

Round Table Disciplinary Discussion 10AM-11AM

Group consisted of 20+ scholars/pastors in the fields of OT, NT, and ANE. Phil Long, Jack Collins, Lawson Younger, Dana Harris, Josh Jipp, Dick Averbeck, Tremper Longman III (facilitator), John Hilber, John Ostwalt...

Summary: Group opened by affirming certain “truth statements” concerning our understanding of the Creation and concluded with a smattering of questions that need to be addressed in days ahead.

Overall Agreement/Consensus

- God is separate, the agent who uses other mechanisms to bring forth material.
- The creation was made and assessed as “*good*.”
- Understanding ANE world is important, albeit there is a lack of consensus regarding why and how.
- Creation exists based on God’s word and speaking.
- God created *ex nihilo*, although Genesis 1 does not clearly articulate this.
 - More work needs to be done on this issue.
- Most affirmed the Trinity’s involvement with the creation, although some prefer to emphasize the language of “Father, Son, and Holy Spirit” instead of “Trinity.”
- Non-concordist readings are to be preferred, although some are open to the possibility.
 - More work needs to be done here, we must define “concordism” and the method of reading this entails.

Questions to consider further:

- Should Genesis 1 be read in a strictly theological sense? Or should Genesis 1 be understood *both* theologically and historically?
- Is the “Heavenly Council” present in the plural first person pronouns found in Gen 1? We need to revisit the “honorific plural” in biblical and ANE studies to determine if that is what lies behind the text in Gen 1.
- How did NT thinkers understand the Creation event as it is recorded and alluded to in the Hebrew canon? Consider John 1 as an “allusion” to Gen 1 and Prov 8. Intricately important to this discussion is the use of typology and our understanding of speech act theory.
- How is divine providence working in the creation of the cosmos? Is God intimately involved throughout the process of creation? How does Gen 1 represent God’s work in this process? We need to gain as much clarity as we can in the spectrum of deism to theism.
- What do the NT writers seem to believe about Adam and the creation? Do they perceive Adam theologically *and* historically? How are the genealogies functioning throughout the text that include Adam?
- Is there a connection between creation and eschatology? Gen 1-11 is a figurative description of the far distant past just like Revelation appears to be a description of the distant future. If we are relying on science as an auxiliary to our understanding of Genesis 1-4, then should we do the same about the eschaton as it is depicted in Revelation?