

PRE-ADAMIC FLOOD OR MODERN FRAUD?

A Biblical Reproof of the
Gap Theory

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Psalm 34:6

CONTENTS

- ◆ ONE -Introduction
- ◆ TWO -The Theory
- ◆ THREE -In The Beginning
- ◆ FOUR-A Work Of Art
- ◆ FIVE -A Theory Void of Proof
- ◆ SIX -A Deep Subject
- ◆ SEVEN -It's All Good
- ◆ EIGHT -Replenish What?
- ◆ NINE -My Heavens !!
- ◆ TEN -Jeremiah's Peek At The Past ??
- ◆ ELEVEN -A Theory That Is All Wet
- ◆ TWELVE -Willingly Ignorant
- ◆ THIRTEEN -Putting A Gap In The Gospel
- ◆ FOURTEEN -The End Of The Debate

CHAPTER ONE

INTRODUCTION

This book began as a biblical challenge to the conclusions found in the work entitled “Pre-Adamite Civilization”. Over the course of time, it has developed into an attack on the gap theory as it is generally taught. It is this authors’ intention to disprove this theory biblically, and thus defend the six days of creation as it stands in Genesis chapter one. Th

Additionally, it appears that most of the books written for or against the gap theory have been written using special emphasis on “the original languages”. There are volumes of books which present their arguments by using private interpretations of the Greek and Hebrew. Your time will not be wasted here with all of that nonsense. You can prove anything your heart desires (Jer 17:9) when you change the meanings of words to support your doctrines. The only result of that would be the arguing of opinions. The Christian isn’t asked to live by his opinion apart from the scripture but by “every word that proceedeth out of the mouth of God” (Matt 4:4). This author believes in the ability of God to preserve His words and make them the final authority in all matters of faith and practice. Other authors will likely say that they believe this as well. The problem is that they do not believe that they can hold an inerrant, inspired, perfectly preserved word of God in their hand today. Therefore, their need to continually appeal to the Greek and Hebrew “for more clarity” etc., etc... What could be learned from a man who says that he believes in the authority of the scriptures when he doesn’t believe that he has them? Such games will not be played here. We will deal with the issue straight up and honestly by allowing the scriptures to speak for themselves.

The scriptures used for this argument are taken from the only Bible in English, the AV 1611 (KJV). The use of any books disguised as a Bible other than the AV lends to the problem of final authority in this matter. We cannot draw a conclusion with any authority in this matter if we use different books.

The gap theory is generally composed of a few selected

portions of scripture and interesting definitions of certain words. It is these things which will be exposed in this book. It is noted here that there are many different variations of the gap theory, and thus only the foundation of that theory can be dealt with. Once that has been crumbled, any other arguments presented become meaningless.

The gap theory's position will be put in **bold face at the beginning of each chapter** except for this chapter and chapter two. Chapter two is a general description of the gap theory altogether. This will then be followed by this author's commentary concerning that point. It is imperative for the reader to understand that those things which are in **bold print at the beginning of each chapter** are the arguments made by gap theory proponents and not by this author.

For the reader to fully understand the evidences presented here, it is recommended that the bible verses mentioned be investigated. This work is in no way exhaustive. It deals only with the foundational arguments used by the gap theorist. These are the pillars held up by "gap" proponents and therefore this book will undoubtedly deal with the gap theory's foundation. At the conclusion it will be clear that there is not a "gap" and that God did all His creating in six literal days.

It is the author's prayer that the reader will see how God gets the glory for such a miraculous creation, and how God could say upon completing His work that "God *saw every thing that he had made, and behold, it was very good*".

CHAPTER TWO

The Theory

In order for the reader to comprehend the pages to follow, a brief explanation of the “gap theory” is needed here. It is imperative for the reader to have some knowledge of this theory in order to understand the arguments in this book, which are in opposition to that theory.

Although there are many variations of the gap theory, it is generally believed that in Genesis 1:1 God created a universe (heaven) and earth. In Gen 1:2 it is stated that this earth is “without form and void”. The gap theorist believes that the word “void” here means “to cancel” as in a “void bank check”. It is theorized then, that since God “canceled out” the heaven and earth of verse one, that “something” must have happened to provoke God to do this. Since God doesn’t explain here what this “something” was, it must be concluded that there is a “gap” of an unknown amount of time between verse one and verse two. It is reasoned that it was during this proposed gap of time that this “something” occurred, which in turn caused God to void this creation. This, therefore, means that God starts His work of creation over again beginning in verse three and runs through the rest of chapter one.

This theory also involves scriptures from Jeremiah and 2 Peter which will also be addressed in this book.

As stated previously, this author intends to show that the “gap theory” is NOT promoted by scripture. It will also be shown that the gap theory is in no way just a “different” opinion, but in reality a false teaching which creates further doctrinal problems. It is as such because, as will be shown here, it perverts the gospel of the Lord Jesus Christ. That is what makes this a dangerous theory.

This theory is also used by various infidels to support some racist theories. It is not inferred here that all gap theorists are racists, as I do not personally know of any that are. I have studied the works of groups such as the Christian Identity movement. The gap is an instrumental theory in their belief system. They believe that Jews are the seed of Satan and that minorities, especially dark skinned minorities, are the descendants of a race of Homo Sapiens (they are not men they imply, and thus cannot be

saved) from before the gap.

This can be found in Everett Ramsey's Kingdom Commentary on Romans:

According to the Bible, we know Adam's beginning was approximately 6000 years ago. This was neither the beginning of the earth nor did Adam live in caves. Adam was created in the likeness and image of God. Whatever else that means, it indicates a high degree of intelligence, knowledge, creativity and ingenuity. In fact, is it not strange coincidence that even though other Homo Sapiens had lived on the earth for thousands and thousands of years, civilization can only be traced back to about 6000 years ago, coinciding with the time and place of Adam's entrance upon the earth...Adam was different. He had something given to him that no other Homo Sapien had, a spirit. The plain implication is that Adam was given something of God in his emotional/mental framework. That something was a "spirit", a human spirit, which in the garden, before Adam's fall, was possessed and controlled by God's Spirit.

This gave Adam a far increased ability to create, invent, and reason along with having greater initiative, intuition and "God consciousness." The pre-Adamite Homo Sapiens had a body and a soul, but no spirit.

Sounds crazy, doesn't it? Without going out on a tangent here on a study about these groups, it'll be left to the reader to investigate the Christian Identity group, which is also known as "British Israelism". A recommended book would be "Mis-Identified Identity" by Dr. Phil Stringer, Landmark Baptist College Press of the Landmark Baptist Church, Haines City, Florida.

The point trying to be made here is that the gap theory is not an innocent little theory that does no harm. It has strange bedfellows.

Now, let's run the theory through a filter known as the Holy Bible, and see what comes out of the other side.

CHAPTER THREE

“IN THE BEGINNING”

Gap Theory - Since Gen 1:1 has heaven in the singular, it nullifies the traditional six day only position or at the least it opens up the possibility of a gap.

The point the gap theorist is trying to make here is that since Gen 1:1 says heaven (singular) and Gen 2:1 says heavens (plural), then something must have happened between Gen 1:1 and 2:1 that cannot be explained by the traditional 6 day only position.

*Gen 1:1- In the beginning God created the **heaven** and the earth.*

*Gen 2:1- Thus the **heavens** and the earth were finished, and all the host of them.*

Heaven in the singular form in Gen1:1 not only does NOT pose a problem for the traditional 6 day only position, but it actually *strengthens* it.

The gap theorist reasons that since we currently have three heavens while Gen1:1 shows only one heaven being created, it must be concluded that these two creations are not the same. Simply put, the first creation had one heaven, while today we have three. Gap theorists conclude that these are different creations and therefore the first one must have been destroyed. This is, of course, erroneous! While it is true that there exists three heavens today, it must also be understood what the Bible teaches us about the three heavens.

1. The third heaven is where God resides

- 2 Cor. 12:2-4

2. The second heaven which is our universe

- Ge. 1:14-17.

3. The first heaven which is our atmosphere

- Ge. 1:6-8,20.

Let us think about this for a moment. Gen 1:1 says that “In the beginning God created the heaven and the earth”. There are two points here which strengthen the position of one literal 6-day creation. First, the fact that heaven is singular here, and secondly, the phrase “the beginning”.

Let’s begin with the first point. Think about this. God has always existed and He always will exist. He is the Alpha and Omega, the first and the last. If God has always existed, then the space which He occupies has always existed as well. In other words, we may ask if God had to create the space which He occupies. The obvious answer to this question is that He did not because He has always been there. The place in which God resides is called the third heaven (2Cor. 12:2-4). Obviously, due to the fact that He has always been there, this heaven did not need to be created. This is not to say that the things within the third heaven weren’t created, but only that the space wasn’t. Therefore, by the process of elimination, all we have left are two heavens which needed to be created. These two heavens are the universe (the second heaven), and our atmosphere (the first heaven). There is no contradiction between the 6-day position and the fact that only one heaven is created in verse one. God did indeed create only one heaven (the universe) in verse one because we see the creation of the other heaven (our atmosphere) at Gen 1:6-7. Gen 1:1, therefore, would be an error if it were stated that heavens (plural) were created (as all modern bible versions do).

Gen 2:1 Thus the heavens and the earth were finished, and all the host of them.

Gen 2:1 is correct to read “heavens” (plural) due to the fact that as

we read through chapter one, we can see clearly that God has created two heavens that were “finished, and all the host of them”.

As the reader can see, the point which the gap theorist was trying to make here was invalid and, ironically, it also gives support to the 6-day only position.

Now, let’s take a look at the second point which concerns the phrase “the beginning”. The importance of this phrase is worth noting here. “The beginning”, of course, would denote the specific time at which something has begun. In this instance, at Gen 1:1, this phrase is referencing “the beginning” of creation. We know that the word “beginning” means “point of origin” or “that which is first.” God states that “the beginning” of Gen 1:1 is the time when He created “ the heaven and the earth”. There cannot be two different “the beginnings” of creation. Yet, this is what one must believe in order to be a gap proponent. Remember that the theory supposes that there was a creation in verse one which was subsequently flooded out by God between verses one and two. This resulted in God having to start over with a new creation in verse three. This position demands two “the beginnings”.

Gap Theorists Have Two Creations

1. A creation which occurred “in the beginning”- Ge. 1:1.

A Gap of Unknown Time
Followed by the
Ge 1:2 “Voiding” of this Creation.

2. The next creation which Adam inhabited - Ge. 1:3-31.

This creates a problem for the gap theorist. Let the reader keep in mind that if this were all true as the gap theory proposes, then this current creation is not a part of “ the beginning” because that phrase, as used by God, refers to the creation of Gen 1:1.

Now with that being understood, let us take a look at what the scriptures say about “the beginning”. In Matthew 19:4-5 Jesus said,

“Have ye not read, that he which made them at ‘the beginning’ made them male and female, and said for this cause shall a man leave father and mother and cleave unto his wife: and they twain shall be one flesh?”
Verse 4 is a direct reference to Gen 1:27.

Gen 1:27- *So God created man in his own image, in the image of God created he him; **male and female created he them.***

Notice that Jesus was saying that “the beginning” is that time when He made a man and a woman. Therefore, according to Jesus, “the beginning” is a reference to the time of Adam’s and Eve’s creation and NOT a former creation before the “gap”. This is the case unless the gap theorist wants to make the absurd conclusion that God made men before the gap as well (and some do).

Again, if Gen 1:1 were a different heaven and earth, or different creation, then the only position that could be held by a gap proponent would be that “the beginning” was when God made the former heaven and earth of verse one. This “beginning”, according to their doctrine, was destroyed in verse 2. As you have seen already, this position is in violation of the scriptures and the words of the Lord Jesus Christ.

Notice also that Jesus has made a connection between Gen 1:1 and Gen 1:27. He said “the beginning” (Gen 1:1) is when he “made them male and female” by quoting Gen 1:27.

It is also interesting to note that these very same two verses are connected with 25 straight verses in between which begin with the word “AND”. Isn’t that a nice coincidence? It becomes pretty obvious when all of these verses are connected with the word “AND”, that it is one complete statement. God put the “AND’s” there so that you wouldn’t miss it. We should all know that the word “AND” is a conjunction which connects a former statement with a following statement. This demonstrates to us that Gen 1:1 through Gen 1: 27 is one complete statement. There is no gap inferred in the passage at all. Jesus has made it clear that Gen 1:1 and Gen 1:27 are both a part of “the beginning”. There is no gap according to Jesus!! This should be sufficient evidence to the child of God because this is how the scriptures read.

If this hasn’t convinced the reader, then look at Mark 10:6. Jesus says here that from “the beginning” of *the creation* God made them male and female. This also is a direct reference to Gen 1:27. Notice that it includes the phrase *of the creation*. This shows conclusively that “the

beginning of the creation” is when God created Adam and Eve, and NOT some mysterious former creation since destroyed by God in Gen 1:2. We know that Adam was created on day 6. Therefore, the 6-day creation of Genesis is “the beginning”. The reader should see clearly now how Jesus himself has cleared this issue up without any doubt. There is absolutely no room for a gap. It does not exist.

LOOK AT THE CONNECTION JESUS MAKES

Gen 1:1 - “In the beginning...”

:2- And....	:10- And....	:18- And....
:3- And....	:11- And....	:19- And....
:4- And....	:12- And....	:20- And....
:5- And....	:13- And....	:21- And....
:6- And....	:14- And....	:22- And....
:7- And....	:15- And....	:23- And....
:8- And....	:16- And....	:24- And....
:9- And....	:17- And....	:25- And....
		:26- And....
		:27-male and female created he them.

MARK 10:6 AND MATT 19:4-5 SHOW JESUS QUOTING GENESIS 1:27 AND CALLING IT “THE BEGINNING”. THEREFORE, JESUS SHOWS A CONNECTION BETWEEN GE 1:1 AND GE 1:27 BY CALLING BOTH - “THE BEGINNING”. WE HAVE THAT AS WELL AS ALL THE VERSES IN BETWEEN BEING CONNECTED WITH THE WORD AND. THIS LEAVES NO ROOM FOR A GAP. JESUS MAKES IT CLEAR THAT THERE IS NOT ANY INTERRUPTION OF TIME BETWEEN VERSE 1 AND VERSE 27 OTHER THAN THE SIX LITERAL DAYS MENTIONED IN THE TEXT.

To hammer this point home, look also at John 1:1-3.

It states, "*In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made*".

In the context, it shows that Jesus made all things from "the beginning". A fallen Lucifer had not made anything before the gap as some theorize. We would also conclude that the gap theorist "*answereth a matter before he heareth it*" (Prov.18: 13) because he creates a whole doctrine at the beginning of a 27 verse statement without hearing the whole thing. He reads two verses and stops to create a theory, thus not reading the whole account before doing so. According to the proverb, it is folly and shame unto him.

Proverbs 18:13 - He that answereth a matter before he heareth it, it is folly and shame unto him.

CHAPTER FOUR

A WORK OF ART

Gap Theory - Can something be made that is “without form and void”- Gen 1:2?

This is the charge of the gap theorist. He argues that the word void means “to cancel” (which charge will be answered in the next chapter). Believing this to be so, the gap theorist concludes that there must have been a gap of time involved here because God must have had a good reason to “cancel” out the creation of verse one. Since this reason is not given, there had to be an unknown passage of time for this reason to have occurred. They will say that it is absurd to believe that anything can be made without form and void. This chapter will deal with that charge.

It is this authors’ contention that when God states that the earth was “without form and void”, in Gen 1:2, that He wasn’t finished explaining how He created it. This has been partially dealt with in the previous chapter. The creation *started out* without form and void. Then, for the rest of chapter one God explains how He took it from that state to its completion. As a lump of clay in the hands of the potter starts out without form and is void of any features, so too was the world at the end of verse two. Isn’t it wonderful that God decided to share with us how He took a formless mass of matter and transformed it into a beautiful and magnificent creation? He describes for us how He did this as an artist would describe how he takes a lump of clay and turns it into something beautiful. As stated previously, this is why God put all the “AND’s” into the text so that we wouldn’t miss this point. Again, Gen 1:1-27 is one statement. The gap theorist would have us believe that the creation of verse one was destroyed by God because it was “voided”. Unfortunately, they misuse or are ignorant of the meaning of the word void as used in the scripture.

CHAPTER FIVE

A THEORY VOID OF PROOF

Gap Theory - In Gen 1:2 the word void means to nullify or cancel.

The claim here is that since the primary meaning of the word void is “to cancel” (like when we void a bank check), this proves that the heaven and earth of Gen 1:1 was canceled out.

This is an important point to examine. It is admitted here that IF the meaning of the word “void” is “to cancel”, then there would be room for us to consider the idea of a gap. On the other hand, if the word “void” does not mean “to cancel”, then this point is moot.

Upon investigating this claim, all 23 verses in the Bible that contain the word void were examined. In 13 of these verses, or roughly 57% of them, the meaning of the word “void” is “empty” or “without” and NOT “to cancel”. Of these 13 verses there is no debate as to the meaning. For example, 1Kings 22:10 and 2 Chronicles 18:9 both read “void place”. It is obvious to the reader that this means an empty place.

*1 Kings 22:10-And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a **void place** in the entrance of the gate of Samaria; and all the prophets prophesied before them.*

*2 Chron. 22:9-And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a **void place** at the entering in of the gate of Samaria; and all the prophets prophesied before them.*

The phrase “void of understanding” is used 5 times in the book of Proverbs.

*Proverbs 7:7-And beheld among the simple ones, I discerned among the youths, a young man **void of understanding**,*

*Proverbs 10:13-In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is **void of understanding**.*

*Proverbs 12:11- He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is **void of understanding**.*

*Proverbs 17:18-A man **void of understanding** striketh hands, and becometh surety in the presence of his friend.*

*Proverbs 24:30-I went by the field of the slothful, and by the vineyard of the man **void of understanding**;*

This obviously means “without” understanding. To say it means “to cancel” would be an absurdity. It would not only be absurd, but also dishonest.

The remaining 10 verses (43%) that contain the word void could both mean “empty” or “without”, as well as they could mean “to cancel.” There is room to argue on both sides. When we can see that there isn’t one verse, or 0%, that could only mean “to cancel”, then we can safely say that this argument is a lot of hot air.

As we have learned here that upon investigation, the PRIMARY use of the word “void” in the scriptures is “empty or without” and NOT “to cancel”. Therefore, the Bible does not hint at a gap in Gen 1:2.

CHAPTER SIX

A DEEP SUBJECT

Gap Theory - The “deep” is water that is above the universe where we can’t see it. It was this water that flooded the heaven and earth in Gen 1:2. They also appeal to Gen 7:11, Job 38:30, Job 41:31, Luke 8:31.

Some gap theorists believe that the quote “darkness was upon the face of the deep” found in Gen 1:2 is showing us the pre-Adamic flood, or “voiding” of the creation from verse one. The point trying to be made by the gap theorist is that the deep has something to do with the universe (heaven) and that this shows a destruction of the heaven of verse one as well. They feel the need to do this because they will try to make a connection with 2Ptr 3:5. That claim will be addressed in Chapter 12.

It will be proven here in this chapter, that “the deep” has nothing to do with the universe in the above quoted verses. It will also be shown that the “deep” is found IN the earth and not ABOVE it. We will accomplish this by examining each of the verses used by the gap theorist and determine whether or not this claim holds any water (pun intended).

Let’s begin with Gen 7:11

*Ge 7:11 - In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great **deep** broken **up**, and the windows of heaven were opened.*

When we read Gen 7:11, we see that the “fountains of the great deep were broken UP”. This means that the earth opened and water came UP out of the earth.

The use of the word fountain should make it clear. According to

Webster's 1828, the first definition of fountain is, “a spring, or source of water; properly, a spring or issuing of water from the earth.”

Gen 7:11 also states “and the windows of heaven were opened”. When we put the whole verse together, we learn that in Noah’s flood, there was rain and also water coming up from within the earth.

*Job 38:30 - The waters are hid as with a stone, and the face of the **deep** is frozen.*

Next we have Job 38:30. This verse describes a frozen sea. We can see this even clearer when we look at what Job says in Job 41:31.

*Job 41:31-He maketh the **deep** to boil like a pot: he maketh the sea like a pot of ointment.*

Here Job defines for us what he means by “the deep” when he calls it the sea in the same verse. Keep in mind that the oceans are very deep in places and have springs feeding them water from IN the earth.

*Lk 8:31-And they besought him that he would not command them to go out into the **deep**.*

Finally, we have Luke 8:31. If you read it in its context, you will see that Jesus is getting ready to cast out some devils and put them into swine. In Luke 8:31 the devils are conversing with Jesus and it says “they besought him that he would not command them to go out into the deep”. When we compare the same account in the Gospel of Matthew, we see that God tells us exactly what “the deep” is in Matthew chapter 8.

Matt 8:29 - And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

In Matt 8:29 we see the same conversation between Jesus and these devils and they say “art thou come hither to torment us before the time?” The devils here are afraid of going to “the deep”, (Lk 8:31), before their

time (Matt 8:29). Ask yourself if you are aware of any scripture where you can read that devils have a time appointed to go to a body of water at the outer rim of the universe. If in fact “the deep” is water at the end of the universe as it is trumpeted by some gap theorists, then would this not be what these devils were afraid of? That is what they have said in Luke 8:31 isn't it? Well there isn't any scripture to support this claim, but we do know that hell “was prepared for the devil and his angels” (Matt 25:41 cf 2Ptr 2:4) and that hell is IN the earth as numerous scriptures teach. This is really what they were afraid of. Each of these scripture references have to do with something that has its source from IN the earth, such as the spring-fed oceans and even hell itself. So again, upon investigation, we see that “the deep” is IN the earth and not outer space.

CHAPTER SEVEN

It's All Good

Gap Theory - At the end of day two, God leaves out the phrase “and God saw that it was good”. God says this at the end of every day except day two, therefore something bad happened on day two.

First of all, just because something is not called good does not inherently mean that it is bad. It is true that all of the things created on the days other than day two are called good. The natural response would be to say that something bad must have happened on that day. What is so different about the second day? We find that on the first, third, fourth, fifth, and sixth days there is new matter created and introduced into the creation.

DAY ONE -	The Universe (heaven), and the earth.
DAY TWO -	<u>Separated</u> the waters from the waters.
DAY THREE -	Herbs, fruit trees and the grass.
DAY FOUR -	The sun, moon and stars.
DAY FIVE -	Water life and birds.
DAY SIX -	Cattle, creeping things, beasts and man.

As you can see, the second day is the only day in which no new matter is created. What did God do on that day then? God took what was already created on day one and separated the waters to make the atmosphere.

*Gen 1:6-8 - And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 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. And God called the firmament Heaven. And the evening and the morning were the second day.

As we read this passage we see that God separated the “waters which were under the firmament from the waters which were above the firmament” (Gen 1:7). This would have made an atmosphere which had water above it (a water canopy) and water below it (the oceans). (See the illustration in Chapter Eleven). This water canopy (the waters above the firmament) is what fell onto the earth in Noah’s flood (Gen 7:11). The created matter at the end of day two is the same as at the end of day one only arranged differently. God had already called this matter good at the end of day one so there was no need to call it good again. This is the reason for the missing phrase at the end of day two. There is no need to reach for the conclusion that something bad had happened. Besides, it is all described as very good by God Himself in Gen 1:31.

CHAPTER EIGHT

Replenish What?

Gap Theory - In Gen 1:28, God tells Adam to “multiply and replenish” the earth. Since the meaning of the word replenish is “to re-fill or to put something back”, then there must have been some type of being, whether ape-men or some other type of creature, populating the earth before the six-day creation. With the pre-Adamic species of beings having been destroyed in Gen 1:2, God wanted Adam to “put back” mankind onto the earth.

The gap theorist is trying to get the reader to ask himself why God would ask Adam to “put back” something that had never existed before. If the six-day creation were correct then this would be the case.

On the surface, this seems logical. The problem here is the definition of the word “replenish”. The gap theorist believes that the definition of the word replenish is “to re-fill”. As much as he would like us to believe this as he does, we will investigate this claim rather than take his word for it.

It will be proven in this chapter that “to fill” and NOT “to re-fill” is the PRIMARY MEANING of the word replenish as it is used in the scriptures. A gap theorist once wrote that “to fill” is not the primary meaning of the word replenish, but rather it is the third or fourth definition. We shall soon see if his claim is true or not.

The claim of the gap theorist may ring true with the modern English dictionaries, yet we will have to see how God or the earlier English dictionaries define the word.

Isa 55:8-9- For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

To make a point about the differences between God and His definitions of words and our own, let us take a look at some of these differences.

In Numbers 6:1-21 we read of the laws of a Nazarite vow. In verse 4, God says that grapes grow on the “vine tree”.

Nu 6:2-4- Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD: He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

Today we would not say that grapes grow on trees, but we can see that God does. (Hmm, I wonder which kind of fruit was on that “tree” in the midst of the garden of Eden?)

Here is another example. In Jonah 1:17, God says that a great fish had swallowed Jonah. If we read what Jesus had to say about this account in Matthew 12:40, we will learn that Jesus called this great fish a whale.

Jonah 1:17- Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Matt 12:40- For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Now the scoffer would say that this is a contradiction in the Bible because a whale is classified as a mammal and not as a fish. There is no problem with the Bible; the problem is with men and their private definitions. If the God who created the whale wants to classify a whale as a fish, then who are we to call Him wrong?

So, as we have seen demonstrated, His definitions aren't always the same as our own.

Having shown this, let us take a look at the word replenish.

In Webster's 1828, "to fill", and NOT "to re-fill", is the first and primary definition of the word replenish in its state as a transitive verb as used in Gen 1:28. This verse is actually quoted by Webster within the definition. The only other definition given here is "to finish; or complete". This definition would fit into Gen 1:28 as well. Therefore, we see no evidence of the word replenish supporting a gap theory by definition. God was simply telling Adam "to fill" the earth with people.

It is strange to build a doctrine upon the definition of a word when it is not the only possible rendering of the word in its context. If one rendering is in harmony with the context, as "to fill" would be in this case, why would we hold to an alternative "modern" meaning? The only motive one could have to ignore the plain context of the scriptures would be in order that he may support an obscure doctrine. This is particularly true with a doctrine that is supported by only a few selected verses which have no connection to one another. It is safe to keep the meaning as it fits in the context in which it resides. The definition "to refill" harms the harmony of the scriptures, and creates more problems than it solves. Are we to believe that for 3000 years the Jews were confused as to why God would tell Adam to "re-fill or put back" mankind on the earth when all of that time they had believed in the six days of creation? Did the Jews waste their time observing the Sabbath for all of those years while believing that it represented the seventh day of rest, when it wasn't really the seventh day upon which God had rested? No, they knew what Genesis chapter 1 had said, and they knew that God simply told Adam to "fill" the earth with men. God says what He means and means what He says.

To further the problem, it is commonly taught that "re" is a prefix to a word and means "to do again." This is where the gap theorist tries to apply a modern language rule to the Bible. Most of the time, these rules fit, but we must always be careful to let the Bible define what it means itself. We have seen a couple of good examples of this with the "vine tree" and "whale" earlier in this chapter. An example of the "re" prefix rule applying to the Bible would be with the word "renew". It does, in fact, mean "to make new again." It will be shown here that although in our modern English this may generally be true, it is the exception rather than

the rule in the Bible.

You may be surprised if you have not studied all the words in the Bible that start with “re”. The overwhelming evidence shows that “re” is very rarely used as a prefix meaning “to do again.” Look it up. Don’t take this author’s word for it. The research has been done. A sampling of the many Bible words beginning with “re” should show the reader that it is not used as a prefix and does not mean to do again. It will be obvious to the reader. Here is a sampling:

rebuke, recover, redeem, refine, refuse, regard, rehearse, reject, rejoice, release, remain, remember, remission, repair, repent, report, reproof, request, retire, reverse, revolt, reward.

As you can see, it would be an absurd reading for any of these words to mean “to do again”. Does redeem mean to deem again? I think not. Does remember mean to member again? Absurd. The truth is that “re” in the bible does not mean “to do again” by the overwhelming biblical evidence. Why then, do gap theorists want apply that meaning to the word replenish?

Also, if “re” were used as a prefix, then there should be a word “plenish”. In order to “re- plenish”, then you should be able to “plenish”. Looking in a modern dictionary, you may find the word “plenish” in it with the meaning “to fill up or stock”. If you examine the Webster’s 1828, you will find that the word “plenish” means “for replenish, not used”. This indicates that the words “plenish” and “replenish” had the **same meaning**. In conclusion, it has been shown that replenish is defined as “to fill” in the Webster's 1828. The scriptural evidence has also been examined and has shown that we do not have to stick with the modern rule of the “re” prefix because the Bible does not do so. Let us stick with the Bible.

CHAPTER NINE

My Heavens!!

Gap Theory - Jeremiah 4:23- This is a direct reference to Gen. 1:2. We see that Jeremiah writes “heavens” in the plural as opposed to Moses’ “heaven” in the singular. This is appropriate here because when Jeremiah writes this, there are three heavens in existence.

You will see that this point is a lame one. The gap theorist tries to show a connection between Gen 1:2 and Jer 4:23. He believes that with this connection he can show that Jeremiah is describing a pre-Adamic (before Adam) earth. An earth in which there were cities and birds.

*Jer 4:23-29 - 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. 27 - For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end. 28 - For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. 29 - The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein.*

The connection is made due to the similarity of the verses in question.

*Gen 1:1-2-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.*

*Jer 4:23-I beheld the **earth, and, lo, it was without form, and void**; and the **heavens**, and they had no light.*

The similarity is obvious. There is one difference though, and the gap theorist downplays it while trying to give a reason for the difference. The difference is the word “heavens”. As was explained in chapter three, there was only one heaven in Gen 1:1 (the universe). The other heaven which was created wasn’t created until Gen 1:6-7 on day two. The gap theorist knows this to be true (especially if he is a King James man) so he must offer a reason for Jeremiah’s use of “heavens” instead of “heaven” in Jer 4:23. The gap theorist believes that Jeremiah is seeing a vision of the gap in Gen 1:2. If he is in fact seeing that, then why does Jeremiah say that he sees heavens in his vision? If he sees heavens then he cannot be looking at a pre-Adamic earth because there is only one heaven in existence at the time of this supposed gap. The gap theorist has a problem here, so in order to try to make this problem go away, they offer an explanation for Jeremiah’s “mistake”. The explanation given is that *when* Jeremiah wrote this scripture, there were three heavens in existence at the time. There are two problems with this logic. First, it says he “*beheld*.... the heavens”. This means what it says. He has SEEN the heavens. They were in his vision. It is amazing to see what you can learn when you just believe what the Bible really says.

Secondly, the best argument against this position is that *when* Moses wrote Gen 1:1 there were three heavens in existence as with Jeremiah’s day, but this didn’t prevent Moses from writing heaven (singular).

With that stated, then we can logically conclude that if Jeremiah was really looking at a pre-Adamic civilization, then he should not have seen heavens (plural) in his vision. He should have written heaven (singular) as

did Moses. With Jeremiah writing heavens (plural), then no connection can be made between Jere 4:23 and Gen 1:1.

We will deal more with Jer 4:23-29 in the next chapter.

CHAPTER TEN

Jeremiah's Peek At The Past ??

Gap Theory - Jeremiah 4:23-29 is a description of the pre-Adamic earth.

Jer. 4:23-29 - 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. 27- For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end. 28- For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. 29- The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein.

Here in these verses, we see Jeremiah's commentary and the context is the destruction of Judah. The gap theorist wants us to believe that right in the middle of a commentary of the impending doom of Judah, Jeremiah suddenly stops and turns 180 degrees and looks back at a vision of the creation and then quickly does another 180 to finish his comments about Judah. This is awkward at best. This is NOT speaking of a pre-Adamic earth. Upon closer examination it says that Jeremiah "**beheld**, and, lo, there was no man" (vs. 25). This does not mean that there weren't any men in existence, it just means that he had not SEEN (beheld) any. To say that it means more than that is to read into the text what isn't there.

Another point to be made here is that **ALL** visions in the Bible are forward-looking and **NEVER** backward. This is not to say that the bible does not contain any commentary that recalls past events. It is only stated here that the bible doesn't contain any *visions* that look back. That is why the bible has used phrases such as "have ye not read" or "is it not written" or "in times past" or "it is written." There is no need for God to give a prophet a vision to see the events of the past. All that the prophet would have needed to do was read his bible and quote it or comment on it. This is exactly the case as seen hundreds of times in the New Testament.

Furthermore, in Jeremiah 4:27 we can clearly see the future tense of these particular verses quoted here. Verse 27 comments on the previous verses leading up to it and uses the words "for thus...shall be...will I". These are without question in the future tense. Look also at verse 29. Jeremiah explains that cities *shall be forsaken* and not a man dwell therein. This is exactly what he has described in verse 25. This is obviously not a pre-Adamic earth he sees because the context is Judah and her judgment.

CHAPTER ELEVEN

A Theory That Is “All Wet”

Gap Theory - 2 Peter 3:5, the “standing out of the water and in the water” is a reference to Gen 1:2, and the destruction of the pre-gap heaven and earth.

2 Ptr 3:5-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:

The gap theorist will explain that this verse is a reference to the “voiding” or destruction of the pre-gap heaven and earth. Unfortunately for them, this statement is NOT a reference to Gen 1:2, but rather a reference to Gen 1:6-7. Gen 1:2 makes no reference to the earth except to say that it was without form and void. It says the “Spirit of God moved upon the face of the waters”. How they make a connection to 2 Ptr 3:5 is confusing at best. They are so lacking in scripture to back their theory that they will stretch things a little to make it work.

In Gen 1:6-7 we see a clear picture of the earth standing out of the water and in the water. Here’s how.

Gen 1:6-7 says “And God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 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.

Here we see that God divides the waters to create the firmament which is our atmosphere. This is where the birds fly (Gen 1:20). If we have water over and under this firmament, the result would be an earth that has a water canopy surrounding this firmament (our atmosphere) and

water under this firmament which is the oceans. This would literally leave the earth inside this water canopy and the earth above the sea level or out of the water. (See the illustration).

2 Peter 3:5

"Standing out of the water and in the water"

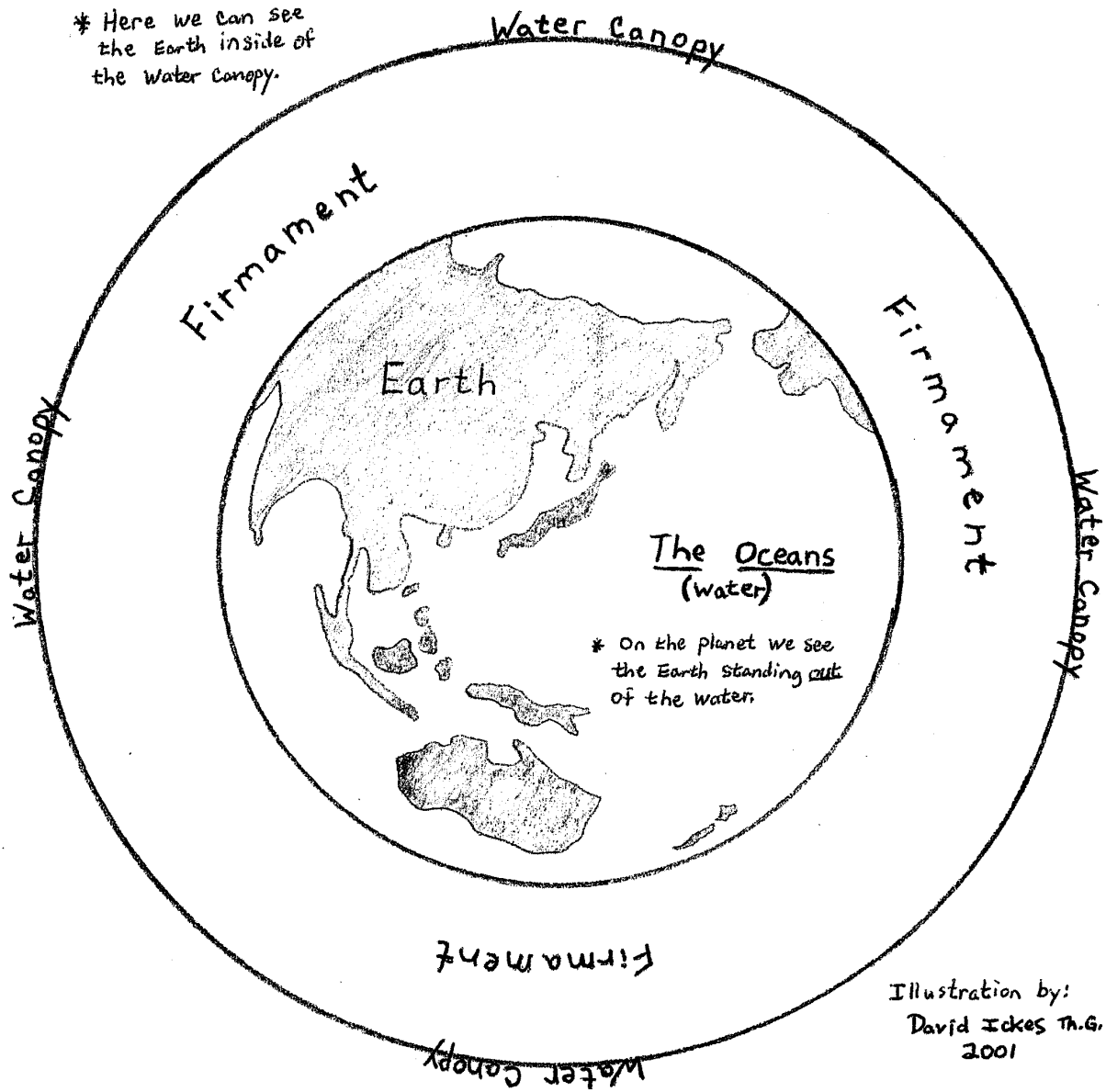


Illustration by:
David Ickes Th.G.
2001

Scientists say that this would create a tropical paradise on the earth, sort of like a greenhouse effect. It would block out all harmful UV rays from the sun and would give us a higher barometric pressure and higher oxygen content. This could help explain the longevity of life prior to the flood when this canopy fell to the earth (Gen 7:11). This should show the reader that Gen 1:6-7 is a clear description of what Peter is talking about in 2 Ptr 3:5, NOT Gen 1:2. Once again, the Bible clears up the issue.

CHAPTER TWELVE

Willingly Ignorant

Gap Theory - 2 Ptr 3:1-7 shows that something happened to the heavens. Nothing happened to the heavens in Noah's flood. Therefore, this text is not describing Noah's flood. It is describing the destruction of the pre-Adamic civilization.

*2 Ptr 3:1-7 - This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: 2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: 3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 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.*

Notice how the text says “heavens were of old” and “the heavens and the earth, which are now.” Hmm, the heavens and the earth....which are now? You mean there used to be another heaven and earth before the heavens and earth which are now? The gap theorist will answer with a resounding “yes”. It is obvious what happened to the earth in Noah's flood. The earth was completely rearranged with many new canyons,

bigger oceans and the earth's sediments spread around the globe. But what happened to the heavens in that flood? This is why the gap theorist will focus on the heavens. He will point to 2 Ptr 3 and say that this must be speaking of some other flood because nothing happened to the heavens in Noah's flood. Then he will provide the answer for you by saying that this (2 Ptr 3:1-7) is really speaking about the flood that destroyed the heaven and earth in Gen 1:2 because the heaven was destroyed or changed in that flood. This is their explanation for the "heavens which were of old". Therefore, this shows that there must have been another heaven and earth prior to the one that was destroyed in Noah's flood.

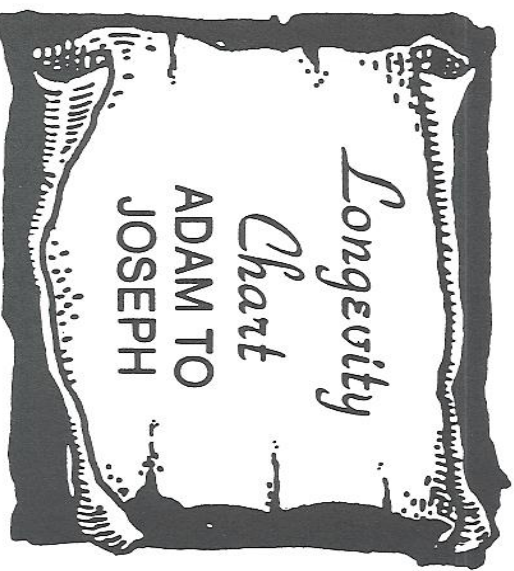
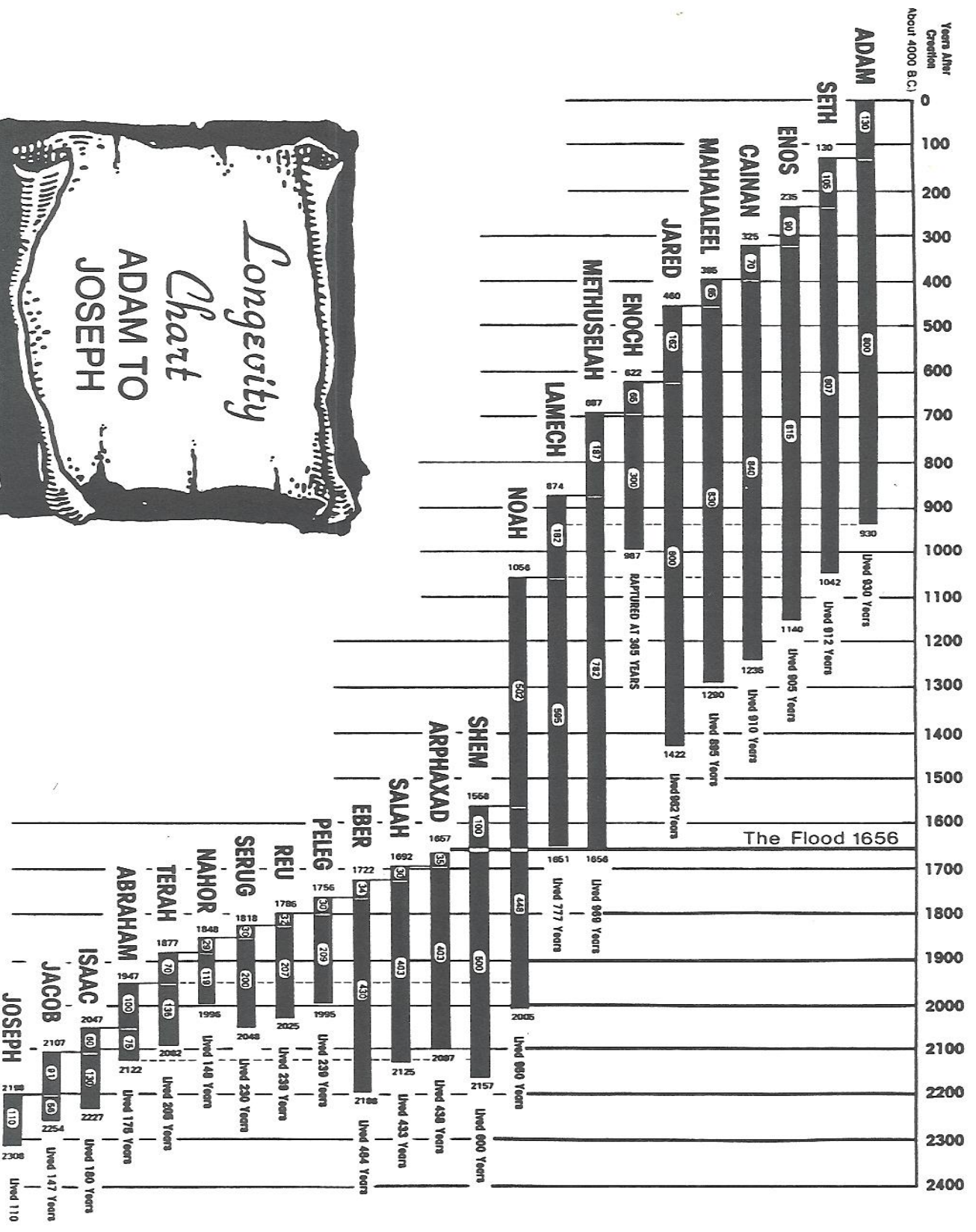
Could this be true? Could these verses really be describing a world that existed prior to a gap? A world prior to this current heaven and earth?

Let's investigate shall we? Let's find out what the whole counsel of God is in this matter. Is it possible that the gap theorist is assuming that nothing had happened to the heavens in Noah's flood? Is it possible that we fall victim to this logic because we concede that nothing happened to the heavens in Noah's flood?

Maybe we haven't studied this out fully. Indeed, if nothing had really happened to the heavens in Noah's flood then the gap theorist would have a point. Unfortunately for the gap theorist again, the Bible makes it obvious that something did occur to the heavens in Noah's flood. It was more than a little something too. It was such a big event that it changed our atmosphere and caused the shortening of our lifespan. The reader should be aware that right after the flood, man's life expectancy dropped sharply. What is the connection to the flood? Surely this cannot be just a coincidence, and in fact, it is not. Let's check the authority again and see what it says about this. In Gen 7:11 it is stated that the "windows of heaven were opened". This describes the water canopy (explained in the previous chapter) falling to the earth in Noah's flood. Much happened to the heavens in Noah's flood. When the water canopy fell, the universe (second heaven) lost water from "above the firmament" (Ge 1:7) and the atmosphere (first heaven) lost barometric pressure, oxygen content, and protection from harmful UV rays. The results are extreme temperature differences (Gen 8:22- shows the first mention of the seasons and this is right after the flood), extinction of species (dinosaurs), and a shortening of lifespan. A flood that **only** destroyed all things "in whose nostrils was found the breath of life" (Gen 7:22), would not in any way

shorten the lifespan of the flood's survivors and their descendants.

Concerning the comments in the scriptures about the "world that then was" and "the heavens and the earth, which are now", we have discovered in this chapter that the world was a different place before Noah's flood and so were the heavens. Obviously, something did happen to the heavens in Noah's flood that resulted in a severe drop in life expectancy. Anyone familiar with the ages of the men in the Bible before the flood and that of those after the flood know that this is true. It went from over 900 yrs. down to around 175 yrs. in Abraham's day, and finally to the present three score years and ten (Ps 90:10).



2 Ptr 3:1-7 is about Noah's flood. It is this change in the heavens that people are "willingly ignorant of". Look at 2 Ptr 3:5 again.

2 Ptr 3:5 - 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:

You can see here that it is the fact of the water canopy that they are willingly ignorant of. Being ignorant of the canopy results in one not recognizing the change in the heavens in Noah's flood. That, in turn, results in misapplication of these verses in 2 Peter. That ignorance opens the unsuspecting Christian to believing in the gap theory. Thus we see that the gap theorist has built a pillar of their doctrine on an assumption which the scriptures clear up. This pillar has been knocked down by the word of God. The whole theory has been destroyed by the Bible. Let the reader be rid of this silly theory once and for all and rejoice in the fact that God did create the world in six literal days and that He created it not in vain as the gap theorist would have us believe. They believe that He first created the world in vain and had to destroy it in Gen 1:2 and then needed to create a new one.

Isa 46:18-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.

CHAPTER THIRTEEN

Putting A Gap In The Gospel

It is here that I would like to point out the fact that the gap theory perverts the gospel of Jesus Christ. It is understood that many well-respected men of God have been proponents of the gap theory. Two of the first people to espouse this theory are George H. Pember in 1876 and C. I. Scofield in 1917. Clarence Larkin also comes to mind. Please do not see this work as an attack on these fine men. It is an assault on the theory. All flesh is as grass, including that of this author. Let us simply stick to the biblical facts and not be respecters of persons.

It is my prayer that this book will be a help in exposing the error of the gap theory and to show that it is not just a harmless one at that. The theory attacks the saving gospel as it changes the origin of sin. It does this by introducing death before the fall of man, or better said, before sin. We know that death is the result of Adam's sin (Ro 5:12). It is held by gap theorists that the heaven and earth of Gen 1:1 was destroyed in verse 2 because of Lucifer's rebellion. It is also believed that there was a pre-Adamic form of life on that earth which was destroyed and hence, the use of the word "replenish" in Gen 1:28. That is the verse in which God charged Adam and Eve to refill the earth with people. If that is true, then the gap theorist has a serious problem of death occurring before Adam's sin. This pre-Adamic world was destroyed and all life in it. If this doesn't pervert the gospel, then we have no gospel. Obvious scriptures come to mind like Ro 5:12 and 1Cor 15:22. These are two glaring examples. If we have death before sin, we have major problems. This means death is NOT the wages of sin because we have death prior to sin. This makes Ro. 6:23 erroneous. We know this to be impossible for the Bible is without error. "The words of the Lord are pure words." Ps 12:6

1 Ptr. 1:23 - "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

We are born into His family so that we could be redeemed unto Him.

Ro 8:10- And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 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.

As we read in the scriptures of Ro. 8:10-23, we can see that Jesus also died for our bodies.

If the gap is true, then Jesus could not have redeemed our bodies.

If the gap were true, our bodies were never perfect in Adam. He would have died anyway, even without sin, because there already had been death during the mysterious gap of Gen. 1:2. Adam's body before sin would have been subject to death because death had already claimed

its first victims before he was even created. This is absurd. This would render the scriptures to be false. Why would anyone willingly hold to such a theory if it damages the very doctrine of sin which is the basis for our need of a Saviour?

CHAPTER FOURTEEN

The End Of The Debate

In conclusion, it should be clear that the gap has no foundation in the scriptures. The traditional 6-day only teaching of the bible has been defended and should be clear to the reader of this book. The earth was created approximately 6000 years ago. A Pre-Adamic civilization never existed, and neither did a different creation. God made it all exactly as stated in Genesis chapter 1. Are we to believe that God made it only appear on the surface that everything was created in 6 days, only to find out later that there was this secret gap of an unknown amount of time between Gen 1:1 and Gen 1:2? Why would God be so misleading? Did God have a secret creation that was hidden from man for almost 6000 years only for the men of the 18th and 19th centuries to finally find the truth? I think not.

The whole theory of a gap was spawned out of the so-called scientific facts of evolution in the 19th century. This created a fear amongst Christians that all faith would be lost in the Bible because of these “facts”. So, with good intentions, Bible scholars went out to find a few million years in the Bible in order to reconcile the Bible with the science of the day. Friends, we have no need of the gap theory in a day when we have overwhelming scientific evidence of a 6000 year old universe. There are many creation science ministries today which deal with those facts. The information is there for anyone who is looking for it. We can have the faith of a child and simply believe the obvious truth of Genesis 1. Faith that the heavens and the earth were made in 6 literal 24-hour days.

Ask yourself this question. Which doctrine gives God the glory? A doctrine which shows God ‘s creation was made corrupt, and in which there is possibly millions of years of death and suffering, or a doctrine in which God spoke and created everything in six days?

Consider also the law. Most Christians know the ten commandments by heart (if you do not, then you should). Most of us know the “thou shalt

not's", but there is something else in the law that we usually overlook. Take a look at the ten commandments as listed in the scripture.

Exodus 20:3-17- Thou shalt have no other gods before me. 4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6 And showing mercy unto thousands of them that love me, and keep my commandments. 7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. 8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. 12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. 13 Thou shalt not kill. 14 Thou shalt not commit adultery. 15 Thou shalt not steal. 16 Thou shalt not bear false witness against thy neighbour. 17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Pay attention to verse 11. Here we see, in the fourth commandment, that God made everything in six days. Right in the middle of the law, God made sure that we would know that everything was done in six days and NOT six days plus a million years or a million minutes. There is no hint at a gap in this passage of scripture. Remember also that the Israelites were commanded to teach the law to their children.

Deuteronomy 11:18-23- Therefore shall ye lay up these my words in

your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. 19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. 20 And thou shalt write them upon the door posts of thine house, and upon thy gates: 21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth. 22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him; 23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

The Israelites were to teach their children all the commandments of God. Why would God put such a misleading statement (Ex 20:11) right in the middle of the ten commandments if He knew that there was this “secret gap” between Gen 1:1 and Gen 1:2? Maybe, just maybe, He was making sure we wouldn’t fall for such a bogus teaching as the gap theory by putting this statement right in the middle of a portion of scripture he knew would be memorized. The problem is that most Christians couldn’t even recite the ten commandments by memory to save their life. Even if they can, they only recite them in a scaled down order of 1-10, but not as they are recorded in the scriptures (Ex 20:3-17). Because of our lack of knowledge of one of the most important portions of the scriptures, we have made ourselves vulnerable to such false teachings.

With this knowledge now in hand, it is clear to see that God did what He said He did. Not only did He create everything in six days, but we can see that He, in His wisdom, is attempting to make sure that we know that He did this by putting it right into the law.

Another point along these lines is that one of the commandments was for the Israelites to remember the Sabbath day. It was a part of the law of a nation to observe this commandment. Why? He answers this question in Ex 20:11 by stating that He made everything in six days and then He rested. The Israelites were to keep the Sabbath so that they would not forget God’s miraculous creation. He did not ask them to wait a million years or ten years or whatever amount of time you stick into the gap before keeping the Sabbath. That, of course, would be ridiculous. God

definitely made it so that we wouldn't miss it (unless you wanted to).

Let us also realize that this theory is an assault on the book of Genesis. Gap proponents would have us believe that Genesis does not really mean what it obviously says. According to them, Moses didn't have all of the information about the creation. No one could have had all of the information before Jeremiah's time as we must have needed his input as well. (The theory needs Jere 4:23 as was already addressed in this work). This could also be stretched to say that until Peter wrote his second epistle we couldn't have had a full understanding as we must need 2 Ptr 3:5-7. These are the verses used by the gap theorist to cook up this theory. Consequently, they would have us believe that nobody really knew the truth about such a major doctrine as the creation until the mid 1800's. Well, the Bible says, "If the foundations be destroyed, what can the righteous do?" Ps 11:3.

Jesus also said, "*For had ye believed Moses, ye would have believed me: for he wrote of me. **But if ye believe not his writings, how shall ye believe my words?***" - Jn. 5:46-47

In these verses we see that Jesus has put some importance on the words of Moses. The gap theorist is doing the same thing as the Pharisees of John 5 by questioning Genesis as written by Moses.

Look also at Gen 2:1-3.

Gen 2:1-3 - "*Thus the heavens and the earth were finished, and all the host of them. 2 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. 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*"

Notice here that God said He rested on the seventh day from ALL His work. Verse three states that He blessed the seventh day because that in it He had rested from 'ALL HIS WORK WHICH GOD CREATED AND MADE'. (God wrote this verse for all those of you who want to argue that there is a difference between the words "create" and "make". You know who you are. God says that He rested on the seventh day from all His work which He *created* and *made*. This verse was especially for

you). If He said ALL HIS WORK then that is what He means. There is no room for a six-day creation plus an innumerable year gap. If God said it, I believe it, and that settles it. **AMEN AMEN AMEN** !!

Pastor David Ickes (Ps 34:6)
-Gateway Anabaptist Church-