

# THE CREATION & RENOVATION

## What happened during those six days of Genesis 1?

**We know that something had to have happened between Genesis 1.1 and 1.2.**

- When God made the heaven and the earth in Genesis 1.1, it was perfect, beautiful, and habitable.
- Yet in Genesis 1.2 the creation is dark, void, and under water. What happened?

**What happened between Genesis 1.1 and 1.2 was the rebellion of Lucifer, the fifth cherub.**

- There is no other place in Scripture to locate the rebellion and fall of Lucifer when he tried to enter into God's presences and throw Him off the throne.
- It was a sin of such magnitude that it affected the whole of creation, from the “top down.”

**Yet after Genesis 1.2 we see God entering into His creation again in order to “clean things up.”**

- In six days God renovated the creation He made in Genesis 1.1 and which was later ruined by sin before Genesis 1.2 (it was ruined in “the Gap” and the results are seen in Genesis 1.2).
- What happened during these six “days of creation” that we see in Genesis 1? That's what we are going to find out in this study of the creation and its subsequent renovation.

### **I. (Job 38.4-11) The Original Creation: Overflowed with Water**

#### **A. The Original Creation of 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]

1. Job 38.1-3 sets the context of what we see in the verses following. God is speaking to Job out of the whirlwind and is about to make him feel very, very “small” in light of God's greatness. He uses creation first and foremost to achieve that end.

Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. [Job 38.1-3]

2. (v4) The first argument that God presents to Job deals with creation. He speaks of the “foundations” of the earth—the time when God “founded” (made, created) the earth. This establishes, then, the context of the following comments as Genesis 1.1, when God created the heaven and the earth.
3. (v5a) God describes the earth's creation as if it were a construction project like a house or a building. The first thing one does in the construction of a building is to measure. Though it's obvious that God didn't have a tape measure or a ruler, the picture is clear. He is speaking of the time just before the creation of the earth when He was preparing to make our planet (just as a builder would “prepare” by measuring things out).
4. (v5b) The second thing God did, after “measuring,” was to stretch forth the “line” upon it. This line could be like a “plumb line” that a builder would use to ensure straight vertical lines. Or it could be a “line” stretched forth to mark the boundaries of the building, the angles of the corners, etc. Regardless, just as with the measuring, the stretching forth of the line shows us that God, in Job 38.5, is still preparing for the creation of the earth; He has not created it, yet.

5. (v6a) The third step that God shows us in his “construction plan” for planet earth is the foundation. God chose a specific place for His building project and “fastened” the foundations of the earth thereto. He measured first, then stretched for the line, and after His preparations He founded the earth in the place He had chosen.
6. (v6b) The first stone in the construction of a building in ancient times was always the corner stone. One had to take the utmost care in laying this first stone because if was not laid perfectly straight and square, the entire building would be built the same way. So, observe that in the picture God is painting for us of when He “built” (created) the earth, we have now arrived at the first piece actually laid in place. In Job 38.6 God begins His creation of the planet earth. Where do we locate this event in the creation account of Genesis 1? It has to be Genesis 1.1, when God created the heaven and the earth. In Job 38.6 we are seeing the earth being created.
7. (Job 38.7) The creation of the earth, from it's first stone (the “corner stone”), was a perfect and perfectly beautiful work. It was such that it inspired the joyful praise and shouting of the angles in heaven!
  - a. This was a perfect earth, made by God Himself (how does God create things?).
 

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]
  - b. This was an earth bathed in the very light of God—the light of His glory—just as the creation will be once again in eternity future (as described in Revelation 22).
 

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]

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 22.5]
  - c. This was an earth made to be inhabited (it was 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]
  - d. This was not a “formless and void” earth that was buried in darkness beneath fathoms and fathoms of water. This was not the earth of Genesis 1.2.
 

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. [Gen 1.2]
  - e. Something happened to God's perfect, beautiful, awe-inspiring creation after He created it in Genesis 1.1 (Job 38.4-7). God doesn't create things dark, formless, void, and buried beneath water.

## **B. The Flooded Creation of Genesis 1.2**

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]

1. (v8) After God had finished the creation of the earth in Job 38.7 (after the praise and rejoicing of the heavenly creatures when they saw God's wonderful, perfect, and beautiful creation), the “sea” broke forth as if it had issued out of the womb.

- a. Remember that the “sea” in the Bible can often refer to the second heaven—outer space, the universe. It can also refer to “the deep”—the waters—above the universe. This is exactly what we see in Genesis 1.2, that the Spirit of God in the third heaven moved upon the “face of the waters” that filled the second heaven (the universe) and that “face” is also called the “face of the deep.”
- b. Leviathan (Satan, the great dragon) moves in “the deep” which is “the sea” of the second heaven.

He [Leviathan] maketh **the deep** to boil like a pot: he maketh **the sea** like a pot of ointment. He maketh a path to shine after him; one would think **the deep** to be hoary. [Job 41.31-32]

- c. After the original creation of the earth in Job 38.4-7 (the creation of Genesis 1.1), the “sea” (massive amounts of water) broke forth as if issuing from a womb.
- d. There was a flood! There was a “universal” flood—a flood that filled the universe from top (the face of the deep) to the bottom! Why? What happened to cause a flood?
- e. From the story of Noah in Genesis 6-8, we know that a flood is God's divine judgment upon a corrupt and perverse creation—it's His judgment upon sin.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. [Gen 6.5-7]

And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. [Gen 6.12-13]

- f. What happened between Job 38.7, the perfect and awe-inspiring creation of the earth, and Job 38.8, universal flood that inundated the entire creation?
  - i. The same thing happened between these two verses that happened between Genesis 1.1, the creation of the earth, and Genesis 1.2, the earth buried beneath fathoms of water.
  - ii. There is no other explanation for such a universal catastrophe and such a complete ruin of God's perfect and beautiful creation. It was sin!
  - iii. There is no other place for the original sin, the sin of the serpent, Leviathan. Lucifer was among the creatures in Job 38.7 that praised God for His creation and rejoiced at the beauty of it. But later he rebelled and stopped him and his angels with a universal flood of waters that divided the creation (in the second heaven) from its Creator (in the third heaven).

2. (v9) In Job 38.9 we see the entrance of darkness into the creation of God.

- a. (v7) The original earth was such a sight that it inspired praise and shouts of joy from the angels and creatures that were in God's very presence.
- b. But in verse 9 (after the creation of a perfect earth) God puts clouds and darkness around the planet.
- c. The darkness was *not* part of the original creation! The darkness was not part of the creation of the earth in Job 38.4-7—the creation of Genesis 1.1. The darkness came upon the creation later, when the flood of water issued forth and drowned the universe.
- d. The earth in Genesis 1.2 that was without form, void, and underneath the waters of the great deep was a creation thrust into darkness *after* its original and perfect creation.

3. (v10) God had to set up “bars and doors” in His creation.
  - a. This is a description of the division between God in the third heaven and His creation in the second. He set up “bars and doors” for the flood—the waters reached to the top of the second heaven, but did not enter into the third (the “bars and doors” stopped them).
  - b. The division is the “face of the deep” and the “face of the waters” that we see in Genesis 1.2.
  - c. God “shut the doors” of heaven and put up “bars” in order to keep something or someone out. Someone tried to break into God's house, and He shut them out!
4. (v11) God stopped someone in their pride, and He stopped them from coming into His presence.
  - a. Even though in the picture God is painting for us here, the wave refer to the waves of the sea, it's also obvious that there is more to the picture that water. What kind of waves would have a problem with pride?
  - b. In the Book of Jude false teachers are called “raging waves of the sea” and they are the same “wandering stars” to whom is reserved the darkness of hell forever.
 

Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. [Jud 13]
  - c. The Book of Psalms says the wicked are like the troubled sea (the sea with many waves).
 

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. [Isa 57.20]
  - d. The wicked, proud waves that God had to stop at the doorstep of His “houses” were the rebellious angels following their leader, Lucifer. He was the one that wanted to ascend into heaven and take the throne of the kingdom. He was the one to whom God said, “Hitherto shalt thou come, but no further!”
 

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. [Isa 14.12-14]
  - e. Lucifer mounted a rebellion against God with a third of the angles of heaven, and God put up “bars and doors” (the division between the second and third heaven), and he stopped their attack with a flood of waters that filled the universe and wrapped the earth in darkness.
  - f. What was Lucifer's chief problem? What was it in his heart that moved him to such a heinous crime? What was the “original sin”? It was pride!
 

Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. [Ezek 28.17]

Pride goeth before destruction, and an haughty spirit before a fall. [Prov 16.18]
  - g. In Job 38.11 we are reading about two specific things in the “proud waves” that God stopped with the “bars and doors” He put before His presence.
    - i. The waves are the waters that He used to stop the rebellion of Lucifer and his angels—they are literal waves of literal waters.

- ii. But they are also like the “waves” of Jude 13; they refer to Satan and his host of demons that were so lifted up in pride that they actually thought they could take over God's throne.
- iii. God stopped them both, the waters and the satanic host. Neither made it past the “bars and doors” God put between the second and the third heavens—neither made it past the “face of the deep” (the “face of the waters”) at the top of the universe.

### C. Review: (Job 38.4-11) The Original Creation, Overflowed with Water

1. In Job 38.4-11 we see the same “Gap” that we see in Genesis 1.1-2.
2. Job 38.4-7 shows us the perfect and beautiful creation of Genesis 1.1.
3. Job 38.8-11 is the divine record of the ruin of creation because of the sin of Satan. God stopped his rebellion with a flood of waters that filled the universe and left the earth without form, void, and locked in the darkness of a creation overflowed with water.
4. Are there any other passages that speak of this event. Yes, there most certainly are and 2Peter 3.3-7 is one of the most clear references to the universal flood of the Gap that exists in Scripture.

## II. (2Pet 3.3-7) The Original Creation: Perished Under the Waters

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. [2Pet 3.3-7]

### A. Verses 3 and 4 establish the context of the passage that follows.

1. (v3) Peter records a prophecy of what we should expect during the “last days,” the days before the coming the Lord and the end of this age. After almost 2,000 years of Christian history, if we are not already in the last days, we are certainly getting very close.
2. (v3-4) During these last days there will be people who scoff and make fun of the coming of the Lord Jesus Christ: “You Christians have always said Jesus is coming and He hasn't come! So, where is He?”
3. (v4) Yet their scoffing is done from a position of ignorance because they say that “all things continue as they were from the beginning of creation.”
  - a. In the last days there will be scoffers that say that from Genesis 1.1 until today, nothing has changed! It's always been the same!
  - b. Do you realize what that means? That means that in the last days of our age there will be men and women who scoff at those who believe and teach a Gap between Genesis 1.1 and 1.2! These scoffers will say that everything has been the same ever since the beginning—ever since Genesis 1.1.
  - c. But it's not true; things have not been the same since the beginning.
  - d. Second Peter 3.3-4 says that in the last days of our age, many will not believe in the Gap of Genesis 1.1 and 1.2, and they will scoff at those of us who say that things are *not* the same as they were in the beginning.

4. (v4) Observe, too, that this verse clearly establishes the context of the passage that follows. We are reading about things that happened from the “beginning of creation.” When was that? God began creation in Genesis 1.1.

**B. (v5) The heavens and earth “of old.”**

1. The ignorance of the scoffers of verses 3 and 4 is a willing ignorance. They simple do not want to accept the facts and analyze what the Bible says about the matter. They have their presuppositions and they will not listen to reason.
2. Their ignorance centers around the heavens and the earth that were “of old”—(v3-4) the heavens and the earth which were the “beginning of creation”. This places us in the context of Genesis 1.1, when God created the heavens and the earth.
3. God, in the times “of old” (in the beginning of creation), made the heavens and the earth. What followed the beginning of creation? Have all things continued as they were from Genesis 1.1, as the scoffers say?

**C. (v6) The world that “then was” perished under water.**

1. The world that “then was,” perished being flooded with water.
2. The phrase “then was” refers back to the previous verses. This is the world that existed (v4) from the beginning of creation in Genesis 1.1 and (v5) consisted of the heavens and the earth.
3. The “world,” that is mentioned in verse 6 is the combination of the “heavens and the earth” that is mentioned in verse 5. It's the “creation” of verse 4. This distinction is important for what follows so pay close attention to the fact that the “world” of verse 6 is the combination of the heavens and the earth (the creation, the entire universe), as we see in verses 3-5.
4. This same definition of “world” is seen in the following verse (v7). The “heavens and the earth that are now” are different than the heavens and the earth of before (v3-5). In other words, the “world” which is now (the heavens and the earth which are now) is different that the “world” which was from old—from the beginning of creation (Gen 1.1; 2Pet 3.3-5).
5. The heavens and the earth which are now are different than the heavens and the earth which were of old because (v6) God destroyed the world that was they—the heavens and the earth of old were destroyed by a flood.
6. This verse cannot refer to the flood of Noah because the flood of Noah destroyed the earth and its inhabitants, not the “heavens and the earth.”
  - a. Noah's flood, though global, was still “local” in the sense that it was contained upon the earth. God did *not* flood the “heavens” in Genesis 6, 7 and 8. He flooded the earth, and only the earth.
 

And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. [Gen 7.19-20]
  - b. Noah's flood did not affect the heavens, nor did they fill the heavens (the universe) with water.
7. Second Peter 3.3-6 refers to a flood that destroyed both the earth and the heavens. Genesis 1.2 and 1.6-8 portrays a universe filled with water from the “top” (the face of the deep that separates God in the third heaven from the creation below) to the “bottom.”
  - a. Where in the Bible can we place this universal flood—the flood of the universe—if it is not in a Gap between Genesis 1.1 and 1.2?

- b. There is no other place in all of Scripture that speaks of waters filling the universe. You have to place the flood of 2Peter 3.3-6 in the Gap of Genesis 1.1-2 and Job 38.7-8.
- c. This universal flood is what God used to stop the rebellion of Lucifer and his host of fallen angels when they tried to storm the gates of heaven and take control of the throne of the universe.

**D. (v7) This present world is reserved for unto fire.**

1. Verse 7 begins with the word “but,” showing us that something has changed and what appears in verse 7 is different from what went before.
2. The heavens and the earth “which are now” are different than the heavens and the earth that were before—(v4) that were from the beginning of creation in Genesis 1.1.
3. Even though the scoffers like to teach that there is no Gap between Genesis 1.1 and 1.2 (that all things continue as they were from the beginning of the creation), it's simply not so.
4. The world that was of old—the world (the heavens and the earth) of Genesis 1.1—were destroyed in a universal flood (v6). The world that exists now (the heavens and the earth of today) are reserved for fire.
5. God flooded “Lucifer's world” and He will burn the world in which man lives. The heavens and the earth of Lucifer's days (Genesis 1.1) were destroyed by water and the heavens and the earth of our days (Genesis 1.2 and following) will be destroyed by fire.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up... the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. [2Pet 3.10-12]

6. This universal flood that Peter mentions is clearly seen in the six days of the renovation of creation in Genesis 1.3-31.

**III. (Gen 1.3-31) The Renovation of Creation**

- In this section we are going to do a brief analysis of the six days of the renovation of creation. We often refer to these six days as the “days of creation,” but God created everything (the heaven and the earth) in Genesis 1.1. It was subsequently destroyed in the universal flood that God used to judge the rebellion of Lucifer. The six days, then, are God's “renovation” of a creation that was ruined by sin. We won't be commenting on every aspect of the renovation, rather we'll focus on what is pertinent for our study and understanding of the Gap.

**A. (Gen 1.3-5) The First Day: Light**

3 And 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 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. [Gen 1.3-5]

1. The light mentioned here is not the light of the sun. The sun doesn't appear (nor does the light of the sun) until the fourth day in Genesis 1.14-19. This is the very light of God.
2. Observe, too, that the Bible says, “Let there be light.” It does not say, “Let there be darkness.”
  - a. Which came first, the light or the darkness?
  - b. We have seen many times thus far that God is light and there is no darkness in Him. Therefore when God created in Genesis 1.1, His creation was full of His light just as it will be again in eternity future (Rev 22.5).

- c. The existence of darkness is just one more proof that there must be a Gap between Genesis 1.1 and 1.2, a space of time during which Lucifer sinned, rebelled, and fell.
- d. Sin causes darkness and sin separates God (light) from His creation. When you see a creation bound in darkness, you are seeing a creation separate from God.
- e. If there is no Gap between Genesis 1.1 and 1.2, then the Bible would say, “Let there be darkness!” God is light and His creation was full of light. Something happened to result in the absence of light in Genesis 1.2-3. God had to say, “Let there be light” because darkness had filled His creation.

### B. (Gen 1.6-8) The Second Day: The Separation of the Waters in the Second Heaven

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And 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. And the evening and the morning were the second day. [Gen 1.6-8]

1. Notice that the waters are already there in verse 6. There are waters filling the universe and covering the entire face of the earth (v9-13).
  - a. Isaiah says that when God created the earth (Gen 1.1), He made it to be inhabited. Therefore it had to have been habitable when He created it.
 

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]
  - b. An earth submerged in water is hardly habitable.
  - c. The presence of waters in the second heaven, waters that also cover the entire face of the earth, is proof positive that something happened to the original creation. God made the earth habitable in Genesis 1.1 and it later became uninhabitable beneath the flood of waters in Genesis 1.2.
  - d. Without a Gap you'll have a very hard time explaining why the universe is dark and full of water after God created it.
2. Let's first pay close attention to what the passage says.
  - a. (v6) The “waters” are the same “waters” that are mentioned in verse 2. They are the waters that fill the universe (the second heaven), from the third heaven—the presence of God—down.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of **the waters**. [Gen 1.2]





- b. (v6) God is going to separate these waters into two parts, and the space that He creates by doing is called a “firmament” (a “firmament” is simply a space or an expansion).
- c. (v7) God makes that “firmament” by dividing the waters from the waters, and now we have waters above the firmament and waters below the firmament.
  - i. Therefore the waters of God's judgment upon Lucifer's rebellion are now in two places: Above and below the second heaven (outer space).
  - ii. This is why the Bible speaks of “waters above the heavens” (observe that “heavens” is plural). There are waters dividing the second and third heavens—there are waters above the second heaven. Therefore the “heavens” that are below the waters are the second (outer space) and the first (the earth's atmosphere).

Praise him, ye heavens of heavens, and ye waters that be above the heavens.  
[Ps 148.4]



- d. (v8) When God separated the waters from the waters and created the firmament, He called that firmament “Heaven.” It's the “second” heaven—the second expansion in God's creation. The first is our atmosphere, the second is outer space, and the third is the presence of God.
    - i. Remember that this dividing of the waters from the waters cannot refer to the division of the clouds and the seas upon the earth.
    - ii. Before the flood of Noah, it did not rain.
 

And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. [Gen 2.5-6]
    - iii. There were no clouds (no water in the earth's atmosphere) until after the flood of Noah. That's why the first rainbow doesn't appear until after the flood, in Genesis 9. Rainbows form as light refracts in the water in the atmosphere
    - iv. The waters above the firmament are the waters that now form the “face of the deep” and the firmament is what we call outer space.
3. Now let's take a look at what the passage does *not* say.
- a. In Genesis 1.6-8 God does not say that the separation of the waters is “good.”
    - i. Why is that? In all the other days of the renovation of creation, God says that what He makes or creates is “good.”
      - [a] (Gen 1.4) On the first day God said that the light was good.
      - [b] (Gen 1.10) On the third day God said that the making of the seas was good.

- [c] (Gen 1.12) On the third day God said that the bringing forth of vegetation was good.
- [d] (Gen 1.18) On the fourth day God said that the making of the sun, moon, and stars was good.
- [e] (Gen 1.21) On the fifth day God said that the making of the water creatures and the birds of the air was good.
- [f] (Gen 1.25) On the sixth day God said that the making of the beasts of the earth was good.
- [g] God says that what He did on every other day of the renovation of creation was good, but not the dividing of the waters on the second day. Why is that?
- ii. Before we answer that questions, we should observe that the reference to “good” in Genesis 1.31 is not a reference to the whole of creation—to everything that went before.
- 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] We must take this verse in the context of those that surround it. Genesis 1.24-31 is the account of what God made and created on the sixth day.
- [b] In verse 25 He says that the making of the beasts of the earth was good, and then in verse 31 He refers to everything that was made on the sixth day; it was all good. If it were otherwise, the comment of all being “good” would be outside of the context of “the sixth day.” As it stands, however, the comment of “good” must be understood within the confines of the sixth day.
- [c] So, back to our question: What is it that God did not pronounce the making of the expansion of heaven “good”?
- iii. God does not call the making of the second heaven “good” because that is where Satan dwells. The second heaven pertains to the enemy.
- [a] The devil and his host (the “rulers of the darkness”) dwell in “high places.”
- Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. [Eph 6.11-12]
- [b] In His second coming the Lord will not only punish the “kings of the earth,” but also the “high ones” that dwell “on high.” This is a reference to the demons, the angels that fell with Satan.
- And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. [Isa 24.21]
- [c] Leviathan is one of the names Scripture gives to Satan, and Job says that he dwells and moves in the deep—the “sea” that we call outer space (the second heaven; the expansion between the waters that God made in Genesis 1.6-8).
- In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea. [Isa 27.1]
- Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down? ... He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. He maketh a path to shine after him; one would think the deep to be hoary.[Job 41.1-32]

[d] Out there, in that great and wide sea that is the “deep” and outer space, Leviathan “plays.” There his demons, the innumerable creeping things, also move and go about their business. The second heaven (outer space) is Satan's “playground.” He is out there in that darkness with all his demons; they use it according to their liking and purposes.

So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein. [Ps 104.25-26]

[e] When God created Adam, He placed him on earth and gave him a commission to rule and reign over earth.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish **the earth**, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon **the earth**. [Gen 1.28]

[f] God never intended for man to “explore outer space.” The second heaven does not belong to man; he has no dominion out there. Satan is ruler of the second heaven, until Christ comes the second time and takes it all away from him.

The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men. [Ps 115.16]

[g] God didn't pronounce the making of the second heaven “good” because there is nothing good out there and there is nothing good about it. It's Satan's playground.

Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. [Job 15.15]

4. On the second day of the renovation of creation, God divided the waters from the waters and created the second heaven—outer space. He didn't call it “good” because Satan has complete dominion out there.

### C. (Gen 1.9-13) The Third Day: The Earth, the Seas, and the Plants

1. (v9-10) The Earth and the Seas
  - a. (v9) The waters under the second heaven were gathered together (not “divided” but “gathered together unto one place”) and the dry land appeared.
  - b. Therefore it is abundantly clear that after the making of the second heaven on the second day, the earth is still covered with water.
  - c. God gathers the waters of the earth together and discovers dry land.
  - d. (v10) That dry land God calls “Earth” and the gathering of the waters He calls “Seas.” So we understand that our focus is now on the planet earth, which at the beginning of the third day is still completely covered with water.
2. One very important observation must be made here: God did not create the earth on the third day.
  - a. The Bible says that God gathered the waters that were upon the earth into one place and the dry land appeared.
  - b. The dry land—the earth—was already there on the third day because God created the planet back in Genesis 1.1.

- c. Remember Isaiah 45.18: How did God make the earth? He made it habitable! The earth did not become “habitable” again until the fifth day of renovation.
- d. Without a Gap, Isaiah 45.18 is a lie because if there is no Gap between Genesis 1.1 and 1.2 (in the which Lucifer sinned and was judged), then God did not make the earth habitable when He created it. He made it under water. There must be a gap; Isaiah 45.18 demands it.

#### **D. (Gen 1.14-31) The Fourth through the Sixth Days**

1. The remainder of the days of the renovation of creation deal with various other aspects of God's work in making the earth once again habitable.
2. Since most of the content does not directly relate to the Gap or proof for (or against) the Gap, we'll leave off our analysis here with the discovering of the dry land on the third day.

#### **CONCLUSION:**

**God created the heaven and the earth in Genesis 1.1 and later He had to “clean up” the water and the destruction of His perfect creation.**

- Without the Gap of Genesis 1.1 and 1.2 (and Lucifer's rebellion), there is no way to explain a creation under divine judgment—a creation under water.
- Job 38 speaks of the same perfect and beautiful creation that was later inundated with water as God stopped the “proud waves” from entering into His presence.
- The Apostle Peter spoke clearly of the universal flood that destroyed not only the earth (as in the flood of Noah), but also the heavens—the second heaven and the first.
- When we go back and analyze Genesis 1 and the “days of creation,” we can easily see that they are not exactly days of “creation” but rather of “renovation.” God created the heaven and the earth in Genesis 1.1, and after the rebellion of Lucifer He “renovated” a ruined creation—a creation ruined by divine judgment upon sin.

**Without the Gap of Genesis 1.1 and 1.2, the Bible just doesn't “work.” Things just don't “fit together.”**

- And as we get toward the end of our age, we should remind ourselves that one of the marks of the last days is that scoffers will show up teaching that “all things continue as they were from the beginning of creation,” which they certainly have not!

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. [2Pet 3.3-4]

- Let's be different; let's love the Word of God and believe what it says.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. [Ps 1.1-3]