

RSOT S2L4 Summary

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Meeting summary

Quick recap

The meeting began with personal updates from Phil and Chuck about health matters and home improvement projects before transitioning into a detailed discussion about biblical creation narratives and their ancient Hebrew interpretations. The group explored various aspects of Genesis, including the meaning of creation, the role of God in the universe, and the historical evolution of Hebrew language and biblical translations. The conversation ended with scheduling adjustments for upcoming classes and discussions about accommodating various meetings around Thanksgiving.

Summary

Meaning in Life and Creation

Chuck discussed the concept of meaning in life, particularly in the context of professional accomplishments and the creation narratives in Genesis. He explained that in ancient times, creation stories were not about physical creation but rather about assigning meaning to life. Chuck contrasted this with other ancient cultures' views of humans as servants to gods, emphasizing the Bible's different perspective. The group also examined Psalm 36, discussing how it describes God's love, faithfulness, and the created world, and considered how pre-modern people viewed the natural and supernatural differently from today.

Ancient Jewish Worldview on Creation

Chuck discussed the ancient Jewish perspective on the construction of the world, emphasizing that pre-modern societies viewed the natural and supernatural as interconnected rather than separate. He explained that the Jews focused on the meaning and functionality of the world rather than its physical construction, noting that details in Genesis 1 and 2 serve different narratives and purposes. Chuck also introduced the concept of a solid dome covering the earth, separating the waters above from those below, and mentioned that functionality and order are central to understanding the meaning of the world.

Hebrew Creation and Purpose Concepts

Chuck discussed the Hebrew language's intensive plural concept, similar to the English "royal we," and explained how Genesis describes creation as an existence that comes together with purpose rather than a physical construction. He explored the meaning of words like *tohu* and *bohu*, which describe a formless and empty state, and explained that creation in Genesis is not about physical construction but about assigning purpose and function. Chuck also explained the use of the word *panim*, which conveys more than just physical features, and mentioned the concept of *tohom*, which represents chaos before creation.

God's Creative Hovering Imagery

Chuck and Phil discussed the biblical concept of the Spirit of God hovering or brooding over the chaotic waters, comparing it to a bird nurturing an egg. Chuck explained that this imagery suggests potential for life and used Bible Gateway to demonstrate various translations of the verse, including "hovering" and "brooding." Phil noted the significance of this imagery in understanding God's role in creation and the broader theme of life emerging from chaos.

Hebrew Words and Cultural Concepts

Chuck discussed the nuances of translation, particularly how certain languages convey complex ideas with more words than necessary in English. He explained the Hebrew words for water (*mayim*), the vault in the sky (*rakia*), and creatures of the deep (*tanin*), noting how these concepts reflect the cultural and natural understanding of ancient people. Chuck also explored the Hebrew words for living creatures (*chai*) and souls (*fesh*), raising questions about the existence of souls in both humans and animals.

God's Image and Creation Concepts

Chuck discussed the concept of being created in God's image, or "telome," and how this contrasts with creating idols. He explained that Genesis 1 describes the separation of elements like light and dark, water above and below, and land from water, which creates spaces and structures time. Chuck also mentioned that the Hebrew word for "seasons" in Genesis actually refers to festivals that God will later give to the people.

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Genesis Creation Story Overview

Chuck discussed the creation story in Genesis, explaining how God creates the functions of time, weather, and food in the first three days, followed by populating these areas with functionaries. He described how humans are created from the ground and given the task of ruling and subduing the earth as God's vice-regents. Chuck also explored the creation of Adam and Eve, noting that the word traditionally translated as "rib" could be better understood as "side," and explained that Adam was split in half to create Eve.

Biblical Numerology and Text Analysis

Chuck discussed the structural patterns in biblical texts, particularly focusing on the number seven and its significance in both Hebrew and Revelation. He explained how the absence of vowels in ancient Hebrew texts led to reading aloud as a primary method of pronunciation, and highlighted how certain words like "severed" can be translated as "complete" or "full."

Evolution of God's Name Pronunciation

Chuck explained the historical evolution of the pronunciation of the name of God in Hebrew, from the original "Elohim" to the substitution of "Adonai" due to reverence, and later translations that resulted in "Jehovah" during the Reformation. He noted that modern scholarship suggests the pronunciation is closer to "Yahweh." Chuck also discussed how these changes affected translations and the development of models to represent the biblical concept of waters above.

Ancient Hebrew Cosmology Overview

Chuck discussed the ancient Hebrew conception of the universe, focusing on the layers of heaven (Rakia), earth, and underworld (Sheol), with mountains supporting the heavens. He explained how this perspective influenced biblical descriptions of creation and the divine, noting that modern science has largely replaced this ancient worldview. The discussion concluded with Chuck observing how contemporary debates about biblical timelines reflect a misunderstanding of Genesis's original intent, which was not to describe physical reality but to convey spiritual truths.

Transcript Summary

So one of the main topics today is going to be on meaning.

Actually, I had a conversation with someone about this, and, there's someone who was, a doctor and a few dozen other kind of things, an entrepreneur and all that, and if you look at the list of accomplishment, professional accomplishments, it's like, he has nothing else in his life that he has room for. And so, the question is, is that, where does he get meaning from his life?

He could get it from his work. But I put that question out to the AI. And it said if a person is solely into professional accomplishments. they could have some things, but then he says, there's a few other possibilities, they have other problems going on in their life as well. So, yeah, so it depends upon where the individual's head is at.

So anyhow, we're going to talk about meaning and we're going to focus on Genesis a lot, because unlike the contemporary conversations we have about the beginning of Genesis, where people it's new creation, or old creation. They're looking totally at the physical aspect of how to look at the creation narrative. But the fact is, is that back in Moses' day, the creation narratives that other cultures had around them as well were not at all about physical creation. That was not even a concern. And they certainly didn't have the tools back then to try to diagnose things.

So what the creation stories were about in all the cultures was about meaning. A very common theme in some of the other Near East cultures back in that day is that the gods were getting tired of doing things for themselves, so they created servants, humans, to take care of them. And sometimes, they didn't even like them. All we were is a bunch of servants, and not very likable. And that's where they got their sense of meaning. There's some other details in there, but that was a part of how they tried to create meaning for themselves.

So when we take a look at the Bible's creation narrative. It's going to have a whole different sense about that, and we're going to be taking a look at all those pieces.

So, I put up here a quote from Psalm 36, and when you hear this, think about all the aspects of our created world that are mentioned in here. "So, your love, Lord, reaches to the heavens. Your faithfulness to the skies. Your righteousness is like the highest mountains. You are preserved both people and animals. How priceless is your unfailing love, O God! People take refuge in the shadow of your wings. They feast on the abundance of your house. You get them drink from a river of delights, or with you is a fountain of life."

So another aspect that we're going to think about is In our modern day, We have categories for the natural and supernatural. But back in pre-modern times, there is no concept of a difference between what we call natural and supernatural. It was all the common existence of things. The world of the gods is the world they lived in, and when the gods did things, it had physical effects. And that's sort of maybe closer to the truth than our modern-day dichotomy, where you say, there's just a natural world, and the science looks at that. And for a lot of people. if we can't diagnose it with science, and probably not real.

But as we think about it, it says, well, God's the creator of it all, and if He's actually sort of everywhere? It's like the spiritual world, the supernatural world, and the natural world are not all that separate from each other. Back in those days, in the pre-modern times, it was like, it was just all one package. Everything was intermingled.

Now, we're going to talk a little bit about how the Jews back in those days thought about the construction of the world, And we have to keep in mind, when they are thinking about the nature of the world, again, they're thinking about meaning than the actual physical construction.

When we look at some of their details as we go through this, we can say, that doesn't really line up with what we physically know. But that wasn't the point. And it allows for things like what we see in Genesis 1 gives us one sense of meaning about things going on. And Genesis 2, we're saying, well, some of those details seem to contradict what's in Genesis 1. But we're just trying to give a different story, to give a different narrative, talk about a different kind of meaning.

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When Jen Wilkin talks about the creation story. They're not looking at things like the way we look at them. We think more physical concepts when we look at the clouds and the stars and all that, but they didn't have that perspective. They didn't have the tools to look up there and see the sky, the clouds and the stars and see that they're not that separate from each other. They're all up there.

When the creation narrative area talks about the separating the waters below from the waters above, it's that dome is what's separating things out. And we get rain when we get leaks through that. It's a whole thing up there.

One of the things we're going to start focusing in on when we talk about meaning, is that we're going to be talking about functionality. We get meaning when there's going to be a certain kind of order, and there are things within that ordered realm that have particular kinds of functions. So that's the kind of thing we're going to start focusing on, is what kind of functions are we ascribing to this world around us.

Now, I have up here a little copy of Genesis 1, and I'm going to highlight a few of the words. We'll be talking about these things in more detail later on. In fact, there's a glossary that comes up later where if you want to revisit things. It's all out there.

So in the beginning, we have the word, God, and the Hebrew word we have for God there is Elohim. Elohim's an interesting word. When you see a Hebrew word that ends in IM, that is a plural. It's a masculine plural. There's a feminine pearl, plural, with the OT at the end. So, when I see IM at the end, it's a plural.

If you saw Elohim by itself, not in a sentence, you would translate it as gods. But because in Hebrew, the verb comes before the subject, we see Bereshit barah, He created - Elohim. So when we say it's he created, so Elohim must be singular. There's a term for this, it's an intensive plural. The plural intensifying the subject, but we're not talking about a real plurality, necessarily.

In the English world, we have something that sort of approximates this, the Royal we. When the monarch says, "we" are going to do this, the monarch speaking for him or herself as a person, and as the office. So that's sort of an English equivalent to this intensive plural.

One of the interesting things when you look at the Hebrew is that you run into these words that we don't see it in English, but there's, like, this pair of alliterated words in here, so I have tohu and bohu, formless and empty.

What we're seeing is that the world had no structure, that's the formless. And empty, which is like there's nothing inhabiting the space here.

Here's another concept for us to wrap our minds around. The closest equivalent we can think about this is, think about a corporation. When someone sits down and they draw up the corporation on paper, and they hand it to their lawyer, it doesn't really exist yet, it's just something on paper. You can put the building up, and stock the building with furniture and everything else you need. It's still not functioning as a corporation. It's not until you bring the people in and assign them their roles that you now have a functioning corporation.

It is then, that in the Hebrew terms, that it exists. Before that, the corporation did not exist. We thought about it, we have some of the elements for it, but it doesn't really exist until everything comes together.

Genesis here is not interested in the physical way that the universe is constructed or put together. So, when we say in the beginning, things were formless and void, we're actually sort of nuancing this and saying that the physical pieces could have been there, but until they've been assigned a purpose, they don't exist. We're not talking about stuff being physically there. We're not talking about a physical creation. The stuff could have just already been there. But it doesn't really exist until all the pieces come together,

If we think about Genesis 1 as constructing a temple. A temple is a place where God meets his people. So we need a place. God's there, the place is there, we have the animals and plants, but it's still not the temple yet, because there's no image-bearers for God to meet with. It's only when everything comes together that now we have something that has the actual final purpose. So we have to think about the creation account in that kind of a way.

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A couple other interesting words here. Some of the translations say the surface of the deep. The Hebrew word that gets translated as face, is the word panim. Here's a plural word again. We could look at this and say, oh, faces. So when we look at the surface or the face of the deep, we have something like, this intensive plural going on here. When we think about it, when I look at somebody's face, there's a lot of stuff you can pick up. It's not just a physical features. We see the emotions and other things that you can pick up with that. And over time the face is going to have different kinds of appearances. So we see that reflected in the word panim.

There's another interesting word here. We see only one other time in the Bible called to tehom. Here it gets translated as the deep. Other cultures had the concept of the tehome. The concept is that before things were created, things were in chaos, because they had no function. There was no assigned function.

When we think about the Israelites, they didn't have anything to do with the ocean. They bothered with the waters of the Sea of Galilee, an enclosed body of water, but when it came to the ocean, for all the Israelites, that was like the end of the world. That's the deep. The ocean is like this chaotic waters out there, and as a society, they had nothing to do with that.

[NOTE: I mis-spoke here. The word tehom is found in many places:

Gen 7:11, 8:2, 49:25; Ex 15:5, 8; Deu 8:7; Deut 33:13; Job 28:14, 38:16, 30; 41:32; Psa 33:7; 36:6. 42:7; 71:20; 77:16; 78:15; 106:9 ; 107:2; 135:6; 148:7; Prov 3:20; 8:24, 2, 28; Isa 51:10; 63:13; Ez 26:19; 31:4; 31:15; Amo 7:4; Jon 2:5; Hab 3:10]

One word I love here is, "The spirit was hovering over the surface of the deep." It's actually a word that could be translated into brooding, like a bird brooding over the nest, brooding over the egg. What's the Spirit doing? It's brooding over this chaotic stuff. And what's the bird doing over the egg, It's brooding over something that will eventually produce life. So I like to translate this word as brooding. "The spirit was brooding over the Earth. It has no function right now, but it's going to be full of life.

If we go to Bible gateway we can see how other translations handle this word. At Bible Gateway, if you choose a single verse, one of the options you can choose after that is show this in all the translations. So, for instance, I could do this right now here. If I go to Bible Gateway and select Genesis 1:2, then if we click on "show in all English translations, we can see there's the face of the deep, and one of the translations shows moving, hovering, brooding. The amplified version tries to bring out all those aspects.

This is the kind of things we miss when we are translating it, we usually translate using a particular word here or there, and we miss all the different nuances that the actual original language has. Uh, and that is why very often, when you deal with translations, there's a lot more words, because you're trying to capture more stuff that's there. So that's one of my little favorite things to look at.

The word for waters, or water is Mayim. It's another plural word. We never see a singular form for face or for water they always come with a plural. When we think about it, waters, well, it's like, we know physically, we have all these different little drops there..

And here's a word for that vault in the sky, the rakia. Without having knowledge – there's no satellites, there's no telescopes, all they could see was what was there within their natural vision. And God's not going to try to talk to them with concepts that are beyond what they have available in their culture.

The creatures of the deep, the Tanin. Back in all the cultures back then, the waters of chaos had these creatures of chaos, these big creatures in the sea. And the Hebrew word for that is that tannin. Interestingly, in Job, when God is trying to correct Job's concept of things. He says, where were are you when I created all this and that. Then God's basically says, I created the tannin so they can play. In the other cultures, when it came to these are creatures of chaos, no one controlled them. But in God's domain, it was like, yeah, they're there, but God's got them.

Another one to ponder here a little bit is for living creatures, chai nephesh, which can also be translated as living souls. Nefesh is a word we use for souls, and other places we translate it as souls. Here, God's not talking about

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people, He's talking about the other living creatures. So, raises sort of questions. So, what does it mean that we have souls and the other creatures that have souls. Cats have souls. Cats and dogs, and cattle, and all that.

So, it raises a question which we don't completely have the answer for, but will we see our pets in heaven? So, I take a look at this and say, maybe. I don't know.

One last thing here, God created us in His own image, or tselem. When this gets translated to Greek, it becomes, the word we derive the word icon from. And so we are the icons, or if you will, the idols of God. We are the living, breathing idols of God because we were created in his image.

So think about this. What does it mean when we try to go out there as living beings and take something inanimate, carve it out and say, that's God, or an idol of God. So think about what that does to us. Does it make sense if we, the living, breathing, images of God take something that's not living and breathing, and say, that's an image of God. I think we just demoted ourselves. We forgot we were the image. It's like, we're ignoring who we are. We are the tselem. So if take this other thing and if we're going to think that's an image of God ... Boy, do we have it wrong.

In this next little section here, we're talking about meaning of things. When we take a look at the construction of Genesis 1, in days 1 through 3 we separate things: We separated light from dark,

the waters above from the waters below, land from the waters. We're creating these spaces. What do these different spaces do? In the division between night and day we're basically creating a way to keep track of time. When we populate night and day with the sun and the moon, and the stars. What do we do with them? The word that we use in the Hebrew is we use that to mark our festivals. Some translations make it seem like seasons, but we're really talking about the festivals that God is going to give to them later on. So we're basically saying, we're structuring our time.

When we separate the waters below from the waters above. We talked about earlier about when does the rain come from? Well, it was when we got leaks in the roof. And so, we get the rain! So basically, that's our weather. And when when we produce land, almost as soon as we talk about the land, it comes with plants. That's food. And later on, we're going to see some of the animals that we're going to also use for food.

So the three basic categories of things are: time, weather, and food.. Those are all things that we need to survive. Those are things that God has provided. Unlike the other cultures where we have to dig up everything for the other gods. God's providing for us, and we start out by creating these different categories of things.

So one way of talking about the first 3 days is to talk about the different functions. Time, weather, food. And then what we do? We populate all that spaces with functionaries. They're going to be the things that populate our different areas.

So after everything's created, and we even have the animals and plants in place, then the humans are put into place. At least conceptually what we see is that once God has this ordered system for us, then He can have his people that He's going to create in his image. Now we have this fully functional temple, where God can meet with his people. And we have a purpose in this, too. We see pieces of this in chapter 1, we see another couple of pieces in chapter 2.

In Chapter 1, we see the words we normally translate as rule and subdue. Our function here is to be God's Vice regents. He's the king over everything, and ruling on his behalf, underneath him. We're supposed to rule this, and the word for subdue here actually could be translated a little bit harshly, but you think about what happens in the world, back before it's developed, we have to work the ground and all of that. We're trying to take something that's been wild and tame it, and some of that's hard work. So the word for subdue there can have a more aggressive type of meaning, but that will be modified later on when we get to Chapter 2.

Human kind is created from the ground. Adam can have different meanings to it. Sometimes, Adam can be a name or sometimes that same word is translated as humans or mankind. And the basic meaning is red like the clay. So, humans are created out of the ground, and we talk about dust-to-dust, ashes to ashes.

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We get to Chapter 2, but we're trying to create a different kind of meaning. We talk about Adam, first he's alone, and then he does things with all the animals, and then he realizes he's alone, so then we take the woman out of that. One of the interesting things about that is that If we take the word that we usually translate as rib, everywhere else that that word is used in the Bible, it gets translated as side, like, the side of a hill, the side of a tabernacle. So, in other words, it took more than one rib. It took a whole half.

The word here, when Adam went into his deep sleep, that's sort of like the deep sleep that we see Abraham go into where he gets this terrible vision of things. So, that's the same kind of deep sleep. Basically, Adam's having this vision. What's going on physically while he's having this vision? You know, we don't know. But when Adam witnesses is that he's being split in half and out of this other half comes this other human being. So, when we use the phrase, our better half, that relates to this!

One of the interesting things in the Bible Project, which I draw some of this material from there, is that they have all these nice images from which they have pictures that help us pull things together. Notice here at the beginning, where it talks about the land is going to be or wild or unordered, or formless and empty or uninhabited. And in days 1 and 3 we talk about creating the forms, or the structures. And days 4 through 6, we talked about populating those areas. So we start out as unordered, without form, and empty and then we fill everything up there. And so, when you look at the end here the skies and the land.

reflect back on the what was unordered. And all their hosts refers to everything we use to populate these areas with.

That's one of the interesting ways to try to picture that as a structure. The last class we talked about the chiasms, these two structures you can look for. Well, there's these other structures that are in here. What we need to be aware of is that technically this is not poetic verse, but it's so highly structured, it's getting really close. And we... and we see this kind of thing all over Scripture.

Here's another way of trying to put things together. And here, if we look at it in Hebrew, we see something kind of interesting. because we can start counting words. This first phrase here is... in Hebrew is 7 words. When we talk about land was wild and waste and all that, even though it looks like a lot of words here - in Hebrew, that's 14 words, or 7 times 2. Then at the end here, in this epilogue, okay, the beginning of Chapter 2, 7 words, 7 words, 7 words. So when we start looking at things in Hebrew, and we realize start seeing 7 all over the place. Okay, and that stays with us all the way to Revelation. So, and the word 7, we already talked about this a little when they saw this, is that another way it gets translated as complete or full.

One of the things to point out here, in the original Hebrew, has no vowels. So when you think about this, how do we know how things sound? Because there wasn't a lot of things in writing those days, the habit was, that when people read, they always read out loud, and usually to an audience. So that's how you learn how things were pronounced. So next time you pick up a written copy, and you're looking at these words, you know, what they sound like.

Now, here's one of the words we're going to talk about here. This is a four-letter word, **שְׁמַיִם**. Again, the original Hebrew had no vowels. This is actually modern-day Hebrew. If I go back, I think I left us up here.

Uh, the Old Hebrew, the characters look more like this, But they got changed along the way to what we currently see as our modern Hebrew alphabet. Now, how do we pronounce this? Well, something interesting happened along the way. If you recall from reading Genesis and how things happened, You can see that, for the most part, people didn't seem to catch what God was trying to tell them. They were always rebelling, going off, doing their own thing. They weren't taking things very seriously until Israel got put into exile. Then they got serious. And then they did the typical overcompensation.

Now we're going to get serious about this, and so we see the name for God, a name that He gave us this thing and that we knew how to pronounce at one time. But, now this is a holy name, and we don't want to pronounce

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it, because it's too holy. And so they stopped saying that word. When they're reading Scripture and they get to this word, instead of saying the name they substitute the word Lord, or was it in Hebrew, Adonai.

So, every time you run across this word here, it gets translated as, Adonai. That's what it gets translated to, is out loud. So, when it came time to start doing translations, how does it get pronounced. Because the people who gave us the word forgot. So what do they do in the original translation? They said, well, they keep on saying out of the eye, or of the Lord, so that's what they'll open down the Lord. But, you know, it's this name, so what we'll do is we'll take the word Lord, but we'll put it, like, in all caps. That was a tradition that they kept all the way up through.

The original church did not pay attention to Hebrew very much. They sort of turned their back on Hebrews, in fact. And so, there's only a few people that actually had any amount of knowledge of Hebrew along the way, all the way up until we get to the Reformation where they try to handle things a little differently,

So their first attempts at trying to pronounce - Now, we're talking about the Center of Academia then was back in Germany and they pretty much did not know how to put Y's at the beginning of a word, So, I became a J. And one the letter that we thought at the time was pronounced like a 'v.' Okay, so now you have your J and your V and your H and your H, so what do we do with that? And so they got Jehovah. So that's what you see for a long time there. A lot of the old hymns and things that use the word Jehovah.

But as we have done an accelerating amount of research back in ancient near East and we have a better shot at understanding how to pronounce this word, and so now we have Yahweh. Okay. So that's a little bit of history lesson there for that.

So I sort of put that back in here. And here is my little glossary that you can review in your own leisure.

Okay. Now, we put this all together and try to conceive of the model that we've been talking about. And we see here the effort of a couple of artists. Here, this is the rakia that separates the waters above from the waters beneath. And again, from the Jewish perspective, this is the Tohom or the deep. When we look at mountains they penetrate up to and through the rakia, which is penetrating God's space.

So the common thing was to go up to mountains to meet God, because you're getting close, or maybe even poking through the Rakia. So the mountains are sort of seen as they're supporting this rakia.

When you get to some Psalms and some of the other verses they try to talk about this construction here. It makes it sound like there's columns coming underneath the land that are supporting it. When you look at the words, in the Psalms when it talks about the columns, it says they're going out to what? They're going down into the tehom, but it doesn't say if they reach the bottom although this drawing shows that here. They were trying to express what they understood, that the land had to be supported somehow. Because they have that the land is on top of the tohom, and so what's holding the land up, so they conceived of these the columns holding this up.

Sheol is the resting place of the dead, so that is down here as well. And here we can see an attempted drawing one of those creatures of chaos.

And this is a more modern-day type of way of viewing that. So here we can see the Rakia, and here's a little temple where we meet with God, and here we see the mountains holding up the rakia and then we have things happening underneath, like sea monsters

So, that is the best way we can sort of picture this conception of the universe that they had back then. Now, it doesn't translate really well to what we know of the actual physical universe, but we have the tools to look at it like we do, but again, that's not the point.

Unfortunately, one of the things that we lost along the way, because of the way church history happened and we sort of turned our back on Hebrew for quite a long time. We lost that conception of this world. But the church sees this world as an ordered world that we can examine this, and those developments lead to science, which helps us create a physical model of the world. But in the meantime, we forgot that that's not what Genesis was about.

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So that gets us up into our modern-day kind of conversations, where we argue about whether a day is 24 hours or an age. I read one thing where someone tried to say, well we know that time is relative, so it depends on how fast you're going. So, what should we use as a basis for time? When we look at the universe the most common thing that's out there in the universe is X-ray radiation, and that's going really fast. And, we know that when the universe was expanding - because we got the Big Bang Theory model now - So as the universe is expanding, when it was one size the x-ray's probably going at a certain speed, but it changed over time. And so he took that and said, okay, so if you took 24 hours of x-ray time and match that against up to Earth's time, and then you can draw out this sort of a version of a day-age kind of a theory.

So, that's the world we're in. This is the world as it was. People, like, argue about, kind of, those kinds of things in the past, but some of this is just a mystery. And actually, we're going to talk a little bit about that in one of our next classes.

If we look at the course outline.

In Lesson 5, we're going to talk about literary structures.

In Lesson 6, we're going to talk about the intentional ambiguities - where we look at the way the text was written and see that they don't want us to know THE answer. They want us to think about this in different ways.

And then we're going to talk about 7, the Sabbath.

And then we're going to talk about suffering and this violence in the Old Testament, things that people have issues with.