God’s Purpose is carried out through human purpose.

Authority is vested in the author.

“For us, but not to us” Message transcends culture, but form is culture-bound.

We must take our place in His audience.
Assume **integrity** of communication between author and first audience.

- **High Context:**
  The speaker and audience have much in common, so communication can assume much.

- **Low Context:**
  The speaker and audience have little common ground, so much has to be explained.
We must see

the world

the way the text sees the world
Cosmology

Egyptian
Whose cosmic geography?
We must see

the text

the way the ancient Israelites saw the text
NATURAL OR SUPERNATURAL?
Natural or Supernatural?

slicing the pie?

WRONG DESSERT!
Natural or Supernatural?

Layering the cake

- Supernatural
- Natural
Science and the Bible

- No scientific revelation (*heart*)
- Observation of natural cause and effect does not remove God from the picture (Ps 139:13)
- Concordism vs. Accommodationism
The Bible is not a science textbook

No new scientific revelation in the Bible (everything compatible with old world science)

Must consider carefully what scientific claims the Bible may be making
Distinctions when considering claims and entailments

- Raw text: “day” = yom
- Interpretation of text: yom = 24 hour period
- Scientific claim: earth is young
- Scientific entailment: Big bang and expanding universe are unacceptable ideas
If claims or entailments are based on interpretation or are drawn from ancient culture, **NO AUTHORITY**
PROPOSED THESIS

TEXT ANALYSIS
Why Didn’t God Call the light “LIGHT”?
CONCLUSION

ON DAY ONE, GOD CREATED
CONCLUSION
ON DAY ONE, GOD CREATED
BASIS OF TIME
CONCLUSION

ON DAY ONE, GOD CREATED

BASIS OF TIME

IN HIS FIRST STEP TO BRING ORDER TO THE COSMOS
BARA’

“CREATED”
In the beginning
God created (bara’)
heaven and earth.
About 50 occurrences

Only takes “God” as subject or actor, so a divine activity

Takes a wide variety of objects

- people groups (Ps. 102:19, Ezek. 21:35)
- Jerusalem (Isa. 65:18)
- phenomena (wind, fire, cloud, calamity, darkness)
- abstractions (purity, praise)
- people, male and female (5:2)
Starting point is not lacking matter, but order

- darkness and sea are elements of non-order in ancient world
- *tohu* = lacking worth or purpose; a place where nothing is done.
- Egyptian parallel: “nonexistent” as a reference to that which has not yet been differentiated and assigned a function, yet having potentiality
PROPOSED THESIS
PROPOSED THESIS
FUNCTIONAL FOCUS
In the ancient functional focus, "existence" is defined by having a function (role and purpose in ordered system), not by having a material structure.

“good” – functioning properly in the ordered system

Genesis 1: provides an account of functional origins, not material origins.

Genesis 1: about God bringing order (functionality) into the midst of non-order (non-functionality).
It is fruitless to ask what “things” God created on any given day, for the text is not concerned about the existence of matter.

Naming and separating are acts of creation.

Not about building a house, but making a house a home.
building a house

In the house story we are insignificant
In the home story we are honored guests

House or Home?

making a home
FUNCTIONS IN CREATION

Genesis 1

time
Functions in Creation

Genesis 1

time

weather
FUNCTIONS IN CREATION

Genesis 1

time
weather
food
as long as the earth endures, 
seedtime and harvest, 
cold and heat, 
summer and winter, 
day and night, 
will never cease.
Days 1-3: Functions Proclaimed

- Basis for time (light not an object)
- Basis for weather and space for existence (space not an object)
- Basis for food provision (dry land emerges; plants sprout)
Days 4-6: Functionaries Installed

- Lights for signs, celebrations, days, years (not considered objects)
- Fish and birds (teem and fill our world)
- Animals to fill the world and people in his image to subdue and rule
PROPOSED THESIS
Proposed Thesis
Cosmic Temple
“Rest” is the main goal of creation.

People may be climax of six days, but “rest” is the climax of the creation account.

In the ancient world, gods rest in temples and temples are constructed for deity to rest in.

Engagement, not disengagement.

Resting expresses having control over an ordered system.

Rest God gives resolves “unrest”
Let us go to his dwelling place; let us worship at his footstool—arise, O LORD, and come to your resting place, you and the ark of your might. . . . For the LORD has chosen Zion, he has desired it for his dwelling: “This is my resting place for ever and ever; here I will sit enthroned.”
The word “day” suggests it should be a 24-hour period.

Discussion often concerns the age of the earth.

If the 7 days is like a temple inauguration, then objects are not necessarily being made in those seven days.

If the days are concerned with bringing order rather than making things, the seven days has nothing to do with the age of the earth.
CONCLUSION

The text asserts that in the seven-day initial period, God brought the cosmos into operation by assigning roles and functions.
34 occurrences in Genesis 1-5

- Without definite article
  - 5 as personal name (4:25; 5:1a, 3, 4, 5; 4:1*)
  - 4 as humanity (generic / en masse; 1:26; 2:5; 5:1b, 2; 1:27*)
- With definite article
  - 20 archetypal individual (2:7 – 3:24)
  - 3 with preposition (2:20; 3:17, 21)
**Importance of the literary introduction (2:4)**

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<tbody>
<tr>
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<td>6:9</td>
<td>N→N</td>
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- Gen 6:9 the only other N→N besides Gen 2:4
- All examples of synoptic relationships concern brothers
inter-relationship of 1st and 2nd accounts

- Second account is *sequel* (cf. Luke/Acts) rather than *synoptic* (like Matthew/Mark)
- People in 1st account not necessarily Adam & Eve; 2nd account does not need to fit into day 6
- Cosmos as sacred space functions on behalf of people; people put in sacred space to function on its behalf
**Proposal: Archetypal Functions**

- Everything in Gen 2 regarding human origins is first and foremost archetypal.
- The “making” accounts are most relevant to Adam and Eve as archetypes rather than as individuals.
- Dust/rib are archetypal issues:
  - Dust = mortality (Gen. 3:19)
  - Rib = side
“For he knows how we are formed, he remembers that we are dust”
(NIV)

- **Every human** is formed from dust
- Being formed from dust does *not* describe material formation
- Being formed from dust would not *preclude* being born of woman
- Egypt: King *formed* on potter’s wheel
- Not *material origin* but *role*
- In Genesis: Formed for *priestly* role
The LORD,
who stretches out the heavens,
who lays the foundation of the earth,
and who forms the human spirit
within a person . . .
Architectural term: one side of a pair

“Bone of my bone and flesh of my flesh”

Tardemah: deep sleep

- Unresponsive to human realm induced by something in the human realm (Prov. 19:15; Sisera)
- Unresponsive to human realm brought on by deity and equally unresponsive to deity (Saul, Jonah; Isaiah 29:10)
- Unresponsive to human realm and correspondingly responsive to communication from the divine realm (Eliphaz, Abraham, Daniel)

Womankind from the side of mankind to be helper
Genesis 2:24

That is why a man leaves his father and mother and is united to his wife, and they become one flesh
Serve and Keep (Gen. 2:15)

“Helpmeet” – Eve to help Adam in sacred task

As priests they are representatives of all humans

Disorder of sin entered through them and permeated the cosmos such that all other humans are subject to that disorder
the vision?
ARCHETYPES

- If the details of the “making” apply to the archetypes, we have no information about the making of the individuals.
- Archetypal identity does not negate the existence of the individual—Adam and Eve are individuals, but more importantly are archetypes.
- Appropriate question is not “Is this really what happened?” but “Is this what people really are?” (focus on identity, not event)
Belet-ili, you are the mistress of the great gods.
You have created lullu-man:
Form now the king, the thinking-deciding man!
With excellence cover his whole form,
Form his features in harmony, make his whole body beautiful!
Then Belet-ili fulfilled her commission with the major gods
contributing specific attributes.
The great gods gave the king the battle.
Anu gave him the crown, Ellil gave him the throne,
Nergal gave him the weapons, Ninurta gave him shining splendor,
Belet-ili gave [him a handsome appearance].
Nusku gave instruction, imparted counsel and stood by him in service]
Humankind was created with mortal bodies

Humankind was provisioned by God (garden)

Humankind was given the role of serving in sacred space (implies relationship with God)

Humankind was divided into male and female and so would seek out new family relationship
We want a photo of what origins looked like.

Author of Genesis 2 is not interested in giving the equivalent of a photo.

"Can't get there from here"

Artistic representation is no less real or true.

artist chooses conventions
If Genesis 2 has an archetypal focus, there is no biblical account of material human origins

Does not mean that common descent is true, only that it would not contradict the biblical record

Special, direct creative work of God is found minimally at functional level

- Endowing with image of God
- Creation of spiritual being
- Designating as priests
Functioning properly in an ordered system

First account: Cosmic Temple was good

Second account: Human role in sacred space not good until Eve is created

Whatever order God established was good — does not mean that no non-order remained

- Sea remained
- Serpent is present
- Outside the garden has less order
Order, Non-order, and Disorder

- Order connected to sacred space
- Non-order remained after creation
- People given task of expanding sacred space and order (subdue and rule)
- Presence of God brought life
- Serpent as chaos creature promoting disorder
- People wanted to be the center of order
- Sin brought disorder
- Cast from sacred space into less ordered realm
hypothetical scenario for those who are drawn to scientific consensus

- Hominids evolved (guided by God’s creative role)
- In God’s time, image given
- People dying, not yet accountable: original innocence rather than original righteousness
- Adam and Eve chosen as representative priests in sacred space
- Gave hope for life in God’s presence
Disobeyed and cast out of sacred space as they chose to center order on themselves

All lost hope of life and became subject to death

Choice of wisdom centered on themselves brought disorder into the cosmos to which all were now subject

In that way sin (accountability and disorder) came on all
Jesus biologically human yet did not inherit sin

The role of Jesus for humanity does not require biological relationship with each individual human

The impact of sin on the cosmos is not based on biological connections

Jesus characterized by material continuity with humanity (e.g., genetics) but spiritual discontinuity

Are there ways to also consider Adam as characterized by material continuity and spiritual discontinuity (image of God)?
**Answers to Issues**

- **Material Continuity**
  - Genesis 2 description of human origins
- **Genetic Diversity**
  - Genesis 2 refers to no others
  - Eve is mother of all living (Gen. 3:20)
- ** Chronicles Genealogy**
  - Acts 17:26: “From one man he made all the nations”
  - Sin and death through one (1 Cor. 15; Rom. 5)

**Archetypes**
- Separate 1st and 2nd accounts
- Genesis 4:14, 17
- Genesis 4:20-21
- Genealogy of Israel
  - Noah – Genesis 10
  - Priestly representatives
Ministry
Evangelism
Attrition
RESOURCES

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