

***THE FIRST BOOK OF MOSES, CALLED.***

***GENESIS***

***(CHAPTER 1:1-2)***

***INTRODUCTION TO GENESIS***

In a very real sense, the Book of Genesis is the most important book in the world, for it is the foundation upon which all other books of God's written Word have been based. After His resurrection when Jesus Christ gave a key Bible study to His disciples on the way to Emmaus, He began with Genesis!

*“Beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself.” (Luke 24:27)* We would do well to follow His example. If we want to understand the New Testament, we first need to understand Genesis, the New Testament contains at least 200 direct quotations or clear allusions to events described in Genesis—more than from any other books in the Old Testament.

All the great doctrines of Christianity—sin, atonement, grace, redemption, faith, justification, salvation, and many others—are first encountered in Genesis. The greatest doctrine of all—the special creation of all things by the eternal, self-existent God—is revealed in the very first chapter of Genesis, the foundation of all foundations.

It is hardly surprising, therefore, that the greatest attacks on the Bible have been directed against the integrity and authority of Genesis. Since the only alternative to creation is evolution, these attacks are all ultimately based on evolutionism. Which is the assumption that this complex universe can somehow be explained apart from the infinite creative power of God.

The creation account in Genesis is supported by numerous other references throughout the Bible, and this is true for all the later events recorded in Genesis as well. To some degree, archaeological discoveries, as well as other ancient writings and traditions, also support these events but, the only infallibly correct record of creation and primeval history is the Book of Genesis. Its importance cannot be overestimated.

***AUTHORSHIP***

Until about 200 years ago, practically all authorities accepted the fact that Moses wrote Genesis and all the rest of the Pentateuch as well. There have been many who have tried to discredit Moses as the author of the Book of Genesis but, that notion has been thoroughly discredited by conservative scholars. However, some of these studies have led to findings that are very intriguing when it comes to the authorship of this book. For sure, there is no valid reason to question the Mosaic authorship of the Pentateuch, except for Genesis.

For Genesis, however, there is real substance to the documentary idea. In fact, it seems very likely that Moses was the compiler and editor of a number of earlier documents, written by Adam and other ancient patriarchs, rather than being the actual author himself. After all, the events of Genesis took place long before Moses was born, whereas he was a direct participant in the events recorded in the four other books of the Pentateuch. (*The First Five Books of the Old Testament*)

It is reasonable that Adam and his descendants all knew how to write and, therefore, kept records of their own times. (*note the mention of “the book of the generations of Adam” in 5:1*) These records (*probably kept on stone or clay tablets*) were possibly handed down from father to son in the line of God-fearing patriarchs until they were finally acquired by Moses when he led the children of Israel out of Egypt. During the wilderness wanderings. Moses compiled them in to the Book of Genesis, adding his own explanatory editorial comments where needed. Genesis is still properly considered as one of the books of Moses, since its present form is due to him but, it really records the eyewitness records of these primeval histories, as written originally by Adam, Noah, Shem, Isaac, Jacob, and other ancient patriarchs.

The division's of Genesis can be recognized by the recurring phrase, *“These are the generations of....”* These statements probably represent the *“signatures”* so to speak of the respective writers as they concluded their accounts of the events during their lifetimes.

The Hebrew word for *“generations” (toledoth)* was translated in the Septuagint Greek by the Greek word *“genesis.” (used in the New Testament only in Matthew 1:1, there translated “generation”)* Thus these divisional notations have indirectly provided the very name for the Book of Genesis, which is *“beginnings.”*

It is interesting to note, as an indirect confirmation of this concept of Genesis authorship, that while Genesis is cited at least 200 times in the New Testament, Moses himself is never noted as the author of any of these citations. On the other

hand, he is listed at least 40 times in reference to citations from the other four books of the Pentateuch. There are also frequent references to Moses in the later books of the Old Testament but, never in relation to the Book of Genesis.

In sum, we can be absolutely confident that the events described in Genesis are not merely ancient legends or religious allegories but, the actual eyewitness accounts of the places, events, and people of those early days of earth history. Written by men who were there, then transmitted down to Moses, who finally compiled and edited them into a permanent record of those ancient times.

## ***GENESIS CHAPTER 1 : 1 - 2***

*1 In the beginning God created the heaven and the earth.*

*<sup>2</sup> 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.*

1:1 **God.** This opening verse of the Bible is unique, the foundation of foundations, probably the first words ever written down, either revealed to Adam, or even written directly by God Himself. One who really believes Genesis 1:1 will have no difficulty believing the rest of Scripture. God (***Elohim***) is eternal, existing before the universe, and is omnipotent, having created the universe. Therefore, nothing is impossible with God, and He alone gives meaning to everything. No attempt is made in this verse to prove God, it was recorded in the beginning when no one doubted God.

**1:2 created.** No other cosmogony, whether in ancient paganism or modern naturalism, even mentions the absolute origin of the universe. All begin with the ***space/time/ matter*** universe, already existing in a primeval state of chaos, then attempt to speculate how it might have “***evolved***” into its present form. Modern evolutionists begins with elementary particles of matter evolving out of nothing in a “***big bang***” and then developing through natural forces into complex systems. Pagan pantheism also begins with elementary matter in various forms evolving into complex systems by the forces of nature personified as different gods and goddesses. But, very significantly the concept of the special creation of the

universe of space and time itself is found nowhere in all religion or philosophy, ancient or modern, except in Genesis 1:1.

Appropriately, therefore, this verse records the creation of space, (*the heaven*) of time, (*in the beginning*) and of matter, (*the earth*) the tri-universe, the *space/time/matter* universe which constitutes our physical environment. The Creator of this tri-universe is the triune God, Elohim, the uni-plural Old Testament name for the divine “*Godhead*,” a name which is plural in form (*with its Hebrew “im” ending*) but, commonly singular in meaning. (*In Hebrew*)

The existence of a transcendent Creator and the necessity of a primeval special creation of the universe is confirmed by the most basic principals of nature discovered by scientist,

1. The law of causality, *that no effect can be greater than its cause*, is basic in all scientific investigation and human experience. A universe comprising an array of intelligible and complex effects, including living systems and conscious personalities, is itself proof of an intelligent, complex, living, conscious Person as its cause.
2. The laws of thermodynamics are the most universal and best-proved generalizations of science, applicable to every process and system of any kind. The *First Law stating that no matter or energy is now being created or destroyed*, and the *Second Law stating that all existing matter and energy is proceeding irreversibly toward ultimate equilibrium and cessation of all processes*. Since this eventual death of the universe has not yet occurred and since it will occur in time, if these processes continue, the Second Law proves that time (*and therefore, the space/time/matter universe*) had a beginning. The universe must have been created but, the *First Law says that self-creation is not possible*. The only resolution of this dilemma posed by the First and Second Laws is that “*in the beginning God created the heavens and the earth.*” The so-called big bang theory of the origin of the cosmos, with a primeval explosion of the *space/ mass/time* continuum at the start, beginning with a state of nothingness and then rapidly expanding into the present complex universe, contradicts both these basic laws and contradicts Scripture.

*1:2 The Earth.* In an attempt to accommodate the supposed geological ages in Genesis, certain theologians suggested or assumed a long gap in time here between Genesis 1:1 and Genesis 1:2, in which it was hoped that these

ages could be pigeon-holed and forgotten as far as biblical and useful interpretation was concerned. This “*gap theory*,” however, requires a world-wide cataclysm at the end of the geological ages. In order to account for the globally flooded and darkened earth described in Genesis 1:2. The cataclysm, in turn, is hypothetically connected with the fall of Lucifer in heaven (*Isaiah 14:9-14*) and his expulsion to the earth, (*Ezekiel 28:12-15*) although such a cataclysm is nowhere mentioned in the Scripture. However, in addition to its obvious contradictions with other important and clear Bible passages, (*Genesis 1:31, Exodus 20:11*) If Lucifer had fallen before Genesis 1:2, then how could God call everything He created “*Good*” or “*Very Good*.” If the gap theory was true, then death and destruction existed before the “*Fall of Man*.” Geologically, the fossil beds and sedimentary rocks of the earth’s crust would have been destroyed by such a pre-Adamic cataclysm. Which in turn would make Noah’s Flood the second world-wide flood and would result in three world cataclysm’s. When the Bible only speaks of two.

The real answer to the geological ages is not an imaginary pre-Adamic cataclysm but, the very real cataclysm of Noah’s Flood. Which provides a much better explanation of the fossil beds and sedimentary rocks, eliminating all evidence of geological ages and confirming the biblical doctrine of recent creation.

*1:2 was without form and void.* The verb “*was*” in Genesis 1:2 is the regular Hebrew verb of being (*hayetha*) and does not denote a change of state unless the context so requires. It only rarely is translated “*became*” as the gap theory suggests or assumes here. Neither does the phrase “*tohu waw bohu*” need to mean “*ruined and desolated*,” as the gap theory requires. The King James translation “*without form and void*” is the proper meaning.

*1:2 was upon the face of the deep.* The universe, as first called into existence by Elohim was in elemental existence, still “*unformed*” and unenergized, not yet ready for habitation, “*void*.” It would not be perfect (*finished*) until the end of the creation week, when God pronounced it “*very good*” and “*finished*.” (*Genesis 1: 31 – 2:3*) The “*earth*” material was suspended in a matrix of water (*the “deep”*) completely static and therefore in “*darkness*.”

*1:2 And the Spirit...moved.* However, this condition prevailed only momentarily. Then, the “*Spirit*” (*Hebrew “ruach”*) of “*God*” (*Elohim*) proceeded to “*move upon the face of the waters*.” (*literally, “vibrate in the*

*presence of the waters*”) Waves of gravitational energy and waves of electromagnetic energy began to pulse forth from the great “*Breath*” (another meaning of “*ruach*”) of God, the Prime Mover of the universe. The unformed “*earth*” material (Hebrew “*eretz*”) as well as the “*waters*” permeating it (Hebrew “*shamayim*”) quickly coalesced unto spherical form under the new force of gravity, and the first material body (*Planet Earth*) had been formed at a point in space.

## ***WHAT IS THE GAP THEORY?***

The explanation for creation apart from Scripture is referred to as the “*Gap Theory*,” which owes its original “*creation*” to a minister named Thomas Chalmers in 1814. He believed that because “*science*” had spoken, and what it said must be accepted as true (*sound familiar?*), it was necessary to “*modify*” the Bible in order to make it agree with science. Both scientists and philosophers were beginning to express doubts about the accuracy of the Genesis record. The “*gap theory*” was an attempt to reconcile some of their probing questions.

So, how does this theory “*work*” in terms of the very “*scientific principles*” that Chalmers and his contemporaries proposed and championed? Does it help explain the account of creation presented in the Bible? Let’s look at what it teaches.

Chalmers suggested that a large “*gap*” of time passed between the first two verses of Genesis 1. This “*gap*” of time could account for both an old earth for the naturalist/evolutionist, and a more recent six-day creation for the creationist. Chalmers proposed that Genesis 1:1 represented God’s first primordial creation, which He later felt compelled, for some undisclosed reason, to destroy. Many “*gap theorists*” believe that Satan fell to earth after God’s first creation and so ruined it that God decided to destroy everything and try again. According to the gap theory, Genesis 1:2 represents God’s re-creation, which He accomplished in six days. Chalmers believed that this provided a sufficient explanation for how God created His new world according to the week of creation as written in Genesis 1.

A book written by John Timber entitled *Earth’s Earliest Ages* attempted to explain in detail how this process was accomplished. *Cyrus Scofield* and *Finnis Dake* popularized the ideas of Timber and incorporated them into the notes of their respective study Bibles, first published in the early 20th century. The late pastor of

Tenth Presbyterian Church in Philadelphia, Donald Grey Barnhouse, wrote a book entitled **The Invisible War**, where he promoted the gap theory as part of the spiritual conflict between God and Lucifer. I don't question the sincerity of these men, as they were all devoted followers of the Lord Jesus Christ, but again, we need to examine this theory and see if it lines up with what is recorded in Genesis or not.

The gap theory, like theistic evolution, assumes that God's original creation evolved from simple to complex by the evolutionary process of gradualism until He was finally forced to stop the process. The reality is that the theory of gradualism does not work any better when it is placed before the creation week than it does when it is incorporated into the creation week.

Gap theorists teach that the word "*was*" should be "*became*" in Genesis 1:2 – "***And the earth BECAME formless and void.***" However, "*was*" is translated "*became*" only when the clear intention is to demonstrate a SPECIFIC change of state in a subject ("***Lot's wife BECAME a pillar of salt***"). The context of Genesis 1:1-2 does not call for a definite change of state in God's creation. Verse 1 is a declarative sentence. It makes a statement of plain fact, telling the reader that God is the Creator, period. Verse 2 simply addresses the original condition of the creation, not a "*re-creation.*" You could say it this way: "***God created the heavens and the earth. Here's how it happened.***" The conjunction "*and*" ties the two sentences together, nothing more.

The Bible states that death and sin came through one man, Adam (***Romans 5:12-21***). The gap theory suggests that there was some kind of "*pre-Adamic*" race that died before Adam (*before Adam's sin*) as a result of God's judgment on the original creation.

The question is, if Jesus died for the sins of Adam's race, then who died for the sins of the "*pre-Adamites*"?

The Bible says that there was a worldwide flood. Gap theorists try to show that there were two floods, the first one destroying the original creation. However, Scripture is silent regarding some kind of primordial flood that wiped out the first, or "*primeval*" earth. ***2 Peter 3:6-7*** states that God has promised only two worldwide destructions. One has already occurred by water (***Genesis 6-7***), and one that in the future will occur by fire (***2 Peter 3:10***). There is no record of a third destruction.

Finally, the order of creation given in Genesis 1 does not agree with any type of evolutionary theory. Gap theorists seek to avoid conflict on this issue by postulating that the order of creation as outlined in Genesis 1 applies only to the re-created earth of verse 2, not the original creation of verse 1. The Gap Theory assumes that evolution occurred on a primordial creation before an assumed second creation. ***NONE*** of this is supported in Scripture.

We are not to be ashamed of what God has clearly given us in Scripture concerning our origins. We are not to allow the ungodly world system to bully us into capitulation. We should never be forced to embrace an empty theory built on philosophical sands of chance, circumstance, randomness, and godlessness.

The Word of God is sufficient in explaining how we got here and where we are going in terms of eternity (***Luke 12:13-21; John 14:6; Acts 4:12; Romans 3:23, 6:23, 10:9-10; Hebrews 9:27***). Your eternal destiny will be determined on whether or not you admit that you are a sinner in need of a Savior, and to humbly bow before the Creator of not just the universe, but the LORD of all, Jesus Christ (***Philippians 2:9-11***). This is no theory. It is the truth (***John 8:32***).