

Is There a Gap Between Genesis One Verse 1 and 2?

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Introduction

There are two separate creationist viewpoints when it comes to the first two verses in the Bible (1). In Genesis the creation of the heavens and the earth are described.

Genesis 1:1-2 In the beginning God created the heavens and the earth. 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.

- One perspective states that verse 1 is actually part of the first day of the creation week, and that these events all take place in one twenty four hour period. In this model everything that exists spiritually and some natural phenomena were brought into being in one twenty four hour period. This would include angels, heaven—the abode of God, time, energy, before this day only God existed. The adherents to this model are often called Young Earth Creationists.
- The second point of view is that the preexisting earth became wasted and ruined and that God refashions it during the creation week. From verse 3 on what is actually being described is a re-creation account in seven 24-hour days or one week, which only involves the earth. The physical realm outside the earth, including time, energy and the spiritual realm, including angels, already exists. Those that hold to this model of creation are often call Old Earth Creationists. See figure 1 (2).



Figure 1. The creation of the heavens and the earth is the topic of the first chapter in Genesis. Were they created only a few thousand years ago or are the heavens and the earth older?

The purpose of writing this paper is to show that there is indeed a gap or a time period between Genesis 1:1 and 1:2, and that the Old Earth Creation the second of the two scenarios listed above is correct. By understanding that this gap exists a better understanding of Bible history will develop. Timothy states that the entire Bible is inspired. It can be used to further clarify the creation account.

2 Timothy 3:16-17 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.

However, just because a gap is Biblical, consideration of the following is important:

The duration of the gap will be unspecified in this paper for two reasons; first and foremost the Bible does not mention, except in a general way, the length of the gap and secondly, the

scientific dating methods that some creationists have used to date the gap are based on uncertain assumptions. Although the gap is utilized because some creationists believe that the geologic ages must be accounted for by the insertions of hundreds of millions and or billions of years, the justification for the gap in this paper is based on Biblical evidence not some type of supposed harmonization with geological and evolutionary theory. Just because some people believe that a gap must be used to allow theistic evolution to proceed does not mean that all people that believe in the gap are theistic evolutionists. Also because some creationists use the gap as a place to insert the modern geologic record does not mean that all people that believe in the gap believe in the modern geologic record.

There are many versions of the gap scenario. The more freewheeling models consist of a world that preexisted before verse 2, which was inhabited by soulless, manlike creatures. These manlike creatures are the supposed pre-Adamic fossils that are being unearthed today (3). The world was destroyed by God's judgment and this is what laid down the vast beds of strata. Therefore in this model of the gap the flood of Noah is often regulated to being a local event. Once again believing in a gap does not necessarily mean that you must accept all the baggage that comes with that particular interpretation (4).

Although the gap is Biblical a non-belief in the gap does not makes you a heretic. There are many intelligent, respected researchers that are biblically minded that have done much needed research in the field of creation that do not believe in the gap. They believe that the entirety of the universe, physically and spiritually, was created a few thousand years ago, usually 6,000 to 10,000 years ago. Even though they may not be in agreement with this one point this does not affect their status before God. It is a non-salvation issue. The opposite is also true; the salvation of gappists is not being questioned. To be ultimately saved requires a personal relationship with Jesus Christ (Romans 8:14-17). Many people down through history have fulfilled the requirement for salvation without ever having considered the gap (Hebrew 11:38-40).

God's Revelation

In our search for understanding about what happened to the earth during the gap period the book of Ecclesiastes and Proverbs reveal some very important information.

Ecclesiastes 11:5 As you do not know what is the way of the wind, Or how the bones grow in the womb of her who is with child, So you do not know the works of God who makes everything.

Proverbs 25:2 It is the glory of God to conceal a matter, But the glory of kings is to search out a matter.

The point is man will never quite understand everything that God has done. God has only revealed so much to man. God has kept somethings from human understanding. Often Biblical concepts must be hammered out as the scriptures say "Precept upon precept...line upon line...Here a little, there a little" (Isaiah 28:13). But just because understanding is not evident or requires digging does not mean that the search should not continue. On the otherhand in his word, God has revealed or alluded to things that man cannot discover by himself. Somethings are spiritually discerned and God must reveal them. An example of this would be the creation of the Sabbath on the seventh day of the creation week (Genesis 2:1-3). By using only human understanding man could never discern the difference between the Sabbath and any other day of

the week, therefore God must reveal this to man. So in a sense a complete understanding of what occurred during the creation week will never be discovered. Man can only understand what God has allowed him to understand.

Common Objections to the Gap

There are several major areas that supposedly show that there is no gap between Genesis 1:1 and 1:2. The major ones used by those that do not believe in a gap are listed below.

1. The gap theory is a new interpretation: Thomas Chalmers (1780-1847) and Cyrus I. Scofield (1843-1921) developer of the Scofield Reference Bible popularized this idea. It has only been popular for the last 190 years. It was introduced after geologic evidence indicated that the earth was very old.
2. The Bible does not support a gap: A gap can only be placed in the first two verses of Genesis by violating the linguistics and the intent of the scriptures.
3. There was no sin before Adam: There was no death prior to sin, and Adam brought sin. All fossils—dead things—are post Adamic.
4. The creation was pronounced good: If the earth were built on the dead remains of a past world how could God proclaim, "it was good."
5. Angels were created on the first day: Angels have no prehistory before the creation week, therefore angels and humans are chronological contemporaries.

The above listing is not inclusive of all the objections that the Young Earth Creationists have leveled against the gappists, but they are the most common and often used. All of these major objections and a few minor objections are going to be examined in detail to see if they really can be used to counter a belief in the gap.

Is the Gap Model Recent?

The Young Earth Creationists believe that the gap model is a recent invention. See figure 2 (5). According to them it originally was proposed to help counter the rising influence of modern uniformitarian-based geology that was coming to the forefront during the 1800s and 1900s. In essence it was proposed not for Biblical reason but it was proposed as a compromise. Consider the following quote from a Young Earth Creationist source (6).

The modern gap theory was proposed in 1814 by Thomas Chalmers, a leading Scottish theologian. Some geologists of his day had argued that the earth was much older than Genesis implies. Chalmers, therefore, proposed the gap theory to harmonize Genesis with the demands of those geologists. There is no clear record of anyone prior to 1814 interpreting Genesis 1:1-2 in this way.



Figure 2. According to the Young Earth Creationists the gap theory is of recent origin and was only formulated to counter the rise of modern geologic theory and its need for the earth to be older than a few thousand years—is this true?

Is it true that the gap theory is of recent origin?—the answer is a resounding—NO! The gap model has a long and distinguished history and has been supported by many ancient Hebrew and Biblical scholars. Consider the following quotes from Arthur C. Custance's writings (7). These quotes are from his book *Without Form and Void*, chapter one entitled: A Long-held View. Notice how these dates are much older than the 1814 date.

Jewish commentators made the discovery, but their early literature (the Midrash for example) reveals that they had some intimation of an early pre-Adamic catastrophe affecting the whole earth. Similarly, clear evidence appears in the oldest extant Version of the Hebrew Scriptures (the Targum of Onkelos) and some intimation may be seen in the "punctuation marks" of the Massoretic text of Genesis Chapter One. Early Jewish writers subsequently built up some abstruse arguments about God's dealings with Israel on the basis of this belief and it would seem that Paul in his Epistle to the Corinthians is at one point making indirect reference to this traditional background (see II Cor. 4:6). A few of the early Church Fathers accepted this interpretation and based some of their doctrines upon it. It is true that both they and their Jewish antecedents used arguments which to us seem at times to have no force whatever, but this is not the issue. The truth is, as we shall see, that the idea of a once ordered world having been brought to ruin as a consequence of divine judgment just prior to the creation of Adam, was apparently quite widespread. It was not *debated*: it was merely held by some and not by others. Those who held it referred to it and built up arguments upon it without apparently feeling the need to apologize for believing as they did, nor for explaining the grounds for their faith. (p. 2)

Hugo St. Victor (1097-1141) was a Flemish scholar and a member of the Augustinian Monastery of St. Victor and later Prior of the monastery in Paris. He wrote: "Perhaps enough has already been debated about these matters thus far, if we add only this, 'how long did the world remain in this disorder before the regular re-ordering (dis-positio) of it was taken in hand? For the fact that the first substance of all things arose at the very beginning of time – or rather, with time itself - is settled by the statement that, 'In the beginning God created the heavens and the earth'. But how long it continued in this state of confusion. Scripture does not clearly show." (p. 12)

Two centuries later, Thomas Aquinas (1226 -1274) reiterated this view when he wrote: "but it seems better to maintain (the view) that the creation was prior to any of the days (literally, before any day)." (p. 12-13)

And even more specific was the most learned of all medieval commentators on Genesis, Pererius (1535 - 1610) who wrote: "Even though before the first day, the heavens and the elements were made subsequent to the substance (ie., basic essence of creative activity) nevertheless they were not perfected and completely furnished until the period of the six days: for then was given to them (their) furnishing, (their) fulfillment (filling up), and (their) completion. However, just how long that darkened state of the world lasted, ie., whether it lasted more than one day or less than one day, this is not clear to me, nor (I hold) is it clear to any other mortal man unless to one to whom it has been divinely made so." (p. 14)

However, among those who approached the problem from this angle was the famous Dr. E. B. Pusey of Oxford University whose work on Daniel provided him with an opportunity to give a summary statement of his own views on the matter. First of all, he deals strictly with the questions of grammar and syntax.... (p. 24)

While it has become a custom to challenge the Hebrew scholarship of anyone who supports the "Gap Theory", and while it has thus become possible to get away with such pontifical statements as "no Hebrew scholar supports this view" (!), there never has been any question as to the scholarship of Pusey who nevertheless *did* support it. (p. 26-27)

It is well to remember that a substantial number of other Hebrew scholars have adopted this view on the linguistic evidences Martin Anstey, Alfred Edersheim (to whom Hebrew was almost a native language), H. Browne, G. V. Garland, N. Snaith (who seems to me to *favour* "became" for "was"), T. Jollie Smith, A. I.

McCaul, R. Jameison, and many others*. (*See appendix 1 of *Without Form and Void* for excerpts from these sources) (p. 28)

As an in-depth example of a Hebraic and Biblical scholar, who supported the idea of a re-creation scenario for the first two verses in the Bible, consider the life of William Whiston (8). Whiston born in England (1667-1752) sought to harmonize religion and science. He was ordained in 1698 and served as a chaplain to the Anglican Bishop. He published *A New Theory of the Earth* (9) in 1696. See figure 3 (10). In this work he claimed that the Noachian deluge had been caused by the passing of the earth through the watery tail of a comet. Afterwards he was an assistant to Sir Isaac Newton and succeeded him as professor of mathematics at Cambridge in 1703. He was a friend of Edmund Halley, the discoverer of the cyclic nature of comets. At a later date he wrote *Astronomical Principles of Religion*. Although he wrote many religious works he is best known for translating the works of Josephus into English.

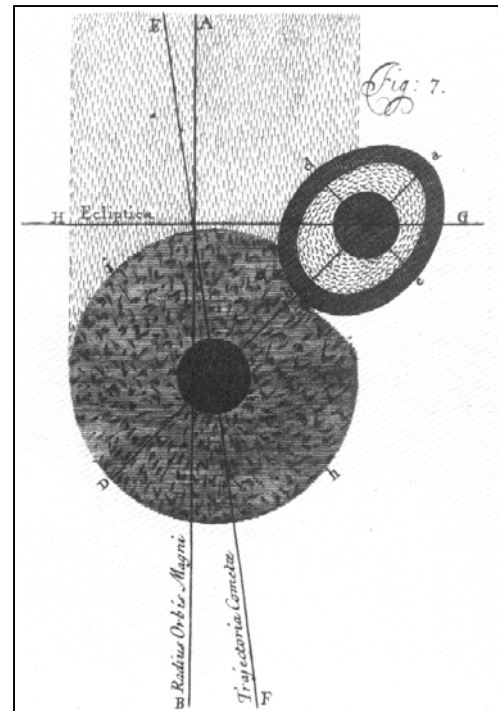


Figure 3. A diagram from William Whiston's book, *A New Theory of the Earth*. Showing the trajectory of the earth and the flood-causing comet. Whiston wrote extensively about the gap in this book.

Young Earth Creationist often claim that the gap theory was introduced in the mid 1800's to counter the rising threat of modern geologic thought and vast periods of time. All of the following quotes (11) are from Whiston's *A New Theory of the Earth* published in 1696. This was more than 90 years earlier than James Hutton's *Theory of the Earth*, which was published in 1785. James Hutton is often called the father of modern geology. In reality, the gap model is very old and it preceded the need for geologic time.

The creation of the earth out of a confused chaos:

That the notions they have entertain'd of the Nature, Stile, and Extent of the Creation of the World in six days, are false, precarious, and no less contrary to the Holy Scriptures themselves, that to sound Reason and true Philosophy. The proposition therefore which shall be the subject of this Dissertation, and includes the whole point before us, shall be this: *The Mosaick Creation is not a Nice and Philosophical account of the Origin of All Things; but an Historical and True Representation of the formation of our single Earth out of a Confused Chaos, and of the successive and visible change thereof each day, till it became the habitation of Mankind.* (p. 3)

The astronomical heaven was created first sometime in the past, then God refashions a confused chaotic earth through His holy spirit:

...And the Earth was without Form and Void, and Darkness was upon the Face of the Deep, and the Spirit of God moved on the Face of the Waters. Where 'tis clear, that as soon as the Holy Writer descends to the Description of the Chaos, and the commencing of the Six Days Creation, he mentions not a word of any Production out of Nothing (before suppos'd and asserted to have been past and done, *In the Beginning*) he

omits, and thereby evidently excludes that heaven, or those Superior Systems of the World already spoken of, from any place therein, and by the whole coherence plainly confines the Narration following to the Earth alone with its dependencies. *Moses* does not say, as the common Expositors do, "That just at the commencing of the Six Days Work, the Earth, and all the rest of the World was originally produc'd; But that, When God had (formerly) created all the World, which is usually distinguish'd into the Heaven and the Earth, the latter of these, (the consideration whereof was alone pertinent to the present design) at the time preceding the Six Day Work, was in a Wild, Irregular, and Dark condition: or such a perfect Chaos, as nothing but the power of God, and his Spirit's moving on, and influencing the same, could ever have reduc'd into a habitable World." (p. 5-6)

The sun, moon, and stars were created sometime before the six-day re-creation week and not on the fourth day of the week:

Now, in order to the giving what satisfaction I can in this Point; let it be consider'd, That the Light being not said to be *created* by *Moses*, its Original were without difficulty to be accounted for, if the other Point, the making of the Heavenly Bodies were once settled, which therefore is the sole remaining difficulty in the case before us. And that would be no harder, if the Translation of the Word of *Moses* were but amended, and the Verse hereto relating, read thus, *And God said, Let there be lights in the firmament of the Heaven, to divide the day from the night; and let them be for signs, and for season, and for days and years; and let them be for lights in the firmament of the Heaven to give light upon the Earth, and it was so. And God having (before) made two great lights, the greater light to rule the day, and the lesser light to rule the night; and having (before) made the stars also, God set them in the firmament of the Heavens to give light upon the Earth, &c.* or which is all one, *And God had (before) made two great lights, the greater light to rule the day, and the lesser light to rule the night; he had (before) made the stars also, and God set them in the firmament, &c.* In which rendering, 'tis only changing the *perfectum* for the *plusquam perfectum*, and ever thing is clear and easy, and the Objection vanishes of its own accord; the Creation of the heavenly Bodies being hereby assigned to a former time, and the Work of the fourth day no other than the placing them in our Firmament, according as the account hereafter to be given does require. (p. 14-15)

The heavenly bodies were not created but appeared to an earth bound observer on the fourth day:

...the Heavenly Bodies...described...with relation to our Earth, and as Members and Appurtenances of our Atmosphere...'Twas intirely with regard to our *Light and Darkness*, our *Day and Night*, that all was done, as far as can be collected from the words of *Moses*. Thus, as soon as the Heavenly Bodies are made, tho' they be universally useful, they are placed in the Firmament of Heaven, (a Phrase used in our History for our Air only) *to divide our day from night, to be to us for signs and seasons, for day and year; to be for lights in the firmament of heaven to give light upon the earth; to rule over our day and night, to divide our light from darkness.* And as to the order of the Introduction, 'tis not that of their proper Greatness or Dignity, but that of their respective Appearances and Uses here below...Agreeably whereto when our Air is colgg'd with gross Vapours, so as to hide or disfigure their faces to us, *The Sun* is said to be *turn'd into darkness, the Moon into blood...* (p. 18)

The heavenly bodies were created prior to the re-creation week. They were visible on the fourth day because the opaque atmosphere cleared and allowed their light to reach the surface of the earth:

Now 'tis easy to tell what is meant by their Creation in the case before us, when it has appear'd that their Production out of nothing was precedaneous to the six day Work, and that they are wholly consider'd as belonging to our Earth, and plac'd in our Air; *viz. their primary being so plac'd; their first becoming visible to Men on Earth*, or in other words, *their original appearing to be there...*The Sun, Moon, and Stars, are then said first to *Be*, or to *be made*, when afterwards the Air was rendered so very clear and transparent, that those Luminaries became conspicuous, and their Bodies distinctly visible, as in a clear Day or Night they now appear to us. (p. 23)

Comments on how the scriptures should be interpreted literally and not by preconceived notions. The literal interpretation of the scriptures indicates a gap:

And in like manner, 'tis but just to believe, that so much of the *Mosaick* Creation, as related directly to the Earth and its appurtenances, and so came at once with the comprehension of the History, and of the capacities of the Readers, ought literally to be Interpreted; tho' some thing extraneous to the Formation of the Earth, and beyond the notice of the people, to be taken in a deferent acceptance... And 'tis evident that the Holy Book ought not to be tormented or eluded, as to their obvious sense, on every occasion, under pretence that some particular Texts are to be construed another way. That SACRED RULE ought for ever RELIGIOUSLY to be observed, *That we never forsake the plain, obvious, easie and natural sense, unless where the nature of the thing it self, parallel palaces, or evident reason, afford a solid and sufficient ground for so doing.* (p. 26)

Only the earth as affirmed and spoken by ancient sources and Moses was chaotic (12). The disordered state of the earth did not extend beyond the earth.

I prove that the History before us, extends not beyond the Earth and it Appendages, because that confused Mass or rude heap of Heterogeneous matter, which we call the Chaos whence all the several parts, were deriv'd extended no farther. I will here I suppose be allow'd me that the ancient Chaos, so famous among the ancient Philosophers, and so evidently refer'd to by *Moses*, was the entire and single source or promptuary of the six days productions... that the Chaos was so far from comprehending the intire matter of the Universe, nay or of the Solar System, that it reach'd not so far as the Moon, nor indeed any farther than that Terraqueous Globe we now Inhabit. (p. 32)

The Chaos mention'd by *Moses* is by him expressly call'd *The Earth*, in contradistinction on to *The Heavens*, or the other Systems of the Universe; and all its parts taken notice of in the Sacred History, appear, by the following Series of the Scripture, to belong to our Earth and no other. The words of *Moses* are, *In the Beginning God created the heavens and the earth; and the earth was without form and void, and darkness was on the face of the deep; and the Spirit of God moved upon the face of the waters.* Where I think 'tis plain, as has already observ'd, that when the Author comes to the Chaos of Foundation of the six day work, he excludes the Heavens from any share therein, and call the Chaos it self *An Earth, without from and void*, with Darkness upon the of the Abyss; and this ought to grant, these being the very words from which 'tis concluded that the Heathen Chaos was no other than what *Moses* deriv'd the World from. (p. 33-34)

The *Mosaick* and ancient *Chaos* could not include the Sun or fix'd Stars... (p. 35)

The *Mosaick* Creation is confin'd to our Earth, with its Appurtenances, because otherwise the time of the Creation of each Body was so extremely disproportionate to the Work itself, as is perfectly irreconcilable to the Divine Wisdom of it Creator, and the account of the Works themselves as they are set down by *Moses*. (p. 41)

Many ancient writers understood that the first two verses in Genesis actually are separated by some amount of time. The amount of time is not important; the duration of the gap will be discussed later. What is important is to understand that verse one and two do not belong in the creation week. The earth was created in verse one, later after the passing of some amount of time it was found in a chaotic state in verse two and was recreated as a fit habitation for humanity. As affirmed by all these quotes the gap theory existed from a very early time historically. It was simply refined by Chalmers and others. In reality the gap has always existed and was simply used by those theologians that wanted to try to marry scripture and science.

Do Hebrew Scholars Support a Gap?

The claim is often made that competent scholars do not support the gap because the gap is extra-Biblical. In reality many Biblical and Hebraic scholars support the gap model and as will be shown later the Bible supports the Old Earth gap model.

Alfred Edersheim (1825-1889) was born in Vienna to Jewish parents. He was well educated in the Talmudic traditions of his parent's faith. After conversion to Christianity he became a minister and then eventually a Church of England Vicar. This position as both a Jewish and Christian scholar made him an authority on Biblical subjects. He also had an extensive knowledge of the Judean/Roman culture of the first century. He wrote extensively and authored many books, two of his most popular are: *The Temple: Its Ministry And Services* (13), *Bible History: Old Testament* (14). He was also well studied and fluent in Hebrew.

In his book *Bible History: Old Testament*, which is a 7 volume set he states the following in Volume 1 (15):

Then, in the second verse, we find earth described as it was at the close of the last great revolution, preceding the present state of things: "And the earth was without form and void; and darkness was upon the face of the deep." An almost indefinite space of time, and many changes, may therefore have intervened between the creation of heaven and earth, as mentioned in ver. 1, and the chaotic state of our earth, as described in ver. 2. As for the exact date of the first creation, it may be safely affirmed that we have not yet the knowledge sufficient to arrive at any really trustworthy conclusion.

Another Biblical Scholar was Robert Jamieson. In 1871 along with two other scholars he published a commentary on the whole Bible (16). In this monumental work, under the heading Old Testament Genesis Chapter 1; Ge. 1:1, 2; The creation of Heaven and Earth, the following comments appear:

"In the beginning"—a period of remote and unknown antiquity, hid in the depths of eternal ages; and so the phrase is used in Pr 8:22,23.

"the earth was without form and void"—or in "confusion and emptiness," as the words are rendered in Isa 34:11. This globe, at some undescribed period, having been convulsed and broken up, was a dark and watery waste for ages perhaps, till out of this chaotic state, the present fabric of the world was made to arise.

"the Spirit of God moved"—literally, continued brooding over it, as a fowl does, when hatching eggs. The immediate agency of the Spirit, by working on the dead and discordant elements, combined, arranged, and ripened them into a state adapted for being the scene of a new creation. The account of this new creation properly begins at the end of this second verse; and the details of the process are described in the natural way an onlooker would have done, who beheld the changes that successively took place.

Alfred Edersheim and Robert Jamieson are only a few of the many well-known scholars that support the gap. The reason that these scholars and many others are in agreement with a gap model is because the scriptures support a time period between verse 1 and 2. Young Earth Creationist's claims that no competent scholars support the gap are not true!

Obviously if the Bible did not support the gap there would be an obvious lack of scholarly writing about it. So what exactly in the Bible can be used to support the gap model? Examining the scriptures will reveal that the overall plan of the scriptures supports the gap concept (17).

Does the Bible Support a Gap—Hebrew words *bara* and *asah*

Before an examination of where the Young Earth Creationists are Biblically mistaken is undertaken, think about the logic of one of their arguments. This involves two Hebrew words, *bara* and *asah*. A typical Young Earth Creation position is that the word *bara* means; create, and the word *asah* means; make, and these two words are interchangeable. Often verse 26 and 27 of the first chapter of Genesis is used as a reference.

Genesis 1:26 Then God said, "Let Us make (*asah*) 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."

Genesis 1:27 So God created (*bara*) man in His own image; in the image of God He created him; male and female He created them.

Therefore according to this position the word *asah* and *bara* can be used interchangeably since they both mean to make and or to create. Once the Young Earth position that *asah* and *bara* are linguistically equal is accepted then this is used to interpret Genesis 1:16.

Genesis 1:16 Then God made (*asah*) two great lights: the greater light to rule the day, and the lesser light to rule the night. [He made] the stars also.

Also according to the Young Earth position then the meaning of Exodus 20:11 becomes evident.

Exodus 20:11 For [in] six days the LORD made (*asah*) the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.

Therefore the sun, moon and stars were created on the fourth day and all of Genesis 1:1-2 occur on the same day, the first day of the creation week. Thus there is no gap after the first verse of Genesis, and the earth is only a few thousand years old. As a result the Young Earth position is clinched by their supposed understanding of the words *asah* and *bara*.

If the words *asah* and *bara* are not synonymous and cannot be used interchangeably then the logic of the Young Earth position disappears. What must be understood is that all words have certain nuances that can easily be overlooked. Take for example the two English words *slap* and *hit*. They are often used interchangeably. For example in the following sentence the sense of the sentence would not change if either word were used.

The man covered his face with his hands, because as he moved through the forest the tree branches were going to *slap/hit* him in the face.

Either word is acceptable because either word conveys the proper sense of what is happening. Something is "coming in contact" with the face of the man. Consider another example this time it will be evident that only one of these words will fit the sentence in question.

Using her open hand the angry wife was going to *slap* her unfaithful husband.

In the previous example the proper word to use would be *slap*. It fits the sense of what is going to happen. Consider one more sentence and it will be evident that the word *hit* is the appropriate choice.

The driver had not fastened his seat belt and he knew the other car was going to *hit* him.

In other words just because words can be used interchangeably does not mean that they mean the same thing. If they meant the same thing in all cases there would not be the need to have two separate words. *Asah* and *bara* are examples of this principle. In some places the word *asah* can be substituted for *bara* and vice versa. This does not mean they are defined exactly alike. In the example of the sentences above, technically either word *slap* or *hit* could be used in either sentence if what happened was unknown. If what happened was known then selecting the proper word would be simple. The translators of Gen. 2:26-27, Gen. 1:16, and Ex. 20:11 were translating from the position of ignorance, they did not know what had occurred, and therefore they translated these verses in a non-gap context.

If a translator knew that a gap had occurred then he could easily have translated Genesis 1:2 in a context that would support the gap and still be linguistically justifiable. It is the contention of this paper that you would be in a better linguistic position if this were done.

The word *bara* and the word *asah* do not mean the same thing. The word *bara* means to create out of nothing the word *asah* means to make or fashion out of preexisting material or to appoint something that already exists to a certain position. It is often used in the Old Testament to indicate ordination or appointment to a position. Examining Strong concordance (18) the following is noted:

asah (#6213) עשה – to do or make, accomplish, appoint, bestow, bring forth, furnish, grant, offer, prepare, procure, provide, set, show, yield.

bara (#1254) ברא – to create or creator

These two words have widely different meanings. Understanding that *asah* can mean to appoint or bring forth sends new light on the scriptures that have been previously analyzed.

Genesis 1:26 Then God said, "Let Us make (*asah*—bring forth/appoint) 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."

Genesis 1:27 So God created (*bara*—created) man in His own image; in the image of God He created him; male and female He created them.

In verse 26 God is taking man, something that is already in existence and he is bringing him forth or appointing him to be in his image. He does not create man in this verse He appoints him in the image of God. In verse 27 God hearkens back to the original creation of man when he brought him into existence out of nothing. This is a *bara* creation.

Genesis 1:16 Then God made (*asah*—brought forth/appointed) 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 occurs on the fourth day. What happened on this day is that the heavenly bodies which were created prior to the creation week and already existed were at this time brought forth or appointed to be the rulers of the night and day. What apparently happened is the atmosphere cleared enough that the previously hidden sun, moon, and stars appeared to an earthbound observer. See figure 4 (19). Notice that the words "He made" are in brackets indicating that this is not part of the original Hebrew. The stars were also appointed not created at this time period—the fourth day of the re-creation week. A more correct translation should read as follows:



Figure 4. On the fourth day of the re-creation account God allowed the sun, moon, and stars to be visible to an earthbound observer. He did this by clearing the atmosphere of suspended dust, dirt, and clouds.

Genesis 1:16 Then God brought forth and appointed two great lights: the greater light to rule the day, and the lesser light to rule the night, also the stars.

An example of the proper usage of *asah* and its relation to the moon is given in the Psalms. This verse verifies that the moon in Genesis 1:16 was not created (*bara*) but it was appointed (*asah*) on the fourth day (20).

Psalms 104:19 He appointed (*asah*) the moon for seasons; The sun knows its going down.

Now with the correct understanding of these two Hebrew words Exodus 20:11 fits the gap scenario nicely. This verse is not talking about the original creation of these things but of the reworking that took place during the re-creation account. Notice once again that the word "in" is bracketed indicating that it is not part of the original and was added by the translators. Once it is understood that the re-creation events are being discussed the verse actually flows better without the word "in".

Exodus 20:11 For [in] six days the LORD made (*asah*—appointed, prepared, furnished, offered) the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.

The Hebrew word *hayah*

The original Hebrew and the historical context of the rest of the Bible has led the gappists to conclude that an unspecified time period exists between Genesis 1:1 and 1:2. The Young Earth Creationists disagree with this view and translated the first two verses as follows:

Genesis 1:1-2 In the beginning God created the heavens and the earth. 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.

According to this view the heavens, the earth, and all things that exist were created on the first day of the creation week a few thousand years ago. The Old Earth Creationists, on the other hand, believe that earth had a preexistence and became disordered and was recreated after verse two. They believe that the original meaning of verse two supports this concept. They translate the first two verses as follows:

Genesis 1:1-2 In the beginning God created the heavens and the earth. The earth became without form, and void (indicating confused and disordered); and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

The crux of the difference is the small English word in verse two—was! Was the earth created on the first day of the week and was it in a new but unformed state in verse two as the Young Earth Creationist say (21). Or, did the earth have a prehistory and it became a cosmic wasteland as translated by the Old Earth Creationist. A large part (22) of the difference of opinion rest on a proper understanding of the linguistics of verse two.

The Hebrew word in question is the word *hayah*. In the Bible this word, a verb, has been translated was, come to pass, came, has been, were, happened, become, pertained, better for thee. A popular Hebrew lexicon (23) says the following about the various uses and definitions of this word:

hayah (#1961) הָיָה – was, to happen, fall out, occur, take place, to come about, come to pass, to become, to become like, to be instituted, be established, to exist, be in existence, to abide, remain, continue, to stand, lie, be in, be at, be situated, to occur, be done, be brought about, to be done, be finished, be gone.

Examples of was (*hayah*) better translated as became

Many volumes and papers have been written about the confusion that this one small word has caused in the creation field. The easiest way to see how this word can be used in Genesis 1:2 is to see how it has been used in parallel verses in other parts of the Bible. A good example of the use of the word *hayah* in a parallel verse is Genesis 4:2, (KJV) "And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground." Make note of how these two verses compare in their essential structure (KJV used for clarity):

Genesis 1:2...the heaven and the earth. And the earth was (*hayah*) without form, and void...
 Genesis 4:2...bare his brother Abel. And Abel was (*hayah*) a keeper of sheep...

In both sentences the first sentence ends with a noun (earth/Abel), which completes the sentence. In the second sentence both begin with the word "And." Then the original noun repeats (earth/Abel). Then this repeated noun is followed by the word "was"—*hayah*. In every way the grammar and structure of both sentences is identical. Obviously upon examining Genesis 4:2 it is understood that Abel was not born a keeper of sheep and that over the course of time he became a keeper of sheep. In this sense *hayah* could be translated "...and Abel became (*hayah*)

a keeper of sheep..." It therefore follows that verse two of Genesis 1 can be translated as follows:

Genesis 1:1-2 In the beginning God created the heavens and the earth. The earth became (*hayah*) without form, and void (indicating confused and disordered); and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

Other examples of this principle, where the word *hayah* has been translated was and more properly means a change in state (became), occur in the following verses:

Genesis 3:20 And Adam called his wife's name Eve, because she was (became-hayah) the mother of all living.

Genesis 4:20 And Adah bore Jabal. He was (became-hayah) the father of those who dwell in tents and have livestock.

Biblical examples of where the word *hayah* is translated became/become

Proponents of the Young Earth viewpoint often claim that was is the only proper translation of the word *hayah* and that any other translation is simply not acceptable, and if *hayah* is ever translated into another word besides was it is done only on a very limited basis (24). A paper by Jack Sofield, "The Gap Theory of Genesis Chapter One" is a good example of the Young Earth Creationist position (25).

Passages such as Genesis 3:22; 19:26; 21:20 and Exodus 7:19; 8:17; 9:10 demonstrate "became" properly used in context...In each case a change of state is observed. Adam becomes as God; Lot's wife becomes a pillar of salt; Ishmael becomes an archer; the water becomes blood; the dust of the earth becomes lice; the ashes become a boil. "Become" is obviously the correct choice in each of these passages since none of the subjects existed in the stated condition originally. Incidentally, these passages represent the entirety of the use of "became" as a translation of the word in question throughout the entire Pentateuch.

While it is true that the majority of cases the word *hayah* is translated was this does not mean that it can never be translated became or become. In the Old Testament scriptures there are approximately 150 examples of where the word *hayah* has been translated became or become. Most authors of papers dealing with the subject of how often *hayah* is translated into the words became or become are grossly misinformed about how often this occurs. It occurs more often than believed. An examination of any concordance will reveal that just in the book of Genesis there are 16 instances where the word *hayah* has been translated into became or become. In Genesis 48:19 the word *hayah* is even translated into the word become twice in the same sentence. The sixteen occurrences of the word *hayah* being translated became or become in the book of Genesis are listed below:

Genesis 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became (*hayah*) a living being.

Genesis 2:10 Now a river went out of Eden to water the garden, and from there it parted and became (*hayah*) four riverheads.

Genesis 3:22 Then the LORD God said, "Behold, the man has become (*hayah*) like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever"

Genesis 9:15 "and I will remember My covenant which is between Me and you and every living creature of all flesh; the waters shall never again become (*hayah*) a flood to destroy all flesh.

Genesis 18:18 "since Abraham shall surely become (*hayah*) a great and mighty nation, and all the nations of the earth shall be blessed in him?

Genesis 19:26 But his wife looked back behind him, and she became (*hayah*) a pillar of salt.

Genesis 20:12 "But indeed she is truly my sister. She is the daughter of my father, but not the daughter of my mother; and she became (*hayah*) my wife.

Genesis 21:20 So God was with the lad; and he grew and dwelt in the wilderness, and became (*hayah*) an archer.

Genesis 32:10 "I am not worthy of the least of all the mercies and of all the truth which You have shown Your servant; for I crossed over this Jordan with my staff, and now I have become (*hayah*) two companies.

Genesis 24:67 Then Isaac brought her into his mother Sarah's tent; and he took Rebekah and she became (*hayah*) his wife, and he loved her. So Isaac was comforted after his mother's death.

Genesis 34:16 "then we will give our daughters to you, and we will take your daughters to us; and we will dwell with you, and we will become (*hayah*) one people.

Genesis 37:20 "Come therefore, let us now kill him and cast him into some pit; and we shall say, 'Some wild beast has devoured him.' We shall see what will become (*hayah*) of his dreams!"

Genesis 47:20 Then Joseph bought all the land of Egypt for Pharaoh; for every man of the Egyptians sold his field, because the famine was severe upon them. So the land became (*hayah*) Pharaoh's.

Genesis 47:26 And Joseph made it a law over the land of Egypt to this day, that Pharaoh should have one-fifth, except for the land of the priests only, which did not become (*hayah*) Pharaoh's.

Genesis 48:19 But his father refused and said, "I know, my son, I know. He also shall become (*hayah*) a people, and he also shall be great; but truly his younger brother shall be greater than he, and his descendants shall become (*hayah*) a multitude of nations."

Time or space does not permit the inclusion of all of the other words that have been translated from *hayah*. In brief they include: will be, art become, let there be, it was so, accomplished, shall be, had, come to pass, as well as the more common—was.

Context and the Meaning of Genesis One

Many competent scholars on both sides of the Genesis 1 controversy admit that *hayah* can be exegetically translated was or became. The final choice of which is a better translation depends on the context of what was happening at that particular time. The irony is that the word *hayah* appears in the second verse of the Bible when the context has not yet been determined or is unclear. Notice that in the two quotes below, one from a Young Earth viewpoint and the other from an Old Earth viewpoint, that both admit that context is an important if not the deciding factor.

However, recognized grammarians, lexicographers, and linguists have almost uniformly rejected the translations 'became' and 'had become'. It is a basic exegetical fallacy to claim that because *Strong's Concordance* lists 'became' as one of the meanings of *haya*, it is legitimate to translate it this way in *the particular context of Genesis 1:2*. (26)

Some scholars propose that Genesis 1:2 can or should be translated "Now the earth became without form, and void . . ." as opposed to the common rendering "The earth was without form, and void . . ." Others dismiss this idea entirely. They assume the original Hebrew word *hayah* must be translated "was" and then assume the earth was originally created in this disorderly way...However, as can be seen from many Bible helps, both translations of the term are possible. Only the context of the chapter and book can determine which one is correct. Gleason Archer, professor of biblical languages, comments: "It should be noted in this connection that the verb *was* in Genesis 1:2 may quite possibly be rendered 'became' and be construed to mean: 'And the earth became formless and void.' Only a cosmic catastrophe could account for the introduction of chaotic confusion into the original perfection of God's creation. This interpretation certainly seems to be exegetically tenable . . ." (*A Survey of Old Testament Introduction*, Moody Press, Chicago, 1974, p. 184). (27)

Since there seems to be so much confusion regarding the context of this verse it is proper that an examination of the scriptures be made to determine the Biblical and historical context of what occurred in relation to these two verses.

Was There Sin Before Adam?

The Young Earth Creationists believe that there was no sin before Adam. Sin brought death and since Adam was created on the fifth day of the creation week (Genesis 1:26-27, 31) then death could not exist before Adam. If there was no death before Adam then fossils, buried dead animals that were laid down in beds of strata before Adam should not exist. Also if the pre-Adamic world was full of buried fossils then how could God pronounce the earth "good" during the end of each of the successive creation days? In essence God would be pronouncing death as "good."

These two concepts will be examined individually. First the concept of sin will be examined. The concept that there was no sin before Adam's sin is incorrect. There indeed was sin before the sin of our first human parents. See figure 5 (28).

Sin is the breaking of God's law; it is often termed lawlessness or iniquity. Sometimes sin is equated with breaking of the Ten Commandments. At other times it is the breaking of God's intent or will as defined by his writings or oral commands. Sin involves pride and disobedience.

John 3:4 Whoever commits sin also commits lawlessness, and sin is lawlessness.



Figure 5. Adam and Eve were driven out of the garden because of sin. Were they the first sinners—or did sin exist before humans?

1 John 2:4 He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.

Sin leads to death. It may be delayed or it may be immediate but sin always leads to death. Without the sacrifice of Jesus Christ we cannot be freed from the penalty of sin.

Romans 6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Satan is a sinner. Satan was a sinner from the beginning. He was originally a created archangel and was originally named Lucifer, which means, "light bringer." Later pride and vanity caused him to sin and his name was changed to Satan which means "adversary." He opposes truth and light and he is pictured as the adversary of God and His people. In the following verse he suffers from two hideous sins, lying and murder.

John 8:44 "You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.

Satan sinned before Adam and Eve ate of the tree of the knowledge of "Good and Evil" (later in this article it will be shown that Satan sinned before the seven day creation week). So therefore sin preceded Adam. Humanity although sinful did not originate sin, sin was alive and well before Adam. Although the following verse notes the first recorded lie, which would be a sin, undoubtedly Satan was an experienced sinner by this time. In verse one below, the word cunning (NKJV) or subtil (KJV) is the Hebrew word *aruwm* (#6175) ערום – examining a lexicon it will be shown that the word denotes: crafty, shrewd, or sly in a bad sense. When Satan approached Eve he was in a competitive or adversarial (Satan = adversary) attitude toward God, he uttered lies and therefore it is obvious that sin did not originate with humans. He told Eve she would not die if she disobeyed God. Satan lied!

Genesis 3:1-5 now the serpent was more cunning (crafty, shrewd, or sly in bad sense) than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden?'" And the woman said to the serpent, "We may eat the fruit of the trees of the garden; "but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.' " Then the serpent said to the woman, "You will not surely die." "For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

Another verse that shows that Satan sinned and brought death is found in Romans. This verse is often used by the Young Earth Creationist to show that death is a result of sin and death originated with Adam since they suppose that he was the first sinner.

Romans 5:12 Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned –

The logic is correct, but what if Adam was not the first sinner? What if Satan was the first sinner, then sin and death would have originated with Satan. Adam simply followed in his spiritual father's footsteps. As an aside if Satan was the originator of sin and he sinned before Adam then we would expect the earth to be full of the fossils of dead animals that died as the

result of Satan's sin. In other words the fossil evidence indicates that Satan had sinned long before man since the pre-Genesis 1:3 world is covered with much fossil filled stratum (29).

Humans have no monopoly on sin. Angels can sin and Satan can manipulate fallen angels.

2 Peter 2:4 For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment;

Revelation 12:4-9 His tail drew a third of the stars (stars are angels, see Revelation 1:20) of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born... So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

The previous verses show that there was sin before Adam and Eve ate of the tree of the knowledge of good and evil. Sin actually has a long prehistory. Most people do not realize that Satan is the originator of sin and humans are simply tuned into Satan's wavelength.

Ephesians 2:1-3 And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

Satan is an arch-deceiver and misleads and manipulates humanity to do his bidding. Satan is so powerful and humans are so tied into his mindset that the only way humans can be spared his influence is if Satan is removed.

Revelation 20:1-3, 7-10 Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while...Now when the thousand years have expired, Satan will be released from his prison and will go out to deceive the nations which are in the four corners of the earth,

In the Old Testament is a ritual that indicates that sin is often the result of Satan's influence (30). The sixteenth chapter of Leviticus involves a goat that is killed (Christ) and another goat (Satan) that has the sins of the people placed on it. After symbolically having the people's sins placed on the head of the living goat it is led away into the wilderness. This prefigures what happens in Revelation 20 when the originator of mankind's sins is led away by an angel with a great chain.

Leviticus 16:21-22 "Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man. "The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness.

...and it was very good.

According to the Young Earth Creationists God pronounced His creation "good." Everything He had created was termed "good." How could God have said everything was "good" if the world that existed before Genesis 1:2 was full of buried fossils and dead organisms?

Genesis 1:31 says, 'And God saw every thing that He had made, and behold it was very good.' [The Hebrew is *meod tov*, which indicates perfection, a complete absence of evil of any kind, as Calvin and many other commentators have pointed out] This is hardly an accurate description, if the being who became Satan had already rebelled! And if there were billions of 'Lucifer-flood' fossils with the marks of disease, violence, death, and decay, corresponding to the perishing of an entire pre-Adamic race and the extinction of a complete world of animals, with Adam and Eve walking around on top of buried fossils, how could God have called all this 'very good'? (31)

The Young Earth Creationists misunderstand what is meant by "good" and how God works and what is acceptable to Him. The original intent of God's statement of whether the earth was good or very good does not depend on whether it is free from dead fossils or the taint of death and sin. The earth in Genesis one is called good because the context is dealing with God's present creative acts. In other words, for something to be called good does not depend on it being free of any impurity or blemish. It would have been easy for God to pronounce the earth with all its fossil strata good since the statement good is in the context of what is being noted—His re-creation is good. If the Young Earth Creationist position were correct then any piece of the earth after the sin of man could not ever be called good! In reality there are many examples of impure physical objects, whether living or now dead, being called good. First of all consider the two Hebrew words translated good and earth in Genesis one and the first verse of Genesis two (this also applies to the rest of the Old Testament).

towb (#2896) טוב — good, excellent pleasant.

'erets (#776) ארץ — earth, whole earth, land, ground.

In the totality of the first two chapters of Genesis the word translated earth is *'erets*. Notice the earth (*'erets*) is called good (*towb*) in Genesis 1:31 and 2:1.

Genesis 1:31; 2:1 Then God saw everything that He had made, and indeed it was very good (*towb*). So the evening and the morning were the sixth day. Thus the heavens and the earth (*'erets*), and all the host of them, were finished.

In all of Genesis chapter one when the terms good and earth are translated they are translated from these two words, without exception!

After the original creation when the earth had been subjected to centuries of death, destruction, wars, and the killing of all kinds of animals, which would include their burial and possible fossilization, the earth (land) was called good. Included in this "good earth" would be the innumerable organisms and fossils buried by the flood of Noah. This is the same situation that would not allow the Young Earth Creationists to call the earth good in the first chapter of Genesis if there had been a previous world with death and destruction. The exact same Hebrew words are used to call the modern but defiled earth (land) good.

Numbers 14:7 and they spoke to all the congregation of the children of Israel, saying: "The land we passed through to spy out is an exceedingly good (*towb*) land (*'erets*).

Deuteronomy 3:25 'I pray, let me cross over and see the good (*towb*) land (*'erets*) beyond the Jordan, those pleasant mountains, and Lebanon.'

The earth had preexisted in Genesis 1:1 and it was full of dead and buried fossils from a previous catastrophe that had turned it into a cosmic wasteland. In spite of this when God began to refashion the earth for human habitation it was called good just as the earth at a later time was called good. The fact that the earth is called good in these verses has nothing to do with its past state; it has to do with God's re-creation in six literal twenty-four hour days being good.

All humans are sinners, and whether male or female are subject to death unless washed clean by the blood of Christ. Every human carries parasites, diseases, and all kinds of defilements. Humans are imperfect and yet the scripture say that these imperfect humans can have the same type of "goodness" that the earth had in Genesis. There are no perfect men and there are no perfect women, yet the Bible calls some men and women good (*towb*).

Proverbs 12:2 A good (*towb*) man obtains favor from the LORD, But a man of wicked intentions He will condemn.

Proverbs 18:22 He who finds a wife finds a good (*towb*) thing, And obtains favor from the LORD.

There are many other examples where something that is physically impure or not perfect is called good or in some instances even holy. These examples are used to show that God's context for calling something holy or good does not depend on its physical condition but on God's influence or presence. If the term goodness or holiness can only be applied to what is free from sin or death then in reality nothing can be truly termed good and holy, but God the Father, His Son Christ, and the holy angels. As a cursory reading of the scriptures will show many things defiled by death and sin are in certain contexts called good and holy.

Jesus Christ was a perfect sinless man. He was God in the flesh. He was holy and without spot and blemish He is called good. Yet consider that his mother was a sinner as are all humans (32). In spite of Jesus being born from a sinful background that involved death, yet He is called holy and blameless. This is an example of how something that is presently spotless does not have to originate from a previous spotless condition. Jesus could not be called good if we used the Young Earth Creationist definition of what is good.

Hebrews 9:14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

Jesus Christ also ate animal flesh. He partook of the Passover and this involved the eating of a roasted lamb. He also ate fish after his resurrection. The eating of these dead animals should have defiled his body according to the definition of the Young Earth proponents.

Luke 22:11 "Then you shall say to the master of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with My disciples?" ' "

Luke 24:42 When He (Jesus) had said this, He showed them His hands and His feet. But while they still did not believe for joy, and marveled, He said to them, "Have you any food here?" So they gave Him a piece of a broiled fish and some honeycomb. And He took it and ate in their presence.

The temple is holy and is described as such in various passages. Below is a sampling of two such passages:

1 Kings 8:6 Then the priests brought in the ark of the covenant of the LORD to its place, into the inner sanctuary of the temple, to the Most Holy Place, under the wings of the cherubim.

Ezekiel 43:12 "This is the law of the temple: The whole area surrounding the mountaintop is most holy. Behold, this is the law of the temple

Solomon's temple was built out of white limestone, see figure 6 (33). King Solomon commissioned King Hiram of Tyre to quarry the stones. King Hiram had 80,000 stonemasons (1 Kings 5:15, 17-18) involved in quarrying the limestone used in the foundation and the walls of the temple. White limestone was used because it is easily worked and when it is finely polished it resembles marble. Limestone is a sedimentary rock that is fossil rich. This means that the temple foundations and walls are built out of rocks, which are mostly fossilized remains of dead carbonate animals (34). It would be impossible for God to have called the temple holy using the Young Earth Creationist's standard for holiness.



Figure 6. A model of the second temple enlarged by Herod. Like the first temple built by King Solomon they were both built out of white limestone a fossil rich rock.

In order not to belabor the point there are many other examples that could be used to show that the Young Earth definition of goodness is flawed. The main point in this section is to illustrate that the Young Earth Creationist's contention that the earth had to be fossil and death free to be called "good" is incorrect. The earth could have, and it is the contention of this paper that it did have, buried under its surface many hundreds or thousands of feet of fossil rich strata from a previous cosmic catastrophe, and it could still be called good, because God was referring to His recent creative acts. The question now turns to what caused the earth to become a cosmic wasteland?

Angelic History Reveals the Context of Genesis 1:1-2

The history of Satan and his angels has much to do with the creation (in reality re-creation) account found in the Bible. As mentioned in the previous sections of this article Satan is a very powerful entity. He does exist and he greatly influences the course of this world. He is called the god of this world and he controls the kingdoms of this earth (Daniel 10:12-13, 20). He was given control of the earth. God's coming Kingdom which will be an earth-ruling kingdom is going to wrest control of the earth from Satan and will deliver it up to the saints (Daniel 7:27).

2 Corinthians 4:4 whose minds the god (Satan) of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

John 12:31 "Now is the judgment of this world; now the ruler of this world will be cast out.

John 14:30 "I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me.

John 16:11 "of judgment, because the ruler of this world is judged.

Luke 4:5-6 Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time. And the devil said to Him, "All this authority I will give You, and their glory; for this has been delivered to me, and I give it to whomever I wish.

Satan is a created being, he was actually created by the personage that later became Jesus Christ. The book of Colossians reveals that Jesus is the creator of everything. Jesus created all spiritual life forms, all physical life forms, the vast universe, time, gravity, and all the various chemical and physical laws that govern how the universe operates. Before this time period only God the Father and God the Son existed.

Colossians 1:14-17 in whom we have redemption through His blood, the forgiveness of sins. He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist.

The first chapter of the book of John actually predates Genesis. It shows that in the past before the creation of Satan, the angelic host, and the physical universe only God existed: the Father and the Son. The Son is referred to as the "Word" the *logos* that spoke things into existence in Colossians and Genesis. As one Greek lexicon (35) defines the word *logos*: "the Minister of Creation"—the Spokesman. Jesus Christ as the creator of the Old Testament spoke or commanded Satan into existence!

John 1:1-3 In the beginning was the Word (*logos*), and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made.

The 28th chapter of Ezekiel describes the spiritual career of Satan. It illustrates when he was originally created he was perfect in wisdom and beauty. He was one of the cherubs that covered the throne of God with his wings. This is typified by the lid, which covered the Ark of the Covenant (Exodus 25:17-22). This lid often termed the mercy seat, where the High Priest went to obtain mercy in God's presence, had two angels (36) covering it with their outstretched wings. See figure 7 (37). Originally Satan was one of the cherubs that covered God with his wings. Satan was an observer of the events that took place in the throne room of God. Satan had a top position in the most important place in the Universe the holy mountain that refers to God's headquarters.

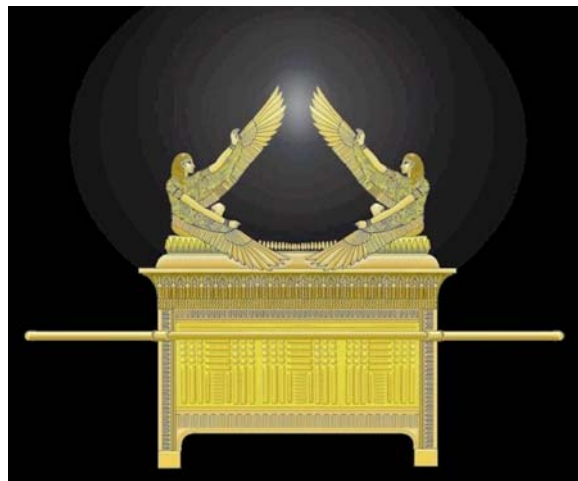


Figure 7. The Ark of the Covenant, showing the covering cherubs with their outstretched wings. This symbolized God's throne in heaven. Satan was once present at the throne room of God; he is called "the anointed cherub who covers..."

Ezekiel 28:12-17 "Son of man, take up a lamentation for the king of Tyre, and say to him, 'Thus says the Lord GOD: "You were the seal of perfection, Full of wisdom and perfect in beauty. You were in Eden, the garden of God; Every precious stone was your covering: The sardius, topaz, and diamond, Beryl, onyx, and jasper, Sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes Was prepared for you on the day you were created. "You were the anointed cherub who covers; I established you; You were on the holy mountain of God; You walked back and forth in the midst of fiery stones. You were perfect in your ways from the day you were created, Till iniquity was found in you. "By the abundance of your trading You became filled with violence within, And you sinned; Therefore I cast you as a profane thing Out of the mountain of God; And I destroyed you, O covering cherub, From the midst of the fiery stones. "Your heart was lifted up because of your beauty; You corrupted your wisdom for the sake of your splendor; I cast you to the ground..."

Satan was created, he was perfect, he served at God's governmental seat, and then he sinned— iniquity was found in him. After he sinned he was cast out of the presence of God (38).

Isaiah 14:12-15 " How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations! For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most High.' Yet you shall be brought down to Sheol, To the lowest depths of the Pit.

Jesus Christ states that Satan was assigned to the earth and that he had a throne. A throne signifies rulership or a commission and a kingdom to rule over. He then ascended—"above the heights of the clouds", which cover the earth—up to heaven in order to lead a rebellion to take over God's throne. Satan wanted to rule over the stars, which were angels that were loyal to God. As a result of this war in heaven Satan and his demons were cast out of heaven back to the earth from which they had "ascended."

Revelation 12:4, 7-8 His tail drew a third of the stars of heaven and threw them to the earth...And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

Jesus Christ was an eyewitness to Satan being cast out of heaven onto the earth. Notice that this is not a prophetic event; it is past tense, it has already occurred.

Luke 10:18 And He said to them, "I saw Satan fall like lightning from heaven."

As the previous section of this paper shows Satan and his angels were given dominion over this present day world (*aión*-age), or earth for an age, or a specified time period. When God created Adam and Eve and placed them on the earth—Satan, the former Lucifer was masquerading as an angel of light (2 Corinthians 11:13-15) in rebellion to God, he had a long history as a liar and a murderer. The future world ruling Kingdom of God will not be presided or ruled over by fallen angels or demons. The time of the earth being ruled and controlled by Satan and his demons will be a thing of the past. Humans are going to be given Rulership in this coming world (39).

Hebrews 2:5 For He has not put the world to come, of which we speak, in subjection to angels

Because of this attempted rebellion by Satan and one third of the angels, which he controlled, the earth was wrecked. The war in heaven left telltale evidence scattered throughout the earth's

surface and the solar system. There is ample evidence of ancient catastrophic events in the solar system. These include but are not limited to the following: the craters on the moon, the rings of Saturn, Uranus, Neptune, and Jupiter, the asteroid belt which is the complete shattering of another planet, the erratic orbit of Pluto, and Uranus' smaller moon, Miranda, being shattered and then reformed. The whole solar system has scars of past planetary catastrophes. On the earth large craters caused by comets and planetoids have pockmarked its surface. See figure 8 (40). Also the earth has thousands of feet of strata rich in fossil deposits, which indicate that the earth has been through at least one other worldwide catastrophe prior the flood of Noah (41).



Figure 8. Because of the sin and rebellion of Satan and the angels the Bible indicates there was war in heaven. This heavenly battle caused much astronomical and geological chaos to the earth.

Biblical Evidence for a Catastrophe between Genesis 1:1 and 1:2

There is much biblical evidence that reveals that a catastrophe has occurred between the first two verses of Genesis one. A proper understanding of what is written in the second verse will help us to see that there has been a previous catastrophe before the re-creation account in Genesis.

Genesis 1:1-2 In the beginning God created the heavens and the earth. The earth was (*hayah*-became) without form (*tohuw*-confusion), and void (*bohuw*-empty); and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

The two Hebrew words translated without form and void are the two Hebrew words *tohuw* and *bohuw*.

tohuw (#8414) תהו – formless, confusion, vain, unreality, wasteland, wilderness, place of chaos.

bohuw (#922) בהו – emptiness, void, waste.

As has been shown before the Hebrew word was-hayah in the second verse should be translated became. The last part of verse two indicated that the earth then became a confused empty formless wasteland (*tohuw* and *bohuw*), because of Satan's rebellion and sin.

An examination of a couple of verses where these two words *tohuw* and *bohuw* are used will be illustrative. The first is in Isaiah where God likens the original destruction of the earth to the chaotic state of the nation of Israel. Israel was in a state of confusion (*tohuw*). God is revealing two principles by this scripture. First the earth was not originally created in a state of confusion or vanity (*tohuw*) it therefore became that way. In the same sense the nation of Israel was not originally created in a state of confusion but it also had become that way (note all of Isaiah 45).

Just as God had saved and recreated the earth from its original confused and chaotic state so God was going to save Israel from its confused and chaotic state.

Isaiah 45:17-18 But Israel shall be saved by the LORD With an everlasting salvation; You shall not be ashamed or disgraced Forever and ever. For thus says the LORD, Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it in vain (*tohuw*), Who formed it to be inhabited: "I am the LORD, and there is no other.

The second example is a parallel examination of Genesis 1:1-2 and Jeremiah 4:23-26. In both of these passages the words *tohuw* and *bohuw* are used. The context for the verses in Genesis is where it speaks about the condition of the earth before the creation of the first Adam. The context of the verses in Jeremiah reveals the condition of the earth immediately after the tribulation. Jesus Christ returns shortly after the tribulation. So in essence the earth's condition before the arrival of Christ is described. Jesus Christ is often referred to as the last or second Adam. So in both of these verse the context is the arrival of Adam and a reconstituted and recreated earth. Both verses also describe a period of no light and the spirit or presence of God. The first earth was recreated physically. The second millennial earth will be recreated both physically and spiritually. The first Adam was earthy the second Adam was spiritual.

Genesis 1:1-2 In the beginning God created the heavens and the earth. The earth was without form (*tohuw*), and void (*bohuw*); and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

Jeremiah 4:23-26 I beheld the earth, and indeed it was without form (*tohuw*), and void (*bohuw*); And the heavens, they had no light. I beheld the mountains, and indeed they trembled, And all the hills moved back and forth. I beheld, and indeed there was no man, And all the birds of the heavens had fled. I beheld, and indeed the fruitful land was a wilderness, And all its cities were broken down At the presence of the LORD, By His fierce anger.

1 Corinthians 15:45 And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit.

Another clue that the earth was in a state of destruction is found in the second part of Genesis 1:2. This verse shows that the earth had been covered in a deep mantle of water. It was not until verse ten that dry land appeared. God used water as a judgment in the time of Noah when He sent a flood to destroy wicked men. This flood cleansed the earth as it destroyed the ancient world (Genesis 6:13). God sent a rainbow as a reminder to the flood survivors that He would never again destroy the world with water. Obviously God buried the pre-Adamic sinful world of Satan under vast sheets of water. This is the condition we find the earth in shortly before it is recreated. There is another flood coming that will bury or baptize the earth, but in keeping with God's promise it will not be a flood of water but of fire (42).

Genesis 1:2 ...and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

2 Peter 3:5-7, 10, 12 For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world that then existed perished, being flooded with water. But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men...But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up...looking for and hastening the coming of the

day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?

The context of Genesis 1:3 "and God said."

The verse that begins the creative acts for each and every day (with one exception) begins with a statement made by God (43). Each and every day begins with the words, "Then God said....". For example in verse 9, which is the beginning of the third day the verse, is as follows:

Genesis 1:9 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.

Also each and every day (also with one exception) ends with "so the evening and the morning were the (number) day." An example would be the quote for the ending of the third day.

Genesis 1:13 So the evening and the morning were the third day.

Using this formula the creative acts for the first day begin in verse three where it says:

Genesis 1:3 Then God said, "Let there be light"; and there was light.

This shows that the events of the first day of the re-creation week began in verse three making the first two verses previous to the six-day re-creation account. So the context of the day's beginning and ending reveal that the first two verses are not part of the original creation week and therefore further reinforces the concept of the gap and strengthens the Old Earth Creation scheme.

Interestingly the only exception to the above formula was the seventh day. On the seventh day God did not do any creating by "work." But he still created, established the seventh day Sabbath (Saturday) by resting on it. God created the Sabbath by resting, blessing it, and putting his presence in it. The Hebrew word for sanctified is *qadash* (#6942) קִדַּשׁ, it means to consecrate, to set apart, to be honored and treated as sacred. Since the Sabbath was not created by "working" but by a blessing and by being set apart by God and by God resting, then the formula that began and ended each workday is not mentioned on the Sabbath.

Genesis 2:1-3 Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

Relation of the Fall of Satan to Creation

The Young Earth Creationists believe that Satan and all angels were created on the first day of the creation week. According to their scenario the angels were created and then a few hours later the earth was brought into existence. When the earth is created the angels of God shout for joy. God then creates water, which covers the earth, and he creates light. Then a short time later, sometime after the creation week, Satan is a fallen adversarial entity that lies and deceives mother Eve into eating of the tree of the knowledge of good and evil in the Garden of Eden. All

of these chronological events would have transpired in days and maybe even hours (44). Interestingly the description in Job reveals some otherwise overlooked details.

Job 38:4-7 " 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?

According to the Young Earth arrangement the sons of God, angels, would have to sing in the dark since light was not created until day four which is after the earth was created. Also the earth was "without form and void," it was empty and barren. Why would the angels sing at the creation of an empty, barren, formless, dark, and uninhabited earth? This could not be referring to the third day of the creation week when everything was pronounced good because no foundation is spoken about then.

Obviously Job 38 and the song of joy must be referring to a time period before the weeklong re-creation account in Genesis one. If the Old Earth Creationist arrangement is considered then everything make perfect sense. Sometime in the past God created the heavens and the earth. Light would have existed at this time since the stars and sun would have been created first. Then the earth would have been created and it would have been complete with all the ecosystems in full operation and teeming with life (45). It would not have been barren, formless, and dark world. This bringing into existence of a perfectly formed earth, which other sections of this paper have shown, was going to be the home of Satan and his angels overjoyed the angels and they sang for joy. Job 38 fits the Old Earth scenario, however it is forced when placed in a Young Earth context.

Also Satan is called the "that serpent of old," this statement is made after the war in heaven, when Satan had been cast out of heaven. According to the Young Earth scenario at the time that Satan is called the serpent of old he is only five days older than Adam because he was created on day one and humans were created on day six. It seems strange that he would be called "that serpent of old," if he were only slightly older than man. On the otherhand this would make perfect sense if he had a long prehistory before the creation of man.

Revelation 12:7-9 And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

Revelation 20:2 He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years;

Creation of Light

There are several problems that concern the chronology of the appearance of light in the Young Earth Scenario. The earth was supposedly created on day one and the sun, moon, and stars were created on day four. Thus for four days the earth existed without the accompaniment of any type of celestial bodies. This creates several problems that may not be inherent in a cursory reading of Genesis one.

The Hebrew words for day, night, evening, and morning used in Genesis one are the exact same words used in the rest of the Old Testament to signify the same concepts. A day is defined as the rotation of the earth causing the apparent rising and setting of the sun—morning and evening, usually lasting twenty-four hours. See figure 9 (46). Notice below in the listed translations that this rising and setting of the sun with its bringing of an evening and morning are normal days.

(NKJV) Genesis 1:5 God called the light Day, and the darkness He called Night. So the evening and the morning were the first day. (Margin-and evening was, and morning was, a day one)

(RSV) Genesis 1:5 God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

(Young's) Genesis 1:5 and God calleth to the light 'Day,' and to the darkness He hath called 'Night;' and there is an evening, and there is a morning -- day one.



Figure 9. Sunset and Sunrise require a rotating earth and the sun. The sun was not created on day four but was actually created much earlier than the re-creation account in Genesis one.

If, according to the Young Earth scenario God did not create the sun until the fourth day how does one explain the coming of sunset or the evening, and the coming of sunrise or the morning? There can only be a sunset and a sunrise if the sun exists and if the earth is revolving in its orbit around the sun every twenty-four hours. How can there be three days if the earth was sitting in dark space without a sun? How does one explain the existence of light before the creation of the sun moon and stars if the only light that exists in the present day heavens is the result of the radiance of the sun, stars, and the reflected light from the moon?

Once again these problems disappear under the Old Earth analysis of Genesis one. If the sun and all the celestial bodies were created in verse one than the problem with the days, and light existing before the creation of the sun disappears. What basically is happening in the description of light in the first chapter is easy to understand from an Old Earth perspective. When the *re-creation* scene begins in verse three the earth's surface is totally dark because of suspended particles of dust in the air. When God said, "Let there be light," enough of this suspended material was removed that the earth is now bathed in a subdued light. This would correspond to a particular cloudy day where the heavenly bodies would not be visible but yet the coming of day and night could be perceived. It would be analogous to someone coming into a darkened room and saying, "let there be light" as he drew back the curtains to allow outside light in. Later, on day four God totally cleans the atmosphere and the sun, moon, and stars become visible through the pristine atmosphere. All of these creative acts take place from the perspective of an observer on the surface of the earth.

Various Translations of Genesis 1:2

Different Bible translations of the second verse of Genesis two reveal an interesting perspective. The wording of many of the translations implies that the earth had become or was a waste or wasteland. This is what would be expected if the earth were in the process of being *re*-created and not in the process of being created. See figure 10 (47).

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. (New King James Version)

the earth hath existed waste and void, and darkness is on the face of the deep, and the Spirit of God fluttering on the face of the waters, (Young's Literal Translation)

And the earth was waste and empty, and darkness was on the face of the deep, and the Spirit of God was hovering over the face of the waters. (Darby Translation)

And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. (American Standard Version)

And the earth was waste and without form; and it was dark on the face of the deep: and the Spirit of God was moving on the face of the waters. (Basic English Bible)

Now, the earth, had become waste and wild, and, darkness, was on the face of the roaring deep,--but, the Spirit of God, was brooding on the face of the waters. (Rotherham Emphasized Bible)

the earth was formless and desolate. The raging ocean that covered everything was engulfed in total darkness, and the power of God was moving over the water. (Today's English Version)

The earth was barren, with no form of life; it was under a roaring ocean covered with darkness. But the Spirit of God was moving over the water. (Contemporary English Version)

When God began to create the heavens and the earth, the earth was a desolate waste with darkness covering the abyss and a tempestuous wind raging over the surface of the waters (Smith-Goodspeed Bible)

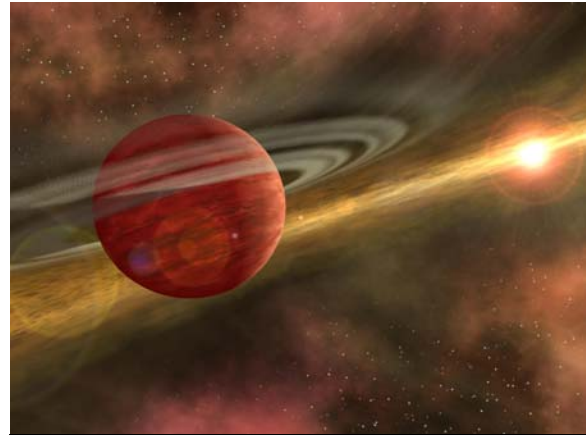


Figure 10. Various Bible translations indicate that the earth was created and then after an unspecified time period fell into a state described as: "without form, void, waste, empty, barren and a desolate waste."

He Made the Worlds

Another biblical theme that supports the Old Earth Creation concept is that the earth or world we are living in is just one in a series of worlds that have and will exist. God has brought into being one earth but it has sustained many worlds, time period, or ages. The word world or worlds is translated from two Greek words. The first is *aion* (#165) αἰών – which means ages or period of time. The second is *kosmos* (#2889) κόσμος – which means the world, the universe, the earth, or the earth's inhabitants.

Hebrews 1:2 (God the Father) has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds (*aion*);

Hebrews 11:3 By faith we understand that the worlds (*aion*) were framed by the word of God, so that the things which are seen were not made of things which are visible.

There was a pre-Adamic world. This world was the original earth created in the first verse of the Bible. This world was created perfect and was filled with various life forms (45). Satan was commissioned to be the ruler of this world. His throne was on the earth. Later through the sin of Satan and the rebellion of the angels "war in heaven" occurred. This led to the destruction of the earth and the extinction of all life. The life forms of this former world were fossilized and buried under a vast sheet of global water.

Genesis 1:1-2 In the beginning God created the heavens and the earth. The earth was (*hayah*-became) without form (*tohuw*-confusion), and void (*bohuw*-empty); and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

Job 38:4-13 "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? "Or who shut in the sea with doors, When it burst forth and issued from the womb; When I made the clouds its garment, And thick darkness its swaddling band; When I fixed My limit for it, And set bars and doors; When I said, 'This far you may come, but no farther, And here your proud waves must stop!' " Have you commanded the morning since your days began, And caused the dawn to know its place, That it might take hold of the ends of the earth, And the wicked be shaken out of it?

There was a pre-flood world. This pre-flood world was the world that existed from the re-creation of the earth in Genesis one to its destruction in the flood of Noah as documented in Genesis six. This world was the world of Adam and the long-live biblical patriarchs. This world was brought into judgment because it was corrupt and extremely wicked. Like the pre-Adamic world it also was destroyed and purified by water.

Genesis 6:11-13 The earth also was corrupt before God, and the earth was filled with violence. So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth. And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth.

2 Peter 2:5 and did not spare the ancient world (*kosmos*), but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world (*kosmos*) of the ungodly;

2 Peter 3:5-7 For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world (*kosmos*) that then existed perished, being flooded with water. But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

There is this present world. This world began when Noah disembarked from the ark. It has and will exist until the return of Christ as Lord of Lords. This is the present world in which mankind lives. This is the world in which Jesus Christ was made flesh, was born to the virgin Mary, grew to manhood, established the church, and later died as the Passover sacrifice on the cross. During Jesus' earthly life he was tempted by Satan and overcame him. Jesus in reality dethroned Satan and qualified to replace him as God of the earth. He will ascend this throne during the millennial period.

2 Peter 3:5-7 For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world (*kosmos*) that then existed perished, being flooded with water. But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

1 John 2:17 And the world (*kosmos*) is passing away, and the lust of it; but he who does the will of God abides forever.

John 1:10 He was in the world (*kosmos*), and the world (*kosmos*) was made through Him, and the world (*kosmos*) did not know Him.

There is the coming millennial world. The coming of this world has been prophesied by most of the prophets. It will begin with the literal return of Jesus Christ to rule the nations. This world will continue for a thousand years hence the name millennium. The kingdoms of this present world will become the kingdoms of Christ. When Jesus Christ returns Satan's commission, as "god of the world" will come to an end. The resurrected saints will be given rulership status with Christ. The nature of the animals will be changed and the earth will become an Edenic paradise. This time period is sometimes referred to as the Kingdom of God. At the close of this age there will be another resurrection as prophesied in the many places in the scriptures (Ezekiel 37, John 11:24, Revelation 20:1-6).

Isaiah 11:6-9 "The wolf also shall dwell with the lamb, the leopard shall lie down with the young goat, The calf and the young lion and the fatling together; And a little child shall lead them. The cow and the bear shall graze; Their young ones shall lie down together; And the lion shall eat straw like the ox. The nursing child shall play by the cobra's hole, And the weaned child shall put his hand in the viper's den. They shall not hurt nor destroy in all My holy mountain, For the earth shall be full of the knowledge of the LORD As the waters cover the sea.

Revelation 20:4-6 And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years. But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

There is the final new heavens and a new earth. At the end of the millennial world when the thousand year time period had ended God will cast the unrepentant into the lake of fire and the earth will be cleansed by fire. The earth will be remade for the last and final time. It will become the home of God the Father (Revelation 21:1-8) and only righteous resurrected humans will dwell in it. At this time the sons of God will inherit the final culmination of all the promises and the earth will become the restored home of God the Father, Jesus Christ, and their family.

Isaiah 65:17 " For behold, I create new heavens and a new earth; And the former shall not be remembered or come to mind.

Isaiah 66:22 " For as the new heavens and the new earth Which I will make shall remain before Me," says the LORD, "So shall your descendants and your name remain.

2 Peter 3:7, 10-13 But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with

fervent heat; both the earth and the works that are in it will be burned up. Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

Revelation 21:1-4 Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. "And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."

Conclusion

There is much biblical evidence that indicates that the creation account in Genesis one is simply a re-creation account. The Old Earth position has not been accepted because of the need for vast amounts of time in order to harmonize with man's evolutionary timetable. It in fact preceded modern geology and has a long history. The gap is based on solid biblical evidence and also a proper understanding of the context of chronological events of biblical history involving Satan, angels, war in heaven, sin, judgment, and God's plan.

The proper understanding of the gap and the Old Earth position reveals several things that are not clearly understood when biblical and creation scholars claim that the universe, including the earth, is at most only a few thousand years old. First and foremost it reveals a proper understanding of the history of Satan and the angels he led into rebellion. Because of the gap, God is revealed as a God of justice and judgment and that all sin had consequences. It is also understood that God has a plan and that there is a new world coming. The sons of God will inhabit this future world. Another important point of understanding is that Satan's and the fallen angel's ultimate destiny has not yet been decided. These fallen beings that wrecked the first earth are yet to be judged. Their ultimate judgment is going to be the responsibility of transformed humans that have been saved—the sons of God!

Works Cited and Research Notes

1. Unless otherwise noted all scriptural notations are from: The Bible. The New King James Version. Thomas Nelson Publishers. Nashville, TN. 1994.
2. *Genesis*. Artwork by Joe Tucciarone. Used with permission. 2403 West Friday Circle Cocoa, Florida 32926. <http://members.aol.com/INTERSTELL/joe.html>
3. There is much scientific evidence that states that the all humans are genetically related. In other words, science and the scriptures both agree that all men, generally speaking and this includes *Homo erectus*, Neanderthal man, and Cro-Magnon man have descended from one source—Adam and Eve. Other supposed hominid apelike ancestors are simply misinterpreted fossils, in reality extinct apes. To believe in a gap does not mean you believe in pre-Adamic soulless/spiritless proto-humans.
4. This is similar to understanding that Jesus Christ did not have long hair. Just because you reject the longhaired contemporary Jesus does not mean you reject the Jesus of the Bible. In a similar way if you reject the seven-day creation account and accept the biblical seven-day re-creation account—the gap, this does not mean you must accept all the attendant baggage and various theories that come with the gap. Some of this baggage has been added by the Young Earth Creationists and some has been added by the Old Earth Creationists.
5. The Grand Canyon. Photo Courtesy of the United States Park Service (USPS). photo by B. W. Hamilton.
6. Brown W. *In the Beginning: Compelling Evidence for Creation and the Flood*. 7th ed. Center for Scientific Creation. Phoenix AZ. p. 274. 2001.
7. Custance, Arthur C. *Without Form and Void a Study of the Meaning of Genesis 1:2*. Doorway Pub. 1989. or online at <http://custance.org>
8. Encyclopedia Britannica 15th ed. *William Whiston*. Micropaedia. Encyclopedia Britannica, Inc. Chicago IL. 1985.
9. Whiston, William. *A New Theory of the Earth*. Arno Press. New York. 1978 (originally published in 1696).
10. Whiston, William. 1696. Figure 7, p. 101.
11. Whiston, William. 1696. Section: of the Mosaick Creation.
12. Whiston believed that the earth had an original chaotic state as mentioned in Genesis 1:2. He further contends that the earth being similar to a comet or the atmosphere of a comet caused this chaotic state.
13. Edersheim, Alfred. *The Temple it's Ministry and Services*. Eerdmans Publishing Co. 1978.

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14. Edersheim, Alfred. *Bible History, Old Testament*. Hendrickson Publishers, Inc. 1995.
15. Edersheim, Alfred. *Bible History, Old Testament*. Book 1: the World Before the Flood, and the History of the Patriarchs, Chapter 1: Creation-Man in the Garden of Eden-The Fall. Hendrickson Publishers, Inc. 1995.
16. Jamieson, Robert. Fausset, A.R. Brown, David. *Commentary Critical and Explanatory Notes on the Whole Bible*. Christian Classics Ethereal Library. Grand Rapid, MI 1871.
17. In Jesus' time many arguments involved the scriptures and word meanings. Jesus Christ often corrected the Pharisees, scribes, and the teachers of the law for not understanding the real intent of the scriptures. He spent a great deal of time correcting mistaken impressions of what they thought the scriptures were saying. The following which involved marriage and the resurrection is an example:

Matthew 22:29 Jesus answered and said to them, "You are mistaken, not knowing the Scriptures nor the power of God.

What many people overlook is that the conversations involved were all being spoken in Hebrew (some scholars say Aramaic). Even though Jesus and his adversaries were all fluent in Hebrew and or Aramaic and they understood the nuances and hidden meanings of the language they still could not agree on what the scriptures were saying. In other words what is more important than linguistics and an intimate understanding of the Hebrew language is attitude.

18. Strong J. *Strong's Exhaustive Concordance*. Crusade Bible Pub., Inc. Nashville TN. 2002 ed. All numbers in the text refer to the number system used in this reference.
19. Photo courtesy of: National Oceanic and Atmospheric Administration (NOAA). photo #fly00224.
20. Many believe that the Bible states that the seasons began at the creation week. This is incorrect. This is based on a faulty understanding of Genesis 1:14. The seasons actually began after the Noachian flood.

Genesis 1:14 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 (*mowed*), and for day and years."

The word translated seasons in this verse is the Hebrew word *mowed* which means appointments. In Leviticus 23:2, 4 the word translated feasts is the same word—*mowed*. The sun, moon, and stars were used to develop chronological systems, calendars, months, etc. on which the observance of the feasts (God's appointments) were based.

Leviticus 23:1-2, 4 And the LORD spoke to Moses, saying, "Speak to the children of Israel, and say to them: 'The feasts (*mowed*) of the LORD, which you shall proclaim to be holy convocations, these are My feasts (*mowed*)...These are the feasts (*mowed*) of the LORD, holy convocations which you shall proclaim at their appointed times (*mowed*) [KJV-proclaim in their seasons (*mowed*)].

21. The New International Versions has an interesting marginal note for verse two and translates this verse as follows:

Genesis 1:2 Now the earth was^a formless and empty, darkness was over the surface of the deep, and the spirit of God was hovering over the waters (^a or possibly *became*—marginal note).

22. There are other reasons for belief in the gap of verse two. These reasons include the context of the rest of the scriptures and a proper understanding of where Satan and the angelic world fit in historically and chronologically. These reasons are examined in other parts of this paper.

23. All Hebrew words and definitions are from: Brown F. Driver S. Briggs C. *Hebrew and English Lexicon*. Reprint edition. Hendrickson Publishers, Inc. Peabody, MA. 1996.

All Greek words and definitions are from: Thayer, Joseph H. *Thayer Greek-English Lexicon of the New Testament: Coded with Strong's Concordance Numbers*. Hendrickson Publishers, Inc. Peabody, MA. 1996.

24. Arthur Custance make a very good case for the idea that in reality the word *hayah* should be translated as became or become in the vast majority of cases. By examining how the word *hayah* is "paraphrased" in the Septuagint translation it is obvious that in the vast majority of cases the word *hayah* should be translated in the sense of something "coming to be" or becoming.

When we add 'those instances in which the Hebrew verb appears as an imperative, and those in which it has the meaning of "existing" (ie., living), we shall not be far wrong if we conclude that in the great majority of cases the Septuagint did not look upon the meaning of the Hebrew verb as mere "being" in the copulative sense but as "becoming" or "coming to be".

For more on the subject see: Custance, Arthur C. *Without Form and Void a Study of the Meaning of Genesis 1:2. Chapter 4: the Witness of Other Versions*. p. 4-5. Doorway Pub. 1989. or online at <http://custance.org>

25. Sofield JC. The gap theory of Genesis chapter one. The Biblical Studies Foundation. p. 7. <http://www.bible.org/docs/ot/books/gen/gaptheory.htm>. 2004.

26. Grigg R. From the beginning of creation: does Genesis have a gap? *Creation Magazine*. 19:2:34-38. March-May 1997.

27. Seigle M. Evolution or creation: does it really matter what you believe? -Earth's age: does Genesis 1 indicate a time Interval? United Church of God. Cincinnati, OH. p. 29. 2004. www.ucg.org.

28. The Fall. Gustave Dore (1832-1883).

29. It is understood that in this particular case the reasoning is somewhat circular. But it is no more circular than the Young Earth position that the early earth had no fossils and therefore no sin existed before Adam.

30. Sin is actually a two-part process. Sin can originate with man apart from any outside influence or it can originate with Satan and then Satan tempts humans to sin. For the purpose of this paper Satan's role in sin is being stressed.

Mark 7:21-23 "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. "All these evil things come from within and defile a man."

31. Grigg R. 1997.

32. The Catholic Church gets around this problem by appealing to an immaculate conception. Catholics believe that the sinless Christ could only originate from a sinless mother. Young Earth Creationists are using the same logic, when they state that a good earth could not come from a sin filled earth.

McBrien RP. (editor). *The Harper Collins Encyclopedia of Catholicism*. Harper Collins Publishers. New York, NY. p.655-56. 1999.

The Immaculate Conception is not found explicitly in Scriptures...Given this reasoning the Council of Trent (1545-63) deliberately excluded Mary from its decree on original sin and taught in its decrees on justification that she was free from all sins throughout her entire life...To the Catholic imagination it is fitting that grace be freely given to her from the first moment of her existence because of her role in being the faith filled mother of Jesus.

33. Model design © TempleModels.com. 9 Tammy Rd, Spring Valley NY 10977. (845) 364-9225.

34. Thompson, Ida. *National Audubon Society Field Guide to North American Fossils*. Alfred A. Knopf, Inc. New York, NY. p. 95. 1997.

35. Thayer, Joseph H. *Thayer Greek-English Lexicon of the New Testament: Coded with Strong's Concordance Numbers*. Hendrickson Publishers, Inc. Peabody, MA. 1996

36. Although it is highly speculative it is possible that Satan (Lucifer) is part of a trinitarian system. In a spirit of speculation consider the following. There is only one angel called an archangel in the scriptures, Michael (Jude 9). The possibility exists that Gabriel is also an archangel since he is in God's presence.

Luke 1:19 And the angel answered and said to him, "I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings.

Indications are that Satan was also originally an archangel since he also was in God's throne room as a covering cherub. If this is true he was originally created a part of a triune group of archangels, Michael-Gabriel-Lucifer, he was one of three. Satan also led a third of the angels, which he controlled, into rebellions. Satan being one of three would have control over a third of

the angels. It is interesting to note that Satan loves to receive worship in systems that consider God a triune one-in-three being (2 Corinthians 11:13-15).

37. *Ark of the Covenant*. Artwork by Chester Comstock. Used with permission. Comstock Sculpture Studio 1201 West Thornton Parkway #313 Thornton CO. 80260. <http://artsales.com>.

38. Although Satan was cast out of heaven—God's presence, there are times when he and other fallen angels are allowed back into heaven.

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan (margin-Adversary) also came among them.

1 Kings 22:19-22 Then Micaiah said, "Therefore hear the word of the LORD: I saw the LORD sitting on His throne, and all the host of heaven standing by, on His right hand and on His left. "And the LORD said, 'Who will persuade Ahab to go up, that he may fall at Ramoth Gilead?' So one spoke in this manner, and another spoke in that manner. "Then a spirit came forward and stood before the LORD, and said, 'I will persuade him.' "The LORD said to him, 'In what way?' So he said, 'I will go out and be a lying spirit in the mouth of all his prophets.' And the LORD said, 'You shall persuade him, and also prevail. Go out and do so.'

39. In the coming Kingdom of God resurrected human will be rulers. Part of their job will be to pass judgment on the fallen angels that Satan led into rebellion.

1 Corinthians 6:2-3 Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? Do you not know that we shall judge angels? How much more, things that pertain to this life?

Revelation 20:4 And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years.

2 Peter 2:4 For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment;

40. *Firefall*. Artwork by Joe Tucciarone. Used with permission. 2403 West Friday Circle Cocoa, Florida 32926. <http://members.aol.com/INTERSTELL/joe.html>

41. The flood of Noah was an earth wrecking experience (Genesis 6:13) but it was not the only one. The earth was wrecked by Satan's rebellion and has physical and geologic evidence of past catastrophes and extinctions. The earth's stratum actually indicates that there was a pre-Adamic catastrophe that engulfed the earth prior to the Noachian cataclysm. This destruction built upon destruction has jumbled much of the geologic record. It also caused much confusion in properly interpreting what occurred in the past. The first catastrophe is what led to the seven-day re-creation account in Genesis One.

42. This fire is described in Matthew 25:41. The word for everlasting in this verse is the Greek word *aionios* (#166) αἰώνιος, which comes from the root word *aion* (#165) αἰών, which mean age. This is an age lasting fire—know in scriptures as the "lake of fire." The lake of fire has

been prepared for Satan and the fallen angels. This fire will cover the whole earth shortly before the creation of the new heavens and the new earth.

Matthew 25:41 "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:

Revelation 20:14-15 Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.

43. As has been shown Jesus Christ was the God who created all things. He is the *logos*, the spokesman. He created all things by speaking or commanding them into existence. Since He creates by speaking it is appropriate that the creative acts of each day begin with the statement "Then God said...".

44. Griggs R. 1997.

45. What type of life inhabited this world that Satan was commissioned to oversee? There are some interesting and speculative ideas and the Bible hints at some possibilities. They are presented here not as dogmatic proof but as interesting possibilities. Humans have been created after the image and likeness of God, we are to be the sons of God and inheritors with Christ.

Genesis 1:26-27 Then God said, "Let Us make man in Our image, according to Our likeness...So God created man in His own image; in the image of God He created him; male and female He created them.

Romans 8:14-17 For as many as are led by the Spirit of God, these are sons of God. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs -- heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.

Animals are created after their kind. They reproduce after each other.

Genesis 1:24-25 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. 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.

The original pattern for humans came from God, where did the original pattern for animals come from? Some angelic beings that are in God's presence have animalistic forms. They resemble, eagles, and lions and oxen. They are representatives of the animals that inhabit the air (eagle), the ground (lion), and the domesticated animals (ox or bull). These beings, which are spirit beings have been created before the creation of the earth. In other words there are angelic beings that have the basic body plan of animals that were created before animals came into existence (Ezekiel 1:10).

Revelation 4:6-7 Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back. The first living creature was like a lion, the second living creature like a calf (or ox), the third living creature had a face like a man, and the fourth living creature was like a flying eagle.

Obviously God used the angels as pattern for the form and shape of the animals that were created in Genesis chapter one. Animals are under the dominion of man in this present world, which corresponds to the angels being under the dominion of God. Later when humans are the "sons of God" they will be given dominion over all the angelic hosts. An intriguing question is, what type of animals were created in the pre-Adamic world?

In the Old and New Testaments Satan is pictured as having a serpentine, reptilian form in the basic body plan of a dragon. He is also described as very wise and powerful. He would have been an awesome sight to behold. He is pictured as a great red dragon and a serpent in Revelation. He was reptilian in shape and was also wise and beautiful. Consider the following words used in the description of Satan

nachash (#5175) נָחָשׁ — serpent. This word is used in the Old Testament to refer to Satan. It is also used to denote everyday snakes.

drakon (#1404) δράκων — an alternate form of *derkomai* a fabulous (or fascinating) kind of serpent, a dragon.

ophis (#3789) ὄφις— snake, serpent, a sly, cunning, artful, malicious person, sharpness of vision.

Revelation 20:2 He laid hold of the dragon (*drakon*), that serpent (*ophis*) of old, who is the Devil and Satan, and bound him for a thousand years

Since God was going to put Satan over the newly created pre-Adamic earth it only make sense that the earth would be populated with created animals that had his basic body plan—dinosaurs. As a side note, many scientists have suggested that the world of the dinosaurs, the Mesozoic Era which included the Jurassic and Triassic time periods, was destroyed by a massive comet or planetoid striking the earth during the Cretaceous-Tertiary boundary. This astral event, which destroyed all life on the earth, is often called the K-T extinction event. This is very similar to the "war in heaven" paradigm! So in essence the properly correlated fossil record indicates that the earth had a prehistory before man and that this world was destroyed and covered with water. The events after Genesis 1:1-2 indicate that God recreated the earth as a habitation for man.

46. Photo courtesy of: National Oceanic and Atmospheric Administration (NOAA). photo #1911. John Bortnaik.

47 *Out of the Dust, a Planet is Born*. Photo courtesy of: NASA-JPL-Caltech. photo #PIA05988.

Caption: In this artist's conception, a possible newfound planet spins through a clearing in a nearby star's dusty, planet-forming disc. This clearing was detected around the star CoKu Tau 4 by NASA's Spitzer Space Telescope...If we were to visit a planet like this, we would have a very different view of the universe. The sky, instead of being the familiar dark expanse lit by distant stars, would be dominated by the thick disc of dust that fills this young planetary system.