Gap Theory Genesis 1:1 & 2

One a person should NEVER do, is speculate and call it teaching.
If a person is going to spend time learning a few Hebrew words, actually spend more time learning Hebrew grammar.

"Without form and void" in the poetic Hebrew sense is "Tohu Vebohu" which means an 'uninhabitable dangerous wilderness.'

Gap theory

The only reason to reject this theory is to avoid bad theology. So let's start with a little history:

Proper exegesis of scripture -

"There is no exegetical support for the gap theory. Because of Hebrew syntax (Hebrew grammar). In order for the gap theory to have any reality, you'd have to read verses 1-3 in linear succession. You can't do that because the way verse 2 begins. The word "and" is a vav conjunctive attached to a noun. Which in all Hebrew grammar in all the universe is a "disjunction accent. It is designed to break a sequence. That alone kills the gap theory.

The sixth letter of the Hebrew alphabet is called "Vav" (pronounced "vahv") and has the sound of "v" as in "vine. The vav conjunction in Hebrew makes you wait and ponder.
Genesis 1:1 is the establishing statement.
"*In the beginning God created the heavens...*" PAUSE..."*the earth.*"
Genesis 1:2 begins.
"*The earth was without form, void...*PAUSE...*darkness was upon the face of the deep.*"

The conjunction "and" does not have a translation in Genesis. The *PAUSE* is the Vav conjunction.

Gap theorists often misuse the word "darkness" by speculating that satan must have rebelled... But the word darkness is not of necessity speaking of evil.

In 1 Kings 8:12 "Then Solomon said, "The LORD has said that he would dwell in thick darkness." Is God evil now because He dwells in darkness? No.
Other passages about God dwelling in darkness: Psalm 18:11, Psalm 97:2"
Darkness here means obscurity, unimportant.

"The gap theory doesn't have any basis in Hebrew language or grammar. But if you believe that the bible is inspired in English, okay you can get the gap theory. Just play with the english words. If you believe that the bible is inspired in Hebrew, then your gap theory belief is in trouble."
Source: Dr. Michael Heiser - Hebrew Scholar

Genesis 1:28 the word "replenish" is a mistranslation. The word in Hebrew is "male" (maw-lay') which means to fill. "Be fruitful and multiply and FILL the earth." Same word that God gave Noah.

Created vs Made -
First of all this "presumption of a preexistent earth cannot be found anywhere in the scripture. That is just speculation.
"Created" is *Bara* in Hebrew and it means to shape, create.
"Made" is *Asah* in Hebrew and it means to accomplish or make. Nowhere is the meaning preexistent material.

ORIGIN
The "gap theory" concept was created by Thomas Chalmers. in 1814. He was a Scottish presbyterian minister of the church of Scotland. "While the gap theory was popularized by Thomas Chalmers in a lecture in 1814, the idea of a long period of time between Gen 1:1-2 was first introduced by the Dutch theologian Simon Episcopius (1583-1643) to accommodate the fall of the angels, and received scholarly treatment by J. G. Rosemuller (1736-1815)."
Source: (Nature And Scripture In The Abrahamic Religions 1700 to Present, Vol 1, edited by Jitse M. Van Der Meer and Scott Mandelbrote, 2008, p135.)

Pre-Adamic races -
In response to Darwinism, certain 19th and 20th century preachers and biblical scholars invented the idea that there were races before Adam. They justified the idea with some truly bizarre Bible interpretation. Whether theologically conservative Christians and Jews who embrace such ideas

realize it or not, much of this theory is similar to "root race" theories peddled by occultists like Helena Blavatsky, whose esoteric teachings were one thread in the racial theories of people like Adolf Hitler.

Augustine -

Did Augustine believe the gap theory? Augustine's "City of God" says that:

* Augustine had alternative "scientific" theories about earth history in his cultural context, but he refused to merge Scripture with such ideas. Augustine. The City of God, Book 12, Chapter 11, pp. 264–265.

* Augustine clearly had old-earth views to contend with in his day—from the Greeks and from other pagans—but he did not accept them and did not try to fit those ideas into Genesis.

* Augustine didn't know Hebrew and only attained a modest knowledge of Greek by the end of his life, after he had written his three commentaries on Genesis and his book City of God, in which he also commented on Genesis 1–11.

* Augustine based his work on the Old Latin Version (Vetus Latina), a translation of the Septuagint inferior in accuracy to Jerome's later Latin Vulgate.

* Not only did Augustine **not** support old-earth views but he also rightly considered himself a limited human and regarded his thinking on Genesis to be fallible.

* Augustine offers no real support for old-earth views. He admitted his uncertainty and fallibility; he was significantly less educated on the issue than others; and even when he strayed from the Bible's clear teaching, he only did so to espouse the possibility of creation in an instant—not old-earth ideas of his time, and certainly not the millions-of-years ideas of old-earth creationists today.

We also should keep in mind that the young-earth view has been, by far, the majority view of the church since it has been in existence—for eighteen centuries, whether from a Roman Catholic, Protestant, or Eastern Orthodox perspective.

The idea of an old earth—and the various compromise interpretations developed to fit billions of years into Creation Week—did not arise out of the Bible; they are attempts by, on the whole, well-meaning Christians to integrate with Scripture what they believe (mistakenly) are facts. They are thereby unknowingly elevating the naturalism-fueled speculations of secular science over the clear teaching of Scripture.