

A Perfect World
一个完美的世界
Genesis 1:1-2:3
创世记 1:1-2:3

Outline大纲

I. Overview 概述

A. Inspiration 默示

1. Historical Reliability 历史可靠性
2. Intentional Design 有目的的设计

B. Background 背景

1. Availability 可用性
2. Interaction 影响

a. Negatively 消极地

b. Positively 积极地

ex. “Atrahasis Epic”:例如 “亚楚哈西斯史诗”

- creation of humanity (Gen 1:1-2:3)
- 人类的创造 (创世记 1:1-2:3)
- corruption of world (Gen 2:4-6:8)
- 世界的败坏 (创世记 2:4-6:8)
- flood and new order (Gen 6:9-11:9)
- 洪水与新次序 (创世记 6:9-11:9)

C. Purpose 目的

1. Teach truth about history 教导史实

2. Influence Israel to conform to God’s will by justifying Moses’ plan for Israel’s exodus from Egypt and possession of Canaan

通过为摩西带以色列人出埃及、占迦南的计划辩护，来影响以色列人去顺服神的旨意

- similarity to other religions 与其它宗教的相似性

- differences from other religions 与其它宗教的区别

Study Guide by Keith McCoy for: *A Perfect World* by Third Millennium Ministries

Download free at <http://www.thirdmill.org>

II. Literary Structure 文学结构

A. Dark Chaotic World (1:1-2) 黑暗混乱的世界（创世记 1:1-2）

1. Title 标题
2. Dramatic Tension 戏剧性张力
 - a. formless and empty 空虚混沌
 - b. Spirit of God hovering 神的灵在运行

B. Ideal World (2:1-3) 理想世界（创世记 2:1-3）

1. Summation 总结
2. God at rest - tension resolved 神就安息了 - 张力获得解决

C. Six Days of Ordering Creation 六日创造秩序

1. God's Plan (1:3-31) 神的计划
 - a. Speech 话语
 - b. Wisdom 智慧
2. Formless to Domains 领域无定形
 - a. Day 1: Day and Night 第一天：白昼和黑夜
 - b. Day 2: Waters below and waters above.
第二天： 以上的水和以下的水
 - c. Day 3: Dry land and seas 第三天： 旱地和海
3. Void to Inhabitants 空无一物
 - a. Day 4: Sun, Moon, Stars to fill Day and Night (Day 1)
第一天： 日，月，星辰填满白昼和黑夜（第一天）
 - b. Day 5: Birds and Fish to fill waters above and waters below (Day 2)
第二天： 鸟类和鱼充满以上的水和以下的水（第二天）
 - c. Day 6: Animals and Man to fill dry land (Day 3)
第三天： 动物和人充满旱地（第三天）

III. Original Meaning 原意

A. Dark Chaotic World (Deut. 32:10-12) 黑暗混乱的世界（民数记 32:10-12）

1. Formless - Israel's slavery in Egypt 无定形 – 以色列人在埃及遭奴役
2. Hovering - God's special presence with Israel.
运行 – 神与以色列特别的同在

B. Ideal World (Ex. 20:8-11)理想的世界（出埃及记 20:8-11）

1. Sabbath observances (Ex 20:8-11) 守安息日（出埃及记 20:8-11）
 - weekly 每周地
 - seventh year 第七年
 - Jubilee 千禧年
2. Canaan is the land of “rest” (Deut 12:11)迦南是“安息”地

C. Six Days of Ordering 六日的秩序

1. Deliverance from Egypt 从埃及得救
 - a. judgment on Egypt: 临到埃及的审判
 - waters of blood 血水
 - frogs and insects 青蛙和昆虫
 - total darkness 完全黑暗
 - crops destroyed 作物被毁
 - sickness and death 疾病和死亡
 - b. blessings in Canaan: 在迦南的祝福
 - waters of life 生命的活水
 - human dominion 人的统治
 - light in darkness 黑暗中的光明
 - vegetation 菜蔬
 - multiplication 生养众多
2. Possession of Canaan 占据迦南
 - a. natural harmony 大自然的和谐
 - Gen 1:28 and Lev 26:9 创世记 1:28 和利未记 26:9
 - b. honor for humanity 人的荣誉

IV. Modern Application 现今的应用

- A. Jesus Christ as the Prototype of Redemption 耶稣基督作为救赎的典范

B. Kingdom Stages 国度的阶段

1. Inauguration of kingdom: Recreation of the Cosmos
国度的奠基：重新创造宇宙
 - John 1:1-3 约翰福音 1:1-3
 - John 1:4-5 and 2 Cor. 4:6 约翰福音 1:4-5 和哥林多后书 4:6

2. Continuation of kingdom: New Creation and Renewal in image of Christ
国度的延续：新的创造和照基督形象的更新
 - 2 Cor. 5:17 哥林多后书 5:17
 - Col 3:9-10 歌罗西书 3:9-10

3. Consummation of kingdom - New Heavens and New Earth
国度的成全：新天新地
 - Heb. 4:4-11 希伯来书 4:4-11
 - Rev 21:1 启示录 21:1

Teacher's Guide教师手册

Suggested Lesson Plan:建议的教学计划

1. Display (on a board or overhead) and explain the main ideas of the lesson.
展示并说明本课的主旨
2. Play the video tape *A Perfect World* as participants take notes on outlines.
播放录像-- 一个理想的世界, 并使听课人记下要点
3. Discuss the main ideas of the video.
讨论本课的中心思想
4. Discuss discussion questions.
讨论问题

Main Ideas:要点:

1. Moses wrote Genesis for at least two purposes. He wanted to inform his readers of primeval events in order to influence their perspective on current religious and social programs.
摩西写创世纪至少有两个目的, 他想告知他的读者原始事件以影响他们对当时的宗教和社会事物的观点。
2. The movement from chaos to Sabbath rest in creation parallels the deliverance from Egypt to Canaan, where the people's Sabbath rest occurs.
在创造中从混乱进入安息与从埃及到迦南的拯救相对应, 在那里, 神子民得享安息。
3. The movement from chaos to Sabbath rest in creation also parallels the greater deliverance in Christ which occurs through three phases of the kingdom of God: inauguration, continuation, and consummation.
在创造中从混乱进入安息也与更伟大的, 在基督里的救赎相对应, 贯穿在神国度的三个阶段: 奠基, 延续, 和成就。

Discussion Questions:讨论问题

1. Do the similarities (in purpose and style) between Moses' creation account and other Ancient Near Eastern creation accounts mean that Moses "made up" his story?
摩西的创造记事与古代近东的创造记事的类似处是否意味着摩西在“编造”他的故事?
2. Why would Moses have needed to defend the social and religious programs that he had set out for the nation? (Hint: Where was his audience, and what were they experiencing when he wrote his account?)
为什么摩西需要为其给以色列民所立的社会和宗教秩序辩护? (提示: 他的听众在哪? 当摩西写他的记事时, 他们正经历什么?)

3. If the new creation in Christ comes through three phases of the kingdom of God (inauguration, continuation, & consummation), in which phase(s) do we live? Which part(s) of the creation story does it parallel? What can we learn from that (those) part(s) of the creation story about how we should live as Christians today?
如果在基督里的新创造贯穿神国度的三个阶段（奠基，延续，和成全），我们居住在哪几个阶段中？与创造故事中的哪部分相对应？今天，对于我们身为基督徒应该怎样生活，我们可以从创造的故事中的这（那）些部分学到些什么？
4. In light of all this, how should Genesis 1:1-2:4 inform our perspective on evolution?
根据所有这些，创世纪 1:1-2:4 怎样教导我们对进化的看法？