

## The Original Creation

### Introduction

Hebrews 11:3 **By faith we consider** (*gather facts to reason*) **that the ages were framed** (*thoroughly adjusted*) **by a single utterance from God for the purpose that** (*we consider*) **the things we are glancing at now did not come to being from anything that can be seen.**

1. God the Son crafted the ages (Heb. 1:2).
  2. We can have faith in future ages (2 Pet. 3:10 cf. Isa 65:17).
  3. Faith in future promises from God allows us to gather facts and consider past ages (Heb. 11:3).
  4. We do not have faith in creation; we have faith in the future promises and that affects our understanding of the historical record in the Word.
- A. **In the beginning . . .** no article in original text: “**In a beginning.**”
- B. There were at least four “beginnings” before Gen. 1:1.
- a) The council of the Godhead (Eph. 1:3; 1 Pet. 1:20 cf. Rev. 13:8).
  - b) The counsel of the Father (Eph. 1:11).
  - c) The creation of Spirit Beings (Job 38:1-7 cf. 1:6; 2:1; Col. 1:16; Psa. 33:6).
- C. Other important beginnings.
- a) The fall of Lucifer and a third of the angels (1 Jn. 3:8).
  - b) A beginning of New Testament truth (1 Jn. 1:1-2, 2:7; 3:11; Jn. 13:34).
  - c) “The beginning” (Rev. 3:14; 21:6; 22:13; Lu. 1:2; Jn. 8:25).
- D. **God** (Elohim) **created the heavens and the earth** (Gen. 1:1).
- a) To create בָּרָא *bah-rah’* (Gen 1:1, 21, 27; 2:3; 5:1; 6:7).
  - b) Created the universe out of nothing by a command (Psa. 33:8-9).
  - c) “Create” as distinct from make, form, bring forth, work on and build.
- E. The heavens and earth created to be inhabited.
- a) The heavens by spirit beings (Isa. 40:26; 42:5; 45:12).
  - b) The earth also inhabited (Isa. 45:18).
  - c) Gen. 1:2 תֹהוּ *to hoo’* **with out form**—a wasteland.

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 תֹהוּ *to hoo’*, he formed it to be inhabited; *I am the LORD; and there is none else.*

## The Case for an Interval between Geneses 1:1 and 1:2

### Introduction

- The “gap” is criticized as trying to explain science.
  - Critics do not account for the grammar in the text.
- A. Geneses 1:1: an independent clause—sentence.
- a) “**In a beginning**” is an absolute not construct state.
  - b) “**Beginning**” has the idea of first state of things (*e.g.* firstfruit Deut. 26:1)
  - c) בָּרָא, *barah* #1254 is always God, Qal (Jn. 1:3; Rev. 4:11).
- B. Geneses 1:2: three dependent circumstantial clauses.
- a) “But” not “and” use of the *wow* (*e.g.* Gen. 20:4).
  - b) The finite verb is “**And then God said**” v. 3.
  - c) The order of words is reversed from verse one:
    - i. Subject → verb, Qal imperfect functioning as a pluperfect *cf.* v. 1.
    - ii. Haw-yaw #1961 not normal verb “to be.”
    - iii. “**was . . . was**” the first should be “**had become**” (Gen. 3:1, 5, 20; 4:8, 14; 19:26).
  - d) All words used of judgment (Jer. 4:23).
    - i. Toho #8414—laid waste (Isa. 24:10; 34:11) become a desert (Deut. 32:10) false worship (Isa. 41:29).
    - ii. Boho #922—empty (Isa. 34:11; Jer. 4:23).

**“In a beginning (in a former state) God created out of nothing the heavens and the earth (all inhabited Isa. 45:18).**

**But the earth had become laid waste (uninhabited) and empty and darkness (from judgment) was upon the face of the deep . . .”**

- iii. Darkness #2822—of prison (Isa. 42:7)—of misery (Isa. 9:11)—of sadness (Ecc. 5:17).
- iv. Brooded, moved KJV, #7363, piel (Deut. 32:11).
  - Under the Holy Spirit’s control.
  - The Holy Spirit is grieving.

**“. . . and the Spirit of God brooded upon the face of the waters.”** waters that will be divided in verse 6.

### Conclusion for First Two Verses of Geneses

1. The narrative of verse one is not grammatically connected to the preceding verses; it is complete in and of itself.
2. Verses two and three are grammatically connected.
3. Verse two is describing the result of judgment, not the state which existed in verse one.
4. The sequence of events that precipitated the judgment of verse two occurred before God instituted time (v. 14) and therefore are of an unknown length.