existence shortly after God began to create, rather than to imply the existence of any pre-existing matter. The basix fact of God's creative activity as antecedent to all earthly existence is the vital teaching of Genesis 1:1.

3. The meaning of Gen. 1:2, There are two possible interpretations of this verse. The usual one takes it as a description of the condition of the simpler elements of the universe after God began to create but before they had assumed anything like which has already been mentioned after their present form. The other view abobe holds that this verse tells plete creation, as a result of the fall of Satan of a change that occurred after and, a resulting great cateclymin which required drastic measures to re-introdu

- There is nothing inthe Hebrew syntax of to exclude this "restitution theory" but neither does it require it. The few verses in Isaiah and Ezekiæl that are sometimes teally interpreted as referring to something entirely alleged in its defense are probably different and in any case would be a very weak exegetical foundation upon which to full so great a theory. Yet the fact remains that Gen. 3 introduces Satan as a fallen being and his fall must have occurred before the creative events described in Gen. 1 and
- Whether it occurred on this earth and led to a great cateclysm, or whether it occurred on another planet, or perhaps even before the creation of matter, is one of the mysteries that the Bible does not explain.
- 4. The Creative Days. The remainder of Genesis is describes six days in which creative acts occurred. The first of these, and possibly the second also, could be understood as describing the creation of the universe as a whole without exclusive reasons to reference to this planet. The following days would seem to be entirely restricted to this planet and it may be that all six are describing God's creative work in connection with this west world rather than discussing the universe as a whole.