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GENESIS: CHAOS

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EVIL? WHAT IS WRONG? WHY? WHERE DOES IT COME FROM? PERSONAL EVIL AND NATURAL EVIL (CHAOS)

SET THE STAGE:

GENESIS 1 IS A FUNCTIONAL CREATION NARRATIVE. GOD TAKES CHAOS AND CREATES ORDER.

WORDS OF CHAOS

WITHOUT FORM, VOID, DARKNESS, THE DEEP, THE WATERS, SEAS, SEA MONSTER

Seven words for chaos is probably no coincidence in a narrative that uses sevens and it's multiple many times: 7 days, "it was so" 7x, "God saw that is was good/very good" 7x, "earth" 21x, God 35x.

"IT IS GOOD/VERY GOOD" IS A FUNCTIONAL STATEMENT. IT WORKS.

QUESTION: IS THE EARTH AT THE END OF GENESIS 1 PERFECT?

ANSWER: NO. IT IS VERY GOOD FOR THE VISION GOD HAS OF USING MAN TO REFLECT HIS GLORY AS HIS IMAGERS AND ESTABLISH HIS KINGDOM.

MAN'S COMMISSION TO RULE THE EARTH AND SUBDUE IT AS WELL AS MULTIPLY AND FILL MAKE NO SENSE IF WE HAVE A PERFECT COMPLETED CREATION.

EDEN IS SET UP AS A PERFECT PLACE. IT IS FROM EDEN THAT MAN WILL RULE AS GOD'S PROPHET/PRIEST/KING AND WILL SPREAD THIS REIGN OVER THE EARTH.

EDEN IS THE SOURCE OF LIFE: RIVERS, TREES, DIVINE COUNCIL, TEMPLE OF GOD
IN EDEN THERE IS NO DEATH AS GOD PROVIDES LIFE

LEVITICAL LAWS REGARDING SANCTUARY: EMISSIONS, BLEEDING, CORPSE

THE FALL BROUGHT CHAOS INTO THE MAN AND INTO THE GARDEN AND BROUGHT MAN INTO CHAOS AND OUT OF THE GARDEN.

⁸ And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. ⁹ But the LORD God called to the man and said to him, "Where are you?" ¹⁰ And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." ¹¹ He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" ¹² The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." ¹³ Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."

Genesis 3:8-13 (ESV)

The essence, then, of biblical blessing is all that fosters man's fertility and assists him to achieve dominion: everything which promotes vitality and victory¹

On the other hand, when disobedience to the divine word enters the biblical drama the consequence is the curse, the essence of which is everything hindering fertility and resisting dominion: that which furthers death and defeat.²

¹⁴ The LORD God said to the serpent, “Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. ¹⁵ I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”

Genesis 3:14-15 (ESV)

Retributive irony is evident in the condemnation of the serpent: the most crafty of creatures (Gen 3:1) becomes the most accursed (Genesis 3:14).³

The word play in Genesis 3:15, “you shall bruise him on the heel” but “he shall bruise you on the head” (an irony of degree) establishes the judicial principle that as Satan had meted out, so in fatal measure it is returned to him again.⁴

¹⁶ To the woman he said, “I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you.”

Genesis 3:16 (ESV)

Retributive irony likewise characterizes the prophetic judgment upon the woman: by desiring to rule over her husband she finds herself in perpetual subservience to him, and irony of contraries.⁵

¹⁷ And to Adam he said, “Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in pain you shall eat of it all the days of your life; ¹⁸ thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. ¹⁹ By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.”

Genesis 3:17-19 (ESV)

Adam, in the beginning, was created of dust and appointed to rule over the earth. This dust, however, would which would be like to God, was judged by the word he had disobeyed (Gen 3:19), and Adam was made dust again.⁶ There is retributive irony in the judgment upon the man as well: the dust that would be like God (cf. Gen 3:22) is turned into dust again, an *irony of consequence*.

²⁰ The man called his wife's name Eve, because she was the mother of all living. ²¹ And the LORD God made for Adam and for his wife garments of skins and clothed them. ²² Then the LORD God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—" ²³ therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken. ²⁴ He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

Genesis 3:20-24 (ESV)

But the woman and the man are subjects of grace as well as wrath, and the prophetic oracle contains a pronouncement as well of restorative irony. There had been demonic irony in that the woman whose life was derived from man should become to him the minister of death. But there is divine irony in the appointing of the woman to be the mother of all living (Gen 3:20). The promise is given of a seed to subdue the serpent (Gen. 3:15), and by restorative irony God ordains that the weak will conquer the strong⁷

Only the wisdom of God could appoint death as the way to life (Gal 2:20), the ultimate irony of curse transformed into blessing (Gal 3:13–14). It was by the death of (CHRIST) the last Adam that the serpent of old encountered death and the first Adam found life. The nails that pierced the feet of Christ would bruise the heel, but they would crush the head of the serpent (1 Cor 2:8).

⁷ But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory. ⁸ None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory.

1 Corinthians 2:7-8 (ESV)

The last Adam wore the thorns of the first Adam, but by these wounds he was healing his people (Isa 53:5). Christ knew the nakedness of Adam, but by this shame he was clothing his people in righteousness (Gal 3:27). For the first Adam the tree of knowledge brought death. But the last Adam knew death upon the tree bringing life (1 Pet. 2:24). Adam had made a grave of a garden, but Christ would make a garden of a grave (Luke 24:5).⁸

OUR ULTIMATE HOPE: A WORLD WITHOUT CHAOS

GENESIS 1 GOD BRINGS THE COSMOS FROM CHAOS

GENESIS 6 THE SEAS (CHAOS) IS JUDGMENT: THRU NOAH ORDER IS BROUGHT THRU
IN EXODUS THE CHILDREN ARE SACRIFICED BUT MOSES IS SAVED THROUGH THE NILE.
PHARAOH IS THEN HURLED INTO THE SEA AND THE ISRAELITES PASS THROUGH IT.

IN JOSH 3 GOD LEADS THE PEOPLE THROUGH THE JORDAN TO THE PROMISED LAND.
IN DANIEL 7 THE MONSTERS THAT MAKE WAS UPON THE SAINTS OF THE MOST HIGH
COME UP OUT OF THE SEA.

JESUS IS BAPTIZED IN THE JORDAN: THIS IS MY SON

JESUS REBUKES THE WIND AND WAVES AND WALKS ON THE SEA

AT THE END, JESUS WILL RENEW AND REMAKE THE HEAVENS AND THE EARTH AND
THERE WILL BE NO MORE CHAOS

¹ Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. ² And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³ And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. ⁴ He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away." ⁵ And he who was seated on the throne said, "Behold, I am making all things new."

Revelation 21:1-5a (ESV)

¹ The LORD reigns; he is robed in majesty; the LORD is robed; he has put on strength as his belt. Yes, the world is established; it shall never be moved. ² Your throne is established from of old; you are from everlasting. ³ The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their roaring. ⁴ Mightier than the thunders of many waters, mightier than the waves of the sea, the LORD on high is mighty! ⁵ Your decrees are very trustworthy; holiness befits your house, O LORD, forevermore.

Psalms 93:1-5 (ESV)

¹ Gage, W. A. (2010). [*The Gospel of Genesis: Studies in Protology and Eschatology*](#) (Second Edition, p. 41). Warren A. Gage.

² Gage, W. A. (2010). [*The Gospel of Genesis: Studies in Protology and Eschatology*](#) (Second Edition, p. 42). Warren A. Gage.

³ Gage, W. A. (2010). [*The Gospel of Genesis: Studies in Protology and Eschatology*](#) (Second Edition, p. 43). Warren A. Gage.

⁴ Gage, W. A. (2010). [*The Gospel of Genesis: Studies in Protology and Eschatology*](#) (Second Edition, p. 44). Warren A. Gage.

⁵ Gage, W. A. (2010). [*The Gospel of Genesis: Studies in Protology and Eschatology*](#) (Second Edition, p. 44). Warren A. Gage.

⁶ Gage, W. A. (2010). [*The Gospel of Genesis: Studies in Protology and Eschatology*](#) (Second Edition, p. 41). Warren A. Gage.

⁷ Gage, W. A. (2010). [*The Gospel of Genesis: Studies in Protology and Eschatology*](#) (Second Edition, p. 44). Warren A. Gage.

⁸ Gage, W. A. (2010). [*The Gospel of Genesis: Studies in Protology and Eschatology*](#) (Second Edition, p. 44). Warren A. Gage.