

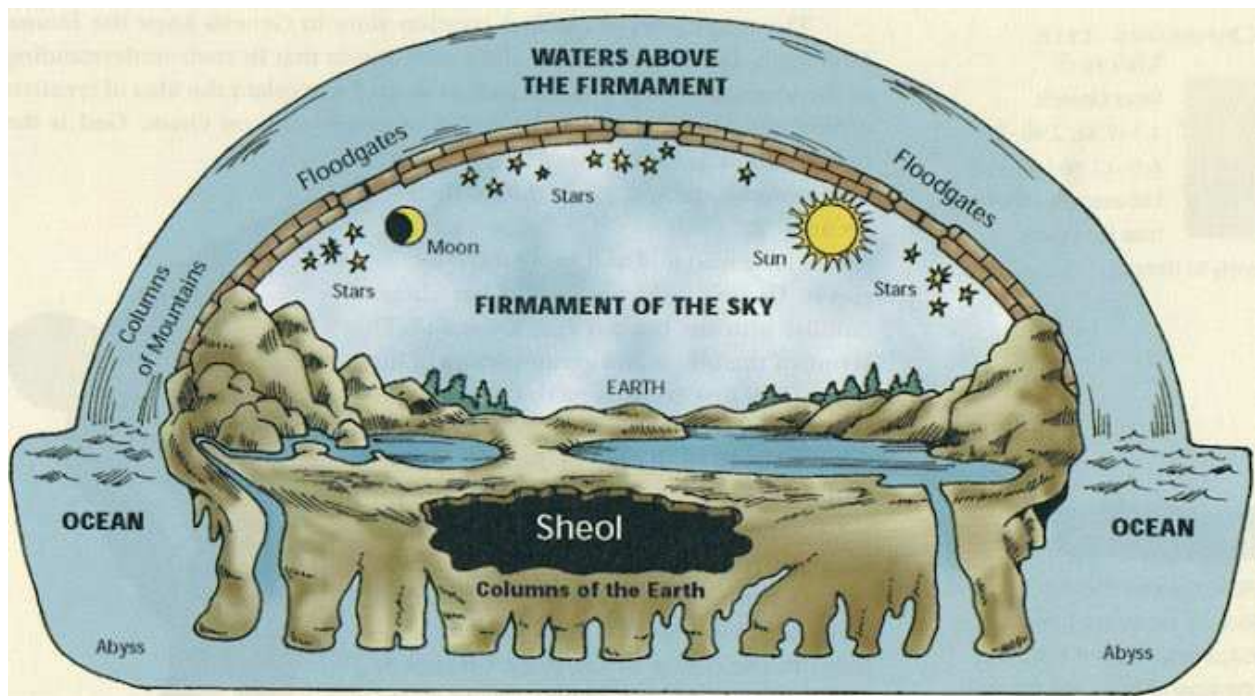
# Bible Cosmology?

## Part 1

[The following notes have been transacted based on exchange of thoughts and views as realized by active collaboration among the brethren Br Satyaraj, Br Ezekiel Livingston and P. Ben.]

The generic knowledge of cosmology reflects the pitiable state of the heathen thought but has nothing to account for divine revelation as provided in the scriptures. It is not surprising that the mind of man for ever seeks to discredit revelation for lack of discernment and faith.

A secularist-liberal interpretation of the alleged 'biblical cosmology' is pictured as follows:



The objective of this short article is not to engage the reader in a vexatious debate on Hebrew traditions and the etymology of Hebraic language; but to present the proper thoughts as could be clearly ascertained by an examination of the scriptures.

Genesis provides for its reader an account of creation as made out of nothing (ex nihilo). God created (Gen 1:1) - which clearly meant 'ex nihilo' creation. This in itself distinguishes the Bible from all other fictitious myths which often speak of an uncreated primeval bog predating cosmic order.

The important difference between the scriptural revelation of the account of creation and the other sources of cosmology is that the scriptural account reflects the development of divine counsels and their remarkable history while the other myths merely attempt to show (in a false way) the stability of the universe, without anything beyond it (stability). In other words, each day of the creation week holds supreme importance as referring in a mystic way as to the progressive development of God's ways in relation to man. The first day, is the light of Christianity (2 Corinthians 4:6) as being bestowed in grace upon a mankind which had recently witnessed and continues to witness the complete assumption of gentile power (deep) and setting aside of the stable Jewish dispensation (earth as waste and empty) during the captivity (Jeremiah 4:23). The second day presents in a figure the period of tribulation (no mention of 'it was good'), in which the providential agencies (firmament) seeks to divide the gentile power (deep) into two distinctive and discernible masses\* - Beast and the Assyrian while juxtaposing in parallel with a gentile dominated world (earth still under water). The third day presents a remarkable development in the history of the nation- as such the gentile power to some extent is withdrawn (waters under the heavens be gathered to one place), so as to open the door to the resuscitation of the Jewish nation (dry land appear- Earth) as recognized to be fruitful in resurrection power of the Messiah (vegetation- third day signifying resurrection power). The fourth day, signifying the providential agencies (firmament) working towards the establishment of relationship between the Jewish peoples with their Messiah (signs, seasons), the establishment of the kingdom in its typical forms (sun- Messianic rule, the moon- derivative rule as well as the feast of the trumpet and the new moon as in Psalm 81:3/ even the contrast of Israel under both the covenants of grace and law as in Revelation 12:1), Messianic promises (/ governmental organization of derivative powers) as represented by the stars- (star of Bethlehem). In other words, it is the kingdom idea of the nation and her Messiah (Revelation 12- the woman clothed with the sun, moon and a crown of twelve stars). The fifth day, as showing in a figure- the interregnum of Psalm 110, which is to 'rule in the midst of thine enemies' (Ps 110:2). The Davidic phase of kingdom (not the Solomonic phase yet) characterized by the Messianic rule from Zion still surrounded by enemies (Gog and others- 'Woe is me, that I sojourn in Meshech, that I dwell among the tents of Kedar!' Psalm 120:5). It is between the post-tribulation of the second half and the defeat of Gog (Ezekiel). The fishes and the fowls (dove outside the Noah's ark) in tandem, picturing the anticipation of the final millennial kingdom (olive leaf- blessings to be realized in the Person of the Messiah: 'as a dove upon Him' in the gospels). The sixth day represents the millennial rule (man-rule and beasts-cherubic attributes of Ezekiel's vision). The seventh day points to the eternal rest for God's people (Hebrews).

[\* The subject at hand warrants certain remarks which shall be discussed under an enquiry subsequently.]

Now, a secular-liberalist interpretation is impossible whereas faith accepts the account of Genesis 1 as literal and also accepts it as supplying a rich essence of thought respecting the counsels of God. But, the infidel mind is caught in its own sick contraptions, without giving

proper heed to the text even (let alone the appreciation of the deeper beauty of counsels which are conveyed to the eye of faith), thus resulting for the infidel, the complete perversion of thought and loss of appreciation.

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