



Endnotes for “*The Genesis Creation Account and Its Reverberations in the Old Testament: A Book Review; Part One*”

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Notes

¹ See Robert Cooperman, “A Fuzzy Theology of Beginnings: Book Review,” Associates for Biblical Research, July 10, 2013, <https://biblearchaeology.org/research/contemporary-issues/3081>; Rick Lanser, “The Influence of the Ancient Near East on the Book of Genesis,” *Bible and Spade* 23, no. 4 (Fall 2010): 95–99 (see <https://biblearchaeology.org/research/contemporary-issues/2721> for the online version); Todd S. Beall, “Evangelicalism, Inerrancy and Current OT Scholarship,” *Bible and Spade* 28, no. 1 (Winter 2015): 18–24; Henry B. Smith Jr. “Wild West Evangelical Hermeneutics, Part One: The Failure of the Comparative Archaeological Method,” *Bible and Spade* 34, no. 2 (Summer 2021): 22–28; Smith Jr., “Wild West Evangelical Hermeneutics, Part Two: Jesus Christ and the Supreme Authority of Scripture,” *Bible and Spade* 34, no. 3 (Fall 2021): 25–32; Smith Jr., “Wild West Evangelical Hermeneutics, Part Three: The Patriarchal Life Spans,” *Bible and Spade* 35, nos. 3–4 (Summer/Fall 2022): 42–52. Issues of *Bible and Spade* are available in the ABR online bookstore (<https://store.biblearchaeology.org/>).

² When I read this section, I was immediately reminded of a similar argument posed over 50 years ago by the eminent OT scholar E. J. Young. Young made the basic but profound point that our modern use of the term “Thursday” does not mean we have adopted ancient Norse mythology. Edward J. Young, *Studies in Genesis One* (Phillipsburg, NJ: P&R, 1999), 26–30. Available in the ABR online bookstore.

³ See also Rick Lanser, “Genesis 1 and the Raqia,” Associates for Biblical Research, August 5, 2009, <https://biblearchaeology.org/research/chronological-categories/creation/3862>.

⁴ A phenomenon of the late 19th and early 20th centuries where scholars asserted that much of the OT was plagiarized from Babylonian and other ANE sources.

⁵ See also Andrew Kulikovskiy, *Creation, Fall, Restoration: A Biblical Theology of Creation* (Fearn, Ross-shire, Scotland: Mentor, 2009). Available in the ABR online bookstore.

⁶ See also Steven W. Boyd, “The Genre of Genesis 1:1–2:3: What Means This Text?,” in *Coming to Grips with Genesis: Biblical Authority and the Age of the Earth*, ed. Terry Mortenson and Thane H. Ury (Green Forest, AR: Master Books, 2008), 163–92. Available in the ABR online bookstore.

⁷ For more on this, see Dale S. Dewitt, “The Generations of Genesis,” Associates for Biblical Research, June 28, 2011, <https://biblearchaeology.org/research/chronological-categories/creation/2555>.

⁸ For an in-depth critique of the classic gap theory, see Weston W. Fields, *Unformed and Unfilled: A Critique of the Gap Theory* (Green Forest, AR: Master Books, 2005). Available in the ABR online bookstore.

⁹ A chiasmus or chiasmic structure is often used in the OT. Typically, the writer presents certain ideas or statements in a particular order, then re-presents them to the reader in reverse. An example of a more elaborate chiasm can be found in the Flood narrative. See figure 3 here: <https://biblearchaeology.org/research/topics/biblical-criticism-and-the-documentary-hypothesis/2328>.

¹⁰ P. 95.

¹¹ For more on radiometric dating, see *Digging for Truth* episodes 114 and 115, parts one and two of “Dating the Earth,” with Andrew Snelling (<https://www.youtube.com/watch?v=43z22bT96wQ&t=2s> and <https://www.youtube.com/watch?v=4NC1Ln3Sj0o>).

¹² Radiometric “dates” have been shown to be unreliable. See Don DeYoung, *Thousands, Not Billions: Challenging an Icon of Evolution; Questioning the Age of the Earth* (Green Forest, AR: Master Books, 2005). Available in the ABR online bookstore.

¹³ For our purposes, the following discussion from Cassuto is helpful:

The narrative begins with a description of the conditions existing prior to the creation of man. There was no $\eta\psi$ *śiah* of the field yet, and the $\epsilon\psi\text{bh}$ *eśebh* of the field had not yet sprung up....

What is meant by *the $\eta\psi$ śiah of the field* and *the $\epsilon\psi\text{bh}$ eśebh of the field* mentioned here? Modern commentators usually consider the terms to connote the *vegetable kingdom as a whole*. (Italics original)

Cassuto goes on to explain that these terms are also both mentioned in the Fall narrative of Genesis 3:18 and do not refer to the species of the vegetation kingdom created by God on the third day of creation that naturally reproduce themselves *by seed alone*. Rather, *the eśebh of the field* refers to grain that required man to till the ground in order for it to proliferate. **In other words, the eśebh of the field required man to work the ground in order for its potential to be realized.** *The śiah of the field* refers to the thorns that arose as a result of the curse. Umberto Cassuto, *A Commentary on the Book of Genesis, Part I, From Adam to Noah: Genesis I—VI 8*, trans. Israel Abrahams, from Hebrew (Jerusalem: Magnes Press, the Hebrew University, 1961), 100–103. See also C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, vol. 1 of 10, *The Pentateuch* (Peabody, MA: Hendrickson, 2006), 48.

¹⁴ For an elaboration on these views, see Tim Chaffey and Jason Lisle, *Old-Earth Creationism on Trial: The Verdict Is In* (Green Forest, AR: Master Books, 2008). Available in the ABR online bookstore.

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