

The Gap Theory (Refuted in 25 Arguments)

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The Gap Theory Stated

The “gap theory” which is sometimes called the ruin-reconstruction theory or cataclysmic theory, is a view, which is held by both evolutionists and fundamental Christians. A Scottish theologian by the name of Thomas Chalmers began this teaching in 1814. He tried to accommodate or harmonize with the system of geological ages which was becoming prominent in his day. This was simply the evolutionary system which attempted to support its evolutionary data through long periods of time. The “gap theory” was a way to allow the scientific geologists to have all the eons of time they needed. Chalmers and most gap theorists do not believe in evolution; however, scientists were saying that fossilization was the product of catastrophes which took place over long periods of time. To try and leave room for these fossil theories, the gap theory was invented. Sad to say, it left the door wide open for the evolutionary system. This gap theory was popular in the 19th century. It was given wide circulation in the early 20th century by George H. Pember who wrote the book in 1907 called “Earth’s Earliest Ages.” The Scofield notes in the Scofield Bible also popularized this theory. Although good men, who did not believe in evolution taught this theory; I think we have strong reasons for rejecting this teaching altogether.

The theory itself is very strange. It asserts that in the dateless past, God created a perfect heaven and earth (the first creation). The earth was inhabited by a pre-Adamic race and ruled by Lucifer, who dwelt in the Garden of Eden. Lucifer desired to become like God and eventually rebelled. His fall would send him on a satanic mission to deceive the world into sin and rebellion. Mankind would then have to be judged in light of Satan’s fall and sinful deception of the world. Sin entered the universe and God needed to judge the entire universe. Thus, the universe went through a cataclysmic judgment of God. Some titanic convulsion or explosion had occurred sending the universe into a state of wreckage and ruin. That is why the moon and other planets are wastelands. In particular, God judged

the earth by a great flood and then a great ice age. This is why in Genesis 1:2 the earth was said to be “without form and void.”

According to this view there is a great time span between the first two verses of Genesis, which gives way to this period of time or mysterious gap of indefinite duration. Verse one speaks of a perfectly created earth. In between, a race existed of some kind. Then in verse two, we see the aftermath of God’s judgment upon this race. This was due to Lucifer’s fall and sin entering the world through the Devil’s deception and seductive ways with mankind. The earth is now seen to be an empty, barren wasteland full of darkness. This darkness resulted from the great amounts of smoke and debris in the earth’s atmosphere. A great volcanic upheaval left the earth in a gloomy, smoky darkness of desolation (“and darkness was upon the face of the deep”).

Some gap theorists simply conclude that darkness came about because of the sin of Satan and the angels who fell. According to the “gap theory,” the creation account of Genesis chapter one is merely a *re-creation* of the old earth (the second creation). The original creation account took place millions of years before. What was happening in Genesis was only a *remaking* of the old earth. This is the basic teaching of the gap theory. If there is any difference of opinion between the actual events of this unknown time period and the type of race that existed on the previous earth, it’s because they are unknown and nowhere revealed in scripture. They are purely speculation!

As mentioned already, the “Gap Theory” was proposed early in the 1800s. It became popular around the turn of the century but today has very few scholarly advocates. However, some Christians do still hold to it, mostly by tradition, having never examined it closely. There have always been many scientific and theological problems with the idea of a long gap of time between Genesis 1:1 and 1:2, but perhaps the “death” of the gap theory came with the 1978 publication of Dr. Weston Fields’s fine book, “Unformed and Unfilled.” In it, Fields specified the many Biblical problems inherent in the concept of the Gap Theory and, with only a few exceptions, Bible scholars have now abandoned it.

The Gap Theory Refuted (In 25 Arguments)

#1

The reason some men have put a gap between Genesis 1:1 and 1:2 is to leave the door open for the supposed geological ages of fossil findings in the system of evolution. I consider this to be the initial and sole reason for its beginning. This is destructive theologically. Evolution has no part in God's creation account (John 1:3, Colossians 1:16). Everything produces after its own kind (Genesis 1:25, I Corinthians 15:39). A Christian should never attempt to accommodate evolution for fossil findings that contradict the plain teaching of scripture in regards to creation. We do not measure the Bible by science but science by the Bible. Evolutionary history and inaccurate fossil readings should never be pigeonholed between these two verses. These verses are not to be used as an escape hatch for false theories of evolution and fossil dating.

#2

In six (natural) days God created the earth. In the summaries of God's creative work, there is no mention of a gap (Genesis 2:1-3; Exodus 20:11). Since the "heavens" were created in Genesis 1:1, it is necessary to conclude that Genesis 1:1 is part of the six natural days of God's creation. Thus, there could be no gap between the verses. This clarity expressed in Exodus 20:11 is utterly devastating to the gap theory. But some have claimed that in Exodus 20:11 the verb "to make" is used instead of "to create," and therefore it is referring only to the earth's surface, leaving the rock strata and the earth's interior untouched. But in reality, while there is an important distinction between the words in Genesis 1, both are used in Genesis 2:2-3 and Nehemiah 9:6 to refer to all of creation. Furthermore, they are even used in synonymous parallelism in Genesis 2:4, Exodus 34:10, Isaiah 41:20, and Isaiah 43:7.

The evolutionary theory that these creation days were long ages of time (Day-Age Theory) interprets the days metaphorically and not literally. They claim that these days were long epochs of time. Theistic evolution holds to this view to try and explain that man was the product of an age-long

process of evolution. This theory is totally unwarranted. God marked off the creation days with the words, "And the evening the morning were the first day," etc. (Gen. 1:5, 8, 13, 19, 23, 31). This informs us that God was not referring to geological ages but to actual 24 hour days consisting of an evening and morning of distinct boundaries. When used with a number, the Hebrew word ("Yom") never signifies a period of time or age of millions of years. In Genesis 7:17 it says - "The flood was forty days upon the earth." Certainly the water was not upon the earth for 40 ages! In verse 24 it says, "and the waters prevailed upon the earth one hundred and fifty days." Surely no one would say this means 150 ages. When the Hebrew word ("Yom") is used in a phrase such as the "Day of the Lord" it can refer to a period of time in which God's purposes are being fulfilled. The context will clarify this.

#3

The proper way to interpret Genesis chapter one is to simply allow it to convey what it wants to. We must accept the fact that it was meant to say exactly what it says. Really, the only proper way to interpret Genesis Chapter 1 is not to interpret it at all! Let God say what He wants to say and stop reading between the lines, or in this case, between the verses!

#4

Gap advocates hold that only the surface of the earth was "created" during the six-day series of events detailed in Genesis 1:2 through 2:25. This creation followed a global holocaust brought on by the fall of Satan, which destroyed a supposed pre-Adamic world. But the all-summary statements of Genesis 2:1-3 and Exodus 20:11, and elsewhere, argue otherwise; "the heavens and the earth...all the host of them...all that is in them...all His work which God created and made," refer to all of creation, not just the earth's surface.

The word "created" does not indicate that God was recreating (remaking) the earth that was previously destroyed in judgment. It refers to God's activity in special creation. To read a re-creation account into this Hebrew word ("bara") is to abuse the meaning of the word. The word itself is used to stress that God created the universe into existence without using any previous matter from another world of time. He called into existence and

created that which had no previous existence (Hebrews 11:3). This is how the Bible verifies how God created the earth as seen in Genesis Chapter 1. The physical universe was spoken into existence by God. It had no existence prior to this initial act of God. It was not re-created or made over in any way.

#5

The word “and” in Genesis 1:2 creates a direct flow of thought from verse one and indicates no gap of time. Verse one is an independent clause describing the “beginning” or first day of creation, when God created the universe of space. Verse two is a series of circumstantial clauses describing the condition of the earth before God completed His creation. Hebrew grammar itself will not allow for a chronological gap between verses one and two. Each verse in Genesis 1, except verse 1, begins with the conjunction “and,” thereby connecting each verse sequentially to those before and after. There is no hint of the passing of millions or billions of years of time between verses 1 and 2.

#6

The word “was” (verse 2) is the regular Hebrew verb of being, not the word normally used to denote a change of being. In 98 percent of its occurrences, it is properly translated “was” and not “became.” The gap theorists try to force the word to mean “became.” They try to suggest that some kind of judgment occurred on a previous race and caused the earth to be changed into a barren wasteland.

#7

Another often-repeated claim is that Genesis 1:2 should read, “the earth became without form and void,” as supposed to the traditional understanding that when God first created the earth in verse 3, it “was without form (i.e., not yet inhabited).” The verb’s normal meaning, however, is simply “was,” and while it may be translated “become,” the context does not warrant it.

In other words, the terms “without form and void” (“tohu and bohu”) do not indicate a divine judgment of a previous earth race. The gap theory

suggests they should be translated “ruined and desolate” to indicate that some divine cataclysmic judgment occurred on the previous earth and left the earth in a chaotic and ruined condition. These words do not always convey the thought of ruin and desolation as seen in Isaiah 24:1 and Jeremiah 4:23 where the passages speak of divine judgment upon Gentile nations and upon Israel.

But Gap advocates consistently turn to these other portions of Scripture for support, particularly those which use the word “without form” and “void” such as Jeremiah 4:23, Isaiah 24:1, and 45:18. These seem to be the most important ones to the gap theorists. It’s asserted that in each case, the prophet refers to a wasted state due to the judgment of sin, thereby implying that Genesis 1:2 likewise implies a condition brought about by judgment. However, the context of these oft-quoted and proof text verses for the Gap Theory are referring to the land of Israel and not to the original earth. There is no justification for postulating the idea that long ages were present in a supposed gap in Genesis by falsely comparing Genesis 1:1-2 with these other Bible verses.

In Genesis 1:2, the words “without form and void” merely point to the fact that the earth was unformed and uninhabited in its initial creation, rather than a completed system. It was not perfect in the sense that God had not yet completed it. It was shapeless (“without form”) and void (“empty”) of all inhabitants and objects in the initial creative act. In Deuteronomy 32:10, Job 6:18, 12:24, 26:7; Psa. 107:40, “tohu” merely refers to a wilderness or a desert where life is conspicuously absent. It has no thought whatsoever of ruin. These verses are natural ways to describe empty space. This is simply how God began His creative process in Genesis 1:1-2. In verse one we discover that God created the “heavens” (plural in the Hebrew) or the entire universe of space as we know it. He also created the earth. This initial creative act was accomplished on the first literal day of creation (see Genesis 2:4). Genesis 1:1 evidently has reference to God’s creation of the unseen components of the earth or the earth’s material in general. *In other* words, God created only the presence of basic elements of matter which would later be energized and brought together into the shape of a circle and other organized, structured bodies upon the earth.

Initially, the earth was nothing more than the creation of formless matter and molecules in some type of shoreless ocean throughout the darkness of

space. Verse 2 simply goes on to explain the exact manner or way in which God created the earth in its beginning stage. It's an explanation of how God initially created the earth in verse 1. In the beginning part of God's creation, the earth was "without form." This means it had no spherical shape or cohesive body. It was only a mass of unformed matter and watery suspension of molecules that were not energized and brought together. Only the elements of molecules and matter were present (Genesis 1:2). The earth was "void" because in the original creation of this unformed matter and formless watery suspension; it was only a barren wasteland of emptiness. There was no earth crust or even rocks, trees, plants, etc. These would be created later on the third day of creation when God would take the formless matter and create the solid land surface or crust of the earth (foundations of the earth) along with all of its rocks, grass and trees.

Verse 2 suggests that the Holy Spirit moved upon this shapeless earth and watery expanse to give it shape and put the world into action. Energy cannot create itself, it must have energy. This was supplied by the third person of the Godhead - the Holy Spirit. The Holy Spirit was the Energizer in creation. He activated the gravitational forces and brought the earth and water particles of matter and molecules together to form a great sphere moving through space. The Spirit of God began the force of gravity and drew all the particles of matter and molecules together into a mass of definite form.

Verse 2 is exciting to think about. The Holy Spirit moved upon "the face (presence) of the deep" or this watery suspension of matter and molecules and brought them together into the globular shape of the earth. He moved in the darkness of the deep to bring this formless earth together. Thus, the Spirit of God brought form to that which was initially a formless creation of matter and molecules. This is the true sense of Genesis 1:2. It merely explains how God began His creative act of the earth. He began its creation in a formless state, whereby He could step by step add shape and substance to it. It was "without form" and "void" until God began to bring the basic elements of matter together by the energy of the Holy Spirit and His own Word. This would result (throughout the creative week) in a beautiful, spherically shaped earth full of lush vegetation, trees, rocks, etc. By the end of God's six days, the earth was no longer "without form" and "void." It was anything but this. It was with form and full! The whole creation

account is simply God's step by step process of creating the earth like He wanted it to be. It has nothing to do with God re-creating it but rather completing what He initially started. To claim that verse two supports a previous judgment and wreckage of the earth is to miss the magnificent wonder of God's amazing creation.

#8

The darkness mentioned in the creative account does not signify sin and judgment. The gap theory holds that God originally created the world in light and only later plunged it into darkness. Darkness resulted from God's judgment of Satan and his angels. This is pure conjecture. The Bible clearly says that God said everything He created - including darkness was good (1:31). God created the evening full of darkness for man's good. It was looked upon as a positive blessing. Psalm 104:19-24 makes it quite clear that physical darkness itself is not inherently evil or the result of divine judgment. The making of darkness is a revelation of God's wisdom and riches. God created darkness (Isa. 45:7) for man's good. God does not create evil. The "evening" of each creative day certainly included darkness, and that darkness was for man's good. Darkness is not incompatible with the presence and blessing of God. This is evidence by the Spirit of God moving upon the darkness of the watery suspension (Genesis 1:2).

In Psalm 139:13, the Psalmist declares "the darkness and the light are both alike to thee." Gap theorists claim that II Corinthians 4:6 support their theory. The passage speaks of God's creation of light out of the original darkness. This is compared to God shining within the darkness of our own hearts. The darkness of the heart is pictured as sin and God shines light in the midst of our dark heart. The analogy must then mean that the darkness of Genesis was evil and sinful as well. This is vain reasoning. God is merely using a physical creation as an illustration to teach us a spiritual truth. To claim that the physical darkness was sinful or evil is to miss the primary teaching of this verse, which deals with the spiritual darkness of man's sin. Furthermore, the supposed analogy of this teaching does not match up with what is being taught. According to their view, a once perfect world was plunged into darkness and sin and then illuminated once again. This does not even fit the true picture of a lost soul. A lost person was

never perfect (full of light or holiness) and then suddenly became lost and sinful in the darkness of sin. Their whole analogy breaks down.

#9

Those who hold to the gap theory have a strained and forced exegesis for the six days of God's creative work in Genesis. They believe God created the earth millions of years before Genesis 1:3-18. Their claim is that Genesis 1:3 and 14-18 do not refer to the actual creative act of God. Rather, we must understand them in light of the great convulsion and upheaval which took place. God was not actually creating the light, stars, sun or the moon. What really happened was this. God merely removed all the clouds of dust and debris still remaining from the great previous judgment. Now the sun, moon and stars could once again *reappear* on the earth from the previous creation which took place eons ago.

God's creation was only reappearing. The problem with such an interpretation as this is rather obvious. You must take it all the way. If the sun, moon and stars were only reappearing, then the animals such as birds, lions and whales within the sea were only reappearing after such a great catastrophe. This of course is almost too silly to even comment upon. The entire idea that the heavenly bodies (sun, moon and stars) were already in existence on the first day, but only "appeared" on the fourth day (by a removal of clouds) is erroneous. If Moses wanted to use the verb "to appear" he could have easily used it as he did in Genesis 1:9 ("And let the dry land appear"). A great problem arises within the gap theory at this point. They claim that the Hebrew word for "created" (*bara*) and "made" (*asah*) do not refer to the same kind of creative activity of God.

A supposed distinction is made between the verbs "created" and "made". If this distinction is not clearly maintained, then the gap theory must collapse. They need to make this distinction to support the gap theory between Genesis 1:1-2. Their claim is that in the unknown past, God actually created the entire world (vs. 1); now it was only reappearing by God's act (9-14). This is of course a serious error and binds the gap theorists. In Genesis 1:21 it states that God "created" while in verse 25 it states that "God made (*asah*) the beasts of the earth." To say that God actually created sea creatures on the fifth day and land animals were only "appointed" or "made to appear" (*reappear*) on the sixth day is

preposterous. All who hold that these two words cannot mean direct creation are forced with this serious difficulty.

The New Scofield Bible supported this distinction and actually claimed within its notes that the land animals were created on the fifth day along with the sea creatures. Now, they were only appearing on the scene in the sixth day. This is a rather bizarre and forced exegesis, mainly because verse 24 says "And God said, Let the earth bring forth the living creature after his kind..." This could hardly refer to animals only appearing after their creation in verse 21. The gap theory must also reject the idea that the plant kingdom was brought forth on the third day (vs. 11-12) if the animals were not brought forth or created on the sixth day (vs. 24). The old Scofield Bible claims that the life-germ seeds did not perish in the catastrophic judgment which overthrew the world. The note in the Scofield Bible claimed that the restoration of land actually caused a prior plant kingdom to only germinate once again. This too is an extremely bizarre and forced exegesis.

The simplest and sane approach to this Genesis account is to realize that for the sake of variety and fullness of expression, God used different verbs and synonyms to convey the truth of supernatural or direct creation. The Hebrew language is rich with expression. Many verbs and synonyms are used for God's creative hand. The words "bring forth", "created", "made", "swarm" and "formed" are all used as God's creative acts. They are ways to express God's creation and are not to be strained as meaning something else (note Genesis 1:20-21 and 1:27 with 2:7). Here are different words which are used to simply express God's wonderful creation. I think man will go to great lengths and absurdities to try to make distinctions, which God never intended to be made. They do this all in the name of so-called science.

#10

The time frame of Satan's creation will let us know that no pre-Adamic, sinful race of people could have existed. Satan would never have the opportunity or chance to deceive and seduce some pre-existing race of people into sin. According to the particular time of his creation within the creation account, this would be impossible. Satan, who was created at the same general time as Adam, had not yet deceived man (Genesis 3). The

Biblical account of sin coming into the world is found later in Genesis chapter three.

The Bible does not specifically tell us when Lucifer and the other angelic order were created. It does say that the angelic world sang at the time of the earth's foundations (Job 38:4-7). This probably has reference to the establishment of solid land surfaces upon the earth during the third creative day (Genesis 1:9-10). This would mean that some time prior to the third day of creation, a multitude of angels had been created. Presumably, Satan and all the other angels were created even before the earth was formed into its spherical shape. It is quite possible that they were created on the first day of creation when the "heavens" were created (vs. 1), which would include God's abode (the third Heaven). Angels are called the "hosts of heaven" (Nehemiah 9:6; Jeremiah 33:22; Psalm 103:21-22, 148:2) and may not have been created before the existence of Heaven.

Psalm 104:2-5 and Isaiah 45:12 seem to suggest that angels were made as spirits after the creation of the heavens, on the first day of creation and at the same general time of the foundations of the earth. This would absolutely mean that no pre-Adamic race could ever have fallen into sin because of Satan's deception and seduction. The reason is simple. Angels (which would include Satan) were not created millions of years before Adam in some unknown time period. They were created at the original time of creation mentioned in Genesis chapter one. They were created at the same time as the earth's creation. The Biblical verses alluding to the creation account make no mention of a mysterious gap. They merely confer that the heavens, angels, earth and man (Adam) were created at the same general time period.

All the Biblical narratives of creation lump the creation account into the same time frame since all were created within the same general scope of time. The fall of Satan would have then taken place somewhere between the chronological and normal events of Genesis chapter one through chapter three. It would be connected with the approximate time of Adam's creation according to the Biblical texts and not some prior creation of man. A world population of millions of pre-Adamic people could never have been in existence since Satan (the deceiver of mankind) was created at the same general time as Adam - the first man. Assuming the days are literal

days, would make the time period of creation within the scope of six literal days. No Scriptural evidence is given as to how long Adam and Eve lived in their state of innocence. We only know that some time after the creation account of six days that Satan appeared in the form of a serpent. In Genesis 1:31, God said all His creation (including the angelic world) was good. Therefore, Satan's sin and fall must have occurred sometime after Adam's creation and not before Adam's creation as the gap theory postulates. His fall occurred somewhere between Genesis 1:31 and 3:1.

#11

It is frequently claimed that Ezekiel 28:13-14 must refer to a previous world existence for it speaks of Satan as dwelling in the Garden of Eden. Gap theorists have confused the earthly garden with the heavenly garden mentioned in the Ezekiel passage. Satan did not dwell in the earthly Garden of Eden, prior to his fall, ruling some race of people as the gap theory presumes. There is no word in Scripture to connect Satan with the earth prior to his rebellion. He dwelt in God's presence (third Heaven) as part of the "hosts of heaven", the anointed cherub (Ezekiel 28:14-16). This was in the heavenly garden of God and holy mountain of God where he dwelt. He also dwelt in the second heaven whereby he likely sinned (Isaiah 14:12-14). This is probably why even the heavens are unclean in God's sight (Job 15:15).

#12

The simple teaching is that Adam and Eve were created at the beginning and not some race or group of people (Genesis 2:4-7, 24, 27; Matthew 19:4, 5; Mark 10:6). Adam is called the first man (I Cor. 15:45). To say he was the first man after a prior race of millions of men would be severe eisegesis (reading into the Scriptures something that is not there).

#13

The gap theory places the fossils of animals in this long, unknown period of time. They assume that carnivorous and other animals were living and dying not only millions of years before Adam, but even before the fall of Satan. The question I must ask is this. "Could death have prevailed throughout the animal kingdom in a sinless world prior to Satan's deception?" The Bible teaches that as a result of Satan's deception and

man's rejection of God's will, that the great curse was inflicted upon nature (Genesis 3:14). The Bible indicates that nature's curse ("groaning and travailing in pain") is a result of the Edenic curse which came after Adam's fall (Romans 8:20-22). The death mentioned between Genesis 1:1-2 is an impossibility. This is due to the fact that Satan had not yet deceived man; therefore, nature could not yet be cursed by God to experience death, decay and destruction. Animals did not fall under the "bondage of corruption" until after Adam sinned. The whole gap theory seriously rejects the biblical teaching of nature's death as a result of man's fall and the Edenic curse.

#14

Many gap theorists use the great eons of time between verse one and two to try and accommodate the bone findings of dinosaurs even in our day. These bones are supposedly carbon dated as millions of years old. In their thinking, a gap for dinosaurs would also allow room (a gap) for some pre-Adamic race as well. Actually, the gap theorists could rightly call the pre-Adamic race a pre-Genesis race of people, which would push the theory of geological ages even further back into history. The geological ages would be both pre-Adamic and pre-Genesis according to their thinking. The fact of the matter is this. There was no pre-historic dinosaur period between Genesis 1:1 and 1:2 to allow the alleged room for some pre-historic Adamic race to have occurred. The Bible states that Adam named ALL the animals (Genesis 1:20). The logical conclusion is that Adam named the dinosaurs that were obviously created with him. In fact, Noah took the dinosaurs into the ark with him (Genesis 6:19). This certainly means that there was no room for pre-historic dinosaurs or a pre-historic race of people prior to Adam's time.

#15

Most gap theorists assume that dinosaurs lived in an era sometime before the accounts recorded in the book of Genesis. According to their view, the creation of animals as recorded in Genesis, is after the era of dinosaurs and after the life span of millions of previous animals. This view seriously downgrades the teaching that Adam was given dominion over all the animal world (Genesis 1:26). If there were dinosaurs and billions of animals, which existed previously (and he was walking on their fossil

remains), Adam could never have exercised dominion over them. Thus, the gap theory compromises the Biblical doctrine of man's original dominion over the animals (Psalm 8; Hebrews 2:5-8). Furthermore, those who place the fossils of dead animals into this unknown and mysterious time or gap are also forced to conclude that man also died in this time frame. The logical conclusion is that man obviously died as well. Such a conclusion as this would also lead to the conclusion that this pre-Adamic people did not possess an eternal soul. If they died before sin entered the world (as they must conclude), then these people must have never possessed an eternal soul. What ever happened to the souls of this pre-Adamic race anyway? Did they die like the plants and animals? All these questions cannot be answered by the gap theory. Only hypothetical answers could be given.

#16

If God allowed death to occur before Adam, then God is the author of death. The Bible says Adam (not God or Satan) is the author of death (I Cor. 15:21); therefore, no human race fell before Adam's time. Not until man deliberately rejected the known will of God did death make it's first appearance on this planet (Romans 5:12).

#17

In Genesis 1:31 it declares that everything God created was good. Gap theorists must actually redefine the "very good" of Genesis 1:31. They must claim that it was only good to a certain point. The reasons are obvious why they must arrive at such conclusions. First, a fallen pre-Adamic race, marred by sin, between Genesis 1:1 and 1:2, would not be good. Second, God's statement of a "very good" world would contradict the gap theory premise of Satan's fall along with his angels. According to their view, the world would have already become the domain of a fallen and wicked being who is described as the god of this world (II Cor. 4:4). Certainly God would never call a satanically controlled and satanically judged world that which is good!! It would be strange for God to declare the sedimentary rocks under the feet of Adam and Even to be good if they were filled with the fossilized remains of billions of years of suffering and death in a prior earth. God would never call a fossilized grave yard of a dead pre-Adamic race to be good.

#18

The notion that II Peter 3:6 is pointing to the judgment upon a pre-Adamic race is totally erroneous. The “world that then was” is clearly referring to the world before the days of the flood and not to some pre-existing earth age of beings that was destroyed. Peter had just referred to Noah’s flood in II Peter 2:5. This would obviously point to the world before the days of the great flood recorded in Noah’s time – not to a world that existed before Adam and Eve.

#19

The other verses that are used to support the gap theory are verses that deal with prophetic events and not historical accounts of creation. They deal with the end-time events of Satan’s fall from Heaven (Isaiah 14:9-14; Revelation 12:9), the effects that the tribulation period will have upon this earth (Jeremiah 4:23-26; Isaiah 24:1) and the future conversion of Israel as a nation to inhabit God’s earth (Isaiah 45:17-18). To try to use these verses to support a gap theory of pre-Adamic people is exegetically impossible. Isaiah 45:18 has especially been used as an important proof text for the gap theory.

Isaiah is simply saying that God created the earth to be inhabited by his people (Jews) forever. They claim that this verse must support the gap theory. Genesis 1:2 could not refer to an original creation according to Isaiah 45:18, for it says it was not created in vain (“tohu”). This interpretation is very weak for the main intent of this passage is to teach that God created the earth to be inhabited. This verse merely points to God’s ultimate purpose in creation. He did not allow it to remain in the initial stage of His creative act (see number 7). He created it to be filled with living things and has created it for His Jewish people forever.

#20

The Bible nowhere historically alludes to a pre-Adamic population that was violently destroyed by God. Rather, it only prophetically points to a future day when God will destroy the earth and heavens, thus creating new ones (II Peter 3:7, 10-11; Rev. 21:1).

#21

The gap theory suggests that the primeval (original) creation of the world in Genesis 1:1 may have taken place billions of years ago, with all the geological ages inserted in a tremendous time gap between the two verses. This is contrary to the earth history as recorded through the Biblical chronology. Using Biblical data in Genesis 5 and 11, it is impossible to insert gaps of millions of years to support the theory that the earth is billions of years old. The “genealogical gap theory” of millions and billions of years between and names of people is totally absurd and makes Genesis 5 and 11 look ridiculous. The evidence demands that the earth could be no more than 10,000 years old. It’s quite possible that the earth may be only 4,000 years old as calculated by Usher’s chronology when using Biblical data. All known and recorded history extends back only about 4,000 years. The theory of gaps between Genesis 1:1 and 1:2 is refuted by the very evidence of the earth’s age!

#22

The abundant evidence, which the gap theorists point out as signs of a cataclysmic judgment, is shallow evidence. They look at the wasteland of the moon and other planets within the universe. They look at the deserts and barren wasteland upon the earth, claiming something has happened to it. Well, something has happened! However, it was not the judgment of some previous earth age before the creation account. First, in regard to the other planets, God never created them to be inhabited. He only intended the earth to be inhabited by man (Acts 17:26). Furthermore, the purpose of the luminaries was for light and not habitation of man (Genesis 1:14-15; Jeremiah 31:35). Second, the earth was judged by God through the great Genesis flood (Genesis 6:5-7). This was the only time in the Biblical record when God judged the earth. He did not judge the earth by a flood in some previous earth age as the gap theory suggests.

Peter verifies that there was only one past judgment and not two. Furthermore, the only great flood Jesus ever spoke about was Noah’s flood (Matthew 24:37-39; Luke 17:27). The alleged flood in Genesis 1:2 (sometimes referred to as Lucifer’s flood) could never have occurred as a result of Satan’s deception of some previous race of people. There was one great deluge which carved out the canyons, created fossils of

dinosaurs, resulting in the climactic changes of the earth's' surfaces and creating climate changes world-wide (Genesis 7).

#23

The ice age judgment, which was supposedly part of this pre-Genesis judgment, is totally speculation. There was an ice age to be sure; however, it was not before the Genesis creation. It evidently occurred as a result of the Genesis flood and the removal of the vapor canopy above the earth (Genesis 7:11-12). The removal of the canopy apparently lowered the temperatures of the Polar Regions and caused climate changes world-wide. It caused snow and ice to form in higher latitudes. Huge glaciers and the sudden freezing of animals took place. Changing temperatures and changing weather factors (climatological reactions) did cause a great glacial period known as the ice age, which affected great parts of the world. Siberian mammoth beds in permafrost tell us that a quick freeze took place. Claims have been made of mammoth finds where even the vegetation is still frozen in their mouth.

#24

The explosion that supposedly caused the earth to become void is scientifically impossible. An explosion of this magnitude would destroy everything. It would be like a great nuclear or volcanic holocaust, which would totally disintegrate the entire world. It would leave no evidence of fossils to prove the geological age theory, which the gap theory is trying to accommodate. Furthermore, such an explosion would contradict the evolutionary, geological age theory, which holds that the life process always continues.

#25

To believe such a theory as this is to believe in a THEORY OF MAN that goes beyond THE SCOPE OF BIBLICAL REVELATION. If we needed to have more information revealed to us, God would have revealed it (Prov. 30:6).

The GOLDEN RULE of interpretation is still true. WHEN THE PLAIN SENSE OF SCRIPTURE MAKES COMMON SENSE, SEEK NO OTHER SENSE!!!!

HERE IS A GOOD QUESTION: "If it really took 5 billion years for God to make everything as we see it today, why did He tell us that it took only six days?"

We conclude this study with what John Morris concluded:
"The gap theory, as with all efforts to harmonize Genesis with the geologic ages, faces insurmountable problems on several fronts. How much better to take God at His Word and simply believe what He says."