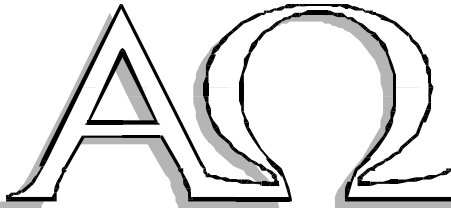


Creation Revelation



God is in the details

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**Thy word is true from the beginning: and every one
of thy righteous judgments endureth forever.**

R3

Psalm 119:160

THE EARTH WAS WITHOUT FORM AND VOID (A Critique of The Gap Theory)

***And the earth was without form, and void; and darkness
was upon the face of the deep. And the Spirit of God moved
upon the face of the waters. Genesis 1:2 KJV***

The Gap Theory

The traditional Gap Theory supposes that in the distant past (millions or billions of years ago) God created a perfect earth peopled by a race of "men" without any souls. Satan dwelled in a special garden called Eden (not Adam's Eden), which was composed of minerals (Ezekiel chapter 28). Satan, desiring to become like God, rebelled (Isaiah 14). Sin entered the universe by Satan's fall, bringing God's judgment on the earth. God sent a flood to destroy this first creation, causing the earth to become "without form and void (Genesis 1:2)." The light and heat of the Sun were somehow removed, bringing on a global ice age. All of the fossils we see today date from this original creation. None of the plant, animal, and human fossils we find buried in our earth bear any genetic relationship with any living organism on the earth today. Therefore, the Gap Theory supposes that the earth had been previously created, populated with creatures

(perhaps even people), then destroyed, possibly as a result of Satan's fall. After which, the earth was re-created during the "six days" of Genesis. In this way the old earth and existing fossils are reconciled to the Bible. There are variations on this theme, but this is the essence of the theory.¹

THEORIES WITHOUT EVIDENCE

Soon after James Hutton published his *Theory Of The Earth* in 1785, and certainly after Darwin's, *The Origin of Species* in 1859,² theologians, deluded into believing that the earth was indeed old, and evolution had been proven, attempted to reconcile the supposed fossil record with Genesis. They espoused several theories, such as the "Day-age Theory", where the days are considered geological ages, or the "Gap Theory."³ In fact, many commentaries that were written in the late 19th century favored the Gap Theory, which claimed a long gap between verses 1 and 2 of the first chapter of Genesis.

The Gap Theory has gained acceptance since the beginning of the 19th century, when the idea of geologic catastrophism first began to question the ideas of a young earth. The Gap Theory is an attempt at harmonizing the large

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amount of time required for geologic catastrophism, uniformitarianism, and later the Darwinian theory of evolution.⁴ Dr. Thomas Chalmers of Edinburgh University originally popularized the Gap Theory in 1814, in order to reconcile the Bible to the concept of Georges Cuvier's geologic catastrophism.⁵ Geologic catastrophism is the idea that a number of small catastrophes, rather than the Noahic flood, accounted for the fossils.⁶ Georges Cuvier (1769-1832), a creationist, thought that after each catastrophe a new group of organisms was created, or possibly existing organisms migrated from other regions unaffected by the catastrophe. This fit in nicely with the idea of events occurring over endless ages.⁷

Search diligently though you might, you will not find support for the Gap Theory in the Bible, except for a forceful misuse of a few words in Genesis 1, verse 2, by those hoping to prove its validity. Unfortunately, more recently, the Gap Theory was greatly popularized by Scofield in his notes in the *Scofield Reference Bible* of 1917.⁸ Those wishing to hold to this view must translate the verse as if it said "And the earth **became** without form and void," rather than the accepted rendering of "And the earth **was** without form and void."⁹

The Church Fathers and Other Early Writers

Despite attempts of some modern writers to link belief in the Gap Theory to the earliest Church Fathers, as well as to other early personages, it can not be shown, when taking their statements in context, that any subscribed to the ruin-restoration (Gap) theory. In most cases, it can be shown that these early men were not gap theorists.¹⁰

Origen (ca185-ca254AD) has been claimed as a gap theorist, but his statement regarding Genesis 1:2 that the earth was "invisible and not arranged," is stated by Origen "to mean nothing else than shapeless matter."¹¹

Philo (ca20BC-50AD) attempted to interpret scripture in terms of Hellenist philosophy. He attributed to the Stoics the idea that several attempts were made to create experimental worlds, each followed by their destruction. However, Philo believed that Genesis 1:2 was connected with Genesis 1:1 as this present creation.¹²

The Babylonian Talmud places all events of Genesis 1:1-5 into the first day of creation, leaving no room for gaps.¹³

Early Bible translations do not exhibit any bias favoring a ruin-restoration of the earth when they correctly translate the "earth was void," not "became void." For examples refer to Tyndale's (1530), the Great Bible (1540), the Geneva Bible (1560-62), the Bishop's Bible (1568-1602), and the Douay Version (1609).¹⁴

In 1785, James Hutton published his *Theory Of The Earth*. This began a conflict between the Bible and science. It was soon after that, that theologians and others began their attempts to harmonize the words of Genesis chapter 1 with the long ages necessitated by the so called "facts" of science. The conflict began with geology.¹⁵

Charles Lyell (1797-1875), an English attorney, authored a textbook, *Principles Of Geology*. He proposed the theory of "uniformitarianism," which states that the best way to explain the observable topography and strata of the earth is by present observable processes. He said that these processes had been working "very gradually at the same rate over vast amounts of time." Uniformitarianism became the backbone of modern geological and biological science. The Gap Theory

provided the solution for those believing the assurances of the "facts" of science. The Gap Theory presented to Christians the means to harmonize science with the Bible.¹⁶

Scottish theologian, Thomas Chalmers (1780-1847) is the one credited as most responsible for the origin and popularity of the Gap Theory. He believed it was necessary to harmonize science with Scripture in order to save Christianity from atheism. In doing so, he capitulated to science the issue of time, in support of the theories of geology and evolution.¹⁷

In his defense of the Gap Theory, *Earth's Earliest Ages*, published in 1907, George H. Pember attempts to offer young minds relief from the onslaught of evolutionary science. Believing the scientific theories to be true, he presented the gap as a compromise to prevent Scripture from being discredited.¹⁸ It was, however, the widely circulated *Scofield Reference Bible* (1917 edition) that solidified the Gap Theory in the minds of Christians throughout the world, leading them to accept a theory designed to harmonize science with Scripture. This bible inserted a support of the theory in its footnote to Genesis chapter 1.¹⁹

In 1970, Arthur C. Custance, a Canadian physiologist turned bible commentator, presented the most comprehensive defense of the Gap Theory in his book, *Without Form And Void*.²⁰ In this defense, he seeks to gain support from ancient writers and Church Fathers, but the support he finds can be demonstrated to be often forced, out of context and thin. Despite Custance's assertions, the Gap Theory is a modern invention, not developed before the late 18th, and early 19th centuries.²¹

Not a God of Chaos

Gap theorists also claim that God is not a God of Chaos, and would not deliberately create the earth as chaos. In their view the Hebrew "tohu waw bohu", "without form and void", becomes something sinister, not a process of God's creation, but rather a result of destruction by His wrath. Therefore, the chaos they see in "unformed and void" could not have been part of the Creation. Instead they believe that this verse evidences a previous creation, possibly during which Satan and his angels (demons) had rebelled, prompting God to destroy it, thus causing the earth to "become unformed and void," for the purpose of reforming it.²² This is supposed to account for the fossils we see today, thus sin and death were in the world before the sin of Adam.

In Genesis 1:2, gap theorists fail to recognize that God is simply organizing the un-energized and "unformed" elements created by Him in Genesis 1:1, and filling the "void" of earth with the life forms of which it was intended. In rebuttal to their argument, it's not that He created chaos, but that he created the building blocks He would then use to form the earth and all that is in it. The intent of the verse, however, is that God intended for the earth to be inhabited, and the following verses were the molding and filling of the formless unfilled earth.²³ In other words, God created the container and then filled it.

The Geologic Column (See page 6)

We do not need the Gap Theory to explain the fossil record. The flood of Noah adequately explains it. In explanation of the so-called geologic column, smaller more rudimentary creatures would be overcome by the flood sediment and buried

first. Next, the more intelligent and mobile creatures would escape to higher ground where they too would be overcome by the advancing flood and be buried at higher levels in the so-called geologic column. The last to be overcome would also be the least represented, since the majority would escape burial, float, decompose, and avoid fossilization. This is why small marine creatures represent the lower parts of the column, and man is at the highest level.

Problems With the Gap

Including lack of evidence, several problems present themselves to gap theorists. Whitcomb, in *The Early Earth*, presents five problems with the Gap Theory.²⁴ First, the “very good” of Genesis 1:31 would have been pronounced on a world that had already become a graveyard of dead creatures. Secondly, death would have entered the creation before the fall of man, whereby it is said that because of Adam the earth was cursed, and by Adam’s sin death entered the world. Thirdly, if the Gap Theory is true and the fossils predate the six-day creation, then there is no genetic link with those creatures to present day creatures. Fourthly, there is no Biblical support for this theory. Lastly, the destruction of the previous earth would then account for the fossil record, not the flood of Noah, as most creationists believe.

FORMLESS AND VOID

Gap Theorists believe that the verb “hayeta,” in Genesis 1:2, should be translated “became” or “had become,” not “was.” Likewise, the words “tohu waw bohu” (without form and void) represents the destruction of the original sinful creation. They say that the contrast between “asa” (made) and “bara” (created) further supports this theory, since Genesis 1:1 said that God created (bara), while in the rest of Genesis chapter 1 God “made” (asa) from preexisting material. The “darkness” of Genesis 1:2 represents the evil state, since God is light (1John1:5). God told Adam to replenish the earth (Genesis 1:28), so it must have been filled previously. They claim that Satan’s Eden, of Ezekiel 28, is a different one from the garden in Genesis chapter 3.²⁵

Asa and Bara

The first clause of Genesis chapter 1, verse 2, “**And the earth was without form and void**” (Tohu waw Bohu), may be restated, “And the earth was unformed and uninhabited.” The basic elements created in verse one have not yet been formed. In pagan mythology, order is brought out of chaos by battle or struggle. In Genesis, God brings order out of chaos by effortless command.²⁶

Of the six days, we find that the first three days will correct the “without form” condition, and the second three days will correct the “void” or unfilled condition. These two divisions are acts of “dividing” and “furnishing.” The first three days of dividing parallel the last three days of filling. The first three days divide light from darkness, waters from atmosphere, and waters from land. The last three days fill that which has been divided; sources of light, fish and birds, and animals and man.²⁷

That the words “asa” (made) and “bara” (created) are used interchangeably can be shown by the use of “bara” in Psalm 148:5, indicating that God created the same things that He “made” (asa) in Genesis 1:16. This verse is an interpretation of Genesis, indicating a creation from nothing (creatio ex nihilo).²⁸

Gap theorists must maintain a distinction between the two words asa (made) and bara (create) in order to justify their ruin-restoration (gap) theory. However, usage in other verses of Scripture supports the interchangeability of these two words. In particular, Genesis 1:1 says that God created (bara), while Exodus 20:11 and Nehemiah 9:6 relate that He made (asa) them. Further, *The Brown-Driver-Briggs Hebrew And English Lexicon*, supports the use of “asa” as “create.”²⁹ A close examination of Exodus 20:11 and Nehemiah 9:6 reveals that God “made” the same things that Genesis 1:1 says he created. A major problem for the gap theorist is that maintaining a distinction between asa and bara forces the conclusion that the **entire universe** must have been restored from pre-existing material, since Nehemiah 9:6 states that God “made [asa] heaven, the heaven of heavens, with all their host [presumably angels], the earth, and all things that are therein....” This position is one that gap theorists attempt to avoid.³⁰

Even more difficult for the gap theorists is the use of bara in Genesis 1:21, where God “created” (bara) the great sea creatures, but only “made” (asa) the land animals of Genesis 1:25. It is only logical to conclude that bara and asa are used interchangeably.³¹ Gap theorists must further attempt to explain why both asa and bara are used in Genesis 1:26 and 27. First, God determines to “make” man, then proceeds to “create” man in His image. It is obvious that asa and bara are used here interchangeably, but gap theorists are forced to devise a more elaborate explanation to account for the use of both words.³²

Even though “bara” is used in referring to the creation of man, it would not be creation out of nothing, since Genesis 2:7 informs us that man was “formed” (“yatsar” - molded like potter’s clay) from the dust of the earth (pre-existing material created (bara) in Genesis 1:1). We now have three different words used interchangeably to describe the same event.³³

The Bible said that God “made” (asa) heaven and earth, and everything in them, in six days (Exodus 20:11, 31:17, and Nehemiah 9:6). If, as we have shown, “asa” and “bara” are used interchangeably, then God’s creation is thus limited to six days, with no allowance for a gap of any length between Genesis 1:1 and 2.³⁴

Hebrew Grammar

Unger and others, understanding that the grammatical arrangement of verse 2 would not support a gap between verses 1 and 2, instead placed the gap (long time period) before verse 1. This acknowledges that the traditional Gap Theory can be proved or disproved on the basis of the type of grammatical clauses of which verse 2 consists. The first clause of Genesis 1:2 is a noun clause which is subordinate and explanatory to the main verb of Genesis 1:1, indicating that Genesis 1:2 is a description of the originally created earth, not how it subsequently became.³⁵

It can be shown that Genesis 1:2 is used to explain verse 1 by the Hebrew “waw” (and) used to open the verse. The Septuagint uses the Greek word “de” to translate the “waw.” In each case where “de” is used in chapters 1 and 2, it is used to provide an explanation of the preceding verse, or verses. It is not used to describe a new state of affairs. The grammatical usage as a “waw disjunctive,” rather than a “waw conjunctive,” supports this interpretation for Genesis 1:2. Its purpose is to connect a circumstantial clause to the main sentence.³⁶ This

can be demonstrated by Genesis 2:5 and 6, where the “waw” (but) of verse 6 is used to introduce an explanation for the absence of rain in verse 5. Genesis 2:10 and 2:12 are two additional examples where the “waw disjunctive” is used to add explanation to preceding verses.³⁷ F. F. Bruce states that in order to have a gap between Genesis 1:1 and 2, a “‘waw consecutive’ with the imperfect tense instead of ‘waw copulative [disjunctive]’” would need to have been used. Gesenius solidifies the matter with “the noun-clause connected by a *waw copulative* [disjunctive] to a verbal-clause, or its equivalent, always describes a state contemporaneous with the principal action...” Based on the grammar, the three circumstantial clauses of Genesis 1:2, opened by the waw disjunctive, describe the action of the main verb, that of creating the heaven and earth of Genesis 1:1. It does not describe a sequence of events taking place after Genesis 1:1, as gap theorists require. The Gap Theory cannot be supported on the basis of the Hebrew grammar.³⁸

Was or Became?

In support of the Gap Theory, many translate “hayeta” (was) of Genesis 1:2 as “became,” or “had become.”³⁹ Arthur C. Custance, in his defense of the Gap Theory, *Without Form And Void*,⁴⁰ appeals to Thorlief Boman to give linguistic support for translating “hayeta” as “had become.” However, Boman agrees that the sense of Genesis 1:2 is that “the earth was without form and void.”⁴¹

This is hardly support for Custance’s position. In the same sense, Custance disagrees with all lexicography and recognized Hebrew grammars on this point. Failing to find support, he simply dismisses or misrepresents opposition to his grammatical conclusions.⁴²

Custance’s reply to the Septuagint’s translation of “hayeta” with “eim” (to be) is by his unproved assumption that the translators, wanting to harmonize their translation with Greek cosmology, simply used “eimi.”⁴³ Again, Custance disposes of unsupportive material with rationalizations. If the pluperfect translation, “had become,” is used in Genesis 1:2 (as Custance maintains), grammatically it must refer to a condition prior to, or simultaneous with, Genesis 1:1, as all scholars would agree that it cannot refer to Genesis 1:3. It cannot have “became,” therefore, if simultaneous, it must have been created that way in the first place. It could not be prior to Genesis 1:1, because this verse unquestionably refers to an absolute beginning. The Gap Theory cannot be supported by the pluperfect translation. If the pluperfect is accepted, a possible translation of verse 2 is, “Now the earth had come into being (been created) void and without form.” However, since the pluperfect is foreign to Hebrew thinking, in spite of Custance’s insistence, it should be rejected. The Hebrew merely stated the completion of an action, and left the time of completion to be inferred from the context. You cannot assume a past action, as Custance would like, by forcing a pluperfect on “hayeta” in verse 2.⁴⁴

**“When on high the heaven had not been named,
Firm ground below had not been called by name,
Naught but primordial Apsu, their begetter,
(And) Mummu-Tiamat, she who bore them all,
Their waters commingling as a single body...”
Enuma elish**

Tohu and Bohu

Custance appeals to the Brown, Driver, and Briggs Lexicon (BDB), stating that the lexicon supports the view that “tohu” refers to “land *reduced* to primeval chaos,” while “bohu” refers to something destroyed, not something built. Custance’s statement is not true, since BDB supports the meaning referring to the creation of the primeval earth, as applied to the context of Genesis 1:2, not a destruction by judgment. BDB does, however, support the meanings that Custance wants, in other scriptural contexts. Custance should have made clear the differing contexts referred by BDB, otherwise he has misrepresented, or missed the point of, the sources he appeals to.⁴⁵

There are numerous verses in which “tohu” is neutral, not referring to creation, destruction, or judgment. It simply gives the idea of nothingness, emptiness, or waste (Job 6:18, 12:24, 26:7; 1 Samuel 12:21; Isaiah 29:21, 40:17, 41:29, 44:9, 59:4). In all of the verses in which “tohu” is found alone, only two verses refer in any way to judgment (Job 12:24, Psalm 107:40). It properly refers to “formlessness” in Genesis 1:2.⁴⁶

There are two verses using tohu and bohu together describing a condition at a future, not past, judgment, Jeremiah 4:23 and Isaiah 34:11. It is illogical to say that just because these two words are used in these two verses to describe an

evil situation, they necessarily refer to an evil context for Genesis 1:2.⁴⁷

Isaiah 45:18 is used by many gap theorists as their strongest “proof.” Isaiah 45:18 states, “For thus says the LORD, who created the heavens, (He is the God who formed the earth and made it, He established it and did not create it a waste place [tohu], but formed it to be inhabited.”

Those who use this verse to support the theory, reason since God did not create the earth ‘tohu’ in Isaiah 45:18, He did not create it “tohu” in Genesis 1:2. Therefore the earth must have “become” “tohu” subsequent to the original creation. Some gap theorists, including Custance, recognize the fallacies of this argument. You cannot assume the usage of “tohu” in Isaiah 45:18 is the same as in Genesis 1:2. Isaiah only means that God did not create the earth to be a waste, but to be inhabited. Genesis 1:2 is merely a step in creation toward making the earth a habitation for mankind.⁴⁸

THE DARKNESS AND THE DEEP

The second clause of Genesis 1:2 says, “*and darkness was upon the face of the deep.*” Light is energy. Darkness would therefore signify an un-energized condition. The created matter, or the building bricks of the universe, were not yet organized or energized. The energizing would come in verse three with the creation of “light,” or energy in all its forms.

“*Face*” (**presence**) signifies that the formless waters and earth (the elements) are present but not yet formed, energized, or set in motion.

“*Deep*” and “*waters*” in this context indicates water, but signifies chaos, or unordered.⁴⁹ “*The deep*” (*T^hom*) - In both “pagan and Hebrew accounts, creation begins with ‘the

deep' as an unorganized mass."⁵⁰

*"When on high the heaven had not been named,
Firm ground below had not been called by name,
Naught but primordial Apsu, their begetter,
(And) Mummu-Tiamat, she who bore them all,
Their waters commingling as a single body..."⁵¹*

Much has been made by gap theorists regarding the Greek concept of chaos in comparing it with Genesis 1:2. However, the Greek Septuagint does not translate verse 2 as a chaos. It cannot be inferred that verse 2 in the Septuagint translation leaves room for a chaos in order to gain acceptance by the Greeks, to harmonize with Greek cosmogony. You cannot infer that Moses had the much later Greek chaos cosmogony in mind when he penned Genesis 1:2. Chaos implies confusion resulting from destruction. Chaos in that sense is not inferred in Genesis 1:2, only unformed and unfilled, or shapeless and empty.⁵²

Other arguments include the idea that the "darkness" of verse two equates with evil. Those that do this confuse the symbolism of darkness (evil) with the physical reality of darkness. God would not create evil. However, Psalm 104:20 says, "Thou makest darkness, and it is night...." Darkness in that context would not be considered evil.⁵³

The Problem of Sin

Scripture supports the view that by Adam sin entered the world, and the earth and everything in it was cursed. Gap theorists concoct the explanation that the fossils we see represent another world, and therefore do not apply to the sin of Adam. However, we are faced with the pronouncement of God, that everything was "very good" (Genesis 1:31). Others insist that the death that came as a result of sin only applied to the race of men. We would have to believe that by this time, Satan and his angels had fallen, animals, and possibly a race of men (Neanderthal, etc.) had died and were fossilized as the original world was destroyed. Adam and Eve were walking over the graves of these fossils, and yet God was able to pronounce everything was "very good." This seems absurd. Furthermore, when the Hebrew writer needed to convey the meaning of the entire universe, he needed to use the expression "heavens and earth," for there was not one word in Hebrew to express that idea. When Genesis 1:31 refers to "everything that He had made" being "very good," it meant all of God's creation, "the heavens and the earth" (Genesis 2:1), was "very good."⁵⁴

Noah's Flood

Gap theorists also appeal to Genesis 1:2 as accounting for the geological evidence of waterborne sedimentation over the whole surface of the earth. They therefore deny that the flood of Noah was a worldwide deluge. They can interpret Peter's statement in 2 Peter 3:3-6 as referring to Lucifer's flood of Genesis 1:2. This totally disregards Peter's clear reference of Noah's flood in 2 Peter 2:5, and 1 Peter 3:20. Peter uses Noah's flood as an illustration of impending judgment. When we finally get to 2 Peter 3:5 the subject is still future judgment. It cannot refer to a different flood in Genesis 1:2 without further explanation. That it was Noah's flood that is referred to is seen in that the mockers were "willingly ignorant" of the flood of which

Peter refers. Since the Scripture clearly speaks of Noah's flood, and is silent about any other, it must follow that Peter refers to Noah's flood. How could they be "willingly ignorant" about something of which they knew nothing?" If we are to explain the fossils by a flood, why not accept the one that the Bible refers, except that we wish to remain "willingly ignorant," so that we can support the preconceived requirements of uniformitarianist science?⁵⁵

Custance would have us believe that the word translated "foundation" (katabole) would best be translated "disruption" (Matthew 25:34; Luke 11:50; John 17:24; Ephesians 1:4; 1 Peter 1:20; Hebrews 4:3, 9:26; Revelation 13:8, 17:8). He uses this to lend support for some sort of apostolic belief in the Gap Theory. However, this flies in the face of all lexicons, which render the word as "foundation."⁵⁶

WAITING FOR SOMETHING

The last clause of Genesis 1:2 reveals that "**the Spirit of God moved upon the face of the waters.**" Ruach (the Spirit) is also the word used for wind or breath: "*Then said Jesus to them again, "Peace be unto you: as my Father hath sent me, even so send I you." And when he had said this, he **breathed** on them, and saith unto them, "Receive ye the Holy Ghost."*⁵⁷ Genesis 1:2 describes the earth in its unformed and unfilled state, a shapeless mass that was created in verse 1. The remainder of Genesis chapter 1 describes God, as the Potter, fashioning man's habitation. In Genesis 1:31 He describes everything He had created as "very good." How could the universe be "very good" if evil had entered by the fall of Satan and his angels?

Genesis 1:2 describes the Spirit of God moving and hovering, waiting for something. A command would soon come in the next verse. It is significant that the Spirit was **moving over the waters**. Movement is analogous to energy, while the waters represented an unorganized mass of elements.

And God said, Let there be **light**: and there was **light**.

Genesis 1:3 KJV

The Hebrew "ore" (light) refers to the substance of light, or energy in all its forms.⁵⁸ The work of energizing, organizing, and forming now begins. **ΑΩ**

¹ Weston W. Fields, UNFORMED AND UNFILLED, Collinsville, IL: Burgener Enterprises, 1976, pp. 7, 8. John C. Whitcomb, THE EARLY EARTH: AN INTRODUCTION TO BIBLICAL CREATIONISM, Grand Rapids, MI: Baker Book House, 1972, 1986, pp. 142, 143. W. G. Heslop, GEMS FROM GENESIS, Grand Rapids: MI: Kregel Publications, 1940 by Higley Publishing Corporation, reprinted by Kregel in 1975, 1979, and 1983, pp. 11-33. Arthur W. Pink, GLEANINGS IN GENESIS, Chicago, IL: Moody Press, 1922, 1950, pp. 9-19.

² Charles Darwin, THE ORIGIN OF SPECIES, New York, NY, Mentor, 1859, 1872, 1958.

³ Del Ratzsch, THE BATTLE OF BEGINNINGS: WHY NEITHER SIDE IS WINNING THE CREATION-EVOLUTION DEBATE, Downers Grove, IL: InterVarsity Press, 1996, p. 55.

⁴ Fields, UNFORMED AND UNFILLED, p. 8.

⁵ Whitcomb, THE EARLY EARTH, p. 142, footnote 1.

⁶ In this view the Flood of Noah was the last of a series of minor catastrophes.

⁷ Henry M. Morris, THE LONG WAR AGAINST GOD, THE HISTORY AND IMPACT OF THE CREATION/EVOLUTION CONFLICT, Grand Rapids, MI: Baker Book House, 1989, pp. 165, 189, 190. John C. Whitcomb and Henry M. Morris, THE GENESIS FLOOD: The Biblical Record and its Scientific Implications, Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1961, pp. 92, 93.

⁸ Morris, THE LONG WAR AGAINST GOD, p. 142.

⁹ The Interlinear Bible translates this word as "was" in the direct meaning of the Hebrew, and renders it "And the earth **being** without form and void" in the margin literal Hebrew translation. It is not translated "became." Jay P. Green, Sr. editor and translator, THE INTERLINEAR BIBLE, Peabody, MA: Hendrickson Publishers, Second Edition, 1976, 1980, 1984, 1985, Vol. 1, p.1; See also Whitcomb, THE EARLY EARTH, pp. 141, 146, and 147.

¹⁰ Fields, UNFORMED AND UNFILLED, pp. 20-37.

¹¹ Fields, UNFORMED AND UNFILLED, p 22; found in De Principiis.

¹² Fields, UNFORMED AND UNFILLED, pp. 13, 14. C. D. Yonge (translator), THE WORKS OF PHILO, Peabody, MA: Hendrickson Publishers, Inc., 1993, pp. 5, 6, 708.

¹³ Fields, UNFORMED AND UNFILLED, p. 19.

¹⁴ Fields, UNFORMED AND UNFILLED, pp. 35, 36.

¹⁵ Fields, UNFORMED AND UNFILLED, p. 38.

¹⁶ Fields, UNFORMED AND UNFILLED, pp. 39, 40.

¹⁷ Fields, UNFORMED AND UNFILLED, pp. 40, 41.

¹⁸ Fields, UNFORMED AND UNFILLED, pp. 42, 43.

¹⁹ Fields, UNFORMED AND UNFILLED, p. 43.

²⁰ Arthur C. Custance, WITHOUT FORM AND VOID, Brockville, Ontario, CAN: By the Author, 1970.

²¹ Fields, UNFORMED AND UNFILLED, pp. 6, 15-17, 20-25, 29, 30, 43-45.

²² Arthur W. Pink, GLEANINGS IN GENESIS, Chicago, IL: Moody Press, 1922, 1950, pp. 14, 15; John Phillips, EXPLORING GENESIS, Neptune, NJ: Loizeaux Brothers, 1980, pp. 40, 41; Henry M. Morris, THE GENESIS RECORD: A SCIENTIFIC & DEVOTIONAL COMMENTARY ON THE BOOK OF BEGINNINGS, Grand Rapids, MI: Baker Book House, 1976, pp. 46-50; Jamison Faucett & Brown, A COMMENTARY, Grand Rapids, MI: Eerdmans, 1973, Reprinted 1993, Vol. I, p. 3; James G. Murphy, BARNES' NOTES: GENESIS, Grand Rapids, MI: Baker Books, 1873, Reprinted 1996, pp. 33-35; Whitcomb, THE EARLY EARTH, pp. 141-158; Charles C. Ryrie, BASIC THEOLOGY: A POPULAR SYSTEMATIC GUIDE TO UNDERSTANDING BIBLICAL TRUTH, Wheaton, IL: Victor Books, 1986, pp. 182-184; and Henry M. Morris, editor., SCIENTIFIC CREATIONISM, El Cajon, CA: Master Books, pp. 231-243.

²³ Whitcomb, THE EARLY EARTH, pp. 147-150. Henry M. Morris, THE BEGINNING OF THE WORLD: A Scientific Study of Genesis 1 - 11, El Cajon, CA: Master Books, 1977, 1991, pp. 16, 17.

²⁴ Whitcomb, THE EARLY EARTH, pp. 142, 143.

²⁵ Fields, UNFORMED AND UNFILLED, pp. 7, 8. Henry M. Morris, THE GENESIS RECORD: A Scientific and Devotional Commentary on the Book of Beginnings, Grand Rapids, MI: Baker Book House, 1976, pp. 48-50.

²⁶ Joseph C. Dillow, THE WATERS ABOVE: EARTH'S PRE-FLOOD VAPOR CANOPY, Chicago, IL: Moody Press, 1981, 1982, p. 21.

²⁷ Dillow, THE WATERS ABOVE, pp. 23, 24.

²⁸ Fields, UNFORMED AND UNFILLED, p. 10.

²⁹ Fields, UNFORMED AND UNFILLED, pp. 61, 62. F. Brown, S. Driver, and C. Briggs, THE BROWN-DRIVER-BRIGGS HEBREW AND ENGLISH LEXICON, Peabody, MA: Hendrickson Publishers, reprinted from the 1906 edition March 1996, p. 794.

³⁰ Fields, UNFORMED AND UNFILLED, pp. 61-63.

³¹ Fields, UNFORMED AND UNFILLED, p. 67.

³² Fields, UNFORMED AND UNFILLED, pp. 68, 69.

³³ Fields, UNFORMED AND UNFILLED, pp. 68, 69. Brown, Driver, and Briggs, THE BROWN-DRIVER-BRIGGS HEBREW AND ENGLISH LEXICON, p. 427. Green, THE INTERLINEAR BIBLE, p. 4.

³⁴ Fields, UNFORMED AND UNFILLED, p. 47.

³⁵ Fields, UNFORMED AND UNFILLED, pp. 79, 80.

³⁶ Fields, UNFORMED AND UNFILLED, pp. 81-83.

³⁷ Fields, UNFORMED AND UNFILLED, p. 84.

³⁸ Fields, UNFORMED AND UNFILLED, pp. 85, 86; Quoted from - F. F. Bruce, AND THE EARTH WAS WITHOUT FORM AND VOID: An Inquiry Into the Exact Meaning of Genesis 1:2, Journal of the Transactions of the Victoria Institute, 78 (1946) p. 21. Quoted from - E. Kautzsch and A. E. Cowley (editors), GESENIUS' HEBREW GRAMMAR, Oxford, At the Clarendon Press, reprinted, 1970, p. 453, sect. 141e.

³⁹ Fields, UNFORMED AND UNFILLED, p. 88.

⁴⁰ Custance, WITHOUT FORM AND VOID.

⁴¹ Fields, UNFORMED AND UNFILLED, pp. 90, 91.

⁴² Fields, UNFORMED AND UNFILLED, p. 91.

⁴³ Fields, UNFORMED AND UNFILLED, p. 98.

⁴⁴ Fields, UNFORMED AND UNFILLED, pp. 102-108 - "The purpose of the pluperfect is to bring two actions in the past into a special relation with each other in order to indicate that the action described by the pluperfect was completed before the other took place."

⁴⁵ Fields, UNFORMED AND UNFILLED, pp. 113-116.

⁴⁶ Fields, UNFORMED AND UNFILLED, pp. 117-120.

⁴⁷ Fields, UNFORMED AND UNFILLED, pp. 120-122.

⁴⁸ Fields, UNFORMED AND UNFILLED, pp. 122, 123.

⁴⁹ Dillow, THE WATERS ABOVE, p. 22.

⁵⁰ Dillow, THE WATERS ABOVE, p. 18.

⁵¹ Enuma elish - David Adams Leeming, THE WORLD OF MYTH, AN ANTHOLOGY, New York, NY: Oxford University Press, 1990, p. 19.

⁵² Fields, UNFORMED AND UNFILLED, pp. 124-126.

⁵³ Fields, UNFORMED AND UNFILLED, pp. 132, 133.

⁵⁴ Fields, UNFORMED AND UNFILLED, pp. 136-142, 162, 163.



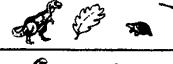


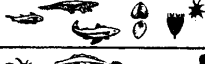
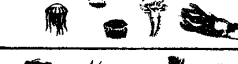

⁵⁵ Fields, UNFORMED AND UNFILLED, pp. 142-145.

⁵⁶ Fields, UNFORMED AND UNFILLED, pp. 145, 146.

⁵⁷ John 20:21, 22 KJV.

⁵⁸ Ken Ham, Andrew Snelling, Carl Wieland, THE ANSWER BOOK, El Cajon, CA: Master Books, 1990, revised 1991, p. 93. Henry M. Morris, THE BEGINNING OF THE WORLD, El Cajon, CA: Master Books, 1991, p. 24. Henry M. Morris, THE GENESIS RECORD, Grand Rapids, MI: Baker Book House, 1976, pp. 56, 65. Gerald L. Schroeder, GENESIS AND THE BIG BANG, New York, NY: Bantam Books, 1990, pp. 88-90.

The Geologic Column According to the Evolution Model, Interpreted by the Creation Model

Characteristic Life According to Evolutionary Model	Possible Characteristics According to Creation Model	Relative Lengths of Geologic Eras
	Post-flood world characterized by modern processes. Ice Age. Effects of post-flood glaciation and pluviation. Volcanism and tectonism subsiding.	65 225 600 4500
	Final stages of flood and early post-flood activity. Water drains into basins eroding previously deposited sediments.	
	Intermediate stages of flood, with mixtures of marine and continental deposits. Land submerged completely. Extinction of all land creatures, including dinosaurs. Oceans begin to deepen or widen at end of this phase.	
	Waters nearing maximum height. Primarily upper marine and shelf-type deposits and fossils. Some mixing with land plants and animals.	Precambrian
	Mats of vegetation floating on open sea, as forests are uprooted.	
	Deposits cover greater area as water level rises. Fossils still mostly marine.	
	Early-flood phases; sedimentation mostly in pre-flood basins. Ocean bottom dwellers trapped in deep-sea deposits.	
	Mostly pre-flood marine sedimentation. Simple, non-mobile fossils trapped in quiet waters between the curse and the flood.	
	Fossil-free sedimentary rock dating from before the creation of life.	Presumed Origin of the Earth
	Origin of crust dating from the first day of the creation week.	

From: Scott M. Huse, THE COLLAPSE OF EVOLUTION, Grand Rapids, MI: Baker Books, 3rd Edition, 1983, 1993, 1997, p. 57. For explanation, see page 2 and 3 of this article.

DID A GOOD GOD CREATE EVIL?

(What Exactly Did Eve See?)

In the beginning God created the heaven and the earth. Genesis 1:1 KJV

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. Genesis 1:26, 27 KJV

Who Created Evil?

God created man in His (God's) own image. He created man "good."

And God saw **every thing that he had made**, and, behold, **it was very good**. And the evening and the morning were the sixth day. Genesis 1:31 KJV

We notice that in God's creation **everything** was created "good." Evil was not yet in the universe. We know this because the heavens as well as the earth was included as part of the creation which was pronounced good.

God Gave Man A Choice

And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, **Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.** Genesis 2:15-17 KJV

In the free will that God gave to man, there was the possibility of disobedience, or evil. Man was created with a free will to choose to obey, or to disobey God. Without free will, there would be no possibility of committing evil, but there would be no freedom.

If someone wrongs you and apologizes, is the repentance good? Without the evil, repentance (a good) cannot exist. So there is a good that cannot exist without first the evil. This is not to say that God created evil. God created "good." He did however create the possibility of evil in that He gave men and angels the choice to obey him or disobey him. **Without choice, "freedom" (a good) does not exist.**

Where Did Sin Originate?

Remember that following the creation God said that all was "very good" in Genesis 1:31. What went wrong?

Now the **serpent** was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said

unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. Genesis 3:1-7 KJV

The serpent (Satan) enticed Eve with the **choice**. He tempted her. She had to choose the good of obedience to God or to satisfy the lust of the flesh to "be as gods." She and Adam **chose** to disobey God. The Bible says that Eve was deceived, but Adam was not deceived. Evil was brought into the world by the sin of Adam. Eve was "in the transgression" even though she was deceived.

For Adam was first formed, then Eve. And **Adam was not deceived, but the woman being deceived was in the transgression.** 1 Timothy 2:13, 14 KJV

Even though Eve was deceived she was guilty as well. But notice God's provision and goodness toward us:

But **God commendeth his love toward us**, in that, **while we were yet sinners, Christ died for us.** Much more then, being now **justified by his blood**, we shall be **saved from wrath through him.** For if, when we were enemies, we were **reconciled to God by the death of his Son**, much more, being reconciled, **we shall be saved by his life.** And not only so, but we also joy in God **through our Lord Jesus Christ, by whom we have now received the atonement.** 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 5:8-12 KJV

If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. **For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.** 1 Corinthians 15:19-22 KJV

God provided the answer to sin by the death and resurrection of Jesus Christ.

And so it is written, **The first man Adam was made a living soul; the last Adam was made a quickening spirit.** 1 Corinthians 15:45 KJV

“Quickening” means to be “made alive.” We are “made alive” by the saving grace of Jesus Christ.

But, Where Did Evil Originate?

But I fear, lest by any means, **as the serpent beguiled Eve** through his subtilty, so your **minds** should be **corrupted** from the simplicity that is in Christ. For if he that cometh preacheth **another Jesus**, whom we have not preached, or if ye receive **another spirit**, which ye have not received, or **another gospel**, which ye have not accepted, ye might well bear with him. 2 Corinthians 11:3, 4 KJV

We note that sin originated in this world by the serpent beguiling Eve. Today we are still faced with the subtlety of that beguiling serpent. We are warned to watch for that deception. Satan’s purpose is to deceive mankind. He is still doing that today through those that preach another Jesus and another gospel.

For such are **false apostles, deceitful workers, transforming themselves into the apostles of Christ.** And no marvel; for **Satan himself is transformed into an angel of light.** Therefore it is **no great thing if his ministers also be transformed as the ministers of righteousness;** whose end shall be according to their works. 2 Corinthians 11:13-15 KJV

Today we must be careful that false shepherds preaching “another Jesus” in these last days don’t deceive us. We know of the Mormons and the Jehovah’s Witnesses, but there are others more subtle that pervert the pure Gospel of Jesus Christ through their unbelief.

Now the Spirit speaketh expressly, that **in the latter times some shall depart from the faith**, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 1 Timothy 4:1-3 KJV

This know also, that **in the last days perilous times shall come.** For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; **having a form of godliness, but denying the power thereof:** from such turn away. For of this sort are **they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.** Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was. 2 Timothy 3:1-9 KJV

When Did Satan Rebel?

It is obvious from the verses in Genesis chapter 3 that evil existed prior to Eve being deceived. It existed in the heart of Satan. At some point before he deceived Eve he made his free choice. But when did he make that choice? We see pride and rebellion welling up in Satan in Isaiah chapter 14:

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Isaiah 14:12-14 KJV

The Bible doesn’t tell us exactly when he made that choice, but we can speculate. Since God declared the entire creation “good” in Genesis 1:31, it must have happened sometime after that verse and before Genesis chapter 3:1. It is my personal belief that we are seeing the fall of Satan simultaneous to his deception of Eve beginning in Genesis 3:1.

Now **the serpent** was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? **Genesis 3:1 KJV**

According to E. W. Bullinger, the word used for “serpent” can be translated “a shining one.” That word is “nachash,” which has as a possible meaning, “to shine.” “[I]n Chaldee it means ‘brass’ or ‘copper,’ because of its shining.”¹ We see also that the serpent (Satan) that deceived Eve, as mentioned in 2 Corinthians 11:3 and 14, is “an angel of light.” Harris, Archer, and Waltke state that “nachash” is the most common word for “snake,” but admit that the word “nachash” may not necessarily mean “snake,” since there are several identical roots.² Bullinger also makes the point that the structure (introversion and alternation) of Genesis chapter 3 demands a spirit being in verses

Genesis 3:1-24 THE FALL (Introversion & Alternation)

A 1-5 The Nachash – Procuring man’s death in Adam.

B 6 The Tree of Knowledge – Eating of It.

C 7 Effect on Both – The Man and the Woman.

D 7 Human Provision – Man Made Aprons.

E 8-12 God’s Inquiry of the Man.

F 13 God’s Inquiry of the Woman

G 14 Sentence on the Nachash.

G 15 Promise of the Seed.

F 16 God’s Sentence on the Woman.

E 17-19 God’s Sentence on the Man.

C 20 Effect on Both – The Man and the Woman.

D 21 Divine Provision – God Made Coats.

B 22-24 The Tree of Life – Expulsion from It.

A 24 The Cherubim – Preserving Man’s Life in Christ.

21, the words “seraph” and “nachash” are used interchangeably to refer to Moses’ serpent of brass. Bullinger makes the point, that “if saraph is used of a serpent because its bite was burning, and is also used of a celestial or spirit-being (a burning one), why should not nachash be used of a serpent because its appearance was shining, and be also used of a celestial or spirit-being (a shining one)?”⁵

What Exactly Did Eve See?

Now lets take a look at what Eve **may have** seen that caused her to be deceived.

Moreover the word of the LORD came unto me, saying, son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. **Thou hast been in Eden the garden of God; every precious stone was thy covering**, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. **Thou art the anointed cherub that covereth**; and I have set thee so: **thou wast upon the holy mountain of God**; thou hast walked up and down in the midst of the stones of fire. **Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.** Ezekiel 28:11-15 KJV

This is a description of Satan. He was in the garden of Eden. He must have shown brightly with his covering of precious stones. He was indeed “a shining one.” In verse 15, it says that he was created “perfect.” Remember that in Genesis 1:31 God said his creation was “very good.” Again we see, in Ezekiel 28:15, that he was perfect “till iniquity was found in him.” “Satan” (Hebrew) means “adversary” or “opposer.” The word Satan is used about 52 times in the Scriptures. “Devil” (Greek) means “slanderer.” The word Devil is used about 35 times.⁶ Now notice the following verses, Ezekiel 28:16, 17.

By the multitude of thy merchandise they have filled the midst of thee with violence, and **thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.** Ezekiel 28:16, 17 KJV

God will cast him from heaven. God also gives the reason for his fall, pride! 1 Timothy 3:6 also pinpoints this sin of Satan as pride. More details of Satan’s sin are given in Isaiah 14:12-17.

Notice that the Nachash of verses 1 through 5 compares with the Cherubim of verse 24.
From: E.W. Bullinger, THE COMPANION BIBLE, footnotes to Genesis chapter 3.

1 through 5 similar to the Cherubim of verse 24.³ Now look at Isaiah chapter 6.

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the **seraphims**: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

Then flew one of the **seraphims** unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: **Isaiah 6:1, 2, 6 KJV**

In these verses, in Isaiah 6, the word used for the angelic beings, “Seraphim,” is from “saraph,” “the burning one.” Satan is an angelic being. The word, “saraph,” is used in Numbers 21:8 to describe **a fiery serpent**.

And the LORD said unto Moses, Make thee **a fiery serpent** [saraph], and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. **Numbers 21:8 KJV**

The word used here for serpent is “saraph” (burning), or “a fiery serpent.” However, we see in the very next verse the following:

And Moses made **a serpent** [nachash] of brass, and put it upon a pole, and it came to pass, that if **a serpent** [nachash] had bitten any man, when he beheld the **serpent** [nachash] of brass, he lived. **Numbers 21:9 KJV**

In this verse Moses made a “Nachash,” “a serpent” or “a shining one.” Two different Hebrew words, saraph and nachash, were used in these two verses, and both were translated in English as serpent. “Nachash” is the same word translated “serpent” in Genesis 3:1.⁴ In these verses of Numbers chapter

Satan "corrupted his wisdom by reason of his brightness." So Satan by his free choice brought evil into God's creation and corrupted it. There are some that use these verses to support a jewel decorated Eden that existed prior to the destruction and recreation of the Earth as part of the Gap Theory, but this is unsubstantiated supposition. The Eden of Genesis Chapter 2 mentions jewels and gold as being in Adam's Eden. The main idea we are looking for here is that evil began in the heart of Satan. Genesis 3:14 and 15 describe God's judgment of the serpent.

And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Genesis 3:14, 15 KJV

Notice that God is cursing Satan, the serpent. We know that Satan is intended in this curse because of verse 15, the prophecy of the Redeemer with the enmity between Satan's seed and the Seed of the woman. Evil will be dealt with. Without building any doctrine, we can speculate a little at this point, that Satan's initial fall from heaven occurred in Genesis 3:14. Jesus said that He saw Satan fall from heaven.

And he [Jesus] said unto them, **I beheld Satan as lightning fall from heaven. Luke 10:18 KJV**

In Revelation chapter 12 we find a parallel in that he was cast to the earth. In Genesis 3:14 we see that the serpent is cast upon his belly to eat the dust of the earth. Given the timeless dimension of eternity, is Revelation 12 what Jesus was referring to in Luke 10:18?

And there appeared a great wonder in heaven; a woman [Israel] clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold **a great red dragon**, having seven heads and ten horns, and seven crowns upon his heads. **Revelation 12:1-3 KJV**

That Satan is depicted as a red dragon indicates that he is ferocious in his attacks against believers.⁷

And his tail drew the **third part of the stars of heaven**, and did cast them to the earth: and **the dragon stood before the woman which was ready to be delivered, for to devour her child** as soon as it was born. **Revelation 12:4 KJV**

The third part of the stars of heaven signifies that a third of the angels were with Satan in the rebellion. It also indicates the enmity between the Seed of the woman and the seed of the serpent as the focus of Satan's attention throughout the history of the world.

And **she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.** And the woman fled into the wilderness, where she hath a place prepared of God, that **they should feed her there a thousand two hundred and threescore days.** **Revelation 12:5, 6 KJV**

Revelation chapter 12, so far, parallels Genesis 3:15 in regards to the enmity predicted between the seed of Satan and the Seed of the woman. However, in Revelation chapter 12, we find that this explanation leaps forward by the reference to the 3-1/2 years alluding to the end times. This chapter must encompass the history of this spiritual battle from the beginning to the time of the end. It should be noted that from other Scriptures we know that Satan had access to the throne of God after his fall from grace, as the accuser of mankind. See Revelation 12:10, Job 1:6-7, and Job 2:1-7 for support of this. See also Zechariah 3:1, where Satan stands before the Angel of the Lord to resist Joshua, the High Priest.

Before we continue in Revelation chapter 12, let me say that I am not advocating that the "war in heaven" is identical with the serpent being made to go on its belly, and made to eat the dust of the earth, only that there are similarities in Revelation chapter 12 to Genesis 3:14 and 15. Admittedly, the context of Revelation chapter 12 has implications future to Satan's initial fall. I agree with John Phillips that Revelation chapter 12 speaks of the time when Satan finally loses his grip on being "the prince of the power of the air" (Ephesians 2:2). In Revelation 12:7-9, and 13 it is clear that he is cast to the earth, where he persecutes Israel (the woman), and as we can see from Revelation chapter 13, he will embody the slain and resurrected Antichrist and the revived Roman system. After the Great Tribulation, Satan will then be cast into "the abyss," and finally into "the lake of fire."⁸

And there was **war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.** **Revelation 12:7-9 KJV**

Here we see a parallel with Genesis 3:14 in that both the serpent and Satan are cast to the earth.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for **the devil is come down unto you, having great wrath, because he knoweth that he hath**

but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

Revelation 12:10-13 KJV

Again we find that these verses have a parallel with Genesis 3:15 to this point in regards to the enmity between Satan's seed and the Seed of the woman.

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And **the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.** Revelation 12:14-17 KJV

Revelation chapter 12 parallels Genesis 3:14 and 15 in that Satan, like the serpent is cast to the earth. The chapter represents the curse on Satan and the enmity between the seed of Satan and the Seed of the woman. The destruction of all born again believers is Satan's plan throughout all ages.

We Have A Choice

Like Adam and Eve, we are given a free choice. We can either believe that Jesus Christ is God's answer to the evil in the world, or we can take our chances that we can save ourselves. There are only two plans that we can follow, Plan A and Plan B. Plan A says that we must obey all of God's commandments perfectly with no allowance for breaking even one. Plan B says that we must accept Jesus Christ as our savior, placing our full trust in Him. My Bible says that I can't save myself. Plan A does not work.

And you hath he quickened [made alive], who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. **But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus:** That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. **For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.**

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. **Ephesians 2:1-10 KJV**

My salvation depends on my free will acceptance of God's free gift, just as Adam was free to choose.

But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; **that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.** Romans 10:8, 9 KJV

But, I'm also free to choose my own way, as did Adam. But know this:

Jesus saith unto him, I am the way, the truth, and the life: **no man cometh unto the Father, but by me.** John 14:6 KJV

Annas and Caiaphas being the high priests, **the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;**

Then said he to the multitude that came forth to be baptized of him, **O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance,** and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. **And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.** Luke 3:2, 3, 7-9 KJV

John the Baptist's message was to "repent." Like Jesus, his message was not popular with the secular humanism crowd. His message wasn't even popular with the religious of his day. He was finally beheaded. Today people want to have their ears tickled with a watered down "feel good" message. They want smooth words to sooth their mind and relieve them of their burden of guilt. In Isaiah we find a similar mindset:

Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That **this is a rebellious people, lying children, children that will not hear the law of the LORD: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.** Isaiah 30:8-11 KJV

Those who choose their own way will face judgment. They must repent or forever face the consequences.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. **And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.** And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. **And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.** Revelation 20:11-15 KJV

God Is A Just God

But those who have repented of their wicked ways, and whose names are found in the Book of Life, have God's promise of eternal life.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. **He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.** Revelation 21:6-8 KJV

We wait for a glorious eternity, if we turn from our wicked ways and accept the atoning sacrifice of Jesus Christ.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. **And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.** Revelation 21:3, 4 KJV

And he shewed me a **pure river of water of life**, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there **the tree of life**,

which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. **Revelation 22:1-5 KJV**

The curse on the earth found in Genesis chapter 3 is taken away.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. **Revelation 22:14, 15 KJV**

He is coming soon. You can enter "the gates of the city." Only turn your life over to Jesus Christ who paid the ransom.

He which testifieth these things saith, **Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.** Revelation 22:20, 21 KJV

Jesus Christ is at the door. Won't you open it? **ΑΩ**

¹ See E. W. Bullinger's notes regarding the "serpent" of Genesis 3 in THE COMPANION BIBLE, Grand Rapids, MI: Kregel Publications, 1990, Genesis 3 and Appendix 19, *The Serpent of Genesis 3*. *Nachash* is from the root *Nachash*, to shine.

² R. Laird Harris, Gleason L. Archer, Jr., Bruce K. Waltke, THEOLOGICAL WORDBOOK OF THE OLD TESTAMENT, Chicago, IL: Moody Press, 1980, Vol. II, p. 572.

³ Bullinger, THE COMPANION BIBLE, p. 7, and Appendix 19.

⁴ See E. W. Bullinger's notes regarding the "serpent" of Genesis 3 in THE COMPANION BIBLE, Genesis 3 and Appendix 19, *The Serpent of Genesis 3*. *Nachash* is used as being interchangeable with *Saraph* in Numbers 21:8 and 9. According to Bullinger the structure of Genesis 3 shows that the Cherubim (similar to Saraphim) of Genesis 3:24 require a similar spirit-being to correspond with them in Genesis 3:1 because the structure of the whole chapter is a great Introversion.

⁵ See E. W. Bullinger's notes regarding the "serpent" of Genesis 3 in THE COMPANION BIBLE, Appendix 19, *The Serpent of Genesis 3*.

⁶ Charles C. Ryrie, BASIC THEOLOGY, Wheaton, IL: Victor Books, 1986, p. 138.

⁷ Ryrie, BASIC THEOLOGY, p. 139.

⁸ John Phillips, EXPLORING REVELATION, Neptune, NJ: Loizeaux Brothers, 1974, 1987, reprinted 1991, pp. 158, 159, 162, 163, 165, 166.

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