

doctrine of creation—in any theory or speculation on how the world came to be? I answer, it has the very deepest interest. The interest of religion in the doctrine of creation is that this doctrine is our guarantee for the dependence of all things on God—the ground of our assurance that everything in nature and Providence is at His disposal. “My help cometh from the Lord which made heaven and earth.” Suppose there was anything in the universe that was not created by God—that existed independently of Him—how could we be sure that that element might not thwart, defeat, destroy the fulfilment of God’s purposes? The Biblical doctrine of creation forever excludes that supposition.

Following on this primary account of creation is a second narrative in a different style—from chapter 2:4—but closely connected with the first by the words, “In the day that the Lord God made earth and heaven.” This is sometimes spoken of as a second narrative of creation, and is often said to contradict the first. But this is a mistake. As the critic Dillmann points out, this second narrative is not a history of creation in the sense of the first at all. It has nothing to say of the creation of either heaven or earth, of the heavenly bodies, of the general world of vegetation. It deals simply with man and with God’s dealings with man when first created, and everything in the narrative is regarded and grouped from this point of view. The heart of the narrative is the story of the temptation and fall of man. It is sometimes said that the Fall is not alluded to in later Old Testament Scripture, and therefore cannot be regarded as an essential part of revelation. It would be truer to say that the story of the Fall, standing there at the commencement of