

NINE REASONS WHY THE GAP IS A FACT

Why the gap is not a “theory.”

There *has* to be a gap of time between Genesis 1.1 and 1.2—there simply *must* be one.

- Many people want to refer to the Gap as a “theory” (they call it “The Gap Theory”). This lesson is proof positive that it is not a theory, but rather a “fact.”
- The dictionary defines a “theory” as proposed explanation whose status is still conjectural, in contrast to well-established propositions that are regarded as reporting matters of actual fact.
- The Gap is not “conjectural”—it's not a conjecture (a “best guess” based on “my opinion”). Conjectures are expressions of theory or opinion that have no sufficient evidence for proof. With the Gap there is *ample* evidence to support its existence. As a matter of fact, if the Gap isn't true, you weren't born a sinner. How's that for “conjecture”?

In addition to the biblical proofs for a Gap that we are going to see in this lesson, we need to understand the importance of this issue with regard to how we view God, sin, fallen mankind, and our salvation.

- As I stated before, and as we will see in this lesson, if there is no Gap between Genesis 1.1 and 1.2, then the Apostle Paul taught that we were born righteous (with no sin nature), and we are slowly growing into perfection, hoping some day to attain salvation.
- That is how serious an issue the Gap is. It touches even on the very salvation of our souls.

Before we get started, I must again reiterate that the Gap between Genesis 1.1 and 1.2 is in no way, form, or fashion an attempt to reconcile evolution with the Bible.

- I know that Thomas Chalmers (1780-1847) used the Gap to “resolve the controversy” that exists between what Darwinian science says and what the Bible teaches.
- Chalmers didn't invent the Gap “theory” and he wasn't the first one to speak of a period of time between Genesis 1.1 and 1.2. There is evidence of the Gap being taught (a Gap that contains the fall of Lucifer, the cherub who became Satan and the devil) as early as 250 AD. And that's not taking into account that at least two of our inspired biblical writers spoke of the Gap in the New Testament.

With that said, let's take a look at nine reasons why there must be a gap of time between Genesis 1.1 and 1.2. The first of the ten is the polysyndeton.

I. Reason #1: The Polysyndeton of Genesis 1

A. The dictionary defines a polysyndeton as “the use of a number of conjunctions in close succession.”

B. The polysyndeton is a figure of speech—it's a grammatical structure—used to give emphasis or force to an expression of concepts.

1. It's the use of a conjunction (and, but, or) repeatedly in a portion of literature in order to draw our attention to specific words, phrases, or events that the author deemed important (things he didn't want his readers to miss, things he wanted them to pay attention to).
2. It's kind of like the idea of using a comma to separate things in a list. The comma lets you know that something else is coming, and that it's different than the thing before. However, with the polysyndeton, you not only have a “comma” (a separation of ideas, terms, concepts, etc.), but you have emphasis. It would be like saying “Hey!” after every comma.

3. God uses the polysyndeton to say, “Hey! Something else is coming! Pay attention!”
4. It's a grammatical structure that helps us to pay attention to each and every word of God.

C. The polysyndeton can also imply a different usage of the conjunction employed.

1. For example, the word “and” is a very common conjunction and usually implies a continuation of an idea (“I was hungry and therefore I ate a pizza”).
2. But, with the polysyndeton, that implied continuation may not be present. When an author uses a conjunction as a polysyndeton, he is not employing the word according to its normal usage. He is using it for emphasis, and it may or may not imply what it normally would in a standard context.
3. When the word “and” is employed as a polysyndeton, it could imply continuation of an idea or it may simply be a “grammatical attention getter” to show you two entirely different things.
4. We've gone into some detail with our definition of the polysyndeton. Let's now see it in the context of the Bible (because sometimes it's easier to understand a concept if we see an example rather than just its definition).

D. The polysyndeton is something you see quite often in the King James Bible (because of its superior English).

1. For example, you see it in the constant use of the conjunction “and” in Genesis 22, the story of Abraham offering Isaac. In the 24 verses of that chapter, the word “and” appears some 71 times.
2. In Luke 15 you find the same thing. In 32 verses God repeats the word “and” 73 times.
3. As you read your King James Bible, look for the polysyndeton. You'll see it everywhere!

E. In Genesis 1 and the history of creation, God uses the conjunction “and” as a polysyndeton.

1. The word “and” appears some 99 times in chapter one and seven more times in Genesis 2.1-3, the account of the seventh day, the day of rest. That means, in the 34 verses that deal with the history of creation, “and” appears 106 times.
2. That's not bad English. On the contrary, that's very good English because it's the polysyndeton! God is trying to *slow us down* and *draw our attention* to each and every word and phrase. He wants us to see and weigh each word and phrase because He wrote it with great precision and each element is of utmost importance.
3. Just about every step of the creation and re-creation process is separated out by the word “and.” It's like a “comma with emphasis” because God is doing something different in each step, and every step is important.

F. What does the polysyndeton teach us about the Gap?

1. Look at Genesis 1.1 and 1.2. The word “and” appears one time in the first verse (and that's “good common English”; it's usually considered improper to have more than one conjunction in a sentence, but the polysyndeton is different... and that's what we see in the following verse).

And the earth was without form, **and** void; **and** darkness was upon the face of the deep. **And** the Spirit of God moved upon the face of the waters. [Gen 1.2]

2. God wants you to pay attention to every element of that verse—every word and every phrase—because it is of utmost importance! Let's just take each conjunction and make some observations.

- a. “*And* the earth was without form”: That should get our attention! God is saying, “Hey! An earth *without form*! Pay attention to that! It’s important!”
 - b. “*And* void: The earth that was without for was also void. God is saying, “Hey! An earth that is *void*! Pay attention to that!”
 - c. “*And* darkness”: Darkness? Pay attention to darkness! It’s important.
 - d. “*And* the Spirit of God moved upon the face of the water”: Water! Water? What water? Where did the water come from? And why is there a “face” to the water that separates God (the Spirit) from his creation? And why is His creation under water?!
 - e. The polysyndeton employed here with the conjunction “and” is meant to draw your attention to certain words, phrases, and facts that God wants you to pay strict and close attention to.
3. Many people want to use the word “and” to try to teach continuity in the creation.
- a. They say that God began the creation in Genesis 1.1 “and” (v2) He continue to form the earth, “and” (v3) He did so for six days, resting on the seventh.
 - b. That is the common usage of the conjunction “and”—it shows continuity. However, when the same word is employed as a polysyndeton, that usage changes. It’s not meant to show continuity (though it can). It is meant to be an “attention getter” (like a grammatical exclamation point).
 - c. God used the word “and” over 100 times in the story of creation. If the word is used only to show continuity, then we have one big grammatical mess. However, it we understand the polysyndeton, we know God wrote with very good and very precise English.

G. The polysyndeton is a very good reason to believe that something is different between Genesis 1.1 and 1.2.

1. The word “and,” employed four times in Genesis 1.2, is not meant to show continuity from the first verse.
2. *On the contrary*, it is meant to draw you attention to something different, something that God wants you to pay close attention to.

II. Reason #2: The Words of Genesis 1.1-2

A. (Gen 1.2) The word “was” and its usage in other passage of Scripture

1. What we are *not* going to do here is try to change what Scripture says. The words of God are pure words, they are refined and perfect just as we see them in our English Bible.
2. What we *are* going to do here is simply take a look at how this same word (“was”) is used in other passages of Scripture so we can get an idea of how it is employed in Genesis 1.2.
3. Genesis 1.2 says that the earth “was” without form and void. That word “was” is a translation of the Hebrew word *hayah* (haw-yaw; Strong’s #1961).
 - a. Strong gives this definition of the Hebrew word: “To exist, that is, be or become, come to pass.”
 - b. That’s not a surprising definition because that same thing “was” means in English. “Was” is the past tense of “be.”
 - c. The English word “be” can mean “to exist” (like “I am”). It can also mean “take place, happen, or occur” (as in, “The wedding *was* last week”—it took place last week).
4. Let’s take a look at how the Hebrew word (*hayah*) is translated in other places of the Bible.
 - a. In Genesis 2.7, man “was” (*hayah*; he “became”) a living soul.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man **became** [*hayah*] a living soul. [Gen 2.7]

- b. In Genesis 4.3, it “was” (*hayah*; “it came to pass”) that Cain brought the fruit for a sacrifice to God.

And in process of time **it came to pass** [*hayah*], that Cain brought of the fruit of the ground an offering unto the Lord. [Gen 4.3]

- c. In Genesis 4.14, Cain was worried that it “would be” (it would “come to pass”) that someone would find him and slay him. It's the same Hebrew word as “was” in Genesis 1.2, and it means to “come to pass.”

Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and **it shall come to pass** [*hayah*], that every one that findeth me shall slay me. [Gen 4.14]

- d. In Genesis 10.8, Nimrod “was” (*hayah*; he “began to be”) a mighty leader in the earth.

And Cush begat Nimrod: he **began to be** [*hayah*] a mighty one in the earth. [Gen 10.8]

- e. When Lot's wife looked back toward Sodom, she “was” (*hayah*; she “became”) a pillar of salt.

But his wife looked back from behind him, and she **became** [*hayah*] a pillar of salt. [Gen 19.26]

5. Obviously this is *not* to say that “was” should be “became.”
- No one is advocating here (though some have, we do not) that the Scripture should be changed. The word “was” is the word God chose, and therefore it is inspired and preserved. We do not mean to change it.
 - However, a closer analysis of the definition of “was” (it can mean “be” or “become”) and its usage in Scripture (how the Hebrew word *hayah* is translated) opens the door for a broader understanding of Genesis 1.2.
 - Many would like to say that the earth “was” without form and void because it *always* was that way. But, if we apply the standard definition of the word to Genesis 1.2, we can see that “was” could mean that the earth became without form and void after it was made perfect in Genesis 1.1.

B. (Gen 1.2) The words “without form and void” and their usage in Scripture

- The most obvious question to ask when God offsets “without form and void” with a polysyndeton is this: “Is that really how God creates things?” But, since we dealt a little bit with that question in the previous lesson, let's wait a bit to answer it (at least until we have a better understand of the phrase “without form and void”).
- The only other place in the whole of Scripture that we see phrase “without form and void” is in the context of divine judgment.

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. [Jer 4.23-26]

- Now, I know what the critics say. Many “Gap theorists” want to say that this passage in Jeremiah speaks directly of the creation in Genesis 1.2. But, that's not at all what we want to do here.

- b. What we want to do here is pull out our Strong's Concordance and look for the phrase in question: "...without form and void..." When we do that, we can better understand its usage in the Bible (by simply observing the usage of the phrase in context in the Bible).
 - c. The only other mention of this phrase ("without form and void") is Jeremiah 4.23.
 - d. Verse 26 of the same passage gives us the context that defines the usage: "...broken down at the presence of the Lord, and by *his fierce anger*".
 - e. The phrase "without form and void" speaks of divine judgment and retribution for sin. God is angry with man and He judges with wrath. That judgment of God upon sin leaves the earth formless and void because it was destroyed.
 - f. If this is how the phrase is used in Jeremiah 4 (and it is how it's used), then consistency would demand it be used the same way in Genesis 1.1-2. If a term is repeated hundreds of times in Scripture (like "make" or "made," for example), then we can readily assume various definitions based on usage in context. But, here we're dealing with one phrase (and a *very* specific phrase at that!) that only occurs twice. In one instance the context is *obviously* divine judgment (Jer 4.23-26), and the other is also divine judgement (but it's held in question by some). Consistency demands that we at least *consider* the possibility of divine judgment in Genesis 1.2.
 - g. Also, if we analyze the Hebrew behind the phrase "without form and void" we see the same thing: God's wrathful judgment on sin!
3. The Hebrew words translated "without form and void" are *tohu va bohu* and they imply a catastrophic destruction.
 4. Strong's Concordance defines *tohu* thus: Meaning to lie waste; a desolation (of surface), that is, desert; figuratively a worthless thing."
 - a. This same Hebrew word (*tohu*) is also translated "confusion, empty place, without form, nothing, thing of nought, vain, vanity, waste, wilderness."
 - b. Here are some examples of verses where we see *tohu* translated (the English translation is highlighted in bold).

He found him in a desert land, and in the **waste howling wilderness**; he led him about, he instructed him, he kept him as the apple of his eye. [Deut 32.10]

And turn ye not aside: for then should ye go after **vain** things, which cannot profit nor deliver; for they are **vain**. [1Sam 12.21]

He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a **wilderness** where there is no way. [Job 12.24]

He stretcheth out the north over **the empty place**, and hangeth the earth upon nothing. [Job 26.7]

The city of **confusion** is broken down: every house is shut up, that no man may come in. [Isa 24.10]
 - c. Pay close attention to this last passage because it not only contains the key verse of the Bible (Isa 34.8), it speaks of hell and the lack of fire (God's ultimate wrath-filled judgment upon sin and sinners).

8 For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of **confusion**, and the stones of emptiness. [Isa 34.8-11]

- i. (v8) The theme of the Bible is the “controversy of Zion”: Who will rule in God's holy hill (over God's creation)? God Himself or His enemy?
 - ii. (v8) The second coming of Christ is the day of the Lord's vengeance, the day God repays those who have offended Him (He gets His revenge on those who would have had Him “dethroned”; Isa 14.12-14).
 - iii. (v9) In His wrathful judgment upon rebellious sinners, God makes a place of pitch, brimstone, and fire.
 - iv. (v10) The fire of that awful place will never be quenched (Isa 66.22-24). It will be an everlasting wasteland, this “lake of fire” that the Lord created for sinners.
 - v. (v11) It will be a place of unclean birds (a picture of demons in the Bible) and also of **confusion (tohu)**.
- d. There are 19 verses in the Bible that contain this Hebrew word *tohu* and one of those verses contains it twice, so there are 20 mentions of the word in Scripture.
- i. Genesis 1.2 is one of these 20 and *tohu* here is translated “without form.”
 - ii. In every single other place this word *tohu* appears, it's bad. Every other mention of the word *tohu* occurs in the context of divine judgment upon sin and sinners.
 - iii. What would make one think that it would be different in Genesis 1.2? Is this how God creates? Without form, a waste howling wilderness, in vain, empty, and with confusion?
 - iv. Let's just take two of those descriptive words and see that, No! that is not how God creates. The first will be “vain”—Did God create the world (heaven and earth) in vain?

For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, **he created it not in vain [tohu]**, he formed it to be inhabited: I am the Lord; and there is none else. [Isa 45.18]
 - v. Did God create confusion—did He create a “confused” heavens and earth?

For **God is not the author of confusion**, but of peace, as in all churches of the saints. [1Cor 14.33]
 - vi. Well, if God isn't the author of confusion... who is? If God is not the author of the “*tohu*” that we see in Genesis 1.2... who is? Where did the *tohu* (confusion; without form) come from if it didn't come from God? He is not the Author of it—He did not create it, nor did He make it.
 - vii. Out of 20 mentions of the Hebrew word *tohu*, 19 are clearly references to God's judgment or the results from the same. If we see a perfect creation of God in Genesis 1.1 (and we do), what are we to conclude, then, when we see a creation described as *tohu* in Genesis 1.2? God is not the author of *tohu*. Someone else made it that way—someone else caused God's wrathful judgment to fall because the sinned.
5. The other Hebrew word in question here is “*bohu*” (the earth was “void” / *bohu*).
- a. Strong's gives this definition for *bohu* (#922): Meaning to be empty; an undistinguishable ruin.”
 - b. It is translated “emptiness” and “void” in the Scripture.

- c. There are only three mentions of this Hebrew word in Scripture, one of which, of course, is Genesis 1.2 where it is translated “void.” The other two mentions of *bohu* are verses that we have already seen but I’ll quote them at length again here in order that we might see their context.

8 For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of **emptiness** [*bohu*]. [Isa 34.8-11]

23 I beheld the earth, and, lo, it was without form, and **void** [*bohu*]; 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. [Jer 4.23-26]

- i. The passage in Isaiah speaks of the lake of fire and the Bible relates that place with “stones of emptiness [*bohu*].”
 - ii. In Jeremiah 4 we see see God's terrible, angry judgment upon sin. It's a judgment that leaves the earth “void” [*bohu*].
- d. The only other place in the whole of Scripture that we find this Hebrew word *bohu* is Genesis 1.2.
6. In Genesis 1.2, “without form and void” (*tohu va bohu*) speaks of divine judgment and the catastrophic destruction that resulted from God's fierce anger with sin and sinners.
- a. Does this speak of God's perfect, beautiful creation? Is this how God creates? Are we to believe that God is the Author of confusion, vanity, emptiness, and undistinguishable ruin?
 - b. Let's take another quick look at Genesis 1.1 and remember just how it is that God creates things.

C. (Gen 1.1) The word “created” and its implications for the world of Genesis 1.2.

1. Remember that God is light and all His works are perfect and beautiful.

This then is the message which we have heard of him, and declare unto you, that **God is light, and in him is no darkness at all.** [1Jn 1.5]

Who only hath immortality, **dwelling in the light which no man can approach unto**; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. [1Tim 6.16]

Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. **Who coverest thyself with light as with a garment**: who stretchest out the heavens like a curtain. [Ps 104.1-2]

He is the Rock, **his work is perfect**: for all his ways are judgment: a God of truth and without iniquity, just and right is he. [Deut 32.4]

2. Does that speak of a “waste howling wilderness” and “undistinguishable ruin”?

3. Remember that the original creation was so spectacular, perfect, and beautiful that it inspired shouts of praise and songs of joy from the angelic beings that dwelled in the presence of God.
- Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; **When the morning stars sang together, and all the sons of God shouted for joy?** [Job 38.4-7]
4. Remember that the Hebrew word translated “create” in Genesis 1.1 is *bara* and that we see it employed again in the context of Adam's creation.
- In the beginning God **created** [*bara*] the heaven and the earth. [Gen 1.1]
- So God **created** [*bara*] man in his own image, in the image of God created he him; male and female created he them. [Gen 1.27]
- a. How did God create man? Did He create man in confusion, vanity, emptiness, and undistinguishable ruin?
 - b. Or did He create man in His own image—perfect and beautiful, clothed in light?
 - c. How must we conclude, then, that He created the heaven and the earth in Genesis 1.1?
 - d. What must we conclude, then, about the creation we see in Genesis 1.2 that is “without form and void” (*tohu va bohu*)?
5. If there is no gap between Genesis 1.1 and 1.2, a gap that contains the rebellion and sin of Lucifer the devil, then we have a problem.
- a. Because without the Gap, what you have is this: “God created the heaven and the earth, and they were perfect, full of light, and entirely beautiful. The beautiful and perfect creation was a waste howling wilderness of undistinguishable ruin.”
 - b. It just doesn't make sense. There is no other way to understand the incredible difference that exists between Who God is and how He creates (Gen 1.1; *bara*) and how Scripture describes the creation in Genesis 1.2 (*tohu va bohu*).
- D. God uses the polysyndeton to draw our attention to important words and phrases, one of which is “without form and void.”
1. There *must* be a gap between Genesis 1.1 and 1.2. There is no other way around it; the words demand it.
 2. The words of Genesis 1.2 (the English words and the Hebrew words) demand a Gap because without a Gap we cannot explain “without form and void” (*tohu va bohu*) in the context of God's creation (*bara*).
 3. Without a Gap you make God the Author of confusion, the Author of darkness, and ultimately the Author of sin (because “without form and void” and “*tohu va bohu*” speak of judgment upon sin and sinners). If there is no Gap, there was no sin between Genesis 1.1 and 1.2. Who would be the author of what caused the formless void? God.
 4. But we know what causes the waste howling wilderness. We know what causes undistinguishable ruin. We know what causes God's wrath-filled judgment to fall upon creation. It's called “sin.” And we know who the original sinner was.

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! 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: I will ascend above the heights of the clouds; I will be like the most High. [Isa 14.12-14]

III. Reason #3: The Darkness of Genesis 1.2

In the beginning was the Word, and the Word was with God, and the Word was God. [John 1.1]

A. In the beginning—in Genesis 1.1—there was God. Before all of creation, there was God.

1. (1Jn 1.6; 1Tim 6.16; Ps 104.1-2) And as we have seen before, God is light; He dwells in unapproachable light; He clothes Himself with light.
2. Therefore it is safe to say that in the beginning there was *no darkness at all*.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is **no darkness at all**. [1Jn 1.5]

B. Compare this truth with Genesis 1.2 and ask yourself the question: Where did the darkness come from, then?

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. [Gen 1.2]

1. God uses the polysyndeton again to separate one more element of the story and draw our attention to it: "...**and darkness** was upon the face of the deep..."
2. If God is light and dwells in light, why is the creation full of darkness? Where did the darkness come from?
3. I think the answer to that question is quite obvious, so we'll not waste time searching it out in Scripture. We should concentrate on God filling His creation with light (because this concept might not be as obvious to some).

When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and **the power of darkness**. [Luke 22.53]

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. [Acts 26.18]

In whom **the god of this world** hath blinded the minds of them which believe not, **lest the light** of the glorious gospel of Christ, who is the image of God, should shine unto them. [2Cor 4.4]

For we wrestle not against flesh and blood, but against principalities, against powers, against **the rulers of the darkness** of this world, against spiritual wickedness in high places. [Eph 6.12]

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins. [Col 1.13-14]

Ye are all the children of light, and the children of the day: we are not of the night, **nor of darkness**. [1Th 5.5]

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath **called you out of darkness** into his marvellous light. [1Pet 2.9]

C. The Bible says that God dwells in light and that He makes light His "garment."

Who only hath immortality, **dwelling in the light** which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. [1Tim 6.16]

Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. **Who coverest thyself with light as with a garment:** who stretchest out the heavens like a curtain:[Ps 104.1-2]

1. As we delve into what the Bible says about this issue, I would simply encourage you to reflect upon what Scripture says of itself.
 - a. The Bible claims to be the inspired Word of God (2Tim 3.15-17) because each of its words are inspired and preserved.

Heaven and earth shall pass away, but my **words** shall not pass away. [Mat 24.35]

Every word of God is pure: he is a shield unto them that put their trust in him. [Prov 30.5]

- b. Because of this, we have the certainty of the words of truth—each word in the Bible is true, it is truth, and God has placed it there for a purpose.

Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the certainty of the words of truth... [Prov 22.20-21]

- c. If this is the first time you've heard some of the things you will read in the follow study of God and His garment of light, then I would encourage to be as the Bereans and search these things out in Scripture. Do not take my word for it; read your Bible and see if what I am telling you is true or not.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. [Act 17.11]

Prove all things; hold fast that which is good. [1Th 5.21]

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. [1Jn 4.1]

2. Psalm 104.2 says God that God covers Himself with light as a man would cover himself with a “garment”

- a. The “garment” mentioned in this verse is like that of a priest and it defines the shape of the universe (or it at least gives us the idea of the shape of the universe that God wants us to have; it could most certainly be grander and more complex than we could ever fathom).

- b. This “garment” was like a “robe,” or what we might call a “poncho.” It was all one piece of cloth with a hole in the top where the priest head would pass through, draping the garment around his neck and over his shoulders.

And thou shalt make **the robe** of the ephod all of blue. And there shall be **an hole in the top of it, in the midst thereof**: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent... And it shall be upon Aaron to minister... [Exod 28.31-35]

- c. The “shape” of this garment, then, was that of a upside-down cone (the top was flat and somewhat circular and hit spread out, getting larger as it draped down over the body).

- d. These priestly garments were given to Aaron and his sons for “glory and for beauty,” just like God's garments of light were for “honour and majesty.”

And thou shalt make holy garments for Aaron thy brother **for glory and for beauty**. [Exod 28.2]

Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with **honour and majesty**. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:[Ps 104.1-2]

- e. The coat (tunic) that Christ wore was very similar in shape, though much more humble in appearance. It was one solid piece of cloth, woven without seam (it wasn't a patchwork of various pieces of cloth), and it had a hole in the top to drape it around the neck and over the shoulders. It's like what we would call a poncho.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. [John 19.23]

- f. The Book of Hebrews says that the heavens are like heavens are like a “garment.”

And, Thou, Lord, in the beginning hast laid the foundation of the earth; and **the heavens** are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old **as doth a garment; And as a vesture** shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. [Heb 1.10-12]

- g. Read Psalm 104.1-2 again. In the beginning God “clothed Himself”—He covered Himself—with light “as with a garment.”
- i. The garment was the universe—the heavens—and God filled the universe just like a man's body would fill a robe (or a poncho).
 - ii. Just as the head of the man would be above the garment (through the “hole” in the “top”), so God's presence continued to dwell in the third heaven, above His creation (and that is why, after the Gap, we see the Spirit of God moving upon the face of the deep; He is above the creation, in the third heaven).
 - iii. The universe, then, as God's garment was filled with God—the Lord filled His creation. Therefore the creation was filled with light just as it will be again, in eternity future, when all of sin has been dealt with.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. **And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light:** and they shall reign for ever and ever. [Rev 22.1-5]

D. There *must* be a gap between Genesis 1.1 and 1.2 because there is darkness in verse 2.

1. The Bible says that God created the universe (the “heaven” or the “heavens”) as a garment of honor, glory, and beauty for Himself. His garment was light.
2. The creation of God in Genesis 1.1 was full of light because, just as we see in Revelation 22.5, He filled creation.
3. Where, then, did the darkness come from—darkness that filled God's creation from top to bottom? Did you read those verses before? Luke 22.53; 2Cor 4.4; Eph 6.12; Col 1.13-14; 1Th 5.5; 1Pet 2.9. So... if there is no gap between Genesis 1.1 and 1.2, a space of time where Lucifer rebelled, where did the darkness come from?
4. Isn't it interesting that you don't have to go very far underwater before it gets very, very dark?

IV. Reason #4: The Waters of Genesis 1.2

- A. If there is no gap between Genesis 1.1 and 1.2, where did all that water come from?
1. In Genesis 1.2 the Bible says that the Spirit of God is *above* the waters—He was moving “upon” the face of the deep (the surface of the waters).
 2. The universe is full of water in Genesis 1.2, and on the second day of re-creation, God clears the waters out making the second heaven (outer space where the stars are; Gen 1.14).
- B.