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One Creation Or Two?

Gen. 1:2

Men throughout the ages have taken liberties in their interpretations by reading into the text abundantly more than the text contains and then building certain teaching on the straw-man they have built.

Both of these practices are dangerous and wrong, for they speculate and add to the Scriptures.

The second verse of Genesis chapter one is such a verse, which has been interpreted in various ways, some have attempted to interpret the verse so as to be in line with the theories of man and others have attempted to explain what God has not mentioned or revealed in the Scriptures.

The first verse of Genesis one is the declarative statement of God having created the heavens and the earth, the entire cosmos, described by three factors.

- I. The time of creation.
- II. The God of creation.
- III. The totality of creation.

The second verse of Genesis one describes the state of the earth before the first divine command

was given in the process of creation in the rest of chapter one.

We want to look at the state of the earth , describing the creation from three perspectives.

- I. The earth was uninhabitable. Vs. 2a-b
- II. The deep was uninhabitable. Vs. 2c
- III. The Spirit of God was the agent to make it habitable. Vs 2d

I. The earth was uninhabitable. Vs. 2a-b

* “The earth was without form, and void.”

A. The land mass of the earth was to be the home of man.

- 1. The word for earth “erets” signifies the area where the human race would live.
 - a. It is used for the entire earth.
 - b. It is used for the land of Israel.
- 2. The process is recorded as taking place on the third day. Gen. 1:9-10
 - a. The declarative command was, “Then God said, “Let the dry land appear”; and it was so.” Vs. 9c-d
 - b. “And God called the dry land Earth.” Vs. 10a
- 3. The earth was not always believed to be round but flat, yet the prophet Isaiah said it was a sphere, how would he know this in his day except by revelation and believed through faith.

* “It is He who sits above the circle of the **earth**, And its inhabitants are like grasshoppers, Who stretches out the heavens like a curtain, And spreads them out like a tent to dwell in.” Is. 40:22

3. The earth was believed at one time to of been on the shoulders of Atlas as he stood on a tortoise, yet Job knew it hung in space, how would Job know this except by revelation and believed through faith.

* “He stretches out the north over empty space; He hangs the earth on nothing.” Job 26:7

B. The land mass of the earth is described in its unfinished state, prior to the specific form God gave it.

1. The word “was” has been interpreted by some “became”.
 - a. This suggests that there was the original creation in verse one and interpret verse two as the ruined condition of that first creation.
 - c. Some have even interpreted the conjunction “and” that begins verse two by the word “but” in order to strengthen their interpretation of the word “became”.

- d. This interprets verse two as an event of destruction, rather than the state of the earths condition in its unfinished state.
2. The two-fold descriptive phrase “without form and void”, has also been interpreted as a destruction by some, in order to re-enforce the idea of an original creation in verse one and a re-creation in verse three onwards.
 - a. The word without form and void “tohuw bohuv”, has been interpreted to mean that the earth was in a chaotic, confused condition.
 - b. The two words are Hebrew parallelism to communicate a complimentary description of the something being described.
 - c. The two main ideas is that of “wasted barrenness and empty nothingness”, being in disorder”, but certainly not chaos or destruction.
3. The word is found only a few times but the context is vital as the determining factor of it’s appropriate meaning.
 - a. This is the very first time the expression is used, for the formlessness of the primeval earth of nothingness and empty space.

- b. The word is used for that which is empty or unreal, in a figurative way regarding idols.
 - c. The word is used to describe a wasteland, empty desert wilderness, solitary places.
4. The interpretation of an original creation and destruction, reads too much into the text and relies on two main versus out of context.
- a. The first is found in Isaiah, “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** “yatzar” it to be inhabited: “I am the LORD, and there is no other.” Is. 45:18
 - 1) The context is the warning of God to those opposing God, declaring that He commands nature, is the Creator of mankind, is in command and control to predict the future and names Cyrus by name and predicts the kingdom age to come. Is. 45:8-17
 - 2) Then comes verse eighteen, where the Lord simply declares that He did not create earth in vain or to be empty but with the purpose of it being inhabited by people.

- 3) The word formed “yatzar” is the same as one of the two word used in this first chapter to give shape and form. Gen. 2:7, 8, 19
 - * The focus being that God speaks openly and clear to man by His revelation.
 - 4) The text in it’s context says nothing about a destruction of the creation.
 - 5) It is not a commentary on Genesis, it is completely out of context and totally subjective.
- b. The second is found in Jeremiah, “I beheld the earth, and indeed it was without form, and void; 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.” Jer. 4:23-26
- 1) First Jeremiah is prophesying about Israel’s future judgment and devastation.
 - 2) Second, though prophecies do have a two-fold fulfillment at time, they

- do so short-term and long-term in the future, not back to the past.
- 3) It may even be speaking of the event of the day of the Lord when the earth is burned up with fervent heat and all will melt. 2Pet. 3:10
 - 4) The Jews would not allow their young people to read the first two chapters of Genesis until thirty years of age, like the Song of Solomon.

Illustration

Science arrives at its conclusions by human observation, experimentation, and interpretation of the results. The Christian finds an answer to ultimate causation through revelation, which does not require a human observer. God has spoken and His people believe Him.” (John Wiester, The Genesis Connection:36)

* Now faith is the substance of things hoped for, the evidence of things not seen. By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.” Heb. 11:1, 3

Application

1. The interpretation of verse two that embraces an original creation and recreation due to a destruction has no Scriptural basis but is a reading

into the text subjectively not being true to the context, which has resulted in two mistakes.

- a. By ignoring the clear revelation of God, they ascribe millions and billions of years to the age of the earth, when in fact it is a young earth, from 4,000 to 10,000 years. (Genesis Record: 45, The Beginning: Walt Brown:33)
 - b. By ignoring other dates compiled: Jewish, 3760; Septuagint, 5370; Josephus, 5555; Kepler, 3993; Luther, 3961; Lightfoot, 3960; Hales, 5402; and Archbishop James Ussher, 4004 B.C. making the earth 6008 years to date.
 - c. By ignoring the most important factor, the word of God, which teaches that death did not exist prior to Adam and Eve. Rom. 5:12
* To teach a destruction or death prior to Adam is to contradict Scripture and to say something that God is silent on!
2. Those who embrace this interpretation, teach the Gap-Theory, which teaches that there is a creation prior to the one we know and a destruction between verse one and two of Genesis.
- a. Allowing the necessary time of ages for the harmony of evolution through billions of years, even sticking dinosaurs in it.
 - b. Allowing the speculation of evolutionary geologist for an old earth, when it is very probable that the creation was brought forth with date aging factor in it, even as Adam

was created as a full-grown man, either in late teens or early twenties, if we saw him.

- c. It is very clear that the day's "yom" in creation were twenty-four hour days by the context, verified by the repeated phrase, "the evening and morning", as well as the days of the flood.
- d. The word "yom" is used in different ways, even for the long period of "The Day of The Lord", but the context indicates it clearly, context is always the determining factor.
 - 1) God affirmation literal days is in the summary statement of creation, "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. This is the history of the heavens and the earth when they were created...." Gen. 2:1-4
 - 2) Moses said, "For in six days the LORD made 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." Ex. 20:11, Heb. 4:3-4, etc.

- 3) Dr. Henry M. Morris of Creation Institute says, "The gap theory is self-defeating scientifically. It attempts to accommodate the geological ages by postulating a worldwide cataclysm, but a worldwide cataclysm denies the premise of which the geological age system is based, and would indeed obliterate all the so-called evidence of the geological ages." (Genesis Record:47)
- 3. This interpretation also has given rise to the speculative teaching about Satan's rebellion.
 - a. Some even believe that Satan was ruler responsible for it.
 - b. The teaching says that Satan had his kingdom on earth and in his rebellion brought about the destruction of the original earth.
 - c. There is not one scripture that would lead us to believe this or teach it, it is sheer speculation.
 - d. The teaching can be traced to early Jewish writers, early church fathers and even some ancient Sumarian and Babylonians documents.
 - 1) The doctrine gained popularity through one Pastor Thomas Chalmers in Scotland 1800's.
 - * He taught the rule of Lucifer on the earth and by his rebellion it became

without form and void for indeterminate ages.

- 2) Many followed this teaching, G. H. Pember, Arthur W. Pink, Henry Rimmer, all which wrote books on it.
 - 3) C. I. Scofield became the single most effective individual who influence Potestants, making it the excepted view.
 - 4) Donald Grey Barnhouse wrote a book entitled, "The Invisible War", embracing and teaching about the kingdom of Satan, here on the original earth.
4. The teaching that should be drawn from the second verse of Genesis is the following.
- a. That God is the Creator who spoke all things into existence from nothing, then made and formed them for the specific benefit of man.
 - b. That God's design is to make man's life fruitful, providing a one of a kind plant to support life.
 - c. In application, that God can equally take a person, whose life is without form and void spiritually and make new and alive. 2Cor. 5:17

The earth was uninhabitable in it's beginning state!

II. The deep was uninhabitable. Vs. 2c

* "And darkness was on the face of the deep."

- A. The darkness is presented for the first time in the revelation of God's word.
1. The word certainly is describing a literal darkness symbolic of the lifelessness of the planet.
 - a. The light had not been called forth till verse three.
 - b. The light bearer and reflector to serve the benefit of the earth and man for signs and seasons, days and year and to divide the day from the night. Gen. 1:14-19
 2. The word darkness is also used figuratively for judgment, evil and death throughout the Scriptures both Old and New Testament.
 - a. Judgment, Then the LORD said to Moses, "Stretch out your hand toward heaven, that there may be **darkness** over the land of Egypt, **darkness** which may even be felt." Ex. 10:21
 - b. Evil, "Who among you fears the LORD? Who obeys the voice of His Servant? Who walks in **darkness** And has no light? Let him trust in the name of the LORD And rely upon his God." Is. 50:10

* The context will always determine if it is literal or figurative!
 - c. Death, Before I go to the place from which I shall not return, To the land

of **darkness** and the shadow of **death.**" Job 10:21

3. The New Testament is the same.
 - a. In particular the gospel of John make much use of darkness and light, as well as his epistles.
 - b. The other epistles are no exception.
 - c. Once again the darkness can not be made to teach the reign of Satan and the destruction.
- B.** The darkness is said to be in the face of the deep.
1. The word deep "tehom", means the primordial ocean with its depth, appearing some thirty-six times in the Old Testament.
 - a. This is the consistent used of the word in the creation and flood record, "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the fountains of the great **deep** were broken up, and the windows of heaven were opened." Gen. 7:11
 - b. "The fountains of the **deep** and the windows of heaven were also stopped, and the rain from heaven was restrained." Gen. 8:2
 2. In many ancient near Eastern myths the deep ocean is the place of gods who

opposed the gods of order but never in the Biblical record.

- a. Like in the Babylonian Creation Epic, the goddess Tiamat, who personified the primordial salt waters, set up a rebellions government in opposition to the heavenly assembly.
 - b. Only Marduk, a might god of the fourth generation, defeated her was he elevated to be the ruler of the gods.
 - c. This is the only basis for the teaching of Satan rebellion resulting in chaos, a pagan distortion, not the Bible.
3. The face or presence of the deep ocean was covering the earth that was without from and void. Gen. 1:9-10
 - a. Then God commanded on the third day, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so." Vs. 9
 - b. Then God named the two respectively in great pleasure, "And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good." Gen. 1:9-10

Illustration

Have you ever seen a precious stone in the ruff, it does not display its potential brilliance until it is

cut, shaped and formed into the jewel it is to be, so was the creation of the earth.

Application

1. Men love to speculate about things that are dark regarding the things of God and we are warned to not add or take away from the word.
 - a. “You shall not **add** to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you.” Deut. 4:2
 - b. “Do not **add** to His words, Lest He rebuke you, and you be found a liar.” Prov. 30:6
 - c. “For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book.” Rev. 22:18-19
 - d. This includes the Gap-Theory, the Big Bang theory or theistic evolution, that God began it, then it evolved.
 - e. The speculative theory that there was another creation of human beings before ours and a destruction or that there are being in other planets.

- f. The Scriptures are silent about these, so we should only speak where God speaks, so we need to be good Bereans! Acts 17:11
2. The Bible will continue this consistent pattern of darkness and form in the life of people and nations, when God is personally not active in the affairs of man.
 - a. We will see this first of all in the Garden, as Adam and Eve choose to live in disobedience to the commands and design of God for them. Gen. 2:15-17
 - * They had to confess and ask forgiveness to be reconciled in a right relationship with God once again but are expelled from the land prepared for them. Gen. 3:12-13
 - b. We see it in the covenant Blessings and cursing in Deuteronomy warn Israel of being cast out of the land God gave to them. Lev. 26, Deut. 27-28
 - * The constant call of God through the prophets to repent and return to God, was in order to remove the curses on the crops and return the early and latter rains.
3. The Scriptures are clear from the very beginning that men have a propensity for darkness in the fallen state.
 - a. “So the LORD said to Cain, "Why are you angry? And why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you

should rule over it. Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him.”
Gen. 3:6-8

- b. “Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.” Gen. 6:5
- c. “Can the Ethiopian change his skin or the leopard its spots? Then may you also do good who are accustomed to do evil.” Jer 13:23

4. The only hope for fallen man is to call on the name of the Lord for salvation.

- a. “And this is the condemnation, that the light has come into the world, and men loved **darkness** rather than light, because their deeds were evil.” Jn. 3:19

* Dead in trespasses and sins. Eph. 2:1-2

- b. “For it is the God who commanded light to shine out of **darkness**, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.” 2Cor. 4:6

* Whoever calls on the name of the Lord, shall be saved”. Rom. 10:13

- c. For you were once **darkness**, but now you are light in the Lord. Walk as children of light.” Eph. 5:8

* “He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love.” Col. 1:13

- d. “And have no fellowship with the unfruitful works of **darkness**, but rather expose them.” Eph. 5:11

* “You are the **light** of the world. A city that is set on a hill cannot be hidden. Nor do they **light** a lamp and put it under a basket, but on a lampstand, and it gives **light** to all who are in the house.” Matt. 5:14-15

- e. “For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the **darkness** of this age, against spiritual hosts of wickedness in the heavenly places.” Eph. 6:12

* “You therefore must endure hardship as a good **soldier** of Jesus Christ. No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a **soldier**.” 2Tim. 2:3-4

- f. “For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels,

that the excellence of the power may be of God and not of us.” 2Cor. 4:6-7

* “Let your **light** so shine before men, that they may see your good works and glorify your Father in heaven.” Matt. 5:16

The deep was uninhabitable in its beginning state!

III. The Spirit of God was the agent to make them habitable. Vs 2d

* “And the Spirit of God was hovering over the face of the waters.”

A. The Spirit of God is the third person of the Trinity.

1. The Trinity has already been introduced in verse one god “elohim”, a compound unity, used for the Father as Creator.
 - a. The word used for the Spirit of God is “ruwach” which can be used for wind or Spirit but the majority of times, it is used is for God, the context once again is the key factor.
 - b. To interpret the word as “wind” is to attribute creation to mere physical wind, the same wind that God created out of nothing.
 - 1) This is the philosophy of evolutionist, that non-life can

produce life, that order comes from disorder and complex forms come from simple forms as they evolve.

- 2) And this being against all physical, verifiable evidence in the world around us, willfully ignoring the principles and laws of true science.
- c. The syntax reveals a three-fold parallel.
- 1) The earth was without form and void.
 - 2) Darkness was on the face of the deep.
 - 3) The Spirit of God hovered over the face of the waters.
 - 4) This is no mere wind but the Holy Spirit of God, the Third person of the Trinity doing His part in creation!
- B. The Spirit of God was the one working to bring about the finished state of the earth for man’s dwelling.
1. The Spirit of God first had to separate the earth from the waters to let the dry land appear. Vs. 9
 2. The Spirit of God hovered “rachaph”, which means to flutter, in an oscillating manner, circling and back and forth over the waters.

- a. This is the image of an eagle over her chicks to simulate them, so as to take them on her wings and teach them how to fly. Deut. 32:11
 - c. The purpose is obvious, for the process of creation by the Spirit of God, from the unfinished state to the finished state.
3. The Spirit of God is working in conjunction with the command of the word of God.
- a. The repeated command formula is “Then God said”, eight times. Gen. 1:3, 6, 9, 11, 14, 20, 24, 26
 - b. This was to be the pattern and formula for God’s dealings with man from Adam to the present day.
 - c. The word of God reveals the will, mind and purposes of God, while the Holy Spirit illuminates and enables man to obey and is the true evidence of being in fellowship with God.
4. The testimony of the three persons of the Godhead being involved in the creation opened up the book by the declarative statement of the creation.
4. The testimony of the Second person, the Son of God starts before the creation to the creation in Proverbs, wisdom personified, He is the epitome of wisdom. Prov. 8:22-31, Col. 3:2

- a. “The LORD possessed me at the beginning of His way, Before His works of old. Vs. 22
- b. I have been established from everlasting, From the beginning, before there was ever an earth. Vs. 23
- c. When there were no depths I was brought forth, When there were no fountains abounding with water. Vs. 24
- d. Before the mountains were settled, Before the hills, I was brought forth; Vs. 25
- e. While as yet He had not made the earth or the fields, Or the primeval dust of the world. Vs. 26
- f. When He prepared the heavens, I was there, When He drew a circle on the face of the deep, Vs. 27
- g. When He established the clouds above, When He strengthened the fountains of the deep, Vs. 28
- h. When He assigned to the sea its limit, So that the waters would not transgress His command, When He marked out the foundations of the earth, Vs. 29
- i. Then I was beside Him as a master craftsman; And I was daily His delight, Rejoicing always before Him, Vs. 30

- j. Rejoicing in His inhabited world, And
my delight was with the sons of men.
Vs. 31

Illustration

Robe Jastrow, Director of the National Aeronautics and Space Administrations Goddard Institute, wrote in 1979 in dismay of the scientists who were brought by their own method back to a point beyond which they cannot go. "There is a kind of religion in science; it is the religion of a person who believes there is order and harmony in the Universe. Every event can be explained in a rational way as the product of some previous event... This religions faith of the scientist is violated by the discovery that the world had a beginning under conditions in which the known laws of physics are not valid, and as a product of forces or circumstances we cannot discover.... At this moment it seems as though science will never be able to raise the curtain on the mystery of creation. For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries." (God and the Astronomers:113, 14, 16, Montgomery Boice, Genesis: 14)

Application

1. As the Spirit of God was active in the creation hovering over the face of the deep oceans, so the Holy Spirit was attempting to be active in the hearts of man prior to the flood.
 - a. In order that they might experience life as God intended it.
 - b. But they unlike the physical earth had a free-will and grieved the Spirit of God. Gen. 6:5
 - c. So every person ever born, though they are sinners by nature, God has not left man without a witness to reveal Himself and the need of salvation.
 - 1) Through creation. Ps. 19:1-6, Rom. 1:20
* "The heavens declare the glory of God; And the firmament shows His handiwork. Day unto day utters speech, And night unto night reveals knowledge. There is no speech nor language Where their voice is not heard. Their line has gone out through all the earth, And their words to the end of the world. In them He has set a tabernacle for the sun, Which is like a bridegroom coming out of his chamber, And rejoices like a strong man to run its race. Its rising is from one end of heaven, And its circuit to the other end; And there is nothing hidden from its heat."
 - 2) Through conscience. Rom. 2:15
 - 3) Through history.

4) Through the gospel of Jesus Christ.

2. As the Spirit of God was active to form the earth and the deep waters with design and purpose, so the Spirit of God would reverse the process in the judgment of the flood.

- a. The Holy Spirit would be preparing the creatures for that day by having them come into the ark from the earth and air, it says, “will come to you”. Gen. 6:20
- b. The Holy Spirit would use the deep waters that had covered the earth prior to the creation, to cover all the earth once again, in judgment for their sinful rebellion against God. Gen. 6:17
- c. They knew God but didn’t want to glorify Him as God but corrupted the sex roles and worshipped the creation, receiving an appropriate judgment. Rom. 1:21-27
- d. It is no different in today’s world, particular in our American society.

3. Jesus told Nicodemus that he had to be born of the water and of the Spirit. Jn. 3:3-5

- a. The word of God is used consistently through the gospel of John and the New Testament as the metaphor of water. Jn. 15:3
- b. The Spirit, is in reference to the Holy Spirit of God. Eph. 5:26
- c. The word of God and regenerating work, of the Holy Spirit takes a person from spiritual formlessness and an empty life to

transformation of a new creature by His grace. Tit. 3:5

The Spirit of God was the agent to make the earth and the deep ocean habitable!

Conclusion

Verse two describes unfinished state of the earth, prior to the finished product of creation:

- I. The earth was uninhabitable in it’s beginning state!
- II. The deep was uninhabitable in its beginning state!
- III. The Spirit of God was the agent to make the earth and the deep ocean habitable!