

TEN 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 ten 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.”
- a. 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.
- b. However, a closer analysis of the definition of “was” (it can mean “be” or “become”) and it's usage in Scripture (how the Hebrew word *hayah* is translated) opens the door for a broader understanding of Genesis 1.2.
- c. 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

1. 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”).

2. 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]

- a. 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 (just observe its usage in context).
 - 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 judgment (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 naught, 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 would who 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 created 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 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 dwelt 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 phases, 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 marvelous 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. On the second day of creation God “divided” the waters that filled the universe.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day. [Gen 1.6-8]

1. (v6) God proposes to make a “firmament” in the midst of the waters, a “firmament” that would divide some of the water from the other part of the water.
 - A “firmament” is simply a “space” or an “expansion.” God wants to make an space that will divide the waters and make an expansion between them.
2. (v7) So, God made the expansion and now we have waters above it and below it.
3. (v8) The result of this space between the waters—this expansion—is called “Heaven.”
 - a. Now what we have to understand here is that we use the term “heaven” in a fashion that is not quite biblical. We refer to the abode of God, or paradise for God's saints, as “heaven.” The correct Bible terms for this place would be the “third heaven” or possible even “paradise.”
 - b. There are three heavens mentioned in Scripture (and remember that, according to Genesis 1.6-8, a “heaven” is simply an expanse, a space, or a “firmament”).
 - i. The “third heaven” is the abode of God where the saints are who have died. It's “paradise,” or what most people refer to with the term “heaven” (Rev 4.1-6; Ps 148.2; it is directly north of the earth: Ps 75.6-7; Job 26.7; 37.22; Isa 14.12-14).

It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one **caught up to the third heaven**. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was **caught up into paradise**, and heard unspeakable words, which it is not lawful for a man to utter. [2Cor 12.1-4]

- ii. The second heaven (the second firmament or expansion) is outer space. This is what God made in Genesis 1.6-8. It's the "firmament of Heaven" where God put the sun, the moon, and the stars (Ps 148.3).

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: And let them be for lights in **the firmament of the heaven** to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. [Gen 1.14-16]

- iii. The first heaven, then, is the firmament (the space or expansion) around our planet; it's the atmosphere. We see the birds, that God made on the fifth day, fly in the "open firmament of heaven" (they fly in the air—in our atmosphere—which the Bible also calls a "heaven" because it's a "firmament"; Acts 1.8-10; Job 35.5; Ps 148.7-8).

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**. [Gen 1.20]

- iv. The Bible speaks, then, of three heavens. They aren't three different "levels of paradise." They're simply "firmaments"—places, spaces, expansions God dwells in the third heaven (paradise and the abode of God, above the second heaven). The second heaven is outer space where God placed the sun, moon, and the stars. The first heaven, then, is where the birds fly—out atmosphere.

- c. What's important to notice in Genesis 1.8 is that when God made the second heaven (the firmament of heaven where He would later place the stars), there remained water above it and below it.

- i. There are waters above the "heavens" (plural: "heavens"). There is water above the first and second heavens—above our universe.

Praise him, ye heavens of heavens, and ye waters that be above the heavens. [Ps 148.4]

- ii. There are also waters below our planet—below the earth; below the second heaven.

To him that stretched out the earth above the waters: for his mercy endureth for ever. [Ps 136.6]

4. Here is a graphical representation of what we just saw in Genesis 1.2-8:

[Graphics on following page.]

- a. In Genesis 1.2 the universe, which is shaped like a garment (an “upside-down cone”) is full of water and the Spirit of God is in the third heaven (above the water; above the universe) moving on the surface of the waters.



- b. This is why we see verses in the Bible that refer to the “heaps” of water—water heaped up as if they were in a pile (a “pile of water” would be smaller at the top and larger at the bottom—the idea like a heap or pile of dirt).

He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. [Ps 33.7]

Thou didst walk through the sea with thine horses, through the heap of great waters. [Hab 3.15]

- c. In Genesis 1.6-8, on the second day of the re-creation, God separates the waters and makes a “firmament” in which He will later place the sun, moon, and stars (Gen 1.14-17). This firmament of the second heaven divides the waters above from the waters below.



C. So, again, we must ask the question: Where did the waters come from that flooded the universe?

1. When God created the earth in Genesis 1.1, the Bible says that it was habitable.

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, he formed it to be inhabited: I am the Lord; and there is none else. [Isa 45.18]

2. An earth underneath water is hardly “habitable.” Something happened after the creation of the earth in Genesis 1.1, and it resulted in a universal flood—a flood of the universe.

D. (Gen 1.2) “The Deep”

1. The waters that filled the universe (the second heaven) are called “the deep” and they are sad to have a “face” (“the face of the deep”).
 - a. This “face of the deep” is also called, in the same verse, the “face of the waters.”
 - b. We can see, then, that “the deep” in Genesis 1.2 speaks of the second heaven—the universe—flooded with water (full of water).
2. Observe, too, that the Spirit of God moved upon the face of these waters.
 - a. He, being in the third heaven (the abode of God), was “on top of” the waters that filled the universe.
 - b. The face of the deep (the face of the waters), then, formed a *division* between God and His creation—a *division* between the second and third heavens, between darkness (in the creation) and light (in God's presence).
3. As we have seen, the waters of the deep (the waters that fill the universe in Genesis 1.2) have the shape of an upside-down cone—it's like a “mountain” or “heap” of waters. It's the same shape of a garment, like a poncho draped around the neck and over the shoulders.

He gathereth **the waters of the sea together as an heap**: he layeth up the depth in storehouses. [Ps 33.7]

Thou coveredst it with **the deep as with a garment**: the waters stood above the mountains. [Sal 104.6]

Thou didst walk through the sea with thine horses, through **the heap of great waters**. [Hab 3.15]

4. The deep of the second heaven has a “face.”
 - a. In Genesis 1.2 we see that the face of the deep is also the face of the waters, and that it forms a division between God and His creation. God is above the face of the deep, moving upon the face of the waters, while the rest of creation is in darkness below the face of the waters.
 - b. The Book of Job says that this face of the deep is frozen (water in outer space would freeze because there is little to no molecular movement).

The waters are hid as with a stone, and the face of the deep is frozen. [Job 38.30]
 - c. From above, from the third heaven “looking downward,” the frozen face of the deep would like like a sea of glass like unto crystal. When the Apostle John is raptured from the earth to the third heaven (where the throne of God is), he saw before the throne the face of the deep, perfectly frozen like glass or crystal.

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne... 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. [Rev 4.1-6]

- d. Proverbs tells us that the face of the deep is circular in form (a “compass” is an instrument used for drawing circles).

When he prepared the heavens, I was there: when he set a compass upon the face of the depth. [Prov 8.27]

5. This great deep of the second heaven is also called “the sea.”

1 Canst thou draw out **leviathan** with an hook? or his tongue with a cord which thou lettest down? ...

31 He maketh **the deep** to boil like a pot: he maketh **the sea** like a pot of ointment.

32 He maketh a path to shine after him; one would think **the deep** to be hoary. [Job 41.1-32]

- a. Verse 1 of Job 41 establishes the context: The chapter speaks of Leviathan (which we'll see in a moment is Satan) and it says that he moves through “the deep” (v31-32), which also called “the sea” (v31).

- b. Leviathan is the serpent that God will punish, the dragon that is in “the sea.”

In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay **the dragon that is in the sea**. [Isa 27.1]

- c. Leviathan is “plays” in the “great and wide sea”.

So is this **great and wide sea**, wherein are things creeping innumerable, both small and great beasts. There go the ships: **there is that leviathan**, whom thou hast made to play therein. [Ps 104.25-26]

- d. We can see, therefore, that the “face of the deep” in Genesis 1.2 is the “face of the waters” that are called “the sea.” This helps us understand why there will be no more sea in the new creation in eternity.

6. God will remove the “sea” in the new heaven and the new earth.

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. [Rev 21.1]

- a. When God makes the creation anew, He basically takes us back to the beginning when He made everything perfect and according to His plan (before sin entered in and caused its ruin).

- b. After dealing with the sin issue God will destroy the present creation and make a new heaven and a new earth in the which there will be “no more sea.”

- c. That doesn't mean there will be no water to drink. That means that there will be no more division between God and His creation. The light and glory of God will again fill the universe because there will be no more waters dividing the second and third heavens.

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 22.5]

- d. The waters in Genesis 1.2 will be removed when sin is dealt with. The waters, then, in Genesis 1.2 have something to do with the sin issue. Where did they come from and why are they there?

E. The waters that flooded the universe came *after* the perfect creation of God.

1. When God created the heaven and the earth in Genesis 1.1, they were perfect and beautiful, so much so that they inspired song and shouts of joy from the angelic beings 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]

2. However, something happened after that initial creation event and it had to do with pride and someone trying to “break into” God's presence and do harm. God used the waters to stop the rebellion

8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

10 And brake up for it my decreed place, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? [Job 38.8-11]

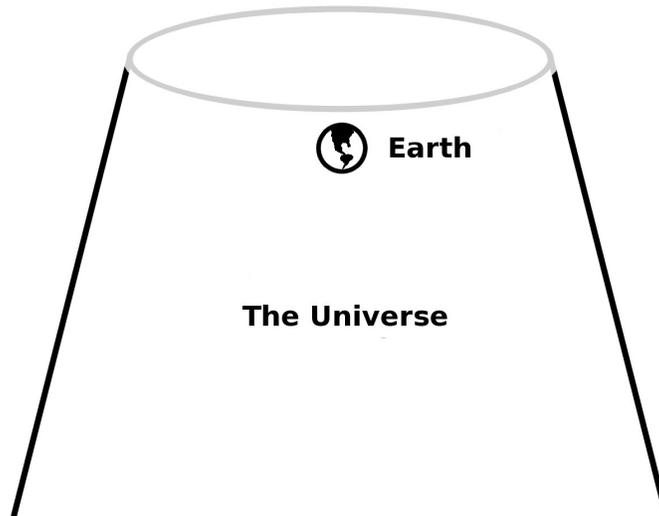
- a. (v8) The sea broke forth *after* the initial (and complete) creation event of Genesis 1.1.
- b. (v9) The waters caused the darkness in the creation; they were like a “swaddlingband” (grave clothes) for the universe.
- c. (v10) God had to put up “bars and doors” because someone wanted to break in and do harm.
- d. (v11) The rebellion failed; no one entered into the presence of God. But, we know they wanted to and that the desire to do so was born of *pride*. It's also interesting to note that God relates the rebellion to “waves of the sea” because Jude speaks of them also

Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. [Jud 13]

3. God didn't create the world without form, void, dark, and buried beneath leagues of water.
 - a. He created it perfect and then someone rebelled. In order to stop the rebellion, God flooded the universe. That's where the waters came from: God's judgment upon the original sin.
 - b. If the one sin of Adam and Eve has caused so much devastation and destruction (six thousand years of pain, misery, and death so far), how much more so the original sin of Lucifer when he rebelled against God with a third of the angels?
 - c. Where else but between Genesis 1.1 and 1.2 could we possibly place such a catastrophic event? Where else do we see a massive outpouring of divine judgment in creation?
 - d. Again, it begs the question: Where did all the water come from in Genesis 1.2?
 - i. Job 38.8-11 says it came forth in judgment upon someone who, because of pride, wanted to enter into the presence of God and do harm.
 - ii. Without the Gap, we cannot explain the waters that filled the universe, destroyed a perfect and beautiful creation, and caused darkness to be upon the face of the deep.

F. Here is a quick review of the sequence of events in Genesis 1.1-8, from the creation of the heaven and the earth until the separating of the waters on the second day.

1. (Gen 1.1) God created the heaven and the earth which were, according to Isaiah 45.18, habitable. He didn't create them in vain, he created them to inhabited.
2. (Gen 1.2) For some reason God flooded the universe—the second heaven—with water. He calls this water “the deep” and “the sea,” and they have a “face” which is circular and frozen like glass or crystal.
3. (Gen 1.6-8) On the second day God separated the waters from the waters and made a “firmament” that He called “Heaven.”
4. (Gen 1.14-17) This “firmament of the heaven” is where He placed the sun, moon, and stars; it's what we call “outer space.”
5. Here is the same sequence of events illustrated with the “cone model” of the universe:
 - a. The earth, in its original state in Genesis 1.1, was placed at the “top” of the universe just as it will be again in the new creation of Revelation 21.1-2. There was no division between the second and the third heaven, God's glory and light filled the universe.



- b. Lucifer (Satan), with a third of the angels) rebelled against God (Isa 14.12-14) and God stopped them with a flood of waters that filled the entire universe—the second heaven. This is the earth that is without form, void, wrapped in darkness, and submerged in water that we see in Genesis 1.2 (other passages of commentary and comparison: Gen 1.6-8; Job 38.8-11; 2Pet 3.4-7).



- c. (Gen 1.6-8) On the second day of the renovation of creation, God separated the waters from the waters in the second heaven and made what we call today "outer space." There are now waters above and below the second heaven.



C. Division in God's creation is always due to divine judgment on sin and rebellion

1. Sin causes death, and death in the Bible is first and foremost a separation. Physical death is a separation from the physical body. Spiritual death is a separation from the source of spiritual life: God. When we see separation and division in the Scripture, we can be sure that it is the result of sin and God's judgment upon the same.
2. When Adam and Eve sinned, they died spiritually and God sent them out of the garden of Eden. Sin caused separation and division between man and Creator.

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. [Gen 3.24]

D. In Genesis 1.2 we see a division between God and His creation that was not there in Genesis 1.1.

1. Where did that division come from and why? Why did God have to make that division?
2. It's obvious if we compare Scripture with Scripture, because just like with Adam, sin caused the division. Someone sinned between Genesis 1.1 and 1.2 and that original sin caused separation and division in the creation of God.
3. Without a Gap, we are at a loss to explain the division we see in Genesis 1.2.

VI. Reason #6: The Parallelism of Genesis 1 and Genesis 2**A. By “parallelism” we mean a “parallel comparison”:**

1. We put two things side by side to make a comparison between the two (either by what is similar or what is different).
2. Hebrew literature is filled with parallelisms.

B. For example, take a look at Proverbs 17.27-28.

27 He that hath knowledge spareth his words:
and a man of understanding is of an excellent spirit.
28 Even a fool, when he holdeth his peace, is counted wise:
and he that shutteth his lips is esteemed a man of understanding.

1. The first and the third lines are parallel—they deal with the same theme (showing wisdom by keeping your mouth shut).
2. The second and the fourth lines are also parallel—they deal with the man of understanding (who is also the man who keeps his mouth shut).
3. Most all of Proverbs is wisdom displayed through parallelisms—comparisons and contrasts of two things held up to be observed together.
4. But we also see this kind of parallelism on a much broader scale in other parts of the Bible, like Genesis 1 and Genesis 2.

C. In the first two chapters of the Bible we have two parallel accounts of creation and they are held up for our analysis and instruction. Here is how it would look in diagram:

[Gen 1.1] The world that then was.
[Gen 1.2] It's ruin.
[Gen 1.3-2.25] The world that now is.
[Gen 3.1-6] it's ruin.

1. What ruined the world that now is? Obviously it was Adam's sin (and look at the ruin it has caused!).
2. What ruined the world that then was? According to the parallel, it's the same thing: Sin.

D. This same parallelism with regard to creation can be found in 2Peter 3.

1. I understand that many critics of the Gap don't accept 2Peter 3.4-7 as a reference to the "world" of Genesis 1.1, but that's not the point right now.
2. What we want to see here is the parallelism. We'll deal with a detailed analysis of 2Peter 3 later in our study.

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

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. [2Pet 3.4-7]

[Gen 1.1] The world that then was: 2Peter 3.4-5

[Gen 1.2] It's ruin: 2Peter 3.6

[Gen 1.3-2.25] The world that now is: 2Peter 3.7a

[Gen 3.1-6] it's ruin: 2Peter 3.7b

E. All of this what is known as parallelism and it shows us another proof for the Gap between Genesis 1.1 and 1.2.

1. The parallelism found in reference to creation demands a Gap between Genesis 1.1 and 1.2. There must be a perfect creation followed by a fall—there must be a Gap. Without it, we have a fallen creation first, a creation that requires six days of "clean up" to make it habitable.
2. This same parallelism is seen in the writings of Paul and the testimony of a Christian. And what we are going to see now is that if there is no Gap between Genesis 1.1 and 1.2, then you and I were *not* born sinners, and our salvation is *not* by a miraculous intervention of God in our lives. If there is no Gap, then we were born "without form and void" and all we need is a little bit of cleaning up and we'll be perfect. If there is no Gap, there is no original sin passed on from Adam to us.

VII. Reason #7: The New Testament and the Testimony of the Christian

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. [2Cor 4.6]

A. In 2Corinthians 4.6, Paul is referring to the first three verses of the Bible:

1 In the beginning God created the heaven and the earth.

2 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.

3 And God said, Let there be light: and there was light. [Gen 1.1-3]

B. God commanded the light to shine out of darkness in Genesis 1.3. The darkness is, of course, what see in Genesis 1.2: "...darkness was upon the face of the deep..."**C. Paul, in 2Corinthians 4.6, is making a parallel comparison of our salvation with the Genesis account of creation.**

1. The account of Genesis 1.1-3, then, is exactly like our testimony of how we got saved.
2. If there is no Gap between Genesis 1.1 and 1.2, then the theory of evolution is true and the Bible is a farce Think about the "sequence of events" in the salvation of a sinner, because that same sequence of events can be seen in creation—in Genesis 1.1-3 (that's what Paul is saying in 2Corinthians 4.6).

D. First, we see the original state of creation.

1. In Genesis 1.1 God created the heaven and the earth; He created them perfect, without sin, and without darkness.
2. This event corresponds (in the parallelism) to Adam and Eve in their original state. They were made in the image of God, perfect, without sin, and without the “darkness” of “spiritual death” in them.

E. Second, the original state was ruined.

1. In Genesis 1.2 the earth became without form and void, dark and ruined.
2. Adam, because of sin of disobedience (rebellion against God's command), became a sinner (without form and void, full of darkness and spiritual death, without the light of God). He died spiritually; sin ruined him (sin ruined God's perfect creation).
3. Exactly like with the creation, God made man “upright,” but because of sin and rebellion against the Creator, he became desolate, ruined, and totally immersed in darkness.

Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. [Eccl 7.29]

4. This is how we are all born: In Adam we are born in sin, dead spiritual, full of darkness.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. [Rom 5.12]

And you hath he quickened, who were dead in trespasses and sins. [Eph 2.1]

For as in Adam all die... [1Cor 15.22a]

5. Man is born in sin; he is born under the condemnation of God.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. [John 3.18]

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. [John 3.36]

F. Third, God intervenes and there is a renovation of the ruined creation.

1. In Genesis 1.2 the Spirit of God moved upon on the face of the waters that covered a ruined creation (ruined by sin) and He began to renovate and that which was destroyed.
2. The Spirit of God initiates the work of a “new creation” (2Cor 5.17) by “moving” in the heart of a sinner. He moves first in order to “renovate” the sinner that was ruined by sin.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. [John 16.7-11]

G. Fourth, when the Spirit of God moves, the light of God enters the creation ruined by sin.

1. In Genesis 1.3 the light of God entered with God spoke—the words of God gave light in the darkness of the creation ruined by sin.
2. The words of God (especially the words of the Gospel of Jesus Christ) are light; the entrance of the words of God give light to those who are still held captive by the powers of darkness.

Thy word is a lamp unto my feet, and a light unto my path. [Ps 119.105]

The entrance of thy words giveth light; it giveth understanding unto the simple. [Ps 119.130]

3. Somebody has to preach the Gospel to a sinner before that sinner can be saved. God's words have to “illuminate” the darkness of the sinners mind and heart before he will repent of his sins and place his faith and trust in the Lord Jesus Christ.

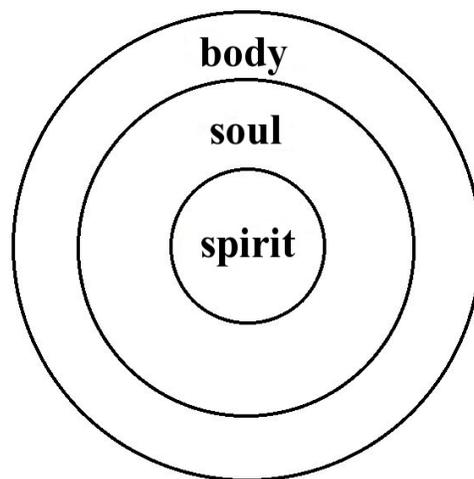
For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. [Rom 10.13-17]

H. Fifth, there is a separation—a division—between Light and Darkness.

1. In Genesis 1.4 God separated—He divided—the light from the the darkness.

And God saw the light, that it was good: and God divided the light from the darkness. [Gen 1.4]

2. The Word of God separates—it divides—the light (God) from the darkness (the sin and corruption that is still in us). This is the “spiritual circumcision” that occurs in the moment of salvation—God, with the Sword of the Spirit (the Word of God), divides asunder soul and spirit, body and soul.



- a. The Word of God separates the soul and the spirit of the sinner.

For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. [Heb 4.12]

- b. The Word also separates the soul from the body.

In whom also ye are circumcised with the circumcision made without hands, in **putting off the body** of the sins of the flesh by the circumcision of Christ. [Col 2.11]

- c. When a sinner repents of his sins and places his faith and trust in Christ as Lord and Saviour, the Bible says he is “circumcised” spiritually. God “cuts away” the useless flesh of his body, separating it from his soul, and He does the same with the soul and the spirit.

- d. This way, God can reside within a “ruined creation” (a sinner who still lives in a body of sin) while being completely Holy and Set Apart. He resides in man's spirit, which after the spiritual circumcision es separate from the soul.

The Spirit itself beareth witness **with our spirit**, that we are the children of God. [Rom 8.16]

But he that is joined unto the Lord is **one spirit**. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that **your body is the temple of the Holy Ghost which is in you**, which ye have of God, and ye are not your own?[1Cor 6.17-19]

The Lord Jesus Christ be **with thy spirit**. Grace be with you. Amen. [2Tim 4.22]

- e. According to James 1.21, after the salvation of our spirit (we are born again by the Spirit of God when He takes up residency in our spirit), God continues to conform us to the image of Christ. That process of perfection is the “salvation” of our souls—it is the working out in our souls of the salvation we have in our spirits.

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted **word, which is able to save your souls**. [Jam 1.21]

- i. This is the process of “transformation” or “renovation” that takes place as we learn and apply the Word of God.

And be not conformed to this world: but **be ye transformed by the renewing of your mind**, that ye may prove what is that good, and acceptable, and perfect, will of God. [Rom 12.2]

For **as he thinketh in his heart, so is he...** [Prov 23.7]

- ii. We cannot lose our salvation, but God calls each and every one of us to “work out” our salvation with fear and trembling. We have eternal salvation in our spirits, and God calls us to “work out” that salvation in our souls—to become more and more like Christ in thought, word, and deed.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. [Php 2.12]

- iii. So the spirit “was” saved in the moment of repentance and faith in Christ. The soul is being saved through the process of being conformed to the image of Christ. What about the body?

- f. The body will be saved (redeemed) in the resurrection—in the rapture.

And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. [Rom 8.23]

- i. While we wait for that blessed hope, we are to battle against sin. That battle is primarily a struggle for control that takes place in the soul of the Christian (especially his mind).

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. [1Pet 2.11]

- ii. The fleshly lusts war against our soul while at the same time the Spirit of God moves us to more and more holiness and perfection in Christ.

- iii. The battle for control is this: Which will I allow to control my life? Which will I follow? The lusts of the flesh or the leading of the Spirit of God?

- iv. As we walk more and more according to the leading of the Spirit (through the Word of God), the more we see the transformation process—the renovation of creation—take place in our lives.

3. This exactly what we see in creation in Genesis 1.1. God's original, perfect creation was ruined by sin. He intervened with light and began a renovation and transformation process.

I. Here is the parallel between creation and renovation in Genesis, and the creation and renovation of a sinner as Paul describes in 2Corinthians 4.6.

Creation (Genesis 1)	Man
Originally Perfect (v1)	Originally Perfect (Adam)
Ruined by Sin (v2a)	Ruined by Sin (Rom 5.12)
The Spirit Moved (v2b)	The Spirit Moved (John 16.8-11)
Light Entered (v3)	Light Entered (The Word of God)
Division Between Light and Dark (v4)	Spiritual Circumcision (Heb 4.12; Col 2.11)
A “renovation” (Gen 1.3-2.3)	A “renovation of transformation” (Rom 12.2)

J. Without a Gap, then, between Genesis 1.1 and 1.2, we were not born in sin—there is no “original sin” passed on from Adam to us.

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. [2Cor 4.6]

1. In the same way that God commanded the light to shine out of darkness in Genesis 1.3-4, He shined in our hearts to give us the light of the knowledge of God for salvation.
2. If the original creation of Genesis 1.1 did not fall into darkness because of sin (Lucifer's rebellion), then Adam didn't fall into sin either.
3. If there is no Gap, then the earth was first formed in a state of disorder, ruin, and darkness, after the which God made a series of “adjustments” in order to finish up the process of creation, making it perfect.
4. Yet, 2Corinthians 4.6 shows us that there must be a Gap between Genesis 1.1 and 1.2, a Gap that contains Satan's original sin.
 - a. Exactly as God made the first creation, that's how He saved us. Our salvation experience parallels the creation history in Genesis 1. That's what Paul is saying in 2Corinthians 4.6.
 - b. Therefore, if there is no Gap, then there was no “original sin”—there was no “original fall”—that caused all the ruin in creation.
 - c. If there was no Gap, then there was no “ruin” in the first place, just a process of “making things better.”
 - d. If there was no Gap, then we don't need God's intervention to save us because we didn't fall into ruin, chaos, disorder, and darkness with Adam. We only need to “evolve” a little more each day and eventually we'll arrive at our perfect state.
 - e. That's what you get if you don't have a Gap between Genesis 1.1 and 1.2!
 - f. With the Gap, there was no original fall, and there was no original ruin of the first and perfect creation. Therefore, according to 2Corinthians 4.6, if there is no Gap, then the history of Adam and his fall into sin is a myth and we should all eat, drink, and be merry because the Bible is a lie!

5. There *must* be a gap of time between Genesis 1.1 and 1.2, a gap during the which Lucifer fell, because if not, then 2Corinthians 4.6 teaches that we are saved by just “getting better” not by a direct intervention of God to give us light and make us new again.

VIII. Reason #8: Sin in the Universe

- A. Right now the Christian living in this world experiences “sufferings” (Rom 8.18), but his hope is “future glory” (Rom 8.19-23). But it's not only the Christian that groans, but the whole creation, also (Rom 8.22).

18 For I reckon that **the sufferings of this present time** are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that **the whole creation** groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. [Rom 8.18-23]

- B. Pay close attention to what Romans 8.22 says: “...the *whole* creation...” It's not just the earth that groans under the consequences of sin, but the *whole* creation.

- C. When God created Adam, He gave him dominion and rule over the earth, nothing more.

And God said, Let us make man in our image, after our likeness: and **let them have dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and **over all the earth**, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. [Gen 1.26-28]

The heaven, even the heavens, are the Lord's: but **the earth hath he given to the children of men**. [Ps 115.16]

- D. How is it, then, that his sin (Adam's sin) affected the *whole* creation, including other planets, the stars and everything else that God made in the second heaven—outer space?

- E. Scripture is clear in that it says that Adam's sin affect the eart (our planet) and his descendants (our race), but nothing more.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: **cursed is the ground** for thy sake; in sorrow shalt thou eat of it all the days of thy life. [Gen 3.17]

Wherefore, as by one man sin entered into the world, and death by sin; and **so death passed upon all men**, for that all have sinned. [Rom 5.12]

- F. How did sin get into the *whole* creation? How is it that Adam's sin spread so far out into the universe that God will burn it all up at the end of our age in order to make it all anew?

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. [2Pet 3.10]

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. And I John saw the holy city, new

Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. [Rev 21.1-2]

G. It wasn't Adam's sin that did all that. Adam's sin was fairly “confined,” as we saw before.

H. Job says that the “heavens” (plural; the first and the second) are not clean in God's sight.

Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. [Job 15.15]

I. The moon and the stars are not pure in God's sight.

Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. [Job 25.5]

J. Something happened in the *whole* creation, from the face of the deep “down”, that caused a total ruin in all of creation (in the earth and in the whole universe).

K. Adam had dominion over the earth and therefore his sin affected the earth. Someone, then, had dominion over all of creation (the second heaven and all it contained, the first heaven around the earth, and all it contained) and when he sinned against God, his sin affected the *whole* creation, from the top of the second heaven all the way down. Adam didn't cause all that.

L. The existence of sin in the *whole* universe demands a gap between Genesis 1.1 and 1.2 that contains the fall of Lucifer.

IX. Reason #9: The Existence of the Devil

A. Satan, the Devil, appears for the first time in the Bible in Genesis 3.1.

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? [Gen 3.1]

1. Isaiah calls this serpent “the dragon” and gives his name: Leviathan.

In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea. [Isa 27.1]

2. This serpent, Leviathan, that is also a dragon is the Devil and Satan.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. [Rev 12.9]

3. In Genesis 3.1, Satan appears as “the serpent.” That means that he had to have fallen prior to Genesis 3.1. He had to have fallen somewhere in Genesis 1 or Genesis 2.

B. The Bible says clearly that Satan fell “from the beginning,” and not before.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer **from the beginning**, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. [John 8.44]

He that committeth sin is of the devil; for the devil sinneth **from the beginning**. For this purpose the Son of God was manifested, that he might destroy the works of the devil. [1Jn 3.8]

C. Since the beginning is Genesis 1.1, Satan had to have fallen sometime after that (not before). Where, then, between Genesis 1.1 and Genesis 3.1 can we place the fall of Lucifer?

1. If the sin of Adam affected the entire earth for six thousand years, if it has had catastrophic effects on each and every human being (thousands of millions of people), how much more the “original” (first) sin of Lucifer?

2. Where, then, in the biblical record after Genesis 1.1 and before Genesis 3.1, can we place a catastrophe of the *universal* magnitude?
3. There is absolutely no other place to put it besides the Gap between Genesis 1.1 and 1.2, because the *entire creation* was thrown into disorder and darkness somehow.
4. Where in all of Genesis 1 and 2 do we see a catastrophe “worthy” of the first sin, a sin that had universal implications?

X. Reason #10: God told Adam to “replenish” the earth

A. When God created Adam, he gave him a commission. That commission included a command to “replenish” the earth.

And God blessed them, and God said unto them, Be fruitful, and multiply, and **replenish the earth**, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. [Gen 1.28]

B. What does “re-plenish” mean?

1. Well, “re-” means “do again” and “plenish” means “to make plenteous.” The word “re-plensih,” then carries the meaning to “make plenteous again.”
2. Here are the dictionary definitions of the word “replenish” from the Webster's Encyclopedic Unabridged Dictionary of the English Language (big enough to choke a mule!). They give three definitions.
 - a. Definition #1: To make full or compete again, as by supplying what is lacking, used up, etc.
 - b. Definition #2: To supply (a fire, stove, etc.) with fresh fuel.
 - c. Definition #3: To fill again or anew.
 - d. Each one of those three definitions from Webster's Dictionary speaks of “filling again.” Something was there before and it needs to be filled again.
3. Adam was to replenish the earth. He was to re-populate it. He was to re-fill it.
4. There were beings on the earth before Adam.

C. But the critics of the Gap say that replenish doesn't mean replenish.

1. From Kent Hovind's booklet *The Gap Theory*: “The problem that gap theorists encounter stems from their misunderstanding of the word *replenish*... The primary meaning of the word is *fill*.”
2. The people at AnswersinGenesis.com say, “An examination of the Oxford English Dictionary shows that the word was used to mean 'fill' from the thirteenth to the seventeenth centuries. In no case quoted in these five centuries does it unambiguously mean 're-fill'.”
 - Notice in that quote that they said “*in no case*” was “refill” used as “fill again.”
3. What they say is simply not true. What it amounts to is re-writing history and word definition in order to continue teaching what you want to teach.
4. The Oxford English Dictionary gives ten different usages of the word “replenish” and ninth in the list is “to fill up again.” So, right there we know they have a hidden agenda. It was used to mean “re-fill” and the dictionary reflected that usage as early as 1612 d.C.
5. To state that “in no case” whatsoever was the word “replenish” used to mean “refill” not true. We just cited one case: The Oxford English Dictionary of 1612.

D. There is an easier way to resolve this argument, though. What does the Bible say?

And God blessed them, and God said unto them, Be fruitful, and multiply, and **replenish the earth**, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. [Gen 1.28]

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and **replenish the earth**. [Gen 9.1]

1. God gave the same commission with the same wording to both Noah and Adam. Noah got his commission after a flood that wiped out the entire population of the earth. Adam got his commission after a universal flood that wiped out the entire population of the universe.
2. Did Noah “fill” the earth with his descendants or did he “re-fill” the earth with his descendants? It's the same English word, and it's the same Hebrew word used in both Genesis 1.28 and 9.1.
3. We could banter around all day about word definitions and dictionaries during the 17th and 18th centuries, but when it boils right down to it, you have to ask yourself: What does the Bible say?
4. If we let context and usage determine definition, we have to take into account Genesis 9.1 when we try to understand Genesis 1.28. There's no other way around it. It's the same commission given in the same wording, and it says “replenish.” God intended Adam to do exactly what He intended Noah to do. It is clearly a re-filling.

CONCLUSIÓN:

There has to be a gap of time between Genesis 1.1 and 1.2. Many people want to refer to the Gap as a “theory,” but it's not. It's a fact and we just saw ten reasons that it must be a fact.

1. The Polysyndeton of Genesis 1: God repeats the word “and” to draw our attention to important words and phrases.
2. The Words of Genesis 1.1-2: Words like “created” in verse 1 don't go well with words like “without form and void” in verse two. Something happened!
3. The Darkness of Genesis 1.2: If God is light and there is no darkness in Him at all, then where did the darkness come from in Genesis 1.2?
4. The Waters of Genesis 1.2: Why is the entire creation under water in Genesis 1.2? Where did the water come from and why?
5. The Division of Genesis 1.2: There was no division in the original creation (Gen 1.1). Division always signifies sin—the wages of sin is death, and death in the Bible is a separation (from life). Why do we see division and separation in God's creation in Genesis 1.2 if there was no sin? Clearly there was sin!
6. The Parallelism of Genesis 1 and Genesis 2: God shows us the world that then was (Gen 1.1) and its ruin (Gen 1.2), and then the world that now is (Gen 1.3-2.25) and its ruin (Gen 3.1-6).
7. The New Testament and the Testimony of the Christian: In 2Corinthians 4.6 Paul draws a parallel between Genesis 1 and our salvation testimony. If there was no original sin in the Gap, then there was no original sin in Adam. The Bible just doesn't work without a Gap.
8. Sin in the Universe: Adam's sin affected his race and the earth. Who's sin affected the rest of creation? It has to be Lucifer's sin of rebellion during the Gap.

9. The Existence of the Devil: There is no other logical place for the ministry and fall of Lucifer other than the Gap between Genesis 1.1 and 1.2. His was the first sin and would have caused catastrophic destruction in the whole of creation, exactly like we see in Genesis 1.2.
10. God told Adam to “replenish” the earth: He gave Noah the same commission because Noah was to re-populate the earth after the flood. Adam, too, then was to re-populate the earth. There were creatures here before us and they filled the earth. God told Adam to fill it up again with his descendants

The Gap isn't some loose and wild theory to try to reconcile evolution with the Bible. It's sound Bible doctrine that's been taught for centuries. After looking at these ten reasons that the Gap is a fact, we can see that the Bible simply “doesn't work” without it.

The next step in our study of the Gap is to find out exactly what happened to cause the ruin of creation that we see in Genesis 1.2. In the following lesson we are going to do just that as we study out Lucifer's rebellion.