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you think I'll be able to organise the invasion?"

The crowd went quiet, and listened. One or two, here and there, were smiling, ominously, and confidently. There had been attempts at invasion before. They moved off. There was nothing worth reporting back about. Nothing that made any sense, anyway. The man continued,

"Back here, you must take my place. Oh yes, you can, and you will. Everywhere, you must prepare another social structure to replace this present one. It will mean new relationships, a new kind of family, a new kind of law, a new kind of monetary policy, of education, art, even language. It will be new, right at its roots, growing invisibly like a blade of grass forcing its way through the tarmac. On the face of it, and to those who do not know what to look for, it will often look so much like what is here already that the enemy won't detect it until it's too late (but for heaven's sake make sure you're clear about the difference!). He stopped, and looked at them so intently that many of them shrunk back. Suddenly there was something frightening about this man.

"Get as many people involved as you can," he said. "It doesn't really matter whether you gain open control of any

of the districts or not—sometimes it will be good, if only for the experience, but in some places, it would be better not to do so. But you must create as much of this new order of things as you possibly can, down to the last details. You have my instructions; and I am arranging a telepathic radio link on a wavelength that cannot be continuously jammed, for further help. You'll be taking a lot of risks, and you mustn't be too frightened of making mistakes. It will be horrific for some of you, because the enemy is not only afraid, but afraid to admit they are afraid. Many of you—and your loved ones—will be threatened and captured and tortured and exiled, but, well, you'll know where to find me, I'll make sure of that.

"And when we come back to finish this business, every skill you have mastered, every small achievement in the programme I've outlined to you, every new relationship and understanding, every small growth in wisdom and will-power, every tiny detail, will be put to good service. And with all that you are doing now, there will rise such an empire of joy and freedom as you have not imagined in your brightest dreams." *C&S*

IS THERE A CONTRADICTION BETWEEN THE TWO CREATION ACCOUNTS?

by Thomas Schirrmacher

A. Two Sources? Two Creation Accounts?

The alleged contradiction between the two reports in Genesis 1 and 2 has unfortunately become the prevailing opinion of our society. Even various translations of the Scriptures have adopted it. The historical-critical theory assumes, on the basis of the names of God used in them, that the two narratives originated from separated sources, an *elohistic* one and a *yahwistic* one, and believes them to be two completely unreconcilable conceptions.

This kind of differentiation of sources cannot be generally refuted here,¹ but note that there is no justification for a differentiation on the basis of the names of God. "Elohim" is a title, "Yahwe" (usually translated "LORD"), a personal name. The so-called "second" account in Genesis 2:5-25 makes this clear, for "Yahwe" is not a substitute for "Elohim," as many believe. Rather, the narrative continually speaks of "Elohim Yahwe" (the LORD God).² This corresponds to the

name, "Jesus Christ," which also consists of a personal name and a title. Besides, deities and rulers in the ancient Near East frequently had several names. There were Egyptian pharaohs, for example, with 300 different ones.³

The question is, whether or not the two narratives essentially contradict each other. We assume that they form a unit, and will investigate the possibility that the writer's knowledge of the first report explains the second. This discussion will translate and comment on the relevant verses, using the arguments of three excellent articles by Samuel R. Külling.⁴

If the two chapters are indeed complementary accounts, the first describes the creation of the cosmos, while the second narrates in detail the preparation of man's environment, and the creation of woman. The second report mentions God's creative activity, but only in verses 7 and 22. Otherwise, it refers to the creation in its completed state.

A brief review of Genesis 1:1-2, 25 will demonstrate this:

1. See Samuel R. Külling, *Zur Datierung der Genesis-P-Stücke*, Kok, (Kampen, 1964), Immanuel Verlag (FETA); (Riehen, Basel, 1987); R. K. Harrison, *Introduction to the New Testament*, IVP, (London, 1969), pp. 493-662; Gleason Archer, *Einleitung in das Alte Testament* Vol 1, Verlag der Liebenzeller Mission, (Bad Liebenzell, 1987), pp. 97-227 (English: *A Survey of Old Testament Introduction*); Raymond B. Dillard, Tremper Longman III, *An Introduction to the Old Testament*, Zondervan, (Grand Rapids, 1994), pp. 38-48.

2. See verses 5, 7-8, 15-16, 21-22. The name "Yahwe" does not appear alone until Gen. 4:1.

3. Donovan Courville, *The Exodus Problem and its Ramifications*, Challenge Books, (Loma Linda, Cal., 1971).

4. Samuel R. Külling. "Sind Genesis 1,1-2, 4a und Genesis 2, 4bff zwei verschiedene, widersprüchliche Schöpfungsberichte?" *Bibel und Gemeinde* 76 (1976), pp. 217-220: "Der Schöpfungsbericht und naturwissenschaftliche Fragen", ob. cit., "Das Verständnis von Gen 2:4ff. und sein Verhältnis zu Gen 1:1-2, 3; Genesis 13. Teil," *Fundamentum* 4/1983, pp. 4-16.

Review of Genesis 1:1-2, 25

1:1	Proclamatory title: God created the heavens and the earth
1:2-31	How God created the heavens and the earth (The six days)
2:1	Summary
2:2-3	The seventh day
2:4-25	How God provided for man
2:4-7	A garden planted for man's home
2:8	Man brought to the garden
2:9-17	Description of man's home
2:18	The necessity of a helpmeet
2:19-25	The creation of the helpmeet

It is typical of the style of the Bible and of other ancient Middle Eastern literature to relate first only the essential details of an event, and then to describe the details and the results in a second narrative. Jonah 3:3-9 is a good example. The first three verses, which describe the prophet's message and the people's fast, are followed by the narration of king's decision to decree the fast.

The second Creation account is thus not a repetition, but a resumption, a more detailed report of the events, and is also a necessary transition to the narration of the Fall in Genesis 3.

**B. The supposedly contradictory verses:
Genesis 2:4-15**

We will now turn our attention to the verses in Genesis 2 which are believed to contradict Genesis 1: "This is the history of the heavens and the earth when they were created." (Gen. 2:4a).

In spite of many discussions on the subject, it is trivial to ask whether this text is the conclusion of the preceding narration ("This is the account"), as D. J. Wiseman believes, or the introduction to the following one ("This is the history")⁵ as long as the verse is taken by itself and not connected chronologically with verse 4b.⁶ The contents seem to indicate that the expression, "toledoth," means "that which became of." If this is the case, then Genesis 2:4a, as a transition, makes it clear that the following account does not repeat the creation account, but asks what became of the creation of the heavens and the earth.

At the time (or: on the day) that God created the heaven and the earth,⁷ (5) there was not yet any plant of the field on the ground, and no green herb had grown out of the ground, for the LORD God had not yet caused it to rain upon the earth, and there was not yet any man to till the ground (Gen. 2:4b-5, author's translation).

These verses do not speak of plants in general, but only of cultivated plants which would grow out of seeds already in the ground. Two things are lacking, water and mankind. The time is therefore between the third and the sixth days of Creation. God then continues by providing water and by creating man, so that the requirements for planting of the

Garden of Eden (not the creation of the plants) are fulfilled:

Then the water table rose and watered the whole surface of the ground. (7) And the LORD God formed man, (from the) dust of the ground and breathed into his nostrils the breath of life, and so the man became a living soul. (8) And the LORD God planted a garden in Eden in the east, and put the man which he had made into it (Gen. 2:6-8, author's translation).

It becomes clear in the following text, that the narrator is describing the growth, planting and cultivation of the ground, not the actual creation of plantlife.

And the LORD God caused all sorts of trees to grow out of the ground. . . (10) And a river came out of Eden, to water the garden . . . (15) And the LORD God took the man and put him in the garden, to tend it and to keep it (Gen. 2:9+10+15, Author's translation).

**C. The supposedly contradictory verses:
Genesis 2:18-19**

The following text contains another problematic passage:

And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable (or appropriate) to him." (19) And the LORD God brought all the beasts of the field and all the birds of the air, which he had made out of earth, to the man, in order to see what he would call them." (Genesis 2:18-19, Author's translation).

This text narrates in detail the creation of the woman from the man, while Genesis 1 only sketches the creation of mankind (v. 27). A problem exists only if one interprets the conjunction in Genesis 2:19 as an indication of a chronological order. "And God formed every beast . . . and brought them to the man . . ." This would mean that mankind had been created before the animals.

Carl Friedrich Keil⁸ and Samuel R. Külling give serious arguments from Middle Eastern literature in favour of the first translation, which would indicate that God brought to man animals which he had already created. Keil notes, since only the "beasts of the field" and the "birds of the air" are mentioned; the creatures indicated are domestic animals. This would correspond to the introduction of the cultivated plants in Genesis 2:5ff.

If we assume that the account given in Genesis 2 presupposes the one in Genesis 1, we can see that there are no contradictions between them. Whoever, of course, takes it for granted that the two chapters contradict each other, will continue to maintain his position on the basis of the grammatical uncertainty.

In conclusion, we agree with the Old Testament expert, Gustav Freidrich Oehler:

The contents of Genesis 2:4ff, the introduction to human history, is not a second account of Creation, but rather a supplement of the first and describes the completion of the earth in order to provide mankind with a home, a sphere of activity and a place for the revelation of God.⁹ C&S

5. See Thomas Schirmacher, "Die Entstehung der Genesis," *Factum* 5, 1985, pp. 12-15.

6. See Samuel R. Külling's three articles above for detailed arguments against taking the two statements together.

7. Hebrew uses the same word for "ground" and "the earth."

8. Carl Friedrich Keil, "Genesis und Exodus," *Biblischer Kommentar über das Alte Testament* 1/1, (1878; reprint, Giessen, Brunnen Verlag, 1983).

9. Gustav Friedrich Oehler, *Theologie des Alten Testaments*, J. F. Steinkopf, (Stuttgart, 1891), p. 74.