

Dr. Elaine Phillips, Old Testament Literature, Lecture 3, Genesis 1-2

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I know it's just a couple of minutes early yet, but I was going to spend this 10 minutes before class working on a few more of your names because I'm not very good at it yet. And of course, the fact that we didn't have class on Monday meant that I forgot everything I learned as of last Friday. So, forgive me, we've had a little computer problem, but I think we're all set to go, at least fairly soon.

We're also going to sing today, by way of starters. But it wouldn't be a pretty sound, as you can probably tell right now. So if you don't mind, I'll put that off till next time.

And perhaps I'll have a voice that sings as opposed to croaks a little bit. Instead, in a moment, I'm going to start us out by reading parts of Psalm 104, which has everything to do with creation. And as you may remember, if you've done your reading for today, we are talking about creation today.

So, this fits in very well. However, just a couple of announcements before I do that. First of all, again, totally optional, but for those of you who have interest in some of the scientific aspects of these issues that we're discussing, I would invite you to come tonight at 715 right here.

My husband Perry has studied extensively in this area. He's an astrophysicist. I think Ted will corroborate this if you think it's simply the fact that I am biased because he's my husband, which is true.

I am biased because he's my husband. He's a good teacher, and he knows what he's talking about. Is that right, Ted? Is it? OK.

Two thumbs up. He's one of those people who has an extraordinary gift of being able to make complicated things both understandable and interesting. That doesn't exist too often in some of our esoteric spheres.

But in any case, I would invite you to come if you're interested. We're going to pick up that second question and then do a little bit of review after we read parts of Psalm 104, which, again, as I said, is sort of a way of introducing this, and then take some time to pray together. So let me just read for you some of these wonderful affirmations of God's activity in creation because they set the stage for us perfectly as we think about the topic today.

So, Psalm 104, I'll be spot-reading through it. Praise the Lord, O my soul. O Lord, my God, you are very great.

You are clothed with splendor and majesty. In verse 2, he wraps himself in light as with a garment. He stretches out the heavens like a tendon, lays the beams of his upper chambers on their waters.

You're going to see in that or hear in that if you're not watching the text go by. A poetic representation of the poetry is also in chapter 1 of Genesis. It's quite lovely.

Verse 5, he set the earth on its foundations. It can never be moved. In verses 13 and 14, he waters the mountains with his upper chambers.

The earth is satisfied by the fruit of his work. He makes the grass grow for the cattle and plants for humans to cultivate, bringing forth food from the earth. In verses 19 and 20, the moon marks off the seasons.

The sun knows when to go down. Verse 24: how many are your works, O Lord, and wisdom you made them all. The earth is full of your creatures.

Verses 27 and 28 all look to you for their food at the proper time. When you give it to them, they gather it up. When you open your hand, they are satisfied with good things.

Verse 30: when you send your spirit, they are created, and you renew the face of the earth. And then in closure, verse 33 and following, I will sing to the Lord all my life. I will sing praise to my God as long as I live.

May my meditation be pleasing to him as I rejoice in the Lord. Praise the Lord, O my soul. Praise the Lord.

And, of course, you may know that praise the Lord, as we've rendered it in English, is hallelujah. So, as I say praise the Lord, you're thinking in your heads, I hope, hallelujah, which has a tremendous rejoicing connotation to it. Let's take some time to pray together as we start.

Our gracious Heavenly Father, precious redeemer and most Holy Spirit of truth, help us to catch even a small glimpse of the majesty that the psalmist is portraying here and the power and the might. Father, shake us out of our complacency if we're there, and help us see again your glory and your goodness. As we study together today, I pray that you will help me to teach with humility and clarity.

Help all of us to learn together as we sit at the feet of your Holy Spirit and your word. And so, we offer you our thanks. Father, as we've had a transition in our nation's government, we do bathe our administration and our new leader in our prayers that you would grant him your wisdom and your grace as he faces many challenges.

So, help us to be faithful to pray as you have exhorted us to do. And now we offer you this hour. We pray these things in Christ's name of thanksgiving. Amen.

OK, you'll forgive me if I alternately snuffle and drool over cough drops today. I think we'll make it through this hour fairly well.

I want to stop talking for a while. So, as you've read Genesis 1 through 3, and think particularly of Genesis 1 and 2 right now because that's pretty much what we're doing today. Anything that you find particularly challenging, whether or not we're going to answer your questions, I don't know.

But I invite you to pose some things right now to just kind of get us going. Do you have any particular questions? Is it lucky? OK, go ahead. OK, so when were angels created? Good question.

By the way, I'm not going to necessarily deal with that in the formal lecture. So, I'll give you at least the early Jewish rabbis' interpretation of it, which was because on day two, you don't have any acknowledgment that things are good. And because some of the angelic hosts end up being a component of evil, in other words, the fallen angels, some people suggest that's when.

But just a thought. Yeah, behind Lucy is, oh, help me out. Cassia, thanks.

I guess it's debatable. It's debatable. And possibly it's both and whatever.

Yeah, that's an excellent question. And we will get into that a little bit more, I hope. Anything else? Further questions? Help.

Kristen? Thanks, OK. I like figural. That's kind of good.

Yeah, OK. OK, so the question is, what does the creation of Eve imply in terms of the process? Is that what you're getting at? Yeah, good. Hopefully, we'll get into that a little bit later.

Last chance, Sarah. Was it God's intention that, ultimately, Adam and Eve would indeed eat from the tree of the knowledge of good and evil? OK, that's one I can't even begin to answer. But I'm going to pose some things about what that knowledge of good and evil might mean.

And that might help us a little bit, maybe. It might just obfuscate the issue, too. Who knows? All right, great questions.

Some of them we'll address. Some of them we won't. You probably won't be satisfied with what I have to say.

Let me just say this before we get going. I prayed in my prayer very intentionally for a spirit of humility on my part as we address some of these issues because it's been my observation over the past however many years I've been teaching this class that this is the place where there are probably the most vociferous differences of opinion that are expressed. I will say that I would love to see as much passion invested in things like what the prophets have to say about justice and mercy.

But that's not the case. As we address these areas where there is potential controversy, I hope to be as gracious as I possibly can. If I'm not, please feel free to catch me.

You're going to know where I come down, or at least I hope you do. This is not an area where you present a whole smorgasbord of stuff and then say, you choose because I think there are some areas that have evidence for them that are better than others. But there are differences of opinion on that, and I certainly don't want to denigrate anybody who holds a position different than I might happen to.

With regard to the creation issue, years ago, one of the better commentaries on Genesis, written by a guy named Derek Kidner, said that there are 53 different positions with regard to how to deal with Genesis 1. Well, if there's 53, and that's a number of years ago, they're all going to be very nuanced, and we have to be careful in terms of how we address it. So, you got my point? I want to deal with this as carefully and graciously. I encourage your questions and comments as we go along.

We may not be able to address all of them. That's why the open forum is scheduled for a week from tonight to pursue some of these things further. Well, let me just review a little bit because this is extremely important for what we're talking about today.

And that is, we have to remember that general revelation, in other words, God's revelation in nature, God's revelation of his power and divine attributes, which is what Romans 1 says, in the natural world, is extremely important here because we can't in any way discount what we see when we very carefully study what's out there in the world around us. Whether it's the whole realms of space and the whole universe, or whether it's quantum particles, or whether it's geology, we can't ignore that stuff. So, general revelation is extremely important.

Having said that, it is equally important to take exceedingly seriously what the scriptures say so that when they use certain words or certain expressions, we're going to say, yeah, that has some implications for how we understand this whole business. So, am I speaking English here? We can't forget that both of these are

God's messages to us. And we have to take both very seriously as we talk about the whole issue of creation, in Genesis 1 and 2 particularly.

All right, let's see what we can do. I rather like that picture. Gets us thinking about the beauty of what God created in addition to the vast reaches of space, which we're going to come back to in just a moment.

Overview of Genesis. First of all, what does Genesis mean? Just yell it out. What does Genesis mean? Yeah, beginning or beginnings.

This is actually the English word Genesis, which is taken from the Greek translation of a word in Hebrew. That is something that you probably encounter when you say or when you read; this is the account of. It's Toledot. And the Hebrew has been translated into Greek.

And then that comes over in English. And we think of it as beginnings. And that's reasonable.

We're going to talk about Genesis 1 through 11 in the next week or so, and this overarching focus is on the kinds of things that we're going to get a sense of, such as the beginnings or origins. In very broad brush, beautiful poetry, Genesis talks about the origin of the universe. But here's the thing.

It's very broad brushstroke poetry. And it's one chapter. This is why we need to go to the natural sciences to get a sense of really what's involved in that incredible creation.

That's why if you come tonight, you'll get a little bit of a slice as we think of time and majestic space. Astronomy particularly gives us a feeling for the vast reaches of the universe. So, the universe and humankind, obviously, are going to pick that up today, talking both about Adam and Eve and the implications of being made in God's image.

We'll talk a little bit more about those things. Lord willing, on Friday and beyond that, we're going to see the tragedy of the origin of sin as it enters into the human sphere. And then, obviously, the covenant will pick up a good deal as well.

Finally, ethnic distinctions are interesting. What defines ethnicity? What do we mean when we say ethnic? What are the component parts of that? Does anybody know? Help me out. Katie.

Kirsten and Katie. All right, go ahead. Cultural background is part of it.

And what's going to create the cultural components here, particularly? Because ethnicity has a little, I mean, there's more to ethnicity than simply cultural, I would

suggest. We have an American culture. But there are a number of subcultures that are often based on ethnicity, aren't there? OK, I need a name back there.

You're Ginger. All right. Keep it up.

By the end of the semester, maybe I'll have it. Go ahead. Yeah, and beliefs are probably going to transcend things that we might want to think of as ethnic as well.

Go back to give yourself a little clue here. Think of what's in Genesis 1 through 11. And let's see where we have some particular ethnic distinctions that might be showing up there.

OK, now I'm seeing another hand that I can't identify. Matt, you're Matt. All right.

Right, language has a lot to do with ethnicity, doesn't it? Not everything, but language. And we certainly see some language distinction, don't we, particularly when we have our famous Tower of Babel incident. So that's going to be one of the defining factors.

Now, you're absolutely right. I mean, that figures into the culture a good deal as well. What else? Name? Oh, dear.

Matt and Matt. All right, I know I've been through this before, but I forgot. Go ahead.

Right, and what do you want to do with that location idea? That's fine. You're right, and I'll just give you another L word, and that's land. We may not think of it quite so much because we're a fairly mobile global world right now.

But even 1,000 years back, probably less than that, and who people were was very much defined by where they lived. And so ethnicity has a lot to do with your association. Your location is fine.

I'm just going to use the term land because land has such an import as we work our way through the Old Testament. And, of course, we have that, particularly after the sons of Noah head off in three different directions, don't we? They're going to particular places, and those places are actually going to define these groups of people, and then there are subgroups within those. OK, we'll come back to some of that later, but that gives us a little bit of a sense.

At any rate, still in our overview of Genesis, in addition to these overarching things that we're going to talk about in Genesis 1 through 11, we then have the beginning of God's choosing a specific people, descendants of Abraham, and the whole idea of the covenant focusing in on the Abrahamic covenant. And they've chosen us in order

to be a blessing. So that's the rest of Genesis, and we'll be getting there in about two weeks or so or beyond.

Let's carry on a little bit. As I said a moment ago, in all this discussion, particularly the stuff we're doing today, there is indeed potential for controversy. And so, I just want to make us aware of this.

There's nothing wrong with arguing, by the way, and I invite you to argue with me. One of the really sad aspects of the educational system from which most of you have come is that you've learned simply, I think, to kind of accept things that people like me spout out and not discuss them. If you argue with me, you have to give me the right to argue back.

Is that fair? One of my absolute favorite memories from my graduate school, I know I'm taking a tangent, but one of my absolute favorite memories from my graduate school experience, and this was in a Jewish institution, was having the instructor sitting at one end of the table, four of us sort of in the middle, and then a rabbi, whose name was Rabbi Neusner, sitting at the other end of the table. He was, by the way, in his 70s, and he was pursuing a PhD at that point just because he wanted to. But they stood, or they're talking about the text of the Talmud.

You've read about that, or you will, in Dr. Wilson's book. They didn't just placidly talk about the text of the Talmud. They stood at each end of the table, yelled at each other, and pounded the text.

But you know what? They also made sure that they had their kippah on as they were reading the text. They were very respectful. After they were all done yelling at each other and the class was over, they went off and had coffee together because they were the best of friends.

Learn to talk that way. Learn to think that way. Learn to really engage some of the stuff that's going on here.

So, we'll argue if you want. That's fine. Two things, first of all.

There's some discussion, maybe not in our circles particularly, but specifically when we're getting into reading about Genesis and the first five books of Moses, as to whether or not Moses actually wrote them. Are you aware of that? There was a lot of discussion. Did Moses write this stuff? Or was it written by groups of people, unnamed folks, as much as 400, 500, and maybe 800 or 900 years afterward in terms of its final editing? Now, that's not an issue that I spend a lot of time on here.

If you want to pursue that further, take Pentateuch at some point. When we really get into, in fact, we're doing it now in the Pentateuch class, issues of authorship and

how to understand Moses's role. I think we make a huge mistake if we remove Moses entirely from the writing of this text.

Even as you read the text, you see that he's involved in writing aspects of it down. But having said that, there may well be a place for someone later on to edit this text. But there are some issues here.

And there's a lot of controversy that shows up there. That one probably doesn't interest you nearly as much as the second one because the second one is going to get us into some of the issues with regard to science.

So, the purposes of composition is it intended to be historical and factual, and this has particular evidence with regard to scientific fact, truthful statement? Is that the purpose for which God inspired this text? Or is it intended to do something entirely different, and shouldn't we hold it to historically based or scientifically based criteria? Important question. The second option there, which has been thrown into your lecture outline, by the way, if you have your lecture outline, you know it's not here. But I've decided to set this off as well.

There are those who think this is simply intended to be a theological statement with no intention of its being historical or scientific. Or, kind of taking that even further along, is it intended simply to be a myth? Now, don't think when you see the word myth of our usual definition of myth, which is a whole bunch of polytheistic gods in Greco-Roman kind of culture fighting with each other, et cetera, et cetera, et cetera. It's not what we're talking about when the scholars in this particular sphere use the term myth.

Myth is as I've defined it up here, and this is a simple definition, but it'll do for us. Myth is a narrative that's not factually accurate but conveys universal truths. Now, some folks will put together then this idea of myth.

This is, in Genesis 1 through 11, mythical. We can't hold it to a standard of scientific, factual, or historical accuracy. But that's not the point.

It's intended simply to convey truth. They'll put that idea together with its theological import and say it's only intended to teach us something theological. Am I making sense of that? Do I need to say it over again, or are you OK? Some of you are shaking your head.

He said, no, please go on. All right, we'll go on. That leads us, of course, into this nasty landmine right here, and there's a whole bunch of landmines.

But we need to address at least some of the issues in this regard. There are also some interesting issues as we talk about Genesis 1 and 2 with regard to gender, not

only in terms of the creation of Eve, but some of the implications as to what she was doing alongside Adam and how God designed this whole thing to unfold.

So, we'll talk about that and then pick it up when we talk about the fall, Lord willing, on Friday. And then this is an interesting one as well, and we can only begin to talk about this because I obviously have no idea, not being able to plumb the mind of God. But those of you who are philosophers wrestle with this all the time.

How do we think of the whole issue of the origin of evil, which is such a palpable, awful thing to contend with, when we're talking about Genesis 1? Where does it come in, and how do we address it? So those are the issues that we will address, or at least think about a little bit. Now, ready to carry on? First off, and in fact, this is the place we're going to spend most of our time today. Let me just talk you through some of the things that we need to have on our radar screens as we're dealing with this stuff, and then we'll get to the biblical data.

When we use the terms creation and evolution, or creationism and evolutionism, most people have some very decided notions in terms of what those terms mean. And they may not necessarily be appropriate. Creationism, if you were to kind of lob that term into the New York Times editorial office, what would they think? Oh, those people in Dover, Pennsylvania, who are just all interested in intelligent design, capital I, capital D, and teaching that God created this world in 24 hours.

24, yeah, sorry, seven days, each one having 24 hours. Right? That's what a lot of people think when they hear the word creation or creationism because that's the public persona that's been presented in the press. Likewise, some of us hear the word evolution, and what do we think? Oh, godless way of thinking about all this stuff, simply presuming that we've arisen from a massive protoplasm.

Maybe both of those caricatures are indeed just that, caricatures. Now, right from the get-go, I'm going to tell you, and you probably know this already if you've kept your ear to the ground, that there are differences of opinion to Gordon College in terms of how to think about this stuff. What I'm going to tell you is not necessarily going to comport exactly with what the natural sciences department tells you, or at least the biology department.

That's fine. This is where we have our discussions, right? But let's at least work our way through this. For my purposes, as I'm going to try and talk through this stuff, evolution is the first word we want to deal with and is a particular reference to the origin of life.

In other words, presuming that life spontaneously arose. That's one of the factors that those who deal with evolution are affirming. And I, of course, will have some

problems with that for reasons that lodge back in Genesis 1. It also has to do with the appearance of humankind.

Because again, particularly if you've taken some classes in biology, whether here or elsewhere, there is a sense that humankind has evolved from a rather systematic process all the way through, which has taken lots of time. That's fine. But that does not accord; I would suggest, any credence to what Genesis 1 says in terms of what God has done to create life in the first case and human beings, Adam and Eve, in the second.

We'll come back to that. Having said that, I think it's exceedingly important here to distinguish between what we're calling macro and microevolution. Now, maybe there are better terms.

You don't like that term, Zach. OK, go ahead. I was wondering, on a casual level, it seems that there's not really such a hard distinction between species.

Species are very different than humans. And some of the species are more familiar in the process. And there are species that are a lot more developed than humans.

But in this special case, we have a fish and egg. And maybe it's fish and teeth because there's so many different animals.

So, fish and teeth, maybe it's fish and teeth. Fish and teeth, maybe it's fish and teeth. But fish and teeth, maybe it's fish and eggs.

Or maybe it's a different species. Or maybe it's something different. I mean, it's the evolution and process of evolution.

Right. This is where I'm going to definitely refer you back to your biology background or interests. My understanding is, however, that when we're talking about these things, we're still left with some rather significant gaps.

I'm well aware that you have these mating issues. And you also have a correspondence of DNA. I know that.

But what's really interesting in that whole DNA discussion is that you'd expect that from reading the biblical record. Because interestingly enough, when the biblical record is talking about the creation of all of living creatures, it uses us. It uses the term with regard to us as humans.

It uses the term with regard to everything that creeps on the ground as well. It uses the same term, *nephesh hayah*. So even from the biblical record, that tiny little use of that term indicates that there's going to be some real interesting commonality.

But having said that, there are some obvious distinctions when we come to the creation of humankind, which is the implantation of the breath of God into human beings, Genesis 2. Now again, there's a lot here that I don't know. I'll grant you that right away. But I think we still need to at least make some sort of a distinction between the changes that we see on a regular basis.

I know there are evolutionary changes. And yet, some of the major things that have transpired in terms of what you and I are as, frankly, the peak of creation and the remarkable nature of our existence, and what you have in some other aspects of life. Sharing lots of DNA, no question about it.

Sharing lots of that. And yet, some particular distinctions. Fossil records, too, are still not complete enough for us to say complete succession through here.

So, even if you can talk about mating in our contemporary terms, we don't have a complete fossil record. So yeah, come back next week. We can discuss it further.

Again, I'm going to come to some areas where I'm going to say, hey, I don't know at some of those points. But we can have the discussion. The other thing that we need to say as well is that some people throw up their hands in dismay at the term evolution.

And yet, there's evolution in the solar system all the time. Those of you who've taken an astronomy class are well aware of the term stellar evolution and what that implies, as well as the fact that that has implications for life. It's not directly connected to it, but it has implications for life.

Come tonight, that will help you a little bit. Now again, I know that I've given just slices of time here. But I think we need to keep in mind that if we're going to hold an evolutionary model of this whole thing, then we do have to read Genesis 1 and 2, which are not as scientifically accurate.

We read it as either a theological statement, and I'm going to say more about that in a moment, how we can do that and the implications of it, or we read it as myth. And again, those two might go together. Am I clear so far? And again, please, I welcome the questions, Zach.

I'm going to cut you off, not because I don't want to talk about it, but because we have some things to do. Caitlin? The last statement? Yeah, if we're going to go with an evolutionary model of this whole process, then we're talking about long, long, long, long, long periods of time without God's direct intervention. Yeah, yeah, yeah, right.

There are two more things in terms of a switch in our focus. We've talked about some things we want to think about with regard to evolution. Let's talk about some things we want to think about with regard to creation and the use of that term.

If we're going to go holding a primary creation model, and again, there are all sorts of nuances here, then God's the beginner. God's the one who has not only begun it, but he's designed it so that it works extraordinarily well from its outer reaches all the way down to its most small inner particles. Again, quantum physics is nothing like some design there.

And he's also the source of life, which is going to be the place where the creation model, no matter which phase of the creation model you take, is going to differ from the evolutionary model. Because if we're taking a creation model, God has created life as opposed to its simply arising. That's the issue right there.

And then I would go so far as to say he's also created humankind as a special creation. Having said that, then, I think it's fair to say that if we're going to make any assumptions about who God is and the nature of God, if he's created life, and if we're sort of the top of that creative stack, if you will, and if we're made in his image, then there's something awfully incredible about the value of our lives. And that's important to keep in mind.

The last line is also exceedingly important because this is where people from the outside often don't understand that within the creation concept, there's a wide range of possibilities. It works all the way from young earth creationism, which says that God did this in seven literal days, each day lasting 24 hours. But then there's also the old earth creationism approach, which says God created, but each day is a much, much, much longer period of time.

And these things unfold in that context. Now, if you've read the assignment for today, one of them was to read the article that Perry wrote with regard to 24-hour days in Genesis and how best to understand that. OK, so far so good? Lucky.

Let me hold on to that question in terms of what image means because we're going to get there eventually. Good. Yes.

Ginger. Yeah, and this is the part that Zach was challenging me on. People who talk about microevolutions say there are, without question, changes that take place in the simple ongoing of life due to natural selection, random mutation, and all those kinds of things.

And we see that if you simply look at an array of human beings across the world, there are changes that you see in terms of skin color, hairstyle, et cetera. There are changes that take place. We're all human beings.

That's the micro thing. Macro means rather significant jumps from, let's say, something that is a horse into something that's a camel. That's a bad illustration, but a major species jump at that point.

That would be macro. OK, let's carry on and see what we can do with this. You've read the biblical data, so here we go.

It does say, and if we're going to take special revelation seriously, we have to understand this. In the beginning, God created. We have got to deal with that.

Now, how you deal with it is up to you, but if you read it as a myth, that's going to have some implications. If we read this literally, then we have to understand that that's going to have some implications as well. In the beginning, God created.

As you read Genesis 1, and I'm going to kind of map out the chart here in a moment, the things to note about Genesis 1 is that contrary to what you've read in the Enuma Elish, for example, you've read Old Testament parallels as well, this account shows not only poetry, but it shows an orderly progression in creation. And we're going to look at that order in a moment. It's brief, but it encompasses the entire universe, working all the way from the heavens and earth, which is much bigger than we could possibly imagine, all the way down to every aspect of life.

So poetic, ordered, brief, structured by the word, which, as I tried to explain to you last Friday, has some rather tremendous implications in terms of how words can work, then, to talk about this stuff and how words can then work to describe not only general revelation but perhaps special revelation, the revelation of those spheres that are outside of what we can measure. Here's your quiz question for the day. What percentage of the created order is observable and measurable? That's a nasty question, but it's something I said almost a week ago.

Anybody remember? Name? Joanna. Yeah, 4.6%. Everything else is stuff we know is there, but we can't get a handle on it. Words are an important way of talking about some aspects of that if we're thinking of part of that being supernatural realms.

Anyway, water is a key element, and Spirit moves on the face of the waters. Now, I'm not sure how far you want to push this, but I'm big on the term adumbration. Have I used that with you yet? Have we used adumbration? Great.

It's going to keep coming up over and over and over again in this text. And isn't it interesting to see? Because adumbration means foreshadowing, typing, looking ahead, et cetera. Isn't it interesting to see that right away in the get-go, we've got some facets of the divine person showing up in this creation account? It's God creating.

Word is there. And John 1 does some interesting things with words and the presence of the word in creation. And the spirit is there as well.

At any rate, light and goodness are significant. And I would suggest to you that when God sees the light and pronounces it good, we have at least the possibility of understanding that there's some sort of a moral component built into this whole thing as well. That gets us into the philosopher's realm.

And I'm not going to go any further than that right now. But think about it. Think about it.

Right from the get-go, God articulates something good about his creation, and he'll continue to do that throughout Genesis 1. Well, here's further biblical data, particularly with regard to the chart that I was talking about earlier. Again, this gives us some possible ways of understanding this whole story.

Notice, and I'm lifting here from Meredith Klein and others who have worked through this stuff, that we have on the left-hand side in days 1 through 3 large structures, if you will. Some people call it the frameworks. Right? Light and darkness.

The major creative distinction was made at that point. But it's not till day 4 that you have the specific lights put into the large framework. Likewise, in day 2, waters and sky.

Major distinction between the waters above, this firmament, whatever that is. It's a *raqia* in Hebrew. And the waters below.

But it's not until day 5, in parallel to that, that we have the creatures who are going to be positioned, if you will, in the waters, on the one hand, in the sky, on the other. So, there's a nice match here. It's very poetic.

You've got major things here. You've got those who will populate these major formations or frameworks if you will. And then finally, day 3, with the emergence of land, dry land, and that land then producing vegetation, that's going to be the framework within which we have all creatures of the land showing up in day 6. So, some people think of this as kingdoms over here and kings there.

Those who will rule the darkness and the light are going to be the constellations, sun, moon, and stars. And likewise, the creatures of the water and sky will dominate this particular sphere. And finally, here, culminating in humankind's creation, these will dominate the dry land.

Interestingly enough, day 7 doesn't have a closure to it. It says God rested, and he blessed that. He sanctified it.

It's the Sabbath. It is blessed. So, time is blessed at this point.

But I would suggest to you, we won't take the time to go read Hebrews chapter 4 at this point, but Hebrews chapter 4 is a strong admonition from the author of Hebrews to be sure to enter into God's rest. And I would suggest that we are still in day 7. Now of course, I've already given away to you then how I conceive of the length of all these days. Very long periods of time.

And God is, at this point, no longer engaged in creation, which is a phenomenal amount of work on each of those creative days. But he is now sustaining the universe. Providential sustaining of the universe is God's rest.

And then, of course, there are all sorts of theological implications to that as well. OK. We're racing.

Are we doing all right? Let's keep going—two additional biblical matters. I think there are three here.

I think I added one. But at any rate, we'll see what happens. Taking the Bible seriously, we need to note that whether it's the narrative in chapter 2 or the poetry in chapter 1, God seems to be intimately involved in this process.

He made. He set. Created, yes.

Formed. In Genesis 2, where he's forming Adam out of the dust of the earth, that's a fairly intimate involvement. And I'm not entirely certain I want simply to relegate that to some idea of myth.

At the same time, again, taking the text seriously, the land and the water bring forth could fit then a beautiful interweaving of God's creative processes along with his design for evolutionary processes to work nicely in that whole issue. And I know, again, this is an oversimplified presentation. But I simply want you to see that from the biblical perspective, we can have both.

Yom. And again, if you've read the article, you're well aware of this. But it's an important issue.

The word that's translated day, even in the Genesis context, even in Chapter 2, doesn't mean a 24-hour period. How do I know that? Well, your NIV doesn't help you here. So let me read for you Genesis 2-4 as a literal translation of the Hebrew.

Excuse me. We've already made our way through Genesis 1, right? And God has finished the creation. And there have been seven days, seven yoms, if you will.

And here comes Genesis 2-4. This is the account. That's that total adult word I was telling you about earlier.

This is the account of the heavens and the earth on the day when they were created. So, yom is used in that context to refer to the whole time that he's simply been talking about up till this point. And then, interestingly enough, and we'll pick this up next time, when God gives his warning to Adam, in the day that you eat of it, you will surely die.

Again, translating that when it doesn't do it justice. In the day that you eat of it, you will surely die. God didn't kill Adam off right away when they ate of the fruit.

In fact, he lives a long time. Day can mean a long period of time. This is why this should read three additional matters here.

When the terms evening and morning are used, some people say, why evening? Why not say morning first? But it probably is a good way to think about evening closing down the creative period that has just been all there, unfolding in whatever way God has designed, and then morning is going to start up the next creative period. However, we understand those. Okay. Looks like you're still with me.

We've looked at the biblical material. In other words, we've looked at the special revelation stuff. Now we're going to look at general revelation a little bit and just see, basically, again, very broad brush stuff.

This is a really, really, really close astronomical object—it's only 2,600 light-years away.

And believe it or not, that's very close when we're talking about the far reaches of the universe that our Hubble telescope can tell us about. So, it's kind of beautiful, and it's a close part of the Milky Way. Let's go on.

When we're talking about these issues, it's important to consider all aspects of nature. It really is. And now I know this is where some of you may feel like I'm going to trample on your toes, and I don't mean to do that, but I simply want to lay out for you some of the things that are part of this picture.

When you look at geology, for example, you can not only go to the Grand Canyon and see millions of years there, but for those of you who are studying geology at some point, there are varves. Does anybody know what a varve is? It's a sedimentary

deposition that you can actually measure years with. You can actually measure years with.

Because in the springtime, the color of the deposition is different from the fall and the winter. Now, what's fascinating here is that in some place in Wyoming called the Green River Formations, there are 7.5 million years represented just there. And that's on top of a whole bunch of other sedimentary stuff.

And there's all sorts of illustrations of this, and we need to deal with that. We need to deal with that. That's just one that I find particularly impressive.

Geological evidence, fossil materials. When you start moving into the astronomical measurements, we see not only that we have the age of the Earth, as I've recommended or noted here, but also that the universe at large is over 13 billion years old. This is based on light travel time, which is reasonably measured.

Come tonight, you'll get a whole lot more in terms of how that works. The distance of galaxies, and the fact that our universe is expanding now. That's pretty exciting, too.

It's expanding faster. There's an accelerated expansion to the universe. Well, saying all that, just one more thing we need to note, and this is important.

Sometimes people contrast Bible with science. And that's sort of doing apples and oranges. So, data are the facts.

Data are the facts that show up in both the biblical text and in the created order. The things I've just cited to you, about seven and a half million years represented in... That's a scientific fact. The things we just read from the scripture are biblical facts.

What we do with those on both sides are our theories. Theology is theorizing about what the biblical text says. And science is doing the same thing with natural revelation.

You can read the rest of this as it unfolds. The data are from nature. It is important to distinguish, and I mentioned this a little earlier, between what we have in a geological record, which is continuous and gives us an old Earth, and what we have in a geological record, which is continuous.

Again, whether we like it or not, it gives us an old Earth. The fossil record is still intermittent. Now, maybe there's going to be a time when we see that there's going to be a continuous fossil record, too, representing evolutionary change, but we don't see that yet.

Cheer up, this is the last time in this class that we're going to have all this stuff. I kind of like it. But some of you may not.

If we're coming at this from what is basically a theistic position, in other words, you and I, I trust, at least most of you, do affirm that there is a God and that he has something to do with this creation in which we're living. That's a theistic position. Now, keep in mind that the five things that I'm presenting here are a synthesis of a lot more nuanced positions, so keep that in mind.

If your particular thing isn't here, it's all right. If you're going to come at this from a particularly... with a focus primarily on evolution as your guiding principle and let's say that you're convinced by what you see in the biological spheres, et cetera, then you're going to end up in the general camp, and again, there are different small areas here, but you're going to end up in the general camp of the theistic evolution position which says that God has chosen to, once he created life and created the universe, sorry, once he created the universe, God has chosen evolution as his mechanism for the unfolding of all the rest of this. That's where you're going to be.

Again, how do you read Genesis 1? Well, you read it as a myth or as a theological statement. Progressive creationism is kind of a big umbrella, which is going to have one of these two general focuses, again, some different nuances here, but one of these two general focuses. One is that creation is the focus, no longer evolution.

Now, creation is the focus, but the term *yom* means a long period of time. The article that you read today regarding the 24-hour day in Genesis is coming from the day-age perspective. So day means a long period of time, an undefined long period of time, and therefore, all these developments that we see in the natural world fit into that somehow.

That's one way of looking at progressive creationism. The other is to say *yom* means day as we talk about 24-hour day, but it's the day on which God made particular pronouncements with regard to the creation. On that day, God said, and then in between, you have all sorts of vast amounts of time.

It's an alternative form of that that still allows for the scientific data indicating long reaches of time. But it's focusing on God's continual activity in some way involvement with creation. Framework hypothesis comes at this from a different perspective.

This is a primarily theological approach. It tries to get away from these questions of how long is a day, and how many millions of years do we have in an age, and instead says that Genesis 1 has no inclination whatsoever, or purpose, I should say, of being scientific. Instead, it is posing a theological statement.

It is saying God made the frameworks. Remember those three overarching things that we talked about on days 1, 2, and 3? God made the frameworks, and he also populated them as he wanted to do. And this is intended to be a polemic against the surrounding cultures.

Does that make sense? Do you know what a polemic is? It's a verbal battle. So this is a defense if you will. Maybe it's better to say an apologetic.

It is taking on those cultures that have multiple gods doing multiple things, etc. This is designed to show that it is God who has created the entirety of the structures which we see, and the things that are part of those structures, in contrast to Canaanite gods who are multiple and generally fighting with each other, or Babylonian deities. All right.

Young Earth creationism. And again, I'm well aware that some of you have probably come from this perspective, and I understand that, and I don't want to trample on where you are. The idea here is that the days, as talked about in Genesis 1, are intended to be 24-hour days, and therefore, God has miraculously created in that limited time frame.

The Earth is approximately only 10,000 years old. The things that we see and measure make it apparent that it's different. God has created with an apparent age built in. Some of you may also be aware that there is a strong emphasis on what the flood did, Noah's flood in Genesis 6. We may say more about that if you have questions later.

Well, yet one more approach. This is, you know, 5 of 53. Be thankful we're not doing all the rest of them, too.

Some people come at this from another kind of theological perspective and say, interestingly enough, this has nothing whatsoever to do with God's revealing what happened on day 1, day 2, and day 3 of creation. Instead, when Moses is on Mount Sinai, receiving revelation from God, and we, of course, have that after the giving of the Ten Commandments in Exodus. Then this particular position says it's during that time that God also revealed on particular days when Moses was up there these aspects of God's created order.

And so, the whole revelatory days' approach also tries to get around having to deal with the apparent challenges of talking about science on the one hand and the biblical data on the other. I should say it's scientific data, shouldn't I? Okay, those make sense. Pretty much? Well, let's do a couple more things with regard to that, and then we'll finish up. One of the things that we need to do as we're addressing this, and I've intimated this already, is to talk about both general revelation and special revelation and accord them their proper treatment.

Treat them with integrity. I will confess, and here's where my stripes will really show at this point, I will confess that I have some distinct problems with according all the stuff we see in geology to a flood. There are some distinct problems in terms of how floods work.

You just have to look at floods and see that it's not going to work that way. So, you know, that's going to be a problem. On the other hand, I have real problems just sort of dismissing Genesis 1 and 2 as a myth because the apostle Paul didn't.

In Romans 5, he's reading Adam as a literal Adam. So, you know, we've got to deal with these things. All right, second thing that I think we need to keep in mind is that creation is a testimony to who God is.

God calls us in Romans 1 to look at creation, and we're supposed to be able to know something about God through that. And therefore, if God has built what amounts to be deception, i.e., looks like it's really old, but really isn't, if he's built that into the creation, then there's something about God that I'm not sure is very, well, good. All right? I'd suggest to you, and I think you've gotten this already, that God uses both his miraculous interventions in the processes of creation, and he also uses what he's designed to be functioning, i.e., evolutionary processes.

So, we've got, again, a tremendously intricate... We can't begin to talk about how amazing this is, an intricate interweaving of God's creative activities along with his providential overseeing of how these things unfold. Well, that's a lot of stuff that may or may not have made you happy. I've got to finish up today.

I've got five minutes to do this. I'm talking about creating humankind, and this gets back to Lucky's question earlier, much earlier. In Near Eastern thinking, this is not only biblical stuff now. It's the wider sphere.

When we talk about image, image had everything to do with function. So, you asked about spirit. It's going to be even more than that.

It certainly doesn't talk about physical representation—that's not the deal. But it's how this image, and in this case, humans as the image of God, is designed to function.

And Adam, and then later Eve, was to be God's viceroy. He was to function in terms of being a ruling over the creation. So, it's a functional kind of thing.

As we look at how God has created Adam, composition is probably a very stale word, but we need to keep in mind that we're talking about the dust of the earth. And again, the Hebrew word, when we have human beings created, is this term, nephesh

hayah, which is exactly the same word that's used of the rest of the animal world. What's different is God's breath.

And that shows up in Chapter 2. God breathes the breath of life into Adam. That's what makes him unique. And I would think that gives the image.

When Eve is created, also in Genesis 2, after a long period of time, Adam has named the animals, and naming, by the way, is a way of demonstrating dominance. Adam has named the animals, hasn't found a helper suitable for him, and therefore God creates Eve. And here's the term.

Eve is to be an ezer, which means help, kenegdo, which means opposite him. Sometimes help meant something along the terms of a slave. That's not what's going on here.

In fact, what's really fascinating, if you were to look up a Bible dictionary, the word ezer is generally speaking used of God. God is a help. The Psalms go over this a number of times.

So ezer is not a demeaning word in any way, shape, or form. Eve is created to be a help, Adam's equal, opposite him. They're going to live in harmony until the end of Genesis 2. The purposes of creation, well, God says, be fruitful and multiply.

Tend the earth. Steward it properly. Work with.

That'll show up in Genesis 2 as well. And then kind of a theological purpose that's an extremely important one. Looking way ahead, Adam is going to be the vehicle that God's going to use in terms of effecting his redemptive purposes.

So, when Paul in Romans 5 talks about the first Adam and Christ as the second Adam, if you will, God and his purposes prepared this a long, long time ahead of time. The creation of Adam is the vehicle for the incarnation later on. Just one last thing in terms of this and then I'm going to make a couple of comments about the Enuma Elish, and then we'll quit.

Notice that in Chapter 1, God is the term that appears in your English translation. God is the word that translates into the Hebrew word Elohim, and it has a sense of transcendence to it.

Might. Power. Perfect term for Genesis Chapter 1, because it's God who has created everything.

In Chapter 2, your English translation is probably reading uppercase L-O-R-D. We're going to say a whole lot more about that name later on. But it's translating Yahweh, which is God's covenant name.

Notice that as God interacts specifically with Adam and Eve, walking in the garden as he's going to be doing in Chapter 3 and so forth, he is in relationship with them. This is his covenant relationship name. What's fascinating is that both Elohim and Yahweh show up in Chapter 2, kind of noting that they're both part and parcel of who God is for Adam and Eve.

But once the serpent appears on the scene in Genesis 3, the serpent only uses Elohim. The serpent knows about God's power and might. The serpent has no inkling about God's relational capacity.

Eve will only use that, too. Okay, real quick, and then we'll stop. I hope you've read the Enuma Elish by now.

Notice that this is vastly different. We'll get to those things in a moment. But there are some parallels.

And we want to at least make a note of them. There is an apparent creation from nothing and water and darkness are prominent. Those are pretty general parallels.

We can simply talk through the contrasts quickly. There is blatant dualism here in contrast to Genesis 1 where God is solely God. Absolute, Tiamat, and then on from that point all the way down to Marduk.

Gods are a little bit mad, and I use that in terms of mindless frenzy, not anger, although they're that too. And then, as we can see, how does this statement go? I can't remember who said it, but it runs something like this. After God created humans in his own image, human beings have consistently repaid the compliment.

Did you get that? I'll say it again. After God created humans in his own image, I'll be more blatant now: human beings keep recreating God in our own image. In other words, we're lowering God, reductionist, etc.

I suggest that's what's happening in this. Alright, we need to stop. It's a little bit after.

Sorry to keep you late. Thank you for your attention. Again, if these things are burning questions for you, come tonight, come next week.

We'll pursue them a little bit.