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John Baldwin
Andrews University

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**REFLECTIONS ON THE POST -HUTTONIAN RELEVANCE OF THE WORDS:
"WORSHIP HIM WHO MADE THE HEAVEN, AND THE EARTH, AND SEA
AND THE FOUNTAINS OF WATERS" (REVELATION 14:7)**

**JOHN T. BALDWIN, PH.D.
PROFESSOR OF THEOLOGY
ANDREWS UNIVERSITY
SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY
BERRIEN SPRINGS, MI 49104**

KEYWORDS :

Deep time, fossiliferous geologic column, mantra, verbal allusion, end-time, biblically constructed cosmology, faith, reason, hermeneutics, responsible biblical literalism, theistic evolution, progressive creation, James Hutton, Friedrich Schleiermacher, Charles Darwin, Mark Noll, Revelation 14:7, Exodus 20:11, Genesis 7:11, "fountains of the deep," Jon Paulien, Wilhelm Michaelis, Oleg Zhigankov, Henry Morris.

ABSTRACT

Written for an end-time setting, the language of Revelation 14:7c ("Worship him who made heaven, earth, sea, and the fountains of waters") seems to speak eloquently to the crescendoing dismissal of a six-day creation and a global flood initiated by James Hutton's bombshell, *Theory of the Earth*, 1785, and later by Mark Noll's *Scandal of the Evangelical Mind*, published in 1994. Recently, New Testament scholar, Jon Paulien, establishes a verbal parallel allusion between Revelation 14:7c and Exodus 20:11. Building on Paulien's research, Revelation 14:7 may implicitly affirm the creation chronological phrase "in six days" of Exodus 20:11 even though not explicitly stated in the allusion. This can represent a contemporary divine endorsement of the concept of a historical creation week. Finally, the work of three other scholars indicate that the biblical flood is also reaffirmed by the surprise ending of Revelation 14:7c. In the judgment theme and context of Revelation 14 the final words, "fountains of waters," recall God's global Genesis judgment flood. These conclusions indicate how Revelation 14:7 affirms the historicity of these twin concepts so crucial to the gospel, and endorses a responsible biblical literalism.

INTRODUCTION

The problem addressed in this essay is the increasing academic scorn and rejection of the clear biblical teaching of a historical six-day creation and a divinely initiated worldwide judgment flood, and the accompanying biblical literalism upon which the concepts are based. James Hutton's *Theory of the Earth* (1785) symbolizes the bombshell notion of the fossiliferous geologic column interpreted as establishing beyond controversy the deep time existence of life forms on earth for hundreds of thousands or millions of years. This conclusion overturned the classic interpretation of Genesis chapters one and two as an accurate account of a historical six-day creation. Surprisingly, mainline theologians rapidly capitulated to this conclusion by, in effect, citing a recurring mantra, "There is no other alternative geologically, and the Bible does not require a historical six-day creation anyway." This twofold claim has recently been endorsed by Mark Noll in his influential work, *The Scandal of the Evangelical Mind* (1994). Noll flags scientific creationism as having helped to damage the evangelical mind due to its alleged flawed hermeneutics of biblical literalism. This essay responds to the problem by analyzing the post-Huttonian relevance of the language of Revelation 14:7: "Worship him who made the heaven, earth, and sea, and the fountains of waters." In light of this overall purpose, the piece proceeds in four steps. First, several key working assumptions of the article are noted. Second, the essay reviews four crucial historical hinge moments rejecting a six-day creation and a global flood. Third, recent New Testament scholarship regarding the language of Revelation 14:7 is considered as a powerful biblical, theological

and philosophical response to the rejection of a historical creation and a global flood. Fourth, conclusions are suggested.

WORKING ASSUMPTIONS

This piece is written within the framework of the following hermeneutical assumptions without which the essay makes little sense in this postmodern era. The article assumes the unity and clarity of the Scriptures as a whole, and the concept that the complete Bible is the infallible Word of God in propositional, written form [11]. In addition, the essay assumes that what the text meant originally is, in principle, what the text means for us today. Moreover, this article assumes the commensurability of language discourse between contrasting realms of knowledge as, for example, between science and religion. Thus, this essay endorses, as expressed by Richard Davis and contra postmodernism, "the correspondence theory of truth; the referential use of language; and a person's ability to access reality directly, unmediated by conceptual or linguistic schemes" [3, p.111]. These assumptions permit an interpreter to compare biblical passages from various parts of the Scripture in order to support a systematic theological understanding and evaluation of the issues addressed in this essay. We turn now to the striking historical rejection of the concepts of a six-day creation and global flood.

FOUR KEY HISTORICAL MOMENTS REJECTING A HISTORICAL CREATION WEEK

1785, James Hutton Interprets the Geologic Column as Replacing a Six-day Creation

The epoch-making influence of the late eighteenth and early nineteenth-century scientific discovery of the fossiliferous geologic column along with its deep time evolutionary interpretation can hardly be overestimated. Terry Mortenson and Davis Young offer helpful detail about the rise of old-earth geology and Christian compromise during these centuries by individuals such as James Hutton, George Cuvier, Robert Chambers, Thomas Chalmers, William Buckland, et al. [11]. For purposes of this essay, I suggest that James Hutton's *Theory of the Earth* (1785) can be taken as a luminary marker representing the shift to the new cosmology. Viewed in this light the book stands for a revolution in the making having Copernican proportions. In the book Hutton formally introduces to the scholarly community his interpretation of the deep time implications of the geologic column. Whereas the original Copernican revolution involved a spacial shift, this Copernican revolution involves a temporal shift, summarized in these famous lines from Hutton's *Theory of the Earth*: "The result, therefore, of our present enquiry is, that we find no vestige of a beginning,-no prospect of an end" [8, p. 304]. This conclusion implies the replacement of the idea of a recent creation, measured in the span of a single historical week, by the concept of the origination of earth's life forms over immeasurably deep time of hundreds of thousands or millions of years.

This shift in ideas had enormous consequences theologically, particularly in the nineteenth century. With the publication of *Essays and Reviews* in 1860, leading theologians in major Christian traditions accommodated the biblical teaching of a literal creation week to the deep time implied by Hutton's interpretation of the geologic column. The important point to notice is that the theological shift is caused by the acceptance of what was and is considered by many theologians to be the irreformable interpretation by the geological sciences of the geologic column [5]. Friedrich Schleiermacher agrees.

1829, Friedrich Schleiermacher Scorns a Six-day Creation and Makes a Pact with Science

While liberal theologians and many of those more inclined to theological orthodoxy of the times both bowed to the old earth interpretation of geology, the father of modern liberal theology, Fredrich Schleiermacher, is noteworthy here because of his scathing and perhaps trend-setting opprobrium shown toward theologians who endorsed a historical creation week. In his second letter to Dr. LOcke explaining the meaning of the famous *Glaubenslehre*, Schleiermacher writes: "We must learn to do without what many are still accustomed to regard as inseparably bound to the essence of Christianity. I am not referring to the six-day creation, but to the concept of creation itself, as it is usually understood" [15, p. 60-61]. Because of the pressure of evolutionary and deep time theories in his day, Schleiermacher completely rejects a six-day creation as part of the essence of Christianity and wonders whether the basic doctrine of creation can survive. Note the scorn heaped upon the notion of a historical creation week as stated by this theologian.

Shall the tangle of history so unravel that Christianity becomes identified with barbarism and science with unbelief? To be sure, many will make it so . . . already the ground heaves under our

feet, as those gloomy creatures who regard as satanic all research beyond the confines of ancient literalism seek to creep forth from their religious enclaves [15, p. 61].

Only "gloomy creatures" hold to "ancient literalism," or to a biblical literalism which yields a six-day creation and a global flood. Here Schleiermacher argues in effect that "there is no other alternative" for theology except to accommodate to science because of the alleged undeniable scientific evidence.

Consequently, Schleiermacher urges protestant Christian theology to make an "eternal covenant [pact]" between the living Christian faith and completely free, independent scientific inquiry, . . . so that science need not declare war against us" [15, p.64]. Thus, the Father of Modern Theology sets the tone for future ridicule toward biblical literalism. With subsequent thinkers this scorn intensifies and continues to do so to the present day.

1844, Charles Darwin Historicizes Nature, and links a Six-day Creation with Barbarism

As early as the end of July, 1844, Darwin wrote 189 pages, now referred to by scholars as "Darwin's 1844 Sketch," outlining in detail his species theory which appeared later in expanded form in the *On the Origin of the Species* published in 1859. Stephen Toulmin insightfully observes that Darwin's species theory effectively historicized nature, meaning that over deep time living forms of nature change [16]. This conclusion replaces the biblical account of creation. Darwin justifies this rejection in his *Autobiography* by stating that he came to see that the Old Testament contains what he calls a "manifestly false history of the world," and that, therefore, these narratives can no more be trusted than "the beliefs of any barbarian" [2, p.85]. For Darwin, the six-day creation is "manifestly false history" because of the new revelations from geological and biological researches. The concept of a six-day creation is scornfully linked to a barbarian mentality.

One twofold question remains. Is the assumption of the falsity of a historical creation week actually warranted on scientific and biblical grounds? Recently, Mark Noll agrees that this presupposition is warranted on these grounds, and flags the claims of scientific creation as seriously damaging the evangelical mind.

1994, Mark Noll Flags Six-day Creation Science as Damaging the Evangelical Mind

Mark Noll is a gracious, well-respected Christian historian of American religion writing from Wheaton College in Illinois. While his recent work, *The Scandal of the Evangelical Mind* (1994) [13], is written within a theistic evolutionary perspective, it outlines some positive steps evangelical Christians can profitably take. For example, Christians should pursue the "the life of the mind" to "find intellectual depth" [13, p. 239]. Moreover, believers might well discover that God can be worshiped with "thought as well as activity" [13, p. 239].

However, in the book, Noll treats the concept of a six-day creation with particular scorn. He highlights the mode of analysis behind these concepts as doing particular damage to the evangelical way of thinking. Noll claims that creation science has "done serious damage to Christian thinking" because of its "biblical literalism" or a "misguided Baconianism toward the Bible" [13, pp.194, 198]. According to Noll, it is not possible to read the Bible in a Baconian way, or "in a 'simple,' 'literal,' or 'natural' fashion" [13, p. 197]. We are told that "no texts yield to uncritically 'literal' readings" [13, p. 197]. Why? Because the Word of God is "mediated through the life experiences and cultural settings of the biblical authors" [13, p. 133]. This means that with the liberals, evangelicals need to adopt "favorable views on the higher criticism of the Bible," and thus "to redefine the Bible as an expression of evolving religious consciousness" [13, p.181]. The answer, implies Noll, is to join Charles Hodge and defend "the proposition that the Bible must be interpreted by science" [13, p. 183].

Noll pinpoints what he considers to be two serious damaging effects of creation science. First, because of a biblical literalism which results in the twin notions of a six-day creation and a global flood, "evangelicals lost the ability to look at nature as it was. . . and is" [13, p. 199]. Second, evangelicals "forfeited the opportunity to glorify God for the [evolutionary] way he had made nature" [13, p. 199]. Therefore "Creation science has damaged evangelicalism by . . . undermining the ability to look at the world God has made and to understand what we see when we do look" [13, p. 196].

Noll offers a striking conclusion regarding biblical literalism. He writes: "If the consensus of modern scientists. . . is that humans have existed on the planet for a very long time, it is foolish for biblical interpreters to say that 'the Bible teaches' the recent creation of human beings" [13, p. 207]. Noll also

draws out the meaning of this conclusion: "It means that, for people today to say they are being loyal to the Bible and to demand belief in a recent creation of humanity as a sign of obedience to Scripture is in fact being unfaithful to the Bible" [13, p. 207]. Thus, in effect, Noll is calling evangelicals to abandon biblical literalism, and thus to recant of their so-called flawed hermeneutic that has scandalized the evangelical mind in perpetuating belief in a six-day creation and a global flood. This, of course, is a most serious charge by Noll, and one worthy of a thoughtful, biblical, theological, and philosophical response.

THE POST -HUTTONIAN RELEVANCE OF REVELATION 14:7

Does Scripture respond to the geological, macro-evolutionary 21st-century challenge to and rejection of the biblical account of origins and to the kind of biblical literalism noted above? From a position of faith, a Christian can ask whether God foresaw such challenges and already addressed them in the first-century. As a case study, consider the language of the first message in Revelation 14 stated in a time-of-the-end context.

Revelation 14:7 Responds to the Darwinian Biological Dismissal of a Six-day Creation

The cosmogonic claims in the heart of God's final message of mercy to the human family recorded in Revelation 14:7 seem to respond powerfully to the contemporary rejection of a biblical literalism which advocates a six-day creation and a global flood. Recent research by New Testament scholar, Jon Paulien, points the way in assisting us to unpack the significance of this text.

As a background to the study of allusions in the book of Revelation, Paulien cautions that "[m]any people. . . fail to fully grasp the message of Revelation because they do not take seriously the Old Testament nature of its language" [14, p. 180]. Moreover, Paulien states that if the author of Revelation is consciously alluding to the Old Testament, he may assume that, "the reader is familiar with the particular Old Testament text and its larger context" [14, p. 180]. If this is the case, according to Paulien, it is "essential for the interpreter to be aware of the allusion and of the impact of its context on the text of Revelation" [13, 180].

Regarding the language of Revelation 14:7, Paulien finds a verbal parallel between the words, ". . . made the heaven, and the earth and the sea," (Revelation 14:7), and the classic Old Testament words, "made the heavens and the earth, and the sea" (Exodus 20: 11) [14, 183]. According to Paulien, verbal, thematic, and structural parallels show that Revelation 14:7c constitutes a clear allusion to a significant portion of the fourth commandment as articulated in Exodus 20: 11 [14]. The text contains four distinct verbal parallels between Revelation 14:7 and Exodus 20:11. The first verbal parallel is between the verb "made" in Revelation 14:7 and the "made" of Exodus 20:11. The next three verbal parallels involve three specific nouns ("heaven, earth, and sea") that appear in both passages in the same identical order. As indicated, Paulien suggests that along with thematic and structural parallels, these striking verbal parallels establish that Revelation 14:7 constitutes a definite allusion, not merely an echo, to the cosmogonic (origin of the earth) portion of the fourth commandment (Exodus 20: 11). Consider Paulien's conclusion regarding this point: "The cumulative evidence is so strong that an interpreter could conclude that there is no direct allusion to the Old Testament in Revelation that is more certain than the allusion to the fourth commandment in Rev 14:7" [14, p. 185]. The verbal elements in the allusion and a suggested cosmogonic implication are illustrated in the diagram presented below. The possible cosmogonic implication of this allusion speaks directly to the Huttonian and post-Huttonian dismissal of a six day creation as indicated below.

Building on Paulien's insight, one also noted by other scholars [10], we consider the allusion in relation to the question of the length of God's original creation. Does biblical evidence relevant to the allusion exist which can properly be seen to suggest that the allusion made in Revelation 14:7 to Exodus 20:11 may assume, or point with implied divine approval to the wider cosmogonic wording of Exodus 20: 11, and thus to its important concept "[f]or in six days" (Exodus 20: 11) even though the Revelation allusion does not explicitly use the words, "in six days"? The following three lines of biblical evidence, to be discussed in turn, seem to point to a positive answer to this question. First, the judgment context of Revelation 14 is considered. Second, the study addresses a relevant Old Testament phrase used in the New Testament. Third, the essay examines the subtext research of C. H. Dodd.

We turn first to a consideration of the immediate context of Revelation 14:7c. Three heavenly messengers or angels are described in Revelation 14 as delivering interconnected end-time messages of importance in the setting of the everlasting gospel (Revelation 14:6-12). At the end of his message,

the first angel alludes to language spoken by God from Sinai which serves as the ground for worship, viz., that God is Creator: "worship Him who made the heaven and the earth and sea. . ." (Revelation 14:7c). However, when we ask whether the allusion by the first angel to the creator language of Exodus 20: 11 may assume a wider endorsement of the concept of "in six days" mentioned in Exodus 20: 11 which is not stated in Revelation 14:7, the message of the third angel seems to suggest a positive response. The third angel's announcement ends with a reference to divine commandments: "Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus" (Revelation 14: 12). The connection between the messages of the first and third angel is relevant to the question under investigation. The allusion by the first angel to Exodus 20 indicates which commandments the third angel is talking about, viz., the commandments as first presented by God and formulated in Exodus 20, while the third angel indicates that the commandments in this form remain important to the saints in this context. This seems to imply that the language of Revelation 14:7c can be seen to assume the truth of the wider context of Exodus 20:11, and thus of the truth of the length of creation "in six days" even though Revelation 14:7 does not explicitly say "in six days." We now turn to a relevant Old Testament phrase and its use in the New Testament which impact the question under investigation.

While appearing initially in the Bible in Exodus 20:11, the sentence, "For in six days the Lord made the heavens, and the earth, the sea, and all that is in them," is repeated by David in the Old Testament in Psalm 146:6 but without the words, "for in six days." David omits some of the language of the commandment when he assures us that "blessed is he whose. . . hope is in the Lord his God, Who made heaven and earth, the sea and all that is in them" (Psalm 146:5-6). Does David's omission of the words "in six days" authorize the interpreter to suggest that David no longer believes in a six-day creation? On the other hand, does David simply assume the historical truth of the six day creation without specifying the words of the command, "in six days"? The consistent weekly worship practice throughout the history of Israel would seem to endorse the latter possibility. In other words, considered in this perspective, David's use of a portion of Exodus 20:11 can be understood as carrying with it the assumption and implied endorsement of the fuller content of the text of the commandment, and thus of assuming the "in six days" concept stated in Exodus 20: 11, even though these words are missing in David's quote.

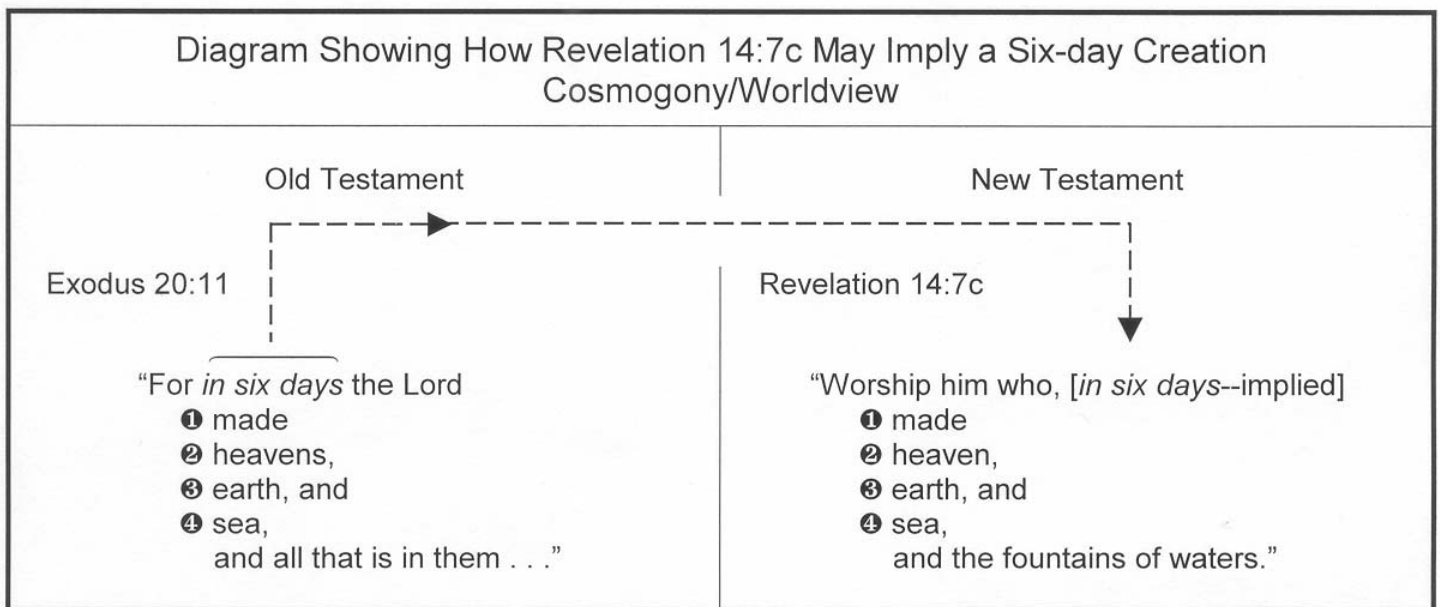
In the New Testament, the use of David's limited portion of Exodus 20:11 seems to be closely repeated three times. It was first used in the thankful prayer of the believers who said, "O Lord, it is Thou who didst make the heaven and the earth and the sea, and all that is in them" (Acts 4:24). Second, the phrase was mentioned by Barnabus and Paul who said to those in Lystra that it was "God who made the heaven and the earth and the sea, and all that is in them" (Acts 14:15). Finally, the same phrase flows from the mouth of the first angel of Revelation 14, although with a slightly altered ending: "worship Him who made the heaven and the earth and sea and springs [fountains] of waters (Revelation 14:7c). These three New Testament usages of Exodus 20: 11 reflect the pattern of using the same limited content of Exodus 20: 11 set by David in Psalm 146:6, i.e., these three uses also omit the "in six days" of Exodus 20: 11, just as David did. Does this omission suggest that the authors of these three uses no longer endorsed the "in six days" of Exodus 20: 11?

As in the case of David, noted above, the absence of the words "in six days" in his quotation from Exodus 20:11 did not mean that he had abandoned the concept of a six- day creation. Rather; it seems to suggest that he continued to assume the historical truth of creation occurring in six days even though he omitted the concept when quoting from Exodus 20: 11. May the same assumption be made correctly regarding the three similar uses of the limited language of Exodus 20: 11 in the three New Testament passage noted above? In other words, do the three New Testament uses of a short phrase from Exodus 20: 11 also assume the "in six days" concept even though the phrase is not stated? The sub-text research of C. H. Dodd seems to imply a positive answer.

In *According to the Scriptures*, Dodd indicates that New Testament writers often used the Old Testament in a way that is based upon a widely accepted Old Testament textual "substructure" [4. p. 136]. Dodd suggests that the biblical writers were not "bringing together isolated 'proof-texts,'" [4, p. 132], but were using key portions of passages as pointers to "whole contexts" [4. p. 75]. Thus, for example, when Paul with deep thankfulness asks, "Death, where is thy sting?" he is not "employing a casual literary reminiscence [proof- text level], but referring [alluding] to a passage already recognized as a classical description of God's deliverance of His people out of utter destruction" as found in Hosea 13:14 [4. p. 76]. The New Testament writers intended for such allusions to send their hearers back to the original Old Testament context for reinforcement and illumination of "certain fundamental and permanent elements in the biblical revelation" [4. pp. 86, 132].

Applied to the allusion in Revelation 14:7, Dodd's research suggests that the first angel's allusion to Exodus 20:11 is not a casual literary reminiscence. Rather, the allusion seems to serve as a key pointer to a recognized classical, wider context describing God as creator which is to be regarded, in Dodd's language, as "fundamental and permanent elements in the biblical revelation." This seems to support the conclusion that the allusion to Exodus 20:11 in Revelation 14:7 approves, not only the specific creative acts by God mentioned in Revelation 14:7, but also the wider context of the classic passage of Exodus 20:11 and, thus, the concept of creation in six days. The importance of this conclusion for biblical hermeneutics and for macro-evolutionary theory is discussed below.

Furthermore, because, in this discussion of Revelation 14:7c, no categories foreign to the cultural setting of the text are imported into or overlaid upon the passage by a contemporary reader who might be considered in some sense as a so-called "co-author," the conclusion drawn from Revelation 14:7 regarding the textual assumption of a six-day creation does not result from the application of contemporary reader response theory [6]. Rather, the assumption of the six-day creation in Revelation 14:7c represents straight-forward exegetical implications flowing from the text and from the immediate and wider biblical contexts themselves. Consequently, the contemporary interpreter would seem to be hermeneutically authorized to associate or to assume mentally-as probably practiced by the first-century readers of Revelation 14:7-the idea, "in six days," when reading the phrase in Revelation 14:7, "worship Him who made the heaven and the earth and sea and springs [fountains] of waters" as a divinely intended implication or assumption. See the diagram below.



The above diagram illustrates that by means of a central end-time biblical passage, God can underscore the truth of His literal, historical six-day creation.

This conclusion carries significant hermeneutical and earth history implications. If taken as historically true for us here and now in a systematic theological sense, the important biblical cosmological claim, noted above, immediately requires the interpreter of this biblical passage to elevate in authority the scriptural claim of the reality of a six-day historical creation, above the authority of human, macro-evolutionary scientific reasoning. This shows how the passage encourages the adoption, in the end time, of the hermeneutical method of responsible biblical literalism and thus, of placing biblical claims above those of contemporary evolutionary science. Thus, a biblical literalism yielding a historical creation week and a global flood is not, and I say this gently and respectfully, a scandalous hermeneutic, as suggested by Mark Noll. Rather, such a sort of biblical literalism may be illustrated, by divinely intended implication, in Revelation 14:7. It seems that the real scandal of the evangelical mind is to reject this kind of biblical literalism.

Moreover, in the above fashion, the language of Revelation 14:7 clearly counters contemporary macro-evolutionary geological postulates regarding the origin of life forms on earth at the time they were introduced to the world, thereby powerfully responding to the dismissal of the six-day creation by Hutton, Noll and others. The timing of the Lord in this matter is astonishingly brilliant. One would expect this of the infinitely wise and loving Creator Redeemer.

However, what about the seemingly fatal mantra "there is no other alternative" but to accommodate the biblical account of a historical six-day creation to science because of the implications of the fossiliferous

geologic column? The critic might well agree that the language considered so far in Revelation 14:7c does indeed endorse a six-day creation. However, the same critic might immediately respond: "That does not carry any weight because the recent discovery of the geologic column and its earth history implications establish the impossibility of a six-day creation, sorry."

Does Revelation 14:7 carry language which can respond to this apparently fatal scientific challenge to the creation week noted above? Speaking confessionally, the Christian can ask, "Did the almighty, omniscient, creator God anticipate this geological challenge, and intentionally place special language into the last-day message given by the first angel of Revelation 14, which would, at the right time, respond to this paleontological and geological challenge?" In light of this question, we turn now to a consideration of the final portion of the first message in Revelation 14.

The Phrase, "Fountains of Waters," of Revelation 14:7 Responds to the Huttonian Geological Dismissal of a Six-Day Creation

God's last gospel message to humanity ends with the surprising phrase "fountains of waters" rather than the expected "all that in them is" as stated in Exodus 20:11. The working assumptions of this essay permit us to suggest that these unusual words were selected neither by John nor the messenger, but by God (Revelation 1:1). This conclusion causes us to ask why God might have given these words to the messenger? The textual context seems to provide the key to this question.

Thematically, Revelation 14:7 centers on its own message about divine judgment: "Fear God and give glory to him for the hour of his judgment is come, and worship him. ..." Used in this setting, the phrase "fountains of waters" describes a Creator who makes all fountains of waters, thereby including the fountains of the deep which were made with wisdom (Proverbs 8:28), and which were broken up at a previous event of divine judgment (Genesis 7: 11).

In this judgment context, does the phrase "fountains of waters" of Revelation 14:7 link to Genesis 7: 11? Is a connection between "fountains of waters" and "fountains of the deep" implied in Revelation 14:7c? If so, why? To begin with, David Edward Aune shows that the two water sources can be compared because of their similar nature: "The phrase *πηγὰς ὑδάτων* literally 'springs of water' . . . refers to sources of water flowing from below ground level into pools and should be distinguished from fountains and wells, which are constructed by people" [1, p. 828-829]. This means that Revelation 14:7c is dealing with natural fountains of waters rather than artificial sources of water, thus the "fountains of waters" of Revelation are comparable with the "fountains of the deep" which are also natural fountains rather than human-made entities. Has the scholarly community commented on a possible connection between the water sources mentioned in Revelation 14:7c and the ones described in Genesis 7: 11?

In a recent document entitled, "The 'Fountains of Waters' in Revelation 14:7: A Literature Survey," Ern6 Gyeresi consulted 746 biblical commentaries and other studies on the book of Revelation, 53 Bible dictionaries and Bible encyclopedias, and 3 theological dictionaries on the topic specified [7]. The report indicates that of the theological dictionaries searched, Kittle's *Theological Dictionary of the New Testament* "opens the question for a possible relationship between Revelation 14:7 and Genesis 7: 11 without entering into further details" [7, p. 109]. Of the 746 commentaries and other studies consulted on the Book of Revelation, 682 of them (91.42%) do not comment at all on the phrase "fountains of waters." 39 works (5.23%) only mention the phrase, while 21 (2.82%) offer some general comments. Three sources (.04%) may be considered to be relevant for purposes of this essay. The report discovered that of all these sources, only one (.13%), "the commentary of Henry Morris not only evidences the relationship between Revelation 14:7 and Genesis 7:11, but does so in the context of the judgment theme" [7, p. 110]. In addition, an unpublished, but forthcoming, article by Oleg Zhigankov, entitled "Significance of the 'Fountains of Waters' in Revelation 14:7c" speaks to the issue of this paper. In light of these findings, the research of Wilhelm Michaelis [9], Oleg Zhigankov [17], and Henry Morris [10] will be briefly reviewed and employed in uncovering additional implications and further conclusions.

Commenting on the meaning of the phrase "fountains of waters" as used in Revelation 14:7c, Michaelis asks: "Is the reference [of fountains of waters] to the springs of the sea?"

Cf. πηγαὶ τῆς βύσσου or βύσσων of Genesis 7: 11; 8:2" [9, p. 115]. To my knowledge, this may be the earliest scholarly suggestion of a linkage between Revelation 14:7 and Genesis 7: 11. The Greek term for "fountains" is from πηγή, and is the same Greek term used in the LXX for the "fountains of the deep" in Genesis 7: 11, and Proverbs 8:28.

Theologian Zhigankov stresses that the use of the phrase "fountains of waters" in Revelation 14:7 serves to authenticate the judgment message of the first angel by recalling a previous divine judgment. In other words, Zhigankov indicates that the real existence of the present judgment mentioned in Revelation 14:7 is emphasized and "confirmed by the reference to another global historical event-the flood-alluded to by the angel's use of the phrase 'fountains of waters'"[17].

In his book, *The Revelation Record: A Scientific and Devotional Commentary on the Book of Revelation*, Henry Morris discusses the possible connection between the "fountains of waters" of Revelation 14:7 and the "fountains of the deep" of Genesis 7: 11 as follows:

The comprehensive formula so familiar from Scripture is rehearsed by the angel [Revelation 14:7] "He made heaven, the earth, the sea (note Exodus 20: 11). This time the angel adds "the fountains of waters" to the customary catalog of created entities, most probably because of their association with the earlier judgment of the great deluge, when "all the fountains of the great deep [were] broken up" (Genesis 7: 11). [10, p. 266].

In the above quotation Morris insightfully builds on the judgment context of the message of the first angel of Revelation 14 in order to link its "fountains of waters" with a past divine judgment break-up of the "fountains of the deep" of Genesis 7: 11 at the time of God's global judgment flood. In addition, Morris explains that the Revelation phrase "fountains of waters" not only recalls the past but anticipates the future: "The angel's cry reminded men that as God had created all these things and then had destroyed them once before because of man's sin, so He was still able to control all things and that another great divine judgment was imminent" [10, p. 266]. In regard to the connection which Morris makes between the phrase, "fountains of waters" of Revelation 14 and a future judgment, it is helpful to draw a parallel with a similar usage by Jesus of an ancient aquatic judgment. In well-known words recorded in Matthew 24:37-39, our Lord Jesus highlights Noah and the Flood as illustrative of future end-time judgments. How interesting that through the first messenger of Revelation 14, Jesus seems again to make an implied similar connection. What are some of the immediate contextual implications of the research by these three scholars?

The research of Michaelis, Zhigankov, and Morris, indicate contextually that the expression "fountains of waters" can serve to bring to the mind of the reader that God is indeed a God of judgment by using language which recalls God's previous biblical judgment flood. Thus, the phrase "fountains of waters" used in this judgment setting encourages the reader to take more seriously the reality of God's judgment announced by the first angel. This conclusion carries significant earth history implications.

If the divine use of the term "fountains of waters" is intended to recall the biblical judgment flood in the context of the judgment message of Revelation 14:7 as suggested above, three significant implications follow. First, the divine end-time reference to the flood acts as a divine end-time endorsement of the historical reality of the biblical flood. This implication comes as refreshingly good news to those still invested in flood geology in this post-modern era. Assuming that the global flood as a historical event in earth history is thus endorsed by God in the end-time, such an event becomes a thesis to be tested by good, accountable, scientific geological field research. This is one of the reasons for the serious and justified interest in this kind of research by members of the Fifth International Conference on Creationism.

Second, if Revelation 14:7 is written for an end-time setting, and if the passage endorses the historicity of a world-wide flood, this suggests that responsible biblical literalism represents God's intended hermeneutic in all times including the postmodern era. Furthermore, if true, this means that the believing Christian scholar needs to elevate the claims of Scripture above the contrasting claims of macro-evolutionary and geological science.

Finally, by faith the Christian can see, as mentioned above, that the timing of God in responding to macro-evolutionary theory and to the challenge of deep time earth history by using the words "fountains of waters" in His end-time message is brilliant. At the very time that Hutton, Darwin, Noll and others are interpreting the geologic column as destroying the historical creation week, God sends a message endorsing His global flood which makes possible the reality of His six-day creation. The possibility of a historical creation week is secured geologically by the mighty, sophisticated actions of a universal aquatic catastrophe during which, in ways yet to be fully understood, major portions of the fossiliferous geologic column were deposited after creation week and because of human sin. As indicated above, the remarkable timing of God in this matter is to be expected of an infinitely wise, omniscient, and loving Creator Redeemer who anticipated the current deep time geological and macro-evolutionary challenges to the historical truthfulness of His Word. Here theology and philosophy end, and doxology begins.

SUMMARY AND CONCLUDING IMPLICATIONS

The following five basic points summarize the essential findings of this essay:

- The interpretation of the geologic column by Hutton, and subsequent geologists in the eighteenth and nineteenth centuries, represents a second Copernican revolution in earth history with far-reaching implications for theology.
- Theologians, scientists, and historians such as Schleiermacher, Darwin, and Noll reject a historical six-day creation by accommodating the Scriptures to macro-evolutionary and deep time geology.
- In timely fashion, the words of Revelation 14:7 "worship him who made the heaven, the earth and the sea, and the fountains of waters" can be understood to respond powerfully to the dismissal of the six-day creation and global flood by the claims of contemporary conventional geology and biology.
- The words "made the heaven, the earth, and the sea," (Revelation 14:7c) may endorse a six-day creation. Paulien indicates that these terms establish a verbal allusion to the cosmological phrase of the fourth commandment of Exodus 20:11 "for in six days the Lord made. . ." This implies that the language of Revelation 14:7 may be intended to assume a six-day creation, thereby confirming, in an end-time setting, the truth of a historical six-day creation.
- The final phrase "fountains of waters" (Revelation 14:7c) endorses the reality of a global flood. The research of Michaelis, Zhigankov, and Morris indicate that in the judgment setting context of Revelation 14:7, its surprising phrase "fountains of waters" serves to remind the reader of God's biblical judgment flood thereby encouraging the reader to take seriously the reality of God's judgment message announced by the angel. By employing special biblical language in an end-time setting recalling the biblical flood for the serious purpose indicated above, God is also, thereby, endorsing the historical reality of the flood event recalled. This shows how the language of Revelation 14:7 serves as a divine contemporary endorsement of the historical reality of the biblical aquatic catastrophe described in Genesis, chapters six through nine.

In light of the above findings, five concluding implications follow:

- That the language of Revelation 14:7 can be understood as a contemporary, divine sanctioning of a six-day creation and global flood comes as refreshingly good news to those still invested in flood geology.
- Revelation 14:7 constitutes a divine, contemporary affirmation of a responsible biblical literalism. This implies that the historico-grammaticalliteral hermeneutic represents God's intended method of biblical interpretation to be used by Christians at all times. This encourages the Christian scholar to elevate the Bible above independent or unaided reason as a basic *modus operandi*.
- This means, and I say this gently and respectfully, that the real scandal of the evangelical mind comes by rejecting biblical literalism and not the other way around.
- God's prophetic anticipation in the first century of the challenges posed by the post-Huttonian interpretation of the geological column is brilliant, but expected of such a mighty Creator.

- In sum, the essay implies that according to the biblical, theological, philosophical, and scientific implications of the language of Revelation 14:7, the research program of responsible creation science is not a scandal, but a blessing.

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