

FOUR OBSERVATIONS FROM THE ORIGINAL CREATION

What does the Bible say about creation?

In the beginning God created the heaven and the earth. [Gen 1.1]

Before we get started with our detailed analysis of the nine reasons for a Gap between Genesis 1.1 and 1.2, we need to make some simple observations about what we see in Genesis 1.1.

- This will help us clear up some misunderstandings and misinformation.
- It will also begin to lay the foundation for the reasons for the Gap that follow in the next lesson.

I. Observation #1: Evolution is *not* an option.

A. As we start our detailed study of the Gap, the first thing we need to make clear is that evolution (Darwinian, theistic or otherwise) is *not* an option.

1. This is what we saw in the previous lesson with the accusations leveled against those of us who teach the Gap.
2. Dr. Kent Hovind misrepresents us saying that “the gap theory became a convenient method by which theologians compromise Holy Scripture with Darwin’s evolution theory.” He says we use the Gap to suggest an explanation for the billions of years of evolution proposed by modern science and thereby “harmonize God’s perfect Word with man’s imperfect thoughts.”
3. Frankly, this topic of evolution need not even be discussed because the Bible is clear in its very first verse: God *created* the heaven and the earth. Evolution did not come into play at all—evolution is not an option for the Bible believer.

B. The theory of evolution is not science because it cannot be proven.

1. It is based on blind faith, not on the facts, and therefore it is more properly understood to be a “religion.”
2. Webster's Encyclopedic Dictionary of the English Language defines a religion as “a set of beliefs concerning the cause, nature, and purpose of the universe.” That's exactly what the theory of evolution is (a set of beliefs concerning how the universe came into being and why it's all here).
3. Evolution, then, is the religion of the atheist or the agnostic that refuses the logical testimony of creation (things made have a Maker) and the moral testimony of his conscience (the God-given ability to discern between right and wrong, and the fact that each and every one of us knows we've violated that standard of right and wrong).
4. With the refusal to believe in a Creator, the atheist (and to a lesser degree, the agnostic) is forced to create a new religion—a new system of beliefs for the origin and purpose of what's around here. Why is it all here? Where did it come from? His system of beliefs is called “evolution.” It's the religion of the atheist.

C. But we are not atheists, nor are we agnostics. We are Bible-believing Christians.

1. We believe the Bible is God's inspired Word and words, preserved for us even in the English language.
2. Therefore, when Genesis 1.1 says that God “created” our world, we believe that to be so. And, frankly, it's the only explanation for what we see around us (an ordered and intricately designed universe).

D. All of Scripture testifies to the fact that God created our world.

1. Genesis 1 is the foundation for everything else that follows in the biblical record.
2. The Bible-believing position of the “creationist” is supported by Moses. Moses spoke of God making this world in which we live, so we if refuse to believe in creation (if we choose evolution), then we are basically saying that Moses was wrong, and therefore the first five books of the Bible are in error.

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. [Exod 20.11]
3. Many others that God used to pen the Old Testament spoke of a literal, supernatural creation, too. Isaiah, Jeremiah, and Nehemiah all spoke of it. So, if we are to believe evolution (Darwinian, theistic, or otherwise), then we are to believe also that these men were in error and their writings are spurious (false and erroneous).
4. When we get to the New Testament we find that Christ spoke of the literal creation, just as His disciples and Apostles did. John spoke of it, Peter spoke of it, Paul spoke of it.
5. What does all this mean?
 - a. Well, in a general sense, it means that if Genesis 1.1 is not true—if our world was not created, but rather it evolved—then the rest of Scripture is in error.
 - b. If Genesis 1.1 is not true then Jesus was a liar and a deceiver, John 3.16 is false, Romanos 10.9-13 is a farce, and we are fools to try to live upright and moral lives. Eat, drink, and be merry because tomorrow we die and who knows what's on the other side!
 - c. However, if Genesis 1.1 is true, and there is a Creator-God that made all that we see around us, then the rest of Scripture is true also, and man is morally responsible before his Creator-God.
 - i. This, frankly, is the whole issue with evolution: Man hates the fact that one day he will have to answer to his Creator for every thought, word and deed.
 - ii. Evolution gives him a license to sin.

E. The Gap is not in any way shape or form an attempt to reconcile the biblical account of the origins of the universe and its purpose with the theory of evolution.

1. We (Bible-believing Christians) do not believe in evolution. The Bible says God created, and therefore we believe and know for certain that He created.
2. What is in question with the Gap is when He created, how He did it, and what happened afterwards. We're not questioning the fact that He did create. Obviously He did.

II. Observation #2: “In” the beginning God created the heaven and the earth.

- A. Just make note of this observation because it will become important later on when we are studying the fall of Lucifer and where it might be placed in history.
- B. Genesis 1.1 and the “beginning” is the starting point for all of creation. Before Genesis 1.1 there was God, but no creation. “In” the beginning—at a certain point in time and space—God created.
- C. Again, this will be important later on because Jesus Christ said that Satan fell “from” the beginning, not before.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer **from the beginning**, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. [John 8.44]

- D. According to Job 38.4-7, God created the angelic beings (and we can safely assume that Lucifer was among them) before he created the earth. But this does not mean that he existed before Genesis 1.1, because nothing of creation existed before Genesis 1.1.
- E. Sometime after the beginning of all creation (“from” the beginning), Lucifer fell and became Satan and the devil.
1. He did not fall before, because he was not created before.
 2. All of creation had its beginning in Genesis 1.1, and that include all of God's living creatures, Lucifer among them). Therefore we must place his rebellion and fall some time after the creation event of Genesis 1.1.

III. **Observation #3: In the beginning, God “created”; He did not “make.”**

- A. You cannot get away from this in Scripture:** There is a fundamental difference between the usage of the word “create” and that of “make.”

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God **created** and **made**. [Gen 2.3]

- B. Creation and the ability to create is one of the divine attributes that forever and infinitely separates God from man.**

1. God is the only Being capable of true “creation”—of making something from nothing.
2. Man might speak of “creating ideas” or “creating works of art,” but this in no way even comes close to the use of the word “create” in the Scripture.
3. Genesis 1.1 suffices to show us that God can create something (matter, space, energy) from nothing. This attribute belongs to God alone—He alone is Creator.

- C. Whenever we see the word “create” (creates, created, etc.) in Scripture, it means only one thing:** Create from nothing; make something from nothing; form something from nothing.

- Creation is the act of bringing something into existence where there was nothing before.

- D. The word “make” (makes, made, etc.), however, does not have such a specific definition in the Bible. There are basically two ways in which the word “make” is used in Scripture.**

1. First, “make” can refer to an act of creation—it can imply the same thing as “create” (that something was made from nothing). When we compare John 1.1-3 with Genesis 1.1, we see that “make” is used in the same way as “create.”

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. All things were **made** by him; and without him was not any thing **made** that was **made**. [John 1.1-3]

2. However, “make” can also mean to the act of forming something out of another that was already in existence.
 - a. We see this usage through the whole of Scripture. Adam and Eve, for example, “made” themselves aprons from fig leaves.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and **made** themselves aprons. [Gen 3.7]
 - b. The didn't create something from nothing; they formed something (aprons) from another that already existed (fig leaves).

3. Arguments might be formed to the contrary, but if one makes an honest search of Scripture, he will find a consistent use of the word “create”—it means to make something from nothing. The word “make” or “made,” however will always need to be defined based on its context.
 - a. Sometimes it means to “create” (to make something out of nothing) and sometimes it means to form a thing from another.
 - b. Look at Isaiah 43.7 for one more example of this difference between “create” and “make,” and then we'll see its importance in the context of Genesis 1.1 and the Gap.

Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. [Isa 43.7]

 - i. In Isaiah 43.7 we see three words employed in reference to man and his “creation”: Create, form, and make. God created men for His glory, He formed them, and He made them.
 - ii. Are the terms interchangeable or do they mean different things? Context and comparing Scripture with Scripture will help us determine the answer to this question.
 - iii. The soul of man is “created” from nothing—every time a person is born, a new soul (a new “person”) is created. Each person (soul) is a unique, special, and specific creation of God. Where there was no person, now there is a new person. From nothing, God created a soul.
 - iv. What did He “make,” then? The body, of course.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. [Gen 2.7]

[a] God “made” man's body out of something that already existed: The dust of the ground.

[b] And when He gave him the breath of life, creation occurred: Man became a living soul!
4. “Create” always means to bring something forth into existence where there was nothing before. “Make,” however, can mean either to make something from nothing or to form it from something that already exists. (We'll not deal with the usage of the word “form” for now since it has not yet come into play in arguments either for or against the Gap of Genesis 1.1 and 1.2.)

E. Why is this difference between “create” and “make” important?

1. One of the arguments against the Gap comes from Exodus 20.11.

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. [Exod 20.11]

 - a. Observe that this verse says that God “made,” not that He “created.”
 - b. Opponents of the Gap say that God made everything in six literal days, thus a Gap of time and an “original creation” are not allowed for by Exodus 20.11.
 - c. But, Exodus 20.11 does not say that God “created” everything in six days; it says He “made” everything in six days.
 - d. That could mean He made things from nothing (for example, Adam). Or it could mean that He formed something from another that was already there.

2. Another argument against the Gap come from Genesis 1.31.

And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. [Gen 1.31]

- a. After six days God saw everything that He has “made,” and pronounced that it was very good.
- b. Everything that was “made” during those six days was good, but that does not mean that everything “created” since the beginning was “good.”
- c. It could be that Lucifer was created in Genesis 1.1 and that he fell before Genesis 1.2. He would not have been “made” during the six days in question, and therefore the pronouncement of “good” in Genesis 1.31 would not apply to him.

F. This difference between “create” and “made” is for now simply an “observation” that we need to make before we dive into the details that follow.

1. Just remember that “create” always refers to making something from nothing, but “make”, though it may mean the same thing, can also mean to form something from another that is already in existence.
2. In Genesis 1.1 God “created”—He made heaven and earth (and the angelic beings; Job 38.4-7) from nothing.
3. However, during the six days of Genesis 1.2-31, in addition to creating He also “made” things. Since the Bible maintains the difference between these two terms (create and make), we should also.
4. This leads us to an important question...

IV. Observation #4: How does God create things?

A. God “created” in Genesis 1.1—He made something (heaven, earth, angelic beings) from nothing.

1. When God creates a thing, how does that thing turn out? What is it like? How does God create when He creates?
2. Let's compare Scripture with Scripture and let the Bible speak for itself about how God creates things.

B. The Hebrew word for “create” in Genesis 1.1 is *bara*. (Strong's #1254, pronounced: “baw-raw”)

1. *Bara* means “to form something from nothing; to create material and energy from nothing.”
 - a. It refers to an instantaneous and miraculous act of bring something into existence when there was nothing before.
 - b. It's means exactly what we observed before in the English word “create”: Make something from nothing.
2. However, *bara* also conveys the idea of *order* and *beauty*. For example, this same Hebrew word is used in Genesis 1.27 to refer to the creation of man:

“So God created [*bara*] man in His own image...” [Gen 1.27]

- a. How did God create [*bara*] man?
- b. He created him instantly, miraculously, and perfectly (because he was created in the very image of God).

3. The phrase “without form, and void” in Genesis 1.2 is a complete contradiction of what the Hebrew word *bara* implies (frankly, it's a complete contradiction of what the English implies, too; but ,we'll deal with that in a minute).
4. Without a Gap between Genesis 1.1 and 1.2, we have a problem with creation. God created [*bara*] the heaven and the earth the same way He created [*bara*] man. How was that?
 - a. Did God create Adam formless, void, and full of darkness like we see in Genesis 1.2? Did it take God several days to complete the creation task with Adam, first making him a formless and void ball of Play-Dough and then mashing and forming it into something perfect and beautiful?
 - b. No. God created Adam instantly, miraculously, and perfectly (in His image). The same word (*bara*) in the same context (creation) is used of the heaven and the earth in Genesis 1.1.
 - c. God did not create Adam formless, void, and dark only to spend six days reworking him into His image.
 - d. And God did not create the heaven and the earth formless, void, and dark only to spend six days “cleaning things up.”
 - e. God created Adam in an instant, and He made him perfect and beautiful (in His image! like Himself!). He did the same with creation in Genesis 1.1. Something happened to that perfect and beautiful creation to make it formless, void, and dark (just as it did later with Adam! Gen 3.6; Rom 5.12).
5. So, how does God create things?
 - He creates them miraculously, instantly, and perfectly (with order and beauty, not formless and void).

C. We also should remember that God is light and in Him is no darkness at all.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. [1Jn 1.5]

1. Okay, so if there is no darkness in God and He is the One Who created everything (heaven and earth), why is there darkness in what He created when we read Genesis 1.2? Where did the darkness come from? Did it come from God—the God Who is light and in Whom there is no darkness at all?
2. If you want to see how God made the heaven and the earth in the beginning, just go to the end and see how He does it anew in eternity future.
 - a. The Bible is a circle because God started with a perfect creation and sin messed it up, but He'll get back to His original plan after He's finished dealing with the mess.
 - b. Let's read the last chapter of the story to see how it all ends. Does it end with a creation that is formless, void, and dark?

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. [Rev 22.1-5]

- c. Well, now, isn't that interesting! When we get into eternity—after God makes a new heaven and a new earth (Rev 21.1)—there will be no need for light because God Himself will be the light in all of His creation.
 - d. The new creation will be full of light (there will be no darkness at all in the new heaven and the new earth) because God will fill it and God is light.
3. You have to ask yourself, then: Why do we see darkness in Genesis 1.2?
- a. When God created the heaven and the earth in Genesis 1.1, it was exactly like His creation of the heaven and earth in Revelation 22.1-5.
 - b. It was full of light! There was no need for even the sun. There was no darkness, because God filled His creation.
4. So, how does God create things?
- He creates things that are full of light, not things that are dark.

D. Scripture also says that God's works are perfect.

He is the Rock, **his work is perfect**: for all his ways are judgment: a God of truth and without iniquity, just and right is he. [Deut 32.4]

1. If Genesis 1.2 is an example of God's handiwork in creation, I'd say He needs some help because what He created in Genesis 1.1 turned out in Genesis 1.2 to be a formless, void, and dark blob that required six days of “cleaning up” to make it useful and habitable.
2. But, Scripture says His work is perfect and with the Gap that's exactly what we see.
 - a. His handiwork of creation in Genesis 1.1 was perfect—no flaw, failure, or formless blob that needed cleaning up.
 - b. Sin, though, tends to taint perfection and throw God's perfect, ordered, and beautiful creation into darkness and ruin.
3. So, how does God create things?
 - Scripture says His work is perfect, not formless and void.

E. When God created earth in Genesis 1.1, He made it “habitable.”

For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, **he created it** not in vain, he formed it **to be inhabited**: I am the Lord; and there is none else. [Isa 45.18]

1. Now whether it was inhabited or not is not the question here. The point in question is this: Was it habitable?
 - a. Isaiah 45.18 says, yes, it was. God made the earth, He formed it, He *created* it (from nothing; Gen 1.1) in order that it might be inhabited.
 - b. The earth, when first created, was habitable.
2. The earth of Genesis 1.2 is not habitable. Frankly, the earth does not become habitable again until fifth day of renovation!
 - a. However, when God created the earth in Genesis 1.1, it was habitable—that's how God created it; that's what Isaiah 45.18 says.
 - b. Something happened to ruin God's “habitable work” and it became “uninhabitable” in Genesis 1.2.

3. Now at this point in our study we need to take a few minutes to deal with the what the opponents say about Isaiah 45.18, because they fail to deal with the issue at hand. Here are some comments by Dr. Kent Hovind and Stephen Lawwell:

In recent years, Isaiah 45.18 has become the verse to which most gap theorists appeal in defense of their view. In fact, the *New Scofield Reference Bible* removed its gap theory footnote from its original place under Genesis 1.2 and placed it beneath Isaiah 45.18. Isaiah 45.18: “*For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.*” **The debate concerning this verse surrounds Isaiah's use of the phrase, “he created it not in vain.”** The words “in vain,” translated from the Hebrew word *tohu*, also occur in Genesis 1.2 where it is translated “without form.” Gap theorists conclude that God did not create the earth without form (*tohu*), as described in Genesis 1.2, but that it became without form (*tohu*). Claiming that Genesis 1.2 was translated incorrectly, gap theorists believe that it should read, “*And the earth became without form, and void.*” This attempt by gap theorists to question God's ability to preserve His Word (Psalms 12.6-7) in the English language is one of grievous error. Nowhere does Scripture use the word *tohu* to describe a result of God's judgment. In the Hebrew language, *tohu* means “not formed,” not “formless resulting from a judgment.” [*The Gap Theory: Genesis 1.1 & 1.2, Are there billions of years between them?* by Dr. Kent Hovind and Stephen Lawwell, pg 9.]

- a. Although the argument from the Hebrew word *tohu* [Strong's #8414, pronounced “toh-hoo”] is interesting, that's not the issue.
 - i. But, before dealing with the issue at hand, we should note that *tohu* is in fact used to describe the results of God's judgment on sin and rebellion
 - ii. Note its use in Jeremiah 4.23 in the context of divine judgment in Jeremiah 4.26.

I beheld the earth, and, lo, it was **without form [tohu]**, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and **by his fierce anger**. [Jer 4.23-26]
 - iii. But, regardless, the use of the Hebrew word *tohu* is not what we are debating in the context of Isaiah 45.18.
 - iv. What we are debating here has nothing to do at all with the Hebrew, but rather with the English that has been preserved (Ps 12.6-7) down through history.
 - b. The English Bible says in Isaiah 45.18 that when God created the earth (and He created it in Genesis 1.1), it was created “to be inhabited”—it was created habitable.
 - i. The formless, void, dark, and flooded earth of Genesis 1.2 is anything but “habitable.”
 - ii. God had to “clean up” creation for five days in order to make it habitable.
4. This very thing is seen in Job 38.4-7, a biblical commentary on Genesis 1.1 and the original creation of God. So let's take a look at it.

F. How does God Himself describe what He creates?

1. Job 38.1 tells us exactly Who is speaking the words that follow—it's God Himself.

Then the Lord answered Job out of the whirlwind, and said. [Job 38.1]
2. Read the words of God as He describes His perfect, miraculous, and beautiful work of creation in Genesis 1.1.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

7 When the morning stars sang together, and all the sons of God shouted for joy?
[Job 38.4-7]

3. Verse 4 gives us the historical context: We're dealing with Genesis 1.1 and the “foundations” of the earth (its coming into existence from nothing).
4. In verse 5, following the illustration of a construction project, God gives us a glimpse into Genesis 1.1, even before the earth was created (when the Lord was still “measuring” and “stretching the line upon it”—like a plumb line).
5. In verse 6 we see God creating the earth, laying its cornerstone and its foundations.
 - a. The cornerstone is always the first stone of the construction—it's the “key” stone in the foundation.
 - b. The picture, then, that we see in Job 38.6 is that of Genesis 1.1 when God began His creative work bringing the earth into existence from nothing.
6. Verse 7 shows us that even before the creation of the earth (but still within the context of Genesis 1.1), God had created various angelic beings—the sons of God and the morning stars. Look at their reaction to God's creative work: Singing, shouting, and joy!
 - a. God's work in Genesis 1.1 was so beautiful and perfect that it inspired praise and shouting and adoration from God's angelic creatures!
 - b. It wasn't some “formless, void, and dark” blob that needed six days of “cleaning up.”
 - c. When God made it, it was awe inspiring! It caused even the angles to shout and sing!
7. But, verse 7 isn't the end of the story God is telling us through the Book of Job. Something happens after this original, awe-inspiring creation of the earth.

8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

10 And brake up for it my decreed place, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? [Job 38.8-11]

 - a. After God creates the earth (an earth that moved the angels to shouts of joy!), water issued forth (v8) and *darkness* came upon the creation (v9). Someone wanted to “break in” to God's presence and He put “bars and doors” up to keep them out (v10). That someone is compared to waves that are *proud* (v11).
 - b. Job 38.4-7 is a biblical commentary on the original creation of Genesis 1.1 and Job 38.8-11 is a biblical commentary on the Gap and Genesis 1.2.
 - i. What was Lucifer's “original sin”? It was pride: Ezeq 28.11-19, especially v17.
 - ii. And what did he plan to do? He planned to enter into God's presence and take the throne: Isaiah 14.12-14.
 - iii. God stopped his rebellion with a universal flood—a flood of waters that filled the universe top to bottom, and threw the original creation into darkness, leaving the earth formless and void.

CONCLUSIÓN:

These are four simple observations based on what the Bible says in Genesis 1.1.

1. Observation #1: Evolution is not an option. God “created” the heaven and the earth, it did not just happen and it did not just evolve.
2. Observation #2: “In” the beginning God created the heaven and the earth. Therefore, since Lucifer (Satan) fell “from” the beginning, we must place his rebellion some time after the original creation of Genesis 1.1, not before (there was nothing before, only God alone).
3. Observation #3: In the beginning, God “created”; He did not “make.” There is a distinct difference between those two words and we must take that into account.
4. Observation #4: How does God create things? He makes them beautiful, ordered, perfect, full of light, and awe-inspiring even for angles who are in His presence daily.

With these four observations we can readily see that the Gap is not just some “theory” that was invented to try to reconcile the Bible with man's ideas of the origins and purposes of the universe.

- There still remain many questions to answer and many doubts to clear up, but we're just getting started. And even though it's just a start, it's obvious that there is more to Genesis 1.1-2 than meets the eye with a casual reading of the text.
- So, instead of having a “knee jerk reaction” to the idea of a Gap between the first two verses of Genesis (like some “creation scientists”), let's be as the Bereans and let the Bible define what we believe.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. [Acts 17.11]

In the next lesson we are going to see nine biblical reasons why there *must* be a Gap of time between Genesis 1.1 and 1.2, a gap that accounts for the fall of the fifth cherub know as Lucifer.