.

Sidenote – 1st letter = ‘Aleph’, 2nd letter = ‘Bet’ Aleph-Bet ... alphabet (in case you ever wondered where the word came from).

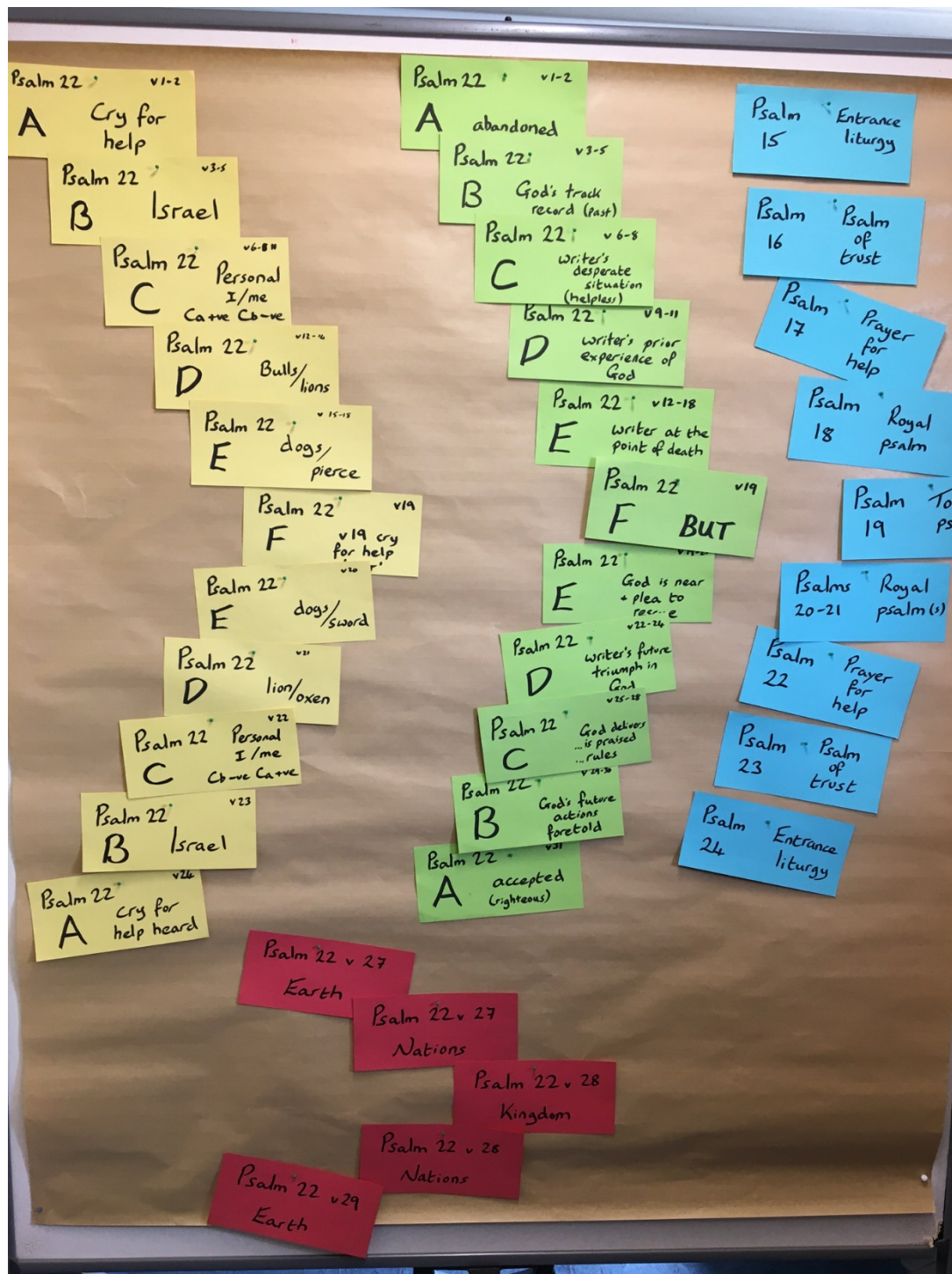
If you want some more detail on this Aleph-Tav / Alpha-Omega / A-Z (more than we could have gone into in our one session) – here is a well written article aimed at people who do NOT know Hebrew: <https://owlcation.com/humanities/The-Aleph-Tav-in-the-Hebrew-Scriptures>

In the Bible chiastic structures can be in a few verses, whole paragraphs or psalms or whole books. Mark’s gospel and John’s gospel are accepted as being written chiastically and some say Matthew is also ... but I’m not convinced by Matthew.

Below: A summary of the chiastic structure of Mark’s gospel (it does get a bit more complicated than depicted – but use this picture to get the general idea and pattern)



We can also have a chiasmus within a chiasmus within a chiasmus (and actually do several times – including several in Mark’s gospel if we went into a bit more detail). Below we see a summary of 2 views of a Chiastic structure for Psalm 22 (yellow and green), plus (red) how a few verses within Psalm 22 have a chiasmus and also how (blue) psalm 22 itself is part of a chiasmus of multiple Psalms.



What did Adam and Eve do wrong?

This is a summary of an essay I did many years ago, adapted for those who are not studying theology academically and slimlined!

First point - the Jewish creation story/stories is/are markedly different from other ancient Near East (aNE) creation stories - not violent, not political and not cultic (as it does not even mention the Jews or Jerusalem).

Wrongdoings committed by Adam and Eve.

1. *"...the serpent ... said to the woman..."* Ch3.v1

Mankind - unique identity and unique role. Identity = 'image and likeness' of God. The role in Genesis 1 is to:

- **rule over "all the earth" v26**
- **be fruitful and increase in number – fill the earth v28**
- **subdue the earth v28**

In Genesis 2, J develops the role of mankind in creation and specifically in Eden adding that Adam was to:

- **work the garden Ch 2 v15**
- **take care of the garden v15**
- **name the animals v19**

P (the Priestly source – author of Genesis 1 creation story) and J (one of the Yahwists – author of the Genesis 2 creation story) therefore combine to give man a unique place of authority commensurate with his identity of 'image and likeness' of the creator. He was to be the creator God's 'human lieutenant'.¹ Woman was created to be a helper and co-worker in these roles.

Adam and Eve's first crime was therefore evident in the very presence of the serpent in the garden. Their role included taking care of the garden which, with the spiritual overtones and temple imagery of the garden must have included **keeping it holy and not allowing evil to enter**.

2. *"...the serpent ... said to the woman..."* v1 *"...the woman said to the serpent..."* v2

Secondly, the serpent was talking to the woman – **conversing as an equal**. Part of the divine mandate in P's narrative was to 'subdue'. The conversation itself is evidence that this task had not been fulfilled. She should not have entertained conversation – she should have kicked the snake out of the garden as part of her role to 'subdue'.

3. *"...the woman said to the serpent..."* v2

The third crime was to allow the conversation to perpetuate. Eve - **actively continuing** not to fulfil that part of the mandate. Here the error moves from one of omission to one of **commission**. Adam is equally at fault as v6 shows that he too was present. Either of them could have recalled and enacted their appointed roles but chose not to.

4. *“...but God did say...” v3*

God gave wide ranging permission (v16) *“you are free to eat from any tree in the garden...”* but Eve **minimises the positive permission**, only mentioning *“we may eat fruit from the trees in the garden”*. The fourth crime was to minimise the abundance of God’s provision.

5. *“...you must not touch it, or you will die...” v3*

Eve now adds to God’s command. In Ch2v17 *“you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die”*. Eve adds *“you must not touch it”* and started an ongoing human trend of **adding criteria** to what has been divinely stated.

6. *“...Did God really say? You will not surely die...” v1&4*

Serpent introduced an alternative view of reality by introducing slight adjustments to what Adam and Eve had been told. Firstly a slightly adapted repetition of the command (v1) and secondly a complete denial of what God had said (v4). Adam and Eve **failed to deal with either inaccurate depiction** of the divine instruction and **continued to consider the alternative ‘reality’** being presented to them.

7. *“...When the woman saw that the fruit of the tree was good for food and pleasing to the eye...”v6*

By placing her own temporal observation alongside and in due course over the stated instruction of God, Eve has **usurped the basis of her authority**. Her authority over creation is fundamentally predicated within the commission of God. She, and Adam, have now set themselves as rivals to the creator – an **alternative authority** able to decide whether to obey God’s instructions or whether to obey their own alternatives.

8. *“...she took some and ate it...” v6*

An **act of direct disobedience** contrary to the instruction of Ch2v17. *“the ‘eating’ is no peccadillo; it is a supreme human effort to convert the divine power into weakness”*. It is not mere disobedience, it is full rebellion seeking to amplify mankind as the new lawgiver and ruler whilst minimising God as the ‘previous’ lawgiver and ruler.

9. *“...she also gave some to her husband...”v6*

This phrase has sometimes been the source of unhelpful teaching, placing a greater emphasis on Eve’s sin and seeing her as the one who enticed Adam to sin. The consequence = the suggestion of inequality between the characters and therefore in due course between the sexes. Both were present, both have been equally guilty of the eight crimes outlined so far and so it is nonsense to suggest that the guilt should in some way be unequally proportioned. The term of ‘helper’ would

have been read by the original readers as being a co-worker with no implication of subservience nor inferiority. They are equal in their responsibilities and their wrong actions. **Eve's giving and Adam's taking** were equal crimes.

10. "...they hid from the Lord God..."v8

It is clear from both P's account, particularly Ch1v26, and from J's account, particularly Ch2v15 that God created man to be in a relationship with Him. Crime 10 is that by hiding, they are **denying the relationship or trying to minimise it.**

11. "...the woman you put here..."v12

Adam tried to **shift the blame** for the wrongdoing away from himself, firstly to the woman and secondarily to God himself – his argument is that it was God who created the woman, therefore ultimately it must be God's fault that something has gone wrong. When God moves on to question the woman, she equally tries to pass the blame in v13 "*..the serpent deceived me..*"

The irony of the story

The serpent presents an alternative suggestion which would result in Adam and Eve becoming "*like God*" (v5) – they would become divine. The irony is that due to their identity as "*image and likeness*" of God, they already have a divine identity. They have reached for what they already have and as a result have lost the identity and intimacy they actually possessed.

The discussion of what Adam and Eve had done wrong could end there. However, one person's declaration of their crimes has not been fully outlined – God's.

"..because you listened to the voice of your wife and ate from the tree..." v17

J has God announcing two specific crimes for which he is passing judgement on Adam – the obvious one of eating the fruit which has been commented on in the crimes listed 8 and 9 above, but it is preceded by the statement that **Adam listened to the voice of his wife.**

P uses the phrase of 'listen to the voice of God' several times in his account of the great patriarch Abraham in Genesis chapters 12-25 and the Deuteronomist does so several times, for example Deuteronomy 11.28 and 13.18. In almost all cases it is a euphemism for obedience to God. J is taking the message of the Israelite prophets who saw the disobedience of Israel as the primary cause of their exile, and weaving that dominant theology of his time into the creation narrative.

The first readers would have noted the juxtaposition of 'listened to the voice of God' and 'listened to the voice of your wife'.

Conclusion

The wrongdoings of the first couple are manifold. They are negligent in failing to fulfil their divinely ordained remit; they are disobedient in doing what they were instructed not to; but most seriously, they sought to establish themselves as an alternative authority on earth and therefore a rival to the creator God. They have accepted the words of the tempter "you will be like God" in that they will usurp and take the place of God and they have deliberately taken the steps to bring that situation to fruition. God, however, had other plans.

And finally

We've only scraped the surface of Genesis 1-3 There's a whole load of chapters we've not touched. Continuing from the earlier clip, here's the 'part 2' to take us to the end of Genesis.

This is the clip we finished session 2 with:

Chapters 12-50: <https://www.youtube.com/watch?v=F4isSyennFo>

And if you want another clip which is just on Genesis chapter 1 (also about 8 minutes) – it has quite a few really interesting bits we didn't have time to look at especially looking at what would have been in the minds of the writer(s) and original readers: <https://www.youtube.com/watch?v=afVN-7vYOKA>

Something we would never have had time for, but let me throw it out there

Where does YOUR gospel start?

For many the gospel starts with SIN – we're all sinners and need to repent.

That's Genesis 3 and is certainly part of the story, but my Bible starts in Genesis chapter 1.

If we had time, I'd get groups to discuss what the gospel starting at chapter 1 would look like ... BUT ... the summary is if we start the gospel at Genesis chapter 1, we are calling people BACK to be what we were intended to be – it starts with relationship, harmony, divinely appointed status and divinely appointed responsibility. We're calling people to reach up to what we were always meant to be And then point 2 is the SIN bit But the emphasis is quite different.