

The Gap Fully Established

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1. The fall of Satan would have created a major disruption in the pre-Adamic world:

It is obvious that Satan fell before Adam. If Adam's fall caused a cosmic disruption in terms of the second law of thermodynamics (increase of entropy or disorderliness), sin, death, diseases, and all kinds of imperfections in the present world, then the fall of Lucifer would cause a similar judgment on the world of Lucifer.

If the Gap theory was not true, then Lucifer's fall did not cause a cosmic disruption of the same scale as Adam's fall. This proposition is impossible as Lucifer was created a more perfect being than Adam, and Lucifer was also given a kingship which is better than Adam.

Lucifer had a throne according to ([Isaiah 14:13](#)); Lucifer was called a king ([Job 42:34](#)). While Adam was not called a king and Adam did not have a throne, the fall of Adam caused the entire earth (possibly including the heavens) to be cursed. Therefore, it is simply inconceivable to believe that at Lucifer's fall, no significant judgment had fallen on the domain of Lucifer.

Furthermore, when did Satan get created and fall? If we take the literal 6 days of creation and no re-creation according to the gap theory, then the Bible is silent about the creation date of Satan and the fall of Satan. This seems to be an impossible position. Satan is so fully described in so many places and so many types exist in the Bible.

Lucifer was in the Garden of Eden ([Ezekiel 28:13-19](#)) as an anointed cherub. However, in [Genesis 3](#) he appeared as a serpent. Are these two Gardens of Eden the same? Something must have happened between the sinless cherub and the sinful serpent. [Ezekiel 28:13](#) says, "Thou hast been in Eden the garden of God..." past tense. This could mean the temptation with Eve, or it could mean Lucifer in Eden before he fell and became Satan. The latter is the more likely scenario, which would also lend credence to the gap theory. Then after that, [verse 14](#) then calls him the anointed cherub: "Thou art the anointed cherub that covereth"...God speaking to him directly in the present tense. So he was an anointed cherub in the

original Garden of Eden. Then after the rebellion of Lucifer, Lucifer was transformed (as a punishment) into Satan, the evil has already been "created" when the serpent appeared to Eve.

2. The Negative Aspects of Genesis 1:2

In the creation account, every word was positive, EXCEPT the words in **Genesis 1:2**. Something must have happened between **Genesis 1:1 and Genesis 1:2**.

2.1 "Without form and void": These words always refer to "emptiness", "uselessness" or, "worthlessness", that is to say, a confused, chaotic state, usually the result of some cataclysm, and often one that has been brought on by divine judgment:

Void:

A Word study on "void," shows that the word "void" is always used in a negative sense. Usually, it is connected with something against God's will.

Numbers 30:12-13,15; Deuteronomy 32:28; 1Kings 22:10; 2Ch 18:9; Nehemiah 5:13; Job 15:4; Ps 89:33,39; 107:40; 119:126; Pr 7:7; 10:13; 11:12; 12:11; 15:21; 17:18; 24:30; Isaiah 55:11; Jeremiah 4:23; 19:7; Ezekiel 45:2; Nahum 2:10; Acts 24:16; Romans 1:28; 3:31; 4:14; 1 Corinthians 9:15; Titus 1:16

Word study on "without form and void" shows two appearances: **Genesis 1:2 and Jeremiah 4:23**. These two places are identical in description.

Jeremiah 4:23

I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.

This passage is of particular interest because of its description of the divine judgment upon the land of Israel in the exact same terms used of the ruined earth in **Genesis 1:2**. Jeremiah must, therefore, have understood the **Genesis 1:2** description in this same way. Therefore, **Genesis 1:2** should refer to a divine judgment.

Furthermore, God says the original earth was created in a habitable form:

Isaiah 45:18

For thus saith the LORD that created the heavens; God himself that formed

the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.

The word for “create” in the verse above is the same verb used in **Genesis 1:1** and the word most commonly employed in the Old Testament to describe the Lord’s miraculous, creative acts. According to this passage, God’s purpose in originally creating earth was for its useful habitation.

2.2. The Darkness:

Genesis 1:2 ...and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Darkness is a symbolic of evil, and is always associated with evil or judgment of God. The description of earth as lying under a shroud of darkness is meant to present a very negative picture – not one of blessing (which we should expect in the wonderful, original paradise of Genesis 1:1), but of cursing instead. A survey of some of the uses of darkness in the Bible will make this point clear:

a. Darkness as a symbol of evil:

Ephesians 5:11, Ephesians 6:12, Colossians 1:13, 1st John 1:6, 1 John 2:11

b. Light as a symbol of good:

John 1:4-5, 1 John 1:5, James 1:17, Revelation 21:23-24

c. Darkness and light contrasted:

Matthew 6:23, John 3:19, Acts 26:18, Romans 13:12, Ephesians 5:8, 2 Corinthians 6:14, 1 Peter 2:9, Thessalonians 5:4-5

d. Darkness resulting from divine judgment: Darkness is very real, inflicted in literal fashion as part of the judgment of God (cf. Isaiah 5:30; 8:22; Ezekiel 32:7-8; Acts 13:11):

1. The Supernatural Darkness upon Pharaoh’s Kingdom: Darkness was one of the ten plagues upon Egypt which demonstrated God’s power over Pharaoh (Exodus 10:21-29; cf. Psalm 105:28. A similar divine blotting out of all light occurs at Exodus 14:20. Here the cloud of God’s presence creates a supernatural darkness for the purpose of restraining the Egyptian army, yet at the same time it provides light to the Israelites (cf. Joshua 24:7).

2. The Supernatural Darkness at the Crucifixion: Just as the Passover lamb, that poignant type of Jesus Christ dying for us, was commanded to be slaughtered “between the evenings [pl.]”, (i.e., at a time neither clearly day nor night: **Exodus 12:6; 29:39-41**), so Christ’s death on behalf of all mankind was destined to be accompanied by an analogous, yet supernatural darkness. The three synoptic gospel writers all record this darkness (lasting approximately three summertime hours: **Matthew 27:45-54; Mark 15:33-39; Luke 23:44-49**), with Luke adding the important detail that “the sun was darkened”. Immediately following this period of unprecedented darkness, the veil of the temple is split miraculously in two, and our Lord breathes His last – until His resurrection. Thus the supernatural darkness of the cross is likewise a sign of divine judgment – our Lord Jesus Christ on our behalf submitting to the Father’s judgment upon all our sins and dying in our place. He endured this terrible darkness and all that it entailed that we might forever live in the light with Him.

3. The Supernatural Darkness at the Second Advent: Prior to the return of our Lord (the Second Advent), earth will undergo the most terrible period of her history, the Great Tribulation (**Daniel 12:1; Matthew 24:21 & 29; Mark 13:19 & 24; Revelation 7:14**). But before the devil and his antichrist can accomplish their purposed annihilation of all believers, the “day of the LORD” will begin, a day of wonders and judgments that will shake the earth as never before (**Joel 2:1ff.**). A period of supernatural darkness is prophesied as one of the final portents immediately preceding Christ’s return, a judgment from God upon antichrist and his kingdom (**Isaiah 13:9-13; 34:4; 60:1-2; Ezekiel 32:7-10; Joel 2:2, 2:10, 2:31; 3:15; Zephaniah 1:15-18; Zechariah 14:6-7; Matthew 24:29; Mark 13:24-25; Acts 2:17-21; Revelation 6:12-13; 16:10**).

4. The Supernatural Darkness of the Lake of Fire: Hell will be a place of terrible and unbearable darkness. This is despite the fact that hell is also described as a lake of burning sulfur and fire (**Isaiah 66:15-16 & 24; Daniel 7:9-11; Matthew 3:11-12; 5:22; 18:8-9; 25:41; Mark 9:43 & 48; James 3:6; Revelation 19:20; 20:10, 14-15; 21:8**). Here is the “outer darkness” that will deprive its inhabitants – those who rejected Christ in life – of the very thing they so stubbornly rejected in life, i.e., “light” (**John 3:19-21**). Just as the darkness of the Exodus plague (**Exodus 10:21**) and the bowl judgment of Revelation (**Revelation 16:10-11**) are tangible, this too will be a palpable, painful darkness (**Matthew 8:12; 22:13; 25:30**). Even now, this particular type of supernatural darkness and fire exists in the interim hell (for unbelieving humans: **Luke 16:24; 2 Peter 2:17; Jude 13** and for certain of the fallen angels: **2 Peter 2:4; Jude 6**), although the ultimate “lake of fire” has yet to receive its first inhabitants (**Revelation 19:20; 20:10**).

Therefore, from everything we know about the use and meaning of darkness elsewhere in the Bible, to describe the universe as dark and without light (as **Genesis 1:2** does) is to describe a status quo of cursing, rather than blessing, and of divine judgment, rather than original, miraculous creation.

2.3. The Problem of The Deep:

Is the deep on earth? In **Genesis 1:2**, the earth was "without form," is it possible that the deep was on earth? It seems unlikely. However, the deep is mentioned many times in the Bible as if it is on earth. Note that in **Genesis 7:11** it is the fountains of the great deep that were broken up. There exist many proofs for that the breaking up of these fountains, which in turn caused the formation of the major mountain ranges on land and in the deep oceans on earth, see the book by Faid, *Scientific Proofs for Biblical Mysteries*, (exact name to be confirmed, but I do have the book). Perhaps there is a difference between the deep and the fountains of the deep. The deep mentioned in **Job 41:31** seems to be out of this world, just as the sea mentioned in the same verse.

It is clearly stated in the Bible that the deep/great deep is out of this world, while the fountains of the deep are on earth. Sometimes, the fountains of the deeps are used to typify or represent the deep. This is similar to the use of the term "the sea;" the earthly seas are the types or small-scale replica (or almost replica) of the actual sea in the universe.

The above discussion is related to the gap theory because of the two "floods." The first "flood" involved the deep as recorded in **Genesis 1:2** and **2 Peter 3:5-7**, the second flood is the real flood involved only the fountains of the deep (it also involved the windows of heaven). Again this shows the difference between the two "floods." The first "flood" was never described as a flood in the Bible, by the way.

Note again **Genesis 8:2**, "...the same day were all the fountains of the great deep broken up, and the WINDOWS OF HEAVEN were opened." - possibly the third heaven. This great deep or deep is that sea, that frozen glass, which is part of the third heaven leading to the throne of God, which Satan the serpent travels up and down in. "Now we see through a glass, darkly; but then face to face." This is "the sea of glass" that John saw in **Revelation 4:6**.... "And before this throne there was a sea of glass like unto crystal..." However, this identification of windows of heaven to some bodies of water in the third heaven is not 100% sure. From **Genesis 1:9**, the water canopy theory seems to be supported. Based on the water canopy theory, the windows of heaven will refer to the bodies of water above the atmosphere of the earth before the flood.

2.4. The Problem of Seas:

In biblical symbolism, the sea is usually not a positive sign. On the contrary, the sea is often associated with evil. In keeping with usage employed elsewhere in the Bible, any description of the earth's surface as lying under the face of the deep conveys a very negative picture – not one of blessing, but one of cursing. This can be readily seen from a survey of these symbolic uses of "sea" in the Bible:

a. The Sea as a Sign of Divine Judgment: Hell is divided into two compartments: 1) Abraham's Bosom, the place of deceased believers prior to Christ's ascension (**Luke 16:19-31**); 2) "hell" the place of the deceased unsaved to this day (**Matthew 5:29-30; 23:33; Luke 12:5; 16:23; Revelation 20:13-15**);

"The Deep," on the other hand, often refers to a place where certain of the fallen angels are presently incarcerated (**Luke 8:31; 2 Peter 2:4; Jude 6; Revelation 9:1-11; 20:1-3**).

This equating of the sea with the nether-world buried beneath it helps to explain the difficult passage in Revelation where we are told that at the final judgment, "the sea will give up her dead" (**Revelation 20:13**).

That the sea often corresponds to hell in the Bible is another indication that its appearance on the scene in **Genesis 1:2** in this world encompassing form should not be taken as a neutral signal. An imperfect world, a world in the grips of divine judgment, a world that needs a hell, has a sea.

b. The Sea as an Instrument of Divine Judgment: Besides being a sign that divine judgment has occurred, the sea is sometimes an instrument of that very judgment. Cases of this type of divine judgment are relatively rare in scripture and always highly significant events. In addition to the Genesis judgment we are now considering, two other large scale "water judgments" stand out:

1. The Antediluvian Civilization (Genesis 6-9; cf. 2 Peter 2:5; 3:5-7**):** God "spared not" that old world but "brought the flood upon the world of the ungodly" (**2 Peter 2:5**). Water was the means of annihilating the pre-noahic civilization, completely extirpating the sinful world of that time in one of God's most spectacular water-judgments. His promise to Noah afterwards, sealed with the rainbow, has guaranteed for us that the flood and the Genesis Gap judgment will be the only two universal water judgments on the present earth (**Genesis 9:8-17**).

2. The Egyptians in the Red Sea (Exodus 14-15**):** The fact that there will be no more world-wide water judgments in the manner of the flood

has not ruled out water as a more local instrument of divine judgment (cf. **Tyre: Ezekiel 26:19-21**). The most spectacular of these is the destruction of Pharaoh and his army in their pursuit of the Israelites through the Red Sea. God actually parted this massive body of water (see the **Exodus 14** series) to demonstrate His power and majesty in a complete and devastating judgment upon Pharaoh and his followers (**Exodus 14:18; 15:1-18**).

3. The Sea as a Medium for Evil: Although scripture recognizes and allows for the economic necessities of life, arrogant and idolatrous super-commerce, both past and prophetic, has a special relationship to the sea on which it depends. Both Tyre (**Isaiah 23:1-18; Ezekiel 26-28**), and the antichrist's Babylon (**Revelation 18:11ff**) maintain a worldwide arrogance of commerce (associated with idolatry, and symbolized by prostitution), which negatively affects their partners, and it is the sea that acts as the link between them. Significantly, it will be remembered from Part 1 of this study, it is the Prince of Tyre whose "trafficking" is used symbolically for Satan's activities in seducing many of his fellow angels to join his cause (**Ezekiel 28:12-19**).

4. The Sea as the Point of Origin for the Antichrist: The Sea is the place from whence the Beast, or antichrist, rises (**Revelation 13:1**). As the point of origin for the one who most completely opposes Christ while operating most closely with Satan (**2 Thessalonians 2:9**), the sea is more nearly to be connected with cursing than with blessing. The symbol of "coming up from the sea" first occurs in **Daniel 7:3**, where all four of the major anti-God empires of history arise from that source, the last being Rome, in both its historic and prophetic incarnations; the title of "beast" is then transferred from the kingdom to its ruler in **Revelation 13:1**, making the sea the origin not only of the most anti-God empire in history but also of its anti-Christ emperor (cf. **Daniel 7:3-14; 9:25-27; 11:21-45; 2 Thessalonians 2:1-12; Revelation 13:1-18; 17:1-18**).

5. The Sea as the Home of Symbolic Monsters Representing Satan: Besides being the symbolic point of origin for antichrist, the devil's chief minion, Satan himself shares in this close connection with the sea through his identification with the two satanic monsters of the deep, Leviathan (cf. also **Job 3:8, 41:1-34; Psalm 74:12-14**) and Rahab (**Job 9:13, 26:12-13; Psalm 87:4; 89:9-10; Isaiah 27:1; 30:7, 51:9-10**). Biblical writers made use of the names of these legendary creatures to represent Satan symbolically (in his capacity as the dragon-serpent: see **Amos 9:3**. and **Isaiah 27:1**. Often, these monsters are also used to represent empires inspired by Satan (compare the beasts of **Daniel 7**), as in the case of the following passage where the satanic Egypt of the Exodus is called Rahab (**Isaiah 51:9-10**).

6. The Removal of the Sea: The lack of any sea in the eternal state has puzzled many readers of **Revelation 21:1**, but should come as no surprise in light of our discussion above. When evil has finally been banished forever and we inhabit at last the new heavens and new earth "where righteousness dwells" (**2 Peter 3:13**), there will no longer be any need for a sea, either as a means of judgment or as a memorial to judgment past. This clear truth is all the more reason to regard the sea in **Genesis 1:2** as a result of (and memorial to) God's initial judgment on Satan's rebellious activities, and not as a part of His original creation of the earth.

7. The Devils and Water: Lastly, devils seem to like to dwell in waters (**Matt 8:32, 12:43**). Satan was described as a marine animal in **Job 40:23, 41:31, 27:1, Revelation 13:1**... This may have something to do with the judgment of God in **Genesis 1:2** via waters.

3. Textual Considerations in Genesis 1

a. The presence of the heavens and earth in place at **Genesis 1:3** shows this is re-creation: As God begins to work on the earth in **Genesis 1:3**, earth (and the heavens in which it exists) is already in place (an impossibility unless this is a re-creation).

b. The presence of the angels during the seven days shows this is re-creation: The angels are present too (also necessarily having been created at some earlier time – before the Genesis Gap – an impossibility unless this is re-creation), "shouting for joy" at the reconstruction of the earth (**Job 38:4-7**). "Sons of God" (**Genesis 6:2, Job 1:6, 2:2, 38:7**) clearly refers to the angels. Now, **Job 38:7** says that when God was creating the universe, angels were there already. Thus God must have created these angels before the creation of the earth in **Gen 1:2**.

c. God's pronouncement of His acts as "good" shows this is re-creation: God, being God, creates only what is good in the first place. Bringing light out of darkness, dry land out of only sea, life out of lifelessness, are all acts of bringing something good out of something "not good" (i.e., darkness, sea, lifelessness). The pronouncement "and God saw that it was good" is a stamp of divine approval on the restoration of what had been originally good and now was restored to its "good" condition following an interval of judgment upon evil (**Genesis 1:4, 10, 12, 18, 21, 25, 31**).

d. Re-creation is focused on Man as a replacement for Satan and his angels: Finally, all of God's work throughout the seven days is focused on Man:

- **Day 1: Light out of darkness, necessary to sustain life.**
- **Day 2: Atmosphere, also necessary for all life.**
- **Day 3: Dry land, essential for any animal life, and for Man; vegetation as a source of food, materials, pleasure, etc.**
- **Day 4: Lights to “serve as signs”: for the ordering of human life in necessary increments of time.**
- **Day 5: Other creatures: enriching human life.**
- **Day 6: Land animals and livestock to support and bless human life; finally, Man.**
- **Day 7: God’s Sabbath rest.**

The creation of Man, along with an environment to support our lives in these physical bodies, is clearly the purpose and goal of the seven days of God’s restorative work in the world. Only after the earth has been restored to viable conditions, Man created upon it and placed in charge of it, does God conclude that all He has made is “very good.” Even the pattern of the seven days is one that suits and reflects the subsequent history of mankind, with each day standing for one millennium of human history and with the seventh day signifying the millennial rule of Christ. The fact that God’s restorative work during the seven days is entirely focused on Man also argues for **Genesis 1:2** beginning a process of re-creation, for Man, specifically through the God-Man, Jesus Christ, is meant in no small part as a replacement for Satan and his fallen angels.

e. Capitalization in **Genesis 1** shows this is re-creation: The entity “heaven” was created in **Genesis 1:1**, but it was capitalized in **Genesis 1: 8**. Earth was created in **Genesis 1:2**, but was capitalized in **Genesis 1:10**. The entity “day” was created when Lucifer was created (**Ezekiel 28:15**) **Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee**). But the word “day” was capitalized in **Genesis 1:5**. Similarly, night might have been created earlier (if day was created earlier, so should night), it was capitalized in **Genesis 1:5**. Therefore, the capitalization in Genesis chapter 1 signifies the re-creation, not the creation. If not, why don’t the capitalizations occur at the description of the original creation?

f. The word "replenish" in **Genesis 1:28** shows this is re-creation:

g. The Law of First Mention shows this is re-creation: The word "void" first occurs in **Genesis 1:2**. If the law of first mention is true and if the gap theory is wrong, then we get the impossible conclusion that "void" is "good." The same statement can be applied to "darkness," and "without form." The deep has two meanings; therefore, we have to be careful in applying this argument to the term "the deep."

4. Genesis 2:4 as a Summary

Genesis 2:4 has traditionally been at the root of much of the confusion about the Genesis Gap and the legitimate distinction drawn by scripture between the original creation of **Genesis 1:1** and the seven days of re-creation.

These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, (**Genesis 2:4**)

The vocabulary used in **Genesis 2:4** to summarize creation and re-creation is both consistent and precise: we are told of the "creation" of heaven and earth, and the Lord God's "fashioning" of them.

The clue to why Moses, the writer of the Pentateuch, felt the need to employ both verbs here is to be found in the word "generations." This plural is normally used in the Old Testament to detail the ancestry or lineage of human families, and therefore necessarily includes the idea of development over a significant amount of time. Here, therefore, "generations" is clearly being used by way of analogy to sum up the "developments", that is, the different periods of history for the heavens and the earth, namely: 1) original creation; 2) judgment and Genesis Gap; 3) re-creation. So while it is clearly difficult to reconcile this verse with a seven-day original creation theory, by combining the verb of creation (– **Genesis 1:1**: most suited for original creation), with the verb of manufacture (– found throughout the seven days, e.g., **Genesis 1:7, 16, 25**: more suited to reconstitution), and by setting both verbs in a context of lengthy, "generational" development, **Genesis 2:4** makes perfect sense as a summing up of all that has gone before: the original creation of **Genesis 1:1**, the Genesis Gap, and the seven days of re-creation.

The similar summary statements in Genesis form a pattern:
Genesis 2:4; 5:1; 6:9; 10:32; 11:10, 27; 25:12-13, 19; 36:1, 9; 37:2

Compare: *"These are the generations of ..."* and *"This is the book of the generations of ..."*

Gen 1:1, "God created the heaven and the earth." Notice the singular "heaven." Now in **Genesis 2:1, 4**, the Bible says "heavens." Thus, there are some other heavens being created in subsequent verses following **Genesis 1:1**. Now, in **Revelation 21:1**, the Bible says: "the first heaven and the first earth were passed away." It seems that the Bible tries to convey the idea that the creation in **Genesis 1:2-31** was a "re-creation" as there is only a first heaven and first earth, no second heaven and second earth except the new heaven and the new earth. All the *new* versions say "heavens" in **Genesis 1:1**. Is there a conspiracy? I do not know. The KJB says in **Genesis 1:1** "heaven." I would guess that Satan, in an effort to destroy the gap theory, change "heaven" into "heavens" to give readers the impression that **Gen 1:1** is a summary statement of the creation account in **Genesis 1:2-31**. *Now, is it true that **Genesis 1:1** is a summary statement of the creation? I say no.*

The summary is obviously given in **Genesis 2:1** and **4**, the language clearly shows this. Now, if **Genesis 1:1** is not the summary statement, but rather a beginning statement, then, the gap theory is possible. If **Genesis 1:1** is the summary, then **Genesis 1:2** is the beginning statement of the detailed creation account. I say the second hypothesis is highly unlikely. Why did God start with negative statements in **Genesis 1:2** as the beginning of the creation account? Also, if the second hypothesis is true, then the earth was created before the heavens, which is highly unlikely, in light of **Genesis 1:1, 2:1, 4**. The conjunction "And" in **Genesis 1:2** also implies that the statement of **Genesis 1:2** is a continuation of **Genesis 1:1**. Thus, **Genesis 1:1** is not the summary statement of the creation account. The most natural theory is that the **Gen 1** narrative is a history told in a chronological order. God created the first heaven and the first earth. Then God judged the first heaven and the first earth in **Genesis 1:2**. **Genesis 1:3-31** is a re-making of the first heaven and the first earth.

Now, there exist several other explanations of **Genesis 1:2**. One of them is the thesis that **Genesis 1:2** is neither the beginning statement of the creation account nor the description of a judgment; but a statement about how God made the earth. Now, this view will undermine God's glory. God made the whole universe simply by His word (**2 Peter 3:5-7**), why did He need to do the extra work to create earth? The only creation He may need

to do the extra work is the creation of man. Is our God incapable of creating the earth with a form and not void? Is our God incapable of creating the earth without the deep and having the Holy Spirit to move upon the face of waters?

To this theory, we should say NO! In all the scripture accounts of creation (of any kind of anything...) this **Genesis 1:2** stands as the most singular description with negative adjectives (without form and void) and most amount of works by God and most peculiar description of the works. Under this interpretation **Genesis 1:2** represents the single most damaging account of God's work. God's name is severely damaged. This is probably the reason why Satan tries to destroy the gap theory by adding an "s" to the word "heaven" in **Genesis 1:1** so that God's name will be damaged. Therefore, **Genesis 1:2** is not a creation account, but a judgment account. Then praise the Lord! God is majestic in all His works. In **Genesis Chapter 1** we see the work of creation (**Genesis 1:1**), the work of judgment (**Genesis 1:2**) and the work of redemption (**Genesis 1:3-31**). This should be the proper way to interpret the chapter!

5. Three Worlds according to Peter

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that THEN WAS, being overflowed with water perished: But the heavens and the earth, which are NOW, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (II Peter 3:5-7 KJV)

Observations:

1. Peter is contrasting three worlds: The world then, the world now, and the new world.

2. The old world was judged by water, the present world will be judged by fire.

3. The present world will be completely destroyed (perished) by fire...

2 Peter 3:10: [I]n the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

So should the old world, completely destroyed by means of water.

4. In Noah's flood, the marine animals and plants were not destroyed. The heavens were not destroyed. In the judgment of the present world, both the heavens and earth will be destroyed. Therefore, **2 Peter 3** does not describe the Noah's flood, but the **Genesis 1:2** flood.

5. The creation in Genesis 1 was described as renewal:

Thou sendest forth thy spirit, they are CREATED: and thou RENEWEST the face of the earth. (Psalm 104:24-30)

6. **Genesis 9:11** shows that Noah's flood is different from the flood of **Genesis 1:2**:

And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. (Genesis 9:11)

The last two clauses of that verse are separated by a semicolon and the clause conjunction *neither*, signifying that not either of the two cases mentioned will ever apply again. No more floods. There were two floods mentioned there: one of which destroyed the earth, the other of which cut off all flesh from the face of the earth.

The differences between the flood (Gen 7 & 8) and the waters on 2 Pet 3:5-7

In **2 Peter 3**: water (singular) is used;
In **Genesis 7 & 8**: waters (plural) is used.

In **2 Peter**: simply water is used;
In **Genesis 7 & 8**: most of the time: the waters of the flood used, or simply waters.

In **2 Peter**: the "world" was used;
In **Genesis 7 & 8**: It uses only "earth."

In **2 Peter**: heavens and earth was used in conjunction;
In **Genesis 7 & 8**: only the earth is used (or the center of attention).

In **2 Peter**: the earth standing out of water and in the water;
In **Genesis 7 & 8**: the above description never appears.

In **2 Peter**: the world was overflowed with water;
In **Genesis 7 & 8**: the earth was overflowed with water.

In **2 Peter**: the world perished;

In **Genesis 7 & 8**: Only all flesh on the dry land having nostrils died (Genesis 7: 21-22).

Notice that no marine lives were mentioned in the flood of Noah. Supposedly some or most of the marine lives survived the flood, so did the seeds of the plants and vegetables.

Therefore the **2 Peter 3** description could not possibly be Noah's flood. Noah's flood is never described as the earth standing out of and in the water. It was completely submerged. So the water of **2 Peter 3** have something to do with the waters of the deep the "waters" of **Genesis 1:2**.

6. The Problem of Sin and Death before Adam

When Adam and Eve transgressed, SIN (and consequently death) *ENTERED* into the world, into that re-created world:

"Wherefore, as by one man sin ENTERED into the world, and DEATH by sin; and so death passed upon all men, for that all have sinned:" (Romans 5:12) Common sense dictates that old "serpent", who did the tempting, was already hanging around, was already evil, and, therefore, sin (and death) already existed... somewhere. But, when God re-created the earth, Satan and his angels were excluded from physically influencing it until Adam sinned. Obviously, he (Satan, Lucifer, the dragon) had brought the previous earth age into total physical and spiritual chaos (that is why God re-created it).

Question: This passage contradicts the Gap Theory as sin and death did not exist before Adam.

Answer: The statement is obviously wrong. Sin did exist before Adam!!! Otherwise, there would be no Satan to tempt Eve and Adam!

The key here is that sin and death entered THIS world by Adam. The passage says NOTHING about whether there was sin or death in the previous world. Remember the three worlds by Peter!!!

7. How about the Problem of Six-Day Creation in Exodus 20:11?

For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it. (Exodus 20:11)

The answer is simple. The Bible uses the word "made." It does not use the word "created." Had the Bible use the word "created," then the Gap Theory would be dead.

8. Finally, the Gap theory can be traced back 2700 years to the Jewish Rabbis. (Lost reference.)

Adopted from the site... <http://www.kjv1611.org.uk>