

THE GAP THEORY – A Study of Genesis 1:1-2 (part three of five)

The common-sense conclusion offered in our previous segment states that Genesis 1:1 is part of the creation narrative recorded in Genesis chapters one and two. It serves as a brief and comprehensive introduction to the more detailed account which follows. In working from that premise, we will discover how easily such an interpretation harmonizes with the over-all testimony of Scripture in regard to this initial depiction of God's creative activity.

It is no coincidence that Genesis 1:1 lists the creation of the heavens prior to the earth. This is precisely the sequence, confirmed in passages such as Genesis 2:1, Exodus 20:11, and especially Nehemiah 9:6, where we read this –

“You alone are the Lord. You have made the heavens, the heaven of heavens with all their host, the earth and all that is on it, the seas and all that is in them.

You give life to all of them and the heavenly host bows down before You.”

If you ever wondered when God created the angels, the above passage affirms that He did so when He created the heavens and then proceeded to form the earth. Nehemiah 9:6 lines up perfectly with Job 38:4-7, which reads as follows –

“Where were you when I laid the foundation of the earth? Tell Me, if you have understanding, who set its measurements? Since you know. Or who stretched the line on it? On what were its bases sunk? Or who laid its cornerstone, when the morning stars sang together and all the sons of God shouted for joy?”

The angels were already in existence when God initiated His creative activity upon the earth, causing them to sing and shout for joy, as well as motivating them to bow down in worship (Nehemiah 9:6). But this also begs the question as to when Lucifer rebelled against God's authority and became the evil one known as the devil and Satan. His fall into sin seems to be described in Isaiah 14:12-15 and Ezekiel 28:11-16. Based on Ezekiel 28:13-15, Lucifer also appears to have possessed some position of prominence, and even authority, in the Garden of Eden prior to his fall. But then he manifests himself as a serpent in his temptation of Eve in Genesis 3:1-7; indicating his already fallen nature. Since God declares everything to be “very good” at the end of the creation week in Genesis 1:31-2:1; Lucifer's fall must have occurred **after** that pronouncement in Genesis 1:31-2:1, and sometime **before** the devil's temptation of Eve in Genesis 3:1-7 (cf. Ezekiel 28:16).

This is just one example of the simplistic, common-sense harmony which speaks for itself throughout the Word of God, when we are willing to embrace Genesis 1:1 at face value, as an introduction to the creation account of Genesis chapters one and two. It also eliminates the need for a non-biblical contrivance to be inserted between Genesis 1:1-2, as a craven accommodation to the theory of evolution.