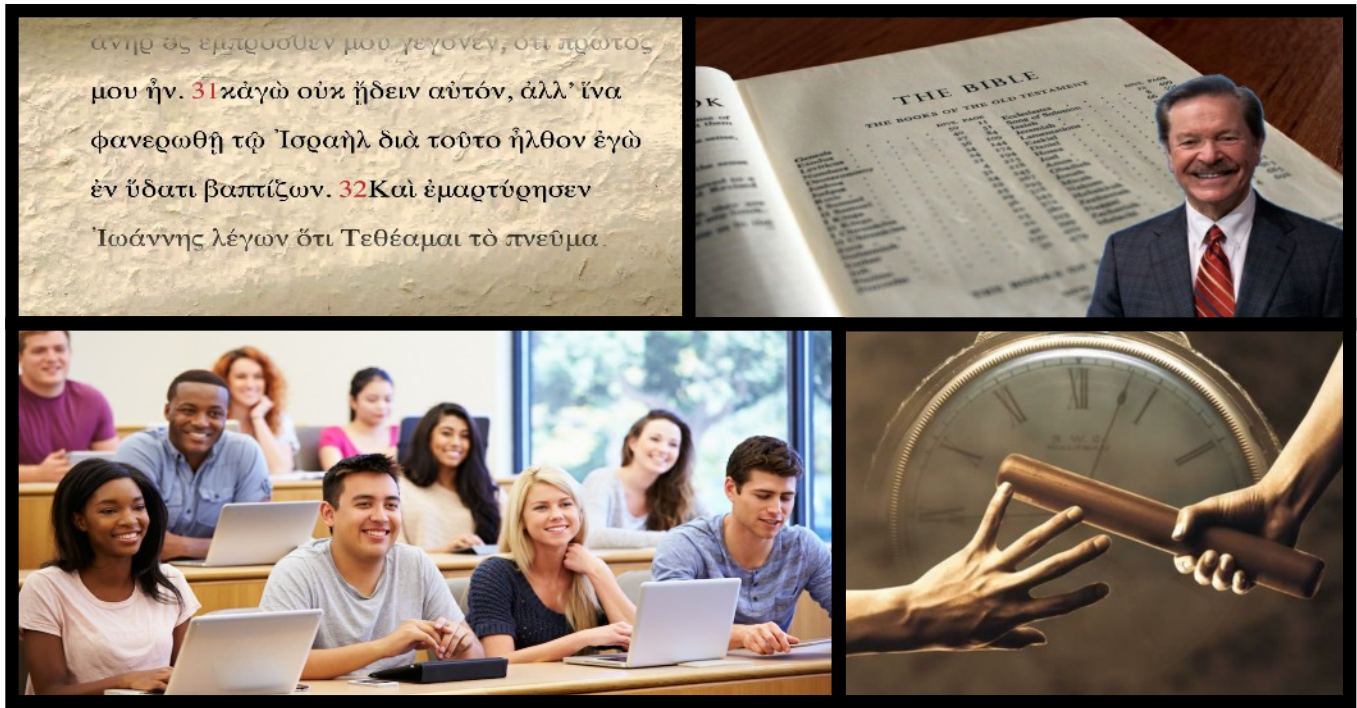


EMBASSY COLLEGE



SYLLABUS AND STUDY GUIDE

Genesis and the Grace of God

OT650

Dr. Charles Gaulden

BIOT660: GENESIS AND THE GRACE OF GOD

DR. CHARLES GAULDEN

Textbook for the Course:
Genesis: An Introduction and Commentary
by Derek Kidner

Genesis and the Grace of God

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Course Orientation and Introduction

I. Course Description

This is a study of a book of the Bible which lays the foundation for all Scripture and for the great doctrines of the Bible. This is truly a study of a book of the Bible which deals with not only the beginning of the history of redemption, but virtually the beginning of everything...this is a study of Genesis. This course is the study of the beginning of the universe, man, the Sabbath, marriage, sin, sacrifice and salvation, the family, civilization, government, nations, and Israel. But the prevailing and unifying undercurrent of this course will focus on God's grace in confrontation with man's sin, from Adam to Jacob. Physical geography and biblical archeology will also be focused on, as they provide insight and understanding to the flow of the biblical narrative. A study of typology from Adam to Melchizedek to Joseph will also be a focus. Likewise, the presence of Christ will be studied in the appearance of the angel of the Lord. This study of the book of Genesis will provide historical perspective and an introduction to the rest of Scripture.

II. Course Objectives

This course aims to:

- A. Answer the question: "Why did God wait so long after the time of Adam to send his son?"
- B. Answer the question: "Why do bad things happen to good people?"
- C. Answer the question: "Is evolution true?"
- D. Answer the question: "Has Noah's Ark been found?"
- E. Discuss The Gap Theory.
- F. Discuss the relevance of the word "day" to the creation narrative.
- G. Discuss the Table of Nations.
- H. Enable the student to clearly see the gracious hand of God at work in the lives of Abraham, Isaac, and Jacob.
- I. Provide a biblical foundation to understanding the rest of Scripture.
- J. Introduce the student to bibliography relevant to an ongoing study of Genesis.

Lesson 1

Genesis and the Grace of God: The Creation

I. Creation (Gen. 1:1-2:25)

A. The Formless and Empty Darkness (Gen. 1: 1, 2)

1. What was God doing before He created the heavens and the earth? The Bible tells us that He was formulating the plan of redemption (Eph.1:4-6).
2. What was it like when God created the heavens and the earth? The Bible tells us that the angels shouted for joy when they beheld what God was doing (Job 38:7).
3. God created (*bara*) out of nothing
 - in the creation of the world...*bara*
 - in the creation of animal life...*bara*
 - in the creation of man and woman...*bara*
 - In Heb.11:3 the believer is told that it is by faith that we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.
4. There is also a Hebrew word which is used for the creation of something from something else. That word is *asa* and it is also found in the Genesis account.

5. It is commonly believed that God created the earth as “formless and void” as the first process in His creative work.
6. Another biblical understanding is that the earth became “formless and void” during a period of time between Gen. 1:1 and Gen.1:2, as a result of divine judgment. This point of view is generally known as *The Gap Theory*.

So I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub, from among the fiery stones. Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings.

Ezekiel 28:16-17

How you have fallen from heaven, O Morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! You said in your heart, “I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain. I will ascend above the tops of the clouds; I will make myself like the Most High.” But you are brought down to the grave, to the depths of the pit. Those who see you stare at you, they ponder your fate: “Is this the man who shook the earth and made kingdoms tremble, the man who made the world a desert, who overthrew its cities and would not let his captives go home?”

Isaiah 14:12-17

His tail swept a third of the stars out of the sky and flung them to earth.

Revelation 12:4

B. The Creation of the Universe (Gen.1:3-2:3)

1. The Meaning of the word “day”

- If we are to understand the word “day” to denote a great epoch of time or in the sense of a geological age, then some serious questions arise:
 - How did plant life survive millions of years without sunlight from geological day three to geological day four?
 - How did birds live without insects for the millions of years during the epoch of time from day five to day six?
 - How did edible fruit continue to grow without human cultivation over the vast period of time from day three to day six?
 - How did plants cross-pollinate without the presence of insects?
- If the word “day” means a twenty-four-hour period, then there are some who raise questions relevant to this point of view.
- Genesis 1 fits the form and function of a biblical chronology.

- The Hebrew word *yom* which appears in Genesis, although translates as “day”, can likewise be translated to indicate four different time periods:
 - a) from sunrise to sunset, b) from sunset to sunset, c) a period of time with no reference to solar days, and d) an epoch or age.
- There appears to be some syntactic ambiguity in the sentence structure relevant to the creation days which may suggest an indefinite period of time relevant to creation.
- The seventh day in Genesis 1 and 2 is not closed out.

2. The day by day creative work of God

- The first day, God spoke light into existence and separated the light from the darkness, calling the light, Day and the darkness, Night.
- The second day, God created an expanse between the waters. God called the expanse “sky” and it separated the waters of the earth below from the water in the heavens above. The water above the expanse remained there until the flood of Noah when it burst forth to deluge the earth below.
- The third day, God gathered the water under the sky to one place and let the dry ground appear and called it “land.” The same day, God spoke seed-bearing plants and trees that bear fruit into existence according to their kinds.

- On the fourth day, God created a greater light to govern the day and a lesser light to govern the night. God also created the stars. God set the greater light, the lesser light and the stars in the expanse of the sky to give light to the earth.

 - On the fifth day, God created the living creatures of the sea and the birds to fly above the earth, each according to its kind.

 - On the sixth day, God created livestock, creatures, and wild animals, each according to its kind. On the sixth day, God also created man in His own image and likeness (with an intellect and a free will) to be fruitful and to rule over the fish, birds and creatures that move along the ground. God also gave to man every seed-bearing plant and every tree that has fruit with seed in it. To every creature that had the breath of life, God gave every green plant for food.

 - On the seventh day, God had completed the work of creation and so He rested from His work, blessing the seventh day and making it holy.
3. The relevance of the phrase “according to its kind” is that God created each species of animal not according to another kind of animal, but according to its own kind. “According to its kind” is a recurring refrain within the first chapter of Genesis which represents an antithetical teaching to evolution.
- Darwin saw that geological research did not yield the many gradations between past and present species to support his theory. He explained this by saying that the lack of fossilized remains of transitional states was because not enough fossils had been collected.

- Dr. Stephen Jay Gould of Harvard University is one of the most recognized evolutionists of our time. Dr. Gould, in his writings, has debunked the idea of transitional states between species. However, rather than reject evolution, upon realizing that there simply were no fossilized remains of transitional states, Gould came up with his own theory: Punctuated Equilibria that postulated that the reason fossilized remains of transitional states have not been discovered is simply that transitional states never occurred. Gould believes that species simply gave birth to another species.
- Science has to do with postulating scientific hunches called hypotheses. If the expected conclusion is not reached, then the scientist knows that his presuppositions were incorrect. However, in the case of evolutionary thinking today, we have something very odd going on. Darwin taught, in effect, that the validity of his theory was dependent upon the discovery of the fossilized remains of transitional states. Modern evolutionary thought recognizes that these fossilized remains of transitional states simply do not exist. However, rather than rejecting the theory of evolution, a new and even more preposterous theory has been put forth.

C. The Creation of Man (Gen.2:4-2:25)

- God created Adam from the dust of the ground and breathed life into him. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil. These trees were real trees with real fruits which symbolized spiritual truths. The tree of life was a constant reminder to Adam of living forever with God. The tree of the knowledge of good and evil was a constant reminder of the possibility of death and separation from the kind of fellowship he experienced with God in the garden.
- God allowed Adam to experience the huge gap that existed between himself and all the animals He created. Then God caused the man to fall into a deep sleep and fashioned the woman from one of his ribs. For this reason, a man will leave his father and mother and be united to his wife, and they will become one flesh.