

UNIT I

PRIMEVAL HISTORY

The Book of Genesis has two major parts. Chapters 1–11 are commonly designated as primeval history. The events described happened before man began recording his history. The earliest writings discovered by archaeologists date in the middle of the fourth millennium B. C. Genesis starts with “the beginning,” and, according to geologists, this beginning was millions of years before the origin of writing. With a few masterful strokes, the author of Genesis portrayed this vast expanse of time to give a background to the drama of human redemption. These first eleven chapters of Genesis explain the need for redemption and give a prologue to the history of God’s plan as it would be worked out in a nation. Great theological truths which underlie God’s relation to man are set forth in these chapters.

Lesson 1 of this unit explains the origin of the name for the first book of the Bible. The second part of the lesson gives an interpretation of the account of creation (Gen. 1). The true meaning of the first chapter of Genesis is often missed because of the presupposition that the contents are at variance with the scientific account of the origin of the material world. Several books have been written to show the agreement between Genesis and scientific theories. Although Genesis was written in a pre-scientific age and for a purpose completely different from that of setting forth scientific theories, amazing parallels exist between Genesis 1 and contemporary scientific theories of origins.¹

The writer of Genesis shows man’s relationship to God, who is his Creator. God endowed man with “His image” in order that he would have the capacity for fellowship with God. This fellowship is expressed in worship. The theology of creation emphasizes the utter dependence of man upon his Creator. The nature of man’s relation to the rest of created existence is presented also in Genesis 1. Creation is described as “good,” with man at peace with his God and his created environment.

Lesson 2 (Gen. 2–4) sets forth the background of the fall and the rebellion of man. After establishing the fact of man’s creatureliness and his relation to the created world, the author focused attention on the relation of man to God. God gave man much freedom and authority, but since man was a dependent creature he could not experience full independence and freedom. He would have been no different from animals, however, if he had not been given freedom. Since man is a dependent creature, his freedom, independence, and authority are not ultimate—he continues to be dependent upon and responsible to his Creator. Although he was made superior to other creatures, man was not satisfied with his position. He refused to be subject to anyone, even his Creator. The account of the fall of man is the story of his attempt to live an independent and self-controlled life. He rebelled against the command of God.

Lesson 3 (Gen. 5–11) covers the chapters which show that man is incapable of dealing with his sin and controlling his life. Instead of becoming better, he degenerates. Man cannot exist apart from his Creator, nor can he improve the moral condition of his society. Human relations are corrupted by sin. Man cannot solve his problems and is pictured as hopeless in his dilemma. If God dealt with man justly, He would condemn and punish him. The only hope for sinful man is the mercy and love of his Creator. Man attempts to improve his situation, but he always fails. In the midst of his failure, man is prepared to receive the redemptive grace of God.

¹ See *The Christian View of Science and Scripture* by Bernard Ramm (1954) for further discussion of this subject.

LESSON 1

INTRODUCTION TO GENESIS AND THE CREATION STORY

Aim

To understand the general structure and purpose of the Book of Genesis and the relation of God, man, and the world.

Introduction to Genesis

The title

The name "Genesis" comes from the title given to the book in the Greek Bible. The Greek translators took the title from Genesis 2:4a: "This is the book of the generations «*geneseos*» of heaven and earth" (Septuagint). The Greek word is a translation of the Hebrew *toledoth* which means source, origin, ancestry, or birth. In Genesis, the term is used to describe history—the history of family lines and their origins.

"The book of the generations «genealogy» of Adam", Genesis 5:1, parallels the expression in Matthew 1:1, "The book of the generations «genealogy» of Jesus Christ." In addition to Genesis 2:4a and 5:1, the term also appears in 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 36:9; and 37:2. The phrase, "These are the generations of," apparently concludes a section of family history instead of being an introduction to following descendants. The phrase in Genesis 2:4, "These are the generations of the heavens and of the earth", apparently is a concluding phrase to the account of creation given in 1:1–2:3. The title "Genesis" correctly refers to a summary history of the "beginnings" of man.

Bereshith (in the beginning), the original Hebrew title for the book, is the first word in the text. However, the student should remember that the title in the English translation does not come from the Hebrew title *bereshith* but from the Greek word *geneseos* which is a translation of the Hebrew *toledoth* (generations or a history of origins).

The structure

Toledoth (generations) divides the book into twelve parts:

Genesis 1:1–2:4	Origin of the world
Genesis 2:5–5:2	Origin of mankind
Genesis 5:3–6:9a	History of Noah
Genesis 6:9b–10:1	History of the sons of Noah
Genesis 10:2–11:10a	History of Shem
Genesis 11:10b–11:27a	History of Terah
Genesis 11:27b–25:12	History of Ishmael
Genesis 25:13–25:19a	History of Isaac
Genesis 25:19b–36:1	History of Jacob and Esau
Genesis 36:2–36:9	History of Esau
Genesis 36:10–37:2	History of Jacob
Genesis 37:3–50:26	Joseph narratives

The content of Genesis can be divided into two parts: (1) primeval history, chapters 1–11; and (2) the story of the Patriarchs, chapters 12–50. The first eleven chapters cover incomprehensible periods of time. Magnificent events are described with brevity and simplicity. The origin of the material

"Genesis," the name of the first book in the Bible, originated as a translation of the Greek title

(*geneseos*)

The Greek title "geneseos" is a translation of the Hebrew word _____

(*toledoth*)

The title "Genesis" is appropriate because the Hebrew term meaning the history of family lines and their origins occurs _____ times.

(eleven)

Genesis can be divided logically into the following two parts according to subject matter:

1. Chapters 1-11 _____

2. Chapters 12-50 _____

(1. Primeval history 2. Story of the Patriarchs)

world and man took place in time and thus is historical. The purpose of these chapters, however, is not to give a detailed historical account of creation. Neither are they designed to give a scientific account of the origin of existence. These eleven chapters are concerned with the purpose and meaning of man's life; therefore, they present the source and purpose of man's beginning, the origin of man's problem, and the nature of man's relation to the material world about him and to his Creator. They also give an introduction to the chosen people. Although these chapters deal with the human race, attention becomes fixed on Israel as she is disengaged from the other nations.

There is a distinct change of tone in chapter 12. Beginning with Abraham, the record has a more concrete character. Chapters 12-50 move more slowly and give more details; only four generations are included. Attention is placed on Abraham and his descendants. However, not all of the sons of Abraham are included in the continuation of the account in Genesis. Those families who were ancestors of Israel and through whom the Covenant was perpetuated are given the primary attention in the book.

The purpose

Genesis gives the origin of the material universe and of man to show that man is subject to God, his Maker. Man is endowed wonderfully and created in the "image of God," God gave His highest creature the dignity of intelligence and a degree of authority. Only a creature with these capacities would be able to have fellowship with his Creator and to worship Him. Even though he was endowed with characteristics which placed him over other creatures, man was not satisfied to be subject even to his God. In exercising his freedom, man declared his independence of God and attempted to exalt himself to the level of a god. In his rebellion against his Creator, man discovered that he was not self-sufficient and could not overcome death. The result of his declaration of independence was sin with the wages of death.

Because of his dignity, which leads to pride, and his freedom, man has continued to attempt to overcome his creatureliness by rebelling against his God and refusing to honour and worship Him. Genesis shows that rebellious man, instead of exalting himself as a god, abases himself in sin which in fact exposes his creatureliness and grossness. In spite of his rebellion, the Creator continues to love man and makes known to him a way of salvation. This salvation was revealed to Abraham and his descendants and was expressed in terms of the Covenant which provided for a restored relationship between a merciful God and sinful man.

The Creation of the World

Genesis 1:1 - 2:4

The purpose of the author

Since the first two chapters of Genesis do not contain a scientific account of the process of creation, the order of material origin, the time involved, and the date of creation cannot be settled from Genesis. If the Hebrew author is interpreted to be saying that God created in six days of twenty-four hours each, there will likely be conflict with modern scientific research. The date of 4004 B.C. is still printed in the margin of some Bibles as the date of creation. This date was derived by Archbishop Ussher in the seventeenth century, who added together the ages of the patriarchs, the years of the reigns of the kings of Israel, and other scattered bits of chronological information. Few biblical scholars today believe that the writer of Genesis attempted to give a specific year for creation.

The first eleven chapters are concerned with the _____ and _____ of man's life.

(purpose, meaning)

Also in the first eleven chapters God's _____ are introduced.

(chosen people)

In the historical account, the nation _____ received special attention as disengagement from the other nations occurred.

(Israel)

Genesis shows the relation of man to his _____.

(Creator)

Man's way of exercising his freedom in an attempt to overcome his creatureliness is by _____ against _____.

(rebellious, God)

The way of salvation revealed to Abraham and his descendants was expressed through the _____.

(Covenant)

Circle the correct word and cross out the incorrect one.

(Many, few) biblical scholars today believe that the writer of Genesis attempted to give a specific year as the date of creation.

(Compare your answer with the text.)

Genesis 1 is not primarily a philosophical account. Philosophy attempts to set forth the timeless truths of the meaning of existence. To the philosophical theologian Paul Tillich, Genesis 1 is not the story of an event which took place once upon a time but a description of the relation between God and the world. This view contains an element of truth, but the account in Genesis describes something that "happened." The purpose of the author was not to give historical details of what happened, but he did use a historical framework to set forth theological truths.

Man is faced with the questions: Who put me here? What controls my life? What does life mean? What is its ultimate destiny? The first chapter of Genesis answers these questions. The purpose of the writer was to show that God is the Creator and man is subject to Him. God made man the crown of creation by making him in "His own image"; nevertheless, man is subject to his Creator. Man finds the answers to questions concerning his origin, daily life, and destiny in relation to God who is his Maker.

Comments on the text

Genesis 1:1, God created.— The Hebrew verb *bara* (He created) is used exclusively for divine activity. It describes bringing formless matter into existence (1:1); bringing animal life into existence (1:21); and creation of man (1:27). When matter was created, it was "without form and void."

Genesis 1:2, hovered.— The Spirit of God hovered over the formless matter to produce order. Scientists have estimated that the formless mass of the world has been in existence for five billion years or more. Evolutionary theories have described how the formless mass began to take form and order. These theories allow for a cooling-off of the earth and the beginning of simple one-celled life. Simple life evolved into more complicated and complex organisms, eventually resulting in the very complex organism of man. Genesis 1 does not give details concerning how God brought about form and order out of chaotic existence. It does affirm that God brought matter into existence, and by the power of His Spirit He brought about order and life. The word "hovered" portrays the eagle hovering over the young to care for and protect them. Original matter in itself was lifeless. The Spirit of God transformed it into material for a living world.

Genesis 1:3, God said.— God spoke and the world came into existence. "God said" is equivalent to God willed. The absolute power and creativity of God are suggested in these words.

Genesis 1:3-25.— Eight creative acts took place during the six days. They are as follows (according to order of occurrence):

1. Light, vv. 3-5
2. The firmament or heavens, vv. 6-8
3. The separation of dry land from the waters and production of vegetation, vv. 9-13
4. The luminaries or bodies of light for the purposes of separating day from night, designating the calendar of days and years, and giving light upon the earth, vv. 14-19
5. The birds and fishes, vv. 20-23
6. Animals and man, vv. 24-31

Questions have been raised concerning the creation of light three days before the appearance of the sun, moon, and stars (vv. 3, 14 ff.). The account has also been criticized for presenting the appearance of plants which depend on sunlight previous to the creation of the sun (vv. 11-19). Efforts have been made to reconcile the biblical account with science. Delitzsch, a nineteenth century Old Testament scholar, suggested

The purpose of the author of Genesis was to set forth _____ truths.
(theological)

Which Hebrew verb means to form into shape that which already exists? _____
(*Bara*)

Another way of stating "God said" in Genesis 1:3 is "_____."
(God willed)

Read the account of creation from Genesis 1:3-25; using your Bible, list the creative acts according to their occurrence and the scripture references.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

(Compare your answers with the list in the text.)

that the first thing created was "light material" and that "light bearers" were created on the fourth day. He based his view on the scientists' theory that light does not spring from the sun and the stars, the sun itself is a dark body, and light proceeds from an atmosphere surrounding it.

The purpose of the author of Genesis was to communicate divine truth rather than to speculate concerning scientific theories. He expressed divine truth in the thought concepts of his day. Any attempt to reconcile the Genesis account with changing and diverse scientific theories is an erroneous approach to interpretation. If he had used modern scientific theories, his message would not have been understood and of permanent value because scientific theories change from generation to generation. The interpreter would be constantly faced with the problem of determining with which scientific theory to reconcile his view.

Opinions are divided on the meaning of "day." Some interpreters understand the word to refer to a literal period of twenty-four hours since the expression "there was evening and there was morning, one day" appears to mean a cycle of twenty-four hours. "Day" in 2:4 refers to the total period of creative activity. Since the sun, which determines the length of day, was not created until the fourth day, the first three days may not have been days as we know them. The fact that the grass, herbs, and trees yielded seeds and bore fruit indicates that the period designated by day was not limited to twenty-four hours. A more satisfactory understanding of the days of creations is gained by interpreting them as stages or periods of time. These indefinite periods may not have been exclusive nor consecutive.

Genesis 1:24-31.— The creation of man and woman is described in these verses. This creative act was so important and vital that it was preceded by a divine consultation, "Let us make man in our image, after our likeness" (v. 26). "Image" ordinarily means an actual duplication with an emphasis on material resemblance. The word "likeness" is more abstract and emphasizes spiritual resemblance. Probably the two words were used as synonyms with likeness qualifying image in order to shift the emphasis from physical similarity to spiritual correspondence—intelligence, will, and responsibility of moral consciousness. The image of God also includes man's authority to exercise dominion over the rest of creation as God does over the entire universe. This dominion means that man has the right to use lower creatures to serve his own purposes and has the ability to control them. It means that man is the highest being of God's creation.

Creation of mankind in His image included male and female (v. 27). The male alone is incomplete without the female and cannot accomplish the purpose for which he was created. Both share equally the image of God and the ability to propagate and multiply (v. 28). To subdue the earth means to tread down and to exercise conquest. Both man and animals were to use plants for food (vv. 28ff.).

The sixth day of creation was concluded with the superlative expression that "it was very good" (v. 31). The problem of evil and suffering which soon came on the scene was not the result of imperfection in the work of creation. Evil and sin had a later origin.

Genesis 2:1-4.— God completed His creation on the seventh day and rested (v. 2). The completion of the work deserved a special occasion; therefore, the day was blessed and sanctified. The holy day was given as a reminder to creaturely man that he is dependent on God who created him. Verse 4 is a subscription to what has gone before, indicating the end of the account of creation.

Underline the phrase which makes the following statement true.

The purpose of the author of the account of creation in Genesis was to (speculate concerning scientific theories, communicate divine truth.)

(Underline communicate divine truth.)

Do Bible interpreters agree that "day" means a literal period of twenty-four hours? _____

(No.)

To what does "day" refer in Genesis 2:4?

(the total period of creative activity)

What does verse 12 of Genesis 1 indicate about time with regard to grass, trees, and other vegetation?

(They yielded seeds and bore fruit; therefore, "day" was not limited to twenty-four hours.)

Man is the highest being of God's creation because he was created in God's _____ or _____

(image, likeness)

At the conclusion of the sixth day of creation, God saw everything that He had made and it was _____

(Check your answer with Genesis 1:31.)

The Babylonian Creation Story

Creation stories of several early cultures have been unearthed by archaeologists during the past century. One of the most significant to biblical students is the Babylonian creation story because it is associated with the land of Abraham's ancestors. In uncovering the ruins of the library of Ashurbanipal (669-627) at Nineveh, archaeologists found a creation account. It is entitled *Enuma Elish* (from on high) which comes from the opening words of the story. Other fragments of the epic have been unearthed at Uruk, Kish, and Ashur. A version of it goes back to the time of Hammurabi and gives prominence to Marduk, the hero of the creation epic. It is similar to the creation account in Genesis and has aroused much interest. This epic is primarily a story dealing with the struggle between chaos and cosmic order. It consists of about one thousand lines of text on seven clay tablets.

Enuma Elish presents original existence in the forms of two monstrous dragons known as Apsu (the freshwater, subterranean ocean) and his consort Tiamat (the salt water ocean that surrounded the earth). The word *tiamat* may have etymological² kinship with *tehom*, the word translated 'deep' in Genesis 1:2. From this original pair sprang a whole company of gods. The offsprings tried the patience of Apsu, and he determined to slay them all. The god Ea discovered the plan and slew Apsu. Then Ea begot Marduk, the patron god of Babylon. Tiamat prepared to avenge the death of her husband. She created monsters and placed Kingu at the head of her host. Ea responded to the threat of Tiamat by assigning Marduk the task of opposing Tiamat. Tiamat (chaos) and Marduk (the god of light) clashed in fierce combat. Marduk slew Tiamat, signifying the final victory of order over chaos, and created the heavens from her body. Later he created the earth and appointed residences for the gods of the sky, the air, and the subterranean waters. Marduk appointed the moon to rule over the night and to indicate the months and days of the year. He created man from the blood of Kingu, captain of Tiamat's host. Man was obligated to serve the gods. Because of his victory, Marduk was advanced from a position as chief god of Babylon to headship over all of the gods.

In comparing the contents of the seven tablets to the days of creation in Genesis, one finds interesting similarities but significant differences. *Enuma Elish* presents divine spirit and cosmic matter as coexistent and coeternal. Genesis presents God as eternal and matter as being brought into existence. Both accounts speak of primeval chaos in which darkness enveloped the waste or deep. Light in *Enuma Elish* emanated from the gods, but light in Genesis was created by God. Both accounts present the creation of the firmament, dry land, luminaries, and man. The creative process indicated on the seven tablets parallels the seven days of creative activity in Genesis. The seventh tablet presents a time of rest and celebration for the gods. In Genesis the seventh day is a time of rest for God from creative activities and becomes a sanctified or holy day.

The two accounts differ greatly. *Enuma Elish* is polytheistic but Genesis is monotheistic. In *Enuma Elish*, the heavens and the earth were created from the body of Tiamat. In Genesis, the heavens and the earth were brought into existence by the will of God. God transcends the universe and is independent of it.

² Etymology is the study of the formation and meaning of words and their transmission from one language to another by identifying their cognates in other languages.

One of the most significant early creation stories is the

(Babylonian creation story)

The student should not be disturbed by the discovery of recorded accounts of creation which date earlier than the Mosaic account in Genesis. Each civilization had its creation stories. The inspiration of the Genesis account is not discredited by other existing accounts. The inspiration of Genesis is evident in the truths of the theological interpretation of the meaning of creation. The fact of creation is evident to all people; the meaning and purpose of creation were divinely revealed.

Theological Concepts

God

The Hebrew word used for God is *Elohim*. It is plural in form (but does not refer to polytheism—worship of many gods); however, it is used with a singular verb. Perhaps the plural form emphasizes the dignity and greatness of God. *Elohim* leaves room for the concept of the Trinity but does not teach it. This name for God is used throughout the first chapter of Genesis. It denotes Creator and moral Governor of the universe.

Genesis 1 denies atheism, for God exists in His own right and there was no other existence in the beginning. The concept of dualism is denied because God brought matter into existence. Pantheism (God is everything, including nature) is precluded because God created matter as His handiwork but not from His essence. The first chapter of Genesis sets forth God's unity, priority, self-existence, intelligence, and purpose.

An additional name for God appears in Genesis 2:4. This second name is *Yahweh* and is denoted by the four Hebrew letters *YHWH*. The verb root means "to be." The name was considered to be so sacred among the Jews that they did not pronounce it. Whenever the four letters appeared in the Hebrew text, *Adonai* (Lord) was substituted when read orally. *Yahweh* emphasized the close relationship of God with men or nations and stressed His loving kindness, His acts of mercy, and His condescension and revelation to mankind. *Elohim* (God) emphasized His creative power, justice, and rulership. *Yahweh* (Lord) signified His covenant relationship and mercy to man.

Man

The creation account in Genesis 1 emphasizes man's relation to material existence. He stands at the head of the created order and has been given dominion (authority) to rule over it and to bring it under his control (subdue it). Nevertheless, man is one with the created order and, therefore, is dependent on a being who is greater than himself.

The emphasis placed on man's creation in the image of God does not suggest physical likeness but spiritual resemblance to God. Like God, man has been given authority to exercise dominion over creatures of a lower order, but the significance of this image is the capacity it gives man for fellowship with his Creator. This spiritual image includes intelligence, sensibility, will, and responsibility of moral consciousness. These qualities enable man to recognize his dependence on and responsibility to his Creator; therefore, his spiritual nature requires him to respond in worship. Worship is man's recognition of the dignity of God and his expression of homage. Man is higher in dignity than plants and animals, but he is not the Supreme Being. He is master of the world only as long as he recognizes his dependence upon God, the Creator of the world.

Man was commissioned to multiply, to replenish (fill) the earth, to subdue it, and to have dominion over all living creatures. Animals and plants were to provide food for him. Six times God had looked over His work and judged that it was good. Then He concluded that it was "very good."

Circle the correct word or words. The inspiration of the Genesis account of creation (is, is not) discredited by other accounts.

(is not)

The Hebrew word used for God in Genesis 1

is _____.

(*Elohim*)

Another name for God which appears in Genesis 2:4 is

Hebrew _____, translated Jehovah.

(*Yahweh*)

Write "E" for *Elohim* or "Y" for *Yahweh* beside each of the following to indicate which name for God emphasized each aspect:

1. acts of mery _____
2. creative power _____
3. justice _____
4. loving kindness _____
5. condescension and revelation to mankind _____
6. rulership _____

(1-Y; 2-E; 3-E; 4-Y; 5-Y; 6-E)

The significance of man's being created in the image of God is not _____ likeness but man's

capacity for _____ with his Creator.

(physical, fellowship)

According to Genesis 1, woman was not created after man, but along with him. Man and woman were made of equal importance and were to complement each other. God did not intend for man to be superior to woman. He made man a social being who could not find happiness apart from companionship. Man and woman are by nature social creatures and can find their fulfillment only in relation to one another. Their constituting a family unit and bearing offsprings are not accidental. Modern efforts to replace family patterns and responsibilities will not improve but will destroy human happiness and fulfillment.

God completed His creative activity in six days and then rested. The seventh day was sanctified and set apart as a day for man to rest from his labours and to recognize God as his Creator. The account of creation concludes in Genesis 2:4 with a picture of peace, rest, and harmony for man and woman.

Material existence

Matter is not eternal but was brought into existence by God. Matter is not evil within itself, for it is the work of God who is good and who was pleased with His creative work. The Greek view that material existence is evil because it is imperfect was not held by the Hebrews. The Hebrews believed the world was good because it was created with that quality by the Supreme Being.

Matter is not coexistent with God but had a beginning. God who brought matter into existence is not to be identified with that which He created. The physical world is not made from the body of God but is the result of His bringing into being that which did not exist.

Conclusion

The doctrine of creation properly belongs at the beginning of the Bible because it is the foundation of all other doctrines. Man cannot understand himself, the purpose of life, nor the nature of his destiny apart from it. Neglect of this doctrine has resulted in man's utter confusion and misdirection in life.

Write True or False beside these statements.

_____1. God intended for man to be superior to woman.

_____2. Man and woman were made of equal importance.

_____3. Man and woman can improve their happiness by changing family patterns established by God.

(1-False; 2-True; 3-False)

The Genesis account of creation reveals that

1. Matter is not _____ but was brought into existence by God.

2. Matter is not _____ with God but had a beginning.

(Compare your answers with the text.)

The doctrine of creation is the _____ of all other doctrines.

(foundation)

Home Study Exercise

Basic activity (Levels 1, 2, and 3). After reading Genesis 1:1–2:4 and the comments in the study manual, do the following exercise.

1. The name in the Hebrew Bible for the first book of Moses is _____ and the name in the Greek translation (Septuagint) is _____.
2. The English title "Genesis" comes from the _____ Bible.
3. Genesis is an accurate name for the first book, since the Hebrew word _____, meaning generations or the origins of family lines, occurs eleven times
4. The first eleven chapters of Genesis are not concerned primarily with a detailed historical account of creation but with _____.
5. The author apparently used chapters 1-11 to give an introduction to the _____ because these chapters gradually disengage the ancestry of _____ from the other nations of the world.
6. The purpose of Genesis 1 is to show the relation of man to his _____.
7. Because of his dignity and freedom, man has continued to attempt to overcome his creatureliness by _____.
8. Is this statement true or false? The date for the creation of the world is now known to be 4004 B.C.
_____.
9. Choose the correct word and write it in the blank. (historical, philosophical, scientific, theological) The purpose of the author of Genesis was to give a _____ understanding of creation.
10. Is this statement true or false? *Bara* means to form into shape that which already exists.
_____.
11. "God said" is equivalent to _____.
12. List the six creative activities and the day on which each was performed. Give the scripture reference for each.

13. Give two reasons "day" may not refer to a period of twenty-four hours.

14. Distinguish between the significance in the use of *Elohim* and *Yahweh*.

15. What does it mean to be created in the "image of God"?

16. What did the creation of man and woman indicate about mankind? _____

17. List two facts the Genesis account of creation reveals about matter.

(1) _____

(2) _____

18. Why is the doctrine of creation important? _____

Supplementary activity (Levels 2 and 3). Read pages 7–22 in *A Nation in the Making* by Page H. Kelley and do the following.

1. Explain the meaning of Pentateuch.
2. Explain why Kelley suggests that Exodus should be read before Genesis in discovering the purpose or theme of the Pentateuch.
3. Briefly discuss the composite view of authorship of the Pentateuch.

Advanced activity (Level 3). Read pages 7–27 in *The Layman's Bible Commentary: The Book of Genesis* by Charles T. Fritsch and answer the following questions.

1. What does Fritsch mean by the statement that some of the stories were originally aetiological in character? Do you agree with his opinion?
2. How does Fritsch explain the tradition of Mosaic authorship?
3. List the arguments presented by Fritsch against the actual writing of Genesis by Moses.
4. What is revealed in Genesis concerning redemption?
5. What are the three purposes of the luminaries?
6. What does Fritsch understand "in our image, after our likeness" to mean?

Seminar Discussion

1. What is the primary theological truth of Genesis 1, and what is its significance to the rest of the Bible?
2. What do you think is the relation between the Babylonian creation story and the Genesis account of creation?
3. To what extent does the inspiration and truth of Genesis 1 depend on its agreement with modern scientific theories of the origin of material existence?
4. What is meant by the statement that man was made in the image of God?
5. What does the Genesis account of creation reveal about the nature of man?
6. What does the Genesis account of creation reveal about material existence?