

# Leviathan/Rahab/Dragon Motif

## Usage

1. Used to describe God's creative activity in the prehistoric past (defeats dragon, rules the sea)
2. Used to describes Yahweh's victory over Pharaoh and Egypt (crossing the sea)
3. Used to portray God's final victory over His enemies (enemy, Satan) in the future

## Interpretation

- Not literal; the biblical poets did not believe in pagan mythology or the existence of pagan gods
- Not borrowed *theology*, but borrowed *imagery*; using well-known imagery for a purpose

## **Leviathan/Rahab/Dragon Motif**

### **Significance**

1. These allusions serve as a polemic against the gods of the foreign kingdoms
  - Not Baal, not Marduk, not Pharaoh but Yahweh, the God of Israel, is the true God, the Creator who triumphs
2. Yahweh will triumph over all His enemies in the establishment of His rule of righteousness
  - These well known mythical figures symbolize God's enemies (Pharaoh/Rahab)
  - Ultimate triumph over the great enemy-- Satan

# BIBLICAL VIEW OF CREATION

## Genesis 1 and Pagan Cosmogonies

### Continuity

#### 1. Literary structure

- The use of circumstantial clauses at the beginning to describe a negative condition; followed by main account of creation ✓

#### 2. Content

- Primeval, dark, watery and formless state prior to creation
- Essential agreement on the order of creation: light, firmament, dry land, luminaries, man, divine rest

Discussion:

“How do we explain this continuity?”