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28. State the Intuitional Proof of the existence of God.
29. State the Experiential Proof of the existence of God.
30. Explain: "Where the Word of God is, the Spirit of God is."
31. What special claim does the Bible make for itself?
32. State the Biblical Proof of the existence of God.
33. State the characteristics of the Bible which evidence its Divine origin.
34. What is the Ultimate Proof of God's existence?
35. Explain how the Resurrection of Christ is the final supreme confirmation of the existence of the God of the Bible.

PART FOUR:

THE HEBREW COSMOGONY

As we have learned, the Greek *kosmos*, the English *cosmos*, means "order." *Cosmology*, then, is that branch of human knowledge which deals with the order that is found to prevail in the different areas of the physical world. This word *cosmology* must not be confused with the word *cosmogony*. A *cosmogony* is an account or narrative of the Creation. The Hebrew Cosmogony is given us in Gen. 1:1-2:3. This account is a compact and complete literary and doctrinal *whole*, and must be considered as such. It would be well, therefore, before taking up the study of the Biblical text itself, to take a look at the various interpretations of the Hebrew Cosmogony which have been suggested, as follows:

1. *The ultra-scientific interpretation.* Those who hold this view insist that the Genesis Cosmogony must conform in every respect to the conclusions of the sciences. This, however, is asking too much, for two reasons especially: In the first place, the Bible is not, was not even designed to be, a textbook of science; in the second place, science changes its concepts from age to age; hence no account of the Creation could possibly be sufficiently flexible to be in harmony with all these changing views. Moreover, prac-

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tically the entire content of the Bible is pre-scientific in origin; that is, it was indited before human science had begun to be formulated. The Biblical account of the Creation is designed to give us the truth about the nature, origin, and destiny of man, and his position in the totality of being as the lord tenant of the earth which was created for his habitation (Gen. 1:28-30). The fundamental truth explicit in this Cosmogony is that the Will of the living God is the constitution of our world, both physical and moral; that the totality of the world we cognize by sense-perception and subsequent reflection is the embodiment of the Thought, Will, and Word of God the Creator. In a word, the motif of the Hebrew Cosmogony is *religious* (spiritual), not scientific. However, the amazing fact is that the Biblical account of the Beginnings has never been seriously in conflict with scientific thinking at any time in human history; that indeed the harmony between Biblical teaching and scientific thought is greater today than it has ever been. We may state the facts as follows: God has written two Books, the Book of Nature and the Book of Redemption. In the former, He reveals his "everlasting power and divinity" (Rom. 1:20; Psa. 19:1); in the latter, His ineffable love for His creature, man, and His plan for man's ultimate redemption (John 3:16). Now we may properly state that Science is man's attempt to apprehend and describe the content of the Book of Nature, and that what is commonly called Theology is man's attempt to understand what is written in the Book of Redemption. Of course, the result may be apparent discrepancies between the two interpretations because man is ever fallible and prone to error, and, in addition to this, is always faced with the problem of the inadequacy of his language as a vehicle for the communication of Divine Truth. But certainly there can be no discrepancies or contradictions between the two Books themselves, because both are from God, and therefore Truth, and Truth does not contradict

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itself. Much of the alleged conflict between the Bible and Science does not actually exist; it is the by-product, rather, of the human propensity for setting up and shooting at straw men (that is, speculatively creating issues which are not actually relevant).

2. *The ultra-literal view*, that the Genesis account pictures the Creation as having been begun and finished in seven days of twenty-four hours each. Cf. Murphy (MOG, 44): "The days of this creation are natural days of twenty-four hours each. We may not depart from the ordinary meaning of the word without a sufficient warrant either in the text of Scripture or in the law of nature. But we have not yet found any such warrant. Only necessity can force us to such an expedient. Scripture, on the other hand, warrants us in retaining the common meaning by yielding no hint of another, and by introducing 'evening, night, morning, day,' as its ordinary divisions. Nature favors the same interpretation. All geological changes are of course subsequent to the great event recorded in the first verse, which is the beginning of things. All such changes, except the one recorded in the six days' creation, are with equal certainty antecedent to the state of things described in the second verse. Hence no lengthened period is required for this last creative interposition." Simpson writes in similar vein (IBG,471): "There can be no question but that by *Day* the author meant just what we mean—the time required for one revolution [rotation?] of the earth on its axis. Had he meant an aeon he would certainly, in view of his fondness for great numbers, have stated the number of milleniums each period embraced. While this might have made his account of creation less irreconcilable with modern science, it would have involved a lessening of God's greatness, one sign of which was his power to do so much in one day." (I would have to say that these statements are dogmatic, and filled with assumptions for which there is no justification.) The late Dr. Ashley S. Johnson

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presents an interesting—and, in a sense, mediating view, as follows (BMBE,5): “The fact that the creative work had been going on for unnumbered ages, leads the reverent student to the conclusion that the “days” were ordinary periods of twenty-four hours each, and that each product of Almighty Power was finished and appointed to its sphere on its designated day.” I am not certain that I understand these statements precisely, but I take them to mean that the successive days of the Genesis account should be understood as the days on which each successive phase of the Creation—all phases of which had been in process of actualization “for unnumbered ages”—was brought to fruition. This is an interesting theory, to say the least.

An interesting angle *in re* this whole problem is that in the advocacy of the ultra-literal interpretation of the Genesis Cosmogony, those who are usually regarded as the most “orthodox” or “fundamentalist” find themselves in the same company with the radical critics who advocate the solar-day theory in support of their view that the Cosmogony as a whole was pointed up to, and was composed primarily to account for, the origin and observance of the Jewish Sabbath, with the consequence that, in their view, the accounts of the Divine “hallowing” of the seventh day as the Sabbath which we find in Gen. 2:3 and in Deut. 5:15 are said to be in conflict. (This phase of the problem is treated below and also in the course of the study of the text of Gen. 2:3.)

However, there are many distinguished scholars—men whose Biblical orthodoxy is not open to question, beginning with several of the Church Fathers—who find it impossible to accept the ultra-literal interpretation of the Hebrew Cosmogony, nor do they consider that any necessity is laid upon them to accept it. They hold that the design of the Mosaic account is to affirm the truth that our world is the handiwork of the living God who has only to order a thing to be done and it *is* done (for with the God of the Bible

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to think is to create.) (Note the statement, "And God said," which occurs repeatedly in the first chapter of Genesis.) These men hold that the Spirit's purpose in giving us the account is to emphasize the *religious* truth about the Creation, without regard to possible scientific or unscientific aspects of it. Hence, although we are indeed told expressly that whatever God commanded "was done," we are not told just *how* it was done (cf. Psa. 33:6,9; Psa. 148:1-6; Heb. 11-3). Whether the Creation extended over seven solar days or seven (shall we say?) *aeonic* days, they contend, is not a matter of too great significance for a very simple reason, namely, *that the same measure of Creative Power (Efficient Causality) would have been prerequisite in either case.* Therefore, the problem, according to those who hold this view, is not one of *power*, but of *method*. (Obviously, Infinity in God has no reference to magnitude of any kind; rather, it designates the inexhaustibility of the Power which created and which sustains the whole of the Creation.) Those who take this general *aeonic-day* view cite the following facts to support it:

1. The indefiniteness which characterizes the use of the Hebrew word *yom* ("day") throughout the Genesis Cosmogony itself. E.g., in Gen. 1:5 and 1:16, the word simply designates *daylight* (*light* as distinguished from darkness, and *day* as distinguished from night; in Gen. 1:14, it stands for a period of *twenty-four hours*; in Gen. 2:4, it designates the whole Creation Era. (This same indefiniteness of meaning characterizes the use of *yom* throughout the Old Testament; and of the Greek *hemera* as well as used in the New Testament. Cf. Zech. 14:6-7: Note that here the word indicates a day altogether unique, one of God's days, "known unto Jehovah," but "not day, and not night," as if to distinguish it from one of man's ordinary civil days. Cf. also Deut. 9:1, Psa. 95:8, Isa. 49:8; John 9:4, 8:56; Heb. 8:9, 13:8; 2 Pet. 3:8, etc.).

2. The fact that there is nothing in the Genesis narrative

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to indicate that God spoke all living species into existence at one and the same instant; on the contrary, according to the account itself, the Creation extended over six successive "days" and, in all probability, a fraction of the seventh (note that God is said to have "finished" His work *on* the seventh day, Gen. 2:2).

3. The fact that no actual measurement of time is indicated in connection with the first three "days"; chronology had its beginning, it is expressly declared, on the fourth "day."

4. The fact that the "evening" which preceded the "morning" of Day One must have been in the sphere of *timelessness*; as the distinguished commentator, John Peter Lange, puts it (CDHCG, 166,167): "evening and morning denote the interval of a creative day, the terms indicating respectively the first and second halves of this 'day'; we cannot think of the usual evening and morning here, because the earth, and indeed our entire galaxy, did not become astronomically arranged until late in the entire process."

5. Eternity, which is God's realm, is *timelessness*. God Himself is timeless (always He is I AM, Exo. 3:14), and His activity is likewise timeless (Psa. 90:1, 2 Cor. 6:2, 2 Pet. 3:8); unlike men, and unlike Americans especially, God never gets in a hurry.

6. The fact that the account of the seventh "day" does not terminate with the formula, "there was evening and there was morning, a seventh day," such as occurs in connection with the account of each of the preceding six "days"; this indicates—does it not?—that the Father's Sabbath is still going on? (This could well be what Jesus meant when, in defending Himself against the carping of the Pharisees that He was desecrating the Sabbath by doing works of healing on that day, He said, John 5:17, "My Father worketh even until now, and I work"; that is, the Father had been working works of benevolence

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throughout all these intervening centuries—His *aeonic* Sabbath—and now His critics were caviling at Him for doing works of benevolence on their little week-day Sabbath! (cf. Mark 2:27). From the arguments as presented above, there are many sincere believers who conclude that the days of the Genesis cosmogony were *aeonic* (epochal, or geological) days, and not days of twenty-four hours each. As Thomas Whitelaw writes (PCG, 12.13): “The duration of the seventh day of necessity determined the length of the other six. Without anticipating the exposition of ch. 2:1-4, it may be said that God’s sabbatic rest is understood by the best interpreters of Scripture to have continued from creation’s close until the present hour; so that consistency demands the previous six days to be considered as not of short, but of indefinite, duration.” (We shall discuss the Sabbath question in more detail later, in dealing with the text of Gen. 2:1-3.)

The following note, by Rotherham (EB, note “m,” p.33), with regard to the formula with which the account of each “day” of the Creation is concluded, *e.g.*, “there was evening and there was morning, a first day,” etc., seems to me to be convincing: “By a well-attested Heb. idiom—‘a first day.’ Here grammatical exegesis steps in and claims its own. Two ways of explaining this striking ‘refrain’ are conceivable—the one unnatural and absurd; the other, at once living and luminous. Either this six-times-repeated statement is a mere extraneous patch of information, having no organic connection with the creative acts amongst which it is inlaid—which no thoughtful reader can seriously suppose—or else on each occurrence it grows out of what has gone before. This being conceded, and the words then being grammatically rendered, the reader is on the high road to a correct decipherment of the days, as God-divided rather than sun-divided. Did the calling forth of ‘light’ constitute the first morning? If it did, then the previous ‘darkness’ and the preparatory ‘brooding’ must

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surely have constituted the first 'evening.' Then how long was the first day? If no one knows, then no one can say what was the length of the six days. Essential harmony suggests as a crown to the exegesis: That, as is man, the little worker, doing a small work on six short days, so is God, the great worker, doing a large work on his six far-reaching days." (We shall discuss Exo. 20:11 in relation to Gen. 2:1-3 below.) Furthermore, the astronomical bodies obviously were in the process of being fashioned, out of some form of primal energy, throughout the first three days of the Creative Period. It follows that these could hardly have been solar days—the astronomical world was not yet sufficiently developed for solar measurement. It seems obvious, too, that the "light" and "darkness" of verse 5, for example, designate not the *duration*, but the *phenomena*, involved. This ultra-literal interpretation of the Genesis Cosmogony would have us believe that the world is only 144 hours older than man, a view which is contrary both to science and to revelation.

The view that the "days" of the Hebrew Cosmogony were *aeonic* days, that is, days of indefinite length, was held by several of the Church Fathers, even those who adopted the literal rather than the allegorical method of interpretation of Scripture, *e.g.*, Ephrem of Edessa, Basil the Great, Gregory of Nyssa, John Chrysostom, Ambrose of Milan, Augustine of Hippo, *et al.* (See the book, *Evolution and Theology*, by Ernest C. Messenger, published by Macmillan, New York, 1932.) On the basis of this exegesis, of course, there was ample time to allow for progressive development—by means of *secondary* causes, that is, what we call the "laws of nature" or "natural laws," which are, in fact, the laws of nature's God—claimed by modern science. From the instant God spoke out, saying, "Light, Be!" (v.3) to the instant when the Three, in Divine *Consilium*, decided, "Let us make man in our image" (v.26), the stretch of time, as man measures it, was indeed

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ample for all the eras that may be claimed by geology, paleontology, and other contemporary sciences.

In a word, we must reject the ultra-literal theory of the Hebrew Cosmogony on the ground that this theory puts it—and does so unnecessarily, insofar as religious faith is concerned—in direct conflict with some of the known facts of present-day science. This, we insist, is setting up a conflict for which there is no real justification.

With respect to the *time* employed in the Creation, those at one extreme seem to be obsessed with the notion that the extension of the exercise of Creative Power over a long stretch of time (the view which is designated *materialistic* evolution when attributed to chance, or *theistic* evolution when attributed to the power of God) is derogatory to God. To be sure, materialistic evolution is atheistic, agnostic, and unscriptural, but theistic evolution need not be so, for the simple reason, as stated above, that regardless of the time or the method involved, certainly the same measure of Efficient Causality would be the necessary prerequisite. On the other hand, those at the opposite extreme seem to be obsessed with the notion that any kind of *instantaneous* creation (such as mutations appear to be) or any kind of what is called *progressive creationism* (the insertion of new increments of Power into the Creative Process by direct Divine action; hence the “jump” from the non-living to the living, from the merely living by cellular processes to the consciously living, from the conscious to the self-conscious or personal) is sheer superstition. This likewise is an unjustified assumption, because if God is truly God, He can do whatever He pleases to do, whenever and in whatever way He pleases to do it, that is consistent with His character and purpose (Isa. 46:9-11, Acts 17:24-28).

I should like it to be noted here, also, that the statement often made by scientists that the earth is so many years old (the latest figure is about five billion years), or that

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man has existed on the earth for so many years, hypothetically specified, certainly implies that a Creation occurred: nothing can be "old" except in terms of relation to a beginning. Moreover, that Creation could have occurred at all presupposes the operation of a Power sufficient to accomplish it; and that it could have occurred "progressively," actualizing a cosmos, a rule of order, presupposes, not mere chance, but Intelligence and Purpose. One thing is sure—man had nothing to do with it.

3. The *mythological* view. According to this view, the Hebrew Cosmogony was derived at least in part from Babylonian mythology, or perhaps from a general Semitic mythological deposit long anterior to the Babylonian. Advocates of this view find echoes of Babylonian Cosmology especially in the allusion in Gen. 1:7 to the division of "the waters which were under the firmament from the waters which were above the firmament"; and of the Babylonian Cosmogony, known from its two opening words as *Enuma elish* ("When on High"), especially (1) in the reference to a "watery chaos" at the beginning, (2) in the description of the order of events in the Creation, first the firmament, then dry land, the luminaries, and man, in the order named, and (3) in the conclusion picturing the Creative Power (Elohim vs. gods) at rest.

However, the fact cannot be emphasized too strongly that the ethico-theological abyss (as one might well call it) between the two Cosmogonies cannot be bridged by any so-called mythological correspondences. The simple fact of the matter is that whereas the Babylonian account is definitely mythological and polytheistic, the Hebrew Cosmogony is non-mythological and strictly monotheistic. As Finegan states it, referring expressly to the Genesis account (LAP, 54): "the dignity and exaltation of the words of the Bible are unparalleled." From every point of view, the Genesis Cosmogony is strictly in a class by itself.

The Babylonian Cosmogony takes off with two mythical

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personifications, the male Apsu (the primordial sweet-water ocean); and the female Tiamat (the primordial salt-water ocean). (Some authorities suggest possible etymological kinship between *Tiamat* and *tehom*, the Hebrew word for the "deep" in the Genesis account.) These two, the male and female principles—as the account goes—became the progenitors of the gods. In time, however, the doings of these offspring became so annoying that Apsu announced his intention of destroying them. But the god Ea, becoming aware of what was about to happen, managed to muster up sufficient strength to overcome and slay Apsu. (In Greek mythology, Kronos emasculated his father, Uranos; and Zeus, in his day, dethroned Kronos, cast him into Tartarus, the abode of great sinners, and seized power for himself.) "Mother" Tiamat, in the Babylonian myth, bent on revenge, created an army of gruesome monsters whose bodies were filled with poison instead of blood, and appointed one of her own offspring, Kingu, the general of her forces. It was then that Marduk, the city-god of Babylon (Ashur in Assyria), made himself the leader of the gods in their war against Tiamat. A terrible battle ensued in which Marduk emerged as the complete victor. The description of this battle is gory and gruesome. When Tiamat and Marduk finally faced each other in mortal combat, as Tiamat approached Marduk and opened her mouth to devour him, the latter drove a raging wind into her belly and distended it. Marduk then shot an arrow into her inward parts; this arrow tore her belly and pierced her heart. Marduk then, having destroyed the "life" of Tiamat, cast down her carcass, and standing upon it, proclaimed himself (much in the manner that a referee proclaims the victor in a prize fight in our time), "the winnah," after which, he created the world out of her corpse. The gods then condemned Kingu for having instigated Tiamat's revolt, and slew him, and then fashioned mankind out of the blood that flowed from his arteries. Marduk was finally

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advanced from his first position as the city-god of Babylon to the headship of the entire pantheon. *Surely it is approximating profanity even to assume that in these crude pagan mythologies we find the source material of a Cosmogony so pure in its revelation of God, so majestic in its portrayal of His creative activity, so elevated in its literary beauty and simplicity, as is the Genesis account of the Creation.*

I quote here the testimony of eminent Jewish scholarship of our time (Cornfeld, AtD, 12) in regard to this problem. While not in agreement with certain statements, I feel that the following excerpt is worthy of presentation, in view of the clear-cut terms in which the Babylonian and Hebrew Cosmogonies are contrasted therein, as follows: Both Genesis and the Babylonian myth, we are told, "express in their own symbols a fundamental notion of the world: the victory of cosmos over chaos, and creation seen as the reducing to order of a primeval disorder. But Babylonian cosmogony . . . is not really a 'creation story' as in Genesis, but a story of the growth of the cosmos through procreation of gods and struggles between their generations, while the gods themselves personify nature and its elements. But in the Bible God is an independent and self-existent source, or the creator of nature and cosmos. It has been pointed out that in the Bible there were scattered references (in Job 9:13, Psa. 89:10 and Isaiah 51:9) to a primeval conflict between Yahweh and mythological rebellious figures bearing the names of Rahab, Leviathan, the dragon and the serpent. But the dogma in Gen. 1 shears off this mythological content. Any such tale would be a figment to be scrupulously avoided by the writers of the account of Creation. While Hebrew lore must originally have used myth or anthropomorphic concepts, it eventually de-mythed its concepts of a very ancient polytheist version of the primordial world." (We cannot accept, of course, the notion that Old Testament intimations of Satanic power

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are mythological, because in the full light of the New Testament revelation Satan (the Devil) is presented as a very real enemy of God, man, and all good (John 8:44; Matt. 4:1-11; 2 Cor. 4:4; Eph. 6:10-12; 1 Pet. 5:8; 2 Pet. 2:4; Jude 6; Rev. 20:10), and certainly what is revealed in Scripture about Satan and his operations is confirmed by every issue of every newspaper published in our day. Experience testifies that this life is essentially a probationary period in which the forces of good and the forces of evil are engaged in mortal combat for the souls of men.)

The transcendence of the God of the Genesis Cosmogony, by way of contrast to the deities of the ancient mythological systems, is stated eloquently by Ralph H. Elliott (MG, 27,28) as follows: "Is there nothing distinctive which Genesis on its own presents? Very definitely and uniquely there is. Creation originated in the will of God (1:3f). God's speech—'Let there be light,' etc.,—is always prior to, and makes possible, the existence of something. Thus, everything 'owes its existence to God's creative word'; hence, it is all good. The step-by-step design suggests that God works with a pattern and purpose. There is nothing here of the irrational or whimsical. All is according to the willed design of God. Hence, God is a personal being. He transcends the universe and is independent of the universe. There is not the slightest room for pantheism here . . . God *before* all, God *back* of all, God *above* all are appropriate statements."

We must reject the mythological theory of the Genesis account of the Creation on the following grounds: (1) the transcendent purity of the concept of God and His operations, as revealed in the Hebrew Cosmogony, removes it far from any connection with these alleged pagan sources; (2) the fact that the account is attached to the history of the early life of man on the earth gives it historical support that all pagan mythologies lacked; (3) there is not the slightest trace of myth in the Genesis narrative,

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and those who allege to the contrary are obviously confused regarding the factors which make a narrative really mythical. To realize that there is no mythology in the Mosaic account all that one has to do is to compare it with the actual creation myths of the primitive and pagan peoples. Mythology was polytheistic. Its characters were *personifications* of natural forces (as distinguished from the pure incorporeal *personality* of the God of the Bible, Exo. 3:14), anthropomorphic creatures with sex distinctions and guilty of all the crimes in the category. Kaufmann (RI, 38:39): "The [pagan] gods themselves are subject to evil forces and impulses, and, having sinned, they too must suffer for their guilt. Thus, the guilty Kingu is slain for his part in Tiamat's attack upon the Babylonian gods. Gilgamesh rebukes Ishtar for her wantonness and cruelty. The Hindu creator Prajapati lies with his daughter, and is punished by the terrible Rudra. Indra, having committed murder, is depressed, and so purifies himself. Cronus castrates his father, and Zeus brings him, in turn, down to Hades. Zeus, Aphrodite, and most of the gods of the Greek pantheon are steeped in promiscuity. The Teutonic Odin is a drunkard, a deceiver, an adulterer, a murderer; it is the same in one mythology after another."

This eminent present-day Jewish authority (RI, 21-24) summarizes the theories and practices characteristic of the ancient pagan mythologies which made them so greatly inferior to the Hebrew Cosmogony and its God (Elohim), as follows: 1. The fundamental idea that "there exists a realm of being prior to the gods, and above them, upon whom the gods depend and whose decrees they must obey." This realm is conceived to be "the womb in which the seeds of all being are contained." This means, of course that these pagan deities were limited in their powers. (In the Homeric epics, for example, Zeus, although the head of the Greek pantheon and designated "the father of gods and men," is pictured, nevertheless, as having been

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subject to the determinations of an over-ruling Destiny, Fate, etc.) 2. The pagan gods "emerge out of the primordial substance, having been generated by its fertility" (as depicted in the ancient theogonies.) (A *theogony* is an account of the generation of the gods, goddesses, demigods, etc. Cf. the *Theogony* of Hesiod, a seventh century B.C. Greek poet.) 3. These gods were "personal embodiments" of the various "seminal forces of the primordial realm" (in simpler terms, personifications of the forces of nature). 4. These gods were all sexually differentiated and subject to all sexual drives (motivations), drives even more powerful than those of the human libido. These early mythologies are fairly saturated with tales of the gross immoralities of the gods: Plato criticizes them severely for this very reason. 5. Finally, "just as the fundamental idea of paganism found poetic expression in myth, so it found practical expression in magic."

In a word, these gods and goddesses of pagan myth were limited in power, sexually generated and differentiated, wholly anthropomorphic, grossly unspiritual and immoral. This was equally true of the deities of the Babylonian Cosmogony as of all the ancient theogonies and cosmogonies. *They were mere personifications, in striking contrast to the God of the Bible who is pure personality (Exo. 3:14). There are no genuinely mythical, allegorical, or even metaphorical connotations either explicit or implicit in the Hebrew Cosmogony and its portrayal of the living and true God: He is personal, spiritual (i.e., non-corporeal), ethical, compassionate, purposeful, and sovereign, in short, theistic and monotheistic. Moreover, the Biblical God is sharply differentiated from the Greek philosophical pantheistic To Theion ("the Divine"); whereas the latter is That Which Is, the God of the Bible is He Who Is.*

A final word from the pen of Dr. Kaufmann (Intro., RI, 2) is sufficient here as a conclusion: in reference to the "conventional view of the origins of Israelite monotheism,"

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namely, that it is to be regarded "as an organic outgrowth of the milieu of the ancient Orient," he writes: "This view is here rejected *in toto*. We shall see that Israelite religion was an original creation of the people of Israel. It was absolutely different from anything the pagan world ever knew; its monotheistic world view had no antecedents in paganism . . . It was the fundamental idea of a national culture, and informed every aspect of that culture, from its very beginning."

I feel obliged to dissent, however, from one statement in the foregoing excerpt, namely, the statement that "the Israelite religion was an original creation of the people of Israel." I must affirm that *this religion was not a human creation, but a Divine revelation to the people whom God elected to preserve theistic monotheism for all future ages*. It is inconceivable to me that such an exalted Deity as the One whom we meet in Exodus 3:14 (Yahweh, I AM, He Who Is) could ever have been a formulation ("intuition," "insight") of the unaided ("uninspired") human mind, whether the mind (genius) of a single individual (*e.g.*, Moses) or of an ethnic group, and especially of an ethnic group known historically to have been surrounded on all sides by neighbors all of whom were devoted to such gross immoralities as those which characterized the pagan Cult of the Dead and the pagan Cult of Fertility. To me, this "great and incommunicable Name" of our God is evidence *per se* of the Divine origin (inspiration) of the Old Testament Scriptures.

4. The *reconstruction* theory. This is also variously designated the "restitution" or "renovation" theory. It is the theory that we have described in the Genesis Cosmogony what is called the *Adamic renovation* of our cosmos following a pre-Adamic cataclysmic reduction of this cosmos to a chaos. This view goes along with the *cyclical* view of cosmic history (cf. Isa. 65:17, 66:22; 2 Pet. 3:13; Rev. 21:1-2), a view which, incidentally, was

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held by the Stoics in ancient Greece and Rome.

This view is clearly stated by W. E. Powers (SBG, 8-11), as follows: "The opening verse of Genesis says, 'In the beginning God created (*bara*) the heaven and the earth.' This does not mean that He made the world as it is today only six thousand years ago, but that way back, no one knows how long ago, God created all the universe with its myriads of solar systems, including our own earth, and it came from His hand a perfect masterpiece. To imagine the earth coming from God's hand in a chaotic condition, void and waste, would be altogether out of order. He created it . . . in perfect beauty, and was compelled to throw it into chaos through some catastrophe, as a judgment upon its first inhabitants. There is ample Scriptural evidence for the above statement. Let us turn to Isaiah 24:1, 45:18, also to Jeremiah 4:23-26. These passages clearly indicate that the earth has undergone in the far distant past a terrible catastrophe which turned it from perfection into disorder and a void because of sin and rebellion. Therefore, between the first and second verses of Genesis, there is ample space of time for all the geological ages that our earth's strata reveal." This author then suggests that Satan may have been the governor of our earth in its pre-Adamic state of beauty and perfection (cf. Isa. 14:12-15, Ezek. 28:11-15, Dan. 10, Luke 10:18, Matt. 4:10, etc.). Powers continues: "What the beings on the earth at that time were is somewhat hard to know, but it is perfectly clear that in that awful far-off event they perished, and then in the first chapters of Genesis we find a reconstruction of our planet and a re-peopling of it . . . Beginning at verse 3, we do not have six days of creation, but more correctly we should say, six days of reconstruction. In this connection, we find God bringing our chaotic earth back to order and preparing it for a new system under the hand of man."

In opposition to this argument, I point out (1) that the texts quoted from Isaiah and Jeremiah obviously had ref-

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erence to judgments about to descend on the lands of contemporary peoples including even those of Jerusalem and Judah (also the perennial problem as to whether the Hebrew *erets* should be translated "earth" or "land" is here involved); (2) that to hold that references in Isaiah 14 and Ezekiel 28 to Satan's primordial status as an archangel who chose to rebel against the Divine government, for which rebellion he was cast out of Heaven (Luke 10:18), justify the conclusion that he became the ruler of a hypothetical pre-Adamic earth is too far-fetched for serious consideration; or to identify any of the personages who appear in Daniel's vision, as recorded in Daniel 10, with Satan, is equally far-fetched; (3) that the notion that God would ever have created a chaos in the sense of a universal disorder is totally irrelevant, for the simple reason, as we shall see later, that the counterparts in ancient languages of our English word "chaos," did not mean *disorder*, but rather, as their primary meaning, *infinite space*, with such secondary meanings as *unformed matter*, *primal energy*, the *abyss*, *darkness*, etc.

This theory—also designated the *chasm* theory—is clearly refuted, it seems to me, by Tayler Lewis (CDHC, 167,168), on the following grounds: (1) That it does not in any way obviate the peculiar difficulties that attend the solar-day theory, such as "a morning and evening without a sun, or the language of succession, of growth, and of a seeming nature, without any consistent corresponding reality"; (2) that "it is a building of this world on the ruins of a former, without any natural or moral reasons therefor. The states preceding, as understood by this hypothesis were in no sense preparatory; the catastrophe which makes way for it seems entirely arbitrary, and in no sense resembles the pauses described in Genesis, each one of which is in the upward order, and anticipatory of the work that follows"; (3) that "there is another and greater incongruity in connecting this with a former and

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very different state of things, or mode of proceeding, with which, after all, it has no real connection either in the realm of nature or of divine providence"; (4) that the theory "is evidently brought in as a possible escape from the difficulties of geology, and would never have been seriously maintained had it not been for them"; (5) that it "has to make the heavens of the first verse a different heavens from that of the eighth, without any exegetical warrant"; therefore, "is a *rationalizing* interpretation, carrying with it a conception of our modern astronomy, and almost wholly unknown to the Scriptures, which everywhere speak of the heavens and the earth therein mentioned as one system"; (6) that "it violates the principles of a rational and grammatical exegesis, in making a separation between the first and second verses, of which there is no trace or reason in the language itself." (As a matter of fact, does not the conjunction with which the second verse begins nullify any hypothesis of severance?) (Perhaps it should be noted here that T. Lewis stoutly champions the view that the "heavens" (or "heaven") of verses 1 and 8 are the same, not the astronomical heavens of the planetary systems, galaxies, universes, etc., but the "heaven of the earth-world," that is, the star-studded sky, which together with earth, makes up the whole as presented in Scripture. (Cf. Psa. 104, 1 Sam. 2:8; Isa. 65:17, 66:22; Psa. 102:25; 2 Pet. 3:5-7, 3:13; Rev. 21:1.) This would be in harmony, of course, with the obvious fact that the entire Genesis Cosmogony is presented from the terrestrial (tellurian) viewpoint, that is, the point of view of a dweller on our earth.) (See further discussion of this problem *infra*, in the study of the verses involved.)

To sum up: In the opinion of this writer, there is no real reason for bringing in the *reconstruction* theory of the Hebrew Cosmogony, when, as a matter of fact, the *aeonic-day* theory is the only one which provides the greater number of solutions for the problems involved.

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5. The *prophetic-vision* theory. According to this theory, the "days" of the Genesis Cosmogony were actually seven successive ordinary days in the life of the prophet Moses (Deut. 18:15-19, Acts 3:22, 7:37), on which he was vouchsafed what might be called panoramic visions of the progressive stages of the Creation. According to this view, the "days" mentioned might be named *visional* or *revelational* days. Objections to this view are the following: (1) Visions are specifically designated such wherever they are related in Scripture (e.g., Gen. 12:7, 15:12-17, 28:10-17; Num. 24:4; Job 7:14; Isa. 1:1, 6:1-13; Ezek., chs. 1, 10, 11, 37, 40; Dan., chs. 4, 7; Zech. 1:18-21, 2:1-5; Acts 2:17, 10:3, 10:9-17; 2 Cor. 12:1; Rev. 1:9-20, etc.); however, there is not the slightest hint in the Genesis Cosmogony that mere visions are being described therein; the whole account is presented in declarations that have all the character of forthright history. (2) What about the affirmation presented in Gen. 1:1? This evidently is not included in the first *visional* day. Hence the question arises as to whether it was included in the first vision granted Moses or was communicated in some non-*visional* manner. As Archer states it (SOTI, 175,176): "If Genesis 1 was only a vision (representing, of course, the events of primeval history), then almost any other apparently historical account in Scripture could be interpreted as a vision—especially if it relates to transactions not naturally observable to a human investigator or historian." As a matter of fact, this general view has never been entertained by any great number of Biblical commentators.

6. The *panoramic* or *cinemascope* theory, that we have in the Genesis account a vivid unrolling, before the mind of Moses, of the process of Creation in its successive stages, and without particular regard to detail. (Strong, ST, calls this the *pictorial-summary* view.) One is reminded here of the words of Augustine, *De Gen. ad Lit.*, 4:27, "The length of these days is not to be determined by the length

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of our week-days. There is a series in both cases, and that is all." (It is interesting to note, in this connection, that the heathen cosmogonies represent creation as having been accomplished in a series of ages of prolonged duration. As we shall see later, heathen notions on many moral, social, and religious subjects, all but prove themselves to be corrupted versions of primordial fact.) This *panoramic* or *pictorial-summary* interpretation of the Hebrew Cosmogony is the one which is accepted in this textbook.

So much for introductory matters. We shall now proceed to our study of the text of Genesis itself.

REVIEW QUESTIONS ON PART FOUR

1. What is a *cosmology*? What is the derivation of the word?
2. What is a *cosmogony*? A *theogony*?
3. State the *ultra-scientific* interpretation of the Hebrew Cosmogony and the objections to it.
4. Explain the *ultra-literal* theory of the Hebrew Cosmogony.
5. State the different uses of the word "day" (*yom*) in the first two chapters of Genesis.
6. What are the chief objections to the ultra-literal theory?
7. Discuss the statement that the same measure of Efficient Causality must have been employed in the Creation regardless of the method used.
8. How "long" probably was the first "evening" of Day One? What conclusion follows?
9. What probable significance is there in the absence of the usual concluding formula from the account of the seventh day?
10. State briefly Rotherham's comment on the "days" of the Genesis narrative.
11. Distinguish between "theistic evolution" and "progressive creationism."

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12. State the *mythological* theory of the Hebrew Cosmogony.
13. Explain how the Babylonian Cosmogony differs from the Hebrew Cosmogony.
14. List the characteristics of the Hebrew Cosmogony which make it so far superior to the Babylonian.
15. List the attributes of the God of the Hebrew Cosmogony which make Him so much superior to the "gods" of the pagan mythologies.
16. In what special attribute is the God of the Bible transcendently superior to the deities of paganism?
17. Explain the difference between *personification* and *personality*.
18. List the characteristics of the pagan mythologies as given by Dr. Kaufmann.
19. How does the God of the Bible differ essentially from "The Divine" of Greek philosophical thought?
20. In what way does the Name of God as given in Exodus 3:14 confirm the doctrine of special revelation?
21. State the *reconstruction* theory of the Hebrew Cosmogony and the objections to it.
22. Why is it called the *chasm* theory?
23. Why is it spoken of as a *rationalizing* interpretation?
24. Explain the *prophetic-vision* theory of the Hebrew Cosmogony. State the objections to it.
25. Explain the *panoramic* view of the Hebrew Cosmogony. On what grounds is this theory preferred in this textbook?