

# The Age of the Earth and Antiquity of Man

Reconsidering the Creation Account of Genesis 1:1-3

Manfred E. Kober, Th.D.



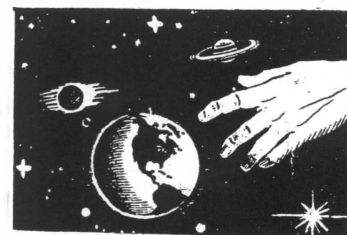
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# RECONSIDERING THE CREATION ACCOUNT OF GENESIS 1:1-3

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## 1A. The Concise Issue:

Merrill F. Unger, formerly Chair of the Department of Semitics and Old Testament at Dallas Theological Seminary, states the basic issue very succinctly:

The majestic opening verse of Genesis: "In the beginning God created the heavens and earth," apparently does not refer to the original sinless and perfect earth brought into existence in dim antiquity. That original sphere, says Isaiah, was created "not a waste" but "formed to be inhabited" (Isa. 45:18). The laying of its cornerstone was celebrated by the sinless song of "the morning stars" and the joyous shouts of "all the sons of God" (angels), perhaps millions of years ago (*Bibliotheca Sacra*, Jan. 1958, 27).

## 2A. The Common Assumptions:

The Genesis account apparently opens at a time far removed from the original creation. Commentators usually make two assumptions concerning Genesis 1:1-3, neither of which is required by the original language.

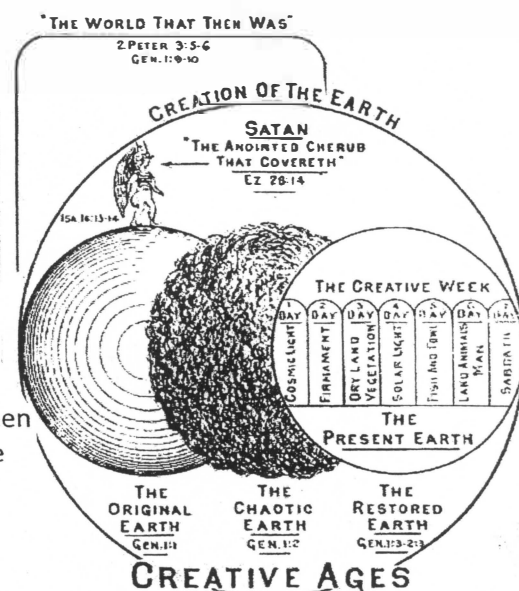
- 1b. The phrase "in the beginning" refers absolutely to the beginning of the material universe encompassing "the heavens and the earth."
- 2b. The Hebrew word *bara'* (create) in Genesis 1:1 means "not formed from any pre-existing materials; formed out of nothing" (*creatio ex nihilo*).

These common assumptions lead to conclusions which run counter to simple and natural grammatical interpretations of Gen 1:1-3 and involve major difficulties of reconciliation with other biblical statements.

## 3A. The Gap View:

Some Bible scholars see a long gap between Genesis 1:1 and 1:2, allowing for the rebellion of Satan and his angels and their subsequent judgment, bringing about the chaotic conditions in the universe and on earth. In this view the original earth could be millions of years old but the present earth of rather recent origin.

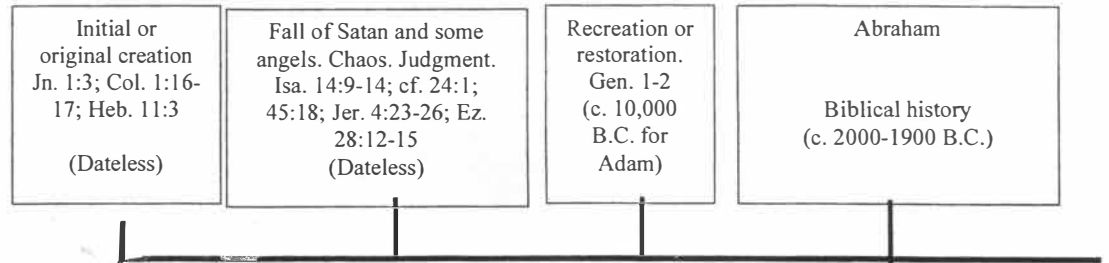
Clarence Larkin subscribed to this position. His diagram on the right serves to illustrate the view. Unfortunately, the Hebrew grammar (as distinct from the reading of Gen. 1:1-3 in the KJV) does not permit one to insert a long time gap between the first two verses. As will be discussed below, if anything, the gap between the original creation, fall of Satan and the recreation should most likely be placed before Genesis 1:1.



#### 4A. The Non-Original Creation View:

##### 1b. The rationality of the view:

- 1c. Original creation occurred before 1:1 altogether.
- 2c. Sometime between original creation and the literal days, angels were created and Satan as their head. Satan fell. Judgment came upon the original creation as described in Genesis 1:2.
- 3c. There is no break between Genesis 1:1-2. The issue can be diagrammed thusly:



##### 2b. The reasons for this view:

##### 1c. The basic rule of hermeneutics:

All Scripture must be interpreted in the light of the context. One should ask himself the question: What is God doing here?

Genesis 1 and 2 deal with God's concern in preparing the earth for human habitation or **making the world habitable for man**. As such, the idea of **restoration** is very fitting.

##### 2c. The major grammatical difficulty:

Unger has well stated:

If Genesis 1:1 refers to the original creation of the universe out of nothing, Genesis 1:2 must either be construed to be the original chaotic state in which the earth was created or to be the result of a subsequent judgment (the Gap Theory). But the first interpretation is contradicted by both Scripture and theology. Why should a perfect Creator create an original imperfect and chaotic earth, the fact of which is expressly denied by revealed truth recorded in Isaiah 45:18. (Unger, *Bib. Sac.*, Jan. 1958, 28).

##### 3c. The translation of v. 1:

A careful grammatical rendering of Genesis 1:1-2 results in a clear understanding that the verses form a unit. As Unger, a superb Hebrew grammarian, remarks:

These two pivotal verses must not be separated. They form an introduction to the activity of the seven days (1:3-2:3), because they tell us the condition of the earth *when* God began to remake or refashion it. It "*was*" (not "*became*") wasteness and emptiness, with darkness upon the surface of the waters, showing that God had not utterly forsaken and forgotten the earth, ruined by the sin of former angelic inhabitants (cf. Gen 6:1-6; Isa 14:13-14; Ezk 28:12-15). When sin entered the universe, God gave the first intimation that He would deal with it in mercy as well as in judgment (*Unger's Bible Handbook*, 38).



1d. Two possible views based on the grammar:

1e. View 1:

Unger understands Genesis 1:1-2 as introductory to the seven days of creation.



The passage presents a summary statement of the divine activity it called forth. The following verses (Gen. 1:3-2:3) give the details involved in the generalized declaration of verses 1 and 2. The Spirit of God having announced that in the beginning of the earth's history (as that history affects man) God formed or fashioned a chaotic globe into a cosmos (vv. 1-2), He now proceeds to recount how this stupendous transformation was accomplished in a seven-day period. (*Bib.Sac.*)

Unger suggests that:

To place this gap in 1:2 is untenable as is proved by the Hebrew text, which shows that all three clauses of 1:2 are circumstantial either to the main clause in 1:1 or that in 1:3. Presumably 1:2 is circumstantial to 1:1, putting the gap not in 1:2 but *before* 1:1. This is a possible interpretation that must be reckoned with in an era of alleged conflict between the Genesis account of creation and modern science (*Unger's Bible Handbook*, 37-38.)

Unger sees the three circumstantial clauses in verse 2 related to the main clause in verse 1.



Sir Robert Anderson incisively remarks:

The earth existed, but it was "desolate and empty," a mere waste of waters, wrapped in impenetrable darkness. The changes recorded are, first, the dawn of light, and then the formation of an atmosphere, followed by the retreat of the waters to their ocean bed; then "the dry land" became clothed with verdure, and sun and moon and stars appeared (Anderson, *In Defence: A Plea for the Faith*, New York: n.d., 8).

2e. View 2:

The most normal translation would make the three circumstantial clauses of verse 2 dependent upon verse 3, since verse 1 seems to be a dependent temporal clause. The most normal translation would thus be:

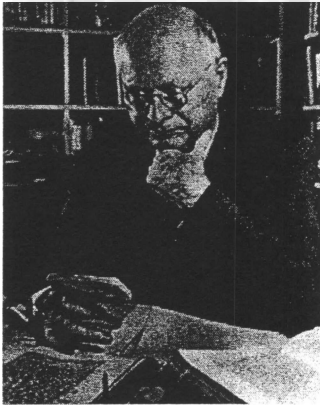
**When** God began to create anew (recreate) [depend. temp. cl.]  
     the earth being formless and empty  
     darkness being . . .  
     the Spirit of God moving. . . [3 circumstantial clauses]  
**then** God said: Let there be light. [first main verb of these  
     opening verses is "said"]



2d. The preferred interpretation based on the grammar:

The reason for this grammatical rendering is that the term “in the beginning”—*berashit*, is probably construct, rather than absolute. It has no definite article, thus it should be rendered:

In the beginning of—God created OR  
In the beginning when God created OR  
When God began to create (fashion anew)



If it meant “in the beginning” one would expect an analogous syntactical structure in 2:4-7 (v. 4b). Liberal scholars who are good Hebrew grammarians hold this translation (although they do not hold the renovation view). Typical is the clear statement by **William F. Albright**, dean of American archeologists this past century. In an article entitled “Recent Discoveries in Bible Lands” in a rather unlikely place, in the back of Young’s concordance, he apodictically states:

Gen. 1:1ff. should be rendered:

When God began to create heaven and earth—  
- and the earth was in a chaotic state and  
- darkness was over the primordial ocean, and  
- the Spirit of God was soaring over the water—  
then God said. . . .

Gen. 2:4ff. should be translated:

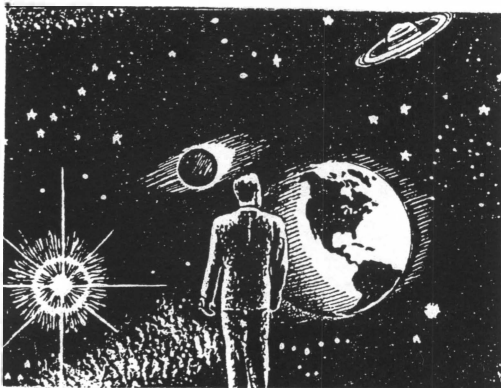
When YHWH-God made earth and heaven—  
- and there was as yet no herb of the field in the earth and  
- no plant of the field had yet sprouted,  
for YHWH-God had not yet rained on the earth, and  
- man was not there to till the soil—  
then there sprang forth a stream from the earth and watered the  
whole surface of the ground. . .

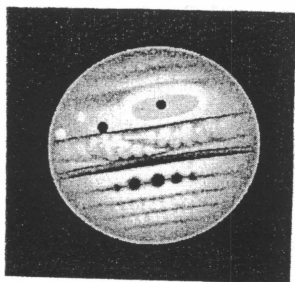
(Robert Young, *Analytical Concordance to the Bible*, New York: Funk and Wagnalls Co., 22<sup>nd</sup> American Edition, 27n, spacing rearrange for clarity).

Following strict Hebrew grammar, the first three verses of Genesis 1 might be summarized thusly:

**Gen. 1:1**—A summary statement, a topic sentence which answers the question, “Who made these things?” The “heavens” of Gen. 1:1 are plural. The “heavens and earth” are a figure of speech, a merism, speaking of totality. The answer of verse 1 is that God created everything, the whole cosmos in which we live.

**Gen. 1:2**—The verse consists of three clauses which are circumstantial to the main clause of Gen. 1:3. These clauses state the condition of the earth as it was when created and until God began to form from it the present world.





**Gen. 1:3**—This is the first main clause with the first verb, **said**, describing the first act in forming the present universe. Gen. 1:2-3 thus describe the progression of how God brought the well-ordered universe from the chaotic state into the present form.

4c. The word (*bara'*—create)

1d. 'The word is used only of divine activity (in the Qual stem)

2d. The word does not necessarily mean *creation ex nihilo* (creation out of nothing); the activity may be done on existing material. In Genesis 1:27 the word is used when God created man out of the dust of the ground (2:7).

Gen. 1:27

Isa. 41:20

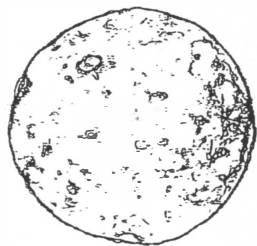
Isa. 43:15

Isa. 65:17

Thus: *bara'* means “to fashion anew—a divine activity”

5c. The term *tohu wabohu* of Gen. 1:2 “without form and void”

תְּהוֹ וּבְהוֹ  
and without  
empty form



1d. Some say that the combination is a catch phrase like hunky-dory, topsyturvy, etc. but more seems to be involved.

2d. A significant occurrence, alluded to before, is Isa. 45:18: “He created it (earth) not in vain,” i.e. He created it not a chaos; He formed it for a dwelling. This supports the judgment view of Gen. 1:2. It is the most natural way to take it. (See also Jer. 4:23 – judgment through *tohu wabohu*.)

3d. The phrase *tohu wabohu* is most significant. The primary meaning of *tohu* here is “formlessness” (trackless waste, chaos, and occasionally, emptiness, cf. Job 26:7). *Bohu* means emptiness. (The *wa* is the Hebrew word *and*.) The words form the key to what God is doing in six days.

## CHAPTER 1

1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ  
2 the and the and the God created the In  
earth ;earth heavens beginning  
הָיְתָה תְּהוֹ וּבְהוֹ וְהָשֹׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים  
God the and the the on and and without was  
of Spirit ;deep watery of darkness ,empty form  
3 מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי  
and light Let ,God said Then the the on moving  
be .waters of face gently



D I V I S I O N	God giving <b>FORM</b> to <b>FORMLESSNESS</b>  (correcting the <i>TOHU</i> condition)	God giving <b>FULLNESS</b> to the <b>EMPTINESS</b>  (correcting the <i>BOHU</i> condition)	D E C O R A T I O N
	1. Light	4. Luminaries	
	2. Sky and Sea	5. Birds and Fish	
	3. Land and Plants (fertile earth)	6. Animals and Man (creatures of land)	
	Then. . . 7. God rested		
A Beautiful Symmetry			

**The description of the creative days form a beautiful symmetry by an all-wise God as He refashions the planet for man's habitation.**

#### 4A. Epilogue:

1b. There are two biblical views possible concerning the antiquity of the earth.

1c. **View 1:** The earth and the universe were created in one week several thousand years ago.

This is the position of Henry Morris, John Whitcomb and Ken Hamm. Certainly this view has merit. Everything that exists was created out of nothing. In the words of the psalmist, "*He spake, and it was done: he commanded and it stood fast*" (Ps. 33:9). The creation of the universe involved apparent age, much like Adam would have appeared as an adult immediately after his creation.

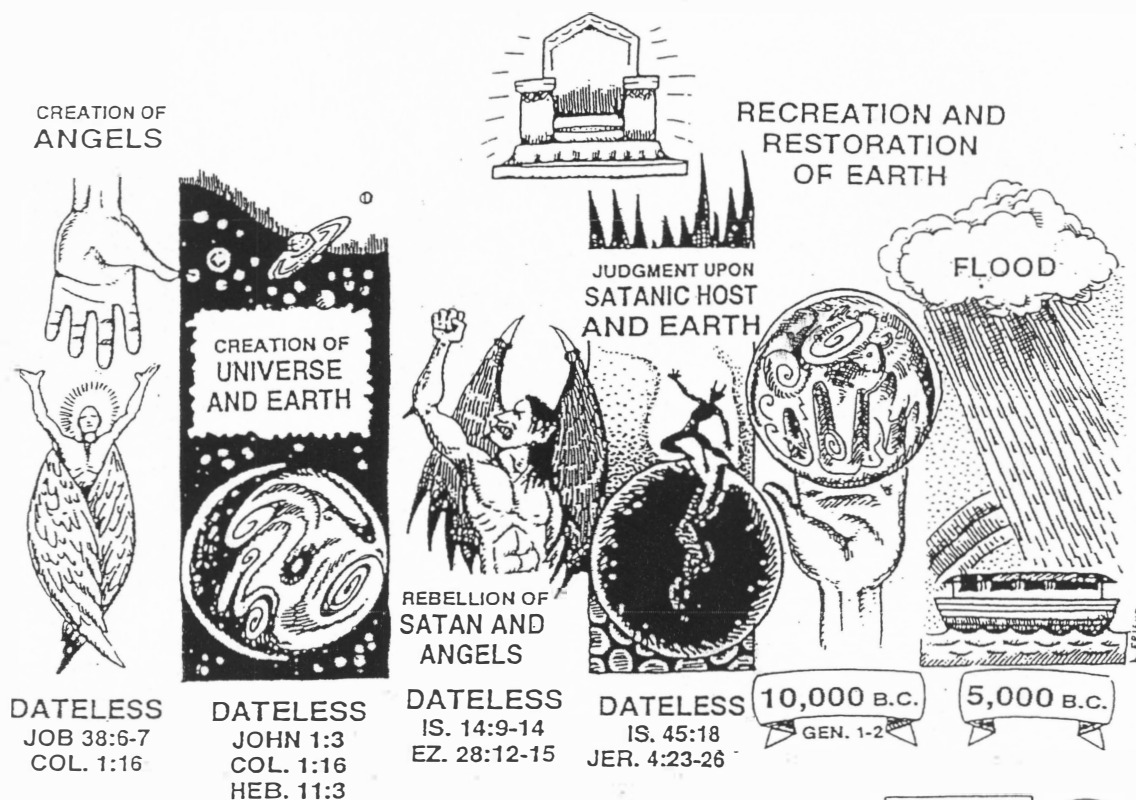
- 2c. **View 2:** The original earth in a spectacular universe was created in remote, dateless past. The present earth is relatively young.

The angels, who were created some time before the universe, rejoiced over God's consummate creation. God Himself related to Job the angelic anthems and accolades at the creation of the pristine earth: "*Job, where were you 'when the morning stars sang together, and all the sons of God shouted for joy?'*" (Job 38:7)



- 1d. Satan subsequently rebelled against God and took one-third of the angels with him (Rev.12:4).
- 2d. The angelic rebellion and ensuing divine judgment affected the entire universe and left the stellar and planetary world in a state of desolation and chaos. The universe seems to give evidence of a divine judgment because of the angelic apostasy.
- 3d. The book of Genesis opens with a description of the earth as being without form and void, a condition attributed elsewhere to divine judgment (Is. 45:18). The grammar of Gen. 1:1-3 certainly allows for a recreation of earth rather than the depiction of an original creation.

## GOD'S CREATION AND RECREATION



2b. The creation of Adam cannot be posited earlier than 10,000 B.C.

1c. The biblical genealogies, even if they contain some gaps, do not permit a date for Adam earlier than 10,000 B.C.

2c. Based on a literal reading of the biblical creation account in Genesis 1-2, it is certain that life forms on this planet cannot be dated earlier than Adam.

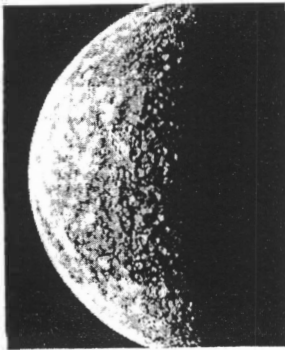
3c. Since sin and death entered this planet through Adam (Rom. 5:12), all fossils would date subsequent to Adam, thus no earlier than 10,000 B.C.

4c. This view could well be considered as a young earth view, since the present earth is relatively young and all life forms are not the result of any kind of evolution—theistic or otherwise.

5d. The grammatical and moral reasons for Bruce Waltke's and Merrill F. Unger's view are not generally countenanced by those who subscribe to the young earth position. Their alternative seems to be that either one believes in an original creation no earlier than a few thousand years B.C. or one must be an evolutionist. Actually, the grammar of Genesis 1:1-3 strongly suggests that the divine fiat of God brought form and content to a planet hopelessly marred by sin and thus "without form and void" (*tohu wabohu*). When the angelic choir sang hymns of adoration and praise (Job 38) it was because the original creation was perfect in every way, a condition not consistent with the depiction of this planet in Gen. 1:1-3

If one wants to envision what our planet might have looked like as the Creator prepared it for human habitation in Genesis 1, one need only to look at our neighboring planets such as the Moon, Mars, Jupiter and Venus. Their desolate, bleak and empty condition bears testimony to some incredible catastrophe.

## The Chaotic Genesis of Planets



**Mercury is the closest** planet to the sun. Here are some facts and other places you can find information.

Mercury is a battered and baked planet just larger than Earth's moon. Evidence of heavy bombardment from the chaos of the formation of the solar system is left in the hundreds of craters and resulting lava flows on this small, barren planet. The largest crater is Beethoven at 643 km in diameter and is the largest in the solar system. The largest feature, Caloris Basin, is 1300 km in diameter and was probably caused by an impact from an object larger than 100 km in diameter. Some craters have ice in them (in spite of the fact that Mercury is so hot) because the sun never reaches into the shadows due to the planet's tilt and orbit. With no atmosphere, there is a temperature difference of about 600 degrees between the coldest spots and hottest spots on the planet.

Mercury orbits the sun in about 88 Earth days but takes 58 Earth days to rotate once on its own axis. Because Mercury's rotation takes 58 (earth) days, its year is only a Mercurian day and a half!



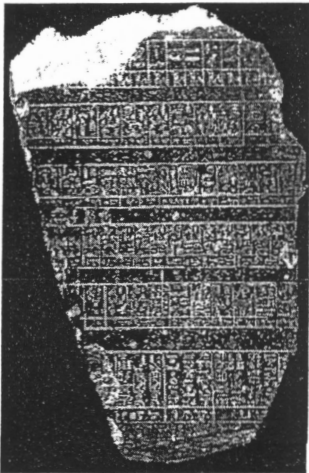
### 5A. Two Concluding Questions:

- 1b. Should the view of a recent earth be made a test of orthodoxy? Such a position is strongly urged by various creation groups, including Ken Ham's fine organization, **Answers in Genesis**. Is it right to ignore a totally biblical position which is faithful to the verbally inspired creation account and consist with proven scientific facts? One looks in vain in the writings of young earth advocates for any reference to the possibility that the universe may be very old, but that the present earth, as argued above, is relatively young.
- 2b. Do the recent earth advocates carry their view too far when they subscribe to a very recent date of creation? For example, Ken Ham follows Bishop Ussher in dating creation to 4004 B.C. and the Noahic Flood to 2348 B.C. See the diagrams below. It is quite impossible to calculate precisely the date of creation. In the 18<sup>th</sup> century the German Scholar Desvignolles, in his *Chronology of Sacred History*, says he has collected upwards of 200 calculations of the chronology between creation and the birth of Christ. The longest time is 6984 years, the shortest 3483 years.



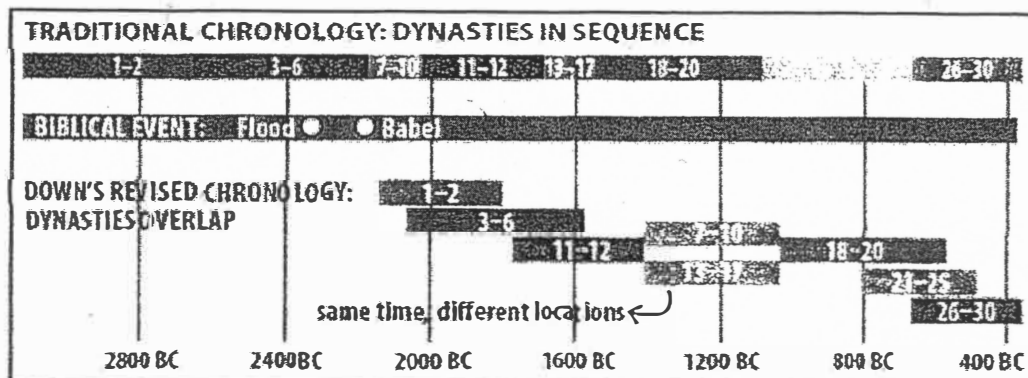
One must really manipulate the dates of Mesopotamian civilization and of the Egyptian dynasties whose origin is normally given for around 3000 B.C. It is not possible to telescope the dynasties by suggesting overlap and thus reducing their duration by 1000 years. This procrustean procedure, adjusting evidence to support one's theory, is greatly deplored by the other recent creationists such as the Associates of Biblical Research in their periodical, *Bible and Spade*.

The discovery of the Palermo Stone enables Egyptologists to trace fairly accurately Egyptian dynasties back to about 3000 B.C. This would be a considerable time after the Flood, which possibly occurred around 5000 B.C.

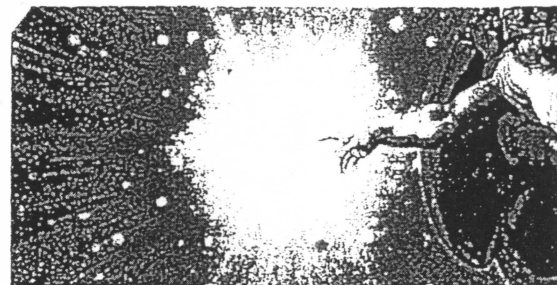


**Ken Ham's efforts to reduce the beginning of the Egyptian dynasties by 1000 years.**

<https://cdn-assets.answersingenesis.org/img/articles/nab2/tradition>



DATE	EVENT	SCRIPTURE	AGE OF EARTH
4004 BC	Creation	Gen. 1:1-31	0
3874 BC	Seth born when Adam was 130	Gen. 5:3	130 yrs.
3769 BC	Enos born when Seth was 105	Gen. 5:6	235 yrs.
3679 BC	Cainan born when Enos was 90	Gen. 5:9	325 yrs.
3609 BC	Mahalaalel born when Cainan was 70	Gen. 5:12	395 yrs.
3544 BC	Jared born when Mahalaalel was 65	Gen. 5:15	460 yrs.
3382 BC	Enoch born when Jared was 162	Gen. 5:18	622 yrs.
3317 BC	Methuselah born when Enoch was 65	Gen. 5:21	687 yrs.
3130 BC	Lamech born when Methuselah was 187	Gen. 5:25	874 yrs.
2948 BC	Noah born when Lamech was 182	Gen. 5:28	1,056 yrs.



## Ken Ham's abbreviated chronology

2446 BC	Shem born when Noah was 502	Gen. 11:10	1,558 yrs.
2348 BC	Flood when Noah was 600	Gen. 7:6	1,656 yrs.
2346 BC	Arphaxad born when Shem was 100	Gen. 11:10	1,656 yrs.
2311 BC	Salah born when Arphad was 35	Gen. 11:12	1,693 yrs.
2281 BC	Eber born when Salah was 30	Gen. 11:14	1,723 yrs.
2246 BC	Peleg born when Eber was 34	Gen. 11:16	1,758 yrs.
2217 BC	Reu born when Peleg was 30	Gen. 11:18	1,787 yrs.
2185 BC	Serug born when Reu was 32	Gen. 11:20	1,819 yrs.
2155 BC	Nahor born when Serug was 29	Gen. 11:22	1,849 yrs.
2126 BC	Terah born when Nahor was 29	Gen. 11:24	1,878 yrs.
1936 BC	Abraham born when Terah was 130	Gen. 11:32; 12:4	2,008 yrs.
1921 BC	Abraham enters Canaan at 75	Gen. 12:4	2,083 yrs.

## Standard View of Egyptian Dynasties

### Predynastic Period

c.3500-3100 BCE

### Early Dynastic Period

c.3100-2686 BCE

'Scorpion'  
Narmer

### 1st Dynasty

c.3100-2890 BCE

Menes (Hor-Aha)  
Djer  
Wadj (Djet)  
Den  
Anendjib  
Semerkhet  
Qa'a

### 2nd Dynasty

c.2890-2686 BCE

Hotepsekhemwv  
Raneb  
Nynetjer  
Seth-Peribsen  
Khasekhemwv

### Old Kingdom

c.2686-2181 BCE

### 3rd Dynasty

c.2686-2613 BCE

Sanakhte (Nebka) (c.2688-2668)  
Djoser (Netjenkhet) (c.2668-2649)  
Sekhemkhet (Djoser Teti) (c.2649-2641)  
Khaba (c.2641-2637)  
Huni (c.2637-2613)

### Sample Chronological Calculations of Birth Date - BC

	"Ussher" Method		"Patriarchal-Age" Method	
	Masoretic	Septuagint	Masoretic	Septuagint
Adam	4004	5490	10842	12028
Seth	3874	5260	10712	11798
Enos	3769	5055	10607	11593
Cainan	3679	4865	9702	10688
Mahalaalel	3609	4695	8792	9778
Jared	3544	4530	7897	8883
Enoch	3382	4388	6935	7921
Methuselah	3317	4203	6570	7556
Lamech	3130	4016	5601	6597
Noah	2984	3828	5419	6399
Flood	2348	3228	4819	5799
Shem	2446	3326	4917	5897
Aphaxad	2346	3226	4317	5297
Cainan		3019		4762
Salah	2311	2961	3879	4302
Eber	2281	2831	3446	3842
Peleg	2247	2697	2982	3438
Reu	2217	2567	2743	3099
Serug	2185	2435	2504	2760
Nahor	2155	2305	2274	2430
Terah	2126	2126	2126	2126
Abram	1996	1996	1996	1996





## The World: Born in 4004 BC?

### Ussher and the Date of Creation

by Larry Pierce on April 28, 2006; last featured October 23, 2007

The age of the earth is one of the most contentious issues in the creation/evolution debate. In today's culture, the thought of creation occurring about 6,000 years ago is frequently mocked by non-Christians—and also by many Christians.

*The age of the earth as described by James Ussher*

### THE AGE OF THE EARTH IS ONE OF THE MOST CONTENTIOUS ISSUES IN THE CREATION/EVOLUTION DEBATE.

Even James Ussher (1581-1656), the famous and respected Archbishop of Ireland in the seventeenth century, is today greatly ridiculed for declaring that the world was created in 4004 BC.

However, this date was widely accepted until people began to believe in ideas such as billions of years of Earth history. In other words, they started trusting in the latest secular findings based on fallible dating methods, instead of the only absolutely reliable method—consulting the history book provided by the Eyewitness account (the infallible Word of God).

Ussher also argued that Day 1 of creation was October 23. On the surface, this does seem a bit extreme to suggest such a specific date—but when one studies what Ussher did, one quickly realizes he was a brilliant scholar who had very good reasons for his conclusions concerning the date of creation.

Studying Ussher's line of thinking as he arrived at his conclusion—creation on October 23, 4004 BC—provides food for thought to this very day.

### The Bible—The Basis for Ussher's Work

One of Ussher's many projects was to write a complete history of the world in Latin, covering every major event from the time of creation to AD 70. He published this 1,600-page volume in 1650. An English translation entitled *The Annals of the World* was first published in 1658, two years after his death. (The complete work is fascinating. It has recently been

# Arguments for the Non-Original Creation View

## 1. The \_\_\_\_\_ reason:

The brief creation account sets the stage for the main theme: God is making the earth habitable for man. There is more revelation on Gog and Magog (Ez. 38-39) than on the creation account of the universe in Genesis 1-2, which merely gives the background for man's origin and subsequent demise.

## 2. The \_\_\_\_\_ reason:

The first main verb of the passage is "said" in verse 3, preceded by three circumstantial clauses, dependent on verse 3. The earth **was**, not **became**, waste and empty when God fashioned it. **It is remarkable that creationists who pay such careful attention to Hebrew grammar to support the literal days of Genesis (and rightly so) fail in most instances to heed the grammar of the earlier verses in Genesis 1.**

## 3. The \_\_\_\_\_ reason:

At the time of creation, everything was good (1:4, 10, 12, 18, 21, 25) very good (31) and pleasant to the eye (2:9). The formless and void condition suggests a restoration of the earth, rather than an original creation.

## 4. The \_\_\_\_\_ reason:

Applying the law of cross reference, Isaiah 45:18 clearly states that the earth was not created without form and void (tohu wabohu). The question must be asked, How did it get that way?

## 5. The \_\_\_\_\_ reason:

The angels were created prior to the original creation and sang for joy because of the perfect, harmonious creation of the universe. That creation would hardly have included a formless, empty, dark void, testifying of some awful catastrophe.

## 6. The \_\_\_\_\_ reason:

The formless and empty condition of the world might well be explained by the judgment that came upon the universe because of Satan's sin. After all, God said to Satan, "Thou hast been in Eden, the garden of God" (Ez. 28:13). The earth and the universe await redemption (Rom. 8:20-22). What the planets are today, the earth was then. One day the universe will be redeemed and restored to its perfect, pristine condition.

# Arguments for the Non-Original Creation View

## 1. The contextual reason:

The brief creation account sets the stage for the main theme: God is making the earth habitable for man. There is more revelation on Gog and Magog (Ez. 38-39) than on the creation account of the universe in Genesis 1-2, which merely gives the background for man's origin and subsequent demise.

## 2. The grammatical reason:

The first main verb of the passage is "said" in verse 3, preceded by three circumstantial clauses, dependent on verse 3. The earth **was**, not **became**, waste and empty when God fashioned it. **It is remarkable that creationists who pay such careful attention to Hebrew grammar to support the literal days of Genesis (and rightly so) fail in most instances to heed the grammar of the earlier verses in Genesis 1.**

## 3. The esthetic reason:

At the time of creation, everything was good (1:4, 10, 12, 18, 21, 25) very good (31) and pleasant to the eye (2:9). The formless and void condition suggests a restoration of the earth, rather than an original creation.

## 4. The hermeneutical reason:

Applying the law of cross reference, Isaiah 45:18 clearly states that the earth was not created without form and void (tohu wabohu). The question must be asked, How did it get that way?

## 5. The angelic reason:

The angels were created prior to the original creation and sang for joy because of the perfect, harmonious creation of the universe. That creation would hardly have included a formless, empty, dark void, testifying of some awful catastrophe.

## 6. The moral reason:

The formless and empty condition of the world might well be explained by the judgment that came upon the universe because of Satan's sin. After all, God said to Satan, "Thou hast been in Eden, the garden of God" (Ez. 28:13). The earth and the universe await redemption (Rom. 8:20-22). What the planets are today, the earth was then. One day the universe will be redeemed and restored to its perfect, pristine condition.

# O.T. CHRONOLOGY AND ARCHEOLOGICAL DISCOVERIES

