

You look at a map of the world, and you'll probably see Washington, D. C. on it, New York, Philadelphia, Los Angeles, Chicago. That's probably all the places in the U.S. you'll see on a map of the world. But you'll also have Shanghai, Hong Kong, Berlin, Paris, London, and a great many other places that won't appear anywhere on a map of the U.S.

The map of the U.S. will also have Phila, New York, Los Angeles, and Chicago, but it will also have a few hundred other places that aren't on the map of the world. We have a picture of creation here, the whole picture; then we go back and take a small section of it -- the creation of man, which is to us the most important part, but as far as the amount of material is concerned it is a comparatively small part and we have this given us in more detail.

It's like the moon shot. They took one shot that gives you a shot of a big area; and then they take one that shows a small area in detail! They will overlap a little bit.

You have two stories of creation, but you don't have two stories of creation of the universe. You have the story of creation of the universe followed by the one element of man which is mentioned in its proper place in the account of the creation of the universe and which is here given in more detail in this second chapter.

So Astruc, Eichorn, and the other founders of the criticism were wrong when they said we have two contradictory, separate stories of creation one right after the other.

The Names. If I'm talking to -- most people, and I was referring to my wife I would refer to her as Mrs. MacRae. But if I'm talking to her son, I'll call her mother. If I'm talking to her brother I'll call her Grace. Thus we use different designation for the same person depending on the context and situation. In Gen. 1:1-2:4 where we're looking at this tremendous picture of the universe we have the word God which depicts the supernatural being in His tremendous power and majesty. That's the word that fits. He's describing Him as the maker of all these tremendous things.

Then as we start with ch. 2 we are faced with a God who enters into a relation with mankind, a God who redeems mankind, a God who is interested in mankind. In this more detailed picture of the creation of mankind, we use the name Jehovah (LORD in KJV) the name that pictures him in his relationship to man. There are many cases where the term describing him as the great powerful creator is the only one that will fit. And there are many cases where the term showing him as the one who loves and cares for man is the only term that will fit.

There are many other cases where there are simply referring to him and either would fit him perfectly. In such cases we may see one and we may see the other. It's interesting that Smith says that Gen. 2:4b-3:24 uses the compound name 20 times and Elohim alone only 4 times. Why? In ch. 3 the serpent was more subtle than any beast of the field the Lord God had made.