

REFUTING THE “GAP” THEORY

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1. The first and best evidence to refute the “Gap” theory, in my opinion, is the following:

- a. Gen.1:1: “In *the beginning* God created the heavens and the earth.”
- b. Gen.1:31-2:2: “And God saw every thing that he had made, and behold, it was very good. And the evening and the morning were *the sixth day*. Thus the heavens and the earth were finished, and all the host of them. And on *the seventh day* God ended his work which he had made; and he *rested on the seventh day from all his work* which he had made.”
- c. Exo.31:17: “It (the Sabbath day under the Law of Moses) is a sign between me and the children of Israel for ever: for *in six days* the Lord made heaven and earth, and on *the seventh day* he rested, and was refreshed.”
- d. Gen.1:26,27 tells us he created man (male and female) on *the sixth day*.
- e. Mt.19:4 says: “Have ye not read, the he which *made them at the beginning* made the male and female...”
- f. Mk.10:6 also says, “But *from the beginning of the creation* God made them male and female.”
Note#1: Compare Gen.1:1: “In *the beginning* God created the heavens and the earth.”
Mt.19:4; Mk.10:6: “made them *at the beginning*”; “*from the beginning of the creation* God made them...”
Note#2: Both actions were performed at the same time. Therefore, according to this, the “Gap” theory can’t possibly be true. If so, there would have been some mighty on people, namely Adam and Eve, on the earth at *the beginning of the seventh say!*
- g. See also 2Pet.3:4.

2. Next, study Gen.1:2a: “And the earth was *without form* and *void*; and darkness was upon the face of the deep...”

- a. “Without form”
 - (1) Strong’s Exhaustive Concordance of the Bible #8414: “from an unused root meaning to lie waste; a desolation (of surface) i.e. desert”

- (2) Then take careful note of Gen.1:2b,3: “And darkness was upon the face of the deep.” (Note further) “*And the Spirit of God (the Holy Spirit) moved upon the face of the waters.* And God said, Let there be light: and there was light.” Then Vv.4 following proceeds with the record of the Godhead’s creation (Note the plural in Gen.1:26, “And God said, Let *us* make.” All member of the Godhead, including the Holy Spirit *had a part in the creation at the beginning.* See Jno.1:1-3; Col.1:16,17; Heb.1:1,2,10 Isa.45:18.
- b. Genesis, The Book of The Beginnings, by C.C. Crawford, Ph D., L.L.D., College Press, Joplin, Mo.
- (1) “And the earth was *waste (without form) and void*”
- (a) “Whitelaw (PCG, 41) rejects the notion of a previous overthrow, a cosmic upheaval, as some suggest that is taught in Isa.34:11 and Jer.4:23.
- (b) He contends, the phrase does not suggest the ruin of a previous cosmos, because Elohim never intended anything to be thus formless and empty, hence utterly *functionless*; rather, He created the earth to be inhabited, and to be inhabited by man as the crown of creation. Obviously, the Geneses Cosmogony gives us the clear picture of the *organized* cosmos, the ultimate end for which the Divine activity was first set in operation. See Isa.45:18.
- (c) “Form” (in “formless”) here does not connote shape or configuration essentially, but, rather, the ancient idea of “form” as the principle of specification, that is, of the identity of particulars in any given class. For example, one who looks at a mustard seed and a poppy seed can hardly distinguish between them. But one thing is sure: One cannot plant a poppy seed and get a mustard plant, for the obvious reason that all poppies have the form of “poppy-ness,” whereas all mustard plants have the form of “mustard-ness.” Or, just as the mind or soul “inform” the human body, so man is specified (set apart as a species) by his thought processes. Hence, we have in his verse of Geneses

a picture of the earth when it had not yet assumed the form of a planet, but was still only a “part” of a huge, shapeless, objectless, motionless, and tenantless mass of “world stuff...perhaps little more than a potential field of elemental forces, out of which the earth and all other planets and suns, and perhaps all other universes, were eventually to emerge as a result of the “*brooding*” of the Holy Spirit, or of the Holy Spirit “*moving upon the face of the waters*” in the completion of the creation process of the heavens and the earth and all things therein, including man, male and female.

(d) Gen.1:2: The earth “was *without form and void*”

(1) This description takes us back to the first stages in the creative process subsequent to the first putting forth of energy from the being God; the Holy Spirit, literally, “was *brooding*” (present tense), or “*moved upon*” Gen.1:2; that is, the process was actually going on when the account opens; as yet the primal energy...had not transmuted itself into gross matter (which present-day physicists describe as “frozen” or “congealed” energy).

C. Exposition of Genesis, by H.C. Leupold, D.D., Professor of O.T. Exegesis in the Capital University Seminary, Columbus, Ohio, Baker Book House, Grand Rapids, Michigan.

(1) Gen.1:2: “And now, as far as the earth was concerned, it was *waste (without form) and void...*” Note: “was *waste*” didn’t become waste, ejd.

(a) By an outstanding double expression the effect is recovered to describe the utmost of an unformed and unshapen mass: “*without form and void*” – *tohu wawohu (Hebrew)*. *Tohu* is really a noun used as an emphatic adjective...The very “it was” *hayethah, (Hebrew)*, cannot bear the emphasis in a sentence where two such significant predicated follow. It must merely serve as a copula. Consequently, all attempts to put into this verb

some thought like: the earth then was there, or lay thus for quite a time, are grammatically quite inadmissible. Now *tohu* as such means originally *undormedness* and so can come to mean “waste” or “without form” only in the sense of being not yet put into shape, not in the sense of having been laid waste by some catastrophe.

- (b) Both terms together then indicate two directions in regard to which the newly created world will undergo further changes: First, it must be shaped and formed into definite molds; Secondly, it must be peopled with all kinds of inhabitants or beings.
- (c) Other passages relative to the Holy Spirit as “*the formative cause of all life,*” along with the Father and the Son, are to be found: Jon.26:13; 27:3; Psa.33:6; 104:30; Isa.34:16; 61:1; 63:11; Lk.4:17,18.

D. The Pulpit Commentary, Wm. B. Eerdmans Pub. Co., Grand Rapids, Michigan.

The Authorship of The Pentateuch by the Rev. Thomas Whitelaw, M.S.

- 1. “And the earth was (not “has become”) without form and void.”
 - a. The words “*tohu wauohu*” in Isa.34:11 and Jer.4:23 are employed to depict the desolation and desertion a ruined and depopulated land (not the earth of Gen.1:1,2, ejd), and by many have been pressed into service to support the idea a preceding cosmos, of which the chaotic condition of our planet was the wreck. Delizsch argue on the ground that *tohu vubohu* implies the ruin of the previous cosmos, that V.2 does not state specifically that God created the earth in this desolate and waste condition.
 - b. Bush is confident that Isa.45:18, in which Jehovah declares that he created not the earth *tahu* (not in “vain”), is conclusive against a primeval chaos. The parallel clause, however shows that not the original state, but the ultimate design of the globe, was contemplated in Jehovah’s language: “He

created it not *tohu* (*not in "vain"*), he formed it to be inhabited," i.e., the Creator did not intend the earth to be a desolate region (for eons of periods or times), but an inhabited planet (from the *beginning*). There can scarcely be a doubt, then, that the expression portrays to conditions in which the new-created earth was, not innumerable ages, but very shortly, after it was summoned into existence.