

The Days of Creation, Lessons 1 & 2
September 8 & 15, 2019
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#1: Ross, p.12 “The exposition of Old Testament narrative literature has often been a problem for Bible teachers and preachers. On the one hand, expositors may simply retell the stories (with or without dramatic embellishments) and then draw a few general lessons from them. The biblical narratives, however, are far more than illustrative stories. They are highly developed and complex narratives that form theological treatises.”

#2: Ross, p.26 “With the growth of archaeological evidence, scholarship began to see that the documentary hypothesis did not comport well with literary practices of the ancient Near east. For example, the criterion of the divine names was called into question when texts from the ancient Near East displayed a variety of names for deities engraved on the same monument.”

#3: Ross, p.104

Formlessness/Waste (tohu)

1—Light w/Darkness

2—Sea & Sky

3—Fertile earth

Emptiness/Void (bohu)

4—Lights for day and night

5—Creatures for water & air

6—Creatures for fertile earth

#4 Ross, p. 102-3

1. Creator of universe is Creator of Israel (Deut.32:6-9).
2. Creation account is a polemic, Yahweh countering the Canaanite gods. (Ex.18:11, Num.33:4, Joshua 10:12-13).
3. Creator is the Lawgiver. (His word.)
4. Creator is the Redeemer.

Lesson #1 & 2: Introductory Matters/Considerations for the course, “The Days of Creation”

A. Primary Resources:

1. Albright, William Maxwell. *Yahweh and the Gods of Canaan*. Winona Lake, IN: Eisenbrauns, 1994.
2. Warren Austin Gage, Warren Austin. *The Gospel of Genesis: Studies in Protology and Eschatology*. Eugene, OR.: Wipf and Stock Publishers, 1984.
3. Hart, John, *The Gospel of John*. The Moody Bible Commentary, edited by Michael Rydelink and Michael Vanlaningham. Chicago: Moody Publishers, 2014.
4. Kidner, Derek. *Genesis: An Introduction and Commentary*. Downers Grove, IL.1975.
5. Neimela, John. *Unpublished notes on the Gospel of John*. www.mol316.com.
6. Ross, Allen P. *Creation & Blessing: A Guide to the Study and Exposition of Genesis*. Grand Rapids: Baker Books, 1998.
7. Waltke, Bruce. *An Old Testament Theology*. Grand Rapids: Zondervan, 2007.
8. Waltke, Bruce. *Genesis: A Commentary*. Grand Rapids: Zondervan, 2001.

B. Literary Approach to Genesis

Quote #2 by Ross countering forms of the Documentary Hypothesis

C. The Evangelical Debate Regarding Genesis 1

D. Authorship/Recipients/Structure/Occasion of Genesis

1. Acts 7:22
2. NT writers/Jesus witness to Mosaic authorship
3. Recipients: Israelites at Eve of Entrance into Canaan
4. The “*toledot*” absence in Gen.1:1-2:3

E. Theological Approach/Understanding of Genesis

1. #1 Ross quote
 2. Waltke: The Seed of the Woman/Seed of the Serpent Polemic
 3. Gage: Redemptive Parallelism
 4. Parallelism of Genesis & John's Writings (I.e. "woman", 1st & 8th Signs, John 1:17)
 5. Theological Treatise & Polemical Purpose of Genesis 1. Ross #4
- F. Triad Parallelism of Genesis 1, ("without form and void") Ross #3
- G. Preface to Days 1-7, Genesis 1:1-2
1. The View/Position of Allen P. Ross, p.75, 105-07
 - a. God is the sovereign Creator
 - b. Chaos necessitates transformation. No stated reason for chaos, but "...we may gather from the words used and from parallel passages that it was a judgment on rebellion, that Satan was somehow involved, and that oppressive evil existed instead of the fullness of life." Ross, p. 75.
 - c. God's Spirit ensures creation
 2. The Parallelism of the Spirit's Hovering (Cf. Glickman, *Knowing Christ*)
 3. The Primary Inclusio of Scripture

The Days of Creation, Lesson 3 September 15 continued...

4. The View/Position of Bruce K. Waltke, *An OT Theology*, p.176-77
 - a. “Faced with this threat of paganism, politically redeemed Israel needed a creation narrative because they were in need of spiritual redemption. They not only needed political redemption from slavery under Pharaoh; they needed to be cleansed from their pagan contamination.”
 - b. Cf. Joshua 24:14, Ezekiel 20:16, 23:1-4
 - c. “His act of creation signifies that the whole universe is not an emanation or a part of the divine being. He creates and sustains it all by the power of his own being.” p. 176
 - d. The creation account of Genesis 1 & 2 also demonstrates the Creator is a God of moral requirements. He determines what is “good” and separates light from darkness.
 - e. Parallels: God Creates---Gives Law (Tree/Law of Moses)---Give Land (Eden/Canaan)---Gives King (Adam & Eve/Promised King)---Man Rebels (Eats of tree/disobeys Law of Moses)----Man is exiled (From Garden/From land of Israel)---God gives Hope (Seed of woman defeats seed of serpent as Promised King) Psalm 8, Cf. Matthew 21:16 followed by series of parables of co-heirs, Seed of Woman brings man to new heavens & new earth.
 - f. Paganism and even western people do “anything to get away from a God with ethical requirements informed by his unchanging holy character.” p. 177
 - g. Read H. Conrad Hyer. p. 177.
 - h. Genesis 1:1 is a merism, indicating totality.
 - i. Genesis 1:1, “Beginning” is the beginning of the 6 days, not a reference to time prior.
 - j. “Created” (bara), only used of God in the OT.
 - k. Genesis 1:2, the chaos not explained but God overcomes it, no biblical account of its creation (darkness & abyss) but eliminated in Rev 2-22.
 - l. Connection with Exodus 31:3
 - m. Darkness & water, uninhabitable for man....God’s crown of creation
4. Read Jeremiah Johnston, quoting Aldous Huxley, ***Unimaginable***, Bethany House Publishers, p. 99.
5. Gage, p 20-21, Exodus at Red Sea is reenactment of 1st three days of creation
6. NT Scriptures verify the relationship of idolatry & promiscuity. Cf. Romans 1:22-32, Colossians 3:5, Ephesians 5:5. Cf. 1 Cor. 10:6-9
7. Romans 8:28 in light of Genesis 1:1-ff...