

Mind the Gap: A Refutation of the Gap Theory

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Introduction

There are four classical origin models of belief among Christians.¹ One is young-earth creation of literal six days shaped by about 6,000 years of history of the earth and universe. Two is classical gap theory in which the old earth of unspecified billions of years is defined by a gap between Genesis 1:1 and 1:2 although the subsequent six-day creation is literal. Three is theistic evolution, also called day-age creation, in which the six days are not literal but symbolic in a God-directed evolving process of 4.5 billion years. Four is Darwinian evolution of 4.5 billion years without God based on evolutionary biology taught in formal education. Other variants of long-age beliefs are soft gap theory with the age gap between Genesis 1:2 and 1:3, framework hypothesis which suggests a symbolic treatment of Genesis 1-11, and progressive creation in which species were created progressively over eons of time.² All the long-age theories except the gap theory subscribe to the big bang theory of the universe that is 13.8 billion years old.

When working out the Christian faith in the world, it is common to find some way to reconcile evolutionary ideas such as old-age geology

¹ The combination of old or young earth/universe through natural processes or supernatural creation form two fundamentally non-overlapping worldviews. The biblical worldview is the belief in the rapid supernatural creation of a young universe and the earth.

In the secular, materialistic worldview, the origin of the universe began at about 13.8 billion years ago in a big bang from nothing. In the big bang theory, the earth was formed at 4.5 billion years ago. This is also the geologic age of the earth. After the earth became sufficiently cool, the first cell evolved at 3.8 billion years ago. This first cell continued to add more genetic information and diversified into the species we see today including apes which, finally, evolved into humans at about 200,000 years ago.

Although these two worldviews are mutually exclusive, there are proponents of origins attempting to incorporate the long ages into the biblical worldview.

² The soft gap theory is not popular; see Batten for a review. For the review of other long-age theories, see Batten et al.

with the biblical account of a young-earth and young-universe creation as narrated by the eyewitnesses of Genesis. The Bible is definitive on the literal six days of creation by qualifying and quantifying the day as “the evening and the morning” of 24 hours in ordinal numbers from the first to the sixth (Genesis 1:5, 8, 13, 19, 23 and 31). On day 4 in the middle of the creation week, the solar days are permanently established when the sun and moon were created to extend light to the earth and stars to the entire universe (Genesis 1:14). As a consequence, the lights of the universe replace the light created for only the earth on day 1 before the creation of the universe (Genesis 1:3-5) on day 4. The solar days are also supported by other scriptures. Foremost is Exodus 20:11: “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”.³ For the practical living of finite man, the Sabbath day consists of 24 hours and not thousands or millions of years and, thus, each of the preceding six days is also 24 hours. For this reason, classical evolution and other variants of long-aged theories, founded on a purported history of billions of years, calculated backwards from the slow and gradual rates of present natural processes, are out of scope here.

This article contests the classical gap theory which accommodates long ages between Genesis 1:1 and 1:2. As the title of this article suggests, “Mind the Gap” is a pun of the phrase to warn passengers the gap between platform and cars when boarding trains around the world. In this article, the evidence is presented to warn Christians of the gap theory because it contradicts the historical account of Genesis, compromises the gospel of redemption from the curse and sin, and undermines faith in the Word of God.

Evolution of the Gap Theory

At the end of 2017, over 6,000 books were available on origins as listed in the online library of Tom McIver alone (*Library*). It is certainly not exhaustive. More literature that can be added to this list is the online resources and journal papers. As an example, there are over 11,000 articles and 200 videos in creation.com alone. The debate on creation and evolution, thus, is long-standing for 230 years since the days of

³ All scriptures are cited from the NASB.

James Hutton, Charles Lyell and Charles Darwin.⁴ The objective here is to understand the origin, core ideas, and issues of the gap theory, which is also known as the ruin-reconstruction theory.

Several authors have reviewed the origin of the gap theory and the issues as it attempts to harmonize scripture with the proposed old geology of the earth (Batten et al, 55-66; Gadsby, Grigg, Ham, Sarfati, 107-114). There is also a lucid and concise summary on the debate by Don Stewart for starters.

In 1814, Thomas Chalmers (1780-1847), who founded the Free Church of Scotland, was the first Christian minister to promote the gap theory.⁵ In 1884, George H. Pember conceived that Gnosticism had imported the cosmogony of the Greek mythology gods such as Chaos in the incorrect interpretation of creation in Genesis 1:1 as “the creation of a confused mass of elements...” (20). Pember continued: “It is clear that the second verse of Genesis describes the earth as a ruin; but there is no hint of the time which elapsed between creation and this ruin...There is room for any length of time between the first and second verses of the Bible. And again; since we have no inspired account of the geologic formations, we are at liberty to believe that they were developed just in the order in which we find them. The whole process took place in pre-Adamite times, in connection, perhaps, with another race of beings, and, consequently, does not at present concern us” (28).

In the 1917 edition of the Scofield Reference Notes, Cyrus I. Scofield commented on “without form and void” in Genesis 1:2: “Jeremiah 4:23-27; Isaiah 24:1; 45:18 clearly indicate that the earth had undergone a cataclysmic change as the result of divine judgment. The face of the earth bears everywhere the marks of such a catastrophe.

⁴ James Hutton in 1785 originated the idea that all the rates of past processes are the same as the present in minute changes over an enormous time span. This idea was later coined as uniformitarianism, the opposite of catastrophism. Charles Lyell took Hutton’s idea and, in 1830 and subsequent years, developed it into modern geology that is based on naturalistic processes, thereby achieving his mission of “freeing the science from Moses”. Later, Charles Darwin read Lyell’s *Principles of Geology* which helped him to formulate the theory of biological evolution in 1859 and human evolution in 1871.

⁵ See McIver, *Formless and Void* 6, for citing Chalmers from Bixler, R. Russell. 1986. *Earth, Fire, and Sea: The Untold Drama of Creation*. Pittsburgh, PA: Baldwin Manor Press, 86-87.

There are not wanting imitations which connect it with a previous testing and fall of angels”. Essentially, Scofield canonized the gap belief (Sarfati, 109). In 1965, Donald G. Barnhouse wrote forcefully: “...one of the commonest errors in Biblical interpretation is the thought that the first verse of Genesis and the second verse are closely connected in time. This error leads many readers to believe that God had originally created the earth in chaotic form. Yet there is no doubt that between the two there is a great gulf fixed” (9). For gap proponents, the significant moment was in 1970 when Arthur C. Custance, in *Without Form and Void*, legitimized the gap theory by justifying the Hebrew interpretation of the first two verses of Genesis 1 from the theological viewpoint. His opening argument in the abstract is telling:

If the translation of 'and' and 'was' is correct, then verse 2 appears to be merely a continuation of verse 1, signifying that its formless condition was proper to the initial stages of God's creative activity. In this translation we must either take 'days' to mean not literal days but geological ages, or treat the whole chapter as poetry or allegory. These 'solutions' are not supported by the rules of linguistics.

If the translation of 'but' and 'had become' is correct, the implication is far different. For then verse 2 is a picture of the earth, not as it came from the hand of God in creation, but after some intervening event had reduced it to a state of ruin. This alternative translation allows between verse 1 and 2 a hiatus of unknown duration (a view held in earliest times) which can accommodate geological ages. Opponents object to this 'Gap Theory' as simply an attempt to 'rescue' modern Geology (Abstract).

Motivated to fit long-age geology, Custance chose the gap theory over other allegorized interpretations for long-ages, reviewed a variety of old sources that supported the gap theory, and concluded that the gap between Genesis 1:1 and 1:2 is a long-held belief (1-31). As this belief antedated modern geology, he justified the gap interpretation and allowed scripture to harmonize with science. Since his publication, the progress of science has surfaced many issues in modern geology minus

the catastrophic global flood of Noah. Space does not allow an in-depth review of geology and its unresolved problems. Readers, who might want to understand the issues of long ages in fossils, geology, and radiometric dating, can refer to the publications of Silvestru (113-153), Walker, *Geologic Record* (155-191), and Mason (193-213), respectively. A recent review of the higher nuclear transmutation rates of radioisotopes in the past is useful (Baumgardner). Other supplementary articles are also available in creation.com, answersingenesis.org, and icr.org, which house the RATE project on radioisotope science under icr.org/rate/. For cosmological problems such as the light travel time, an additional resource site is creationastronomy.com.

In 1975, Weston Fields, in *Unformed and Unfilled*, rejected Custance's treatment of the Hebrew language. As a Semitic linguist, who lived in Israel and worked extensively on the Dead Sea Scrolls, Fields defended the straightforward and historical interpretation of Genesis 1:1-2 (87-130). Later, Charles Taylor, an authority on languages, also refuted any gap in the original Hebrew syntax and semantics in Genesis 1. He wrote in his conclusion:

I wonder how many Christians realise that on Day One after the absolute creation of the heaven and Earth nothing else happened besides the creation of light. How long would that take in God's hands? On Day Two there was nothing else but the formation of an atmosphere, with water above and below, in God's hands a mere rearrangement of the fluids. Then on Day Three the dry land appeared, together with the greening of the Earth. For anyone who understands that the Earth of verse 2 was the Earth, as Young said, "as it came from the hands of the Creator", there can be no doubt whatever that there is absolutely no time or space left for any gap in which to insert even a small part of evolutionary (millions-of-years) development, be it of the Earth or of the universe (including the stars).

Finally, there is the question of genre that Genesis is poetry which, thus, allows for allegorical interpretation of words as the long ages of time. That Genesis 1:1-2:3 is poetry was statistically rejected at

$P > 0.995$ based on the number of finite verbs in the comparison of Genesis and other poetic passages in the Bible (Boyd, 631-734). There is no doubt that Genesis is a literal narrative of the historical eyewitness account of creation, the Fall, the flood, and migration of the seventy people groups who began the early nations.

In 200 years of debate, the gap theory has become pervasive across churches with well-known adherents such as John R. W. Stott (Grigg), R. C. Sproul (Tim Challies updated in Walker, *Evangelical Apologist*), Charles C. Ryrie, J. Vernon McGee, Jimmy Swaggart, Jim Bakker of the PTL Club, Benny Hinn of the Benny Hinn Ministries, and Kenneth Hagin of the Kenneth Hagin Ministries (McIver, *Formless and Void* 13-23). This is just a selection of gap adherents. The gap theory also sits well with heretic cults such as Herbert Armstrong of the Worldwide Church of God and Jehovah Witnesses (McIver, *Formless and Void* 13-23). Some gap adherents are themselves bible scholars but they had not seriously examined the applied biblical hermeneutics nor had they understood the geological issues associated with the gap theory. Furthermore, they had not kept themselves abreast with the new developments in historical science which inherently is uncertain and changing rapidly.⁶

Today, gap adherents still vary on the details of their theory. This analysis uses Fields's summary of the classical gap theory (7-8):

⁶ Science is either operational or historical science. Operational science deals with the present observations and repeatable experiments, relying on the scientific method to falsify the null hypothesis.

In contrast, historical science deals with past events or origins in the case of creation/evolution. To ascertain the accuracy of past events, investigators rely on circumstantial evidence. Historical science is the same as forensic science which investigates crimes that were unique and committed in the past. The most reliable evidence to verify historical events is the account of collaborated eyewitnesses.

Furthermore, science is about measurements. Each measurement of multiple observations is only an estimate with a standard deviation or a statistical band of tolerance called the confidence interval. The true mean is unknown. It is no surprise that science deals with uncertainty and is always changing. The Bible is the eternal Word of God and not a science textbook or it would become obsolete as soon as it goes to print.

In the far distant dateless, past God created a perfect earth and perfect heaven. Satan was ruler of the earth which was peopled by “men” without any souls. Eventually, Satan, who dwelled in the Garden of Eden composed of minerals (Ezek. 28), rebelled by desiring to become like God (Isa. 14). Because of Satan’s fall, sin entered the universe and brought on the earth God’s judgment in the form of a flood (indicated by the water in Gen. 1:2), and then a global ice age when the light and heat of the sun was somehow removed. All the plant, animal and human fossils upon the earth today date from this “Lucifer’s flood” and do not bear any genetic relationship with the plant, animal and human fossils living upon the earth today. The biblical proofs for this theory are as follows: The verb *hayeta* in Genesis 1:2 should be translated “became” or “had become” not “was.” The words *tohu wa bohu* (without form and void) represent a sinful, and, therefore, not an original state of the earth. Furthermore, Isaiah 45:18 states that God did not make the earth “*tohu*,” so the earth which Genesis 1:2 describes as *tohu* could not possibly be the originally created one. There must be a sharp distinction, particularly in Genesis 1 and 2, between the Hebrew verbs *asa* and *bara* (“made” and “created”). The darkness of Genesis 1:2 represents an evil state since God is light. This state of darkness, therefore, must have been a result of judgment, not perfect creation. God told Adam to replenish the earth (Gen. 1:28), so it must have been filled previously. The Garden of Eden in Ezekiel 28 is different from the one in Genesis so that Genesis Eden must be the second one.

Based on the above and other publications, the following are the core ideas of the gap theory (Batten et al, 58):

1. God created a perfect earth and perfect heaven (Genesis 1:1)
2. God also made soulless men along with animals and plants
3. Satan (and presumably also soulless man) sinned against God

4. God judged Satan and the world with a global flood which formed the fossils of long geologic age (inferred from Jeremiah 4:23-26)
5. The earth then became formless and void (Genesis 1:2)
6. The six-day creation was a re-creation of the world (Genesis 1:3-31)

In essence, gap theory attempts to align the scriptures with long-age geology by reading into the text a pre-Adamic world where Satan ruled and which later God destroyed by a global flood called the Lucifer's flood. However, God did not save the first creation because the men were soulless. The judgment produced the fossil record which fits the evolutionary biology of 4.5 billion years. The refutation of these ideas is laid out in the below thirteen points, some of which are new.

Point 1: Adam the First Man

1 Corinthians 15:45 reads: “And so it is written, *The first man Adam was made a living soul*; the last Adam was made a quickening spirit”. Therefore, the first human was Adam with a soul. If Adam was the first man, there was no other man before him. The pre-Adamic race of “soulless humans”, even if life could be explained without a soul, is an imaginative addition of gap proponents without other scriptural support elsewhere in the Bible.⁷

Point 2: Soulless Man Incapable of Sin

James 1:14-15 reads: “But each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death”. The Apostle James explained that sin is conceived by the desire of the soul and body through temptations. If man had existed without a soul, they

⁷ Gap proponents did not have a theological and scientific description of what is a soulless man. The lack of cross-references to other scriptures for soulless man indicate eisegesis (to lead into) instead of exegesis (to lead out of) in the interpretation of scriptures. Eisegesis, which usually results in the misinterpretation of the text, is unreliable as compared to exegesis.

would have been incapable of sin. If soulless man were incapable of sin, there was no rationale for God to judge these soulless man along with Satan. The judgment on soulless men is inconsistent with God's attribute of justice.

Point 3: Creation Timed in Days

Mark 10:6 reads: “But *from the beginning of the creation* God made them male and female”. This verse essentially affirms that Adam and Eve were created on Day 6 of the Creation Week from the beginning of the creation of the heavens and the earth in Genesis 1:1. The insertion of the assumed long age of the earth between Genesis 1:1 and 1:2 contradicts the meaning of Mark 10:6.

Point 4: Beginning of All Things at Creation

Scriptures which described from the beginning of creation are found in Mark 10:6, 13:19, Romans 1:20, 2 Peter 3:4-7, and Revelation 3:14. The example of 2 Peter 3:4-7 is cited for exposition:

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*. 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: Whereby the world that then was, being overflowed with water, perished: 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.”

“Beginning” is *archē* (Greek). It means “origin, used absolutely, of the beginning of all things”. The phrase, “from the beginning of creation”, refers back to the origin of “all things”, stated as “In the beginning God created the heaven and the earth” (Genesis 1:1). In fact, the Genesis account is written in one continuous historical narrative without verse numbering in the antiquity manuscripts (Sarfati, 107-108). Since the 16th century, verse numbering has become accepted and used in most

translations. Without the division of verses, it would have been difficult to add a time gap between Genesis 1:1 and 1:2. Indeed the phrase, “from the beginning of creation”, does not allow for such a gap.

Point 5: Nothing Secret from the Beginning

Isaiah 48:16: “Come ye near unto me, hear ye this; *I have not spoken in secret from the beginning*; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.” In this verse, “beginning” is “*ro'sh*” (Hebrew). It means “from the beginning”. “*Ro'sh*” is also used in Proverbs 8:26: “While as yet he had not made the earth, nor the fields, *nor the highest part* of the dust of the world”. “Nor the highest part” means the first clod of the earth (i.e. which first was created). From the beginning, God did not have secrets such as soulless man and Lucifer’s flood before Adam. He spoke into existence the creation as revealed to Adam and recorded by the eyewitnesses from Adam to Moses.

Point 6: Creation as History

Isaiah 46:10: “Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:”. In this verse, “beginning” is “*re'shiyth*” (Hebrew), which is the same word used in Genesis 1:1. This verse also affirms the intention of God in revealing historical events from the beginning to the end. The Bible as the Word of God, although written in different genres including poetry, with the focus on Jesus Christ, the alpha and omega, the beginning and the end, the first and the last, is the accurate history of yesterday and tomorrow (Revelation 22:13).

Point 7: Judgment of Satan Reserved at the End Time

Isaiah 59:19 and Revelation 12:15-16 reveals Satan’s failed attempt to destroy Israel “as a flood” of Satan. But nowhere is “Lucifer’s flood” referenced in the Bible in a global scale as originated

from God.⁸ If Lucifer's flood is God's judgment on Satan, it was ineffective as Satan escaped the Lucifer's flood, remains at large and continues to usurp God's plan for creation. It was also untimely in God's plan of judgment that has been reserved for Satan at the end when he will be bound in the bottomless pit for 1,000 years (Revelation 20:3) and then banished forever in the Lake of Fire (Revelation 20:10). As such, the "Lucifer's flood" is also a new idea added to Genesis (Batten).

Point 8: Rapid Formation of Fossils

Gap proponents believe that the introduction of the global flood of Lucifer between Genesis 1:1 and 1:2 can resolve the long-age demand of geologic timescale and evolutionary biology. It is believed that Lucifer's flood was a catastrophe like Noah's flood. In catastrophism, fossils can only be formed in a rapid burial process and not slowly and gradually over the millions of years because living organisms could escape and dead organisms could decay or predate without complete and fast burial.⁹ Rapid fossil formation such as the dinosaur graveyards contradicts the long geologic ages during which fossils were supposedly formed slowly and gradually and which the gap theory seeks to accommodate (Ham; Batten et al, 58-59). In the end, the insertion of an imaginary gap in Genesis 1:2 does not address the long-standing issues of fossilization in the slow-and-gradual natural processes.

Point 9: Misinterpretation of Formless and Void

The gap theory suggests that in Genesis 1:2, "the earth was without form and void" should read "the earth had become formless and void." There are three major problems with this interpretation. First, the meaning of verse 2 is changed, contradicting all the major translations including the Septuagint, in order to make it fit the gap theory. Second, the gap theory places the bulk of the fossil evidence during the gap

⁸ See footnote⁵ on eisegesis which gap proponents apply here to Lucifer's flood.

⁹ Fossilization is the mineralization of the soft organic tissues of dead organisms, ranging from one-celled bacteria to very large sauropod dinosaurs. Recently, soft tissues have been recovered in dinosaur bones that were partially mineralized and well-preserved. See Silvestru, 128-130.

period of billions of years. If the earth had become formless and void in a watery state after destruction, how could there be any solid residues of fossils, not to mention the rocks that hold the fossils? Third, many gap proponents, invariably, also view the global catastrophic flood of Noah in Genesis 6-8 as insignificant. They either accept a local flood of Noah or Noah's flood left no trace of fossils (Ham).

Fields wrote a defence of creation by examining the keywords in the original Hebrew language.¹⁰ The words "without form and void" in Genesis 1:2 are translated as "*tohu* and *bohu*" (Hebrew). In the context of creation, these words imply that the initial watery state was unformed and unfilled until the end of day six when the earth was formed and filled through God's creative act.

Tohu and *bohu* appear two more times in Isaiah 34:11 and Jeremiah 4:23. In both these occasions, the context was the judgement of Jerusalem and not at the initial stage of creating the earth. Gap proponents would do justice to the text if they had applied the entire paragraph of Isaiah 34:1-17 and Jeremiah 4:5-26. By lifting and transporting the same meaning of judgement in Isaiah 34:11 and Jeremiah 4:23 to Genesis 1:2, Custance applied *tohu* and *bohu* out of context. It also contradicts the law of first mention in interpreting biblical concept. In the correct hermeneutics, *tohu* and *bohu* in Isaiah 34:11 and Jeremiah 4:23 were an allusion to the severity of God's judgement that the final state after the devastation resembled the unformed and unfilled state of the earth (Batten et al, 62).

Point 10: Creation was Very Good

Genesis 1:31 reads: "And God saw *everything that he had made*, and, behold, *it was very good*. And the evening and the morning were the sixth day". "*Everything that He had made... was very good*" contradicts a bad state of the earth inferred from formless, void and darkness after Genesis 1:1 (Batten et al, 59). Therefore, "everything... was very good" in Genesis 1:31 does not allow for the flood judgment before the creation of Adam in Genesis 1:1-2.

¹⁰ Only *tohu* and *bohu* are reviewed here (Fields 116-128). See Fields for the treatment of other Hebrew words (54-73, 81-85, and 88-110).

Point 11: Misinterpretation of Darkness

Missler interpreted that “darkness” in Genesis 1:2 is “felt” as in Exodus 10:21 and, thus, unnatural, which suggests the presence of Satan in that formless and void earth (203). “Darkness” is “*choshek*” in Hebrew, meaning “a dark place, as of Hades”. However, it is the same word and meaning used in Genesis 1:4, 5 and 18. God did not determine darkness as bad although He judged light as good (Genesis 1:4, 18). God simply called this darkness “night”, which was divided from “day” in the light. Darkness in Genesis 1 was the natural state of the earth undergoing construction by God.

Point 12: No Gap Allowed

Genesis 2:4-5 reads: “These are the *generations* [account] of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground”. These verses account for the creation of the heavens and the earth in the first two days (Genesis 1:1-8). This narrative is then linked to the creation of the vegetation in the third day (Genesis 1:9-12) and man in the sixth day (Genesis 1:26-31). It is a straightforward recap of creation without room for any gap.

The historical record of creation as it is written in Genesis 1-2 refutes the gap theory. Later, Moses affirmed this Genesis account in Exodus 20:11, “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”. As the Sabbath day was a Jewish observance of 24 hours, the preceding six days in creation were also solar days of 24 hours each.

Point 13: Sin Began after Creation

The Genesis account of the first six days of creation documents a perfect state without sin, death and sufferings (Genesis 1:31). However,

the gap theory introduces sin, death and sufferings after the earth was created in aeons of time well-before Adam. As God declared that the created heavens and earth were very good and rested the seventh day, the gap theory contradicts the Fall and curse that brought death and suffering to the whole creation (Genesis 3:14-19). The Apostle Paul wrote that it is sin through the first Adam that necessitated redemption through the last Adam, Jesus Christ (1 Corinthians 15:45).

This final point against the gap theory and any long-age idea is perhaps the most significant because of its implication on the rationale for and efficacy of the gospel. Batten et al aptly wrote: "It [gap theory] postulates the fall of Satan and wholesale death and sufferings in a world that God declared 'very good' in Genesis 1:31... and thus undermines the doctrine of redemption and the need for Jesus' death and resurrection" (59). A literal, straightforward interpretation of the Genesis account of creation, the Fall, and promise of the virgin birth, therefore, is essential in understanding redemption in the context of a fallen creation (Romans 8:22-23).

Conclusion

When a new idea reaches its critical mass, it will continue to be adopted in a self-sustaining path along the S-curve (Rogers, 343). Of all the long-age theories, the gap theory is the most palatable among Christians who are intimidated by long-age geology. Christians should be aware of its origin, core ideas and issues especially that it renders the gospel impotent. The gap theory attempts to fit the scriptures to accommodate the long geologic ages and thus runs into problems with both the textual interpretation of scriptures in Hebrew and fossil record of historical science in geology. In the interpretation of Genesis, the major challenge of the gap theory is the introduction of new materials such as "soulless man" and "Lucifer's flood" which are not substantiated by other scriptures. Christians are admonished to be "rightly dividing the Word of truth" (2 Timothy 2:15).¹¹ Any use of extra-biblical

¹¹ It means "to teach the truth correctly and directly" in the Greek Dictionary.

materials must concur with the final authority of the Bible and not vice-versa.

During the days of Darwin, there was limited evidence in the fossil record and geology to challenge the old-age thinking. However, there are now sufficient evidences from operational science to refute outright the long-age of the earth. Over 200 years of collecting fossils in rocks all over the world, the fossil record has not produced substantive evidence of any transitional forms from one created kind to another created kind as theorized by and required for evolution (Silvestru, 152-153). The recent discovery of soft dinosaur tissues, proteins and even red blood cells from fossils support the brief history of the world. The geologic record also questions the assumption of the uniform rate of rock formation over long ages. In fact, it supports the rapid catastrophic processes such as the global flood, erosion, glaciation and seismic activities in the interpretation of geologic record and thus fossil data (Walker, *Geologic Record* 159-160). Based on all the fossil and geologic evidences, the gap theory faces the same issues as evolution.

The Bible is God's Word of truth for everyone including children who can read and comprehend a language in the plain text. Batten et al wrote that "no professor of Hebrew of any world-class university challenges the simple straightforward reading of Genesis 1-11" (39). There can be disagreements, based on different interpretations of scriptures, over doctrines such as church government and eschatology. However, the reading into scriptures by adding new materials to the Genesis account of creation to accommodate the secular worldview is unwarranted because it impacts negatively on the redemption narrative in the Bible.

This article advocates Christians to take at face value the literal, historical account of Genesis according to what God communicated to the eyewitnesses from Adam to Moses. Creation in the Genesis account reveals the Creator as the all-powerful, all-knowing and all-present God (Romans 1:20). Despite that the creation is fallen and cursed, He remains steadfast and promised redemption through the virgin birth of His only Son, Jesus Christ, in whom all creation will be set free from the curse (Romans 8:18-23). The integrity of the Word of God is non-negotiable because the Word is Jesus Christ (John 1:1).

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