

Genesis 1

Part 1

In the beginning God created the heaven and the earth. The Bible opens of course with the declaration that in the beginning *God*.

We discussed in the introduction how that first verse of the Bible completely destroys all of the false religions of the world, in that it correctly identifies God as the unique and singular Creator who is separate from His creation. The fact that *He created* shows intentionality—it shows *purpose*, thus, He has a mind and a will. God is a *personal being*, not some impersonal force.

And so, because of that *intentionality*, because of His purpose, that first verse destroys all the godless philosophies of man: *nihilism, existentialism, rationalism, stoicism*—all are brought to *nothing* in light of God's eternal purpose in creation. This first verse is the introduction to the whole Bible and serves as the theme for what God's entire plan is about—to eventually subdue all of heaven and earth under His Son Jesus Christ.

It has been said also that this first verse contains all the elements of natural science: *time, space, matter, and energy*. *In the beginning* (time), *God created* (energy), *the heaven* (space) and *the Earth* (matter). And so again, the Bible is consistent with the reality we perceive, with our observation, and is consistent therefore with *true science*.

Verse 1 says *In the beginning God created*, therefore God was *before* the beginning. This of course speaks to His eternity. He created *heaven and earth* itself, thus He is *all powerful*. And so we see from the very first verse some of the Divine attributes of God, or what we might call the *incommunicable attributes* of God that define Him, and are forever unique to Him. *Omnipotence, omnipresence, omniscience*—these are attributes of course that cannot be shared or communicated with His creation, they are *His alone*. And so, God was *before* the beginning—He is of course *eternal*, and transcends space and time.

The first words of our Bible point us towards the reality of God as *Creator*, and the very last words of the Bible point us to the reality of that same God and His grace and Lordship in Jesus Christ:

The grace of our Lord Jesus Christ be with you all. Amen. (Revelation 22:21)

The first and last verses of the Bible therefore declare unto us the God of both *creation* and *redemption*.

God is the focus from the very beginning of the revelation of scripture because *He* is the initiator of all things, and just as He initiated *creation*, He too initiated our *redemption* and *salvation* in Christ. This was all according to *His* will. Every good thing is from God, and He is the one who initiated all good things, and the first and last verses of the Bible declare to us His goodness in both His creative *and* redemptive power.

It's here in the very first chapter of the Bible that we see what is theologically called *the economic Godhead* at work, in that, in verse 1, *God* created the heaven and earth, and we then see *the Spirit* of God moving upon the face of the waters in verse 2, and *the word of God* in verse 3 with the words "*And God said.*"

When it says, "*And God said,*" this is a reference to *the Word of God*, who is *the Son of God*, the express image of the Father. What is a *word* after all but an expression? John explains this in John chapter 1:

John 1:1-3

¹ *In the beginning was the Word, and the Word was with God, and the Word was God.*

² *The same was in the beginning with God.*

³ *All things were made by him; and without him was not any thing made that was made.*

John 1:14

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

And so we see *God*, we see *the Spirit*, and we see *the Word* in the first three verses of scripture. The phrase we might be familiar with is *the trinity*, but in the King James Bible the phrase is actually *Godhead*, which interestingly only shows up exactly three times in the entire Bible (Acts 17:29, Rom. 1:20, Col. 2:9).

The *Godhead* itself is referenced elsewhere in scripture in exactly the same way as it is here in the first three verses of Genesis:

2 Corinthians 13:14

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

We see here *Jesus Christ*, who is the Word, we see *God*, as in the Father, and we see *the Holy Ghost*. And we know of course that these three are One. Deuteronomy 6:4 says *Hear, O Israel: The Lord our God is one Lord*.

We can even know this however from Genesis chapter 1 itself; verse 26 says,

And God said, Let us make man in our image...

Scripture here refers to One God who exists as a plurality. "And *God* (singular) said, let *us* (plural).

Though God is One, He exists as three, and these three appear to have different functions in relation to *creation* and *redemption*. For instance, God the Father sent the Son (1 John 4:14), because of His love for the world (John 3:16); the Son Himself of course laid His life down to perform the substitutionary work of redemption in accordance with the Father's will (John 10:18), and the Son then sends the Holy Spirit to work in the hearts of men in His absence (John 16:7).

Similarly, we see the work of the Father, Son and Spirit here in the creation account. Thus, Genesis 1:26 says "Let *us* make man in *our* image."

The Father has been likened to *the soul* of the Godhead, *the Spirit* to *the Spirit* of course, and *the Son* to *the Body*. The *times and seasons* of history, scripture says, are ordained by the Father (Acts 1:7), because the Father is the mind and will and emotion of the Godhead, *the soul*, in other words. For God so *loved* the world, that He sent His only begotten Son. God the Father is the mind, will, and emotion of the Godhead. That is why Jesus only did what He saw the Father do (John 5:19).

Jesus Christ of course is the fullness of that Godhead *bodily* (Col. 2:9), He is the image of the invisible God (Col. 1:15). No man hath seen God at any time, John writes in John 1:18. And so, any time anyone has ever seen the Lord, they have seen *Jesus Christ*. Thus, the Son of God, Jesus Christ, is the fullness of the revelation of the Father to mankind. This is how Jesus can say that *he that hath seen me hath seen the Father* (John 14:9).

It is clear from scripture that God is One God, and yet within Himself somehow are three aspects of Personhood. *For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one*, 1 John 5:7 says.

Some individuals reject this testimony on the basis of their own inability to reconcile this logically. But *man himself* is one being composed of spirit, soul and body, and that is exactly how scripture describes it (1 Thess. 5:23). Thus, man is one, and yet has three distinct aspects.

Consider this: is God infinite? Yes. Are the Father, Son and Spirit God? They are, and so all three are infinite. And so all three transcend space and time, and transcend spatial dimensions themselves. And so, the “personhood” of the Father, Son, and Spirit, is not to be understood in terms of created things with limitations, but in terms of functions. Does a man's spirit do the same thing as his soul? No. Does his soul do the same thing as his body? No. Man is one, and yet has three distinct parts which are interdependent upon each other and work in harmony.

God, though being One, exists as *three* in terms of *Personhood*. We can't say they differ in *nature*, because they don't—they are all *God*, and have the Divine nature of God, and the Divine attributes of God. But they are still distinct in Personhood and fulfill different roles.

God is a Father, and a Father who loveth the Son, and the Son, as God, has always been, thus, *God is love*. It is not that God simply *has* love, but that God Himself *is* love, because God is not simply a being—*He is*. God refers to Himself as *I Am* in Exodus 3:14.

He is that very relational aspect and quality. God is an uncreated Spirit, and we cannot corner Him into all of the logical paradigms of the created, physical universe.

And so it was God who created all things by Jesus Christ (Eph. 3:9), by the Word of God, and we see that all three aspects of the Divine Godhead had some part within the narrative of the first three verses of Genesis.

Now, the first verse of the Bible actually serves as a pattern for what the rest of the Bible is going to be about. God created two spheres of creation, and that is the *heaven* and the *earth*. Here in Genesis 1 we have details concerning the formation of the heavens and the earth, and God furnishing them and filling them with life, but from Genesis chapter 2 onwards, the overriding focus is specifically *the earth*. It isn't until you get to Paul's letters that you begin to get details about God's plan specifically for the heavens.

God created both realms and He has a plan for both realms, and that plan is going to be accomplished in both by the redemptive cross-work of the Lord Jesus Christ.

Colossians 1:20

And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

In God's great overarching plan there are two parts which, in the end, will come together to form the great narrative of the redemption of heaven and earth. In the beginning, God created the heaven and earth, and in Revelation 21 the apostle John writes that he saw a *new heaven* and *new earth*. Consider Ephesians chapter 1:

Ephesians 1:9-10

⁹ *Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:*

¹⁰ *That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him...*

And so, God has a plan for both heaven and earth which will only be accomplished through Jesus Christ. As we will learn in Genesis, God's plan for the earth involves a physical nation, which will one day be in Christ. His plan for the heavens however involves a spiritual entity called the Body of Christ, which is the purpose that God is actively engaged in fulfilling today.

Now, right at the beginning of the Bible, in the first two verses no less, we have somewhat of a controversy, though it shouldn't be a controversy at all. My goal here is not to confuse you or to promote controversy, but I want us to understand the issues that surround this passage.

There is an idea that there is actually a gap of an untold length of time between verses one and two, and this idea is what is called the *gap theory*. On the surface, I admit this seems implausible, but there is actually a great deal of evidence for this to be the case.

Most of us Bible believing Christians distance ourselves from this type of thinking because what we think it does is undermine the literal six-day creation account, or that it somehow gives credence to the theory of evolution, or that it in some way accommodates the godless science of our day.

But in truth, proponents of evolution who proclaim to be Christians almost universally reject this theory as a basis for their belief. There *are* Christian's who believe in evolution; this is called *theistic evolution*. But they don't generally use the idea of a *gap* between the first two verses of Genesis to support their evolutionary view, because those two verses occur before man is even created. And while they allegorize the events of early Genesis, they still interpret it within a certain chronological framework.

Proponents of *theistic evolution* view Genesis chapter 1 as an *allegory*, meaning they believe it to be symbolic, and they make the six days of creation *six ages of time*, during which the evolution of biological life is said to take place. This is called the *day-age theory*, because it makes each day of creation an age of untold time. This is of course completely unscriptural. This is why we spent some time in the introductory lesson discussing the necessity of a *literal interpretation* of the Bible. Evolution is a godless heresy which is completely inconsistent with scripture, but we will deal with that in more detail as we discuss the six days of creation specifically.

And so this idea of a gap is *not* about “evolution.” In fact, it’s not about the material sciences at all, though it is often *described* as a way for Christians to accommodate the sciences, and the supposed evidence for an old earth. But all of that is beside the point. I am not trying to accommodate so-called science. All I care about is what the Bible *says*. The issue concerning this gap of time between the first two verses of Genesis is not *evolution*, it’s not *geology*, it’s not *carbon dating*, it’s not *the fossil record*—all of those things are *irrelevant*.

The issue concerning this supposed gap of time between the first two verses of Genesis is the rebellion of Satan and his angels. Now, we’re going to look at the evidence for this, but I want us all to think about one thing up front: *the Bible never says when Satan rebelled*. And yet he is already *the devil* by the time we get to Genesis chapter 2. So that rebellion fits into a gap *somewhere*. Wherever you choose to put it, there’s actually a remarkable absence of evidence in regards to placing Satan’s rebellion anywhere else but between Genesis 1:1 and 1:2. The only evidence the Bible provides for Satan’s rebellion seems to indicate that it occurred some time between those first two verses.

The first point we need to understand is that the angelic realm *already existed* when God created the earth. Consider Job chapter 38:

Job 38:4-7

⁴ *Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.*

⁵ *Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?*

⁶ *Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;*

⁷ *When the morning stars sang together, and all the sons of God shouted for joy?*

The morning stars and *the sons of God* are references to the *heavenly hosts*. The physical stars were not created until day four of creation, and so this is not some anthropomorphic description of the physical stars. Jesus interprets the vision of the *seven stars* in Revelation chapter 1 as being *the angels of the seven churches* (Rev. 1:20). The phrase *sons of God* is used explicitly in the book of Job to refer to angelic beings (Job 1:6, Job 2:1).

And so, Job 38 tells us that when the cornerstone of the earth was laid, the angelic hosts were shouting for joy. This means that before the earth was finished, the angelic beings had already been created.

Verse 1 of Genesis chapter 1 says *God created the heaven and the earth*, and then in verse 2 it says that *the earth was without form and void*, and that *darkness was upon the face of the deep*. The first thing God is recorded as speaking is *let there be light* in verse 3. It does not say God created *the darkness* however. God calls the light *good* in verse 4, and yet He never calls this *darkness* good.

Some might say that darkness is just the absence of light. True enough. But if God is *light*, and in Him is *no darkness at all* (1 John 1:5) what is this darkness doing here in verse 2? Wouldn't it stand to reason that creation would be filled with God's light and glory?

What we need to understand is that light and darkness are consistently used as figures throughout the Bible for good and evil:

Acts 26:16-18

¹⁶ *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;*

¹⁷ *Delivering thee from the people, and from the Gentiles, unto whom now I send thee,*

¹⁸ *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*

1 Thessalonians 5:4-5

⁴ *But ye, brethren, are not in darkness, that that day should overtake you as a thief.*

⁵ *Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.*

From the very beginning God is making separations. Why is he separating things?

He creates the light, and separates the light from the darkness, and He calls *the light* good, but He never calls *the darkness* good. If this is just natural darkness, why wouldn't it be good? The darkness was *already there*, on the face of the deep.

This light and darkness *precedes* the darkness of space, and the light of the sun, moon, and stars, which are created on days 2 and 4, and so there are all kinds of speculations as to what this light is. Some people say it's the subatomic emissions of light that occur on the microscopic level, but I don't think that's what scripture is trying to convey.

God covers Himself with light as with a garment (Ps. 104:2). God dwells in the light that no man can approach unto (1 Tim. 6:16). God is always associated with *light*, and it appears that this light is a covering for His eternal glory. This light is meant to convey something *spiritual* about God Himself, and this is to be set in contrast to the darkness. John 1:4-5 says *the light shineth in darkness; and the darkness comprehended it not*.

This light and darkness is meant to convey the ancient battle between good and evil; it is not some allusion to subatomic emissions of light. Good and evil existed *before* the darkness of the firmament of space, and *before* the light of the sun and stars.

Now, Genesis 1:2 says that the earth was *without form and void*. That exact phrase only shows up one other time in scripture, and it shows up in reference to a state of destruction—*not creation*.

Jeremiah 4:23-26

²³ *I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.*

²⁴ *I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.*

²⁵ *I beheld, and, lo, there was no man, and all the birds of the heavens were fled.*

²⁶ *I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger.*

This is a prophetic vision that Jeremiah the prophet received of Judah's coming destruction by the kingdom of Babylon. And so, when we compare scripture with scripture, this phrase, *without form and void*, is something that denotes *destruction*, not creation.

Genesis 1:2 also says that darkness was upon the face of *the deep*, and that the Spirit of God moved upon the face of *the waters*.

Where did these waters *come from*? It doesn't say that God created the heaven and the earth *and the waters*. They just appear in verse 2 seemingly out of nowhere. It doesn't say God created them anywhere in the entire creation account—they were already there. Just like the darkness

was already there. And the waters also just happen to never be called good here. Only after God separates them on day 2 does He refer to them as good.

Waters are often a picture of judgment in the Bible, especially throughout the Psalms and the Old Testament prophets. Obviously we have the example of the global flood during the days of Noah as well in which water is used as a form of judgment.

Thus, the picture we get here in Genesis 1:2 is one of darkness, of great waters, and what appears to me to be judgment.

The apostle Paul actually uses these first 3 verses of Genesis as a picture for what God does in the heart of a fallen, sinful man through the gospel of Christ:

2 Corinthians 4:6

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Paul here is making the comparison between *the darkness* of Genesis 1:2 and man being under the condemnation of sin. Just as God shone His redemptive light into the darkness in Genesis 1:3, He shone the redemptive light of Christ into our darkened hearts when we believed.

Now, notice that it says in the beginning, God created *the* heaven and *the* Earth, and I want us to take note of the definite article *the*, and the singular nature of both of these things: *heaven and earth*. It does not say *the heavens*, plural. And so right here at the beginning many Bible “translations” already get things wrong because they will say that God created the *heavens*.

But the firmament of day two is when God created the *second heaven*, and so there were no *heavens*, plural, until after that day.

If you will notice Genesis chapter 2 verse one, scripture says *Thus the heavens*, plural, and *the Earth*, singular, were finished, and all the host of them:

Genesis 2:1

Thus the heavens and the earth were finished, and all the host of them.

And so there is consistency between the grammar used and the narrative of creation itself here. The Earth of course wasn't formed until God made the dry land appear on day 3:

Genesis 1:9-10

⁹ *And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.*

¹⁰ *And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.*

The word *earth* here is defined for us as *dry land*, which then begs the question, how was there heaven *and earth* in the beginning if the earth was submerged in water, as verse two of Genesis chapter one indicates? How was there earth, or *dry land*, if it was under water? Scripture is hinting to us that something else happened there between Genesis 1:1 and 1:2.

Scripture acknowledges that when everything is said and done, there are *heavens*, plural, and yet in the beginning, it is *heaven*, singular, and there is a reason for that. Some will appeal to the Hebrew and say that the Hebrew word for *heaven* is *shamayim*, and is actually plural, but what we need to understand is that language does not always follow one universal, rigid set of rules. There are sometimes exceptions to certain things, and these exceptions, if they occur enough, then become a rule of their own.

One such case in Hebrew is what we would call a *concretized abstract plural*, where a plural noun is used to indicate a single thing. We already do this in English—we might refer to the sky as *the heavens*, and yet, we are not referring to multiple skies, but to the sky as a singular concrete concept. It is one sky, and yet we refer to it in the plural. Another example in Hebrew is *Elohim*—this word has a suffix that makes it plural, and yet it is used regularly in the Bible to refer to the One True God. And so we cannot simply make the argument from the Hebrew that the word should be heaven, singular, in Genesis 1:1. The narrative itself tells us that it should be singular, because, in the beginning, there were not multiple heavens—only one.

And so, light was created on the first day, and then on the second day God divides the waters from the waters. Now many find this confusing—what are the waters *above*? It has been posited that this refers to some form of vapor canopy which once covered the earth, which would have allowed for longer lifespans due to a denser atmosphere, filtering unwanted ultraviolet light, and creating higher barometric pressure, leading to richer levels of oxygen.

This has also been asserted as to why reptiles once grew so large. What we refer to as *dinosaurs* are actually just reptiles, and reptiles actually never stop growing, unlike mammals.

It's been demonstrated that in the proper oxygen- rich environments, reptiles are able to grow much more quickly and efficiently. And so, dinosaurs, when born, were likely just typical reptiles, but due to longer lifespans, and improved metabolic efficiency, were able to grow to extremely large sizes.

The Bible of course doesn't speak to this issue directly, but there is one passage that seems to indicate that the flood during the days of Noah did not just produce a change *in the earth*, but in *the heavens* of the earth's atmosphere as well:

2 Peter 3:5-7

⁵ *For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:*

⁶ *Whereby the world that then was, being overflowed with water, perished:*

⁷ *But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.*

Notice 2 Peter says that the *heavens*, plural, were of old, and that the *heavens*, plural, which are now... And so this passage is speaking to a time *after* God created the second and third heaven—*after* the six days of creation, in other words.

This passage is obviously speaking then of the global flood during the days of Noah. Now he says "*But the heavens and the earth which are now,*" implying that there was some sort of change in both.

And so it is possible that there was change in the first heaven, the actual atmosphere of the earth, during that global judgment, resulting in lower barometric pressure, lower concentrations of oxygen, more ultraviolet light, and thus, shorter life spans.

While I think this is a likely scenario, that is not what is being referred to here on day two of creation. The waters were separated, and this resulted in waters *below the firmament*, upon the earth, and waters *above the firmament*, above the second heaven. That firmament is what we typically refer to as *outer space*. It is where the sun and stars and moon are:

Genesis 1:14

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years..

Now, the firmament is not some sort of solid dome, or barrier, as some try to teach. Flat earth ideology typically teaches this, that the firmament is an actual barrier covering the flat circular plane of the earth itself. But we know a firmament is not a barrier, because the bible defines it as an open expanse:

Genesis 1:20

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

The first heaven, the atmosphere surrounding the earth, is also referred to as a firmament, specifically it is said to be the *open firmament*, where birds fly. A firmament is an expanse, and is specifically defined for us as *heaven*:

Genesis 1:8

And God called the firmament Heaven. And the evening and the morning were the second day.

Thus, there are two firmaments, because there are two heavens between the third heaven and the earth. Isaiah 40 tells us that God *stretched out* the heavens, or *the firmament*, thus, the firmament is a stretched out expanse, not some barrier or dome:

Isaiah 40:22

It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in...

If the firmament is outer space, then that means that not only are there waters below the firmament, here on earth, but there are waters above it as well. There are waters *above* outer space, at the place where the third heaven itself is. Believe it or not, this is exactly what the Bible describes.

Psalms 148:1-4

¹ *Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.*

² *Praise ye him, all his angels: praise ye him, all his hosts.*

³ *Praise ye him, sun and moon: praise him, all ye stars of light.*

⁴ *Praise him, ye heavens of heavens, and ye waters that be above the heavens.*

Psalm 104:1-3

¹ *Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty.*

² *Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:*

³ *Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind...*

In Job 38:30, *the face of the waters* are actually said to be *frozen*. And while some may say this is a reference to the oceans of the north and south poles of the earth, that statement just so happens to appear in a passage describing things both on the earth *and* in heaven. Interestingly, God's throne, in the third heaven, is always depicted as being upon a sea of glass:

Revelation 4:6

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

For the sake of time we won't look at all of the references, but you see this sea of glass before God's throne mentioned also in Revelation 15:2 and Ezekiel 1:22-28.

This sea of glass is not meant to be understood as literal glass of course, but the frozen waters which are above. And so it should be no surprise when mankind finds traces of frozen water in outer space or on other planets. That water is ancient, and is not something that exists only on planet earth.

This firmament of outer space was made specifically to separate God's throne from the earth. Why would He do this? There are two things in the six days of creation that God never calls good: the darkness of day 1, and the firmament of space on day two. This firmament was a response to something.

It is my belief that it was a response to the angelic rebellion that already occurred. What the Bible portrays for us is that the universe as it currently exists is *temporary*—it's not going to stay like this forever. The blackness and depth of space, though used for God's glory, to demonstrate

His eternal power and Godhead, and Romans 1 says, is a temporary fixture, and one that was meant to separate the very presence of God from the creation. Consider Job 26:

Job 26:8-10

⁸ *He bindeth up the waters in his thick clouds; and the cloud is not rent under them.*

⁹ *He holdeth back the face of his throne, and spreadeth his cloud upon it.*

¹⁰ *He hath compassed the waters with bounds, until the day and night come to an end.*

God holds back the face of His throne with the waters above, and He has compassed them with bounds until *day and night itself come to an end*. Day and night *will* come to an end, during which point there will no longer be a firmament between God's presence and the earth, but in which God Himself will dwell with man and be the light and glory of creation.

Revelation 21:1-3

¹ *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*

² *And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*

³ *And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*

Revelation 21:22-25

²² *And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*

²³ *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*

²⁴ *And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.*

²⁵ *And the gates of it shall not be shut at all by day: for there shall be no night there.*

Notice that the things which God separates in Genesis are all brought together in the end. John says that there was *no more sea*, and this could be referring to both the sea of glass he saw

previously in the vision of Revelation, and to the actual sea upon the earth. There is not going to be any separation between day and night, for there will be no night. There will be no firmament separating God and His creation—the light of God Himself will be the light of the world. Interestingly, there will be no need for a physical temple for God to shroud Himself in, because Jesus Christ Himself will be that temple.

And so, God is bringing everything back together the way He intended it. This should give us new insight into what Paul said in Ephesians 1:10, *That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him...* Everything is going to be gathered together in one. Heaven and earth, though they are going to remain somehow distinct, are going to function together.

If you have ever wondered how there will be a city *on the earth* with dimensions as high as the New Jerusalem's is said to be, which is estimated to be roughly 1,400 miles high, it is because heaven and earth itself will be changed. *The Kármán line*, where space technically begins at the edge of our atmosphere, is only about 62 miles from earth's surface. *How could a city on earth reach all the way into space?* Well, there will be no "space" in the way we think of it. The heavens are going to be burned up. Consider the following:

2 Peter 3:10

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Isaiah 51:6

Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

Jesus says in John 8:44 that the devil was a murderer *from the beginning*. And yet, we read in Ezekiel 28:15 that he was *perfect in his ways from the day that he was created, until* iniquity was found in him. He was a murderer, not from *his* beginning, but from the six days of creation we are reading about in Genesis 1.

The heavens as they are now are not going to remain indefinitely, they are going to be changed.

And so, from all of the information we've looked at we can deduce that Satan's rebellion occurred before the 6 days of creation. And while we typically imagine this to have been

something that occurred in heaven, scripture says that when Satan's heart was lifted up in pride, he was actually *on the earth*. We see this by comparing two passages:

Ezekiel 28:12-16

¹² *Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty.*

¹³ *Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.*

¹⁴ *Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.*

¹⁵ *Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.*

¹⁶ *By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.*

Isaiah 14:12-14

¹² *How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!*

¹³ *For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:*

¹⁴ *I will ascend above the heights of the clouds; I will be like the most High.*

Isaiah 14 describes Lucifer's future fall from heaven, after having "weakened the nations," but it also describes his initial sin of pride upon the earth. It says in verse 13, that Satan said in his heart, "I will ascend into heaven," and that he would exalt his throne above the stars of God, that is, the angels. He wanted to ascend *into* heaven, because he was upon the earth, in Eden the garden of God, upon the mountain of God, in the midst of the stones of fire, as Ezekiel 28 tells us.

And so, one could make this Lucifer's presence in the garden *after* Adam was created, but there is no evidence to suggest that this is the case. Every indication is that Satan's rebellion already

occurred. In Matthew 25, Jesus says *the lake of fire* was created for *the devil and his angels*. Well, when was the lake of fire created? It's not mentioned at all in the six days of creation.

The very grammar of chapter 1 indicates that verses one and two occur before the first day. Every day begins with, "*and God said,*" and it ends with, "*and the evening in the morning were.*" Day one is seen in verses 3 and 5; day two in verses 6 and 8; day three is seen in verses 9 and 13; day four is seen in verses 14 and 19; day five is seen in verses 20 and 23; and the sixth day is seen in verses 24 and 31. If we follow this pattern, we see the first two verses of Genesis 1 actually sit outside of the six days of creation.

God does not call the creation of the firmament good because that is currently Satan's primary habitation, and it was made in response to his rebellion. He is *the prince of the power of the air* (Eph. 2:2), and he has a *place* in the heavens as Revelation 12 indicates. Job 15:15 says that *the heavens are not clean in his sight*.

In Isaiah 27:1, scripture calls Satan *Leviathan the piercing serpent*, and says that God will slay the dragon that is in the sea. That same dragon is seen in Revelation 12:3 *in heaven*. If God is looking down from his throne through that sea of glass into that second heaven, what is He seeing but forces of wickedness in high places, but they appear to be in the deep of the second heaven from God's perspective.

Man in fact was created in response to Satan's rebellion:

Psalm 8:1-6

¹ *O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.*

² *Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.*

³ *When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;*

⁴ *What is man, that thou art mindful of him? and the son of man, that thou visitest him?*

⁵ *For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.*

⁶ *Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet...*

God ordained strength out of the mouth of fragile mankind—babes and sucklings—and He did so because of the enemy. Man was made a little lower than the angels. Why? To be crowned with glory and honor, to have dominion over *all things*. God tells Adam to subdue the Earth before the fall even happens. Adam doesn't need to worry about wild animals, or thorns and thistles, because the curse hasn't even occurred yet, so what is he meant to subdue? See, the purpose of man was to defeat the satanic rebellion, and that of course is going to be accomplished through One Man, as the Head of mankind, Jesus Christ.

This rebellion occurred *before the foundation of the world*. That is why God's purpose for the Body of Christ, which relates to the heavenly places, is always said to be something purposed *before the world began* it was kept secret since the world began, because if Satan knew about God's plan for the heavens, he would not have crucified the Lord of glory

And you see this phraseology in verses such as 1 Corinthians 2:7, Ephesians 1:4, 2 Timothy 1:9, and Titus 1:2.

1 Corinthians 2:6-8

⁶ *Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:*

⁷ *But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:*

⁸ *Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.*

With the prophetic purpose relating to Israel and to the earth, as communicated in the prophets, it's always said to be something purposed *from* the foundation of the world, not *before* the foundation of the world. Notice also it does not say before the creation of *the earth*, it specifically uses the word *world*. The word *earth* is a reference to the physical *globe* itself—the material planet. The word *world* is a reference to the world of man, the sphere of existence *upon* the earth.

And so, in discussing these first two verses of Genesis, I think it's important to look at all of the evidence available to us to come to a conclusion. As I said before, there is no evidence suggesting any other time during which Satan's rebellion occurred.

