

THE ANGLICAN
THEOLOGICAL
INSTITUTE -
BELGRADE, SERBIA

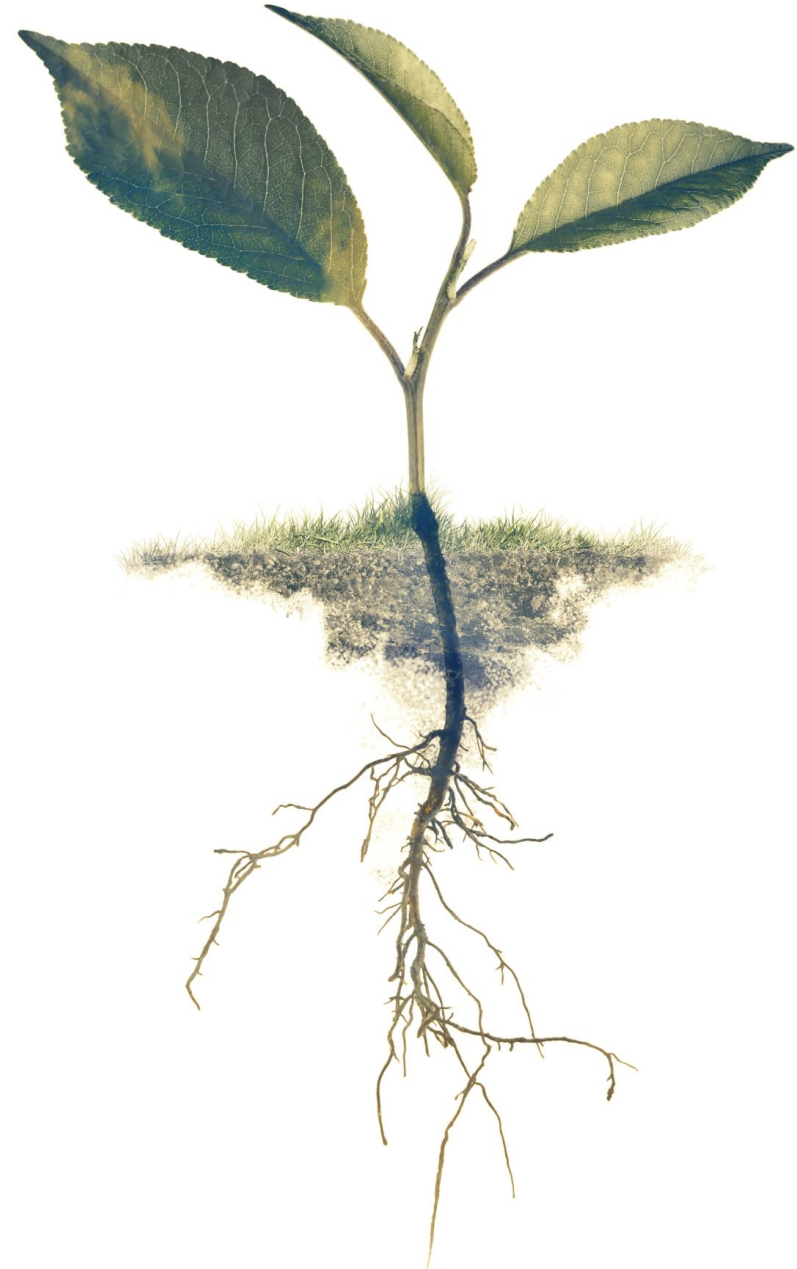


the
LogosPoetics
study group



FRESH FRUIT FROM DEEP ROOTS

TEACHING MODULE ONE



COSMOLOGY AT THE CORE OF MISSION

- Seeking to develop a Theology of Mission that transcends the historic differences within the various Christian Traditions and Franchises, the starting point must be in the area of anthropology.
- That anthropology needs to be rooted not only in a purely one-dimensional view as is often the case.
- This module seeks to integrate the anthropological into a wider biblical cosmology that reaches beyond the narrow confines of the rational and scientific in order to view the *Anthropos* in light of a multi-dimensional framework that incorporates both the seen and unseen world.



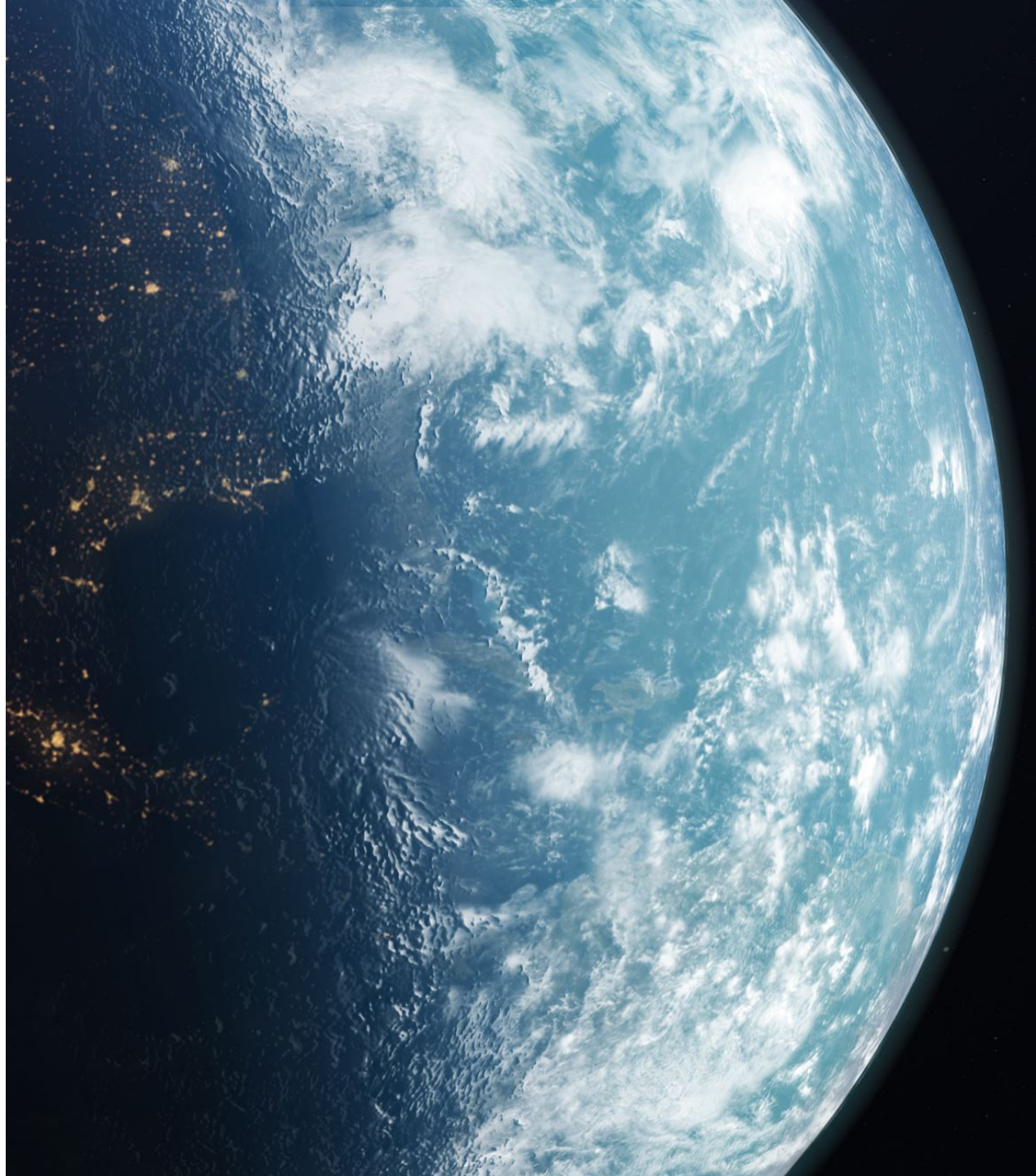
THE INCARNATION

The Incarnation of God in the Divine Logos as Jesus the Messiah by the Holy Spirit, is the fulcrum upon which all history rests.



CREATION

- The creation of Persons [(anthropos) the term Persons being women and men] described in Genesis, is the focal point of pre-Incarnation human history.
- Adam and Eve lived inside of a prepared place, Eden
- A place that was a model for Persons to spread to all the earth
- Eden was where there was a symbiosis of what we now think of as the unseen world and what we now refer to as a three-dimensional world.
- When Adam and Eve rebelled there was a barrier placed between them and Eden
- A barrier that was enforced by a celestial being.



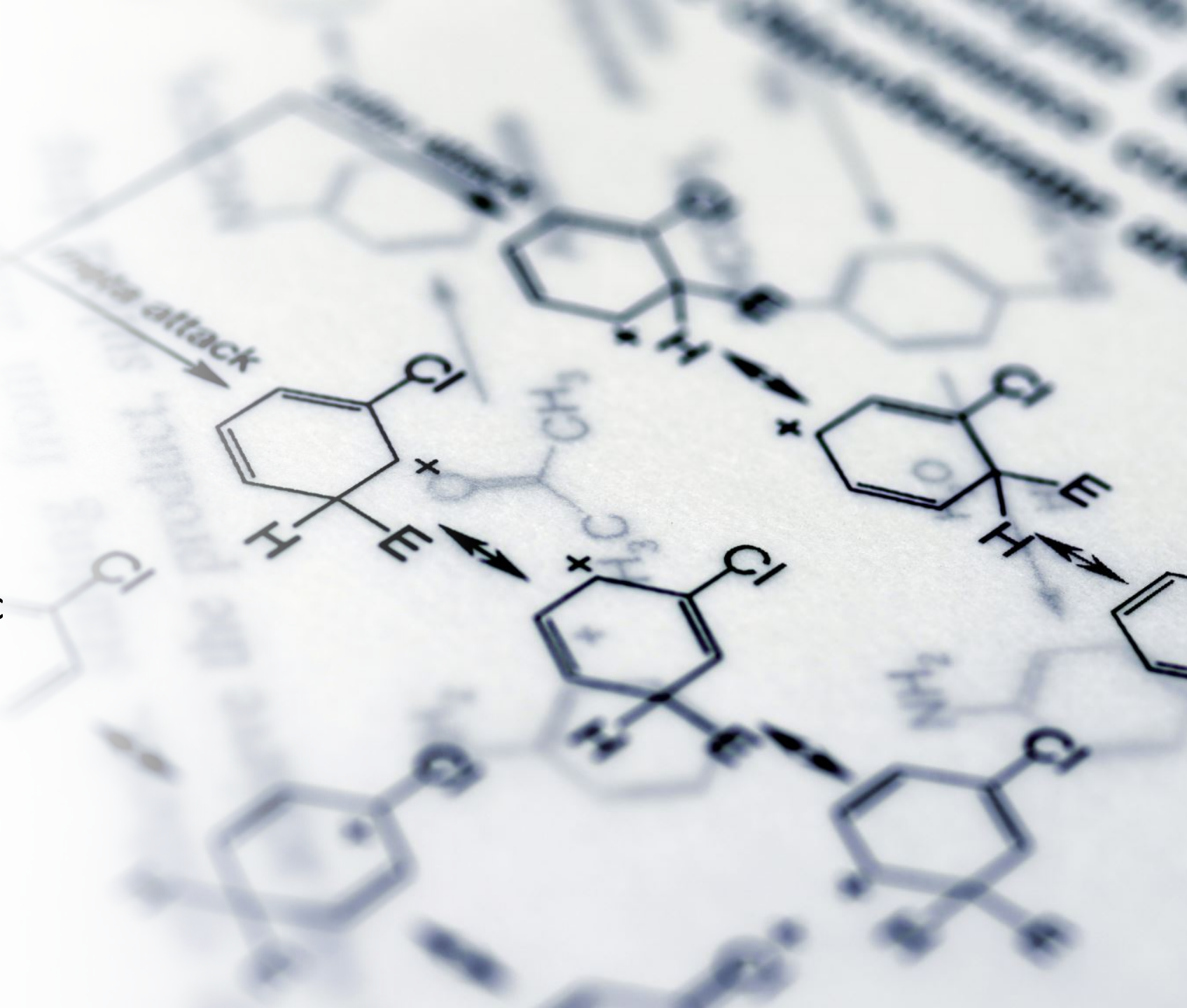
CREATION

- The condition of sin that Adam and Eve entered dramatically affected their spiritual and physical anatomy.
- This was given the descriptor of death, "You shall surely die."
- Whereas Adam and Eve were defined by the absence of death, their rebellion meant they were defined now by the absence of life.
- When we read in the New Testament accounts of "all" being in Adam, it can be understood that the posterity of Adam and Eve was emanating out of a condition that included the absence of eternal life.



CREATION

- Sin is thus a condition and as a condition it is more thought of as a genetic disease rather than a breaking of laws.
- The absence of life as characterised in juxtaposition to the Edenic absence of death is the prevailing motif of the narrative in Genesis.



CAIN AND ABEL



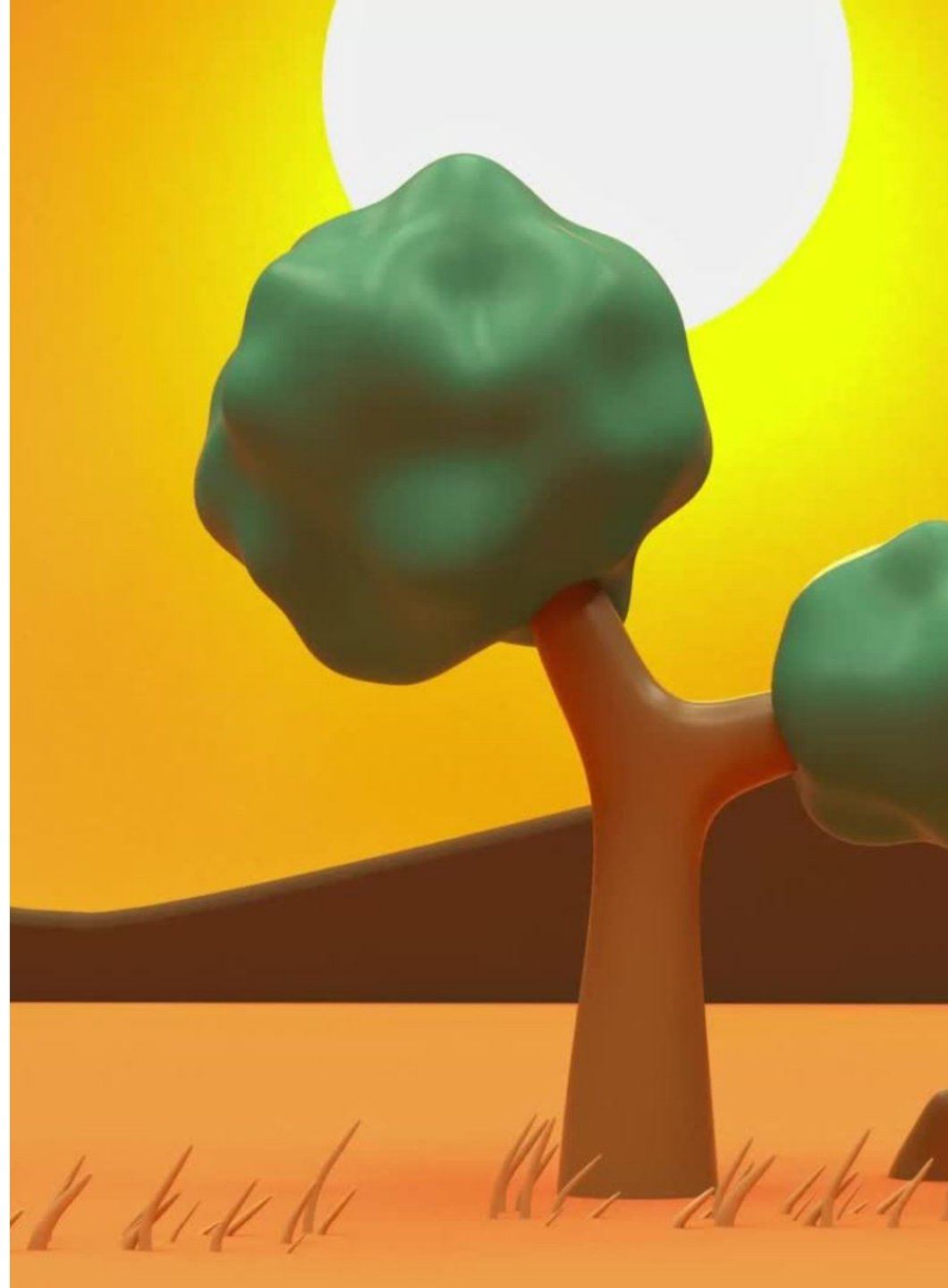


- If you do well, will you not be accepted?
- And if you do not do well, sin is lurking at the door; its desire is for you, but you must master it.
- Sin is lurking at the door.” This is the first actual use of the word “sin” in the Bible.
- It is used in a reified form as a “something” as opposed to an abstract concept.
- It is also placed within a metaphor “lurking at the door.”
- Then this something called sin is given an ontology, “Its desire is for you.” In short, sin has a genitive capacity. This idea is reinforced by the use of the term “it”; Sin being a something.

- Evil is simply an action which develops and grows under a vast spectrum of circumstances.
- In Cain there is a development from sin as a condition that is caused by Adam and Eve refusing to obey God in Eden to an act of sin within the community, Cain murdered Abel.
- That act of sin, emanating from the Condition created by Adam and Eve, extends from within the freedom of Cain's volition.
- In Eden, the "absence of life" condition that Adam and Eve have moved into has an ontological effect upon themselves.



- It also has an ontological effect upon the physical earth as it partakes in the overall condition of sin.
- With Cain, as with Adam and Eve, the cursed-earth concept is employed by God as the impact of sin. “When you till the ground, it will no longer yield to you its strength; you will be a fugitive and a wanderer on the earth.



- Cain's moral condition was corrupted not by his act of violence, but the act of violence which proceeded from his moral corruption.
- This must be a central message in our Mission. Persons are corrupted at an inner place which gives them the propensity and normative desire to sin.
- A motif can be identified that the earth is seen as a “victim” of sin. God’s original intent being, the whole earth under mandate, is to become like Eden through Persons’ acts of care and cultivation.





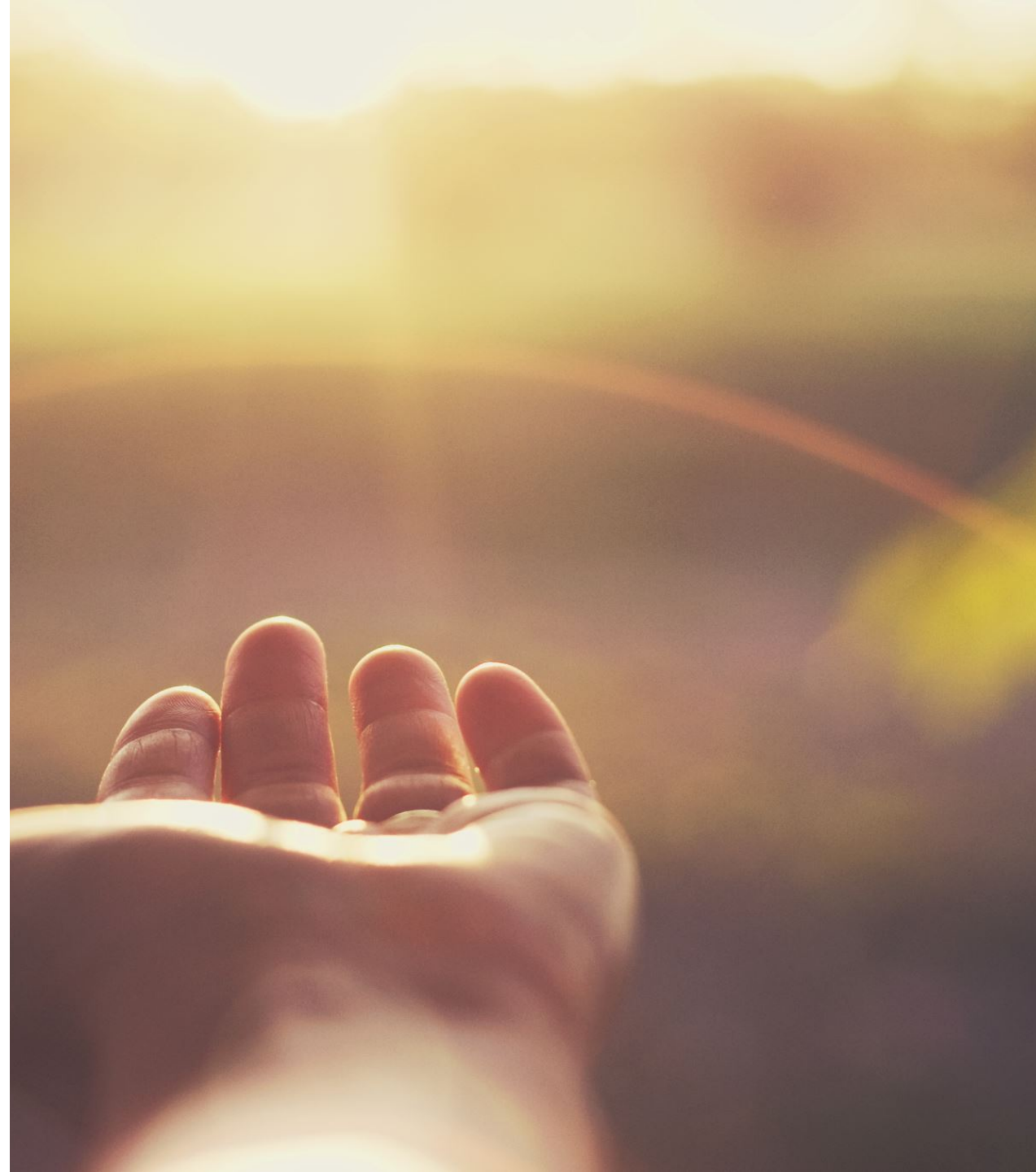
THE PRE-FLOOD ERA

- The entrance of community opens the door for the birth of culture; “Adah bore Jabal; he was the ancestor of those who live in tents and have livestock.”
- Added to this was the entrance of music into the cultural milieu, “His brother’s name was Jubal; he was the ancestor of all those who play the lyre and pipe.”
- This was followed by “Zillah bore Tubalcain, who made all kinds of bronze and iron tools.”



- By the time of the Flood, civilisation had developed to include the domestication of animals, the identification of musical instruments, and the development of tools all of which presupposes a variety of artisan vocations.
- The community by this point has familial structure, knowledge acquisition, and knowledge exchange but it is functioning within a corrupted condition.

- The first idea of the prophetic among the inhabitants is introduced when Lamech the father of Noah, says, “Out of the ground that the Lord has cursed this one shall bring us relief from our work and from the toil of our hands.”
- Lamech speaks into a series of situations with this prophetic word. He identified that the physical ground was cursed, and that toil and work was a result of the curse. He prophecies that Noah will bring relief from the curse of work.





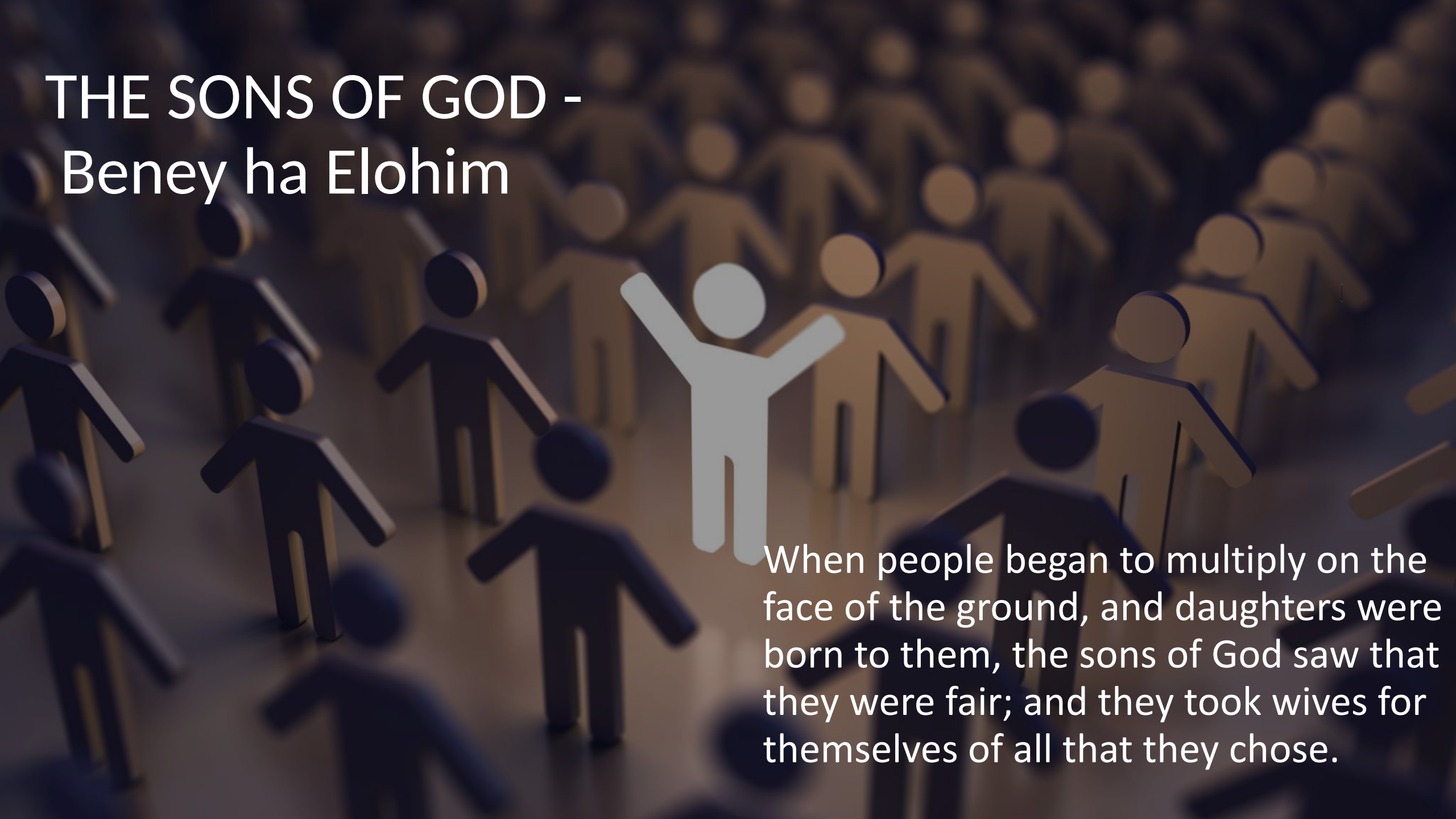
REST IS THE EVIDENCE OF THE CURSE BEING LIFTED

- (i) The Sabbath is to be a day of “[...] complete rest, a holy convocation [...] you shall do no work: it is a sabbath to the Lord throughout your settlements,”
- (ii) The Passover, “On the first day you shall have a holy convocation; you shall not work at your occupation,”
- (iii) The Feast of Pentecost, “You shall hold a holy convocation; you shall not work at your occupations”
- (iv) The Festival of Trumpets, “You shall not work at your occupations; and you shall present the Lord’s offering by fire,”

- (v) The day of Atonement, “It shall be to you a sabbath of complete rest,”
- (vi) the Festival of Booths, “On the eighth day you shall observe a holy convocation and present the Lord’s offerings by fire; it is a solemn assembly; you shall not work at your occupations.”
- The one exception to this paradigm of rest is to be found in the festival of First Fruits. ”



THE SONS OF GOD - Beney ha Elohim



When people began to multiply on the face of the ground, and daughters were born to them, the sons of God saw that they were fair; and they took wives for themselves of all that they chose.

- . Prior to the Edenic dismissal, celestial beings, and Persons (anthropos) shared a common space.
- Persons and the Beney ha Elohim shared the same physical space to the point that they were able to bear fruit together as human-celestial hybrids.
- It is apparent that civilisation in its ante-diluvian form was very different from what was to emerge as the Heavens and the Earth in the post-Babel epoch.



POST FLOOD

- All the inhabitants of earth, the celestial-human hybrids, Persons, and animals were to be destroyed and a small group of Persons and the animals they brought onto the Ark would survive.
- There was no oral or textual history available after the Flood that did not come from either Noah and his wife, Shem and his wife, and Ham and his wife.
- The only genetic material within the ongoing Anthropos was limited to these eight Persons.
- The post-Flood era comes to an end at the event of the Tower of Babel whereby Persons in community as they were, were scattered throughout the earth and given new identities and language structures.



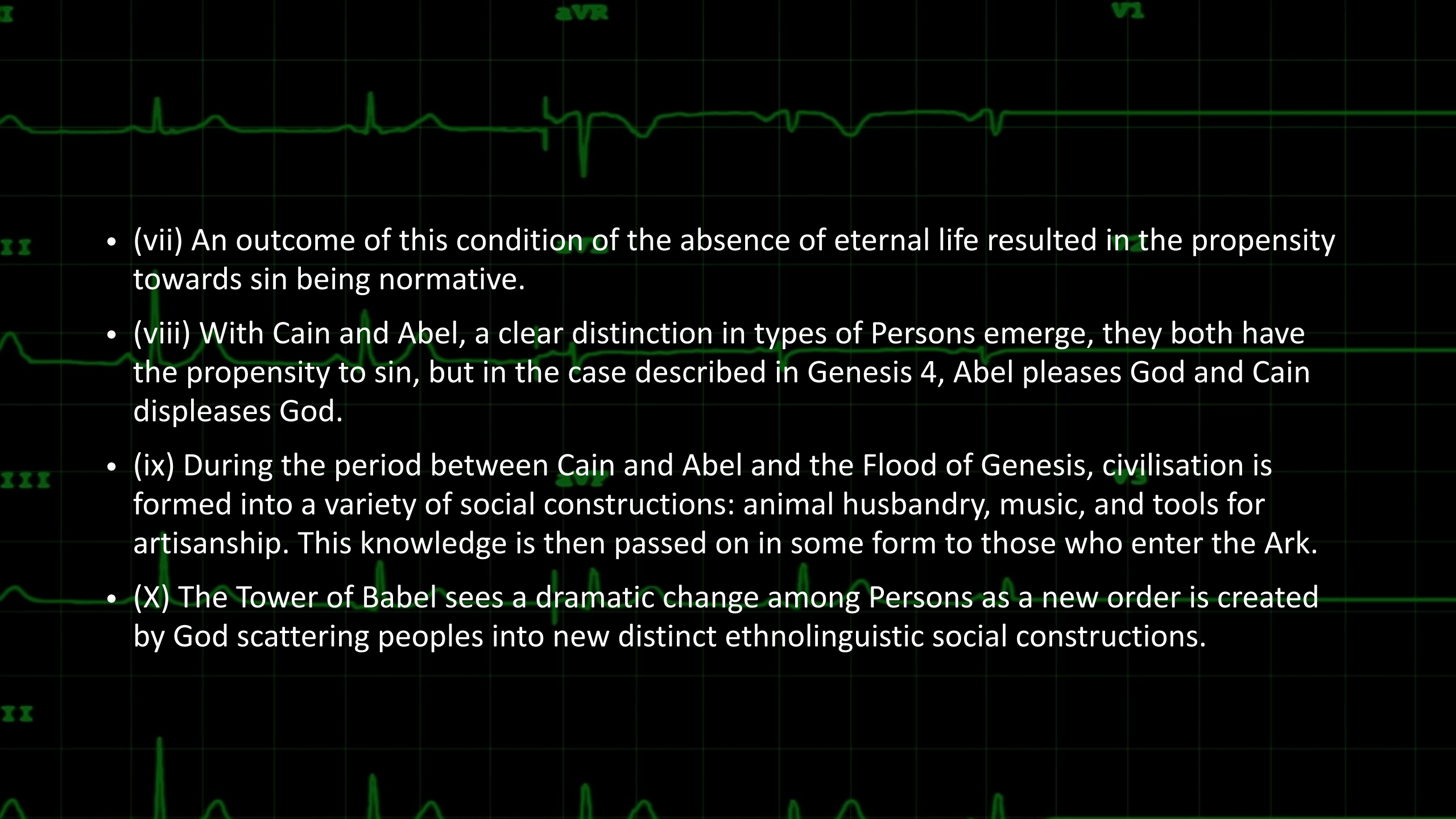
SUMMARY

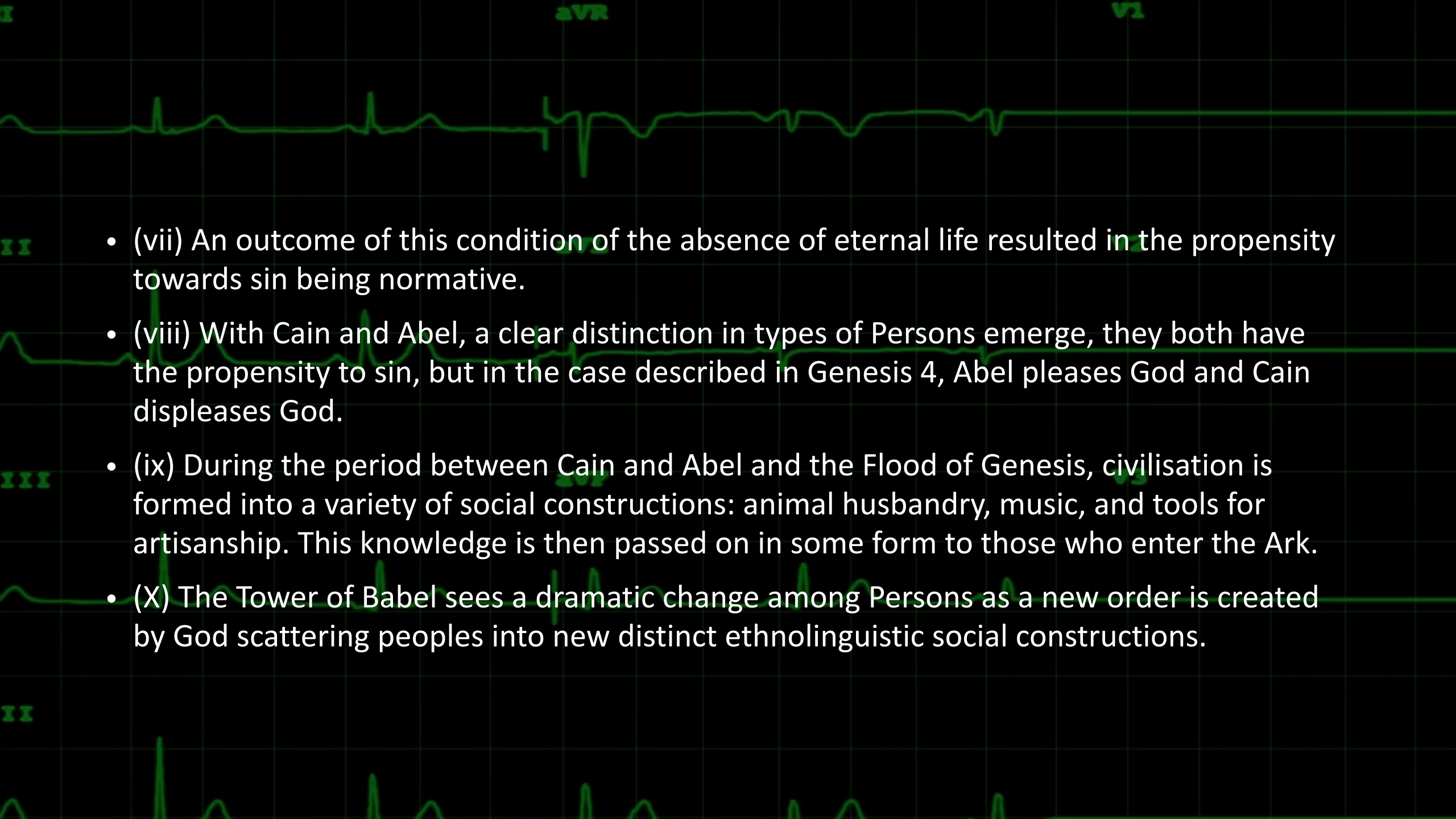
- From the perspective of Mission there are series of themes that are recurrent in this section.
- (i) There was an agenda that God had in terms of the creation of Adam and Eve. (
- ii) This was to be exercised in the care, nurture, and flourishing of Eden that in turn would extend to the whole of the earth outside of Eden.
- (iii) Central to this process was a cosmogenic partnership with God under His authority and guidance.





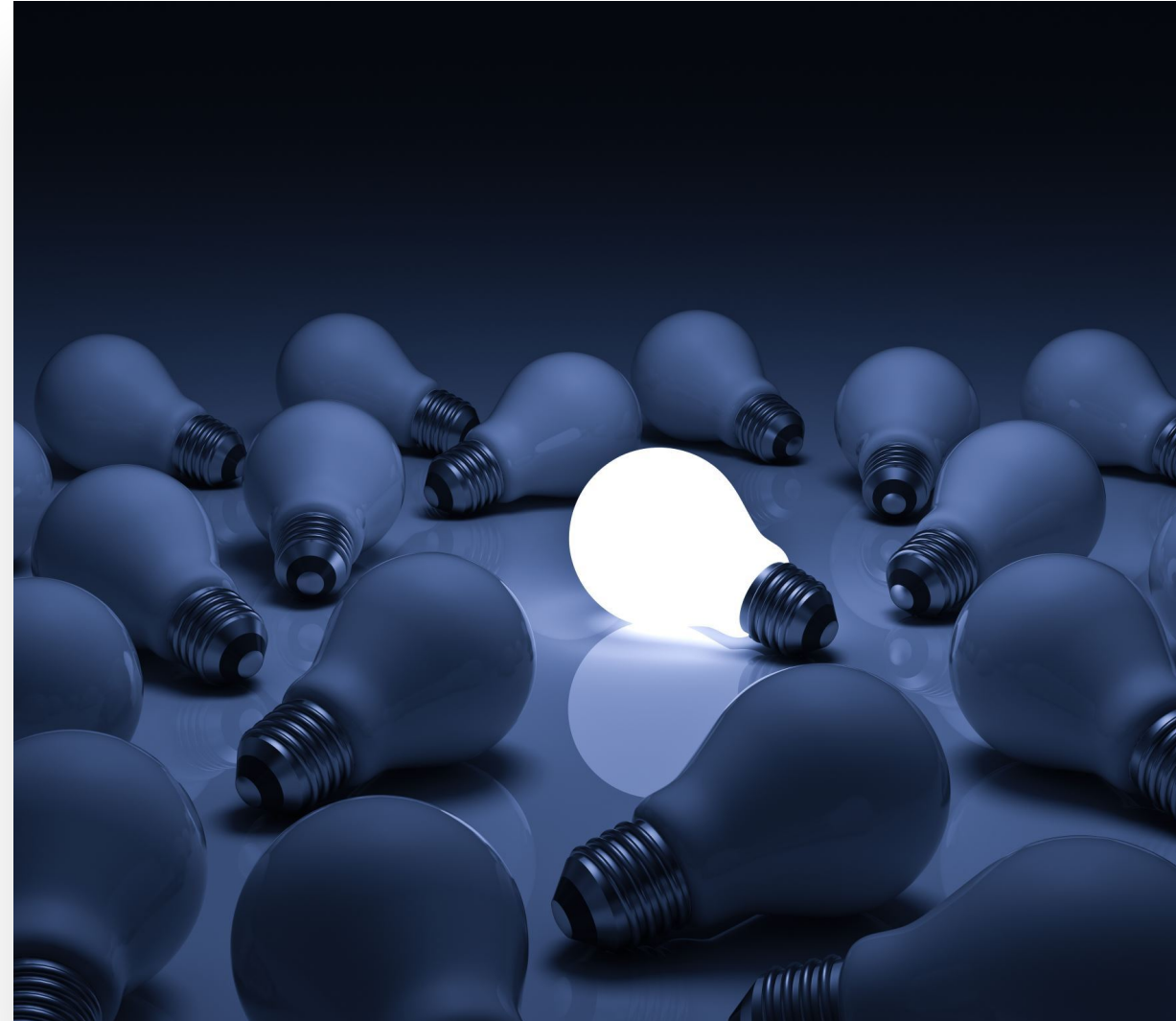
- (iv) When Adam and Eve refused to act in obedience to God's agenda, they entered into a new state-of-being determined as a condition of sin.
- (V) This condition had spiritual genetic qualities to it such that all who proceeded, in terms of children, from Adam and Eve would generate out from the new condition of sin.
- (Vi) A plan of redemption is initiated by God immediately after the disobedience and entrance into the state of death or the absence of eternal life.

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- (vii) An outcome of this condition of the absence of eternal life resulted in the propensity towards sin being normative.
 - (viii) With Cain and Abel, a clear distinction in types of Persons emerge, they both have the propensity to sin, but in the case described in Genesis 4, Abel pleases God and Cain displeases God.
 - (ix) During the period between Cain and Abel and the Flood of Genesis, civilisation is formed into a variety of social constructions: animal husbandry, music, and tools for artisanship. This knowledge is then passed on in some form to those who enter the Ark.
 - (X) The Tower of Babel sees a dramatic change among Persons as a new order is created by God scattering peoples into new distinct ethnolinguistic social constructions.

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DISCUSSION

- 1. Theorise a theology of Mission that is built on a Cosmology that places the principalities and powers as a poetic or rhetorical device alone. In short, just the idea of salvation exists.
- 2. Speculate and conjecture what the hybrid of the Sons of God and the daughters of men could represent.
- 3. Identify three foundational motifs, (recurring themes that act as the scaffolding for the thesis) in the text.
- 4. Think through and discuss the idea of sin as a condition and disease or as a legal, moral, and ethical failure.



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