

LIGHT SHINES IN THE DARKNESS

*Scripture Interpreting
the Spiritual Drama of Genesis 1:2-3*



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Light Shines in the Darkness:
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INTRODUCTION

As a supplement to *The Basics* and *The Kingdom of God*, this booklet details the Scriptures which led us to believe Genesis 1:2 records the result of judgment upon Satan and his rebellious angels when God cast them to the earth. The original Creation of the heavens and earth in Genesis 1:1 must have been an accurate manifestation of the glory of God, who is life, light, fullness, and order.¹ “*But the earth became waste and emptiness and darkness over the surface of the abyss, and the Spirit of God was hovering over the waters*” (Gen. 1:2, lit.). The earth *became* the opposite of God’s nature and its purpose because God withdrew His sustaining blessing from Satan and one-third of the angels and cast them to earth.² Should we believe this cosmic catastrophe landed on earth without causing any effect? Surely not! This booklet explains how each significant word in Genesis 1:2 leads to this understanding of judgment, if we allow Scripture to interpret Scripture. In the process, those Scriptures will define God’s purpose for creation, His purpose for Man, and the central theme of the Bible.

WHAT THIS IS NOT

It seems beneficial to clarify from the start what I do not support. I do *not* believe the Gap Theory (that millions, even billions, of years fit in a gap between 1:1 and 1:2, which account for evolutionists’ view of geology). I believe Noah’s flood was global and the primary cause of the fossil record.³ I believe in a young earth, created by the Word of God approximately 6,000 years ago without a Big Bang and without evolution.⁴ I do *not* believe in the day-age theory; I believe the seven days in Genesis 1 were literal, 24-hour periods. I do *not* believe in a pre-Adamic race of “humans.” My conviction concerning Genesis 1:2 is motivated purely by Biblical theology, not by secular science.

WHY I BELIEVE THIS

When Sam McVay, Jr., first began to see this for himself and share with our discipleship groups,⁵ I needed to test it before I grabbed on to it (Acts 17:11). I examined every reference to darkness, light, day, and night throughout Scripture. I discovered that darkness and night consistently refer to evil, Satan’s kingdom, or judgment, whereas light and day

¹ Life (Jn. 1:4), light (with no darkness, 1 Jn. 1:5), fullness (Eph. 1:23), order (1 Cor. 14:33).

² Rev. 12:9, Isa. 14:12-15, Ezek. 28:11-19, treated on pages 9-12. Withdrew (Job 38:15, pg. 25).

³ See icr.org/article/504 for a quick, easy-to-comprehend explanation from Dr. Morris.

⁴ No Big Bang: ProjectOne28.com/bb. No evolution: ProjectOne28.com/evolution.

represent God's nature and His conquering Kingdom. Then I saw other Scriptures that explain the other words in Genesis 1:2.

In teaching this view, we have heard more than one student respond, "Why doesn't it just say it? Why doesn't 1:2 say clearly: 'Satan and one-third of the angels rebelled and were cast to earth, and the earth became dark...?'" That is a great question. First, our God is a mysterious God who hides His realities in types and shadows before progressively revealing them over time.⁶ Proverbs 25:2 explains, "It is the glory of God to conceal a matter, but the glory of kings is to search out a matter" (NASB). Even a theological fact as important as the Holy Trinity is hinted at, but not blatantly spelled out, in the Old Testament. We must use the whole Bible to understand any one verse or matter. Secondly, Genesis 1:2 does indeed "just say it." As we will see, every significant word signifies judgment, and all the writers of God-breathed Scripture continued to employ these terms according to the spiritual reality of Kingdom conflict first recorded in Genesis 1:2.

WHY THIS MATTERS

Missing the context of judgment in Genesis 1:2 contributes to missing the central issue in the Bible. Such believers are more inclined to make the redemption of Man the centerpiece of theology because they mistake the first problem in Scripture to be Man's sin in Genesis 3. But God had an enemy before Genesis 3! And that enemy's location was earth! Reclamation was needed even before Man's sin and that need has continued after Man's redemption. The salvation of sinful Man is penultimate. The overarching issue of the Bible is glorifying God by destroying His *angelic* enemy and establishing His Kingdom *on earth*.⁷

Before God created Man (before God even created the earth, Job 38:7), He created angels. One-third of those angels rebelled and denied God the glory He deserves. God chose the earth as their temporary detention center. This is orthodoxy. However minor or major the focus, everyone believes God's angelic enemy was cast down to earth, where he

⁵ Circa 2004. I should quickly add that whereas Sam deserves credit for the big picture, I deserve blame for any mistakes in my own detailed arguments developed here. Sam may have first considered this view after reading Watchman Nee, *The Glorious Church* (Anaheim, CA: Living Stream Ministry, 1993) 7-10. After years of studying the Scriptures, we learned of many respectable leaders who held some form of this view: T. Austin-Sparks, George Muller, Jessie Penn-Lewis, Hudson Taylor, Billy Graham, R.A. Torrey, Franz Delitzsch, Bernard Ramm, J. Vernon McGee, A.W. Pink, Merrill Unger, M.R. DeHaan, and others, including study Bibles like Scofield, Dake's, Reese Chronological, and Newberry.

⁶ Shadows (Col. 2:16-17, Heb. 10:1). Mysteries (Mt. 13:11, Rom. 16:25-27, Eph. 3:4-6).

⁷ See *The Kingdom of God* at ProjectOne28.com.

set up a competing kingdom. Some may consider this booklet unorthodox with regard to Genesis 1, but we believe we simply are placing the orthodoxy of Satan's judgment in the right spot, supporting what is already believed and giving it more Biblical urgency.

After the rebellious angels were cast to earth, God then created Man for the express purpose of subduing the enemy and reclaiming the earth for His Kingdom (Gen. 1:26-28, Ps. 8:2). Christ's redemption of Man was necessary to get back to this original plan, to get back to the overarching purpose: destroying the enemy and reclaiming the earth. This goal is also clear from the conclusion of the Bible in Revelation 20-22, when a perfect New Earth is the result of casting Satan and the rest of the enemy into the Lake of Fire. Colossians 1:20 declares Jesus died "to reconcile to himself *all things*, whether on earth or in heaven, making peace by the blood of his cross." Jesus did not die to get *only* Man back. Jesus died to get everything back.

This understanding of Genesis 1:2 is not essential to salvation, and it is not a tenet over which we would ever desire to divide fellowship. We hope one detailed booklet amongst much praying and teaching and serving will not warp perspective, as if we have tunnel vision on this. (*The Basics* and our prayer booklet would be a better representation.) We are focused on the glory of God in the preeminence of Christ, who is reigning in heaven and in us and will soon come back to unite all things in Himself (Col. 1:18, Eph. 1:9-10, Phil. 2:10-11, 1 Cor. 15:24-28). This booklet's content is one piece of that puzzle, in our minds. If someone disagrees, then I would be happy to kindly dialogue to a certain length, but then I would be eager to move on to the other pieces of the puzzle and to enjoy our worshipful unity in the Person of Christ (Eph. 4:13).

Still, we have experienced the Scriptural perspectives in this booklet vitalize discipleship. Without the context of war against God's angelic enemy, we experience the Bible and our lives like a movie we arrived to late, so we do not fully understand the plot.⁸ Restoring the context of judgment in Genesis 1:2 restores the continuity of God's mission from Genesis to Revelation. It adds more compelling, fuller meaning to Creation, this evil Age,⁹ the Incarnation, Christ's victory, the Church's partnership, the Tribulation, the Second Coming, and the ages to come. To God be glory before all the ages, now, and into all the ages (Jude 25)!

⁸ John Eldredge, *Epic: The Story God is Telling* (Nashville, TN: Thomas Nelson, 2004). I should say that Eldredge does not teach our view of Gen. 1:2, but I appreciate his emphasis of spiritual war in God's Story.

⁹ Gal. 1:4. An "age" is a distinct period of time. Satan is the "god of *this age*" (2 Cor. 4:4), which began in Gen. 1:2 and will continue until Rev. 21:1. See Eph. 2:7, "the coming ages."

SECTION ONE: CREATION IS SPEECH

In order to properly interpret Genesis 1:2 (and the whole of Scripture), we must understand Genesis 1:1. Why did God create the heavens and the earth? In what way do the heavens and the earth serve God's purpose? He did not need heaven as a home – the heavens cannot contain Him (1 Ki. 8:27). He did not need earth, so Man would have a home, because God did not need Man either (Acts 17:25). God did not *need* to create anything.

In considering God's motives, we must understand that to most value some lesser thing is sinful. For example, if I consider myself the most important thing in my life, then I am sinning, because I am not truly most valuable. God is perfect, and so God must value most that which is most valuable. God is the most valuable Being in existence, so God values Himself above all else. For God, that is not selfish; it is right and true and holy. God's ultimate goal in all of His works is Himself.¹⁰

God chose to create all things for His glory. Glory is the *manifestation* of one's nature that brings honor and praise. Romans 1:19-20 teaches that physical creation manifests God's nature:

because what may be known of God is *manifest* in them, for God has *shown* it to them. For since the creation of the world His invisible attributes are clearly *seen, being understood by the things that are made*, even His eternal power and Godhead, so that they are without excuse (NKJV).

God created the heavens and the earth in order to manifest invisible realities, especially the qualities of His own nature. Even unbelieving sinners can see God's eternal power and beauty through creation. Psalm 19:1-4 also gives great theology about creation's purpose:

The heavens *declare* the glory of God; the skies *proclaim* the work of his hands. Day after day they pour forth *speech*; night after night they *display* knowledge. There is no speech or language where their *voice* is not heard.¹¹ Their voice goes out into all the earth, their *words* to the ends of the world... (NIV, cf. 50:6).

Physical creation is speech. Physical creation declares, proclaims,

¹⁰ See ProjectOne28.com/glory for a host of Scriptures.

¹¹ According to Romans 10:18, all have heard the Psalm 19:3 voice of creation; therefore, NASB incorrectly translates verse 3.

speaks, voices, teaches, and tells us invisible realities (cf. Job 12:7-9). God created the physical realm in order to dramatize and issue forth what is happening in the spiritual realms.¹² For example, the anger of God in the invisible, spiritual realm can produce an earthquake in the physical realm (2 Sam. 22:8) because the physical realm is purposed to dramatize the spiritual. As another example, the physical tabernacle on earth was a copy of the true tabernacle that already existed in heaven (Heb. 8:1-5, quoting Ex. 25:40) because God was telling a heavenly story through the physical creation (see Heb. 9:11-14).

THE NATURE OF GOD

This may seem a strange way to describe the purpose of physical creation, but it really does not say anything more than what we believe about the nature of God Himself. God is invisible (Col. 1:15), and yet He exists as light and Word.

Words begin as invisible thoughts. The thoughts are manifested by audible sounds. The Son of God is “the Word” (Jn. 1:1, 14; Rev. 19:13; 1 Jn. 1:1), which means He is the issuing forth articulation of the Godhead. Also, God is light and lives in unapproachable light (1 Jn. 1:5, Ps. 27:1, 1 Tim. 6:16). The invisible God radiates. Again, this light is the nature of the Son, Jesus.¹³ From everlasting to everlasting, the Son (the Light and the Word) radiates the Image of the invisible God.¹⁴ At the core of His nature, God issues forth Himself. Therefore, He chose to use physical creation to issue forth invisible realities.

Because we have been created in the Image of God (Gen. 1:26-27), we also issue forth invisible realities into our physical bodies. Every willed action moves from our invisible soul into our bodies. Even subconsciously, our bodies dramatize the invisible. When we are embarrassed, our cheeks blush; when nervous, our stomachs feel butterflies; and we experience many other examples.

CREATION’S GREATEST SPEECH

The earlier examples of creation’s story-telling pale in comparison with this: as Jesus was being arrested, He said, “When I was with you

¹² Sam McVay, Jr., personal discipleship, circa 2006.

¹³ Jn. 1:4, 1:9, 8:12, 9:5, 12:35. Prophesied in Isa. 9:1-2, 42:6, 49:6; Mal. 4:2; fulfilled in Mt. 4:14-16; Lk. 1:78, 2:32.

¹⁴ Col. 1:15; Heb. 1:3. Pre-incarnation examples: Gen. 16:9, 13; Gen. 18:1-2, 10; Ex. 3:2, 4, 14; Ezek. 1:26-28, 3:23; Dan. 3:24-25.

day after day in the temple, you did not lay hands on me. But this is your hour, and the power of *darkness*" (Lk. 22:53). Then on the Cross:

Now from the sixth hour there was *darkness* over all the land until the ninth hour.... And Jesus cried out again with a loud voice and yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, "Truly this was the Son of God!" (Mt. 27:45, 50-54).

During the crucifixion of Christ, the intense drama in the spiritual realms burst into the physical realm. The sun was created to manifest the attributes of God (Rom. 1:19-20) and the spiritual reality of His benevolent *rule* over creation (Gen. 1:16); the sun was created to preach Jesus, who is the true Light of the world (fn. 13). When the true Light of the world was buried by an avalanche of our sins, the physical light of the world went dark.¹⁵ Fulfilling its created purpose, the sun temporarily died to dramatize and teach that God-become-flesh temporarily died. Speech. Physical manifestation of spiritual reality.

In addition to the darkness, the veil of the temple was torn from top to bottom. Physically, the veil was the way into the Holy of Holies and the presence of God. Spiritually, Jesus had become the Way to God (Jn. 14:6, 10:7, 9). Speaking the invisible reality, the physical veil was torn when Jesus' body was torn to open a new way to God (Heb. 10:19-20).

And the earth quaked. Jesus holds all things together by the power of His word (Col. 1:17, Heb. 1:3). That power took such a hit at His death that rocks were not held together. The earthquake manifested spiritual reality. Yet the eternal life in Christ (Jn. 1:4, 5:26) is so vibrant that death could not hold it (Acts 2:24). It was as if His life could not wait three days for His resurrection, so it immediately raced from His body to revive saints who would testify of His glory. The point of creation's greatest speech: "Truly this was the Son of God!"

¹⁵ From the "sixth hour" to the "ninth hour" means noon to 3:00pm in Jewish time-keeping. This natural phenomenon was prophesied by Amos 8:9 more than 800 years in advance. It was confirmed as an historical event by three non-Biblical sources: Thallus, Phlegon, Julius Africanus. Cited in my *Why Trust the Bible?*, free at ProjectOne28.com.

THE CONTRAST OF GENESIS 1:1 AND 1:2

“God created the heavens and the earth” (Gen. 1:1) in order to speak of Him, praise Him, and declare His glory. Why, then, does Genesis 1:2 describe the earth as waste, emptiness, and darkness? Those conditions do not speak of God’s nature, nor declare His glory. I used to believe with tradition that God decided to start with a blank slate. But verse two is not blank! It contains the opposite of God’s nature. God is light, life, fullness, and order – not waste, emptiness, and darkness. It makes no sense that God would start with the opposite of Himself and His goal.

Considering the Scriptures presented in this section, it makes more sense that something contrary to God’s nature happened in the spiritual realms, and therefore, physical creation manifested that event in conditions which were opposite their original, God-glorifying state.

THE FALL BEFORE THE FALL OF MAN

Scripture tells us what catastrophic event caused Genesis 1:2 – the casting down *to earth* of Satan and the rebellious one-third of angels (Rev. 12:9, Isa. 14:12-15, Ezek. 28:12-19, treated on pages 9-12). Everyone believes in this event, but few use Scriptures to accurately place it in history. Many place it sometime after the sixth day of Creation because “everything [God] had made...was very good” (Gen. 1:31, explained on page 30). Everyone must place it before Genesis 3:1 because Satan then appeared to Eve in the Garden of Eden in the form of a serpent (cf. Rev. 12:9, 20:2; 2 Cor. 11:3).

At least two reasons prevent placing the Fall of Satan at some unspecified time after the Creation of Man. First, the angelic rebellion must have occurred *before* the Creation of Man because God purposed Man to subdue the enemy, to stop the enemy and the avenger (Gen. 1:28, Ps. 8:2). The enemy rebelled, so *then* God responded with Man in His Image. Secondly, if casting Satan *to earth* occurred *invisibly* sometime after Genesis 1:2, then creation failed its purpose: to manifest spiritual realities. In that case, God also failed to give us the background on the reason we are here.

Beyond these reasonings, the following sections will demonstrate the whole of Scripture consistently uses the words waste, emptiness, darkness, and abyss in connection with God’s judgment on the enemy, first recorded in Genesis 1:2. The Genesis 1:1 earth was ruined when Satan and his demonic host crash-landed here and assumed a “dominion of darkness” here (e.g. Col. 1:13). But the darkness has been defeated by the God who is light!

SECTION TWO: THE ORIGIN OF DARKNESS

Even if the word “darkness” in Genesis 1:2 was our only clue, it alone would provide a strong enough reason to believe God’s original creation became ruined in judgment. 1 John 1:5 says unequivocally, “God is light, and there is absolutely no darkness in Him” (HCSB). The original Greek uses a double-negative to emphasize the lack of darkness, which breaks English rules, so the HCSB faithfully preserves the emphasis with “*absolutely* no darkness.” The popular explanation for darkness, waste, and emptiness in Genesis 1:2 is that God used these rude building blocks to begin a work that took six days to complete. But this glosses over the contradictions to God’s nature. God would not begin creating with something not in Himself.

OUT OF NOTHING VERSUS OUT OF HIMSELF

The doctrine of creation *ex nihilo* (out of nothing) contributes to the misunderstanding of Genesis 1:2. It is true that no thing existed (except God) before God created everything, and God did not make the world out of visible things (Heb. 11:3). But Scripturally, God does not create “out of nothing”¹⁶ – God creates “out of Himself.” 1 Corinthians 8:6 states “there is one God, the Father, from whom are all things....” The Greek behind “from” is *ek*, which more literally translates as “out of.”¹⁷ All things come *out of* God. Paul also presented this idea of creative source in 1 Corinthians 11:12, where “woman is out of [*ek*] man,” but “all things are out of [*ek*] God” (lit.). Romans 11:36 repeats, “For *out of Him* and through Him and unto Him are all things” (lit.). According to God-breathed Scripture, God creates all things out of Himself.¹⁸

A human artist can create a dark, ruinous painting because darkness is in his sinful nature. However, absolutely no darkness exists in God; therefore, God could not create Genesis 1:2 out of Himself. Darkness is a result contrary to God’s nature.

¹⁶ James A. Fowler cites multiple theologians who react against *ex nihilo*, such as Ryle, Berkhof, Strong, and Brunner. “The Etiology of Creation” (christinyou.net/pages/createti.html, 1998).

¹⁷ “Originally *ek* signified an exit ‘from within’ something with which there had earlier been a close connexion. Therefore it naturally came to be used to denote origin, source, derivation or separation. So, for example, the prep. is used of the material out of which something is made (Matt. 27:29)...” M.J. Harris, *New International Dictionary of New Testament Theology*, Vol. 3, Ed. Colin Brown (Grand Rapids, MI: Zondervan, 1986) 1188. Also, sons are literally *ek*, “out of,” the mothers in Matthew’s genealogy (Tamar, Rahab, Ruth, and Mary in Mt. 1:3, 5, 6, 16).

¹⁸ This became very explicit in the Creation of Adam, when the spiritual breath that came from inside God was blown *out of* God and into Adam’s nostrils (Gen. 2:7, Job 33:4).

LIGHT BEFORE DARKNESS

A definitive work for creationists against the Gap Theory came from Weston Fields.¹⁹ Again, I am a creationist, and I do not support Gap Theory, but it shares some overlap with a ruin-reconstruction view of Genesis 1. Fields treats darkness as a “peripheral” issue,²⁰ whereas I believe it is the biggest issue. The root of Field’s error, in my opinion, can be found in his statement: “If light were not yet created, how could the earth be anything but dark?”²¹ The Scriptural answer: before the light of Genesis 1:3, before the darkness of 1:2, and before the Creation of 1:1, God existed for all eternity past as radiating light! The earth of Genesis 1:1 was lit up by God’s all-filling nature!

Darkness is nothing in and of itself. Darkness is merely an absence of light. God is light with absolutely no darkness; therefore, darkness is an absence of God’s nature. Scripture repeatedly describes hell as “the outer darkness” and “utter darkness” because hell is the absence of God – eternal separation from God, who is light.²² Would God begin His process of creating out of Himself by withdrawing Himself? Surely not! The darkness in Genesis 1:2 proves that God, in judgment, withdrew the light of His nature.

JUDGMENT ON SATAN, FORMERLY THE SHINING ONE

The Old Testament nowhere blatantly describes the fall of Satan, using this name. Remember, though, the Old Testament nowhere blatantly defines God as a Holy Trinity with the names Father, Son, and Holy Spirit (e.g. Mt. 28:19). Genesis 3:1 does not blatantly identify the serpent as Satan, but everyone believes it because of later revelation.²³ Our parable-speaking God first conceals and then gives hints later, so the faithful will seek it out, connect the dots, and understand (e.g. Prov. 25:2, Lk. 8:10).

About 4,000 years after Genesis 1:2, Jesus declared, “I saw Satan fall

¹⁹ *Unformed and Unfilled: A Critique of the Gap Theory* (Green Forest, AR: Master Books, 2005).

²⁰ “Peripheral” is his word (*ibid.*, 131). Fields begins by disingenuously quoting 1 Jn. 1:5, “God is light” (131), without including the emphatic end of the verse: “and there is absolutely no darkness in Him” (HCSB). Fields also treats 2 Cor. 4:6 without disclosing the immediate context of spiritual war in verse 4 (133), in which Satan blinds (causes darkness) in the minds of the unbelieving (see page 15 of this booklet).

²¹ *Ibid.*, 133.

²² Mt. 8:11-12, 22:12-14, 25:30; 2 Pet. 2:17; Jude 1:6, 13; 2 Thess. 1:9

²³ Rev. 12:9, 20:2; 2 Cor. 11:3. Thanks to my dear brother, Caleb McNary, for this point.

like lightning from heaven” (Lk. 10:18). The 30-some-year-old Man Christ Jesus was present in heaven when Satan rebelled and fell because He is the eternal Son of God.²⁴ Later, the resurrected Jesus gave Revelation 12:7-9 to the apostle John:²⁵

Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, but he was defeated, and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world – he was thrown down to the earth, and his angels were thrown down with him.

Satan is pictured as a dragon, an intensification of his embodiment of the serpent in Genesis 3:1 (more on pp. 21-22). In Revelation, we do not receive the backstory, but it forthrightly explains the event. One-third²⁶ of the angels joined Satan’s rebellion, but Michael and the faithful angels prevailed, and the demonic army was cast out of heaven and down to earth. The language for Luke 10:18 and Revelation 12:9 is based upon the backstory in Isaiah 14:12-15:²⁷

How you are *fallen from heaven*, O Lucifer, son of the morning!
How you are cut down to the ground, You who weakened the nations!
For you have said in your heart: “I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most High.” Yet you shall be brought down to Sheol, To the lowest depths of the Pit (NKJV).

Many modern scholars refuse to read a double meaning in passages like these because their conservative paradigm mandates only literal (plain) interpretations (contra 1 Cor. 10:4, Gal. 4:24, et al.). The context here is a prophecy against the human king of Babylon (14:4), so today many shy away from applying this passage to Satan, though many do.²⁸

²⁴ E.g. Jn. 1:1, 1:15, 6:51, 8:23, 8:58, 17:5, 17:24

²⁵ See Rev. 1:1. I believe Rev. 9:1 also speaks of Satan as a “star fallen from heaven to earth” because of the parallel to Rev. 12:9, Lk. 10:18, and Isa. 14:12.

²⁶ Earlier in this context, Rev. 12:4 said, “His tail swept down a third of the stars of heaven and cast them to earth.” The stars represent angels (cf. Rev. 1:20). The tail signifies Satan’s ministry of lies (Isa. 9:15, Jn. 8:44) that deceived one-third of the angels to follow him.

²⁷ Many concur. E.g. David E. Aune, *Revelation 6-16*. Word Biblical Commentary 52B (Nashville, TN: Nelson, 1998) 695. Qtd. agreeably in Grant R. Osborne, *Revelation* (Grand Rapids, MI: Baker Academic, 2002) 468-469.

God often layers prophecies, and the overlap here is understandable, because we know the spirit of Satan was at work in the king of Babylon (Eph. 2:2, 2 Tim. 2:26). In fact, the reason these words can be said of that human king is because he shared the prior ambition and the prior fate of Satan.

Many translations do not agree with NKJV's "Lucifer," opting for "morning star" or "day star" because it was applied (outside of the Bible) to Venus.²⁹ Lucifer actually transliterates the Latin version. The original Hebrew is *hēlēl* (hay-layl), which literally means "shining one." The *Theological Wordbook of the Old Testament* teaches this word appears as a proper name only here.³⁰ Therefore, translations like "shining one" or "morning star" lose its function in the sentence: a name. We do not translate names to definitions. I do not call Samuel by "Heard-of-God." I call him by his transliterated name: Samuel. A transliteration from Hebrew ("Helel") or even Latin ("Lucifer") does better justice to Isaiah 14:12 than many modern translations. This passage is why people refer to Satan as Lucifer when discussing him before his fall.

Isaiah's prophecy revealed the motives in Lucifer's heart when he rebelled, attempting to ascend above the other angels ("stars of God," cf. Rev. 1:20, Job 38:7 with 1:6) and to be like God, reigning and receiving worship.

Ezekiel 28:12-19³¹ shares the backstory of Isaiah 14:12 with more details about Lucifer, the shining one, becoming the not-shining-one. It begins: "...You were the signet of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God..." (28:12-13). Just like the heavenly tabernacle existed before the earthly copy (pg. 5), the Garden of Eden existed in heaven³² before it did on earth (Gen. 2:8). In that heavenly Eden, Lucifer was a perfect angel:

²⁸ Also, ancient Jewish writings applied this passage to Satan (2 Enoch 29.4-5; Adam and Eve 12, 15-18; cf. 1 Enoch 86.3; 88.1-3; 90.24-26).

²⁹ D.H. Wheaton, "Lucifer," *New Bible Dictionary* (Downers Grove, IL: Intervarsity Press, 1996) 702.

³⁰ Leonard J. Coppes (Chicago, IL: Moody Publishers, 1980) 217.

³¹ Again, the primary context is a human king, this time of Tyre. But God layers. These words describe that king's king, Satan, who was a perfect guardian cherub (angel), not merely a man.

³² The Greek "paradise" translates the Hebrew "garden," so cf. NT uses that follow. God dwelled in a heavenly garden (Lk. 23:43, 2 Cor. 12:2-3, note also the jewels of Ezek. 28:13 in Rev. 21:18-20), and God desired to establish that paradise on earth with Man (Gen. 2:8). When Adam sinned, spiritual elements like the Tree of Life returned to the heavenly garden (Rev. 2:7). In the New Earth, they will come down again (Rev. 21:2, 6, 10; 22:1-2).

You were an anointed guardian cherub. I placed you; you were on the holy mountain of God; in the midst of the stones of fire you walked. You were blameless in your ways from the day you were created, till unrighteousness was found in you. In the abundance of your trade you were filled with violence in your midst, and you sinned; so I cast you as a profane thing from the mountain of God, and I destroyed you, O guardian cherub, from the midst of the stones of fire. Your heart was proud because of your beauty; you corrupted your wisdom for the sake of your splendor. I cast you to the ground... (Ezek. 28:14-17).

The perfect angel turned his eyes from God to Self and became proud (cf. 1 Tim. 3:6) because of his beauty and splendor. Then, as Isaiah prophesied, Lucifer desired to be worshiped and served like the Most High God. Verses 18 and 19 describe the effect of God's judgment:

...so I brought fire out from your midst; it consumed you, and I turned you to ashes on the earth in the sight of all who saw you. All who know you among the peoples are appalled at you; you have come to a dreadful end and shall be no more forever.

God caused Lucifer to self-combust; fire came out from his insides. Lucifer fell, as Jesus recalled (Lk. 10:18), like a flash of lightning - explosively bright and then dark. The shining one (Isa. 14:12) became the not-shining-one, reduced to ashes. *This is the origin of darkness!* God once lit up Lucifer by His sustaining blessing. But once Lucifer sinned,³³ God withdrew³⁴ His blessing from Lucifer, and the absence of God's light resulted in darkness. Multiply that effect by one-third of the angels, and then throw that destructive darkness to earth. The transition from the spiritual realms of heaven to earth issued forth into the physical realm as waste, emptiness, darkness, and abyss. Darkness in Genesis 1:2 is the by-product of God's judgment upon Lucifer and his angels.

³³ Jn. 8:44 and 1 Jn. 3:8 say the devil has been sinning and murdering "from the beginning," which harkens back to Gen. 1:1. This accords with our view of Satan's fall close to Gen. 1:1 and before the result of 1:2.

³⁴ Job 38:15, pp. 23-24

SECTION THREE: GOD'S COMMENTARY ON DARKNESS

We let Scripture interpret Scripture because God is the preeminent Author of all sixty-six books (2 Tim. 3:16). As Joseph asked, "Do not interpretations belong to God?" (Gen. 40:8). The second verse of the Bible does not offer much context, but the God of progressive revelation provides commentary on Genesis 1:2 throughout the rest of the Scriptures. From Genesis to Revelation, darkness represents judgment, death, evil, or the kingdom of Satan.

We already have examined the clearest proof that darkness represents the kingdom of the enemy warring under the judgment of God: the effect of the crucifixion of Christ. Jesus said to the enemy arresting Him, "...this is your hour, and the power of darkness" (Lk. 22:53). Then on the Cross "from the sixth hour there was darkness over all the land until the ninth hour" (Mt. 27:45). The work of the enemy and God's judgment of enemy-incited sin resulted in the manifestation of physical darkness, just like in Genesis 1:2.

DARKNESS AS JUDGMENT

God repeatedly spoke through His prophets that His judgments upon sinful nations would result in darkness. In Genesis 15:12-17, God enveloped Abram in "a dreadful and great darkness" to prophesy Israel's 400-year affliction and God's judgment on Egypt. In the ninth plague, God caused "darkness over the land of Egypt, a darkness to be felt" (Ex. 10:21). "They did not see one another, nor did anyone rise from his place for three days, but all the people of Israel had light where they lived" (10:23). God's judgment on Egypt manifested as darkness, but His blessing on Israel as light.

The Antichrist will be the end-times Pharaoh,³⁵ persecuting God's people, and so the Fifth Bowl of Wrath in Revelation will plunge the Antichrist's throne and kingdom into darkness (16:10-11, cf. Isa. 60:1-3, Rev. 7:3). Before that, the Fourth Trumpet will darken one-third of the light of the sun, moon, and stars - proportionate to one-third of the angels who rebelled (Rev. 8:12). This warning will be eclipsed by greater judgment (prophesied repeatedly, fn. 41). For example, Isaiah 13:9-11:

³⁵ Five plagues on Egypt occur exactly in Revelation. Jerusalem, where the Antichrist will set himself up as god (2 Thess. 2:4), spiritually will be called Egypt (Rev. 11:8). Cf. Ex. 9:16 with Rev. 17:17. God rescued Israel into the wilderness with manna from heaven and water from a Rock. Spiritually speaking, the people of God during the Tribulation will be nourished by God in the wilderness (Rev. 12:6, 14, cf. "eagle's wings" in Ex. 19:4).

Behold, the day of the LORD comes, cruel, with wrath and fierce anger, to make the land a desolation and to destroy its sinners from it. For the stars of the heavens and their constellations will not give their light; the sun will be dark at its rising and the moon will not shed its light. I will punish the world for its evil...

Jesus echoed the Old Testament prophecies about the Great Tribulation at the end of this age: "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken" (Mt. 24:29). This last event of darkening judgment before the Second Coming of Christ (cf. Mt. 24:30) is unveiled in Revelation's Sixth Seal, which also will include a great earthquake (Rev. 6:12-17).

The prophet Jeremiah envisioned this final judgment as though it will return the earth to its initial condition of judgment in Genesis 1:2:

I looked on the earth, and behold, it was without form and void [same Hebrew as Gen. 1:2, *waste and emptiness*, also treated on pages 18-19]; and to the heavens, and they had *no light*. I looked on the mountains, and behold, they were quaking, and all the hills moved to and fro. I looked, and behold, there was no man, and all the birds of the air fled. I looked, and behold, the fruitful land was a desert, and all its cities were laid in *ruins* before the LORD, before his fierce anger. For thus says the LORD, 'The whole land shall be a *desolation*; yet I will not make a full end. For this earth shall mourn, and the heavens above be *dark*...' (Jer. 4:23-28).

ProjectOne28.com/dark hosts the full text for more than fifty other passages in which God described judgment in terms of darkness, as well as twenty-five passages about darkness and night as evil.

DARKNESS AS EVIL

Because God is light, and sin is godlessness, the Scriptures repeatedly describe sin as works of darkness.³⁶ Paul went so far as to say about our past life of sin: "...at one time you were darkness, but now you are light in the Lord" (Eph. 5:8). Sin is the opposite of God's holiness (light), so sin results in the absence of God's nature (darkness) – first in Satan, then in human sinners.

Jesus spoke with typical Hebraic parallelism in His commissioning

³⁶ E.g. Jn. 3:19-21; Eph. 5:11; Rom. 13:12; Mt. 6:22-23; 1 Jn. 1:6-7, 2:8-11

of Paul on the road to Damascus: "...I am sending you [to Israelites and Gentiles] to open their eyes, so that they may turn from darkness to light and from the power of Satan to God..." (Acts 26:18). The parallel looks like this:

darkness	to	light
the power of Satan	to	God

Jesus taught the apostle Paul that, spiritually speaking, darkness represents the power of Satan. Paul continued that correlation in numerous passages, such as Colossians 1:12-14, which says, "...giving thanks to the Father, who has qualified you to share in the inheritance in the saints in *light*. He has delivered us from the authority of *darkness* and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins" (lit.). Light signifies Christ and His Kingdom; darkness preaches about our slavery in the pseudo-kingdom of the enemy.

Most powerfully, 2 Corinthians 4:4-6 proves Paul saw Genesis 1:2-3 in the context of spiritual warfare. In verse 4, Paul explained those who are perishing, "in whom the god of this age [Satan] blinded the minds of the unbelieving, so that the light of the Gospel of the glory of Christ, who is the Image of God, has not shone forth [into them]" (lit.³⁷). *The enemy's activity causes darkness*. Then in verse 6, Paul quoted Genesis 1:3 and applied it to spiritual drama of God's Gospel of light overcoming the darkness of the enemy in the hearts of believers: "Because God, who said, 'Out of darkness, light shall shine,' shone in our hearts for the light of the knowledge of the glory of God in the face of Jesus Christ" (lit.). Paul used the enemy-defeating re-creation of Genesis 1:3 to describe the enemy-defeating re-creation of believers!

RULE THE NIGHT - UNTIL THE NEW EARTH

The qualities of the New Earth in Revelation 21-22 provide clues to what was and was not God's pleasure in the first earth of Genesis 1. Revelation 21:1 prophesies, "Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more." What was wrong with the first heaven and the first earth? The problem with the first heaven is that is trafficked by rebellious angels (cf.

³⁷ Most modern translations (yet cf. NKJV) render "*they* cannot see the light," but the "subject" is the *light* of the Gospel, not the unbeliever. The word *augázō* (only here) means to beam upon, irradiate, to be bright, to shine forth. It stems from *augē* (brightness, radiance), which is used only in Acts 20:11 of the breaking light of dawn. *UBS Dictionary* suggests the meaning: "so that the gospel cannot dawn upon them and bring them light."

Job 1:6, 2:1; Eph. 3:10, 6:12). Sinful Adam corrupted the earth (Gen. 3:17), but the preeminent problem with earth is that it became the temporary jail cell for rebellious angels. The first visible change in the New Earth is “the sea was no more” (Rev. 21:1). Section Five elaborates on the Scriptural testimony that the sea is an undesirable result of God’s judgment on Satan and his angels in Genesis 1:2.

Revelation continues to picture New Earth with “no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb...and there will be no night there” (21:23, 25). Revelation 22:5 repeats, “And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light....” We learn that sun, moon, stars, darkness, and night are temporary conditions, serving a purpose (preaching) that will come to an end. God does not want darkness on the planet – God does not want the opposite of His nature on the planet! When God removes Satan, rebellious angels, the Antichrist, and sinners from the planet (Rev. 19:20, 20:10, 15), then only God-saturated, resurrected believers and good angels will dwell on the New Earth. God will be all in all (1 Cor. 15:28), so there will be no darkness, no night – only His light, radiating from Himself and from us (Dan. 12:3, Mt. 13:43).

God created the sun, moon, and stars on Day 4: “And God made the two great lights – the greater light to *rule* the day and the lesser light to *rule* the night – and the stars” (Gen. 1:16). The keyword is *rule*.³⁸ The sun rules the day; the moon rules the night. Remember: all creation is speech, preaching. Scripture repeatedly uses day to represent the Kingdom of God and night to represent the Kingdom of Satan.³⁹ Right now, it is night, but we are children of the day (1 Thess. 5:5). The day will dawn at the Second Coming of Christ (2 Pet. 1:19), who is the Bright Morning Star (Rev. 22:16). The sun preaches the benevolent, life-giving rule of the beloved Son of God in the Kingdom of light, while the moon preaches the rule of Satan in the kingdom of darkness.⁴⁰ And what a sermon: the moon possesses no true light; the moon is a dead rock of dust that pretends with the sun’s light, just as “Satan himself masquerades as an angel of light” (2 Cor. 11:14 NIV). But Satan is only the “god of *this age*” (2

³⁸ Sam McVay, Jr., personal discipleship, circa 2004.

³⁹ See ProjectOne28.com/night for Jn. 9:4-5, 11:9-10, 12:35; Rom. 13:12; 1 Thess. 5:4-8; 2 Pet. 1:19; 1 Jn. 2:8; Rev. 21:23-24, 22:5.

⁴⁰ Rev. 12:1, “And a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet....” The woman is the Church (cf. Gal. 4:26, Rev. 21:2, 9; 2 Jn. 1; Eph. 5:31-32). The Church is heavenly, seated in Christ (Eph. 2:6). Clothed with the sun means clothed with the glory of God (Ps. 84:11, Rev. 1:16, 21:11) and His righteousness (cf. Phil. 3:9, Rom. 13:14, Gal. 3:27; Dan. 10:5 with Rev. 19:8). “Under feet” is an expression of victory over enemies (Ps. 110:1, 1 Cor. 15:25). The moon (Satan) is under the Church’s feet because the Church has conquered Satan (Rev. 12:11) in Christ (5:5, cf. Eph. 1:22-23).

Cor. 4:4, lit., NIV); in the age to come, Satan's rule will be completely destroyed, which will be preached by the destruction of the moon.⁴¹ His pseudo-kingdom of darkness will be completely removed from the earth, and therefore, night will be no more. Praise God, who is light!

GOD'S GENESIS COMMENTARY

Darkness is also interpreted in Job 38, which is God's own commentary on Genesis 1:1-3, explaining the Creation drama to Job. That will be saved for a thorough discussion in Section Six because it highlights the Spirit's role in Genesis 1:2 as the angelic enemy's jailer.

I encourage everyone to read through the full text of the Scriptures referenced in this section at ProjectOne28.com/dark. In my desire to be conservative and consistent with the Scriptures, the scores of verses in which darkness signifies evil, the kingdom of Satan, and God's judgment convinced me that the angelic fall caused the ungodly environment of Genesis 1:2. The Scriptures in the following sections have done the same.

⁴¹ Isa. 13:10, 24:23; Ezek. 32:7; Joel 2:10, 31, 3:15; Acts 2:20; Rev. 6:12-13

SECTION FOUR: WASTE AND EMPTINESS

“But the earth became *tohu* and *bohu*.” These words typically have been viewed positively as “formless and void” or “unformed and unfilled” – the blank canvas God used to begin creating. But the words are not positive in Scripture. *Bohu*, to be discussed last, is only used two other times – both with *tohu* and both as the result of judgment. *Tohu*, used nineteen other times in Scripture, is always negative, never positive,⁴² never representing something “unformed” – that is, still to be completed (more appropriate would be “de-formed”).⁴³ Six more times it denotes specific judgment – plus four times connected with idolatry and twice with injustice, which are both causes of judgment.

Moses’ only other use refers to the “waste of wilderness” (Deut. 32:10). Job 6:18 also speaks of the desert “waste,” which causes travelers to perish. Job 12:24 is quoted in Psalm 107:40, “He pours contempt on princes and makes them wander in trackless wastes” (see context: Ps. 107:4, 10-11, 34; cf. Isa. 40:23). Isaiah 24:1 sets the context for 24:10, “Behold, the LORD will empty the earth and make it desolate, and he will twist its surface... The *wasted* city is broken down....”

Isaiah 45:18-19 bluntly declares God did *not* create the conditions of Genesis 1:2:

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*, but formed it *to be inhabited*), “I am the LORD, and there is none else. I have not spoken in secret, In some dark land; I did not say to the offspring of Jacob, ‘Seek Me in a waste place’; I, the LORD, speak righteousness, Declaring things that are upright” (NASB).

Some object that the “to be” verb in the phrase “to be inhabited” must be imported backward to the effect that God “did not create it *to be empty*.”⁴⁴ Supposedly, this shows purpose. Supposedly, God indeed

⁴² ProjectOne28.com/tohu

⁴³ Except *perhaps* Job 26:7 – *if* Gen. 1:2 was the original intention. But I disagree with NIV changing *the north* to “the northern skies” and *emptiness* to “empty space.” Other uses of *the north* do not denote outer space, but land, specifically “the sinister places or the mountains of the gods” (John E. Hartley, *Theological Wordbook of the Old Testament*, 775).

⁴⁴ NIV actually inserts the non-existent “to be.” NKJV renders *tohu* adverbially in both verses, “did not create it *in vain*” and “did not say...seek Me *in vain*” (ESV does so in the second instance only). However, the second *tohu* is clearly paralleled above with “in a dark place,” so it should not be taken adverbially; NASB renders both “a waste place” with wisdom and consistency.

created it empty, but not for the purpose of remaining in that empty condition. But Isaiah did not write “to be empty.” It plainly states God “did *not* create it *tohu*.”

The two other instances of *bohu* are also paired with *tohu*. The first is the end-times judgment of Isaiah 34:11. Verse 2 sets the context: “For the LORD is enraged against all the nations....” Prophesying what will become the Sixth Seal of Revelation 6:12-17, verse 4 says, “All the host of heaven [stars] shall rot away, and the skies roll up like a scroll. All their host shall fall, as leaves fall from the vine, like leaves falling from the fig tree.” The sun, moon, and stars will be darkened (cf. Mt. 24:29), and once the LORD’s sword has drunk its fill of blood in the heavens (against the angelic enemy), it will descend upon Edom (Israel’s proverbial enemy, v. 5). “For the LORD has a day of vengeance...” (v. 8). Then:

Its streams will be turned into pitch, And its loose earth into brimstone, And its land will become burning pitch. It will not be quenched night or day; Its smoke will go up forever. From generation to generation it will be desolate... And He will stretch over it the line of desolation [*tohu*] And the plumb line of emptiness [*bohu*]. Its nobles – there is no one there Whom they may proclaim king – And all its princes will be nothing (Isa. 34:9-12 NASB).

The end-times judgment upon Satan and his earthly kingdoms will result in the same destructive judgment of Genesis 1:2: “desolation and emptiness and darkness.”

The last appearance of *bohu* is Jeremiah 4:23, which was presented on page 14. Jeremiah prophetically saw a future judgment that returned the earth to the judgment of Genesis 1:2. Some object we cannot import the idea of judgment in Isaiah and Jeremiah backward into Genesis. This logical fallacy is called begging the question; it presumes Genesis 1:2 is *not* the result of judgment in order to form the argument. As a conservative, I find it more consistent to believe Isaiah and Jeremiah understood the reality of Satan’s fall and judgment. Therefore, they did not turn something good into bad; they saw “waste and emptiness and darkness” as the result of the first judgment, and it also will be the final judgment.

This consistency continued with 1 Corinthians 14:33, where Paul used the Greek translation of *bohu* in Genesis 1:2: “God is *not* a God of *disorder*” (NIV). God did not begin creating with the condition of 1:2.

SECTION FIVE: THE ABYSS

“But the earth became waste and emptiness and darkness over the surface of the abyss....” The Greek translation of the Hebrew *tehom* (“deep”⁴⁵) in Genesis 1:2 is *abussos* (“abyss”). *Abussos* was carried over into the New Testament as the temporary detention center of Satan and the fallen angels.

Before Jesus cast out the legion of demons, “they begged him not to command them to depart into the abyss” (Lk. 8:31). In Revelation 9:1-2 the abyss is the prison of demons (cf. Jude 6). “They have as king over them the angel of the abyss. His name in Hebrew is *Abaddon* [‘Destruction’], and in Greek he is called Apollyon [‘Destroyer’]” (9:11). Not all commentators agree, but I am convinced the angel of the abyss is Satan, who is obviously the king of demons. Furthermore, Judas and the Antichrist each are called “the son of destruction” because they are sons of the evil one, the devil, whose name is Destruction (Jn. 17:12, 2 Thess. 2:3, cf. Mt. 13:38, Jn. 8:44). The Antichrist will rise out of the abyss (Rev. 11:7-8, 17:8), i.e. out of the sea (13:1). Revelation 13:1 and 17:8 make an important connection between the abyss and the sea. At the Second Coming of Christ, “the dragon, that ancient serpent, who is the devil and Satan” will be bound and thrown “into the abyss” for one thousand years; then he will be released for a short while before final defeat (Rev. 20:1-3, 7-10).

Remembering creation dramatizes the spiritual story, we realize the creation of the abyss in the spiritual realm (the demon’s prison) manifested in Genesis 1:2 as the physical abyss of floodwaters. In the New Earth, creation will continue to tell the spiritual story: “the first earth had passed away, and the sea was no more” (Rev. 21:1) because the spiritual abyss will be no more. After the thousand-year reign, the abyss will be emptied and its temporary usefulness will expire because Satan, the Antichrist, the False Prophet, unbelieving sinners, and even Death and Hades will be thrown into the eternal Lake of Fire (Rev. 20:10, 14-15; 19:20). The spiritual abyss will cease to exist, so the physical abyss will cease. But notice the continuity of the water metaphor in “Lake of Fire;” the name changes because the location, condition, and permanency changes.

The absence of the sea in the New Earth demonstrates its undesirability in Genesis 1:2. This should be obvious through human

⁴⁵ But lexicons also list “abyss” as a definition for the Hebrew *tehom*, which is why the Greek translators chose *abussos*. I prefer “abyss” because “deep” implies a very distant bottom, but *abussos* means bottomless.

experience, too. Man was created to subdue and rule the earth, but we cannot subdue the sea.⁴⁶ Even the twenty-first century's strongest iron ships can be ripped apart by rogue waves. The ocean deep houses the vilest-looking creatures to dramatize that the abyss houses the most evil spiritual creatures: demons.⁴⁷ The sea, a result of God's judgment on His enemies, must be removed from earth by God Himself after He has completely and eternally defeated all of His enemies.

RAHAB/LEVIATHAN, THE DRAGON OF THE SEA

In the book of Revelation – God-breathed Scripture delivered from Jesus (1:1) – the apostle John connected the Old Testament ideas of the serpent, dragon, Rahab, Leviathan, and Satan. “The curbing of the forces of chaos (pre-eminently the unruly sea) at the creation is poetically described in terms of God's smiting Rahab,” who is the “monster of chaos.”⁴⁸ Pointedly, the Hebrew word *rahab* means pride or arrogance, which was the sin of Satan. Here is Job's revelation of God's activity at Creation:

He stretches out the north over the void and hangs the earth on nothing.... The pillars of heaven tremble and are astounded at his rebuke. By his power he stilled the sea; by his understanding he shattered Rahab. By his Spirit the heavens were made fair; his hand pierced the fleeing⁴⁹ serpent” (26:7, 11-13 ESV amended⁵⁰).

At Creation, God rebuked, pierced, and shattered Satan – that fleeing serpent, Rahab. With the rebellion moved from the heavens to earth, the Spirit made the heavens fair, clear, beautiful. Satan's judgment resulted in a raging abyss, but God's power stilled the sea. The Spirit's activity

⁴⁶ *ESV Study Bible* footnote at Ps. 93:3-4: “To an Israelite, the raging sea (also called floods and many waters) was the most vivid emblem of uncontrollable chaos.” See my fn. 54.

⁴⁷ The Scriptural connection between bodies of water and the prison of fallen angels accords with demon possession in humans. Approximately sixty percent of the human body is comprised of water. Jesus taught that a demon who has been cast out of a man roams the earth, looking for, literally, “waterless places” (Lk. 11:24-26). The demon looks for a place to escape his watery imprisonment, but he finds none and returns to the watery human body. The demon obviously exists in the spiritual realm, but there is a connection between the spiritual realm and the physical manifestation of water.

⁴⁸ F.F. Bruce, *New Bible Dictionary*, 999. Bruce does not agree with our view of 1:2. Here he is defining mythology, which Job, Isaiah, and John borrow, purify, and “canonize.”

⁴⁹ G.K. Beale quotes the Septuagint translation, “apostate dragon,” which more vividly describes Satan leaving his post (cf. Jude 6). *The Book of Revelation*. New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1999) 633.

⁵⁰ ESV, NIV, and NASB choose “wind” or “breath” instead of “Spirit” (YLT, NKJV). *Ruach* can mean either (see ProjectOne28.com/spirit), but in this Creation context (26:7ff.), it should be translated “Spirit,” as it is in *Genesis 1:2*.

here is furthered in Job 38, treated in the next section.

Isaiah took up Job's language of the "fleeing serpent," applying the name Leviathan.⁵¹ He prophesied that at the final day of judgment, the LORD will strike the final blow to "punish Leviathan, the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea" (Isa. 27:1, cf. 24:21). In the rebellion during Creation, God pierced Satan and sentenced him to the abyss, but at the last day, He will *slay* Satan.

Job 26:12-13 and Isaiah 27:1 laid the foundation for John's description of Satan as the great *dragon*, the ancient serpent, who is called the devil and Satan (Rev. 12:3-4, 7-9, whose Antichrist rises out of the sea, 13:1). The "heads of Leviathan" in Psalm 74:13-14 matches John's vision of Satan, the dragon of the sea with seven heads (Rev. 12:3).⁵² Satan was defeated at Creation and at the Cross, and he will be forever defeated at the Second Coming of Christ.

The Scriptures in this section have led to the conclusion that the floodwaters of the abyss in Genesis 1:2 dramatized the spiritual prison of Satan and the fallen angels. The next section examines the Scriptures' repeated references to the sea as proud and in need of rebuke and the Spirit's activity over the waters as a jailer.

⁵¹ It became popular to equate Leviathan with the crocodile, but that does not fit Job 41:18. Whatever this ancient creature, the point is that it came to symbolize Satan.

⁵² Some see this Psalm's passage as a reference to Exodus, but it is in a Creation context (vv. 16-17), like Job 26:7-13 and Ps. 89:9-12. Considering Isa. 30:7 and 51:9-10, this Psalm may mean both (but definitely Creation). At Creation, God crushed Satan, and at the Exodus, He crushed the satanic Pharaoh. Osborne (*op. cit.*, 459) suggests Paul conflated the serpent of Gen. 3:15 and Leviathan of Ps. 74:13-14 in Rom. 16:20: "And the God of peace will soon *crush* Satan under your feet."

SECTION SIX: THE SPIRIT

“...And the Spirit of God was hovering over the surface of the waters” (Gen. 1:2). The previous section quoted Job 26:12-13 that, after Satan’s prideful rebellion during Creation, God’s understanding, power, hand, and Spirit pierced and shattered the enemy, cleared the heavens, and stilled the sea. Later in chapter 38, God Himself spoke His own commentary on Genesis 1:1-3 with the same parabolic metaphors and timing as we would expect from our previous studies in the Scriptures.⁵³

To humble Job, God began in the beginning: “Where were you when I laid the foundation of the earth? ...or who laid its cornerstone, when the morning stars sang together and all the sons of God shouted for joy?” (38:4-7). “Morning stars” and “sons of God” refer to angels (cf. Rev. 1:20, 9:1, 12:4; Job 1:6, 2:1; Lk. 20:36). Some object Genesis 1:2 cannot display the judgment upon Satan because the angels were not yet created. However, God said the angels sang joyous praises when He created the earth, which proves angels were created before the earth. The fact that “all” the angels rejoiced shows Satan and his angels had not yet rebelled. Verses 4-7 record God’s commentary on Genesis 1:1, specifically the Creation of the earth, before Satan’s rebellion.

Then verses 8-11 negatively describe the condition of Genesis 1:2:

“Or who shut in the sea with doors when it burst out from the womb, when I made clouds its garment and thick *darkness* its swaddling band, and prescribed limits for it and set *bars and doors*, and said, ‘Thus far shall you come, and no farther, and here shall your *proud* waves be stayed?’”

GOD’S COMMENTARY

Job	Gen.
38:4-7	→ 1:1
38:8-11	→ 1:2
38:12-15	→ 1:3

The Spirit’s activity in Genesis 1:2 was as a jailer, setting bars and doors to detain the enemy, who had been cast down to the earth in darkness. As we saw in the last section, the physical abyss of Genesis 1:2 manifested the spiritual realm abyss – the enemy’s prison. The waves of Genesis 1:2 were proud⁵⁴ because they dramatized the pride of their chief prisoner, Satan (Rahab, pride incarnate).

⁵³ Thanks to my dear brother, Tyler Norris, for first pointing me to this passage (c. 2004).

⁵⁴ Proud and in need of rebuke, cf. 2 Sam. 22:16, Ps. 18:15, 65:7, 89:9, 106:9, 107:29; Isa. 50:2, Nah. 1:4; Mt. 8:26; Mk. 4:39; Lk. 8:24. See also, fn. 46.

The negative language about Genesis 1:2 became more explicit as God provided commentary on Genesis 1:3 in Job 38:12-15:

“Have you commanded the morning since your days began, and caused the dawn to know its place, that it might take hold of the skirts of the earth, and the *wicked* be shaken out of it? It is changed like clay under the seal, and its features stand out like a garment. *From the wicked their light is withheld, and their uplifted arm is broken.*”

Just as we have taught, God described the light of Genesis 1:3 in terms of warfare against the enemy. “From the wicked their light is withheld” – God withdrew His sustaining blessing from Satan and one-third of the angels, which resulted in darkness. “Uplifted” signifies rebellion, defiantly raising the arm to strike. But God broke the uplifted arm, shattered the rebellion, and cast it to earth. Then He released the light of dawn, so that it might overcome the enemy and reclaim the earth.

Gloriously, the Scriptures later called the birth of Jesus a dawn. The first dawn symbolized the dawning of Christ on earth. In the last section, we celebrate the fulfillment of God’s prophecy in Genesis 1:3, which is the light of the Gospel of the glory of Jesus Christ. Jesus is the true Light of the world, and He will shake the wicked out of the earth once for all! He will truly reconcile the earth, this current jail cell of the enemy, back to God to be His dwelling place into the ages.

SECTION SEVEN: BUT...BECAME

This section must be more technical about the Hebrew of Genesis 1:2, and for that I apologize. Please patiently endure these two pages, which I have tried to keep as simple as possible.

“*But the earth became waste and emptiness and darkness....*” Some on each side speak too strongly about the translation “was” or “became.” Some act as if it *must* be “became.” Some insist that is *impossible*. NIV deserves half-credit for placing a footnote in Genesis 1:2 after “was:” “Or possibly, became.”⁵⁵ An honorable admission. Truly, it is possible. The Hebrew *hayah* is a “to be” verb that more often means “become” (and we will look at why). Frequency does not determine translation, but that is worth pointing out, so readers do not mistake this translation as an unfair stretch. *Hayah* is used in Genesis 2:7 (“became a living soul”), 2:10 (“became four rivers”), 2:24 (“become one flesh”), 19:26 (“became a pillar of salt”), and hundreds of other verses.

WITH OR WITHOUT THE PREPOSITION

The error has been repeated too often that *hayah* must be accompanied by the preposition *le* in order to convey the meaning “become.” However, many verses prove *hayah* can stand alone and still mean “become,” such as Genesis 3:20, 9:15, 34:15, 47:20, 48:10, Exodus 23:29, and others. For example, Ezekiel 35:4 reads, “I will lay your cities waste, and you shall *become* a desolation,” using *hayah* without *le*. Even without the preposition in Genesis 1:2, *hayah* can indeed mean “became.”

NO NEED OF THE COPULATIVE “WAS”

The Hebrew language differs greatly from English in its use of the simple copulative (a “to be” verb, such as “is” or “was,” which connects the subject and the predicate). English uses the copulative extensively in structures where the Hebrew would omit it. English says, “The man was good.” Hebrew (and Biblical Greek, too) would say, “The man good.” Simply placing *good* beside *man* implied *was* in the Hebrew mind.⁵⁶ If Genesis 1:2 was a true copulative (“was”), then it could have been written, “And the earth waste and emptiness and darkness.” The insertion of *hayah* should raise eyebrows: “Is this to indicate becoming?”

⁵⁵ I would grant full credit if they placed “became” in the main text and “was” in the note.

⁵⁶ Translations that bracket or italicize words not appearing in the original language (such as NKJV or YLT) demonstrate how often English translations add “was” when Hebrew did not need it.

Fields and others contend that sometimes *hayah* is added to describe a condition that “was,” but no longer exists. While this could be true, even they must admit exceptions, such as Genesis 41:12, which omits *hayah* in a copulative meaning that no longer exists (literally, “and with us a young Hebrew,” not “and with us *was* a young Hebrew”). Fields quickly defends by asserting that “exceptions prove the rule, not disprove it!”⁵⁷ But that obscures the reality that if there can be one exception, then there can be two or three or more exceptions. In that case, we are no longer translating according to hard and fast rules; we are interpreting, engaging in theology in order to translate.

WAW AS DISJUNCTIVE COORDINATION

The *waw* (pronounced “vahv”) coordinating the clauses of Genesis 1:1 and 1:2 can be translated as “and” or as “but.” Those with original condition theology claim the *waw* disjunctive “only adds explanatory details to the story.”⁵⁸ Others define it as “communicating a contrast or distinction.”⁵⁹ Thus, Murphy gives Genesis 1:2 as the example of a “strong disjunctive” and translates it as “*but* the earth was....”

LEXICAL SEMANTICS ABOVE SYNTAX

To me, syntax (the arrangement of words) affects interpretation less than the meaning carried by the words themselves. Many opponents of “but the earth became” place preeminent weight on their (breakable) rules of grammar and syntax. In reading them, I cannot escape the conclusion that their theology of Genesis 1:2 informs their rules. They are certain that 1:2 describes the earth as God first began to create it, so they use 1:2 as the prime example of their rules for circumstantial clauses and *hayah* and *waw*. But if the theology is mistaken, then their prime example is mistaken.

Ronald Youngblood in the *Theological Wordbook of the Old Testament* calls “but the earth became” the “less likely” translation.⁶⁰ Note that he could not call it impossible. I will take that: possible, but less likely. It seems less likely that a perfect guardian cherub would rebel against his perfect Creator. It seems less likely that one-third of the host of perfect angels would join the rebellion. It seems less likely that the perfect

⁵⁷ Fields, 92.

⁵⁸ Fields, 82.

⁵⁹ Todd J. Murphy, *Pocket Dictionary for the Study of Biblical Hebrew* (Downers Grove, IL: InterVarsity Press, 2003) 62.

⁶⁰ *Op. cit.*, 965.

Creator would not annihilate the rebels immediately, but instead cast them to His perfect earth and allow them a competing kingdom. It seems less likely that God would create another creature in His Image to subdue the rebellious creatures. It seems less likely that the perfect Creator would endure such sinfulness for thousands of years. It seems less likely that God Himself would become flesh in order to ultimately undo the works of the rebel. True, nevertheless.

I believe the big-picture words provide more obvious clues to interpretation than structure, which can be flexible in any language. I believe the previous sections sufficiently demonstrate that waste, emptiness, darkness, and abyss are contrary to the nature of God and His eternal purposes in Creation. Genesis 1:2 could mean “and the earth was...,” or it could mean “but the earth became....” I believe it is more consistent with the whole of Scripture to interpret a change in Genesis 1:2. Therefore, I believe it makes more sense to translate the change: “*but the earth became....*”

SECTION EIGHT: SUBDUE

To presume all is well on the earth in Genesis 1 not only glosses over the contradictions to God's nature in 1:2, it also misses the implication of the word "subdue" in 1:28. Oswalt writes:

In the OT it means "to make serve, by force if necessary." Despite recent interpretations of Gen 1:28 which have tried to make "subdue" mean a responsibility for building up, it is obvious from an overall study of the word's usage that this is not so. *kābash* assumes that the party being subdued is hostile to the subducer, necessitating some sort of coercion if the subduing is to take place. Thus the word connotes "rape" in Est 7:8, or the conquest of the Canaanites in Num 32:22, 29; Josh 18:1; 1 Chr 22:18. In II Chr 28:10; Neh 55; Jer 34:11, 16 it refers to forced servitude.⁶¹

What in Genesis 1 is hostile, out of control, and in need of forcing into subjection? The angelic enemy. God created Man in response to the angelic rebellion. Satan and one-third of the angels blasphemed God as unworthy of worship, so God answered with an Image-bearing, warring worshiper. In Psalm 8, David pondered the purpose of Man in light of our smallness and the universe's grandness. The Spirit sang our purpose explicitly in verse 2: "Out of the mouth of babies and infants [i.e. out of the weakness of created Man], you [LORD] have established strength *because of your foes, to still the enemy and the avenger*" (cf. Heb. 2:8, 14). God created Man to stop His enemy⁶² – to subdue and rule.

Notice the anti-climatic addendum to our sphere of dominion in Genesis 1:26: "over the fish of the sea and over the birds of the heavens and over the livestock and over *all the earth* and over every *creeping thing that creeps* on the earth." "All the earth" says it all – no need for further clarification. Yet God gives it: "over every creeping thing." Why this add-on? God introduced in advance the need to subdue and rule over the devil, who would appear in the form of a serpent, creeping on the earth (Gen. 3:1, 14).

This view is confirmed in Jesus Christ. The first Man was created to subdue and rule the angelic enemy. His failure was the very reason the Word became flesh.⁶³ God ordained before the foundation of the earth⁶⁴

⁶¹ John N. Oswalt, *Theological Wordbook of the Old Testament*, 430.

⁶² See Eph. 6:12 and ProjectOne28.com/psalm8 for more on translation and interpretation.

⁶³ See *The Kingdom of God: The Reason Christ Created Man, Became Man, and Is Coming Again*.

⁶⁴ 1 Pet. 1:2, 1:20; Eph. 1:4; 2 Tim. 1:9; Mt. 13:35, 25:34. Oh, the depths of His wisdom!

that the Second Man, Jesus Christ (1 Cor. 15:47), would appear to *subdue* angelic authorities (1 Pet. 3:22, Phil. 3:21), to undo the works of the devil (lit., 1 Jn. 3:8, Heb. 2:14), and to rule the earth (Mt. 28:18). To bring the Kingdom, Jesus asserted His dominion primarily over the fallen angels (e.g. Mt. 12:28), in line with the *first Messianic prophecy* (Gen. 3:15, *against Satan*). In fact, Hebrews 2:8 quoted Psalm 8 (as I did above) to support Christ's victory over Satan (Heb. 2:14). Jesus succeeded at what Adam failed. And just as Adam shared God's commission with Eve, Jesus has shared His victorious mission with His partner, the Church.

THE SUBDUING CHURCH

Ephesians 5:31-32 teaches the marriage of Adam and Eve was a parable to express the spiritual relationship of Christ and the Church. Jesus Christ is the true Adam (cf. Rom. 5:14, 1 Cor. 15:45-47), and the Church is the wife of Christ, the true Eve (cf. Rom. 7:3-4, 2 Cor. 11:2).⁶⁵

Eve was created to be a suitable helper for Adam (Gen. 2:18). To accomplish what? Project 1:28 - to be fruitful, multiply, fill, *subdue*, and rule. The Church, therefore, is the suitable helper for Christ to accomplish the same. This is why Jesus trained disciples and “gave them power and authority over all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal” (Lk. 9:1-2).

There are many motivations for me to teach this view of Genesis 1:2. This is one of the greatest and most practical: the Church needs to see the initial reason for her redemption is to partner with Christ in subduing the enemy and establishing the Kingdom of God on earth as it is in heaven. We are not saved in order to merely wait for heaven, where we will float on a cotton-candy cloud in an unending church service. We are saved for spiritual warfare, but many believers are AWOL. We have a specific mission in this evil Age: “For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present *darkness*, against the spiritual forces of evil in the heavenly places.”⁶⁶ The faith of the Church manifests the wisdom of God to rebuff the enemy (Eph. 3:10, cf. Job 1:8-12 and 2:3).

We are destined to conquer Satan and reign forever on a perfected earth with Christ (Rev. 12:11, 15:2, 5:10). This becomes concrete and clear when we see judgment in Genesis 1:2 as the context for 1:28. God created Image-bearers to defeat His angelic enemy. And we will. Glory to God!

⁶⁵ See ProjectOne28.com/eve for striking parallels in the Creation of Eve and the Church.

⁶⁶ Eph. 6:12, cf. 2 Cor. 10:3-5, 1 Tim. 6:12, 2 Tim. 4:7

SECTION NINE: RESPONDING TO SOME OBJECTIONS

Several objections have been treated through the course of this booklet. Some warrant a separate discussion. Hopefully, disciples can see no Scriptural roadblock stands in the way of this view of Genesis 1:2.

OBJECTION: "AT THE END OF THE SIXTH DAY, GENESIS 1:31 SAYS, 'AND GOD SAW EVERYTHING THAT HE HAD MADE, AND BEHOLD, IT WAS VERY GOOD.' SATAN COULD NOT HAVE FALLEN YET, OR EVERYTHING COULD NOT HAVE BEEN CALLED 'VERY GOOD.'"

I agree with young earth creationists that there could not have been millions of years of disease, decay, and death of *nephesh* (soul-life) animals or humans before Genesis 1:31 (cf. Rom. 5:12). But this verse does not apply to Satan. This verse applies to everything God *made* in those six days.⁶⁷ God did not *make Satan*; God made a perfect angel. The perfect angel perverted his "very good" free will. Even those who place the angelic rebellion after Chapter 1 do not blame God for the existence of Satan. Their own theology proves God could declare everything He *made* as "very good" even with fallen angels and the effects of their judgment present in the earth.

Some have referenced Psalms 104:19-24 and 127:2 to claim even the darkness of Day 1 is "very good."⁶⁸ Neither Psalm does so. Psalm 127:2 describes sleep as good; it does not call darkness good. We can sleep in the light, so sleep does not explain the origin of darkness. The reality of Sections 2-3 remains: the whole of Scripture describes darkness as evil, judgment, or the kingdom of Satan. Darkness in Genesis 1 is not "very good," which does not contradict 1:31 because God did not make darkness in the sense that He made the good things in the six days of restoration. Darkness is nothingness, absence of light; it is a result of judgment, not something redemptively made. Be careful to note that only God's response of light is called "good" in 1:4, which led to His separation of light (good) from darkness (not good, cf. 2 Cor. 6:14).

"GOD SAYS, 'I CREATE DARKNESS,' IN ISAIAH 45:7, SO GENESIS 1:2 WAS GOD'S CREATIVE PURPOSE, NOT AN UNDESIRABLE RESULT OF JUDGMENT."

I love this objection because it makes my point instead of theirs. The full verse of poetry reads:

⁶⁷ The response to Ex. 20 (below) will show that we are not forced to assume the "very good" angel Lucifer was created during these six days. But that point is not necessary here to dismiss this hollow objection. Regardless of the timing, God never *made* Satan evil.

⁶⁸ *NIV Study Bible*, Gen. Ed. Kenneth L. Barker (Grand Rapids, MI: Zondervan, 1995) 6.

I form light and create *darkness*,
I make well-being and create *calamity*,
I am the LORD, who does all these things.

It is ironic that dissenters strain to emphasize supposed parallelism in Isaiah 45:18 (pg. 18), but they do not even mention it in 45:7. Light is paralleled with well-being, and darkness is paralleled with calamity! Yes, because God is sovereign, He is credited even with the results of His judgments upon sinners. This verse does the opposite of teaching the darkness in 1:2 was good; it reinforces our point that darkness in 1:2 was calamity – one of the disastrous effects of God’s judgments upon Satan.

Another event highlights God’s sovereignty in a way that can help us understand Genesis 1:2 and Isaiah 45:7. 1 Chronicles 21:1 says, “Then Satan stood against Israel and incited David to number Israel.” (This was a sin because David trusted the size of his army instead of the LORD alone.) Shockingly, 2 Samuel 24:1 (breathed out by the same Spirit) reports the same event: “Again the anger of *the LORD* was kindled against Israel, and *he* incited David against them, saying, ‘Go, number Israel and Judah.’” Was it God or Satan who incited David? Both!⁶⁹ God is sovereign, and nothing happens unless God allows it to happen, not even angelic rebellions (cf. Job 1:12; 2:3, 6). Therefore, it is right to say God “created” the calamitous darkness of Genesis 1:2, because He is the One who judged Satan, caused him to self-combust, and threw him to the earth. Darkness would not have existed in Genesis 1:2 had Lucifer not sinned; neither would darkness have existed if God had not determined that darkness be the manifestation of His judgment.

“GOD APPEARED IN THE MIDST OF DARKNESS IN EXODUS 20 AND PSALM 18. DARKNESS MUST NOT BE EVIL, OR ELSE GOD WOULD BE COVERED IN EVIL.”

Not so. Darkness provides more than a word study, but a character study, and 1 John 1:5 must govern our thoughts: “God is light, and there is absolutely no darkness in Him” (HCSB). And also, “God is a consuming fire” (Deut. 4:24).

Psalms 18, according to its heading (cf. 2 Sam. 22), sings of God’s judgment against David’s enemies. When God “came down, thick darkness was under his feet” (9), and “He made darkness His covering, his canopy around him, thick clouds dark with water” (11). The darkness here was not part of God’s nature or kind dealings; the darkness was the

⁶⁹ Consider also Jas. 1:13-15, which teaches David could not blame God or even Satan, but only his own sinful desire.

result of storm clouds manifesting God's anger (7) and judgment. More importantly, immediately following the description of darkness, David sang, "Out of the *brightness before him* hailstones and coals of *fire* broke through his clouds" (12, 13). Even in judgment that shadows sinners in darkness, God is light, and His brightness radiates (cf. v. 28). Verse 8 sang of "devouring fire from his mouth; glowing coals flamed forth from him." This Psalm supports our teaching, not contradicts it.

After the Ten Commandments (and its warning of jealous judgment, 20:5), Exodus 20:21 reads: "...Moses drew near to the thick darkness where God was." Moses later recounted that "the mountain burned with *fire* to the heart of heaven, wrapped in darkness, cloud, and gloom" (Deut. 4:11). The mountain was dark because of storm clouds and because of the smoke from God's descent upon the mountain as *fire* (Ex. 19:18). We must also keep in mind the larger context: God had displayed the judgment/blessing contrast with darkness in Egypt but light in Goshen (10:21-23) and with darkness at the Red Sea on Egypt's side, but light for Israel (14:19-20, Josh. 24:7). God again showed contrast – this time between Israel and Himself. God illustrated that Israel by nature should have been judged like the Egyptians (only the blood of the Lamb had spared them, Ex. 12:1-28). Consistent with what we have taught, the darkness at Sinai was a threat of judgment: they must not touch the holy mountain (19:12) or look at the LORD lest "many of them perish" (19:21, 24, cf. 33:20). The dreadful warnings were given in order that "the fear of God will be with you to keep you from sinning" (20:20 NIV). The darkness at Sinai was not part of God's nature, for He came in fire, manifesting His holiness by light (19:16, 18; 20:18). Therefore, Scripture maintains consistency: darkness preaches the spiritual reality of judgment, evil, death, or the kingdom of Satan, which is overcome by the God who is light.

"IT IS WRONG TO CONFUSE THE REAL THING (DARKNESS) WITH THE SYMBOLISM (EVIL)."⁷⁰

Scripture's use of darkness is more than symbolism; literal, physical darkness was judgment on Egypt, for example (Ex. 10:21). This booklet has proven that God has purposed physical creation to dramatize spiritual realities. Therefore, this is not a *confusion*, because God has ordained a *connection* between them. Scripture shows darkness preaches about evil, judgment, or the kingdom of Satan, and experience confirms that. I am a grown man, and darkness still scares me sometimes. Thank God that darkness and fear will no longer exist on New Earth.

⁷⁰ In condescending fashion: Fields, 132. (The above is not a direct quote of Fields).

“EXODUS 20:11 SAYS, ‘FOR IN SIX DAYS THE LORD MADE THE HEAVENS AND THE EARTH, THE SEA, AND ALL THAT IS IN THEM....’ THEREFORE, NO LONG GAP OF TIME EXISTS BETWEEN GENESIS 1:1 AND 1:2.”

As I explained in the Introduction, a gap of time is not my concern. I believe it is reasonable to hold this view of ruin-reconstruction for Scriptural, theological, and spiritual motivations – not because of secular science. I believe Jesus, who said Man was made male and female “from the *beginning* of Creation” – not at the *end* of millions of years (Mk. 10:6, Mt. 19:4). I do not (need to) know how much time passed from the Creation of angels to the Creation of earth to the casting down of Satan, but it is surely *possible* that all of those events happened within the first 24-hour span of Day 1. Yet that is *not necessary* to harmonize Scripture.

If we are honest, Scripture does not say at what point Day 1 began. Darkness is the condition of Genesis 1:2. Did that darkness only exist for twelve hours before the light of 1:3, so that “the first day” (1:5) was proportionate and included all of 1:2? The Scripture does not mandate this. But there is more to consider. We know the angels were created before the earth (Job 38:7), but “the first day” is an earthly term. Therefore, the angels were created before Day 1. In that case, Exodus 20:11 encompasses the timing of the Creation of the earthly heavens (firmament) of Genesis 1:6-8 (YLT) and not the spiritual heavens, which are the realm of angels. Nehemiah 9:6 supports this truth:

You have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them; and you preserve all of them; and the host of heaven worships you.

Nehemiah repeats the components of Exodus 20:11, but adds “the heaven of heavens” and angels (the heavenly host),⁷¹ while subtracting the “six days” timing. “The heaven of heavens” is a superlative expression that means the heavenliest heaven, or the highest heaven. This is what Paul called “the third heaven,” “paradise,” the realm of God’s throne (2 Cor. 12:2). The timing of six days is not mentioned in Nehemiah 9:6 because God created the third heaven and its angels before Day 1, before Genesis 1:2. Exodus 20:11 does not apply to the Creation and rebellion of angels in the spiritual realm, and therefore, it does not preclude the view in this booklet.

⁷¹ Some suggest the host could refer to stars, which is true. However, the personal activity of worship is most naturally attributed to the angels. “Host” refers to angels in many personal passages (e.g. 1 Ki. 22:19, Ps. 103:20-21, and praising in Ps. 148:2).

SECTION TEN: THE LIGHT OF THE GOSPEL IN GENESIS 1:3

The entire life of Christ is characterized as light defeating darkness. Jesus' birth was called the sunrise from on high visiting those in darkness (Lk. 1:76-79). This baby boy was a light to the nations (Lk. 2:32). "In him was life, and the life was the light of men. The *light shines in the darkness*, and the darkness has not overcome it...The true Light, who enlightens everyone, was coming into the world" (Jn. 1:4-5, 9). These show that in Genesis 1:3 God released the light of His nature as a prophetic parable that He would send His Son to overcome the enemy.

When Jesus began His ministry in Galilee, those "sitting in darkness" saw "a great light" (Mt. 4:16, quoting Isa. 9:2). He opened the eyes of the blind, changing their sight from darkness to light (Mt. 11:5, cf. Acts 26:18, Jn. 9:39). Jesus proclaimed, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life" (Jn. 8:12, also 9:5, 12:35, cf. Ps. 27:1). At His transfiguration, Jesus received honor and glory from the Father (2 Pet. 1:16-18), and "his face shone like the sun, and his clothes became white as light" (Mt. 17:2). Resurrected and exalted at the right hand of God, Jesus' eyes are like a flame of fire, and His face shines like the sun at full strength (Rev. 1:14, 16). Glory!

Salvation transfers us from the authority of darkness into marvelous light, the Kingdom of God's beloved Son (Col. 1:13, 1 Pet. 2:9). We were once darkness, but now, with Christ in us, we are the light of the world, and our good works shine for the glory of God (Eph. 5:8-14, Mt. 5:14-16). ProjectOne28.com/light lists more than thirty-five passages of Scriptures describing salvation as light. Thus, Paul called his message "the light of the gospel of the glory of Jesus Christ" (2 Cor. 4:4). In 2 Corinthians 4:6 (treated on page 15), Paul applied the re-creating light of Genesis 1:3 to the re-creating of each believer at salvation!

At the Second Coming of Christ, every light in creation will go dark to preach the full judgment of the enemy and to make obvious that Jesus, coming like lightning on the clouds, is the true Light of the world (Mt. 24:27, 29-30; Rev. 6:12-17). The physical stars will fall into darkness, but we will rise to shine like stars in their stead (Dan. 12:3, Mt. 13:43). Christ, Morning Star (Rev. 22:16), will completely eradicate our enemies, and night will be no more (21:23, 22:5).

I pray this study increases your appreciation of the Scripture's richness, your understanding of creation's preaching and God's purpose in this age, your victory over darkness, your worship of the Light, and your love of His appearing. Maranatha! Come, Lord Jesus, to end this age of darkness and let us see Your beautiful face that shines like the sun!

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