

THEME 2

Homecoming

During the years the Jews were in exile, the Babylonian Empire began to weaken. The last king of Babylon was an unstable character who did not effectively govern the vast empire conquered by his predecessors. In 530 BCE, Cyrus, King of Persia, captured the city of Babylon and assumed control of the Babylonian Empire. Cyrus permitted dislocated people to return to their homelands—a policy that allowed the Jews to go back to Jerusalem. (Ezra 1:2-4)

The people of the homecoming began rebuilding the temple and reshaping the community of faith. They faced discouragement and difficult questions. The books of Ezra and Nehemiah (*originally considered one book instead of two*) tell about the events of this time. The prophets Haggai and Zechariah called the people of the homecoming to renewed commitment to God.

Dealing with foreigners presented a major problem for the returning exiles. Though an attitude of exclusivism prevailed, the books of Ruth and Jonah offer an alternative viewpoint. They show how people from pagan religions may be open to worshiping God.

Unit 4: Old Stories, New Meanings

Unit 5: Return and Restoration

Unit 6: Neighbors

Grade 6—Unit 4

Old Stories, New Meanings

When the Jews went into exile, many of their religious foundations were destroyed. The Jewish people still had stories and written records from the past. These stories of God’s involvement in the lives of the people through generations took on greater importance in the absence of the structures of the past. Jewish teachers and writers made an extensive effort to organize Jewish life around these stories and the laws of Moses.

LESSONS

1. Creation in Babylon
2. A Creation Celebration
3. Earthkeepers
4. A Time for Remembering

Unit 4: Old Stories, New Meanings

Unit Information

SUMMARY

The Jews in exile clung to pieces of their faith that remained, choosing to keep the covenants they had made earlier with God such as the Sabbath, circumcision, and the Law of Moses. Their beliefs were in stark contrast to the Babylonians', and these beliefs sustained them through a difficult time. Keeping their part of the covenant gave them hope that God would later restore them as a people. Eventually, the covenant was realized in Jesus Christ and this new covenant is offered to modern-day believers.

God created the world and instructed humans to care for it, “keep and till it.” Humans have not faithfully kept this command, but should discover new ways to fulfill this duty in our current situation.

KEY BIBLE TEXTS

Genesis 1-2

Deuteronomy 30

Jeremiah 31:31-34

Psalm 104

BIBLICAL BACKGROUND

Creation

Imagine yourself a Jew in Babylon. It is New Year’s Day, and a great celebration is taking place around you. The Babylonians are reenacting the sacred rituals of Marduk, a god who fought an ancient battle with the goddess of chaos, Tiamat. Each year the ritual is reenacted to ensure Marduk’s supremacy. According to the ancient story, Marduk also made humans, for the express purpose of freeing the gods from work.

As a Jew, you know another story—a story that gives greater dignity to humanity and shows a loving relationship between God and creation. It is the creation story of the Hebrew scriptures. Like many of the stories, it has become more important to you than ever. Each time you retell it, you gain more hope that the Lord of history will again act in your situation. It reassures you of your own dignity and worth.

The orderly structure and simplicity of this psalmlike creation account make it easy to tell your children. Telling the story also brings healing. It reminds you, an exile in a foreign land, that God is indeed sovereign.

If we think of our own times of crisis and despair, we can begin to imagine the new meaning the creation story held for the exiled Jewish community. After the Exile, the creation story was added to the recitals of God’s great acts for God’s people. (*Compare Deuteronomy 6:20-25, Joshua 24:2-13, and Psalm 78 with Nehemiah 9:5ff. The Nehemiah recital, which includes creation, comes after the Exile.*) Both the crisis of being an exiled people and the exposure to Marduk mythology gave new importance to creation as part of the faith story.

During the Exile, the Sabbath became more important. It reminded the Jews of God’s covenant at Mount Sinai, and provided a symbolic way to remember that God rested on the seventh day of creation.

A closer look at major differences between Genesis 1–2:3 and pagan mythology shows us that first, Marduk did not operate throughout history. His story was celebrated only at a certain time of year. The god’s victory over Tiamat had to be reenacted each year. In the Genesis account, creation is the beginning of history. Creation is an act of God. God is the Lord of history.

Second, in pagan myths, the natural world emanates from the god (*his spit, his sperm magically become parts of the natural world*). In the Genesis account, God lovingly spoke the world into being. God is apart from creation, yet intimately related to creation.

Third, in pagan myths, parts of the natural world (*sun, moon, and animals*) were gods. In the Genesis account, the sun and moon are not mentioned by name, but called “greater light” and “lesser light.” Nothing in the realm of nature is to be glorified. Neither does anything in the created order hold magical power over humanity.

Last but not least, in the Marduk myth, humans are pawns in the hands of the gods, useful only for work the gods despise. In contrast, God formed the earth as a dwelling place for humans, who are to be administrators under God’s divine sovereignty.

The Psalms and Isaiah expand the faith implications of the creation account. The sovereign God of creation will continue to act creatively in history (Isaiah 40:28-31, 43:1-3, 45:9-13). All of creation is dependent on God and belongs to God. This is the basis for trusting, fearing, and obeying God (Psalm 95:1-6, 24:1-4). Creation provides the foundation for the covenant bond between God and humans. Nothing in creation can fulfill the longing for relationship with God (Psalm 73:23-26). God has given humans a position of honor and responsibility. Such dignity calls forth praise and awe (Psalm 8).

Creation truly calls for celebration. A livable world where we can count on cause and effect is indeed good. The order, variety, and intricacy of creation amaze us and call us to respond with praise. Freedom from our own chaos and arrogance, as we recognize our dependence on the Creator is freedom indeed.

Genesis 1 continues to give dignity and hope. It calls for a Sabbath pause, so we might receive the world God has made and recite the chorus, “Behold, it is very good.”

Taking Care of the Garden

Genesis 2:4-25 tells of a beautiful garden home for the human family. The human being is related to the Creator and the fellow creatures formed from the earth. Until the flood, only plants were eaten as food. In the garden, humans were supplied with food, water, and companionship. Humans were to till and keep the garden.

As a human family, we have not taken good care of the earth. We have lived in greed, desiring immediate gratification, instead of in faithfulness and gratitude. “Dominion over” has too often meant the rape of the earth.

God has given us the responsibility of caring for the earth. Because we live in a complex world, this often means making complex decisions. (*Do we save jobs or forests?*) We can, however, make a start by developing a deep appreciation for what God has created and by committing ourselves to a more sustainable lifestyle.

How It All Began

In the Genesis account, the Lord of history made a livable world out of chaos. Note Genesis 1:2: “Now the earth was formless and empty, darkness was over the face of the deep.” The modern reader tends to read into the text a creation out of

nothing, a concern not shared by ancient Hebrew people. Whether we are ancient or modern readers, we can learn much about God from the narrative. We can learn about relationships among the Creator/Sustainer, the created world, and the part of the created world that is us—stewards.

Our modern world is influenced by the scientific emphasis on cause and effect. Theories of the origins of the world often have to do with first cause. The Big Bang Theory is an example. Scientists are discovering an ever greater degree of complexity and intricacy in the natural world. Some scientists conclude that a creative super-intelligence “caused” the universe. Others say that the cause will never be known. But science studies the material world, the world of time and space. It can neither prove nor disprove God.

Christians and those of Jewish faith hold that a loving God created and upholds the universe. Some in this group believe that the universe was created in six 24-hour days. For them, the idea of a multibillion-year-old earth and the development of the natural world over a long period of time presents a serious threat to biblical authority. Other Christians and Jews believe creation was a long process. They do not see this as a threat to biblical authority. To them, the story of the six days of creation expresses truths about God and God’s involvement in the world. Both sides are concerned about “science as religion,” which presents a universe devoid of God, a view of the world as purely cause and effect.

We need to prepare students to deal with the pervasive view that the world of time and space is all there is. Like the Jews in Babylon, we know another story. It is the faith story. We can openly talk about the validity and the limitations of science. We can discuss ways Christians have understood the relationship between scientific theory and the Genesis account of creation. We can learn about God by discovering God-characteristics throughout creation. Most important, we can share our own faith in a loving Creator, while humbly admitting that the mystery of how it all began is only fully known to God.

God’s People Remember the Covenant

Some scholars believe many books of the Hebrew scriptures (Old Testament) were given their present form during the Exile. They believe the Jewish exiles collected, edited, and organized materials that had been passed down in oral and written form, giving the scriptures their present form. Genesis and Deuteronomy, as well as the historical books of Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings are attributed to Exile writers.

Some people do not accept that scriptures were handed down orally. Others find the idea of editing unacceptable as well. Those who hold this view would move the writing of the historical books closer to the time of the last recorded event of the book. They would attribute the writing of Genesis and Deuteronomy to Moses. For this curriculum, we do not need to take sides on this issue. Instead, we can be aware of the differences and stick to information on which both viewpoints agree.

Both views believe that God inspired the writers. Both agree that sacred writings took on new importance during the Exile. According to a strong Jewish tradition, Ezra, a scribe who lived just after the Exile, arranged and collected the books of the Hebrew scriptures. This tradition attests to the importance the exiled Jews gave to the law and the stories of their past. These stories dealt with their covenant with God.

Covenant in the Bible comes at God’s initiative and includes both a sign from

God and a requirement for human response—one of radical trust and obedience. During the Exile, the Jews were open to returning to a covenant relationship with the LORD. They remembered covenants from their past.

The covenant with Noah (Genesis 9) was a universal covenant. God had sent a flood to rid the earth of humans who had filled it with violence. This covenant is one-sided: God promised that never again would a flood to destroy the whole earth. The rainbow is a sign of this covenant.

God's covenant with Abraham (Genesis 17) promised God's blessing on him and his descendants. The blessing included relationship with God and possession of the land of Canaan. The sign of this covenant was circumcision. It was a physical sign that Israelite males carried on their bodies from birth. Other ancient peoples, including the Egyptians and the Moabites, also circumcised their male children. The Babylonians did not practice circumcision. This physical sign took on great importance during the Exile.

The covenant with Israel at Sinai (Exodus 20, 31) shaped Israel into a free nation under divine rule. The people were to obey God's laws and give their supreme allegiance to the LORD God. The sign of this covenant was the keeping of the Sabbath.

The new covenant foretold by Jeremiah (Jeremiah 31:31-34) would write trust and obedience on the people's minds and hearts. In other words, the covenant bond would be internalized. The whole point of covenant is summed up in Jeremiah 31:33b: "I will be their God, and they will be my people."

The Jews looked at the whole of their history in light of covenant. They noticed that the words of Moses about the blessings of obedience and the consequences of disobedience were true, and they understood their own situation in that light (Deuteronomy 30:15-20).

The narratives of Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings reminded the Jews that disobedience brought judgment from God. In Judges, we see a pattern of falling away, crying out for deliverance, repentance, and God's rescue. First and 2 Kings evaluate the kings on the basis of their obedience to God. The writer's primary concern is showing the results of obedience or disobedience to the covenant.

It's important to note that the reason for being obedient is not solely to avoid punishment. Yes, specific behaviors lead to specific consequences, but there is more to it than that. Richard Foster, a contemporary theologian, helps to broaden our view of obedience in *Freedom of Simplicity*:

The connection between obedience and blessing is genuinely significant, and the significance is not primarily in the notion of being rewarded for doing what is right. That has its place, but it is a minor place, almost a childish place. The deeper reality in obedience is the kind of spirit it works into us . . . It is a spirit of compassion and outreach. It is a spirit of sensitivity and trust.

When we live in obedience to God, we are doing much more than avoiding unpleasant consequences. We are building God's kingdom, because the Spirit is freed to work in us and through us, bringing light into a dark world.

The spirit of compassion and outreach, of sensitivity and trust, reminds us of the covenant of the heart to which Jeremiah refers. Reclaiming the stories of God's saving acts and covenant relationship with God's people not only helped the Jews understand their predicament, but gave them hope that even without temple and homeland God would be their God and they would be God's people. They waited expectantly to return to their homeland, as promised in Deuteronomy 30:1-10.

ESSENTIAL UNDERSTANDINGS

- Creation and covenant stories took on new importance to the exiled Jews.
- God created a good and orderly world.
- Humans have been entrusted with responsibility to care for the earth.
- Genesis 1 and 2 show a loving relationship between God and creation.
- The Lord is a covenant God, calling humans to trust and obedience.
- In obedience, we open ourselves for God’s Spirit to work within us.

WORSHIP

Use any of the following songs from *Hymnal: A Worship Book*:

- “I sing the mighty power of God” (Lesson 1), #46
- “All things bright and beautiful” (Lesson 1), #156
- “All creatures of our God and King” (Lesson 2), #48
- “For the beauty of the earth” (Lesson 2), #89
- “O Lord, our Lord, how majestic” (Lesson 3), #112
- “Obey my voice” (Lesson 4), #163

MEMORY PASSAGES

Psalm 24:1-4 (Lessons 1 and 2) main memory verse

Psalm 8 (Lesson 3) bonus memory verse

Psalm 95:1-6 (Lesson 2) bonus memory verse

Psalm 24:1-4

*The earth is the Lord’s and all that is in it,
The world, and those who live in it;
For he has founded it on the seas,
and established it on the rivers.*

*Who shall ascend the hill of the Lord?
And who shall stand in his holy place?
Those who have clean hands and pure hearts,
who do not lift up their souls to what is false,
and do not swear deceitfully.*

Psalm 8

*O Lord, our Sovereign,
How majestic is your name in all the earth!*

*You have set your glory above the heavens. Out of the mouths of babes and infants
you have founded a bulwark because of your foes, to silence the enemy and the avenger.*

*When I look at your heavens, the work of your fingers, the moon and the stars that
you have established; what are human beings that you are mindful of them, mortals
that you care for them?*

*Yet you have made them a little lower than God, and crowned them with glory and
honor. You have given them dominion over the works of your hands;
you have put all things under their feet,
All sheep and oxen, and also the beasts of the field, the birds of the air,
and the fish of the sea, whatever passes along the paths of the seas.*

*O Lord, our Sovereign,
How majestic is your name in all the earth!*

Psalm 95:1-6

*O come, let us sing to the Lord;
Let us make a joyful noise to the rock of our salvation!
Let us come into his presence with thanksgiving;
Let us make a joyful noise to him with songs of praise!
For the Lord is a great God,
And a great King above all gods.
In his hand are the depths of the earth; the heights of the mountains are his also.
The sea is his, for he made it, and the dry land, which his hands have formed.
O come, let us worship and bow down,
Let us kneel before the Lord, our Maker!*

MEMORY VERSE CONNECTIONS

The Psalms chosen for memory are expressive of God’s creation and covenant with God’s people. They apply to both the ancient Israelites and modern-day believers.

ASSESSING TEACHING / LEARNING

Reading the students’ “Creation Celebration” pages from Lesson 2 will give you insight into their comprehension of the creation concepts. In Lesson 4, although you will not read their personal covenants, you should be able to observe how seriously your students are reflecting on a personal covenant.

The Unit 4 assessment includes a sample of the memory work, multiple choice questions on content, a personal response with the short answer, and comparison of myth and biblical account. Watch for students who do not show understanding of the concepts in the multiple choice and comparison sections; be sure to talk with them to clarify the truths assessed in those sections.



The earth is the Lord's
and all that is in it,
The world, and those who live in it;
For he has founded it on the seas,
and established it on the rivers.

Who shall ascend the hill of the Lord?
And who shall stand in his holy place?
Those who have clean hands
and pure hearts,
who do not lift up their souls
to what is false,
and do not swear deceitfully.

Psalm 24:1-4

Old Stories, New Meanings

LESSON 1: CREATION IN BABYLON

Objective

Students will compare the biblical creation account with the Babylonian myth of Marduk.

Text: Psalm 104, Genesis 1-2

Key Concepts

- When the one true God is not understood, human beings make up stories to explain what they do not understand.

Essential Questions

- How did the Babylonians explain the creation of the world and human beings?
- Have you ever turned to something false to satisfy something in your life that only God can fill?

Estimated Lesson Time: 45 minutes

Materials

- “The Myth of Marduk” teacher information (pp. 153-154)
- Student Bibles
- “Marduk Myth and God’s Creation” (p. 155)
- Overhead projector or computer projector

Teacher Preparation

- Make one copy of “Marduk Myth and Biblical Creation” for each student.
- Make an overhead transparency or project the image of the “Marduk Myth and Biblical Creation” answer key (p. 156).
- Read over “The Myth of Marduk” to become familiar with the story.

INTRODUCING THE LESSON

God the Creator. Instruct students to close their eyes and imagine God creating and sustaining the world, as you read Psalm 104 aloud. Invite them to share parts of the passage that stood out to them. What image or impression of God do they sense through the psalm’s poetry?

LESSON STEPS

1. Consider the Babylonians, who lacked a historical connection with the God of Psalm 104. Invite students to suppose how these people may have explained the creation of the world without knowing God. Explain that humans throughout history created myths to make sense of the world. Reference the example of the Israelites and the golden calf, which shows how even God’s people created a false god they could see and touch when they experienced doubts while waiting for Moses to return from Mt. Sinai.

2. Read “The Myth of Marduk.” Emphasize that this story was made up by the Babylonians to explain something they did not understand.

3. Distribute “Marduk Myth and Biblical Creation.” Ask students to open their Bibles to Genesis 1-2, reviewing the biblical creation account to individually fill out the chart on the student page.

4. Review the chart answers as a whole class, using the prepared overhead transparency.

5. Myths and “God substitutes.” Invite students to consider when in their lives they might have turned to a myth or a substitute for God to explain something they didn’t understand. Childish beliefs such as Santa Claus, the Tooth Fairy and the Easter Bunny are only the beginning. Challenge students to ask themselves if they ever try to fill a void in their life with something other than God. For example, have they ever compromised their standards because they wanted to be accepted by a peer? The need for acceptance is a feeling God can fill.

6. Read the memory passage for Unit 4, Psalm 24:1-4. Invite students to follow along in their Bibles, reciting the passage with you several times. Emphasize the main concepts outlined in these verses: God created the earth and its contents, and God accepts those who believe this truth.

7. For the next lesson: Instruct students to wear walking shoes and to bring jackets as the weather requires.

EXTEND THE LESSON

(This activity will extend the lesson to longer than 45 minutes.)

- **Research other cultural myths** humans told to explain the creation of the world and human beings. Ancient Greek, Roman, Chinese, and Native American cultures are just a few sources of mythical creation accounts. Students may share their research through illustrations, oral storytelling, or digital storytelling.

The Myth of Marduk

This story is included so that children understand the culture and belief structures that surrounded the Jewish exiles. If it is not appropriate for your situation, tell students about the story instead of reading it to them.

Long ago, before the heavens were named, the waters of the world flowed freely. Apsu, for whom all freshwater was named, warmly greeted Tiamat, of the saltwater seas. Together they roamed the world—two friends who were the only beings on earth.

As friends, they created the gods: Lahmu and Lahamu, Anshar and Kishtar, Ea and Damkina, who gave birth to Marduk. And Anu, keeper of the winds.

As friends, Apsu and Tiamat watched the gods romp through the waters, creating whirlpools and pandemonium. Each day, Tiamat grew more distressed over the chaos caused by her mischievous children. Apsu's requests for peace were silenced in the din of the gods' merriment.

"We must destroy the gods if we wish to restore peace for ourselves," Apsu murmured. "With each month, they increase in number and strength."

The forlorn Tiamat lay motionless beside her friend. "You wish to destroy what we created? It cannot be so." Her waters darkened as she lapped back and forth in sorrow.

They said few words, while a daring plan raced through Apsu's mind. He would silence the gods once and for all. Apsu, father of the freshwater seas, would restore tranquility to Tiamat's frothy existence.

Although busy at play, the gods learned of Apsu's plan and feared for their lives. Ea, wisest of all the gods, placed a spell deep within the clear sweet waters of Apsu. Apsu soon lapsed into a slumber so deep that Ea was able to kill him.

Tiamat mourned the death of her companion. Little by little, she worked herself into a frenzy. Her waters lapped back and forth angrily as the gods repeated their cries for mercy. They could not sleep. They could not rest. The churning saltwaters had become so treacherous that they feared for their lives.



In one final plea, the gods accused Tiamat of losing her love for them. Disgusted with the beings she herself had created, Tiamat responded by fashioning new beings—monsters of the deep.

They were eleven in all, varied in form and dangerous in personality. Tiamat gazed at her handiwork—the lion, the viper, the dragon and the sphinx; the mad dog, the dragonfly, the scorpion man, the centaur, Kingu, and several demons. Her eyes fell on Kingu as she named him commander of her monstrous warriors.

"We shall avenge the death of Apsu," she angrily proclaimed. The waters swirled with fury, and the air burned with the eerie cries of Tiamat's gruesome allies. Kingu moved forward to stand against Anu, god of the winds.

Kingu, along with Tiamat and her brood, was too strong for Anu, who quickly fled. Ea, wisest of all gods, called for his son, Marduk. The fiery Marduk stood before his grandmother, Anshar. His eyes blazed as he spoke.

"I can slay Tiamat and save the gods from destruction. There is only one thing I ask in return. Make me king of the gods, so that I may rule supreme. I, Marduk, god of the sun, shall be king of all gods."

The gods huddled together to discuss Marduk's request. If he had a plan, they were certain he would emerge triumphant. "What he will do and how he will accomplish it is far beyond my knowledge," stated his father. "Of one thing I am certain. If anyone can slay that tumultuous Tiamat, it is my son."

The gods raised their voices in praise.
“Marduk, our king! King of the gods and lord of all!”

Armed with bow and arrow, club and thunderbolt, Marduk rode his chariot into battle with the other gods close behind. Anu distracted Tiamat, as Marduk tried to trap her with a net. Tiamat sprang toward him with her mouth gaping open. Marduk seized the moment and released a flaming arrow into her mouth, splitting the screaming Tiamat into two pieces. As the whirling waters subsided, Marduk slaughtered the remaining monsters.

Silence filled the air. Marduk reached out and lifted one half of Tiamat on high. He named it the heavens. The gods stood in awe as King Marduk turned and rolled the other half of Tiamat beneath his feet and extended it toward the Apsu. He called it the earth.

“You are the most valiant of all the gods! Hail to King Marduk! Hail, king of creation!”
The gods were exuberant.

Marduk enjoyed the splendor and status given to him as king. He fashioned great spheres throughout the heavens and named them planets. He humored the gods by blowing hot stars into the sky and naming the constellations in honor of gods whom he favored. There was no end to Marduk’s power. There was no limit to his fame.

One day, however, the unthinkable happened. Marduk, in a moment of quiet, grew weary of watching the gods toil endlessly in care of the wondrous things he had so cleverly created. “What gift could I give them?” he wondered.

Slowly an idea formed deep within the valiant warrior king. With steady arms, Marduk built a creature of flesh and bones. He called this creature human and fashioned many more in the same way. Since that day, humans have labored in place of the gods. And Marduk shall forever be called king.

This myth is based on the Enuma elish, the early Babylonian myth of creation. Its purpose was to praise Marduk and establish him as supreme being. Marduk was the main god of Babylon. He was worshiped at annual festivals and in the vast temple built in his honor in the ancient city of Babylon.

This famous poem was discovered in the ruins of King Ashurbanipal’s library at Nineveh. Some scholars date it at 668-626 BCE. Other scholars believe its origin to be much earlier. They suggest it originated in the First Babylonian Dynasty, approximately 2050-1750 BCE or sometime during the reign of King Hammurabi in 1900 BCE. Several Bible reference books and articles describing the ancient Babylonian empire credit the myth to the Sumerians, who occupied the region prior to the Babylonians. Other poems that describe the vast powers of Marduk have been discovered.

The myth was most likely enacted at the yearly celebration of Marduk, sometimes referred to as the Enthronement Festival. The part of Marduk would have been played by the king, as a means of reaffirming his sacred status. The festival guaranteed the continuing order of nature, as well as the welfare of the nation of Babylon.

The Jewish people who found themselves surrounded by the mythical lore of the Babylonians, took comfort in knowing the true story of God’s loving creation of the world. The world was not born out of chaos, but spoken into being by our loving God. There is security in knowing that God formed the earth and all that is in it—a dwelling place for all creatures—with humans as caretakers under God’s sovereign rule. Behold, it is very good!

Name: _____

Marduk Myth and Biblical Creation

Questions	Marduk Myth	Biblical Creation
How does the story begin?	“When on high, the heaven had not been named . . .”	
What is the condition of things when the account begins?	There was no firm ground.	
Who makes things happen?	Many gods, especially Apsu, Tiamat, Ea, Anu, and Marduk	
What do the characters do?	Bring forth other gods, plan evil, complain, kill, and fight	
In the story, are parts of the universe actually gods? The constellations are also gods.	Yes. Pieces of Tiamat make up the heavens and earth. Apsu is the sea.	
How are humans made?	Marduk builds a creature.	
Why are humans made? from eternal labor	To serve the gods and free them	

Marduk Myth and Biblical Creation

Questions	Marduk Myth	Biblical Creation
How does the story begin?	“When on high, the heaven had not been named . . .”	“In the beginning, God created . . .”
What is the condition of things when the account begins?	There was no firm ground.	Formless, empty
Who makes things happen?	Many gods, especially Apsu, Tiamat, Ea, Anu, and Marduk	God
What do the characters do?	Bring forth other gods, plan evil, complain, kill, and fight	Speak, make, form, create, and then rest
In the story, are parts of the universe actually gods?	Yes. Pieces of Tiamat make up the heavens and earth. Apsu is the sea. The constellations are also gods.	No. There is only one true God, the LORD God who created the heavens and earth.
How are humans made?	Marduk builds a creature.	Created in God’s image by God. Adam was formed from dust, and the LORD God breathed into his nostrils.
Why are humans made?	To serve the gods and free them from eternal labor	To rule over the earth and take care of creation

Old Stories, New Meanings

LESSON 2: A CREATION CELEBRATION

Objective

Students will experience and creatively respond to God's creation.

Text: Psalm 24:1-4

Key Concepts

- God created and sustains the universe.
- We give God praise and thanksgiving for creating such a beautiful world.

Essential Questions

- What are some examples of things God created?
- What feelings does the image of a creator God evoke within you?

Estimated Lesson Time: 45 minutes

Materials

- Sneakers and jackets, according to the weather conditions
- Collection bags
- “A Creation Celebration” (p. 159)
- Glue, construction paper (*optional*)
- For Extend the Lesson, option one: oak tag or card stock, old crayons, candles, matches, newspaper

Teacher Preparation

- Make copies of “A Creation Celebration,” one per student.
- Students will try to find a few larger pieces of wood or bark on which to glue their nature finds. If this might be difficult, provide large pieces of construction paper for this purpose instead (*see Lesson Step 3*).

INTRODUCING THE LESSON

Recite the memory passage for Unit 4, Psalm 24:1-4, as a class. (*Students should have at least partially memorized this during the last lesson.*) Explain that you will be experiencing the Lord’s earth today. Distribute collection bags for students to collect small pieces of nature that can be taken without disturbing the natural habitat.

LESSON STEPS

1. Lead students to an outdoor area where they can wander around leisurely, observing creation and collecting specimens. They should put items such as grasses, leaves, nuts, twigs, moss, abandoned cocoons, stones, skeletons and bark into their collection bags. A few students (3 or 4) should look for larger pieces of bark or wood that are suitable for a base on which to arrange smaller specimens

after returning to the classroom. You, as teacher, should also collect items. When students have exhausted the area and carefully observed their surroundings, return to the classroom.

2. “A Creation Celebration.” Distribute copies of the student page, on which students will quietly write their responses to the nature activity.

3. Nature sculptures. Divide students into groups of 3-4. Each group should create a sculpture by gluing smaller specimens onto a large piece of bark or wood. These sculptures will be shared in the next lesson. You, as teacher, should also create a nature sculpture, to be destroyed tomorrow as an illustration.

EXTEND THE LESSON

(These activities will extend the lesson to longer than 45 minutes.)

- **Make a “melted mosaic”** of the six days of creation using oak tag or card stock and crayons. The class size will determine how you do this.

For a small class: Divide into six groups. You will need six 8 x 8-inch squares of oak tag. Each day of creation will be illustrated on one square.

For a large class: You will need three 8 x 8-inch squares of oak tag and twelve 4 x 4-inch squares of oak tag. Days 1, 2, and 4 will be depicted on the large squares. Days 3, 5, and 6 will show the variety of creation with four smaller squares for each day.

Appoint each child a specific day to illustrate. Read about that day’s creation in Genesis 1. Spread newspapers to protect the working area. Make simple pencil drawings on the oak tag—melted crayon artwork requires that the animals, plants, fish, and birds be simple designs. Briefly hold a crayon over a lighted candle. When the wax at the end of the crayon gets soft, draw or drip on the proper place of your drawing. Repeat until the drawing is filled with crayon drips and has a textured appearance.

Display the artwork on a bulletin board with the verse, “God saw all that he had made and it was very good,” Genesis 1:31.

- **Share student responses.** Invite volunteers to share their responses to creation as expressed on the student page.

Name: _____



A Creation Celebration

Respond to the following questions in the spaces provided:

1. What did you enjoy most about being outdoors today?

2. Describe the most interesting object or creature you saw today that God created.

3. What feelings do you have when you think about God creating everything around us?

4. Write a few lines praising God for creation, like the poet did in Psalm 24.

5. Read Psalm 95:1-6 as a silent prayer, reading the words carefully, as if you are saying them to God.

Old Stories, New Meanings

LESSON 3: EARTHKEEPERS

Objective

Students will consider how human beings are caring for God’s creation and what they can do to personally carry out the responsibility God gave to Adam in Genesis 2.

Text: Genesis 2:4-22

Key Concepts

- God has entrusted human beings with the care of creation.
- Humans have been irresponsible in caring for God’s creation.
- Each person can make a positive contribution to caring for the earth.

Essential Questions

- How might God feel when human beings treat creation carelessly?
- What specific changes can you make in your life to help you better care for the earth?

Estimated Lesson Time: Two 45-minute sessions

Materials

- Student Bibles
- “Earthkeepers Game” (p. 162)
- “Water Pollution Solutions” (p. 163)
- “Something’s in the Air” (p. 164)
- “Haste Makes Waste” (p. 165)
- Poster board (one sheet per group of 2-3 students)
- Markers, colored pencils, crayons, construction paper, glue, etc.
- For Extend the Lesson, option one: *Simply in Season Cookbook* (Herald Press, 2005), ingredients for recipes chosen
- For Extend the Lesson, option four: *The Lorax* by Dr. Seuss (Random House, 1971)

Teacher Preparation

- Invite a guest to visit your class at the beginning of the lesson, to smash the nature sculpture you created yourself in Lesson 2.
- Make a set of the four student pages—“Water Pollution Solutions,” “Something’s in the Air,” “Haste Makes Waste,” and “Earthkeepers Game,” for each group of 2-3 students.

INTRODUCING THE LESSON

Invite groups to share their nature sculptures created in Lesson 2, pointing out the interesting specimens they chose to include. After the students have finished sharing, present your own sculpture, emphasizing how much you like the items you included and how special it is to you. Your guest should be waiting outside the room, listening for you to finish presenting and then knocking on the door. When the

guest knocks, answer the door and allow the guest to grab your nature sculpture. (*Make sure students are seated a safe distance away.*) The guest smashes it on the ground, picking it up and throwing it down several times, and then leaves the room without saying a word.

LESSON STEPS

1. Ask your incredulous students what just happened. How do they think you feel? After they attempt to understand the situation, tell them this was an illustration of an important concept you will discuss in today's lesson. Now they should try to guess what that concept could be.

2. Invite students to share their own personal experiences of making something and seeing someone else ruin it. Suggest that God must have similar feelings after creating a beautiful world that is not being properly cared for.

3. Have student volunteers read Genesis 2:4-22 aloud. Note the responsibility given to Adam in caring for God's creation. Ask the class to judge how well human beings today are "tilling and keeping" the earth.

4. Make Earthkeeper games. Divide the class into groups of 2-3 to create board games. Before handing out instructions, read Psalm 8 as a class, with each group reading one or two verses. Recite the Psalm in this way three times.

Distribute the student pages and game-making materials to each group. Groups should read the game-making instructions and the other student pages before beginning work on the games.

5. Begin the second session of this lesson with a whole-class reading/recitation of Psalm 95. Then give students time to finish their games. Allow 20+ minutes at the end of this class period for students to play the at least one other group's game.

EXTEND THE LESSON

(These activities will extend the lesson to longer than 45 minutes.)

- **Make "earth-friendly" snacks**—ones prepared with fresh in-season ingredients. Select a few simple recipes from the *Simply in Season Cookbook*, and ask students to provide ingredients. Invite parents to help the students prepare the recipes in class.

- **Host an Earthkeepers Festival.** Invite other classes and students' families to play the board games your students created. Serve the earth-friendly snacks prepared in Extending the Lesson, option one.

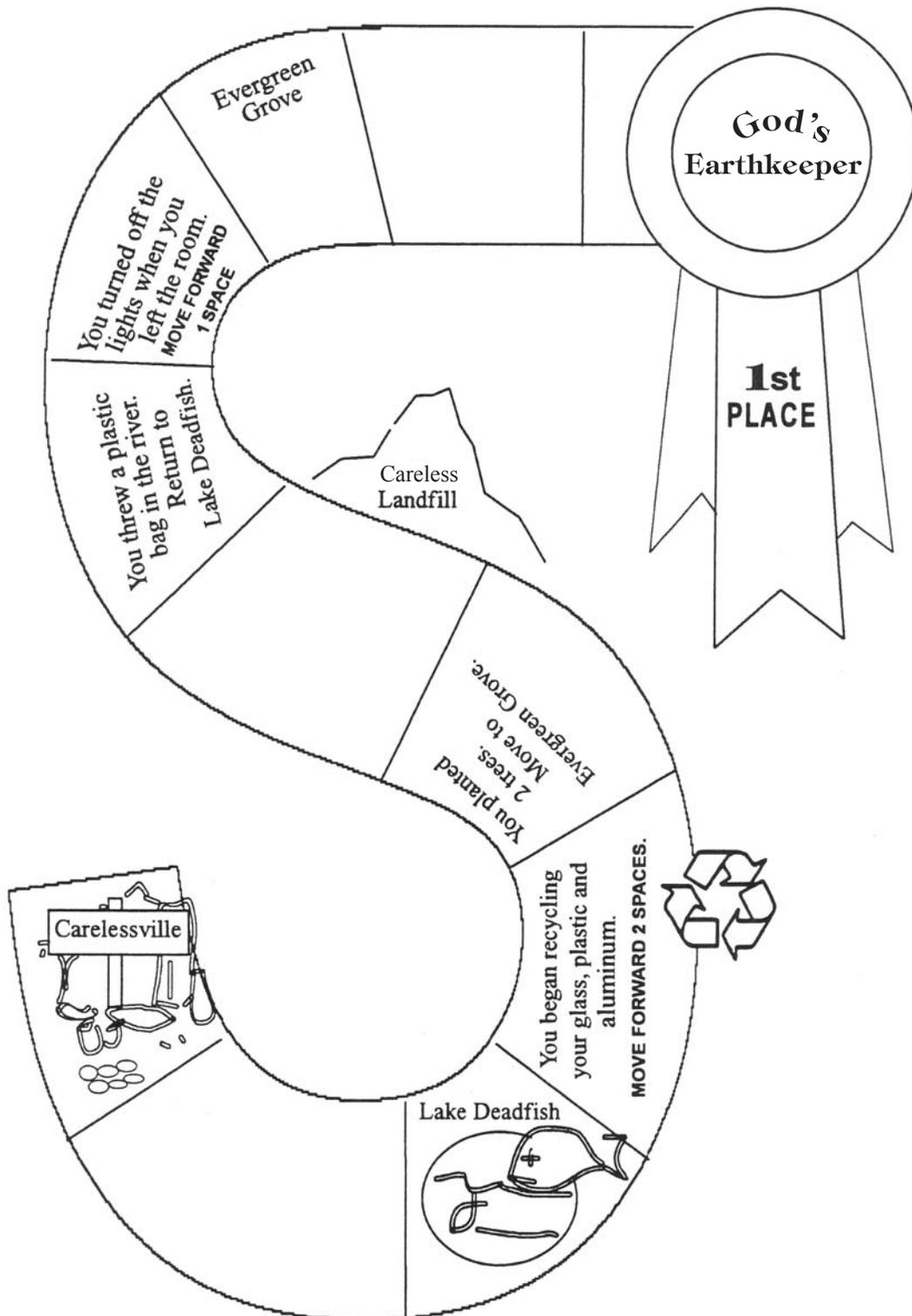
- **Offer extra credit** to students who make an environmentally-friendly change in their lifestyles over a period of 2-3 weeks. Students might choose to take baths instead of showers, recycle items their family normally throws in the garbage, create a compost pile, or not use an electrical appliance such as a hair dryer. Parents will need to write a note and sign it to verify that the change was made.

- **Read *The Lorax*** by Dr. Seuss, and discuss students' responses.

Earthkeepers Game

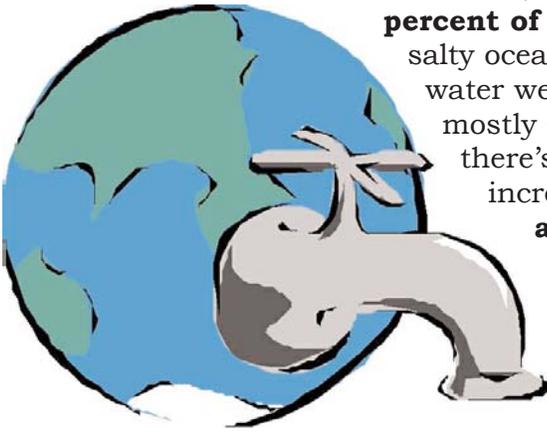
To create your Earthkeepers game, use penalties for environmentally-threatening actions and advances for environmentally-friendly actions. The next three pages provide information about how human actions affect our environment which can give you ideas for your game.

Here is a small sample of the kind of game you could make:



Water Pollution Solutions

Without question, water is one of the greatest gifts of God's creation. Water is life. Without it, the human race, as well as all living plants and animals, would perish. A person can live for a month without food, but only a week without water. Yet we may look at a globe and wonder why we need to conserve and care for something that covers two-thirds of the earth.



Of course, the globe's appearance can be misleading. **About 97 percent of the water on our planet is unusable**, because it is salty ocean water. Another two percent is frozen. So all the water we drink has to come from the remaining one percent—mostly groundwater from beneath the earth's surface. And there's another reason why conserving water is becoming increasingly more important: **every year there are more and more people living on the earth, yet the amount of water we have to use remains the same.** Today we use the same water that our ancestors used, that our grandchildren will use. In fact, it's the same water in which Moses floated in a basket. So it's not surprising that people's carelessness has put this precious resource in increasing danger.

To focus only on keeping the water clean that humans need, though, would miss the point of caring for God's creation. Salty ocean water may be unusable for most human purposes, but it is home to many fascinating creatures. The lack of clean water seriously threatens the survival of marine life—all types of fish, as well as birds that use the shorelines. Dumping garbage, sewage, and chemicals into the sea is harming marine animals and altering their living environment. Toxic waste from industrial plants pollutes the earth's waterways and threatens the survival of the creatures and plants that live there.

Plastic has improved our lives in many ways, but the qualities that have made it so successful—"lightweight, durable, and strong"—also makes plastic waste a persistent threat in our oceans and waterways. Marine animals sometimes confuse plastic items for real food.

A plastic bag looks like a jellyfish to a sea turtle. Ingested plastics can cause internal injury, intestinal blockage or starvation. A lot of six-pack holders end up in the ocean, because people leave them on the beach or send them to garbage dumps near the water, and the wind blows them into the sea. Plastic six-pack drink holders are almost invisible underwater, so marine animals can't avoid them. Birds, fish, seals, and other animals get tangled in these and either die of starvation or strangulation. We need to find proper ways of disposing of or recycling plastics, which have life expectancies that extend into hundreds of years. Better yet, we can use glass and natural materials instead, whenever possible.

Something's in the AIR

God created the world with pure, clean air. It stayed that way until people started building factories and making things like cars that put harmful gases into the air. The beautiful blue sky God made is now clouded by smog in big cities and increasingly in smaller ones, too. Smog is produced by the action of sunlight on two of the main waste products of the car engine: hydrocarbons and nitrogen oxides. But while smog may be our most noticeable air pollution problem, it's not the only one. Although more and more people are using solar energy and wind power, most of our energy still comes from burning oil, gas, or coal (called fossil fuels). Burning them creates air pollution and acid rain, and makes holes in the ozone layer that protects us from the harmful effects of too much sun.



When power plants burn coal to make electricity, and when cars burn gasoline, invisible gases are released into the air. Sometimes the gases get into rain clouds and mix with rain or snow. Then the acid falls back to earth with the precipitation. This is called *acid rain*, which is extremely harmful to plants, river, lakes, and the creatures that live in them. Acid rain can also spoil stone and other building materials.

The burning of fossil fuels also releases carbon dioxide into the air. Too much carbon dioxide traps excessive heat inside our atmosphere, causing a global warming effect. According to 2008 statistics from the U.S. National Oceanic and Atmospheric Administration, seven of the eight warmest years on record had occurred since 2001, and the 10 warmest years had all occurred since 1995.

Under natural circumstances, the greenhouse effect is a good thing. Without it, the earth could be as much as 60 degrees colder than it is now. But air pollution is adding too much carbon dioxide to the air and our greenhouse is heating up. We can help stop this warming trend by using less energy, or by using natural energy like wind and solar power. We can also recycle as much as we can, so fewer things will need to be manufactured. And we can drive more energy-efficient cars, including hybrid vehicles that use both electricity and gasoline.

Planting trees and protecting them also helps keep our air clean. The interdependence

between trees and human and animal life is crucial. We require oxygen and produce carbon dioxide; trees and other plants require carbon dioxide and produce oxygen. Every tree you plant “eats” an average of nine pounds of carbon dioxide each year and changes it into oxygen. A fast-growing tree can recycle 48 pounds of carbon dioxide each year, so tree-planting is one of least expensive and gratifying steps to fight global warming. Protecting trees is also important. When trees are cleared or harvested, the carbon they contain, as well as some of the carbon in the underlying soil is released back into the air, adding to build-up of greenhouse gases.

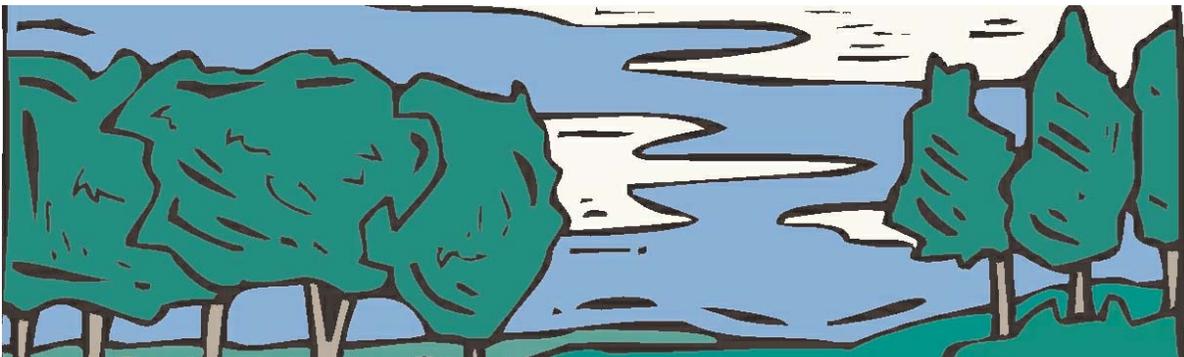
The ozone layer, the invisible layer high in the sky that shields the earth's surface from dangerous ultraviolet radiation, is also a victim of the chemicals people have created. Chlorofluorocarbons (CFCs), found in polystyrene foam, air conditioners, refrigerators, and some aerosol cans, are destroying this protective shield. CFC gases rise slowly to about 25 miles above the earth, where the sun's ultraviolet radiation shatters them, freeing the chemical element chlorine. Once freed, a single atom of chlorine destroys about 100,000 molecules of ozone before settling to the earth's surface years later. Ozone depletion is a serious threat to our environment. Although CFCs are now banned in most new products, scientists say their impact on the ozone layer will continue well into the 22nd century.

Haste Makes WASTE

Even the packaging on products has become excessive, with manufacturers trying to make them more eye-catching to consumers. In fact, it has been estimated that one-third of the average American's trash is packaging that is tossed out immediately. Consumers need a new "conservation consciousness." We can reduce the amount of waste we produce by buying items in bulk, avoiding products with excess packaging, and replacing disposable products with reusable ones. We need to incorporate into our daily living the three Rs of waste control: Reduce. Reuse and Recycle.

God created nature to take care of its own wastes. When an old tree falls to the ground and rots, it provides food for new plants and trees. Not long ago, most of the things we used and discarded were made of natural materials that eventually degraded (*broke down and decayed*). Our clothes were made of cotton, silk and wool. Our tires were made of natural rubber. Once in landfills, these natural products decayed and disappeared into the earth.

But as we have worked to make things more comfortable, durable, and convenient for ourselves, we have also strayed from nature's recycling process. Many new products don't just go away when we are through with them. Instead, they continue to take up space in a dwindling number of available landfills. Yet, most of us still have the habit of throwing away items that we no longer need or that have served their purpose. We are accustomed to using disposable products and drinking from throwaway foam cups that take up enormous amounts of space at our already bulging landfills. It may take a little more work to reduce, reuse, and recycle, but we will be happier and healthier with a clean earth.



Old Stories, New Meanings

LESSON 4: A TIME FOR REMEMBERING

Objective

Students will trace God’s keeping the covenant with the Israelites and apply this attribute of God to their personal relationship with God.

Text: Genesis 9:4-17, Genesis 17:1-14, Exodus 19:3-5, Exodus 20:1-17, Exodus 31:12-18, Deuteronomy 30:1-20, Jeremiah 31:31-34

Key Concepts

- God was faithful to the covenant with the Israelites, which gave them strength and hope.
- God initiates a relationship with humans through a covenant that requires our response.

Essential Questions

- How did God keep the covenant with the Israelites throughout the Old Testament?
- In what covenant does God invite us to participate?

Estimated Lesson Time: 45 minutes

Materials

- “Covenant Review” (p. 168)
- “Personal Covenant” (p. 170)
- Bibles
- Bible dictionaries
- Overhead projector or computer projector

Teacher Preparation

- Think of a personal example you can share with the class of a covenant you made.
- Make copies of “Covenant Review” and “Personal Covenant,” putting them front and back on the same sheet. Make one sheet per student
- Make an overhead transparency or project the image of the Covenant Review answer key (p. 169).

INTRODUCING THE LESSON

Ask students to suggest definitions of a “covenant,” which is a relationship based on a promise. After sharing your personal example of a covenant, invite them to share stories of covenants they have made, either with people or God. *(Examples of covenants might be wedding vows, a promise from a parent to a child, a baptism promise to follow God and be a part of the church, etc.)*

LESSON STEPS

1. “Covenant Review.” Have students fill out the “Covenant Review” chart in pairs, by looking up the biblical references. As you monitor the group work, be

attentive to students who do not handle the circumcision reference in a mature way. Redirect them to the serious nature of this covenant with God. You may also want to point out that this practice continues routinely for newborn boys in the U.S.

2. Project and review “Covenant Review” answers as a class. Emphasize God’s faithfulness in all of these covenants: God continually forgave the Israelites and kept each covenant. This was a sign of hope to the Israelites in exile.

3. Introduce the idea of the “new covenant.” Read Luke 22:20 and Hebrews 9:15. Consider how Christ is the fulfillment of the “new covenant” referred to in Jeremiah 31. If needed, refer to Hebrews 8:7-13 to make this connection clearer.

Ask students to consider how they can be part of this new covenant. Because Christ became a sacrifice for our sins, our acceptance of Christ’s sacrifice enters us into this new covenant.

4. “Personal Covenant.” Ask students to turn over the “Covenant Review” sheet. They may use this student page for personal reflection on how they can participate in the new covenant. If students have trouble thinking of a covenant they could make with someone, give these examples: *A sister and brother could make a covenant to respect each other’s belongings by asking before using them. Or two friends could make a covenant to be honest with each other when they don’t agree with something the other is doing.*

EXTEND THE LESSON

(These activities will extend the lesson to longer than 45 minutes.)

- **Covenant invitations.** Have students make invitations that ask another person to make a covenant with them.
- **For extra credit,** send students on a quest through the Old Testament to discover laws God gave the Israelites that no longer mattered when Christ initiated the new covenant. An extra bonus could be given for finding New Testament references that explain why the old law was obsolete.

Name: _____

Covenant Review

<i>Reference</i>	<i>Whose idea?</i>	<i>Parties involved?</i>	<i>What God promised</i>	<i>What people promised</i>	<i>What sign?</i>	<i>Notes to self</i>
Genesis 9:4-17						
Genesis 17:1-14						<i>Look up circumcision in a Bible dictionary.</i>
Exodus 19:3-5, Exodus 20:1-17, Exodus 31:12-18						
Jeremiah 31:31-34						

Look up Deuteronomy 30:15-20. What happens when the covenant is kept? _____

What happens when the covenant is broken by disobedience? _____

Find Deuteronomy 30:1-10. If you read this while in exile, how might you feel? _____

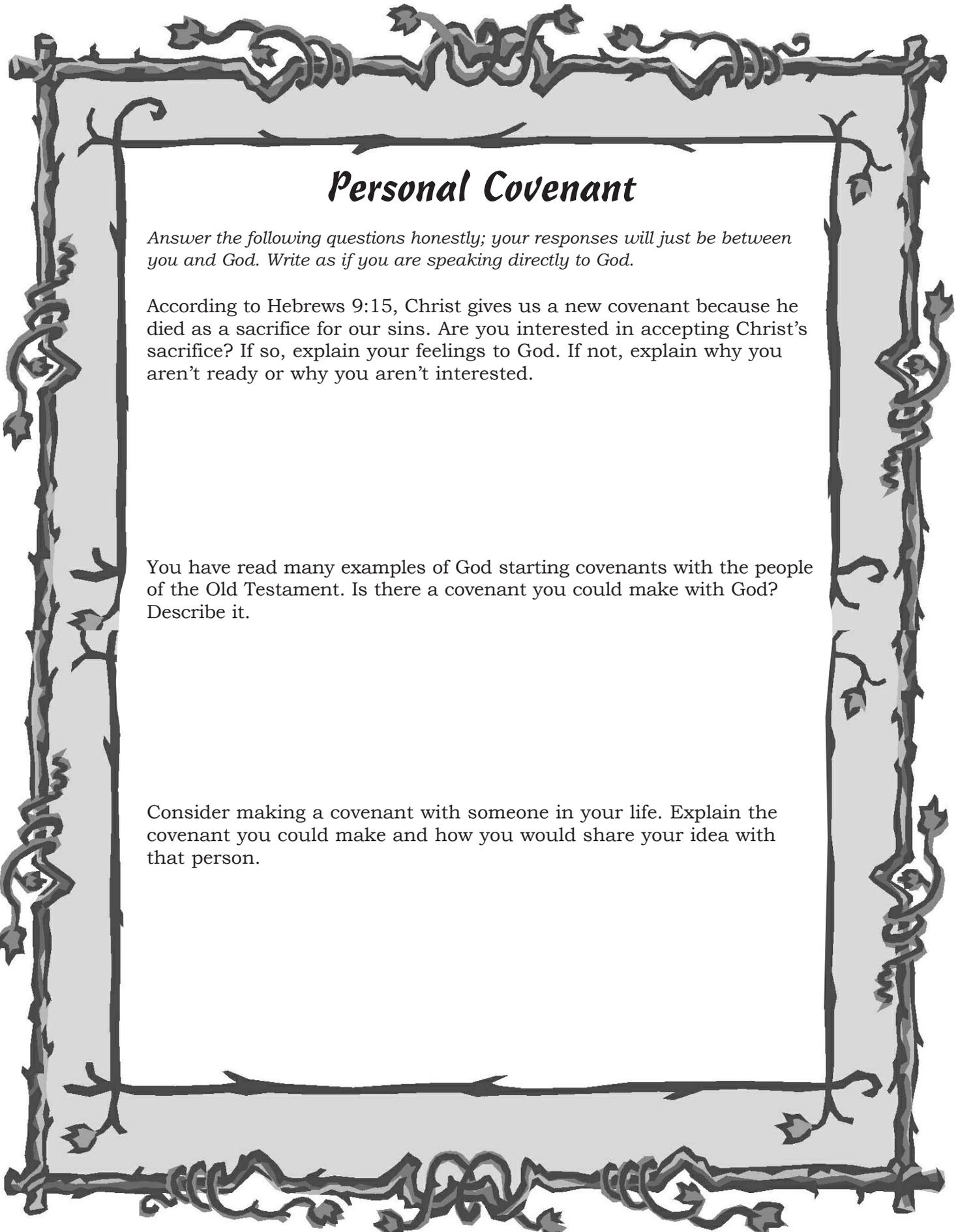
Covenant Review

<i>Reference</i>	<i>Whose idea?</i>	<i>Parties involved?</i>	<i>What God promised</i>	<i>What people promised</i>	<i>What sign?</i>	<i>Notes to self</i>
Genesis 9:4-17	God's	Noah and all living creations for all generations	Never to destroy the entire earth by flood again	They were not asked to do anything.	A rainbow	
Genesis 17:1-14	God's	Abraham and his descendants	To give his descendants the land of Canaan	Practice circumcision	Circumcision	Look up <i>circumcision</i> in a Bible dictionary.
Exodus 19:3-5, Exodus 20:1-17, Exodus 31:12-18	God's	People of Israel with Moses as their leader	They would be a kingdom of priests; a holy nation	Ten Commandments or the Law, of which the commandments were a part	The Sabbath	
Jeremiah 31:31-34	God's	House of Israel and House of Judah	Forgiveness of sin; they would be God's people	The Law would be in their minds and hearts.	They would know God.	

Look up Deuteronomy 30:15-20. What happens when the covenant is kept? They will live, become numerous and be blessed in their own land.

What happens when the covenant is broken by disobedience? They will die and not live long in their own land.

Find Deuteronomy 30:1-10. If you read this while in exile, how might you feel? Answers will vary, but overall it is a message of hope that promises God's faithfulness.



Personal Covenant

Answer the following questions honestly; your responses will just be between you and God. Write as if you are speaking directly to God.

According to Hebrews 9:15, Christ gives us a new covenant because he died as a sacrifice for our sins. Are you interested in accepting Christ's sacrifice? If so, explain your feelings to God. If not, explain why you aren't ready or why you aren't interested.

You have read many examples of God starting covenants with the people of the Old Testament. Is there a covenant you could make with God? Describe it.

Consider making a covenant with someone in your life. Explain the covenant you could make and how you would share your idea with that person.

Old Stories, New Meanings

Unit 4 Quiz

Part 1: Memory Passage

On a separate sheet of paper, illustrate the main memory passage, Psalm 24:1-4, with at least four small pictures, writing out the specific verse(s) that each picture represents. Even if you don't have a picture for every part of the passage, be sure to write all the verses down.

If you learned the bonus passages, Psalm 8 or Psalm 95:1-6, check to see if you may illustrate and write one of these instead.

Part 2: Multiple Choice

Circle the statement that best completes each sentence.

1. In Genesis 2, God instructs Adam to
 - a. take care of the garden and eat anything he wants from it.
 - b. find a wife for himself so he won't be lonely.
 - c. till and keep the earth, and name the animals.
2. When the Israelites kept God's covenant, God promised to
 - a. help them conquer the world and make them the wealthiest nation.
 - b. bless them in their own land and give them many children.
 - c. take away all sickness and disease so each person would live a long life.
3. When the Israelites didn't keep God's covenant, God promised to
 - a. never give them a second chance, leaving them alone without a God.
 - b. let them do whatever they wanted to do and reap the consequences.
 - c. take their land away and let them die.
4. The new covenant, which fulfilled the Old Testament covenant, involves
 - a. belief in Jesus Christ's salvation and sacrifice for personal sin.
 - b. offering financial sacrifices instead of animal sacrifices for personal sin.
 - c. praying aloud, attending all church services and never committing another sin.

Part 3: Short Answer

1. List three specific things human beings currently do that harm the earth.

2. List three specific things you or your family can do to care for the earth.

Part 4: Comparison

For each statement, check the appropriate column(s) to tell if it is true for the Marduk Myth, the biblical creation account, or both.

Statement	Marduk Myth	Biblical Creation
Earth has no formed ground.		
Many beings make things happen.		
One being makes things happen.		
God(s) create(s) other gods.		
God(s) rest(s) after creating.		
God is separate from creation.		
Evil, chaos, and fighting occur.		
Parts of creation is/are god(s).		
A human is made.		
Humans care for creation.		
Humans serve creator to avoid eternal labor.		

ANSWER KEY

Old Stories, New Meanings

Unit 4 Quiz

Part 1: Memory Passage

On a separate sheet of paper, illustrate the main memory passage, Psalm 24:1-4, with at least four small pictures, writing out the specific verse(s) that each picture represents. Even if you don't have a picture for every part of the passage, be sure to write all the verses down.

If you learned the bonus passages, Psalm 8 or Psalm 95:1-6, check to see if you may illustrate and write one of these instead.

Students should have the memory work written accurately with illustrations that fit the words.

Part 2: Multiple Choice

Circle the statement that best completes each sentence.

- In Genesis 2, God instructs Adam to
 - take care of the garden and eat anything he wants from it.
 - find a wife for himself so he won't be lonely.
 - till and keep the earth, and name the animals.
- When the Israelites kept God's covenant, God promised to
 - help them conquer the world and make them the wealthiest nation.
 - bless them in their own land and give them many children.
 - take away all sickness and disease so each person would live a long life.
- When the Israelites didn't keep God's covenant, God promised to
 - never give them a second chance, leaving them alone without a God.
 - let them do whatever they wanted to do and reap the consequences.
 - take their land away and let them die.
- The new covenant, which fulfilled the Old Testament covenant, involves
 - belief in Jesus Christ's salvation and sacrifice for personal sin.
 - offering financial sacrifices instead of animal sacrifices for personal sin.
 - praying aloud, attending all church services and never committing another sin.

Part 3: Short Answer

- List three specific things human beings currently do that harm the earth.

Answers will vary. Refer to Lesson 3 for guidelines.

- List three specific things you or your family can do to care for the earth.

Answers will vary. Refer to Lesson 3 for guidelines.

Part 4: Comparison

For each statement, check the appropriate column(s) to tell if it is true for the Marduk Myth, the biblical creation account, or both.

Statement	Marduk Myth	Biblical Creation
Earth has no formed ground.	X	X
Many beings make things happen.	X	
One being makes things happen.		X
God(s) create(s) other gods.	X	
God(s) rest(s) after creating.		X
God is separate from creation.	X	
Evil, chaos, and fighting occur.	X	
Parts of creation is/are god(s).	X	
A human is made.		X
Humans care for creation.		X
Humans serve creator to avoid eternal labor.	X	