

Genesis 1:1-1:23

1:1

- God's existence is not proven, it is assumed
- God is eternal
- Elohim
- Ex nihilo (bara)

1:2

- Formless, Empty (Isa. 34:11; Jer 4:23)

Day 1

1:3

- Only two words in Hebrew ("Let there be light")
- Verbal Fiat!
 - The Word of God, The Second Person of the Trinity, Christ!
 - John 1

1:4

- Separation

1:5

- "And God called to the light 'Day!' and to the darkness he called 'Night!'"
- Sunrise marks the beginning of a new day

Day 1 of God's creation denies:

- Atheism / God exists
- Pantheism (god is in all things) / God is transcendent
- Polytheism (many gods) / Only one God
- Humanism (man is sovereign) / God is on the throne, man does not exist
- Evolution / God calls things into existence

Day 2

1:6

- Firmament or expanse?
- Polemic against chaos gods of the water

Day 3

1:9

- Separation

1:10

5A	5B	5C
And he called, God	to the light	'day'
5B1	5A1	5C1
And to the darkness	he called	'night'
10A	10B	10C
And he called, God	to the dry land	'earth'
10b1	10a1	10c1
And to the gathering of the waters	he called	'seas'

- Chiasmic structure

- All of the earth has its place
 - The flood temporarily abandoned that order. The waters overstep their natural boundaries. Chaos and death ensue.

1:11

- Vegetation not *ex nihilo*

1:12

- According to their kind (micro-evolution, not macro)
- V12 immediately follows 11 – God’s creation command fulfilled immediately (framework hypothesis)

Day 4

1:14-15

- Stars given as signs for seasons and for days and for years (but not for the week)

1:16

- Why aren’t they named like ‘day’ and ‘night’ are?
 - Other ancient religions believed the stars were gods that governed man (astrology)

1:17-18

- Self-creation denied (Egyptian myt: creator-god the sun is self-generated)
- Chiasitic structure

Psalm 136

Day 5

1:21

- *Bara* (from v1) used again = great sea creatures
 - *Tannin*, serpent, dragon, or reptile (Ps. 74:13; 148:7; Isa. 27:1)
 - Polemic? God sovereign over sea serpent (Ex. 7; Ez. 29:3)

Job 12:7-10