

Dr. Ted Hildebrandt, Old Testament Literature, Session 4, Transmission and Translation, Genesis 1

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Welcome back to the Deep Dive. This time we're taking you on a journey through this really intricate world of Biblical translation and interpretation. You've sent us some really fascinating lecture notes from Old Testament scholar Dr. Ted Hildebrandt, and I have a feeling this is going to change how we approach the Bible.

I think Dr. Hildebrandt's lectures really highlight how translating ancient texts isn't a simple task. Yeah. There's a lot to unpack here, and it definitely raises questions about how our understanding of the Bible is constantly evolving.

You know, I've always been curious about those different translation approaches. Dr. Hildebrandt mentions word-for-word, modified literal, and dynamic equivalents. Why can't we just pick one method and stick with it? Well, it's tempting to think there's one perfect method, but each approach has its own strengths and weaknesses.

Think of it like trying to capture the essence of a beautiful sunset. Okay. A photograph might capture the colors accurately, right? But it doesn't quite convey the feeling of warmth on your skin.

I see what you mean. Yeah. So a word-for-word translation might be technically accurate, but miss some of the emotional impact or cultural nuances.

Exactly. All right. And as Dr. Hildebrandt points out, forcing a word-for-word translation can sometimes lead to awkward or confusing phrases.

Sure. Remember that King James Version phrase? Okay. He that gathereth in summer is a wise son.

Oh, yeah. It sounds almost Shakespearean. It definitely doesn't roll off the tongue like modern English.

Right. So where does that leave us? Is there a best way to translate the Bible? Dr. Hildebrandt uses Proverbs 10.5 as a case study, showing how the King James Version, the New American Standard Version, the NIV, and even Eugene Peterson's The Message each translate the same verse in remarkably different ways. Wow.

It's a powerful illustration of how the translator's choices shape our understanding of the text. This makes me wonder about the motivations behind those choices. Are translators always neutral, or can their own perspectives influence the final product? That's a question Dr. Hildebrandt grapples with, especially when it comes to what he calls politically correct translations.

He even mentions a translator who criticized the New Revised Standard Version for its use of male pronouns for God. That's a thorny issue. It is.

On the one hand, it's important to make the Bible accessible to everyone. But shouldn't we be careful not to impose modern values on ancient texts? It's a delicate balance, and it highlights the importance of being aware of the potential for bias in any translation. Dr. Hildebrandt encourages readers to consult multiple translations to get a more complete understanding of the text.

That's a great point. Speaking of different interpretations, Dr. Hildebrandt brought up a pretty surprising mistranslation in the King James Version. He did.

It involved the word *pachard* in Proverbs 26.23. What's the story behind that? This mistranslation actually led to a fascinating archaeological discovery. Really? The King James translators struggled with the Hebrew word for dross in that verse. But in 1929, the ancient city of Ugarit was unearthed, revealing texts in a long-lost language that used the same word, but in a context clearly referring to a glaze on pottery.

So the meaning of the word changed over time. Yes. And the King James translators just didn't have the information available to understand it correctly.

Precisely. Wow. The discovery at Ugarit completely revolutionized our understanding of that proverb.

And it makes you wonder what other hidden gems are waiting to be uncovered through archaeology and linguistic research. It's almost like the Bible is a living document, constantly being illuminated by new discoveries. It certainly challenges the idea that we've figured everything out when it comes to biblical interpretation.

This kind of discovery reminds us that we should approach the Bible with both humility and an openness to new insights. I find that incredibly exciting. Speaking of changes over time, Dr. Hildebrandt also talks about the evolution of language itself.

He does. He uses the phrase, *do you to wit?* Right. From 2 Corinthians 8.1. Yeah.

Which apparently means, I want you to think about, in modern English, who even says, *do you to wit* anymore? It's a great example of how language evolves and why we need updated translations to bridge the gap between the ancient world and our own. Right. Imagine trying to explain that phrase to someone unfamiliar with archaic English.

Oh, yeah. They'd be utterly lost. This makes me appreciate the work of translators even more.

They're like cultural ambassadors. Right. Making the Bible's message accessible to new generations.

Exactly. And while there will always be debates about which translation is best, the most important thing is that people are engaging with the text. Now, Dr. Hildebrandt brings up a point that might be sensitive for some.

The idea that the Bible, the Word of God, was transmitted and translated by humans who were fallible. He makes an interesting distinction between the process of inspiration, which

he sees as flawless, and the processes of transmission and translation, which are inherently subject to human error. He acknowledges that scribes and translators throughout history have made mistakes and even admits to making his own share of mistakes as one of the translators of the New Living Translation.

Right. That's a pretty humble admission for someone who's dedicated his life to studying the Bible. His honesty is refreshing, isn't it? It really is.

And it underscores the importance of ongoing scholarship and careful analysis of biblical texts. Yeah. We can't just assume that every word we read in our preferred translation is a perfect reflection of the original.

So how do we reconcile the idea of a perfect Word of God with the reality of imperfect human involvement in its preservation and translation? Dr. Hildebrandt argues that recognizing these imperfections doesn't diminish the authority of Scripture. Instead, it invites us to engage in a deeper, more thoughtful study of the text. We need to be aware of the complexities of translation, the potential for scribal errors, and the historical context in which the Bible was written.

It sounds like he's advocating for a balanced approach, one that combines faith with a critical understanding of the human element involved in bringing us the Bible. Exactly. He encourages us to focus on the overall message of Scripture, to seek guidance from the Holy Spirit, and to allow the Bible to guide our lives without getting lost in debates about minor textual variations.

That makes a lot of sense. Yeah. It's about understanding the big picture and the core truths of the Bible rather than getting hung up on every single word.

Right. Speaking of the big picture, Dr. Hildebrandt also provides a fascinating overview of Old Testament history. He does.

Highlighting nine key turning points. He starts with primeval history in Genesis 1-11, the period before Abraham. Then he moves on to the patriarchs.

Abraham, Isaac, and Jacob. Okay. And the emergence of the 12 tribes of Israel.

He really emphasizes the significance of the Exodus. Yeah. That defining moment of redemption when Moses led the Israelites out of slavery in Egypt.

And he takes us through the settlement of Canaan. Right. The period of the United Monarchy under Saul, David, and Solomon.

Uh-huh. The division of the kingdom into Israel in the north and Judah in the south. Mm-hmm.

The eventual exile of both kingdoms. Right. First, the northern kingdom fell to Assyria in 722 BC.

Right. And then the southern kingdom to Babylon in 586 BC. It's a turbulent period in Israel's history.

It is. It's remarkable how much happened in just a few centuries. Yeah.

And finally, Dr. Hildebrandt touches on the return from exile. Mm-hmm. The rebuilding of the temple in Jerusalem.

Right. And the closing of the Old Testament with the prophet Malachi around 400 BC. Mm-hmm.

That overview really helps put the entire Old Testament in context. It does. It's like watching a grand historical drama unfold.

Dr. Hildebrandt even gives us a mnemonic device to remember the key dates. Oh, that's great. Abraham 2,000 BC.

Okay. David 1,000 BC.

Malachi 400 BC. Now, that's helpful. I'm already starting to see those dates as anchors in my understanding of the Old Testament timeline.

Having that historical context is crucial for understanding the Bible. Yeah. It's like getting a behind-the-scenes look at the world in which these texts were written.

It helps us appreciate the culture, the challenges, and the beliefs of the people who lived through those events. And it sheds light on the timeless themes of faith, redemption, and God's enduring covenant with his people that run throughout the Old Testament. Now, Dr. Hildebrandt doesn't shy away from tackling potentially controversial topics.

No, he doesn't. He dives headfirst into the age of the earth. Right.

A subject that sparks a lot of debate. He points out that the Bible itself doesn't explicitly state the age of the earth. Right.

This is where different interpretations and worldviews come into play. Some Christians hold to a literal six-day creation, while others embrace the idea that God may have used evolutionary processes over millions of years. Right.

I appreciate that Dr. Hildebrandt presents this range of views within Christianity. Yeah. And doesn't try to force a particular interpretation on his listeners.

He does raise the intriguing possibility that God may have revealed more to Moses than what's recorded in Genesis. He even jokes about God showing Moses a 3D video of creation. Okay, that made me laugh.

But it does raise the question: how much can we truly know about the details of creation based solely on the biblical text? It's a question that has fascinated theologians and scientists for centuries. Right. And while the Bible may not offer a comprehensive scientific explanation, it does provide a profound theological framework for understanding our place in the cosmos as beings created in the image of God.

Before we move on to delve deeper into Genesis, Dr. Hildebrandt leaves us with a cliffhanger, prompting us to consider the relationship between Genesis 1.1, which states, In the beginning, God created the heavens and the earth, and Genesis 1.2, which describes the earth as formless and empty darkness over the surface of the deep. He promises to explore three different ways of interpreting those verses. Okay.

And to discuss the implications for some rather interesting topics, including dinosaur Satan and even Bigfoot. Dinosaur Satan and Bigfoot. Now you've really got my attention.

I think those lectures will generate some lively discussions. Let's take a quick break. Okay.

And then we'll dive into those intriguing topics in part two of our deep dive. Sounds good. I can't wait.

Me too. Welcome back to the deep dive. Before the break, we were left wondering about that seemingly contradictory description of the earth in Genesis.

Right. Created in verse one. Yeah.

But formless and empty in verse two. Mm-hmm. I'm eager to hear how Dr. Hildebrandt untangles that.

Well, he presents three distinct viewpoints. Okay. Each with its own set of implications.

Okay. The first is what he terms the traditional view, suggesting that Genesis 1.2 simply describes the initial state of the earth immediately after its creation. Okay.

A sort of primordial chaos that God then shapes and orders over the six days of creation. So in this view, the earth starts as a blank canvas ready for God's creative work. Exactly.

The second perspective is what's known as the gap theory. Okay. This one proposes a significant time gap between verses one and two.

Mm-hmm. During which something cataclysmic happened that left the earth in a formless and empty state. Hold on.

Are we talking about a whole missing chunk of history? Yeah. Between those two verses? Yeah. What kind of event could cause such a transformation? That's where things get speculative.

Okay. Some proponents point to geological formations or fossils as evidence of this lost era. Mm-hmm.

Even suggesting it could explain the fall of Satan. I could see how that interpretation could be appealing. Yeah.

Especially for those trying to reconcile the biblical account with scientific theories about a very old earth. But wouldn't that mean there's a whole untold story hidden in Genesis? It's a thought-provoking idea, but Dr. Hildebrandt cautions against reading too much into the text. Okay.

He presents the third perspective. Okay. The literary framework view.

Okay. Which suggests that the six days of creation aren't meant to be taken as a literal timeline. So it's more about the theological message than a scientific account.

Exactly. What would be the main takeaway in that case? This view emphasizes the literary structure of the creation account. Okay.

Highlighting God's sovereignty, the establishment of Sabbath rest, and the creation of humanity as the pinnacle of God's work. That's a very different way of looking at those verses. It is.

It's three distinct interpretations. Yeah. All attempting to make sense of the same text.

Right. It makes you realize that biblical interpretation isn't always about finding a single right answer. Dr. Hildebrandt seems to agree.

Yeah. He presents each perspective fairly, acknowledging the strengths and weaknesses of each. Which makes me even more curious about those intriguing topics he mentioned.

Dinosaurs, Satan, and Bigfoot. Mm-hmm. He linked those to the gap theory, right? He did.

Using them as examples of how people try to use the gap theory to explain things that aren't explicitly addressed in the biblical text. So did he settle the debate about whether dinosaurs roamed the earth before Adam and Eve? He laughed and said he'd leave that to the paleontologists. Okay.

His point was that the Bible doesn't provide a detailed account of pre-human history. So we can speculate. Yeah.

But we should be cautious about treating those speculations as biblical truth. Exactly. Sounds like a good rule of thumb for approaching any biblical interpretation.

Right. Which brings us to Satan.

Some people connect his fall with that potential gap in Genesis. Right. Did Dr. Hildebrandt weigh in on that? He acknowledged that some see the formless and empty earth as a reflection of Satan's fall.

Mm-hmm. But he cautioned against reading too much into that connection. Okay.

The Bible doesn't explicitly link the two events. Okay. So speculation versus textual evidence again.

Mm-hmm. What about Bigfoot? Yeah. Where does that fit into all of this? That was a bit of a curveball, wasn't it? It was.

He used Bigfoot to illustrate how some people try to find evidence of unusual creatures in the biblical text. Yeah. Even when the connection is tenuous at best.

So no biblical Bigfoot sightings. I have to admit I was curious about that one. Not that he mentioned.

But he left us with a valuable reminder. Even if we can't find definitive answers to every question about creation. Right.

The Bible still offers a powerful and beautiful account of God's creative power and love for humanity. It's a good point to keep in mind as we continue this deep dive. Yeah.

I'm ready to move on to those evocative words describing the earth in Genesis 1.2, formless and empty. Right. What insights did Dr. Hildebrandt offer on the original Hebrew? He explains that *tohu va bohu*, often translated as formless and empty or waste and void, are actually quite poetic.

They conjure an image of a world not yet fully formed, awaiting God's creative touch. It's amazing how much depth can be found in just a few Hebrew words. Yeah.

It makes you realize how much can be lost in translation. Dr. Hildebrandt pointed out that *tohu va bohu* are sometimes used elsewhere in the Old Testament to describe places of desolation or chaos. Isaiah 34.11 uses them to depict the aftermath of God's judgment on Edom.

So these words carry a sense of not just physical emptiness. Right. But also spiritual void or disorder.

Exactly. And yet Dr. Hildebrandt suggests they also hint at potential... Okay. ...the raw materials from which God will create a world of beauty and order.

It's like an artist's blank canvas before the masterpiece is painted. Yeah. Full of possibilities.

Right. But needing the artist's hand to bring them to life. A beautiful analogy.

He also notes that darkness was over the surface of the deep, echoing ancient Near Eastern creation myths, which often featured a primordial sea or abyss as a symbol of chaos. So the biblical writers were drawing on familiar imagery, but transforming it to convey a uniquely Hebraic understanding of creation. Precisely.

They take those common elements and weave them into a narrative that emphasizes the sovereignty of Yahweh, the God of Israel, over all creation. It's fascinating how the Bible engages with the cultures and beliefs of its time... Yeah. ...while ultimately presenting a distinct and revolutionary message.

It speaks to the skill of the biblical writers... both connecting with their audience and challenging them with a new way of seeing the world. Next, Dr. Hildebrandt tackles the phrase, the spirit of God was hovering over the waters. Okay.

He seemed particularly interested in the Hebrew word translated as hovering, didn't he? He did. Yeah. He explained that *rachaph* is a vivid word often used to describe a bird hovering over its nest.

Okay. It suggests care, protection, a nurturing presence. So it's not just a passive presence... Right.

...but an active, engaged force even in this early stage of creation. Exactly. Dr. Hildebrandt emphasizes that even amidst the formless and empty state... Right.

...God's spirit is already present, actively preparing to bring order and life to creation. It's a beautiful image of God's intimate involvement in the world from the very beginning, not just setting things in motion and stepping back... Right. ...but actively participating in the creative process.

And it sets the stage for the rest of the creation account... where we see God's spirit working through his word to bring forth light...separate the waters... form the land, and the creatures that inhabit it.

From those opening verses of Genesis, Dr. Hildebrandt then challenges us to consider what they reveal about the nature of God. He highlights several key attributes evident in the creation account. Okay.

First and foremost is God's sovereignty... the ultimate creator bringing everything into being by his word alone. A powerful statement of God's power and authority.

Mm-hmm. But what other aspects of God's nature does he highlight? He emphasizes God's transcendence... Okay. ...distinct from creation and not bound by its limitations.

So while God's spirit is actively involved in creation... Right. ...he is also separate from it, not one and the same with the created order. Exactly.

It's a crucial distinction that sets the biblical understanding of God apart from many other ancient religions... that blurred the lines between the divine and the material world. That makes sense. What else? He also highlights God's creativity... Mm-hmm.

...not as a distant impersonal force... Right. ...but a God who delights in bringing forth beauty, order, and diversity. That creativity is certainly evident throughout the creation account.

Yeah? The variety of plant and animal life... the intricate design of the human body... Right. ...it really makes you appreciate the sheer artistry and imagination of God.

And lastly, Dr. Hildebrandt emphasizes God's goodness. Okay. Creation is inherently good, reflecting the goodness of its creator.

I love that he points to the repeated refrain in Genesis 1. Yeah. And God saw that it was good. Yeah.

It's such a simple statement, but it carries so much weight. It's a beautiful reminder that the world we inhabit is not a cosmic accident... Right. ...but a deliberate act of love by a good and gracious God.

It's a perspective that can be easy to lose sight of... Yeah. ...especially when faced with the brokenness and suffering in the world.

But that fundamental goodness in creation, as Dr. Hildebrandt points out, always points back to its creator. Now, I'm particularly interested in his thoughts on the creation of humanity in Genesis 1.26-27. Okay. He seems especially intrigued by the phrase, Let us make humankind in our image, in our likeness.

That verse has fueled centuries of debate among theologians about what it means to be made in the image of God. Hmm. It's a question with profound implications for our understanding of human nature and purpose.

So what insights did Dr. Hildebrandt offer into this age-old question? He presented various interpretations that have been proposed over the centuries. Okay. Some focus on physical similarities between humans and God.

Okay. But he quickly dismisses that idea. Right.

That wouldn't make much sense... Yeah. ...considering God is spirit and doesn't have a physical body. Exactly.

He explores the idea that the image of God might refer to humanity's capacity for reason, morality, and creativity. After all, we're the only creatures on Earth capable of reflecting on our own existence, making moral choices, and creating works of art and technology. Those are certainly qualities that set us apart from the rest of creation.

Right. But I wonder if there's more to it than just our mental capabilities. Dr. Hildebrandt suggests that the image of God might be best understood relationally.

Yeah. We're created to be in relationship with God, with each other, and with the rest of creation. That resonates with me.

It's not just about what we can do... Yeah. ...but about who we are and how we connect with others. Hmm.

It reminds us that we're not meant to live in isolation but to find fulfillment in relationship. And he points out that this relational aspect of the image of God is further emphasized in the creation of woman. Right.

God says, "It is not good for the man to be alone. I will make a helper suitable for him. So the creation of woman isn't just an afterthought... No.

...but an essential part of God's plan for humanity... Right. ...both male and female being necessary to fully reflect God's image. Precisely, Dr. Hildebrandt emphasizes that both male and female are equally made in the image of God...

...and both are essential for reflecting the fullness of that image in the world. That's a powerful statement about the equality and complementarity of men and women. Yeah.

I'm also curious about what he had to say about the mandate given to humanity... Yeah. ...in Genesis 1.28... Right. ...that command to be fruitful and increase in number, fill the earth and subdue it... Hmm.

...and rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground. Right. It's a verse that has been interpreted in many ways.

It has. Sometimes with negative consequences for the environment. Dr. Hildebrandt is careful to point out that this mandate, often called the cultural mandate... Okay.

...is a call to stewardship, not exploitation. Humans are given the responsibility to care for creation, to cultivate it... Hmm. ...and to use its resources wisely and responsibly.

So it's not a license to dominate and plunder... but a call to partner with God in the ongoing work of creation. Exactly. He emphasizes that this mandate is still relevant today... Okay.

...calling us to be responsible stewards of the planet and to work for the flourishing of all living things. It's a reminder that our faith has implications not just for our personal lives... Hmm. ...but for how we engage with the world around us... Right.

...how we treat the environment, and how we relate to other living beings. He connects this idea of stewardship to the broader theme of relationship that runs throughout the Bible. Hmm.

It's about recognizing that we're part of something much larger than ourselves. Hmm. We're woven into the fabric of creation, interconnected with every living thing.

It's a humbling thought, isn't it? Yeah. It makes me think about how our actions have consequences not just for ourselves... Right. ...but for the whole web of life.

And it challenges us to live in a way that honors both God's creation and our fellow human beings... Yeah. ...to live sustainably, to seek justice and peace, to care for the vulnerable, and to protect the environment. This deep dive is really opening my eyes to the interconnectedness of everything.

Yeah. It's not just about understanding the Bible as an ancient text... Yeah. ...but seeing how its message speaks to the challenges we face today.

Dr. Hildebrandt then shifts his focus to the significance of the Sabbath in Genesis 2...

Oh. ...that seventh day of creation when God rested from his labors. What are your thoughts on that? Well... I've always seen the Sabbath as a day of rest...

...a time to recharge and reconnect with God. Right. But I'm curious to hear what insights Dr. Hildebrandt offers.

He explains that the Sabbath is much more than just a day off. Okay. It's a sign of God's covenant with humanity, a reminder of his creative power and his desire for us to share in his rest.

That's beautiful. Hmm. It's like God is inviting us to participate in the rhythm of creation... Yeah.

...to find peace and renewal in his presence. And he suggests that the Sabbath has implications for how we view work and leisure. Right.

We are called to work diligently and creatively... Right. ...but we are also called to rest and to find joy in the goodness of God's creation. It's about finding a balance, isn't it? Yeah.

In a world that often glorifies busyness and productivity, it's so easy to lose sight of the importance of rest and renewal. Dr. Hildebrandt challenges us to consider how we might better incorporate the principles of Sabbath rest into our own lives.

It's not just about taking a day off... Right. ...but about cultivating a rhythm of work and rest that allows us to flourish as whole human beings. I appreciate that he brings this ancient concept into conversation with modern life.

Hmm. It's a reminder that the Bible's message is timeless and relevant to the challenges we face today. Speaking of timeless messages, Dr. Hildebrandt's lectures have given us so much to think about.

He has. From the intricacies of biblical translation to the profound theological truth embedded in the creation account, this deep dive has been a real eye-opener. He's covered a lot of ground, hasn't he? He has.

From the complexities of translation to the grand sweep of Old Testament history... You're right. ...it's been quite a journey. It's made me want to dig deeper into the Bible... Yeah.

...to explore its riches with a fresh perspective... Right. ...and to approach it with both humility and an openness to new insights. Before we move on to our final reflections... Okay.

...I want to highlight one final point that Dr. Hildebrandt made. Okay. He reminded us that the Bible, for all its complexity and challenges... is ultimately a book about relationship.

Mm-hmm. It's about God's relationship with humanity... Right. ...and our relationship with him and each other.

Yeah. That's a beautiful way to sum it up. Yeah.

The creation account itself is a testament to that relational focus. God creates humanity in his image... Right.

...calls us into relationship with him... and invites us to participate in the care and flourishing of his creation. And that relationship is further developed throughout the rest of Scripture... ...as we see God's love for his people unfold through covenants, promises... Right.

...and ultimately the gift of his son, Jesus Christ. This deep dive has been a wonderful reminder that the Bible is not just an ancient text... Right. ...but a living word that speaks to us today... ...inviting us into a deeper relationship with a God who created us and loves us.

It's amazing. You know, after spending all this time with Dr. Hildebrandt's lectures... Yeah. ...I'm struck by how much more there is to discover in the Bible.

Right. It's easy to get caught up in the debates about translation or the search for definitive answers... Mm-hmm. ...but what stays with me is that simple yet profound idea of relationship.

It is the heartbeat of the biblical narrative, isn't it? It is. It's from Genesis to Revelation. Right.

We see a God who desires to connect with us on a deeply personal level. Dr. Hildebrandt made it clear that God isn't some distant, detached being. No.

He's actively involved in the world. Right. Even if it's the chaos and emptiness we see in those early chapters of Genesis.

Mm-hmm. That image of God's Spirit hovering over the waters. Yeah.

It stayed with me. It's a powerful image of God's nurturing presence, His active engagement in bringing order and life to creation. Mm-hmm.

Even when things seem formless and dark. Yeah. He's there working to bring forth beauty and potential.

Thinking about those early chapters of Genesis, it's easy to get lost in the grandeur of it all. Mm-hmm. Yeah.

The vastness of the universe. The intricate diversity of life. Mm-hmm.

But what strikes me now is the intimacy of God's creative work. Speaking creation into being. Right.

Breathing life into dust. Mm-hmm. Right.

Walking with Adam and Eve in the garden. Yeah. It paints a picture of a God who wants to be known.

Right. Who wants to be in relationship with His creation. It challenges us to reconsider our own relationship with God, doesn't it? It does.

To see Him not as a distant rule-maker. Yeah. But as a loving Father who desires to connect with us on a heart level.

Dr. Hildebrandt also talked about humanity's role as stewards of creation. Yeah. It's a huge responsibility.

It is. But it also feels like an incredible privilege.

To be invited to partner with God in caring for this amazing planet. He used the phrase cultural mandate. Right.

Which is sometimes misinterpreted as a justification for exploiting nature for our own gain. But Dr. Hildebrandt emphasized that it's actually a call to responsible stewardship. Yeah.

To cultivate, to nurture, to use our God-given creativity. Mm-hmm. To work alongside Him in the ongoing work of creation.

That's a perspective that's so needed in our world today. It is. It's not about conquering and dominating nature.

But about respecting its rhythms and limits. Yeah. Recognizing our interconnectedness with all living things.

If we connect this back to the idea of relationship. Yeah. We see that stewardship isn't just about our responsibility to the environment.

Right. It's about our responsibility to each other as well. To care for the vulnerable.

Right. To work for justice and peace. Yeah.

To build a world where all of creation can flourish. That makes me think about the choices we make every day. Mm-hmm.

The things we buy. Right. The way we treat others.

Yeah. Our impact on the environment. It's a reminder that our actions have consequences.

They do. Not just for ourselves, but for the entire web of life. And it challenges us to live in a way that honors both God's creation and our fellow human beings.

It does. To live sustainably. To pursue peace and reconciliation.

To use our resources wisely. Right. And to always strive to reflect the love and compassion of the God who created us.

This deep dive has really given me a new lens through which to view the Bible. You do. It's not just a book of rules or ancient history.

Right. It's a living, breathing story about God's relentless pursuit of relationship with humanity. And it's an invitation to participate in that story.

It is. To discover the joy and fulfillment that comes from walking in step with him. So as we wrap up this deep dive.

Yeah. What stood out to you most from Dr. Hildebrandt's lectures? Well, there's so much. Yeah.

But I think it's that idea that we're all connected. Yeah. And that our faith has implications.

Right. For every aspect of our lives. Exactly.

How we treat each other. How we care for the environment.

Yeah. How we approach even the Bible itself. The Bible is a book that unfolds its riches over a lifetime.

It really is. We encourage you to keep exploring. Keep asking questions.

Mm-hmm. And keep seeking a deeper understanding of the God who created you and loves you beyond measure. Thanks for joining us on the deep dive.

It's been a pleasure. We hope this journey through the world of biblical translation and interpretation. Yeah.

Has sparked your curiosity and inspired you to engage with the scriptures in a fresh and meaningful way.