

C R E A T I O N

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July 21, 2013

The Genesis creation stories - there are two of them, back-to-back, declaring divine act in reverse sequence - accurately and literally depict the origin of all worlds and all life through all time, space, causality and substance. But not in the way customarily taken.

Biblical creation stories declare the origin in the sense of the *prius* of creatures, not the origin in the sense of the first occurrence much less the selection or the survival of creatures. The stories declare what occurs "before" creatures do. And they declare the origin of *all* creatures - all time, all space, all causality, all substance - in all times, places, conditions and concretizations. They depict the *prius* of the evolution/involution/devolution characteristic of what we commonly call nature or universe (= that which turns to one). The biblical creation stories depict accurately and literally the *prius* of creaturehood, the same for one and all, ever and always.

What is the *prius* of creaturehood?

The Genesis creation stories declare the creation of ideas, not bodies; thoughts, not physiques; pictures, not creatures; words, not entities. Bodies derive from the ideas, not from the act of creation itself. Physiques are thrown into existence by the thoughts, not by the act of creation itself or by other physiques. Creatures are self-concretizations of

the divine ideas, which are words. The divine ideas are the true origin or beginning (that is, the *prius*) of everything through the conditions of time, space, causality and substance, which are themselves creatures gifted through the product of divine creation.

The product of divine creation is the divine ideas (words). The divine ideas express the creatures, *all* of them. God said, *I am One, I will to be Many.*

The expression of creation, the universe, is itself, therefore, divine and, as such, sacred and holy. A thing and its nature is one and the same.

In the first creation story, creation is depicted as occurring over time. That literary device is a well-recognized liturgical aetiology of the seven-day week ending in a day of rest, the Sabbath. However, the divine act of creation is the *prius* of time and it is one act. It is one act even when occurring amongst its own expressions, such as time, space, etc.

The first creation story depicts the singularity of the divine act of creation as the singularity of one week. However, for a liturgical purpose, the story also conflates the one divine act of creation with the seven days of that one week. It conflates the divine act of creation with one of its expressions, one of the creatures thrown into existence by its product (the ideas), namely, the creature called time.

Creation is one divine act that accomplishes all that follows, into eternity, which means, beyond time, space, causality and substance. This truth can be adumbrated into the language of time as follows: the one divine act of

creation is one and the same before time, in time and beyond time. Or: the one divine act of creation is one and the same past, present and future.

"The world," creaturedom - including history - is total and complete in one divine act of creation producing one divine idea or thought that includes all divine ideas or thoughts and portends therefore all creatures from the "beginning," in the sense of the *prius*, of creaturedom. The creation, preservation and destruction of every creature, ever, inheres in the one divine thought that Genesis calls the beginning (in the sense of *prius*) of creaturedom.

What we call universe, nature and world is derivative. Its source, its origin is the divine idea (word) Genesis declares as creation.

Sense-based (empirical) science and direct-experience-based (ecstatic) philosophy and theology do not conflict. One is derived, one is original. Modernly, "science and religion conflict" because partisans of "science" want science as religion and partisans of "religion" want religion as science. The conflict is stupid on both sides. Its inner purpose is rice bowls, which makes the conflict also offensive, on both sides.

When a creature is conceived in nature, that is, "subsequent to" biblical creation, they are thrown into existence by the now ever-active, ubiquitous and teleological one-into-many words (ideas) of God self-concretizing through the union of that creature's parents.

Biblical creation is not subject to time, and every creature latently arrives in every creature. And they are all of divine idea.

The Genesis creation stories are about the ideas, the words of God, not the creatures who derive from those ideas (words). The key language is "God said." That God "said" is the *prius* of all things, the unrelenting origin of all worlds. "The Creation" is the words. "The Beginning" is the ideas. Genesis declares them. The words institute the creatures as expressions of creation.

Universe is an expression of the words of God that also expresses those words.

The thoughts (ideas) of God are disruptions of the divine equanimity. Thoughts are words and words throw creatures (bodies) into existence as if by necessity. *The end of the ways of God is corporeality.* Oetinger.

Darwin and devotees discuss the selection and survival of some species of creatures post-creation. A very narrow and ultimately superficial focus that conjures, finally, anti-human, anti-rational and anti-historical impulses. Genesis depicts the latent arrival of all creatures before they exist, that is, prior to the selection and survival phenomena affecting and illustrated by their corporeality. A very wide and deep focus that fosters vigilant quiet and refined taste. Genesis depicts its subject thoroughly. Darwin and devotees do not theirs, Darwin more because he had a sense of his limitations, devotees more because they are partisans with begging bowls.

Proponents and opponents of Intelligent Design are timid. *Where there is Being, there is the Logos of Being.* Parmenides. Start there, boys and girls. Logos. Reason. Word. Idea. Not intelligence. Not design. Not evolution. Not selection. Not survival. Not species. And definitely not alms bowls pursuing grants.

No. Let's be honest and honorable and even grand, kiddos.

Why is there any thing at all? And why is nature amenable to inquiry? Why can one's thoughts correlate with their object? Why is reality, tangible and intangible, intelligible? Why can experience, mediated and direct, be understood? What makes intelligence intelligible?

Go to it, boys and girls. You're going nowhere but down the drain until you answer those questions in the full power of human grandeur. On your own. On your way.

AMDG



