The priestly vision of Genesis 1

Introduction -- The purpose and parameters of this book -- The plan of this book -- The format of this book -- Prelude: Creation in the Bible -- Models of creation in the Bible -- Creation as divine might -- Creation as divine wisdom -- Creation as divine presence -- Part I: Creation and the priestl...
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Introduction -- The purpose and parameters of this book -- The plan of this book -- The format of this book -- Prelude: Creation in the Bible -- Models of creation in the Bible -- Creation as divine might -- Creation as divine wisdom -- Creation as divine presence -- Part I: Creation and the priestly vision of reality -- The first day: questions about Genesis 1 -- Does Genesis 1:1 begin in "the" beginning? -- Did God make creation from nothing in Genesis 1:2? -- Does genesis 1 explain the origins of good and evil? -- What is the significance of divine speech in Genesis 1:3? -- Was the light on day one in Genesis 1:3 created? -- Why are divine sight, separation, and speech in Genesis 1:4-5 important? -- Who is the audience for the divine speech and light in Genesis 1? -- The first week: priestly time and space, humanity and divinity -- Priestly time and space -- Priestly time: the lights of day four -- Priestly person: humanity on day six -- Priestly God: divine blessing and Sabbath on day seven -- The priestly vision of Genesis 1 -- Part II: Literary issues concerning Genesis 1 and its position in the Hebrew Bible -- The first creation story: Genesis 1 as priestly prologue and commentary -- The scribal background of biblical texts -- The priestly, scribal context of Genesis 1 -- Genesis 1 as implicit commentary in narrative form -- Is Genesis 1 a creation myth? -- yes and no -- Myth and its modern definers -- Ancient signs of what myths are -- Myths in relation to various genres -- Divine space in myth -- Is Genesis 1 a "creation myth"? -- Appendix: A very brief introduction to modern scholarly approaches to Genesis 1 -- Recent approaches in biblical studies -- Traditional approaches and Genesis 1 -- A few reflections

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ISBN: 080066373X

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