

For the Gap Theory	Against the Gap Theory
In Gen 1:2, the phrase “formless and empty” always indicates judgment (Jer 4:23-29)	The phrase can often refer to simply empty space (Job 26:7)
In Gen 1:1 and 1:26-27, there is a difference between the word “make” (<i>asah</i> in Hebrew) “created” (<i>bara</i> in Hebrew)	<i>Bara</i> and <i>asah</i> are often used interchangeably. God “created” (<i>bara</i>) the creatures of the sea (Gen 1:21) and he “made” (<i>asah</i>) the wild animals (Gen 1:25)
In Gen 1:2, “darkness” (<i>choshek</i> in Hebrew) indicates God’s judgment (Ex 10:21)	<i>Choshek</i> simply means the absence of light (Ps 104:19-20)
In Gen 1:28, the word “fill” (<i>male</i> in Hebrew) can be translated as “replenish” (1 Kings 18:33-34)	It almost always means simply “fill” (Ex 40:34, 1 Sam 16:1)

- c. In many ways, the gap theory has been an attempt to reconcile the Biblical account of creation with the assertions of science (such as the dating of fossils) and the claims of evolution.
- d. The biggest problem with the gap theory is if God created other people before Adam. If so, there is a theological conflict because the Bible is clear that sin and death entered the world through Adam (Rom 5:12) and righteousness and life came through Jesus Christ (Rom 5:15).
4. The most natural interpretation of Genesis chapter one is that the Lord created the heavens and the earth in literal days.
- a. The day-age theory claims that the days mentioned in creation could refer to periods of indefinite time.
- b. Although the word “day” (*Yom* in Hebrew) can sometimes refer to a span of time (Gen 8:22, Ps 90:4), there is still the mention of

“morning” and “evening” in the creation account. This lends more weight to actual, literal days.

- c. If the days of creation are not literal, then the command to rest on the Sabbath loses significance (Ex 20:8-11).
5. To reconcile secular science with the Bible, some have postulated the idea of Theistic Evolution.

Atheistic Evolution	Theistic Evolution	Literal Creation
The “Big Bang”	God uses evolution	God supernaturally
One billion years	One billion years	Less than 10,000 yrs
By mutations	By mutations	Miraculous design
No purpose	Credit to God	Credit to God
Problem: laws of thermodynamics	Problem: it is unnecessary	No problem: faith in a personal God

E. Early theological concepts revealed.

1. The concept of the Trinity is revealed in the very first chapter of Genesis. When God creates man, He refers to Himself in the plural (Gen 1:26). He is triune, yet one.
 - a. “God” (*Elohim* in Hebrew) is in the plural (Gen 1:1, Gen 1:31)
 - b. God is Triune: Father, Son and Holy Spirit (2 Cor 13:14, Mt 28:19). God the Father was present at creation (Deut 32:6), God the Spirit was present at creation (Gen 1:2) and God the Son was present at creation (Col 1:16-17).
 - c. God is one (Deut 6:4). The word “one” (*echad* in Hebrew) in this sense refers to compound unity, such as day and night together make “one” day, or many grapes form a single (one) cluster of grapes (Num 13:23).

2. The concept of the uniqueness of man is revealed when he is created (Gen 1:26-28).
 - a. Created in the “image of God” means that people reflect the qualities of God found in personality, intellect and the ability to relate.
 - b. People are also given the ability and power to rule over all creation and flourish with creativity.
3. The concept of redemption is immediately presented when Adam and Eve sin against God (Gen 3:14-15). The word “enmity” (*eybah* in Hebrew) is only used three other times in the Bible. Each time it refers to war (Ez 25:15, Ez 35:5) and bloodshed (Isaiah 35:21). This is clearly what would happen at the cross (Eph 2:12-14).

Words	Gen 3:15	Meaning of the Words
	‘And I will put enmity between <u>you</u> and the <u>woman</u> , and between your offspring and hers; <u>he will crush your head, and you will strike his heel.</u> ’	<p>“you” refers to the devil (Rev 12:9)</p> <p>“woman” refers to Mary (Lk 1:30-33)</p> <p>“heel” refers to the cross and “he will crush” refers to Christ’s victory on the cross (Col 2:15)</p>

F. The Fall and the effects of sin.

1. The curse of the fall. The word curse (*arar* in Hebrew) means to be bound, hemmed in, and rendered powerless. It also gives the idea that when there is effort, there is always resistance.
 - a. The serpent and the devil are cursed. The visual of the serpent in the natural realm and the devil’s activities in the spirit realm are in correlation. The pronouncement of a curse on the devil indicates that he will be bound and rendered powerless.