

- (5) Lucifer (Isaiah 14:12-15)
 - (a) His claims
 - i. He would ascend into heaven.
 - ii. The he would exalt his throne above the stars of God.
 - iii. He would sit upon the mountain of the congregation.
 - iv. He would ascend above the heights of the clouds.
 - v. He would be like the most high.
 - (b) His position (Ezekiel 28:11-17)
 - i. The king of Tyrus
 - ii. The anointed cherub that covereth
 - iii. Thou wast upon the holy mountain of God
 - iv. He had (hast) walked up and down in the midst of the stones of fire. (Ezekiel 28:14, 16)
 - (c) His character
 - i. His was made perfect (Ezekiel 28:15)
 - ii. Till iniquity was found in him (Ezekiel 28:15)
 - 1) His heart was lifted up with pride (Ezekiel 28:17; 1 Timothy 3:7)
 - 2) His wisdom was corrupted by reason of his brightness (Ezekiel 28:17)
 - (d) His demise (Isaiah 14:15; Ezekiel 28:16-17; Revelation 19:20; 20:10)
 - i. He would be brought down to hell.
 - ii. To the sides of the pit.
 - iii. The Lord promises to cast him to the ground.
 - iv. To lay him before kings.

B. An Earth Without Form, and Void (Genesis 1:2)

- 1. The earth described.
 - a. No Likeness – “without form”
 - b. No Life – “void”
 - c. No Light – “darkness”
 - d. No Land – “the face of the waters”
- 2. “To gap or not to gap” – A theory or a fact?
 - a. Some believe that there is a “gap” between Genesis 1:1 and 1:2, while others object to such a proposition.
 - b. The objectors to this belief insist that there must be continuity of thought in time and progression of Scripture and thus disallow any consideration of a “gap.” Those that object to a “gap” claim that the “gap-believers” force the issue of a “gap” by making a division between verses 1 and 2 of Genesis and thus commit a grave error.

- c. First, one must consider the plausibility of the idea of a “gap” between the two verses. Those that object to the “gap” of Genesis 1:1 and 1:2 will readily accept “gaps” of time in other passages of scripture. For example:
- (1) Daniel’s 70 weeks (Daniel 9:24-27) – We have the prophecy of Daniel’s 70 weeks; and no Bible student would dare refute the gap of time between the 69th and 70th week of Daniel.
 - (2) Resurrection of life and damnation (John 5:29) – We are told of a good and evil resurrection. Every sound Bible student knows there is not a general resurrection, but a gap between the different resurrections.
 - (3) The argument using fossils or dinosaurs to oppose the “gap” belief is unwarranted, as there is no biblical proof of any animals existing before (Genesis 1:2). One should not believe in a “gap” simply to justify certain fossil records or to force compliance with science. Science must be forced to comply with the Bible.
- d. Some modernists attempt to disprove the “gap” belief by toying with the word “was,” as they claim it could be translated as “become.” This is a serious error to doubt that the AV 1611 is not a true copy of the word of God.
- (1) One opponent to the “gap” belief, Dr. John Whitcomb, refutes the “gap” on the assumption that to believe in the “gap” one must believe there were animals alive in the pre-Adamic earth. 1) Such a premise is unfounded. His assumption is erroneous. Hence, he has no argument! 2) There were no animals in the Pre-Adamic earth; and therefore, there are no fossils for consideration for that era.¹
- e. The belief of a “gap” between Genesis 1:1 and 1:2 is not only possible but is also Biblical. The feasibility of a “gap” must be totally substantiated by the Bible without conforming to or trying to appease some humanistic reasoning or scientific data. If the Bible supports such a proposition, then it is so, and if the Bible does not, then it is not!
- f. The concept of a creative gap is not a doctrine of the Bible; therefore, a believer should not break fellowship with another believer over such. We ought to be able to disagree on such things and yet still keep a spirit of fellowship with one another.
- g. The above is predicated on the fact that whether one believes in a “gap” or not, the 24-hr. creative days are not altered. It should be noted that the author does not believe that any mortal living knows the age of the earth, and whether it is 15,000 or 150 million years old is of no consequence to me. However, when we begin to place an age on man, then we have a different proposition altogether.

¹ <http://www.learnthebible.org/a-gap-between-genesis-1-1-and-1-2.html>

We do not believe that Adam lived for millions of years in a garden alone before Eve was created; therefore, we may rightly assume man has been on Earth approx. some 6,000 years.

- h. Some special verses on creation –
 - (1) Verses such as Exodus 20:11, 31:17, etc. should be taken in the scope of the Scriptures if one adheres to the “gap.”
 - (2) The above verses state that in six days God made heaven and earth. Kept in proper context, these verses state that God’s creative acts began in Genesis 1:3. Also, Exodus 10:15 the term “whole earth” refers only to Egypt. We know this because of context. There are good men of God who do not believe in a gap of time between Genesis 1:1 and 1:2. – take care not to throw stones over such a matter.

- 3. A complete wasteland
 - a. The description here is one that pictures a complete waste; one which has no use at all. God says nothing about this earth being any good (“*and God saw that it was good*” – *Genesis 1:12*).
 - b. If this is the original creation by God, then it is the only creation that was not created whole at once. Yet, God says that when He does something, nothing can be put to it (*Ecclesiastes 3:14*)
 - (1) **Without inhabitant** – The description of the earth in *Genesis 1:2* is one that is “void”. Void means something that is empty or without inhabitant.
 - (a) Yet God “created it not in vain, he formed it to be inhabited” (*Isaiah 45:18*). Therefore, *Genesis 1:2* is not in character with an original creation.
 - (2) **Without light** – According to the order of *Genesis 1:1-3* when no gap is assumed, God created the earth in darkness. Even after creation, “darkness was upon the face of the deep” (v.2). How then could this be the occasion of the song of the morning stars and the shout of the sons of God (*Job 38:7*)? Did they sing in darkness? This confusion is settled if there was an earth before the present earth.
 - c. Parallels in scripture
 - (1) A land without form, and void (*Genesis 1:1*; *Jeremiah 4:23*)
 - (a) In *Jeremiah 4*, the passage described is a scene of destruction (v.20) resulting from a great war (v.19) which came because of Israel’s disobedience. The words used in *Jeremiah* are very similar to those in *Genesis 1:1* and *1:2*. Can the same words be used to describe both God’s creation and God’s destruction? Can the results of such two opposite forces be identical?
 - (b) Similarly, in *Nahum 2:10* one finds a description of war and destruction brought on by the sin and wickedness of the

people of Nineveh. This destruction is described with words such as “empty,” “void,” “waste,” and “blackness.”

- (c) While Jeremiah 4:23 and Nahum 2:10 are not referring to the events of Genesis 1:2, one has to admit the descriptions of each passage is described in the same way. Therefore, how can similar, even identical, words in remarkably similar descriptions be used to describe the results of creation in one place and destruction in the other two? The obvious answer is... they cannot.
- (2) The face of the deep (Genesis 1:2)
 - (a) A large amount of water is present in verse 2 of Genesis 1. In fact, it is surrounding the earth in verse 2. Wisdom (picturing Christ) was there to “set a compass” upon the face of the deep” (Proverbs 8:27). This water could be divided so that the oceans could be filled below the first two heavens and yet it could also provide a covering for the second heaven at the edge of outer space (Genesis 1:6-8). These upper waters are spoken of as the “waters that be above the heavens” in Psalm 148:4 (Psalm 148:4).
 - (b) The earth being covered by water would be an excellent description of the Noahic flood when the ark went “upon the face of the waters” (Genesis 7:18). In Genesis 1:2 could then be a description of the original earth after a similar destruction. This would explain God’s promise to never again destroy the earth by a flood of water after Noah’s flood (Genesis 9:8-17). If God had done so two times, we might need a promise to never to do so again, or else every flood would bring fear of another complete destruction. In the future, the Lord will destroy the earth with fire, but never again with a flood.
- (3) No joy
 - (a) Job 38:7 tells us that the sons of God (that is, angels) sang and shouted for joy when the foundations of the earth were laid (v.4). Where is the cause for joy in the description of the earth as found in Genesis 1:2? It is formless, empty, and dark. Nor can this refer to the third day of creation when God finally said that the earth was good (Genesis 1:9-10) because no foundation was laid here. Job 38 must be referring to a time before the six-day creation period.