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EPOCHS OR PHASES
OF
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OF
SCRIPTURAL CREATIONISM
OF
SCRIPTURAL CREATIONISM

Biblically speaking, there are *three* different clearly distinguishable *epochs* or *phases* of God's Works of Physical Creation. This fact becomes obvious when we put together all the *Scriptures* relating to physical creation; that is, those relating to the *past* works as well as to the prophesied *future* works. We need to "*rightly divide the Word of Truth*" differentiating the creation accounts with reference to their specific *periods* which obviously constitute the three different *phases* of the *True Scriptural Creationism*.

Persistent *failure* to differentiate the *Scriptures* relating to *Creation* given '*here a little, and there a little*', with reference to the creation *periods* they obviously cover, lies behind the faulty '*traditional six-day creationism*'. Next, this gross failure is compounded by elaborate grammatical conclusions drawn to substantiate that the three '*circumstantial clauses of Genesis 1:2 are contemporaneous with Genesis 1:1*'. Accordingly, it is *wrongly* believed that the *entire universe* has been created during the *six days* of Genesis 1 at a time when the Bible *clearly* teaches *otherwise*.

The fact that God's *work* of the *six days* (Genesis 1:3-31) is actually a later *additional* work different from His original *instant* work of creation by *fiat* '*In the Beginning*' (Genesis 1:1) has escaped the attention of the *traditional six-day creationists*. Next, their failure to distinguish the *two* creation accounts in Genesis 1 lies behind the prevailing *conflict* between the *traditional* belief of a *creation in six days* and true *science*. As otherwise, there can be *no conflict* between science and the biblical creation accounts.

Next, the conditions on earth described in Genesis 1:2 were not, as such, *in the beginning* when God created the universe. God is *perfect* and His works are always *perfect*. The conditions of *empty wasteland* and *desolation* on earth were not of *creation* but of *judgment* as a consequence of Lucifer's rebellion. Scriptural evidence shows that Lucifer was on earth (Ezekiel 28:13a) along with angels; and that they all eventually rebelled against God (Ezekiel 28:16, Jude 6; 2 Peter 2:4). Failure to appreciate these scriptural truths has only re-enforced traditional hide-bound concepts. In turn, is the failure to recognize evangelically significant truth in Genesis 1.

A simple *textual* analysis of *Genesis* 1 makes it very clear that there is a marked *inherent* distinction in it. This distinction clearly depicts works of *instant* creation *ex nihilo* of a prior parent generation of ‘heavens and earth’ and the distinct *phased* work of the *six days* wherein each day’s work is characterized by “*And God Said*”. The six-day work is, therefore, a work of *restoration* and of renewal through re-creation. Actually, it is a work of regeneration that brought forth the second generation of heavens and earth. This has been accomplished through renovation of the original creation.

The very first verse of *Genesis* 1 is an independent and distinct verse in itself which Moses was inspired to write, to briefly describe the creation of the entire universe as it was first created, in the eternity past. The *original* universe when first prepared (*Proverbs* 8:27a) was a *perfect* work of creation and *complete*, requiring no additional work for its further development as is assumed by the *traditional six-day creationists*. The fact that the *original* universe was created as a *completed* work is biblically *relevant* seeing that whatever God does is always *perfect* (*Deuteronomy* 32:4) and *beautiful* (*Ecclesiastes* 3:11) from the very *moment* it is brought into existence in perfect harmony with His will.

Next, this *original* creation of the universe is in no way a *work* of the *first day* of the creation week. In fact, this *original* creation was in the midst of eternity, in the *dateless* or *ageless* past... in ‘*timelessness*’. This *original* creation doesn’t mark the *beginning* of *time* or the *beginning* of the *first day* of the *week*. Just as the stellar heavens are now in space, in ‘*timelessness*’, so also the *original* universe existed, as such, without any reference to time.

As such, the *conditions* on earth described in *Genesis* 1: 2 *cannot* be a work of God’s original *perfect* creation but are a result of *judgment*. God is not the Author of *disorder* or *chaos* and, therefore, the *chaos* described in verse 2 is not a part of God’s original creation. It was, therefore, in God’s *plan* to work additionally for *six days* in order to *restore* order out of *chaos* and create conditions of *life* on earth, all over again.

The *work* of each of the *six days*, unlike the work of *direct* creation, is a result of God ordering things by giving *express* commands to ‘*Let things happen or be created*’. As such, *each* of the six day’s work was initiated by a command: ‘*And God said: Let There Be!*’ And that which God *commanded* to happen or come into existence, instantly *materialized*. As such, the first day of re-creation begins with *Genesis* 1:3 and not with *Genesis* 1:1.

But then, was there any need for God to give specific commands to initiate each day's work? And to whom God was issuing such commands? The very fact that God commanded to bring into existence things that were not there and or to put those things in order that were in a chaotic condition indicates that the chaotic situation was something that occurred later, on the original once perfect earth. Hence, the specific commands to restore!

The chaotic condition on earth wasn't created by God. It actually occurred as a judgmental outcome resulting in the original perfect and beautiful earth ending up in chaos and under Satan's control. Therefore, God had to give specific *commands* so that the angels could witness the earth's restoration and redemption from being under Satan's dominion. As otherwise, there was no need for God to issue any specific commands but simply create and bring into existence through a phased work-course in six days in the absence of any specific commands even as in the beginning.

Undoubtedly, Genesis 1:2 describes a situation on earth that occurred as a result of sin. Scriptural evidence as described in Ezekiel 28:16-17 makes it all clear to those who have spiritual eyes to discern spiritual truths that Lucifer's sin occurred before the creation of Adam. There is not even any slightest biblical indication so as for anyone to presume that Lucifer sinned after Day Seven of the creation week as is taught by the traditional six-day creationists. Yet, such is the prevailing belief amongst the traditional six-day creationists. Accordingly, they believe chaos of Genesis as God's activity of Day 1. Biblically speaking, darkness covering a chaotic empty or void and barren earth inundated with waters is a result of judgment (Jude 6).

Thus, the *planned* and *phased* work of the *six days* is not in any way connected with that of the *original* creation of Genesis 1:1 nor with the chaotic conditions of Genesis 1:2. It is a *work* God carried out through *six days* to *restore* first the original conditions of *life* and thereafter *re-create* new life forms on the barren earth in spite of Lucifer's opposition.

The *work* of the first *six days*, in a way, *typically* characterizes God's *redemptive* work following Lucifer's rebellion and subsequently, Adam's sin, during the last 6,000 years. It culminates in God's millennial reign on earth followed by the Final Judgment and the creation of *new* heavens and *new* earth, completing the *third phase* of the *True Scriptural Creationism*. There is obviously, a *generation* which is next followed by *degeneration* and then a *regeneration*. In other words, we have three Generations!

GENERATIONS OF HEAVENS AND EARTH

The Bible speaks of “Generations” of “Heavens and Earth” in Genesis 2:4a: “*These are the generations of the Heavens and the Earth when they were created*”. Why speak of “Generations of Heavens and Earth” if the “Heavens and Earth” of Genesis 1:1 is *one* and the *same* throughout?

According to the Scriptures, there is *first* a “parent generation” of heavens and earth created *instantly* “*In the Beginning*” by *fiat*, distinct and complete. The next “generation” is an outgrowth or ‘*offspring*’ of the *first generation* subsequent to a systematic ‘work of six days’. This *distinction* becomes clear from the Hebrew word for “Generations” in Genesis.

The Hebrew “Toledah” or “towledah” in Genesis 2:4a translated as “Generations” means “*descent, family, race, history, origin... It refers to what is produced or brought into being by someone, and sometimes the results. It does not include the birth of the individual who started the line of descendants. Therefore, Genesis 2:4a doesn't indicate the process of how heavens and earth came into existence, but the events which followed their establishment. In other words, it is not a summary of the events which preceded Genesis 2:4.*”¹

As such, the ‘*generations of heavens and earth*’ of Genesis 2:4a include, *first*, the *parent generation* of heavens and earth of *old* (Prov.8:20-31, 2 Peter 3:5) that were created ‘*bara*’ in the *eternity past* (Genesis 1:1). Next, is the *second generation* of heavens and earth that were made ‘*asah*’ (Genesis 2:4b) rather regenerated as in Genesis 1:8 and 1:10, 14-19 during the work of the six days (Genesis 1:3-31). These two generations are summarized by Genesis 2:1: “*Thus the heavens and the earth were finished, and all the host of them*”.

The Hebrew word for “finished” is “kalah” meaning to be “*completed, accomplished, ready...*”... essentially, “*it means to bring a process to completion. It appears both transitively and intransitively throughout the Hebrew Bible. The processes may be either positive or negative, i.e., something may be continually added to until it is full or complete, or something may be taken away from until there is nothing left. It is the total task, working until the job is done.*”² And that is exactly what God did during the work of the first six days beginning with Genesis 1:3.

God makes it very clear that the work of the six days He began on the *first day* (Genesis 1:3-5) was completed on the *sixth day* (Genesis 1:31) by

adding a fitting conclusion in *Genesis 2:1*. In no way, this refers to the original creation which involved no process but was created instantly. The creation of the heavens and earth '*In the Beginning*' involved creating the same *miraculously* by fiat, ex-nihilo when there was '*nothing*'. It involved no work, so to say, but God '*willing it*' into existence *instantly* by fiat (Isaiah 48:13); as such, it is totally a different creation in relation to the *phased* 'work of the six days' that actually involved independent *creative processes*.

The fact of "generations" of *heavens and earth* God speaks about in *Genesis 2:4a* remains totally obscured by the *traditional* concept of '*six-day creationism*'. According to the traditional concept the *entire* universe was created in *six days*. This leaves no room to differentiate any '*generations*' of heavens and earth. However, the very fact that God Himself speaks of "*Generations of Heavens and Earth*" rules out or does away with the *traditional* belief of a creation of '*heavens and earth in six days*' as if it were an actual '*one-time*' single event.

On the other hand, the biblical fact of the plurality of "*generations*" of "*heavens and earth*" confirms and establishes the biblical accounts of creation in *Genesis 1:1* and those of *Genesis 1: 3-31* as totally different accounts, independent of each other. Accordingly, it is biblically *accurate* to state that the instant creation of heavens and earth recorded in *Genesis 1:1* is a *completed* work of an initial *perfect* creation by fiat and is prior to the *phased* work of the *six days* of *Genesis 1:3- 31*(*cf.* *Exodus 20:11, 31:17*).

Traditional Six-day creationists will *never* ever be able to explain the concept of "GENERATIONS of HEAVENS and EARTH" by insisting the *entire* universe was *made in six days*. A proper *exegesis* of *Genesis 2:4a* indicates two '*generations*' of heavens and earth consisting of an earlier 'parent generation' (*Genesis 1:1*) of the dateless past and the subsequent 'younger generation' (*Genesis 1:3-31*) of some 6000 years back, originating from the 'parent generation'. The *third* and the last generation of the *heavens and earth* is yet in the *future* and will be created as prophesied in *Isaiah 65:17, 66:22; 2 Peter 3:13* and *Revelation 21:1*. All these three generations of the *heavens and earth* constitute three distinct creation *epochs*!

1: Spiros Zodhiates, *op. cit.* p.1652.

2: Spiros Zodhiates, *ibid*, p.1600.



*“Where were thou when I founded the earth? Declare, if thou hast understanding. Who set the measures thereof -- if thou knowest? Or who stretched a line upon it? Whereupon were the foundations thereof sunken? Or who laid its corner-stone, when the morning stars sang together, and all the sons of God shouted for joy?”
(Job 38:4-7, Darby Translation, 1889).*

“When He prepared the heavens I was there; when He ordained the circle upon the face of the deep; when He established the skies above, when the fountains of the deep became strong; when He imposed on the sea His decree that the waters should not pass His commandment, when He appointed the foundations of the earth: then I was by Him as His nursling, and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth, and my delights were with the sons of men”

(Proverbs 8:27-31; Darby Translation, 1889).



