

THE GAP

IS NOT A THEORY!

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SECTION ONE—

AN EXAMINATION

OF THE FIRST CHAPTER OF GENESIS

ANSWERING THE QUESTION—

IS THE INITIAL CREATION OF THE HEAVENS AND EARTH,
AS DESCRIBED IN GENESIS 1:1,
“*In the beginning God created the heavens and the earth,*”
TO BE IDENTIFIED AS PART OF THE SIX DAY ACTIVITY OF GOD
AS DESCRIBED IN THE REMAINDER OF THE FIRST CHAPTER OF GENESIS ?

OR,

IS THERE A GAP OF UNSPECIFIED DURATION
BETWEEN THE INITIAL CREATION OF THE UNIVERSE (Gen. 1:1)
AND THE SPECIFIED SIX DAY ACTIVITY OF GOD IN FORMING
THE WORLD TO MAKE IT HABITABLE FOR MANKIND (Gen. 1:3-31) ?

This study will demonstrate that an unbiased and objective consideration of the text and context of the first chapter of Genesis, taken literally, proves very conclusively that the original creation of the universe, as described in the first verse of the Bible, is to be distinguished from the specified “SIX days” of fashioning, forming and making the world in preparation for man’s habitation. At the outset I will offer the following “SIX” positive observations as conclusive proof of this statement.

A preliminary Question—**“How readest thou?”**
(Luke 10:26, KJV)

Here is a simple statement from the Lord Jesus Christ that really intrigued me the first time I read it as a young Christian. It was made by the Lord in the midst of a discussion with a Jewish lawyer, so I knew it is an important statement. I wondered as to just exactly what the Lord meant by the words “How readest thou?” After all, I thought, there is just one way to read—one reads what the Scriptures say and that is that. But obviously, the Lord is implying that, as far as men are concerned, there is more than one way to read the Scriptures. When the lawyer gave an answer, the Lord said, “You have answered correctly” (v. 28). So now I knew that there is a “correct” way to read and understand the Scriptures, and there is an erroneous way to read and understand the Scriptures. In later years I understood this was a basic statement which theologians came to designate as applying to “Biblical Hermeneutics.” “Hermeneutics” simply means the science of proper interpretation or understanding what the Scriptures say.

Believe it or not, the whole debate between Christians on the different positions about creation can actually be boiled down to the proper way of reading and understanding the first three verses of the creation account. Actually the first chapter of Genesis is not difficult to read. The Scriptural text is very simple, basic, and flows smoothly. One might naturally ask, “How could anyone read it in a wrong way?” Obviously individuals do read it differently and we see today large divisions among Christians over just how they read these first few verses of the first chapter. Since the text itself is simple, basic and inspired by the Holy Spirit, we know the problem is not in the Scriptures themselves, but in just what meanings the human mind places upon what he reads, or how one may try to maneuver the Scriptures to align with his thinking.

At this juncture one must stop and realize that the same Holy Spirit Who inspired the Scriptural text, has also promised to operate in our minds and hearts to give us understanding of what He has inspired—“*There is a spirit in man, and the inspiration of the Almighty gives them understanding*” (Job 32:8). We must sincerely pray the prayer of the Psalmist, “*(Oh, Lord) Open my eyes that I might behold wondrous things out of Thy Law*” (Psalm 119:18). It is amazing how we see things when God “opens our eyes.” With the Lord’s guidance we can be as “*workmen who do not need to be ashamed, cutting a straight course in the Word of Truth*” (II Tim. 3:16).

Let us remember the Spirit’s guidance in understanding the Scriptures is not necessarily given to the “lawyers and theologians,” but it is primarily offered to all God’s sheep. In fact Christ once said, “*I thank Thee, Father of heaven and earth, that Thou has hidden these things from the wise and prudent and hast revealed them unto babes, for even so it has seemed good in Thy sight*” (Matt. 11:25). Again the Lord has promised, “*The meek will He guide in judgment, and the meek will He teach His way*” (Psalm 25:9). Again Christ said, “*Blessed are those who hunger and thirst for righteousness, for they shall be satisfied*” (Matt. 5:6). In other words, to qualify for learning God’s truth, one must have the qualities that He has asked for in these various Scriptures. One must sincerely *hunger and thirst* for righteousness. He must be *meek* in heart. And he must recognize himself as a mere *babe* before God. Now if one is going to enter into God’s training program, these are some of the qualities he must possess. Do you qualify?

The Gap is Not a Theory

SECTION ONE

INTRODUCTION

“In the beginning...” (Gen. 1:1)

The battle between atheistic science and the Bible began to stir up some real sparks of fire in the late 1800s. Perhaps the one who stoked that fire with the most zeal was Robert G. Ingersoll. He is sometimes referred to by his military rank, Colonel R.G Ingersoll. In fact, Robert Ingersoll was a fast talking and smooth talking lawyer who became famous for his public defiance of God and the Bible. One of his foremost works was his lectures on the “*Mistakes of Moses.*” These were first simply “Published For The Trade” (*Col. R.G. Ingersoll’s 44 Lectures Complete*, no date). The very first “Mistake” of Moses according to Ingersoll was given on pages 2 & 3 as the following—

“The real question is: *In the light of science*, in the light of the brain and heart of the nineteenth century, is this book [the Bible] true? The gentleman who wrote it begins by telling us that God made the universe *out of nothing* [Gen.1:1]. That I cannot conceive; it may be so, but I cannot conceive it. *Nothing*, regarded in the light of raw material, is, to my mind, a decided and disastrous failure. I Cannot imagine of *nothing* being made into something, any more than I can of something being changed back into *nothing*. I cannot conceive of force aside from matter, because force to be force must be active, and unless there is matter there is nothing for force to act upon, and consequently it cannot be active. So I simply say I cannot comprehend it. *I cannot believe it.* I may roast for this, but it is my honest opinion.” (Italics mine, J.L.)

Robert Ingersoll died in 1899. Unfortunately Mr. Ingersoll did not live for at least another 35 years in order to hear of the recent discoveries of modern science. In 1933 J.W.N. Sullivan, “one of the world’s four or five most brilliant interpreters of physics to the world of common men” (Time Magazine), had this to say about the beginnings of our universe (from *The Limitations of Science*, first published in 1933, by Viking Press, Inc., later published in 1949 by Mentor Book, page 24-26). After discussing the second Law of Thermodynamics and the fact of an Expanding Universe, he stated—

“Thus the accepted laws of nature lead us to a definite beginning of the universe in time. We are to suppose, on this reasoning, that, at some particular moment in the past, a perfectly organized universe sprang suddenly into being...This revelation is startling. It is still more startling, almost incredible, when we reflect that this amazing panorama sprang suddenly into existence a finite time ago. It emerged full-armed, as it were, out of nothing...This is the scientific account.” (Italics mine, J.L.)

A number of years later in the scientific world this became known as the “Big Bang Theory.” Many scientists made surprising statements about the similarity of this scientific discovery with the very first verse in the Bible—

“In the beginning God created [Hebrew, *bara*, understood to mean *out of nothing*] the heavens and the earth.” (Gen. 1:1.)

Of course Robert Ingersoll is not going to “roast” for his impudent challenge to God and the Biblical record. It is only if Ingersoll’s disbelief would come to be a refusal of God’s merciful grace to him, through the substitutionary death, burial and resurrection of Jesus Christ for his very sins, that he would be turned into hell. The only sin that will send any sinner to hell is his choice of rejecting the manifestation of God’s love and grace to him—“for God is not willing that any should perish, but that all should come to repentance” (II Pet. 3:9). “For God so loved the world that He gave His only begotten Son that whosoever believes in Him should not perish but have everlasting life” (John 3:16). To choose to reject God’s loving provision is to chose the alternative.

“without form and void...” (Gen 1:2)

What has been called the “Gap Theory,” or “Ruin-reconstruction Theory,” was the most popular and consistent explanation of the first chapter of Genesis by evangelical Christians from the late 1800s until the mid 1900s. In simplicity, the “Gap Theory” stated that the first two verses of the first chapter of Genesis left room for great time periods that are separate and distinct from earth’s age which was marked by the renewing of the earth in “six days,” as revealed in verses 3-31 of the same first chapter. The first verse stated the original creation of the heavens and the earth as a perfect orderly cosmos. However, the second verse tells us that the earth came to be in a condition of darkened chaos submerged under a blanket of water. There are many indications that this was a judgment from God and we are not told how long this condition lasted. So the actual age of the earth is not given in the Mosaic account. Moses never made the mistake of saying the earth was only 6000 years old. In addition, the third clause of verse two describes the Holy Spirit of God as hovering over the waters before inaugurating the renewal of the earth in six literal days. From the time of this renewal and the creation of man, the history of activity on this earth can be dated with close accuracy in the Biblical chronological record. Man’s history, starting with the “six days,” taken literally, comes to approximately 4000 years at the time of Christ. But this has nothing whatsoever to do with the actual age of the earth.

This line of teaching about the original creation, the earth’s destruction, the renewal of the earth in six literal days and the actual time of man’s probation on earth became the most popular response to the growing belief by geological and astronomical scientists in the great antiquity of the earth and of the entire universe as well. The Christian could see the Bible was well ahead of the scientific findings of a great age for the earth, just like the Bible was well ahead of the so-called scientific “Big Bang,” in proclaiming that God created it out of nothing a finite time ago.

There was a day when a Christian taking a critical aim at the “Gap Theory” was almost considered with suspicion as a divisive person criticizing a cardinal doctrine. From the late 1800s through the 1950s the Gap was taught profusely across the American

continent and in Great Britain. During those years this was the most popular belief among evangelical Christians, especially in answer to the claims of modern science. And during this time, let me tell you, those who believed in the “Gap” were gospel preachers far beyond any so-called “Young Earth Creationists” today.

How times have changed, and I believe for the worse. The Devil has been very busy. Most of Christendom has become slack in Biblical studies and in conduct as well. Now sincere Christians taking critical aim at the Young Earth Creationists’ theory (the earth and universe are only about 6000 years old) are painted as those who do not take the Scriptures literally (which is only true of liberals in general), and have merely allowed the evolutionary geologist to interpret the Scriptures for him (which again is only true of liberals in Christendom), and have virtually denied the gospel of salvation (which as far as those who believe in a Gap, is an unbelievable false accusation). Now that is a pretty sorry Christian who would want to challenge the Young Earth Creationists—or else the Young Earth Creationists are deceived of the Devil and are themselves propagators of confusion. I sincerely believe the later is the case in these last days.

It is true that throughout the centuries most “Christian” institutions (Catholic and Protestant) assumed the earth was created in about 4000 B.C. It is also a fact that through the same period, at least up until the mid 1700s, these very same “Christian” institutions also believed the earth was the center of the universe. On the other hand, some Christians (in the minority, of course) pointed out that the Bible does not actually say the earth is the center of the universe. In a similar manner, concerning the age of the earth, some Christians throughout the ages taught different aspects of the “Gap Theory,” which had even been propagated by Jewish sages. Consequently, in the early 1800s, when the modern science of geology seemed to demand a great antiquity for the earth, it was pointed out that the Christian who properly interpreted the inspired text would know that the Biblical record has left open the actual age of the earth and the universe. In other words, Moses never said or indicated the Earth was originally created about 4000 B.C.! Thus, the Biblical record, as in the case of Genesis 1:1 telling of the sudden creation of the universe out of nothing, when properly interpreted, was actually far ahead of the discoveries of modern science in recognizing the great antiquity of the earth.

To further cloud the issue, it became popular for geologists to adapt the uniformitarian theory of geology. Uniformitarianism meant the slow, gradual, uniform (no catastrophes) building process in the various rock strata and that nothing happened in the past that isn’t happening today. This theory of interpreting the rock strata was looked upon as a necessary foundation for another increasingly popular theory, that of Darwinian evolution. The evolutionary theory held that all life forms today are merely descendents of an original speck of life that came out of some inorganic sludge somewhere out in an early ocean. The slow gradual changes in this original living cell needed great antiquity of ages in order for the long growth into the great diversity of life that we now see. This slow process of evolution is illustrated by a massive tree of life, with the outer branches signifying all the modern life forms that are in existence today. The compatibility of these two theories also encouraged social philosophers to leave out any necessity for a personal God. All things could now be explained through natural processes, and the Bible was looked upon as merely defunct, out-of-date literature as far as explaining the earth’s history or purpose. Sad to say, modern society, especially in its educational system, is

nearly totally governed in every aspect of scientific and social intercourse by this atheistic, materialistic philosophy.

The theory of evolution has been pressed so strongly in academia that some Christians think they can only resolve the problem by assuming God was in evolution. By no means does this resolve the problem of evolution's clear conflict with the Scriptures, and I might say, with true science itself.

However, more recently in today's science the evidence of great catastrophes in the geological record has been rediscovered and factually rejuvenated. This is presenting major problems to the theory of the ages in the geological record, but of course, primarily with the theory of evolution. These catastrophes occurring in the fossil record indicate the sudden termination of certain forms of life, and the sudden establishment of entirely new forms of life, with no indication of gradual evolution. So the scientific question has actually once again been opened to debate.

I believe the real problem with the "Gap Theory" as it stands today is twofold. First, much of its past presentation and proofs often appear weak, fragmented and seemingly only speculative. Secondly, there have been no strong Bible teachers to stand up and reinvestigate its claims. Certain individuals with high scholarly repute have surely believed in it and have expounded aspects of it. Yet it seems to be that, due to the propaganda of the Young Earth Creationists, no specific and consistent expository teaching reinforcing its Biblical accuracy has been given in these later years.

Consequently, in the 1960s and 70s, when the Young Earth Creationists took front stage and popularized their position as "taking the Bible literally," and "not letting scientists determine the meaning of Scripture for us," many sincere Christians bought into that system, thinking of themselves as "keeping the faith." Now there are numerous organizations that have been created for no other reason than to merely propagate this theory. And they do so with a fanatical zeal that only draws more blows from the scientific community.

In reality, however, the Young Earth Creationists were putting out a subtle "sales pitch" which has actually hidden from the eyes of many conservative evangelical believers the fundamental, sound Biblical exegesis and literal hermeneutic in understanding these basic Scriptures of Genesis chapter One. Consequently, a real solid defender of the "Gap Theory" is hard to find. In addition, the Dispensational Bible teaching, which originally strongly supported the "Gap Theory," has itself been slipping into some obscurity as well.

So here we are in this particular time frame today. I am submitting this material after many years as a clear and positive presentation of a proper and accurate teaching from the Bible, taken literally, of the Fact of a Gap, or Gaps, between Genesis 1:1 and 1:3. I believe, and I am hoping that after reading this material you, likewise, will believe that there is no other conclusion one, who takes the Bible literally, can possibly come to—that the Gap is a Fact and not a Theory. This material is presented in four *SECTIONS* which progressively study the Scriptural issues and give a positive Scriptural revelation in each area of study.

I have always believed that the first starting place and most basic question in answering this problem is to discover just exactly what the “Six Days” of activity consisted of and also therefore—when did that first day begin? So that is where our study is going to commence.

One very recent scholarly writer has stated this principle in his own book on the subject. “**The first question that must be answered is when does the first day begin?**” (*Creation, Fall, Restoration, A Biblical Theology of Creation*, by Andrew S. Kulikovsky, 2009, page 123. Contrary to the implication in the title, Mr. Kulikovsky does not believe in the “Gap Theory.”) Mr. Kulikovsky proceeds to answer the question by stating, “**The two options are: (1) with the creation of light (Genesis 1:3), or (2) ‘In the beginning’ (Genesis 1:1).**”

The author is very accurate in stating right up front, “the first question that must be answered is ‘When does the first day begin?’” However, my purpose in presenting this material is to demonstrate that there are not “two options” because the text, if taken literally and at face value, contains very clear and specific information as to just *what* the first day consisted of and *exactly* when it began. The writer above gives his logic and reasoning for the second option of Genesis 1:1 and then concludes, “This indicates that the first day began *not with the creation of light* but ‘In the beginning’ with God’s very first creative act in verse 1.” (Italics, bold and underlining mine, J.L.)

Of course this is obviously not what the text says (see below). In addition, he must not realize that if the first day did not begin with God calling the “light” into existence (verse 3), then what he is actually contending for is that the first thing God created on the first day was the earth in a condition of “**DARKNESS** and not of light.” I am sure this **bold contradiction** should shock anyone! Now, you can be assured, it is going to take a whole lot of “scholarship” to explain away this basic contradiction which he has unwittingly created.

As we shall see in this study, the simple hermeneutics of the passage tell us he is totally wrong and gives us the exact boundaries of the first day, and of exactly what happened on the first day—

“And God said, let there be *light*; and there was light.

And God saw the light that it was good;
And God separated the light from the darkness.

And God called the light Day, and the darkness He called Night.

And there was evening and there was morning, *day one*.” (Genesis 1:3-5.)

In the Mosaic record each of these “six days” is spectacular and yet very simple. In addition, God did not leave us up to mere human speculation as to just what each day consisted of. Like bold pictures to hang upon a gallery wall, God has *framed* each of these pictures on four sides for our convenience. All the *frames* are exactly alike in this regard. Each of the six days will be *framed in* by unmistakable symmetry. The top *frame* which will begin each day are the simple words, “**And God said.**” The one side *frame* will state, “**There was evening,**” indicating the beginning of the “day.” “Evening” meant twilight and full darkness for 12 hours. The other side *frame* will state, “**and there was morning,**” indicating morning and a full 12 hours of light. This gives the width of each

day as a twenty-four hour time period—or what we call a “solar day.” The bottom *frame* will conclude each day by its numerical order—“*Day One, Day Two, Day Three, etc.*”

So the first conclusion anyone should come to is that the first day begins in verse three of Genesis One where we are first told “*And God said...*” This begins the *framing* of the first day. Now the question that this study will answer is—whether or not the restraining wall of this first understanding will survive a ferocious pounding by the Young Earth Creationists. You shall see by this study, that the *restraining wall against* the assumption by Young Earth Creationists that verses one and two of the first chapter of Genesis must be shoved over into the frame work of verse three, will not only withstand any assault upon it, but will be reinforced many times over.

Actually the basic laws of interpretation are easily discernable when it comes to understanding the exact perimeters of the “six day” activity of God in preparing the earth for man’s habitation. Once the perimeters of these days are established, and the work of forming the earth is specified for each day, it then becomes obvious as to their relationship to both what comes before (Gen 1:1, 2) and what follows (Gen. 2, etc.).

To state the principle by another analogy, it is a great deal like going out to a plot of land and building a house. The land may be rough and confusing with trees, rocks with a slight rise and a gully. However, when the owner and builder step out to overlook the land, and they unfold the blueprints and the owner points out just exactly where he wants the house to stand, then the builder marks off the land. Soon the tractor comes out and levels off a pad site where the house is going to stand. Then the foundation men come and measure off the exact perimeters for the foundation of the house. When the foundation is carefully framed off and ready for the concrete to be poured, then one can see exactly where the house will stand in relationship to the whole plot of land. So it is with the account in Genesis 1:1-31. The initial creation is stated in verse one. The land wherein our house is going to be built is “in the rough” as stated in verse two. But after the perimeters for the “six days” are clearly framed in, we can see exactly where the house will stand in relationship to the whole land. When one adheres to the blueprints, he will not make any false assumptions and erroneous conclusions.

There are SIX insurmountable proofs that the “First Day” begins in verse three of the first chapter of Genesis and not in verse one. Those proofs are as follows—

FIRST—The TEXT

There is an obvious formula given for each of the six days in order that we might identify them specifically without any confusion. The Divine Revelation is very plain in this regard. We simply need to read it and observe the inspired cadence and the six days of activity will identify themselves with precision. This translation is from the New King James Version. (The arrangement is mine, but see also the NIV for the same.)

1 In the beginning God created the heavens and the earth. 2 The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

3 ***Then God said***, ‘Let there be light’; and there was light. 4 And God saw the light, that it was good, and God divided the light from the darkness. 5 God called the light Day, and the darkness He called Night. ***So the evening and the morning were the first day.***

6 ***Then God said***, ‘Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.’ 7 Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. 8 And God called the firmament Heaven. ***So the evening and the morning were the second day.***

9 ***Then God said***, ‘Let the waters under the heavens be gathered together into one place, and let the dry land appear’; and it was so. 10 And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good. 11 Then God said, ‘Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth’; and it was so. 12 And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. 13 ***So the evening and the morning were the third day.***

14 ***Then God said***, ‘Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; 15 and let them be for lights in the firmament of the heavens to give light on the earth’; and it was so. 16 Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. 17 God set them in the firmament of the heavens to give light on the earth, 18 and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. 19 ***So the evening and the morning were the fourth day.***

20 ***Then God said***, ‘Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.’ 21 So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that it was good. 22 And God blessed them, saying, ‘Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.’ 23 ***So the evening and the morning were the fifth day.***

24 ***Then God said***, ‘Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind’; and it was so. 25 And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good. 26 Then God said, ‘Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.’ 27 So God created man in His own image; in the image of God He created him; male and female He created them. 28 Then God blessed them, and God said to them, ‘Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’ 29 And God said, ‘See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. 30 Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food’; and it was so. 31 Then God saw everything that He had made, and indeed it was very good. ***So the evening and the morning were the sixth day.***

The six days of activity in preparing the world for man's habitation are framed by unmistakable symmetry. It is like reading poetry or music. Even a child can understand the perimeters of each day. Only a biased or prejudicial mind will attempt some evasion of the obvious. I would hope that all who come to this chapter have a desire to be taught of God and will put away mere theorizing. If we take the Bible literally and at face value, then the literary construction of the passage is inexplicably simple and overwhelmingly obvious.

It has recently been beautifully stated that the "rhythmic repetition" of words or phrases in the first chapter of Genesis is "the Composer's imprint on the score of His creation" (Dwight A. Pryor, founder and president of the Center for Judaic-Christian Studies, *The Jerusalem Post, Christian Edition*, October 2007, article—"The Divine Symphony").

Having read this chapter anyone can see that there are two groups of words that frame each and every day alike. The very same words begin each day, namely— "***Then God said...***" In addition, another group of words act as a summary and conclude each and every day alike, namely—"***The evening and the morning were...***" More literally translated—

- (v. 3) "Then God said.....there was evening and there was morning—**day one.**" (v. 5)
- (v. 6) "Then God said.....there was evening and there was morning—**day two.**" (v. 8)
- (v. 9) "Then God said.....there was evening and there was morning—**day three.**" (v. 13)
- (v. 14) "Then God said.....there was evening and there was morning—**day four.**" (v. 19)
- (v. 20) "Then God said.....there was evening and there was morning—**day five.**" (v. 23)
- (v. 24) "Then God said.....there was evening and there was morning—**day six.**" (v. 31)

It is obvious that each and every day begins with the very same words and each and every day concludes with the very same set of words. I have never known of anyone, be he Christian, Jew or infidel, who contended that the sixth day, for instance, did not conclude with the words—"*There was evening and there was morning, day six.*" Nor has anyone ever contended that the sixth day did not begin with the words—"*Then God said.*" All agree that it does!

Again, I have never known any Bible teacher of any faith, education or status in life who did not agree that the fifth day, or the fourth day, or the third day, or the second day began with the words "*Then God said*" and conclude with the words "*there was evening and there was morning, day five, day four, day three, or day two.*" All agree, wholeheartedly, that each of these days begins with the same precise words—"*Then God said*"!!!

NOW WHAT IS SO DIFFICULT ABOUT THE FIRST DAY ? ? ? Did the Holy Spirit of inspiration forget to tell Moses to put in the introductory words for the first day?—Of course not! The words were not forgotten. The words are very plainly and obviously there! In addition, you can rest assured that the same Holy Spirit of inspiration did not get confused and tell Moses to put those introductory words in the wrong place! The words that clearly mark the beginning of the first day are placed in verse THREE—because that is precisely where they belong—and furthermore, that is precisely where the Holy Spirit of inspiration is telling us that the FIRST DAY BEGAN! The words do not precede, nor are they to be mingled with verse one. Likewise, the words are not

intermingled in the context of the three distinctive thoughts of verse two. Apparently God wants us to know and understand that those words do not belong in any of those places. Now if the first day did not begin in verse one or two, but rather in verse three, then some men's theories are positively blown to smithereens.

Thank God, we should not believe in men's theories, but rather in the Biblical FACTS !

What is so difficult about seeing that the first day begins with verse THREE and not in verse ONE? The only difficulty, I can assure you, is that many popular Creation teachers have inaccurate reasonings about certain aspects of the creation account and the age of the earth as revealed in the Bible. The simplicity of the Word of God is absolutely devastating to their tightly held theories about the earth being only about six thousand years old. If the first day of the six days of this account begins with the words, "Then God said," as recorded in verse three of this chapter, then there is the inevitable time period, beginning at verse one when the observable heavens and earth were originally created. Next came the inevitable time period following when the earth was existing in a state of chaos, being "wasted and emptied," and was shrouded in total darkness. And then came the time period when the Holy Spirit was hovering over the face of the waters. To admit that all this was not a part of the first day is to admit that there must be a GAP of INDEFINITE proportions existing between verse one and verse three. This admission they are not about to make because they do not believe in a "GAP!" Thus, they choose to totally ignore the obviously clear language of the Holy Scriptures. In addition, they break every rule of basic Bible hermeneutics in order to avoid the inevitable.

As we move through this study of the six days, as recorded in the first chapter of Genesis, we will take the inspired record absolutely literally, and consequently observe an impregnable wall built to fortify the fact of a GAP of undisclosed proportions between the first verse of Genesis and the third verse. In the THIRD verse the six days of activity begin—and not before! The next proof that *reinforces* the first follows—

SECONDLY—The LIGHT

The events described briefly in verses one and two of the first chapter of Genesis are not a part of the work done by Almighty God during the specified "six days" of activity in making and forming the world because there simply cannot be a Biblical solar "DAY" without the existence of LIGHT. There must FIRST exist LIGHT for a full 24 hours, as the earth is in rotation, in order to have a solar day according to the Hebrew reckoning. Anything else is both unbiblical and most certainly unscientific. One thing that is clear is that there was no such light in existence in the account of verse two. In verse two the earth is shrouded by a total blackout. Light was not brought into existence until verse three when God spoke it into existence.

When the Hebrew Scriptures speak of the first day in this manner, "There was evening and there was morning, day one," it means that according to the Hebrew reckoning of a day, the "evening" commenced the first solar day, which led into the first 12 hours of night, and the "morning" led into the first 12 hours of daylight, in order to constitute one full 24 hour day—hence, the "first day." These Scriptures state clearly that

EACH and EVERY one of the six days began exactly in the same manner—namely, with the “evening.” The first day was no different than the last, and the last was no different than the first. All six days begin precisely the same—with the EVENING TWILIGHT! Light had to exist continuously in order for all six days to be constituted as literal solar days according to the Hebrew reckoning.

As stated above, it is a well-known fact that according to the Hebrew reckoning the day does not begin at midnight in total darkness, as in our Roman calendar days. Rather, the Biblical 24 hour solar day begins at evening twilight when the sun sets just below the horizon. The full day, therefore, consists of “evening” leading into the full night hours and “morning” leading into the full daylight hours. The “day” ends when the light source sets just below the horizon and the next 24 hour time period begins.

It is, likewise, an unforced fact that there must be the existence of “Light” in order to have the “evening” twilight to mark the beginning of the first day and every day thereafter. There was only total darkness that enshrouded the whole earth while it existed in a chaotic condition as stated in the second verse of Genesis One. The whole earth was not only “wasted and emptied,” but also submerged in water. In addition, the whole globe was smothered in total darkness. “Light” was not introduced until the time of verse three where, in response to the moving of the Holy Spirit of God, God said, “Let there be Light.” At the moment God uttered those words there was instantly “Light” illuminating this still chaotic sphere of earth. In addition, it is to be understood that this globe was *already* spinning on its axis so that there was instantly “evening at one location on the earth as it rotated. (The text never says God started the rotation of the earth on this day.) Hence, the first day was inaugurated—“There was evening...”

Because of the earth’s rotation, the light source appears to go down until it reaches the horizon. The Hebrew word for “evening” is taken from the root word “to set, hence, to draw towards” night (Gesenius). When the light source goes beneath the horizon it becomes dim and there occurs what is called “twilight” or “evening.” The twilight or evening is the time period between the setting of the light source and the coming on of total darkness. During this period there is “dim light” which is the meaning of “twilight.” Twilight is defined as “the light between,” i.e., the light between the setting of the sun and the approach of total darkness.

Today, at our equator, twilight lasts for about one full hour. At other locations, if one were to move either northward or southward, the twilight lasts longer in varying degrees. If the earth was rotating perfectly perpendicularly to the rays of the sun, then there would be about a full 24 hours of light seen at the two Poles where the sun would always rest on the horizon. Our present earth is cocked at an oblique angle to the direct rays of the sun as it rotates on its axis. Consequently, at the Poles there is, on the one hand, an area called “the Region of Perpetual Apparation.” This means that at a certain season of the year the sun will never set, but will always be seen 24 hours a day for weeks at a time. On the other hand, there is also “the Region of Perpetual Occulation.” This means that at the same time, at the opposite Pole, the light will never be seen for weeks at a time.

All this is given to establish the fact that “evening” which inaugurates each and every day means that “Light” must be in existence. Each and every “day” of the “six

days” of this week begins with the “evening.” “Evening” automatically necessitates the existence of “Light.” As there had to be “Light” existing for 24 hours in order to have the “second day,” and every day thereafter, so “Light” had to be in existence for 24 hours in order to have the “first day.”

ENTER THE “NO-GAPPERS”

In time past, when some of those who do not believe in a “GAP” have been squarely faced with the facts above, they have squirmed and persisted in an attempt to somehow salvage their erroneous speculations. I have actually seen in writing and also heard with my own ears some of these people argue that the first Biblical day was very unusual. It actually began, they suggest, with the total darkness stated in the second verse which continued for about 12 hours. Then when God called the light into existence there began the 12 hours of daylight. Then they smile and sit back as if they have solved a dilemma that they themselves have created.

I could hardly believe that those who profess to believe in “exactly what the Bible says” would want to contend so strongly for their theories that they think nothing of doing violence to the clear Word of God and become “creators” themselves in manufacturing a freakish “day,” which is totally incompatible with the specified revelation, to say nothing of the scientific fact of what a solar day is. For one to contend that the first Biblical day actually began with the total darkness of verse two only creates further confusion. Where is the “evening” that begins the first 12 hours of darkness??? Does the Scripture reveal that the darkness of verse two began with a few hours of “twilight”??? Of course not! Likewise, if there is approximately 12 hours of darkness supplied by verse two, as they suggest, then it would mean that the whole earth, as it rotated on its axis, was submerged in full darkness for 12 hours. Then for the next 12 hours, they suggest, God spoke the light into existence (verse 3) as the earth continued to rotate. Now if that be the case, then half the earth would still never see the light of “day” since it was rotating away from the light source during the second 12 hours. Such an argument does not deserve further refutation. This theory is totally incompatible with the clear and specific language of the Biblical revelation taken literally.

The text plainly says that the first day began with “There was evening...” As I stated before, in order to have evening you must have a light source in existence. “Evening” means there is “dim light” or “twilight.” It is interesting that by our modern standards of measuring twilight today, there are actually three degrees of twilight for every evening. First there is what is called “Civil Twilight.” This is the light that exists from the time the sun sets at the horizon till the time that the sun is six degrees below the horizon. There is plenty of light during this time. Then there is “Nautical Twilight.” This is the light that exists until the sun is twelve degrees below the horizon. It is darker at this time. Finally, there is “Astronomical Twilight.” That is the light that exists until the sun is a full eighteen degrees below the horizon. The evening is now very much darker. I emphasize that there is light still to be seen after the sun sets just below the horizon in the evening time and also before it fully rises in the morning to the horizon once again.

I am giving some of these details in order to show the significance and importance of the Biblical revelation, and to encourage all to place their confidence in what the Bible

actually says rather than in the theories of men. According to the literal interpretation of the Bible, the first day and every one of the following days began with “evening,” which mandates the existence of “light.” There must have been Light called into existence in order to have the first day. Hence, the first day begins in verse three and not in verse one or two. Likewise, if it began in verse three, then there is a GAP of unspecified duration between verse one and verse three.

THIRDLY—The VOICE OF GOD

The Divine Author of the book of Genesis wishes to emphasize the distinctive revelation that each and every day during which God “made,” “formed,” “created,” “set” or “ordered” a particular work during this week was brought about by the UTTERANCE of GOD’S VOICE. Therefore, as the reader looks at the first chapter of Genesis he quickly sees that each of the six days’ activity is highlighted and inaugurated by a specific SPOKEN act of God’s power and authority. The voice of God initiates each and every day alike. We can say that God virtually spoke the “days” into existence. This is also crucially important because in each occasion where God speaks, the text tells us exactly what was brought into existence—and that, we shall see, is the **shocker!** When we focus upon exactly what God brings into existence all our preconceptions will be shattered misconceptions! We shall see that the amazing revelation for us, as we study this particular aspect of the subject, is more in line with what God did NOT do, than it is in line with what God did do.

The first recorded utterance of God’s voice is found in verse three of this chapter in connection with the bringing into existence of “Light.” There is no recorded utterance of God in verse one. Nor is there any recorded utterance of God’s voice in verse two. When God said, “Let there be light,” He not only brought light into existence, but He also brought the first day into existence. Since there is no recorded utterance of God’s voice prior to verse three, we must again conclude that here in verse three is where the “six days” of this week of activity began.

All the six days are alike in this respect—they began with the utterance of God’s voice. A startling corollary emerges—the initial creation of the heavens and the earth as indicated in *verse one* of this chapter is not a part of the specified “six days” activity. There is no recorded utterance of God’s voice, at least in this context. Hence, the great event of initial creation is a stated fact; however, it is separate and distinct from this series of “six days” wherein God prepared the earth for man’s habitation. The initial creation event is actually not a part of the six day activity as described in this chapter of Divine revelation. God did not create the earth on the first day! Nor did the earth lay in a wasted void condition, shrouded in darkness, on the first day. When the earth lay in a chaotic state of darkness and emptiness there had been no spoken word from God which brought about that condition which is revealed in this chapter. This mysterious condition is not a part of the “six days” of God’s activity. The initial creation and the chaotic condition of the earth must await additional revelation in order to explain their causes. Even the mysterious movement of the Holy Spirit over the surface of the deep was not ushered in by the voice of God. Instead, however, we can see that the movement of

God's Spirit upon the darkened earth brought about the utterance of God's voice— "Let there be Light"—

And suddenly the earth was illuminated. It was really not a beautiful sight. There could only be seen a wasted empty sphere which was totally submerged underneath one vast ocean of water. In addition, it was spinning on its axis somewhat perpendicular to the light source so that a full 24 hours would pass in one cycle. Of the light source we are not told. Perhaps it was similar to the much later history of Israel down in Egypt when God brought a judgment of darkness upon all the land of Egypt. There was intense darkness everywhere—except in the houses of the children of Israel. Their homes were fully illuminated. There was no stated source for that light; it simply existed by God's decree. The same may be true here in this first introduction of light. It may have emanated from the Holy Spirit or from the Spirit's power to illuminate the earth.

The amazing revelation is that this first utterance of God's voice, which inaugurated the first day, did not bring into existence the heavens or the earth itself. The earth with all its resultant composition was obviously already here in existence. Furthermore, the earth was somehow also quite securely hung in space and spinning on its axis. The first of these six days only brought LIGHT into existence to illuminate what was already here. Hence, the initial creation of the heavens and the earth absolutely cannot be equated, or included, or incorporated into this six day activity. The theory that the first day began with the initial creation of the heavens and the earth, as we are seeing, is **contextually impossible!** No amount of juggling explanations can supplant what the Scriptures are inspired to plainly reveal. We should submit and allow this revelation to formulate our thinking about this very important subject. Shocking as it may seem, this revelation is the absolute truth.

MY ORIGINAL OBSERVATION

I first saw this simplicity in the fall of 1952. It lodged in my conscious mind so profoundly that I never have forgotten it, nor have I needed to deviate from it since. Consequently I am not afraid to tell about it. Here is how I first came to see it—

Most all the students of the school I was attending were gone over the weekend. I was alone in my dormitory room with my Bible open to the first chapter of Genesis meditating on each and every word of the first few verses. A quick overview of the whole chapter had outlined each of the six days. Most importantly, I was simply studying these first few verses without any relationship to any theory. Actually I knew no theories at this time. Thus, I was unprejudiced because I was simply ignorant of any contentions on the issue. I, of course, thought I understood that the earth was said to be created in six days according to the Bible. However, I had formed no ideas as to what kind of days those were, nor of any other problems concerning this subject. I had simply been challenged to study the Word of God with an open mind and heart. Furthermore I was challenged to ask myself questions as I went along to make sure I understood what I was reading. This I did because I immediately saw that I had questions. I was intensely amazed at the results.

I took extensive notes and even made some rough drawings. The most startling thing that I saw was that there were a whole lot of things already in existence before the introduction of light which inaugurated the first day of this week. That was the most

surprising thing to me. When God spoke light into existence, that light obviously only illuminated what was ALREADY IN EXISTENCE.

Just what was already in existence?

- 1) There was the whole sphere of the earth itself.
- 2) The earth must have been somehow suspended in space, perhaps following a pathway in its relationship to other objects in the already existing “heavens.”
- 3) The earth was a unit of mass and substances. Obviously gravity had to be firmly securing it all in place.
- 4) The immediate object of sight would be the vast ocean of water surrounding it.
- 5) Immediately below the waters were the “wasted and emptied” land masses.
- 6) If we follow the geologic composition of the earth, then it was composed of an outer crust wherein are contained the various and sundry masses of rock.
- 7) Beneath this is what is called the “Mantle” of the earth composed of heated rock and also some molten rock.
- 8) Beneath this is the “Outer Core” of the earth and its “Inner Core.” All these layers compose “the foundations of the earth.”
- 9) The whole sphere of earth was revolving on an axis in a 24 hour time frame.
- 10) And then there was TIME—inexplicable, perhaps vast and mysterious—until the moving of the Holy Spirit of God brought about the spoken word of God—“Let there be Light.”

All this was prior to God bringing chronicle time, as we know it, into existence by calling light into existence and the consequent establishment of normal solar “days.” With the establishment of “days,” a chronology was inaugurated from which mankind could number their years. Before that establishment of days, TIME must have existed, but is unchronicled for us.

And then I thought, the most amazing thing about this first day, is what God DID NOT DO! The only thing the Biblical record tells us that God did the first day was to illuminate what was already here. God didn’t create the heavens or the earth—they were here already! Later I found out this is the very same realization that Jewish rabbis saw some two thousand years ago when they were discussing the subject of creation with the Gnostics of that time. They stated that “*all agree that nothing was created the first day.*” They meant by this that only the light was brought into existence to illuminate what was already here. There was nothing physically created on that first day. I will refer to this again later.

My roommate and another young man came in just as I was finishing some of my notes. He looked over my shoulder to see what I was so intently engaged in and at first laughed at my notes and sketches (I must concede my sketches may have appeared to be as chaotic as the earth was). However, the other brother came over to see what was so funny. After a survey of my notes he said to my roommate with emphasis, “What are you laughing at? These are very interesting!”

FOURTHLY—The SPIRIT OF GOD

The latter portion of Genesis 1:2 literally says, “And the Spirit of God was *hovering* over the surface of the waters.” Many have explained that the Hebrew word for “hovering” is *rah-ghaph*, which is also employed in Deut. 32:11 where it speaks of the Lord, “As an eagle...that *fluttereth* over its young (Israel).” This makes it clear that the Spirit of God in Genesis 1:2 was as a bird that hovered over the desolate waters, which action immediately inaugurated the six day activity of removing the chaos from the earth and the ordering of the earth to make it habitable for man. This activity of the Spirit brought a *new beginning*.

Many see a resemblance to this event described in Genesis the first chapter by the dove of Noah in Genesis chapter eight, some 1600 years later. In Noah’s day the earth had once again become inundated by water. This water was an *obvious judgment* from God upon a rebellious world. Noah and his family were safely preserved through this watery judgment. When it came time for Noah and his sons to emerge from the ark, he first released a dove to fly out over the waters. In releasing the dove at the conclusion of the massive flood which had inundated the earth, he would find out if it was safe to step out into a new world. The dove returned with the olive leaf to signify that the judgment was over and a *new beginning* was imminent for mankind. This action has become the symbol of peace ever since (see Genesis 8:8-12). Interestingly enough, the judgment in Noah’s day was most certainly a judgmental baptism of the earth by water—to purge it from terrible evil and defilement. This remarkable baptism serves as a divine typology of our own salvation—see I Pet. 3:20 & 21.

Both events, the hovering Holy Spirit of Genesis One and the dove of Genesis Eight, are also reminiscent of another baptismal scene—the events at the baptism of Jesus Christ in the waters of the Jordan river—and once again there is a “Dove.” Here, John proclaimed, “*I saw the Spirit descending from heaven like a Dove, and He remained on Him. I did not know Him, but He Who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit’*” (John 1:32,33). This activity of the Holy Spirit, alighting upon Christ as a Dove as Christ emerged from the waters of Jordan, inaugurated a *new beginning* for Christ; the Holy Spirit empowered and led Him into His public ministry.

It is not without significance that the waters of the Jordan river enveloping the one being baptized was purposed as a ritual, judgmental cleansing for ceremonial purification from physical defilement. (See John 3:22-26 and note the word “purification.” Then compare this with Hebrews 9:10 & 13 where the “variety of baptisms” of the Law only “sanctified for the purification of the flesh”.) This purification was to set apart from ritual defilement the individual for whatever intended purpose God had designed—in this case for the promised Kingdom of God. John the Baptist initially was repulsed by the idea of baptizing the Messiah Who was the essence of perfection. Though we know that Christ had no sins of His own, yet it was at His own insistence that John baptized Him “for righteousness sake” (Matt. 3:15). That Christ Himself would submit to outward ceremonial purification would by no means contradict His character of soul. This baptismal purification was demanded by the Law of ritual righteousness. Therefore, a ritual cleansing would be applicable to the Messiah Himself as was circumcision.

The waters of Jordan were most certainly a picture of death. Its troubled waters flowed into the vast, stagnant “Dead Sea” which was characteristically absent of all life. In addition, when all the other candidates submitted to John’s baptism they did so “*confessing their sins*” (Matt. 3:6). In other words, they deserved death, and this was their ritual testimony to that effect. However, since Christ had no sin of His own, this was not His testimony. He alone of all people on the face of the earth did not deserve death. Therefore, when Christ was so baptized in the often turbulent and murky waters of Jordan, it was a pre-picture of Him “tasting *death* for every man” (Heb. 2:9). Consequently, when this Holy One came up out of the waters of Jordan there was no confession of sins. On the contrary, “*the heavens were opened to Him, and He (John) saw the Spirit of God descending like a Dove and alighting upon Him. And suddenly a voice came from heaven, saying, ‘This is My beloved Son, in Whom I am well pleased’*” (Matt. 3:16, 17). This was God’s methodology of introducing Christ to the nation of Israel—John 1:31.

Now, when we look once again backward from these baptismal waters of the Jordan, past the baptism of Noah’s day, all the way back to the turbulent waters that covered the earth, as described in Genesis the first chapter and the second verse, we can be even more sobered by the realization that the language of Divine revelation is, in fact, telling us that this was a paramount baptism of judgment that effected the purification of the earth from previous defilement of another, totally distinct epoch of time. Nor am I alone in observing that this is a baptismal scene. Certain of the early Church “Fathers” made the same observation—Tertullian (I, 1203), Didymus Alexandrinus (692), Jerome (ii, 161), Ambrose (ii, 1583), etc. And there, to usher in a new beginning, is the “hovering or brooding” Holy Spirit of God to initiate by His power a week of restorative activity.

THE FIRST AND FOREMOST TYPOLOGY OF SCRIPTURE

I can sense those, who have chosen to reject any evidence of a GAP in this passage of Scripture, let alone a period of time wherein existed the rebellion of Lucifer that brought about the earth’s defilement, recoiling with superficial indignation and saying, “Who gave you, Mr. Langford, the right to impose upon this passage of Scripture such an application as you are now postulating?” And I would answer you that it was none other than the **Holy Spirit Himself** Who hovered over the original waters.

All should know that this scene in Genesis chapter one and verse two just so happens to be the first and foremost typology in God’s Word of the restoration of a sin darkened sinner under Satan’s domain. Just listen for a few minutes to the application that the Spirit of God makes of Genesis One and verse two—

“For it is God Who commanded the *light to shine out of darkness, Who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ*” (from the inspired Apostle Paul, II Cor. 4:6). It just so happens that every single redeemed sinner on the face of this earth stands as a testimony to the spiritual purpose inherent in Genesis 1:2 & 3. God has many times stated, as we shall see, that the condition of darkness on the earth serves as a replica of our own sin darkened condition under the influence of Satan. In fact in this very passage Paul preceded these words by the statement, **“But if our gospel is veiled, it is veiled to those**

who are *perishing*, whose minds the god of this age has blinded, who do not believe, lest the *light of the gospel of the glory of Christ, should shine on them*” (II Cor. 4:3,4).

Nothing could be clearer from these two declarations by Paul— 1.) The intense darkness that covered the earth pre-pictured our *sin darkened condition*. 2.) The wasteness and emptiness stated in Genesis 1:2 is representative of those who in the present darkness are “*perishing*,” literally, “being destroyed.” 3.) The cause of the darkness and chaos in Genesis is implied to be Satan by the fact that the instigator of our own condition in this darkness and perishing condition was “*the god of this world*”—*Satan*. 4.) The issuance of Light in Genesis One was the picture of the *illumination of the gospel of Jesus Christ*. And I might add—5.) that the new creative activity of God as depicted in the rest of Genesis One is a picture of the spiritual reality in the rest of what Paul is inspired to describe—“*If anyone be in Christ Jesus he is a NEW CREATION*” (II Cor. 5:17).

So, I will say again, if anyone wants to know who was responsible for attaching **Satan** to the cause of this Pre-Adamic chaos and darkness upon the earth, I would have to answer that it was NOT “professor” so and so, neither “DR.” this or that, nor any theologian of fame, nor any famous Christian scientist, or any philosopher or poet, nor any other human “authority,” nor was it any human religious “quack.” No, it was none of these. I would simple have to direct your attention to the fact that it was none other than the HOLY SPIRIT of inspiration!!!!—the very same SPIRIT that hovered over the water covered chaotic earth in the original scene Who now inspires this application. Now, if you don’t want to listen to the Spirit of God Who was there in the first place, and Who inspired men to write about it in the second place, then, of course, it is understood you certainly would not want to listen to me.

Now I presume most of you want to hear the words of the Holy Spirit—so let us listen again to the Holy Spirit through Paul as recorded in Acts 26:17 & 18. Here the Holy Spirit reminds Paul of Christ’s words to him—“**I will deliver you (Paul) from the Jewish people, as well as from the Gentiles, to whom I now send you, to open their eyes, in order to turn them from *darkness to light*, and from the power of *Satan to God*...**” All recognize this statement as another allusion to the Genesis account of God calling light into existence out of the darkness. Again the “darkness” is equated with Satanic blindness and the “light” with the gospel revelation. At the Holy Spirit’s prompting, we superimpose Satan upon the original darkness.

Christ Himself said while He was here on earth, “**I have come as a *light into the world, that whoever believes in Me should not abide in darkness***” (John 12:46). Again, the parallels are plain. The darkness of the world because of sin and rebellion is pictured by the darkness of Genesis 1:2. Christ bringing the light of the gospel is pre-pictured by God calling light into existence out of the darkness.

Earlier John wrote, “**And the *Light shines in darkness, and the darkness did not comprehend it***” (John 1:5), another allusion to the Genesis account.

In John 3:19, John gives the added commentary, “**And this is the condemnation, that *light has come into the world, and men loved darkness rather than light, because their deeds were evil.***”

The Apostle John added much later in I John 2:8, “...because the *darkness is passing away and the true light is already shining.*” This repeated revelation for Christians is telling us that a new Age has been inaugurated—just like in Genesis One! In Genesis One the calling into existence of light inaugurated a new beginning in time.

The Apostle Peter added, “...Who called you out of *darkness into His marvelous light*” (I Peter 2:9).

And the Apostle Paul once again stated, “He delivered us from the *power of darkness and conveyed us into the Kingdom of the Son of His love*” (Col. 1:13).

All these passages, and I am sure there are many others, attach spiritual significance to the original scene which we are discussing. The inspired scenario is as follows: mankind on earth today is in a sin darkened condition, existing under the influence of Satanic deception; their lives are wasted and emptied and consequently they are perishing under destruction; the brilliant light of the gospel of Jesus Christ suddenly illuminates their consciousness; many believe that glorious gospel and are transformed as new creations in Christ Jesus. All this is perfectly typified by the events of Genesis 1:2 (darkness) and 3-31 (light and renewal).

Furthermore, some of the prophets of the Hebrew Scriptures were inspired to use the very same language of Genesis 1:2 in describing the cataclysmic judgments which will occur at the second coming of Jesus Christ to judge this earth (we will look at these later). Just as the present world, in which we are living, is rapidly heading towards a cataclysmic judgment, so it is to be understood that the pre-Adamic world came to such a catastrophe. Of course, we will have much more to say about this in later studies on this subject. Suffice it to say at this time, the movement of the Spirit of God over the chaotic waters in Genesis 1:2 introduces—

A “RENEWAL” OF THE EARTH

The activity of the Holy Spirit of God signals the beginning of a NEW episode in the counsels of the Divine purpose in relationship to the physical world. The whole episode of the six days of God forming the earth to be inhabited is preceded by this activity of the Spirit of God. The Spirit of God does not move over the waters prior to each and every day but, rather, prior to the whole WEEK of six days in forming the earth. Thus, we are to understand that this WEEK of six or seven days stands as a UNIT of time in God’s work of forming the earth. The mere fact that the activity of the Holy Spirit precedes this WEEK proves conclusively that the WEEK of seven days **FOLLOWS** the initial moving of the Spirit of God. Therefore, once again, we have the evidence that this WEEK does NOT begin BEFORE this activity of the Holy Spirit. It does not and cannot begin in verse one nor in verse two, but in verse three.

The WEEK of seven days FOLLOWS the moving of the Holy Spirit. In fact, it becomes evident that the Spirit of God is the active agent or power whereby God does the work of renewal on the earth. The agent of God in this renewal first makes His presence known in order to activate the work that takes place during this WEEK. Hence, the first day cannot begin BEFORE this moving of the Spirit of God. All events before this

moving of the Spirit of God must belong to another “era” of time which exists BEFORE this renewal of the earth in six days.

The flight of the dove from the ark of Noah, before the baptismal waters had completely receded, actually marked a new beginning for mankind on a new earth which had been purged from its defilement. The Holy Spirit that came upon Christ as a dove, as He emerged from the baptismal waters of Jordan, actually marked a new beginning for the Messiah—the inauguration of His public ministry and the sudden illumination of the brilliance of His LIGHT. Likewise, the regenerating work of the Holy Spirit marks a new beginning for each and every believer in the light of the gospel of Jesus Christ. In Titus 3:5 the following language is used—“He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the WASHING of regeneration and RENEWING by the Holy Spirit...”

Now the same is absolutely true in the account of Genesis One. After the moving of the Holy Spirit over the waters, the earth would be rejuvenated in a period of six successive days. In fact, this is the very language of the Spirit of God through the Psalmist of old. Psalm 104 is one of the most breathtaking creation passages in the Bible. It begins with God, Who is “clothed with splendor and majesty, Thou coverest Thyself with LIGHT as with a garment, stretching out the heaven like a curtain...” (verses 1 & 2). Darkness, you see, is a condition contrary to God and His environment. And the first thing God does is to create the observable heavens which hang in space like a spectacular curtain, just like Genesis 1:1 indicates. But, then in verse 30 of this Psalm, the inspired Psalmist brings us to a later episode in the creative drama—“You send forth Your Spirit, they are created; And You RENEW the face of the earth.” The one specific time that we all know that God sent forth His Spirit and the earth was renewed is this account in Genesis One.

No matter how one chooses to describe the earth prior to the six day activity of the Spirit of God, all must admit that drastic changes took place during those six days which followed the moving of the Holy Spirit. These changes are all summed up by the words, “You RENEW the face of the earth.” So we therefore can very well describe the work of the six days as a “RENEWAL” of the earth.

FIFTHLY—The SIX DAYS

The text of Genesis One states with careful precision exactly what is accomplished on each of the six days’ activity. It is absolutely *critical* to keep this in mind so as not to distract from, nor enlarge upon, exactly what is revealed by the Spirit of God. When one accepts this revelation he will not make the mistake of misunderstanding later statements with reference to what God did during the six days of activity. When the simplicity of each day’s work is seen and understood, there will proceed *harmony* and *balance* to the whole record. If we imagine things that did not happen, there will be confusion and total imbalance to the record.

As I stated earlier in this study, the truly amazing thing about the six days of forming, fashioning and creating is the utter simplicity of the work God performs each day—especially the first three days. The astonishment is not so much in what God does

do, as much as in the startling revelation of what He DOES *NOT* DO!! The simplicity of the first three days of activity proves beyond any shadow of a doubt that we should not confuse the work done during these six days with the initial creation of the heavens and the earth as stated in the very first verse of Genesis One.

From ancient times students of the creation account have taken note of this fact. Seeing the SIMPLICITY of these facts as revealed in the Mosaic account of what has been called “the Creation Week,” ancient Hebrew sages of the first and second century proclaimed, in their dispute with the Gnostics, “ALL AGREE THAT NOTHING WAS CREATED ON THE FIRST DAY.” (See the Encyclopedia Judaica, 1971, Macmillan Co., Vol. 5, “Creation,” pages 1062). What did these ancient rabbis mean by this saying? Simply that, contrary to many peoples’ false assumptions, the only thing that took place upon the first day of the six days of activity was the bringing into existence of LIGHT to illuminate the ALREADY EXISTING WORLD—and “all agree” to that.

These ancient Jewish sages were not at all concerned about any findings in the science of Geology. This was long BEFORE scientists even dreamed the earth was millions of years old. Nor were these sages concerned about any theories of Evolution. Such was not developed back in those days. These Jewish sages were simply observing the correct *hermeneutics* of Biblical Revelation. The “Six Days” were framed by unmistakable language. It is obvious that the first day began with the introduction of light in verse three. Consequently, they observed that the Mosaic revelation demonstrated that the Heavens and the Earth were already in existence before the series of “Six Days” began. They realized that there was a chaotic condition that existed for an undisclosed period of time before the beginning of the Six Days. Hence, I say again, the amazing fact about these six days is their utter simplicity and limitation. Any other conclusion will distort the distinctive revelation of God.

The First Day, LIGHT is brought into existence and God *separated* the light from the darkness AND THAT IS ABSOLUTELY ALL THAT WAS DONE! Any additional factor added to this first day’s work would ruin the *simplicity* and *balance* of the first three days and of God’s distinctive revelation.

The Second Day, the FIRMAMENT or expanse (atmospheric heaven) was brought into existence and God *separated* the cloudy canopy of waters above from the waters on the earth allowing for the atmospheric heaven. Any additional factor would ruin the *simplicity* and *balance* of these first days.

The Third Day, the DRY LAND APPEARED and God *separated* the land from the waters. In addition God caused vegetation to grow on the land. Any additional factor added to the specific revelation would do harm to the *simplicity* and *balance* of the three days’ work.

The first three days are therefore characterized by the act of *separation*. The first day, God *separated* the darkness from the light. The second day God *separated* the waters above (the cloudy heavens) from the water below (the great ocean). The third day God *separated* the land from the waters. God is thus making three spheres that will be filled on the second three days of activity. The Jewish sages of old saw this pattern as well. (See the last page of this *SECTION*.)

The Fourth Day, God made and ordered the functioning of the sun and moon in relationship to the earth. They rule over the day and night. God established the stars in their places as well. It is notable that the text is careful to not say that God “CREATED the sun, moon and stars” on the fourth day. Their initial creation was stated in verse one. Like the earth, they were already here. They were only made in the sense earth was made.

The Fifth Day, God filled the air with birds and the seas with fish. Here the word “created” is first used in relationship to these six days (verse 21).

The Sixth Day, God filled the dry land with all the animal kind and “CREATED MAN in His own image.” This concludes the “Six Days” of specified activity.

In times past when I have spoken on this subject I would test my listeners by asking questions. “On which day did God create the land?” I asked. Someone would invariably say, “The third day!” Of course, I would then point out that on the third day God did not create the dry land. The text says He only allowed the dry land to “APPEAR” on the third day. *The land was already here!* Then I might ask on which day did God create the water? Again, someone would hastily answer, “On the second day.” “No,” I said, “on the second day God only separated the waters.” *The waters were already here!* Then someone would say, “Well, God must have created the land and the water on the first day.” And I would respond by asking them to read the verse that says that—which no one could do. This illustrates the vast amount of confusion that exists in peoples’ minds because of traditional assumptions.

If the whole earth was created on the first day, then the harmony and simplicity of these first three days is thrown completely out of balance to each other. The point to be emphasized in this revelation by the Spirit of God is that the first three days are merely the preparation of environments and not the creation of anything, let alone the whole earth itself. The first three days are all alike in this simplicity of revelation. Therefore, the first three days of work were obviously characterized by God preparing ENVIRONMENTS and not SUBSTANCE. The next three days of activity were characterized by God FILLING these prepared environments.

The first three days of work, as many have pointed out in times past, can be summarized by the word “division” or “SEPARATION.” God “divided” the light from the darkness, thus separating the two spheres—Day and Night. God then “divided” the waters, thus separating them into two spheres—the watery canopy above and the water below. Finally, God “divided” the land from the waters, thus separating the two substances into two spheres—the dry land and the oceans and seas. The second three days was involved with God filling the environments made in the first three days. We will have more to say about this later.

Most importantly, the heavens and the earth are never said to be created during these six days; they were already here.

SIXTHLY—The HEAVENS

Whenever the Bible talks about the creation of the heavens and the earth, the HEAVENS will nearly always be mentioned first (see as examples Gen. 1:1; 2:4; Psalm

104:2, 5; 148:1-12; Neh. 9:6; Isa. 42:5; 45:18; 66:22; Rev. 10:6; 21:1). Why is this? Simply because the Heavens were apparently created first! Interestingly enough, in Gen 2:4, as to the initial “*creation*” of the heavens and earth, the “heavens” are mentioned first. However, in the very same sentence where it continues to speak of God “*making*,” as during the “six days,” the “earth” is mentioned first because it was made/prepared during the first three days and the heavens were not made/prepared in relationship to the earth until the fourth day.

We should also understand that as to the initial creation of the heavens and the earth, as recorded in Genesis 1:1, the earth must not have been a darkened, shapeless chaos, wasted and emptied. Rather, it must have been a glorious globe of beauty, brilliance, perfection and purpose! As proof of this we should simply read Job 38:1-7—

“Then the LORD answered Job out of the whirlwind, and said:

‘Who is this who darkens counsel by words without knowledge?

Now prepare yourself like a man; I will question you, and you shall answer Me.

Where were you when I laid the foundations of the earth?

Tell Me, if you have understanding. Who determined its measurements?

Surely you know! Or who stretched the line upon it?

To what were its foundations fastened? Or who laid its cornerstone,

WHEN THE MORNING STARS SANG TOGETHER,

AND ALL THE SONS OF GOD SHOUTED FOR JOY?””

This passage from the book of Job tells us, from the voice of God Himself, that when Almighty God originally created the foundations of the earth and fastened it in space there was a spontaneous response of praise, as a metaphor, from the starry universe. In addition, and most interesting, there was the “shout of joy” from all the angelic hosts. It was indeed a spectacular event that had great meaning, especially from the perspective of the angelic hosts.

Please keep in mind several things. First of all, Job lived, as most Biblical teachers observe, at least some 500 years before Moses was inspired to pen the book of Genesis. Indeed, Hebrew scholars tell us that the Hebrew text of Job is of the most ancient form. In other words, it was written or contained in recorded form long before the book of Genesis was written. The book of Job, in all probability, is actually the oldest book of the Hebrew cannon. This inspired record tells us that the *starry heavens* and the *angelic hosts* were a witness to the creation of the earth. Consequently, if we but superimpose this account upon the Genesis record it would read—

*“In the beginning God created the heavens, **and the angelic hosts** shouted together in praise when the earth was also created.”*

Taken literally and at face value, this passage tells us several important facts. First, as we have seen, all the heavenly bodies were already in place before the earth was created. The starry heavens had been created first. This harmonizes perfectly with Genesis 1:1. Furthermore, when Genesis 1:1 tells us that God created the “heavens,” it does not mean “*empty space*” as some creationists speculate. It means, in fact, the observable starry universe! In addition, since the account of Moses told us nothing about the creation of the angelic world, we must now understand that they also were *already in*

existence before the creation of the earth and before the specific “six days” of the Genesis One account. In fact, here the angels are pictured as witnesses to the special creation of the earth. Indeed, the angels “shouted for joy” when God laid the foundations of the earth and hung the earth in space as a final complement to the universe. We will observe later that the original earth was specially designed for an angel.

We have before proven and demonstrated repeatedly that many things were already in existence for an undisclosed period of time before the introduction of light to inaugurate the six days of activity. ***This whole globe had been created, as a unit was held by gravitational laws, and was functioning in position in space by galactic laws.*** All this existed for an unspecified period of time, before the “six days” record of “renewal.”

Also keep in mind this important fact—nowhere during the six days does it say God created the foundations of the earth! So this was not some observation the angels made during the six days. It had to be an observation made at an earlier date when God originally created the heavens and the earth (Genesis 1:1).

Now, neither Job, or any other natural human being, was a witness to the initial creation of the earth as herein described by God. That is why God asks Job and all other wise men, “Where were you when I did all this?” However, the angelic host was most certainly witnesses of this spectacular event. This inspired record from Job says so!

In light of this revelation we can also make the following deduction— no one in his right mind ***could ever paint such a glorious picture, as God did in the book of Job, over a wet mud ball, suspended in total darkness hanging somewhere in an empty universe!*** In other words, the description of the earth in verse two of Genesis One, as existing in a “wasted and emptied” condition and shrouded in total “darkness,” could never have been a scene to “shout in joy” about. The condition of the earth as stated in verse two of Genesis One is a condition contrary to God and His environment because God “is Light,” and “Who dwells in the Light,” “and in Him is no darkness at all” (I John 1:5 & I Tim. 6:16). This is also a condition of shocking gloom and disappointment to any creature that existed in God’s domain as did the angelic hosts. This would be the ultimate of contradictions. Consequently, none should force themselves to understand that the scene in Genesis 1:2 is when God initially “laid the foundations of the earth,” as described in Job.

Thank God, the inspired text of Genesis does not say—“***In the beginning God created the earth without form and void with darkness on the face of the abyss!***” The exact text says, “IN THE BEGINNING (this means time unspecified and usually way beyond our comprehension) GOD CREATED THE HEAVENS (this always means the observable starry heavens) AND THE EARTH (this means the spectacularly beautiful globe suspended in space). Herein the Angelic host shouted for joy and the starry heavens by metaphor added their luster of praise to this spectacular event. What condition the earth existed in as described in Genesis 1:2 had to be sometime subsequent to the initial creation.

To understand in Genesis 1:2 that “The earth **HAD BECOME** wasted and emptied...” would not only be demanded theologically and contextually, especially in light of passages like Job 38, but is also feasible linguistically. No matter how one

translates the passage—whether “the earth WAS,” or “the earth HAD BECOME”—one thing we can understand for sure is that the earth **CAME TO BE** in that condition subsequent to its original creation at which time the angelic hosts witnessed the initial event by a “SHOUT OF JOY.”

It should also be understood that this disruption of the earth, as indicated in verse two, also implies a disruption in the starry heavens, because they likewise will need to be restored to their original condition as indicated by the work of God on the fourth day. This will actually happen once again at the cataclysmic events surrounding the second coming of Christ. We shall see that the prophetic Scriptures describe not only cataclysmic destructions on the earth but also in the heavens. And once again God will restore the heavenly sphere as He does the earthly. (I will give more about this shortly.)

Job 38:1-7 compared with Genesis 1:1-3 has placed many “Creationists,” along with their theories, in a very awkward position. These theorists have rejected the revelation of a GAP between verse one and verse three. Then in order to make the Scriptures bend to their false supposition, they have contended that the earth was actually created on the “First Day” of this week. They further contend that since the first verse says the “heavens” were also created on this day as well, it must mean either one or two possibilities. First, they may believe that only “empty space” was created. Secondly, they affirm that all the physical matter of the universe was created but left in a chaotic state, later to be organized on the fourth day. (This, of course, is getting close to the idea of those who believe in the Gap.) Nevertheless, they must take this position in order to complete their theory that the starry heavens were not at least fully created until the “Fourth Day.”

All that is wrong with their theorizing is that it is ALL WRONG! No. 1) It is totally ***backwards*** to the inspired record. The record says the “heavens” were first created! No. 2) The record says nothing whatsoever about the earth being created ON THE FIRST DAY! I have demonstrated already that the earth was already here on the first day! No. 3) The idea that when the text says God “created the heavens” only means God created “empty space” can only be described as “spaced-out” logic and certainly “empty” of any proof or evidence. No. 4) The idea that God created all the physical matter in the universe and only arranged it on the fourth day is getting very close to the position of the “Gap Theory.” No. 5) The inspired record says nothing whatsoever about the starry heavens being CREATED on the “fourth day.” The starry universe was specifically stated to be created “in the beginning” (v.1). True enough, on the fourth day the sun and the moon and the stars were all “made” to function in relationship to the earth, to rule over the day and the night, and to be for signs and for seasons. The fourth day says nothing whatsoever about God bringing the sun, moon and stars into existence by creative fiat—they were already here. In a similar manner, we have before demonstrated that the “earth” (Gen. 1:1) was already here before the first three days when God ordered and arranged environments upon the earth. In those first three or four days God did not bring the earth into existence by creative fiat. God “made” the earth in these preliminary days as a habitat for mankind. In a similar manner God “made” the sun, moon and stars on the fourth day.

Another proof that this order and arrangement I am contending for is absolutely correct is by simply reading Genesis 1:1-3 and Job 38:1-7 without any preconceived

ideas. I am sure that the real problem many “Creationists” have is actually one of not taking the inspired record LITERALLY—just as it is written—and BELIEVING it!

Some have tried to circumvent the clear implications of Job 38:1-7 with Genesis 1:1 by another route. They have argued that stars can’t “sing,” and so the text in Job must be understood as another reference to the angels. However the metaphor of the stars singing together is used several times in the Word of God, and cannot be misunderstood—

“Praise ye Him, all His angels: Praise ye Him, all His hosts,
Praise ye Him, SUN and MOON: Praise Him, all ye STARS of light”
Psalms 148:2,3.

“Sing, O ye heavens; for the Lord hath done it;
shout, ye lower parts of the earth...” Isaiah 44:23

“The heavens declare the glory of God;
and the firmament sheweth His handiwork.
Day unto day uttereth speech,
night unto night sheweth knowledge.
There is no speech nor language,
where their voice is not heard” Psalm 19:1-3.

As stated before, according to Job 38:1-7 both the angelic hosts and the starry heavens were already in existence when God “laid the foundations of the earth.” Both in Job 38:7 and also in Psalm 148, etc., the “sons of God” and “angels,” mean ANGELS, and the “stars” mean STARS, exactly as stated.

Just as God’s Spirit was said to “RENEW the earth,” so it is also true that God’s Spirit “GARNISHES the heavens”—Job 26:13. We are told in Psalm 104:7-10 how the Spirit of God renewed the earth on the third day,

“At Thy rebuke they (the waters) fled;
At the sound of Thy thunder they hurried away.
The mountains rose;
The valleys sank down
to the place which Thou didst establish for them.
Thou didst set a boundary that they may not pass over;
That they may not return to cover the earth.
He sends forth springs into the valleys;
They flow between the mountains;” (NASB)

Why was there darkness on the earth as described in verse two of Genesis One? It must have meant that there were convulsions in the heavens as well as on the earth. The explanation of how God “garnishes (or adorns) the heavens” is basically given to us in Genesis 1:14-19. God “made” them “*to give light upon the earth, and to be for signs, and for seasons, and for days, and years...He set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness.*” The emphasis of the fourth day’s work is not the initial creation of the heavenly bodies, but rather the ordering of their functioning in relationship to the earth.

As stated earlier, the same Bible speaks of future disruptions of the heavenly bodies. Especially will this be true at the events surrounding the “Great and Terrible Day of the Lord” and the second coming of Jesus Christ—Matt. 24:29; Rev. 6:12-14; Joel 2:30,31, etc. However, the heavenly bodies will again be rejuvenated—Isa. 30:26. The same will happen at the end of the millennial Kingdom—Rev. 21:1. Therefore, it is not surprising that a similar disruption of the cosmos occurred in the infinite past and Genesis 1:2 is but a brief reflection upon it.

ANCIENT TESTIMONY

I walked into a Jewish community center in Dallas, Texas several years ago and saw an interesting display. This was a large center which has a variety of facilities for the activities of all the various age groups. There was also a large auditorium and just outside the auditorium all along the walls were hung large watercolor paintings done by young people of this community. Of interest to me was the display of panels depicting the creation week of the first chapter of Genesis. I was impressed by the accuracy and simplicity of each panel representing each of the six days of God’s handiwork. The panel representing the first day (which was the second panel) accurately showed the calling into existence of light and nothing else. The Jewish tradition of just exactly what happened during these six days of God’s activity in forming the earth for man’s habitation is usually very accurate. In addition, the very first panel in the series of eight was depicting the earth existing in a state of chaos. The eighth panel depicted the Sabbath.

Also sold in the community center book room was the Second Edition of the “*Pentateuch And Haftorahs*,” which is the standard Jewish Law and Commentary in the English speaking world, and distributed in nearly every synagogue. This is edited by Dr. J.H. Herte, Chief Rabbi of the British Empire, London, 1961 (First edition was in 1931). Concerning the first few verses of Genesis One this comment is made—“*Ages untold may have elapsed between the calling of matter into being and the reduction of chaos to ordered arrangement.*” I already drew your attention earlier in this study to a quote from ancient Jewish sages who said, “All agree that nothing was created on the first day.”

This traditional teaching in Judaism, concerning an accurate representation of the Hebrew text revealing the six days of Genesis One, is complemented by the panels that were made by modern Jewish young people and placed on display in the open hallway entrance before the auditorium. Actually this traditional teaching in Judaism goes back many generations and even long centuries into the middle ages and professedly even over the last two millennia. In other words, this is not some new teaching designed to accommodate the modern claims of evolutionists. This has been the standard historic teaching in Judaism throughout the centuries.

For instance, you can go to a large public library or to a Jewish library and look up *The Jewish Encyclopedia*, by Funk & Wagnolls, produced originally in 1903. In Vol. IV, under “Creation” on page 337, there will be an ancient representation of the same series of panels depicting the week of creation. There you will see a representation of the murals made in the 14th century for the “Sarajevo Haggadah.” Please notice that there are eight murals which depict this creation week. (I will make a copy of these on the final page of this *SECTION*.) The very first mural (1), in consistency to the Hebrew

text, depicts chaos. The six days of activity in preparing the earth for man's habitation are shown in murals number two (2) through seven (7). The eighth (8) mural depicts the Sabbath. This demonstrates that the Mosaic record is saying that the earth existed in a state of chaos PRIOR to the beginning of the six days' activity. This, of course, is accurately representing the correct hermeneutic and exegesis of the Biblical record.

Chronicles time for mankind began with the utterance of God's voice in verse three. There followed a succession of six days, the last day of which was the creation of man. All that exists before this utterance of God's voice is not dated. The standard translation of the first verse of Genesis One is—"*In the beginning God created the heavens and the earth.*" Sometimes in the Bible the word "beginning" means the incomprehensible past. God is said to be "the Alpha and Omega, the beginning and the ending" (Rev. 1:8 & 22:13). We understand this to mean eternal. In Proverbs 8:22 & 23 Wisdom is personified and is said to be "in the beginning with God." We understand this to mean eternity past. Likewise John 1:1 & 2 says, "In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God." Again, most understand this to mean the incomprehensible past, if not eternity. Now, finding this same statement in the very first verse of the Bible certainly would tell us that the original creation occurred in the incomprehensible past. The original creation is not dated. It remains beyond man's comprehension at this time. Only in the counsels of Almighty God is the secret precisely known. Those who carelessly advertise the Bible to teach that the earth is only 6000 years old are blatantly misrepresenting the Biblical record to their own confusion.

MODERN TESTIMONY

Some, who are basically antagonistic to the major thesis of this study, are nevertheless more careful when they sometimes expound on the specifics of the "creation week." To illustrate, I am going to be quoting from the works of the learned Dr. (science degree) Henry M. Morris. He stands as perhaps the foremost antagonist to what has come to be called "the Gap Theory." Though Dr. Morris does not believe in a "gap" between Genesis 1:1 and 1:3, and though he firmly believes that the original creation of the heavens and the earth, as stated in Genesis 1:1, is the most vital part of the first day of the six days of activity, YET when he writes commentary on "THE SIX DAYS OF CREATION," he very carefully follows the exact formula that I have given in this study as "Genesis 1:3-2:3." These verses, he will observe, are the hermeneutical boundaries for the six days of activity. This is an amazing admission! If Dr. Morris (and many others) was only careful to conclude what this formula proves, he would never argue that the original creation of Genesis 1:1 and the resulting condition described in Genesis 1:2 are a part of the six days of God's work in forming the earth for man's habitation. In addition, he would recognize that there was, indeed, a gap of unspecified duration between the initial creation of the heavens and the earth and the inauguration of the first day.

I do not doubt for one second that Dr Morris has arranged his commentaries in order to best facilitate the nature and order of his exposition in compliance with both the factual order and specifics of the Hebrew text, but also with what has been the standard understanding of that text. Thus the manner in which Dr. Morris outlines the six days

does not prove that he actually believes that there was a gap between Genesis 1:1 and 1:3, but it most certainly demonstrates that even opponents of a “gap” are forced to follow the Biblical formula that is revealed. As I have stated at the beginning of this study, “There is an obvious formula given for each of the six days in order that we might identify them specifically without any confusion.” This is a true statement. Now opponents themselves will demonstrate the accuracy of it. I am sure they are inadvertently forced to follow the cadence of Divine revelation, whether they like it or not!

The first book by Dr. Morris that I will draw your attention to is—*The Beginning Of The World*, published in 1977 by Accent Books. He begins the second chapter with the title—“*The Six Days of Creation*,” and as a subtitle “**Genesis 1:3-2:3**.” In the first paragraph he says,

“Genesis 1:3-2:3, which we shall examine in this chapter, lists the detailed formative and energizing works of God during the six days of the great ‘Creation Week.’” (Page 22. In both cases I have underlined Genesis 1:3-2:3.)

Then as a paragraph division he states—

“**Events of the Creation Period (Genesis 1:3-30)**”

Concerning this first day Morris explains—

“First, ‘God commanded the light to shine out of darkness,’ even as now He is able to shine into our darkened hearts with the light of His Word, ‘to give the light of the knowledge of the glory of God in the face of Jesus Christ’ (II Cor. 4:4). It says then that ‘God called the light day’ (thus plainly defining what is meant by the word ‘day’ when it is used in this chapter). This ended the work of the first day; ‘evening’ came, then a period of darkness, and then ‘morning,’ when another ‘day’ began. Although the source of the light was evidently not yet the sun in its present form, the succession of evenings and mornings indicates that the earth’s axial rotation had begun. It should be emphasized that these days of creation were literal days. This is the Word of God, and God is surely able to say what He means.” (Page 23, underlining mine, J.L.)

Morris goes on to say on page 24—

“Even when used in the singular, as it is several times in Genesis 1, it normally means a literal day—that is, as the period of light experienced diurnally as the earth rotates on its axis each 24 hours. It is so defined in verse 5, the first time it is used, where we are told that ‘God called the light Day.’ . . . We need therefore to recognize plainly that the Biblical ‘days’ of creation were real days, such as we know them today. . .” (underlining mine, J.L.)

OBVIOUSLY, if the first day was this kind of a perfect 24 hour day, and I am sure that it was, then the first day could only have begun with the initial calling into existence of the light—as recorded for us in Genesis 1:3. This is a clear admission that the first day begins in verse three. Indeed, “**God is surely able to say what He means.**”

Again, in Morris’s book entitled “The Genesis Record,” he makes the very same observations. Beginning on page 54 he expounds upon the first day by first qualifying it as “**Genesis 1:3-5.**” Then on page 55 he says the following—

“ ‘The evening and the morning were the first day.’ This same formula is used at the conclusion of each of the six days; so it is obvious that the duration of each of the days, including the first, was the same...The formula may be rendered literally: ‘And there was evening, then morning—day one,’ and so on. It is clear that, beginning with the first day and continuing thereafter, there was established a cyclical succession of days and nights—periods of light and darkness.

Such a cyclical light-dark arrangement clearly means that the earth was now rotating on its axis and that there was a source of light on one side of the Earth corresponding to the sun, even though the sun was not yet made (Genesis 1:16). It is equally clear that the length of such days could only have been that of a normal solar day.”

As a consequence of these observations and admissions we have inescapable proof that the six days begin in verse three of the first chapter of Genesis with the introduction of light to inaugurate the first literal day.

MODERN CONFUSION

Dr. Henry M. Morris was the founder of the Institute For Creation Research (ICR). There are many things that are very commendable about Dr. Morris’s ministry and the work of other ICR members. However, his plain disregard for proper Biblical hermeneutics when it comes to his attack on what he called “the Gap Theory” is not one of them. In this regard he has perpetuated more confusion than anyone I know. Today most “Creationist” organizations perpetuate his error. Their tirades against the “Gap Theory” are often filled with inaccuracies, straw men and false accusations.

For instance, the organization’s *Acts and Facts* monthly publication (January 2008) had an article by Dr. Morris’s son, John D. Morris, Ph. D. This article was entitled “*Sunlight Before the Sun.*” He perpetuates his father’s blunder in his very first statement—

“According to Scripture, God ‘created the heaven and the earth’ on Day One of Creation Week”(Genesis 1:1).

He erroneously mixes the initial creation with the renewal of the earth in six days. Statements like this are made hundreds of times in Creationists’ magazines.

Of course, as we have demonstrated in this careful study, Genesis 1:1 says no such thing! Both Genesis 1:1 and Genesis 1:2 are clearly not a part of the week of activity described in Genesis 1:3 and following. The “six days” of activity are framed by the unmistakable language of Genesis 1:3-2:3. Therefore, the Scriptures absolutely do NOT say “God created the heaven and the earth on Day One of Creation Week.” John Morris concludes his article with the words—“*How much better and more satisfying it is to accept Scripture as it stands. It doesn’t need to be fully understood and explained by modern scientific thought; it just needs to be believed and obeyed (italics mine, J.L.)*.” To this I would say “Amen! and Amen!”

As a result of this blunder, the modern “Creationists” face a withering attack from science which knows good and well the earth is older than some 6000 years. There is a catastrophic flood of evidence that the earth and the universe bear very great antiquity of

age. Likewise, this serious error draws unwarranted criticism toward the Scriptures which absolutely do NOT tell us the earth is only some 6000 years old. Moses was most certainly not inspired to make that blunder.

Back in the early 1950s I worked for the “Biblical Research Society” under the leadership of David L. Cooper (Th.M., Ph.D., Litt.D.). David L. Cooper was a notable Hebrew scholar. He firmly believed that the Hebrew text demanded a gap between Genesis 1:1 and 1:3. He likewise stamped into our remembrance his “Golden Rule of Interpretation,”—“When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise.”

WHAT ABOUT EXODUS 20:11 ?

Young Earth Creationists constantly bring up Exodus 20:11 as if it proves their claim. Exodus 20:11 says, “For in six days the Lord made heaven and earth.” Therefore, they have hastily concluded that when in Genesis 1:1 it says “God created the heavens and earth,” this must mean the same thing or else be included in the six day period. To force this interpretation is to ignore the evidence and the literal statements of the inspired record. Yes, there are similarities of some words but this in itself never produces identities. Whenever the Bible speaks of the work done on the “six days” of God “making” the heavens and the earth, as it does in Exodus 20:11, we must go back to the original account in Genesis 1:3-31 to specify the exact events that are carefully outlined for us. Namely—

- 1.) The First Day— Light separated from darkness.
- 2.) The Second Day— Firmament separating the waters.
- 3.) The Third Day— Dry Land separated from seas and vegetation.
- 4.) The Fourth Day— Sun, Moon and Stars to function.
- 5.) The Fifth Day— Fish and Fowl.
- 6.) The Sixth Day— Animals and Man.

This is precisely how—“**In six days the Lord made heaven and earth**” (Exodus 20:11). The Genesis record is very precise in this regard. This is obviously not the same as “In the beginning God created the heavens and the earth.” To throw in other events and substances that are never stated in any one of the six days will only bring confusion to the Divine revelation.

Therefore, when the Scriptures say in Exodus 20:11, “For in six days the Lord made heaven and earth, the sea, and all that in them is...,” it absolutely does NOT mean that in six days God brought the WATER into existence, or the LAND into existence, or the EARTH into existence, or the HEAVENS into existence. None of these things are said to have happened, in the inspired text, during the six days. All these things were already in existence before the six days began.

Exodus 20:11 simply means that in a period of six successive days God fashioned the earth and the heavens in preparation for man's habitation. God fashioned the earth by first making three spheres or environments—day and night (day one), an expanse with water vapor above and the ocean below (day two), and finally separating the land with vegetation upon it from the waters (day three). In addition God filled (so as to speak) the day and night by the functioning of the sun, moon and stars (day four); God then filled the air with fowl and the waters with fish (day five). Finally, God filled the land with animals and mankind (day six). The simplicity is amazing and revealing.

The first three days of “separation” and/or forming environments are a “must” before one can have fish, fowl, animals and man existing. I will include a simple diagram on the last page depicting this simplicity. In this regard one must recognize that the work done during the six days was actually *cosmetic* in nature. God simply “made, fashioned, formed, and created” to make the earth habitable for Mankind.

The specific account of the six days' work of God in forming the world for man's habitation, as recorded in the first chapter of Genesis, is described in such pointed and specific language so as to not confuse it with the initial creation of the whole observable solar system and the earth itself. When one first reads the account of the fourth day where it says that God “made two great lights: the greater light to rule the day, and the lesser light to rule the night—He made the stars also” (verse 16), he might think this is their original creation. Such is not the case. First, the word “creation” is not used as it was in the first verse of this chapter. Furthermore, during this six days God did not “create” the earth. The substance of the globe was already here. God simply “made” it habitable for man. The same is true of the heavenly bodies. They were already in existence. Like the earth, God simply “made” them functional in relationship to the earth.

Nor can anyone successfully mix into these six days the creation of the angelic hosts of “the third heaven,” God's dwelling place. That is an entirely different subject for an entirely different era which is not spelled out in the Genesis account. Both Exodus 20:11 and Genesis 1:14-19 are very careful NOT to state what Genesis 1:1 already stated, namely, “In the beginning God created the heavens and the earth.”

Each of these statements fits perfectly if we do not abuse them or use one to cancel out the force of the other. They are not contradictory statements. There is the initial creation of the heavens and the earth in which the observable universe is brought into existence out of nothing—Genesis 1:1. Next there is the period when the earth existed in a state of wasteness, emptiness and darkness. Then there is the unique movement of the Spirit of God upon the waters to inaugurate the next event. The next event is the week of “seven days,” the first six days during which God “made the heavens and earth” in preparation for mankind. Thus the original creation of the heavens and the earth is one fact, separate and distinct from the six days of forming, making and creation.

— BY WAY OF SUMMARY —

The initial creation of the heavens and the earth as stated in Genesis 1:1 (or as intimated if one translates the verse any other way), nor the earth existing in a state of wasteness and emptiness and shrouded in darkness with God's Spirit hovering over the

abyss as stated in Genesis 1:2, is **NOT** to be understood as a vital part the “SIX DAY” activity that follows. There obviously exists a **GAP** and/or **GAPS** of unspecified duration between the initial creation of the heavens and the earth and the specified “six day” activity in “forming,” “making,” “ordering” and “creating” the world in preparation for mankind. The first elementary proofs of this conclusion are as follows:

- No. 1 The hermeneutics (science of interpretation) of the Hebrew text, taken literally, form an obvious formula for each of the six days. This cannot be circumvented. The six days clearly begin in verse three and not in verse two or one.
- No. 2 There cannot be a Biblical “Day” according to the Mosaic reckoning UNTIL LIGHT is introduced in verse three of the text. Before that simple fact you have no “Day,” only darkness.
- No. 3 Each of the “six days” of activity **BEGINS** with the precise Words—“AND GOD SAID.” This is first recorded in verse three and not previously.
- No. 4 The Holy Spirit of God hovering over the face of the waters, as stated in the final clause of verse two, SIGNALS the beginning of this “week” of activity. The “six days” emanates from this moving of the Spirit of God and does NOT precede it.
- No. 5 The precise work of each of the six days is **CLEARLY** spelled out. The ordering of “LIGHT,” and the separation of the 24 hour day into day and night hours, is the sole work of God on the first day. This harmonizes with the theme of preparing environments in the first three days, to be filled in the next three days’ work.
- No. 6 The heavens and the earth were already in existence **PRIOR** to the “six day” activity of God. The glorious nature of the initial creation of the earth was witnessed by the starry heavens as well as by the angelic hosts.

God willing, I will continue to enlarge upon this theme in later *SECTIONS*. As you can see, I desire to take the Bible literally and I endeavor to discover what the sacred revelation divulges. I despise superimposing “personal opinions” upon the sacred text. God’s Word will stand true in spite of man’s popular misconceptions and human speculations.

Indeed, the revelation of past ages can be as exciting and thrilling as prophecy concerning the future. It will unfold the mysteries and purposes of Almighty God in the affairs of Mankind.

ONE ADDITIONAL WORD OF CAUTION

We all know and realize that all the work of God in creation—the original creation of the heavens and the earth, the chaotic condition, the activity of the Holy Spirit, the renewing the earth in a matter of six successive days, finalizing with the

creation of the man and woman—is all encompassed within the first chapter of Genesis. Therefore, sometimes in the Scriptures this whole collective theme of creation will simply be called “the creation.”

For instance in Mark 10:6 Christ said, “But from the beginning of creation, God made them male and female.” Everyone recognizes this as a statement epitomizing the first chapter of Genesis.

Again in Mark 13:19 Christ said, “For those days will be a time of tribulation such as has not occurred since the beginning of the creation which God created, until now, and never shall be.” Again everyone should recognize this as a collective or all inclusive statement regarding the first chapter of Genesis.

And again, Paul in Romans 1:20 says, “For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made.” This again is commonly understood as a statement encompassing the whole first chapter of Genesis.

By no stretch of the imagination should these collective or all-inclusive statements regarding the work described in the first chapter of Genesis be understood as in any way contradicting the individual specificity in the creation account. When we looked carefully at the first chapter of Genesis, we saw that there is taught by the Spirit of God a clear distinction between the original creation of the heavens and the earth, the earth existing in a state of chaos, and the actual “six days” of activity in making, forming, shaping and creating life on the earth to make it a habitat for mankind. This we have properly called a “renewal” of the heavens and the earth.

Some have tried to confuse the issue by saying verses like these (Mark 10:6; 13:19; etc.) mean that the “six days” and the original creation are all the same thing. The truth of the matter is, verses like these are only stating the same theme—creation.

THE END

Appendix

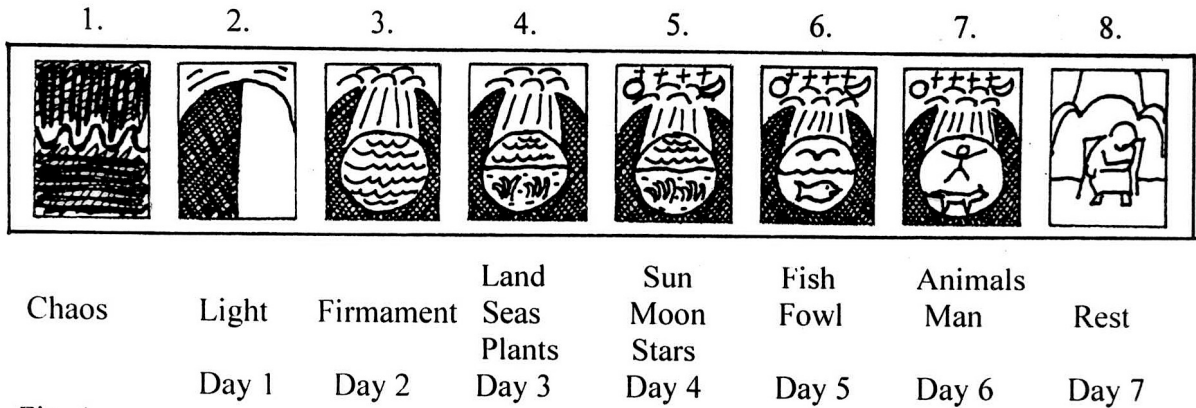


Fig. 1.

(*The Jewish Encyclopedia*, Funk & Wagnolls, 1903, Vol. IV. "Creation," pg. 337, a representation of the mural drawings made in the "Sarajevo Haggadah," 1400 A.D.)

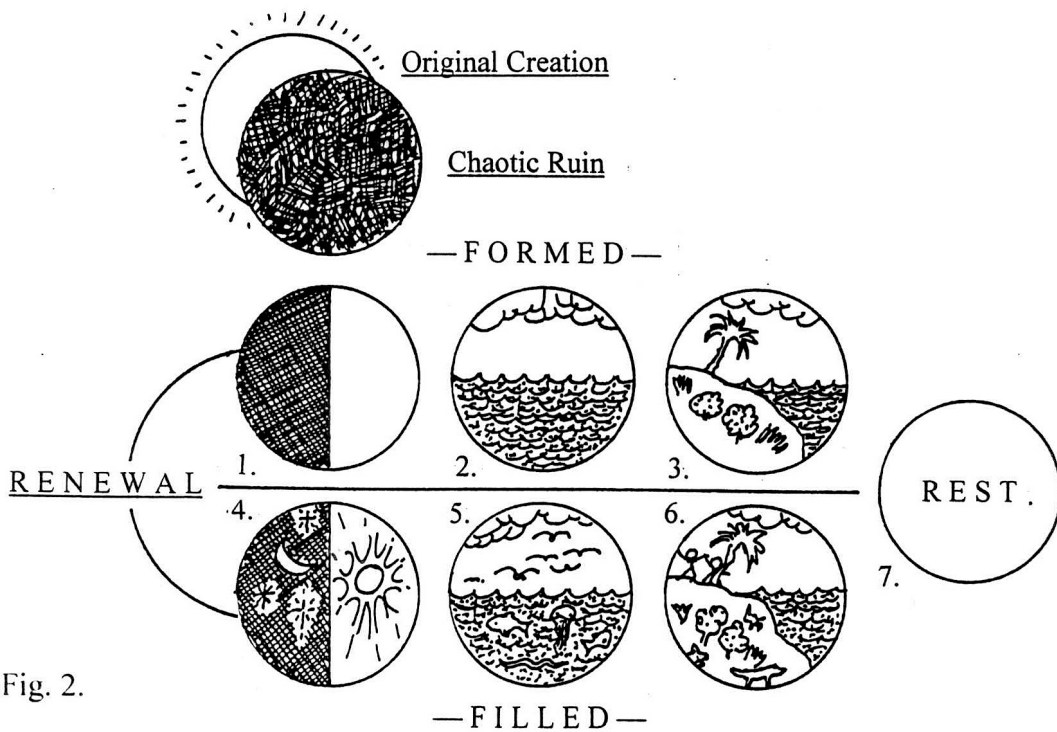


Fig. 2.

The Encyclopaedia Judaica, 1971, by Keter Publishing House Ltd., Jerusalem, Israel, Vol. 5, pages 1059 & 1060. Concerning "Creation and Cosmology in the Bible" this commentary on the Hebrew Scriptures' account of creation states—"God, by divine fiat, created cosmic order out of primeval chaos." Concerning the six days they say—"The six days of creation fall into a symmetrical pattern of three days each, in which the creation of light and of the day and night on the first day, of the sky on the second, and of the dry land, and seas, and vegetation on the third are complemented by the creation of the luminaries on the fourth day, living creatures in the sea and sky on the fifth, and land animals and man on the sixth.")