

THE GAP
IS NOT A THEORY!

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SECTION FOUR—

ANSWERING OBJECTIONS
TO THE FACT OF A GAP BETWEEN
GENESIS 1:1 AND 1:3

ANSWERING THE QUESTION—

ARE THERE INSURMOUNTABLE PROBLEMS,
AS ADVOCATED BY THE YOUNG EARTH CREATIONISTS,
TO WHAT IS COMMONLY CALLED
THE ‘GAP THEORY’

OR

IS THE FACT OF A GAP AN INSURMOUNTABLE
PROBLEM TO THE YOUNG EARTH CREATIONISTS?

This study should demonstrate conclusively and positively, to an unbiased and objective mind, that the fact of a gap between verse one and verse three of the first chapter of Genesis, is absolutely demanded by the proper exegesis and hermeneutics in Biblical interpretation. In addition, the forced exaggerations made by the Young Earth Creationists are false, in some cases absolutely stupid and most certainly dangerous to the true testimony of Biblical Christianity.

Answering Objections To the Fact of a GAP Between Genesis 1:1 & 3

Introduction—Defining the Gap

Probably the most basic definition of the understanding of a Gap between Genesis 1:1 and 1:3 is simply the proper hermeneutical and exegetical recognition that the “six days” activity of God in forming the earth for man’s habitation actually begins in verse *three* of that chapter. Consequently, the original creation of the heavens and the earth as described in verse one, and the earth’s condition as existing in a state of chaos in verse two, must be relegated to time periods of indefinite proportions and unrelated to the “six days” activity of God as described in Genesis 1:3-31.

No matter what one thinks is the meaning of verse one and verse two, the text demands by the exegetical and hermeneutical laws, as discussed in *SECTION ONE* of this material, that the first day begins in verse three of this text. And if that has been established as the case, then there is a Gap of time indicated between verse one and verse three. Many scholars have recognized this as the factual case and admit that we are not told how long a period of time existed between these verses. This is the case with Jewish interpreters as well as Christian interpreters. As I brought out in *SECTION ONE*, ancient Jewish rabbis of the first or second century in refuting the Gnostics said “All agree that nothing was created on the first day.” In other words, they are saying on the first day God only brought light into existence to illuminate the ALREADY EXISTING earth and *all in this discussion agree to this*. In addition, I demonstrated pictorially the Jewish panoramic depiction of the first seven days by eight panels or separate pictures. The first panel depicted verse two as a chaos, and then followed with the seven days. These panels were painted upon two pages of the *Sarajevo Haggadah* of the 14th century. All these Jewish teachers took this position because of the obvious hermeneutical and exegetical laws governing interpretation of the passage, that verse three marks the beginning of the “week” of seven days. Finally, the standard Pentateuch & Haftorahs that is distributed to most synagogues in the English speaking world has this to say concerning Genesis 1:1, 2, “Ages untold may have elapsed between the calling of matter into being and the reduction of chaos to ordered arrangement.” *Therefore, we can say the first definition of the “Gap Fact” is the recognition of this simple understanding that the “week” of seven days in the first chapter of Genesis begins in verse 3.* Some who recognize this kind of a Gap stop here and go no further.

However, once one recognizes this first “Fact,” then he usually turns to ask the next question, “just what does the *second* verse describe?” since it is not a part of the first day. We explored this in *SECTION TWO* and found that it was *destruction* language as used in a *judgment* of God.

Now we can enlarge upon the definition of the “Gap Fact,” and may say ***“The Gap involved a destruction of the earth by God before the week of renewal began.”*** Like with the first recognition, some stop here in their definition of the Gap and go no further. They simply recognize a chaotic destruction took place.

However, once again, if this is the case that this is language of a “destruction”—and I believe that we have proved this is the case by the definitions of words in the lexicons, their contextual use in the Scriptures of Isaiah and Jeremiah, by spiritual applications made by the apostle Paul and by clear expressions made in both ancient Jewish and Christian interpretations—then we must of necessity ask another question.

Why would God bring this kind of judgment upon the earth and even involve a distortion in the heavens? That question we answered in *SECTION THREE* where we discovered that a careful examination of the history of Lucifer must have involved his creation before the earth existed, his unique position, function in perfection, his fall and even preliminary aspects of his judgment, all as happening in ages before the creation in the week of renewal. This synchronizes perfectly with the facts we discovered earlier. There is no other satisfactory answer.

Therefore, we add a third ingredient to the definition of the “Gap Fact.” We can now say simply—***The “Gap Fact” involved the creation and rebellion of Lucifer, which brought a judgment upon the heavens and the earth, prior to the week of renewal as described in Genesis 1:3-31.***

Consequently, the fullest definition might be something like the following—

The Gap Fact is, first of all, the recognition by correct Biblical hermeneutics and exegesis that the “week” of seven days recorded in the first chapter of Genesis begins in verse three and does not therefore include the original creation of the heavens and earth as stated in verse one, nor does it include the chaotic condition of the earth as stated in verse two.

Secondly, the Gap Fact makes the observation that the conditions described in verse two are the language of judgmental destruction upon the earth, even involving disturbances in the heavens that would effectively shut out light upon the earth.

Thirdly, the Gap Fact includes the creation of angels and of Lucifer before the creation of the earth, Lucifer’s perfection in person and in function, and his fall and preliminary judgments.

And fourthly, all the above allows for vast periods of time in earth’s history, having been determined by correct Biblical exegesis and not by any modern theories of the vast geological ages.

All the other minor details and variations of opinions are not a part of the actual definition of the “Gap Fact.” Furthermore as stated above, I believe this allows for *vast periods of time*, both as the original creation and the life of Lucifer stood in perfection, and then as the earth stood under destruction. The lengths of these ages are known only to God, and we really do not concern ourselves with how long the modern scientists say is that period of time. We expect that the geological scientists have enlarged that time in certain respects in order to accommodate the false theory of evolution. But we know one thing for sure—Moses did not say or indicate the earth was only 6000 years old.

When we look out at the stars through some of the giant telescopes we discover that many of the far distant galaxies are millions, if not billions, of light years away. Admittedly, there is no disputing the scientific evidence for this. There is absolutely no need to get all excited and try to explain away the evidence, as do some of our Young Earth Creationists, who come up with some extravagant fairy tales in an attempt to explain the evidence in the stars. Admittedly, not even the Young Earth Creationists themselves are really satisfied with the explanation, “this is simply the way God created the universe that it should merely look like it is millions and billions of years old.”



Dr. Henry Morris stated in *The Genesis Record*, 1976, page 48, the following—
“If sound Biblical exegesis requires us to accept this concept (the Gap), then of course we should accept it, in spite of the above (and many other) scientific and theological problems encountered by the theory.”

Dr. Morris had listed some of the problems, as he saw it, in the “theory.” And naturally I don’t want to dodge these objections, but I welcome them because I believe the answers will further confirm the “Gap Fact.” These objections I list are from a variety of Young Earth Creationists because I wanted to gather as many of them as possible. I am also going to arrange them in somewhat of a chronological order.

If by chance I have left out some objections, feel free to tell me what they are. I certainly did not deliberately dodge any objections that I knew about.

Objection No. 1

It has often been stated that no one believed in a “Gap Theory” until Thomas Chalmers preached it back in 1814.

The “Gap Theory” was a new idea that you will never find in past Church history until it first came out in about 1814.

Or, as expressed by Weston Fields, “It was in 1814 that Dr. Thomas Chalmers of Edinburgh University first proposed what has since become known as the Gap Theory of Genesis 1:2.” (*Unformed and Unfilled*, 1976, Foreword, page ix.)

ANSWER

This particular objection has been made repeatedly on many occasions and without any seeming consciousness of its utter falsity. As you have read *SECTION ONE* and *TWO* of this study, you have noted that there many who obviously believed in any one of several different forms of the fact of a Gap in the first few verses of Genesis One. This has been true for the last two thousand years. Plus there are others who say there are other references as well, which I have not been able to research. Back in 1970 the book by Arthur C. Custance, *Without Form And Void*, catalogued many of them. Of course Weston W. Fields, in his book of 1976, *Unformed and Unfilled*, did his best to ignore or eliminate as many as possible, on the basis that they did not precisely fit his definition of a “Gap Theorist,” yet every single one of them would annihilate his view.

However, certain of the early and most important proponents of Young Earth Creationism (1966, *The Genesis Flood*, by Morris and Whitcomb) were much more cautious than Weston Fields and the others who parrot this objection. For instance, John Whitcomb in his book *The Early Earth*, written in 1972, stated in a footnote—

“Although the Gap Theory had been advocated in one form or another spasmodically for centuries (see documentation in Arthur Custance, *Without Form and Void*)...” (underlining mine, J.L.).

Dr. Henry Morris also stated more accurately as well in his book *The Genesis Record*, 1976, page 46—The “Gap Theory” was “First revived in the early nineteenth century by a Scottish theologian, Thomas Chalmers...” (Italics and underlining mine, J.L.) It is evident that these two men recognized the antiquity of aspects of this teaching.

As I stated in *SECTION TWO*, the blatant dishonesty by some in continuing to repeat this falsehood is going to be answerable before the judgment seat of Christ.

Objection No. 2

The following objection has been phrased many different ways.

Christians invented and espoused this view of a Gap merely to accommodate the geological age system which is used by the evolutionists.

Many Fundamentalists have felt they could ignore the whole troublesome system of evolutionary geological ages by simply pigeonholing them in this Gap and then letting the geologists have all the time they wanted.

The theory is proposed in order to accommodate the theory of evolution and the long ages they require.

ANSWER

This is another blatant falsehood. I have demonstrated that the fact of a Gap between Genesis 1:1 & 1:3 has been believed for the last two millenniums, and that is long before the modern theory of evolution and the vast ages required for it. So this objection is not the reason these people of past ages espoused the doctrine. They saw it for the reasons of proper exposition of the Scriptures. I do not doubt that it was “revived” in 1814 by Thomas Chalmers and others as well. However the reason for its “revival” was only to remind Christians that Moses did not actually tell us the earth was originally created in 4004 B.C. as many had presumed.

On the other hand, I do not doubt that some fundamentalists have accepted the doctrine of a Gap, without the careful examination of it, but merely to counter the geological argument of vast ages. This is not to say that the objection above is the reason the view of a Gap came into existence and has been originally espoused more recently since the early 1800s.

Contrariwise, I could say without fear of successful refutation, that many Young Earth Creationists have accepted their view without any careful examination of it as well. I have personally met many of them, and was amazed at their ignorance of what their own leaders have taught on the subject. In addition, I think we all recognize that this accusation can be true of many other doctrines in the Christian faith. Most Christians today simply do not “prove all things” (I Thess. 5:21). They find it easier to just swallow what their admirable teachers proclaim.

Objection No. 3

Most Gap Theorists have allowed the fallible theories of the secular scientists to determine the meaning of Scripture for them and have therefore accepted the various millions of years date to be acceptable for the fossil record.

Why should Christians allow the atheistic evolutionists to determine for us what the Scriptures mean?

ANSWER

This is another fallacy like the first two objections above. First of all, those who believed in a Gap for the first 18 centuries of the Common Era certainly were not allowing the modern views of the secular geologists to determine for them the meaning of Scriptures. Secondly, I can say for myself, I have read from many (perhaps 20 or more) good Bible teachers on the subject of the “Gap Theory,” and I have never known of one yet that allowed the fallible theories of the scientists to determine for them what the Scriptures mean. However, for the sake of Christian patience I might ask, would any of you Young Earth Creationists who have made this objection like to document it by giving the names and statements from these “Gap Theorists” so charged?

Objection No. 4

In Genesis 2:1-3 God gives a summary of all the work He has done on the “heavens and the earth and all the hosts of them.” This then must include the creation of the heavens and earth as stated in Genesis 1:1.

ANSWER

This is a legitimate objection if those verses do indeed mean the original creation of the heavens and the earth in Gen. 1:1. No doubt Genesis 2:1-3 could seem to include the original creation of Genesis 1:1 at first reading. However, I believe a careful reading of the text will prove otherwise. In other words, these verses (Gen. 2:1-3) are only talking about the “*six day*” activity of God and the Sabbath that follows. Look carefully, beginning with the last sentence of verse 31 of the first chapter (NASB)—

31. “And there was evening and there was morning, *the sixth day*.
 1. Thus the heavens and the earth *were completed*, and all their hosts,
 2. and *by the seventh day God completed His work* which He had done; and He *rested on the seventh day* from all the work which He had done.
 3. Then God blessed the *seventh day* and sanctified it, because in it He *rested from all His work* which God had created and made.”

It seems clear from these four verses that Moses had strictly in view the work of the *week of seven days*. The reference in verse two, “And by the seventh day God completed His work which He had done,” would obviously have reference to the work activity of the *six days before*. During those six days God both made and created certain things in regards to the heavens and earth and had “*completed*” (verse 1) that specific work. Since we know what the perimeters of the six days are, namely Genesis 1:3-31, we would recognize that this absolutely does not include the initial creation of Genesis 1:1, nor the chaos of verse two. So the specific work on the “heavens and the earth” was the work of the “*six day*” time period and not the original creation of Genesis 1:1.

Actually, in verse four of this second chapter I would be more prone to believe God had both events in view—that is, the original creation of Gen 1:1 and the subsequent renewal of the earth in the six days of activity (verses 3-31). The fourth verse is actually where the chapter division could more accurately have been placed because it sums up everything and then begins a new review from a different perspective. Notice the paragraph division in the NASB, the NIV and also in *The Jerusalem Bible*, 1997, published by the Koren Publishers of Jerusalem. In reading the fourth verse *literally*, it will begin a new paragraph and could be arranged in the following manner (which arrangement is also suggested by the NIV).—

4. “These are the *generations* of the heavens and of the earth when they were created.

In the day that the LORD God made the earth and the heavens
5. and no shrub of the field had yet appeared on the earth and any plant of the field had not yet sprung up...”

The first part of verse four seems to be summarizing the whole first chapter of Genesis and then opens the door for a different view of certain aspects of the work of the six days. This is the first of ten statements in the book of Genesis where this expression “*the generations of*” is used. Most Bible teachers recognize that the book of Genesis is actually divided up by these expressions. The word “*generations*” is always in the plural and it usually includes many different people composing each of the generations. And so it would apply in this case to at least two different “generations” of the “heavens and the

earth.” That would mean the heavens and earth of Genesis 1:1 and the heavens and earth of verses 3-31.

In addition, the use of the word “day” in this case does not have reference to the “first day,” nor to any of the six days. As explained in *SECTION THREE*, this has reference to a time period, not a specific solar day.

Objection No. 5

Exodus 20:11 (and Exo. 31:17) says, “For in *six days* the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day.” Now if God made everything—heaven and earth and everything in them—then there is no room for a Gap! This statement is obviously a summary account of the whole creation in just six days.

ANSWER

This objection has already been answered in *SECTION ONE*. However I will repeat my answer more briefly here. Exodus 20:11 is summarizing in clear terms only what God did during the “*six day*” period of time. Since we know that the work of the six days begins in verse three of Genesis One, we know it does not include the original creation of the heavens and the earth, nor the condition of the earth as described in verse two. In addition, as I have stated before, certain ancient Jewish sages were recorded as saying, “*All agree that nothing was created on the first day.*” They were making an accurate reference to the exegetical fact that on the first day (Genesis 1:3) God only brought light into existence to illuminate the earth and nothing else. The heavens and the earth were already created. The simplicity of the work of the six days was clear—

- 1.) The first day— Light (and nothing else).
- 2.) The second day— Firmament separating the waters (and nothing else).
- 3.) The third day— Dry land appearing, separated from the waters and vegetation (and nothing else).
- 4.) The fourth day— Sun, moon and stars made to function once again.
- 5.) The fifth day— Fish and fowl.
- 6.) The sixth day— Animals and man.

This is precisely how “*In six days the Lord made heaven and earth*”! One can see by this that the work of the “six days” was actually cosmetic in nature. The whole earth with its various foundations and the water was already here. The whole starry heavens were also already here. However there were disturbances in both realms. Both realms were renewed by God’s work during the “six days.”

Objection No. 6

In Genesis 1:31 the text says, “And God saw all that He had made, and behold, it was *very good.*” Now if God said that everything He had made was very good, then how could it be true that Adam and Eve were actually walking around on a veritable graveyard deep in the earth that had collected over millions of years?

Stated in another way, how can there be geological ages of pain, violence, death and destruction, if God said everything He had made was very good?

ANSWER

The answer is very simple. Genesis 1:31 is a summary of God's work done during the "six days" time period only. Please remember that the rest of that verse says, "And there was evening and there was morning, the sixth day." And everything God did from the first day (Genesis 1:3) through to the sixth day (Genesis 1:31) was "very good."

Obviously, the condition of the earth as described in the second verse of the first chapter was never and could never be called "very good." It was accurately called a "chaos." Therefore, whatever lay in the rock layers deep beneath Adam's feet was never included in God's statement of His work being "very good."

Objection No. 7

The Bible says that the curse came after the rebellion of Adam and not before. Hence, death came as a result of Adam's sin, not somebody else's before Adam was even created!

The Bible teaches plainly that sin and death entered this earth only as a result of Adam's sin. (See I Cor. 15:21; Rom. 5:12 and Rom. 8:20-22.) This contradicts the theory that the fossil remains of millions of dead creatures date from before the creation of Adam and his subsequent fall.

Death is obviously prevalent throughout the geological ages. How can this harmonize with the fact that the Bible clearly says death came as a result of Adam's sin?

ANSWER

Like the objection above, the answer is very simple. I really don't understand why the Young Earth Creationists didn't realize this. These objections are only valid if we all agree that the whole heavens and earth were initially created on the first day. But since the Gap Fact is prefaced upon the correct exegesis that the "six days" do not begin until verse three of Genesis One, then consequently, no one who believes in the Gap Fact has ever denied that "death" and the "curse" NOW plaguing the earth came as a result of Adam's fall. However, the present "death" and "curse" have nothing whatsoever to do with what happened on earth and in the heavens between Genesis 1:1 and 1:3.

Objection No. 8

To translate Genesis 1:2 as "the earth became without form and void" is very doubtful at best. Very few scholars would agree with this translation or with the "Gap Theory."

ANSWER

To some who believe in a Gap between Genesis 1:1 & 1:3 the translation of "became" in verse 2 is not absolutely necessary. However, I believe Arthur Custance in his book *Without Form and Void* carefully demonstrated that linguistically it was a valid option, if not contextually demanded. Indeed, some of the greatest Hebrew scholars in the last two centuries came to endorse this view. In my own case, I am not a Hebrew scholar. Nevertheless, as you can see by this particular Bible study, theologically I see it as a valid translation that perfectly fits the indications of the Gap Fact.

Interestingly enough, more than a decade before James Hutton (the discoverer of earth's antiquity) published his *Theory of The Earth* (1785), the Oriental Scholar and Biblical Critic, Professor **Dathe** of Leipzig, published his six volume work on the books of the Old Testament between 1763 and 1781. He carefully translated Genesis 1:2 as "Afterwards the earth *became* a waste and a desolation." Thus, this particular translation by a Hebrew Scholar was made more than one or two decades before James Hutton published his "discovery" that the earth was many millions of years old.

The investigation by Custance of what some of the great Hebrew scholars say is invaluable. Custance answers those who make "such pontifical statements as 'no Hebrew scholar supports this view'," with some of the greatest Hebrew scholars with unsurpassed credentials—

J. H. Kurtz, Professor of the University of Dorpat. Though he did not translate the second verse with the word "became," yet he obviously endorsed the belief that Genesis 1:2 was not the first stage of the creation of the earth, but rather a judgment scene of devastation followed by a restitution of the earth during the "six days."

Dillman, in his *Commentary on Genesis*, at first rejected the idea of a Gap and the translation of verse two as "became." Yet later, after more study, he completely reversed himself and stated that Genesis 1:2 should be translated "*but the earth became waste...*"

Delitzsch, in earlier editions of his work argued against the Gap view. Like Dillman, however, after further careful study reversed himself and fully embraced the view, though he never based that endorsement on the basis of the translation of Genesis 1:2 as "became."

Driver, in his works, seems to be unequaled as a Hebrew scholar. He compiled a Hebrew Lexicon and wrote on *Hebrew Tenses*. Though he did not translate Genesis 1:2 as "the earth became waste and empty," yet he stated that that translation was "exegetically admissible."

Pusey, of Oxford University, a recognized authority, fully supported the idea of a Gap of unspecified duration between Genesis 1:1 and 1:3. He believed that Genesis 1:2 was not the condition of the original creation, but a separate statement of the condition the earth came to at a later time.

In addition, there were others of recognized excellence in Hebrew who espoused the Gap view, such as **Martin Anstey**, **Alfred Edersheim** (himself a Hebrew turned Christian), **Brown**, **Snaith**, **T. Jollie Smith**, **Mc Caul**, **Jameison**, and I might add two men that I knew, **David L. Cooper** of the Biblical Research Society and **Charles L. Feinberg** of Talbot Theological Seminary. I am quite sure that there were many others who are not listed here.

Objection No. 9

Gap Theorists in the past have used Genesis 1:28, where God commanded man "to be fruitful and multiply and *replenish* the earth," as indicating the earth had been inhabited by a race of men at some earlier date. However the Hebrew word actually only means "to fill," not to "refill" or "replenish."

ANSWER

This is a correct observation. The early King James Version (1611) used the word “replenish” which is not an accurate translation from the Hebrew, at least in our modern English. I don’t think any newer translation uses it. That particular argument has been dropped for a long time by most “Gap Theorists.”

Objection No. 10

There is not a single word in the Scriptures to connect Satan with the earth prior to his rebellion!

ANSWER

Everyone admits that according to Ezekiel 28:12-14 Lucifer was created in a perfect condition, and was in “Eden, the garden of God” in that perfect condition, because that is what the whole text says! Everyone admits this “Eden” must have been on earth. Even the Young Earth Creationists recognize this fact. Now this was very obviously before Lucifer’s rebellion. So here is verse number ONE.

(I have explained in *SECTION THREE* that this must have been an earlier earth because Adam and Eve and the Genesis account say nothing whatsoever about Lucifer being in Adam’s “Garden of Eden” operating in that excellent and perfect condition.)

Verses number TWO, Isaiah 14:13 & 14, clearly place Lucifer from his earthly position at the time of his rebellion. How else could he want to “ascend into heaven ... (and) ascend above the heights of the clouds”??

In verses number THREE, Acts 26:18 and II Corinthians 4:3-6, the apostle Paul, by spiritual application, places a fallen Satan on earth as the cause of its darkened condition and being under destruction. This is before God called the Light into existence. Therefore, Satan was on earth before the beginning of the “six days” when “God said ‘let there be light’.” Consequently, he must also have been on earth prior to his rebellion.

Objection No. 11

Those who believe in the “Gap Theory” ignore all the scientific evidence for a young earth!

ANSWER

Much of the so-called “evidence” for a young earth, if read carefully, only actually claims to shorten the earth’s age to anywhere from just under a billion years to under a few million years, but nowhere even near the 6000 years they claim to believe the Bible indicates. So how in the world can this evidence be trustworthy by the Young Earth Creationists who still believe the earth is only in the range of 6000 years old?

Again, other so-called “evidence” shortens the age of the earth from around a few hundred thousand years to around twenty thousand years. For this reason many Young Earth Creationists claim that there are huge “gaps” in the Bible chronology from Adam to Christ in order to fit this evidence. Believe me, when studied carefully, one will find there are no such “gaps” in the Biblical chronology of mankind from Adam to Christ. Then these same people have the nerve to turn around and charge those, who believe in a Gap

between Genesis 1:1 & 3, to only be trying to accommodate the evolutionary geologists. They don't seem to be embarrassed by the fact that this is exactly what they themselves are doing—trying to accommodate the scientific evidence for an earth somewhere in the neighborhood of 20,000 years or more.

Then, the remainder of the so-called “evidence” that the earth is only 10,000 to 6000 years old, lies almost entirely in the realm of some scientific speculations and of evidences of earth's history since the renewal of the earth (Gen. 1:3-31). On the other hand, those who believe in the Gap between Genesis 1:1 & 1:3, and take the Biblical record literally, also usually believe the actual age of the earth—from the “six day” period of Genesis 1:3-31 until now—to be in the range of 6000 years.

Remember, no matter how old the earth is—and I don't doubt that in many cases the evolutionary ideology has expanded the ages way beyond reality in order to accommodate the theory of evolution—nevertheless all this scientific evidence is not proof from the inspired Biblical record read with correct hermeneutics.

Objection No. 12

The “Gap Theory” is logically inconsistent because it actually explains away what it is designed to accommodate—namely, evidence for a very old earth.

This is explained by the fact that the “Gap Theory” assumes that all or most of the sedimentary layers and fossils found therein were produced quickly in one massive, worldwide “Lucifer's Flood.” And if that be the case, then the main evidence for an old earth no longer exists because that evidence is based upon the evolutionary and geological assumptions of long slow formations of the various fossil layers.

ANSWER

I personally believe this is a rather silly argument which is based upon a faulty straw man assumption itself. This is because I personally don't know of any “Gap Theorist” who believes that all the various fossil rock layers were laid down in one massive “Lucifer's Flood.” Nor am I conscious of ever having heard that explanation of the fact of a Gap in Genesis 1:1-3. That of course does not mean that there are not some out there who believe exactly what is charged. This very well may be. Now if there are some out there who believe what the objector stated, then I would have to say, yes, they are inconsistent.

The one who has been acknowledged to be “The Father of Paleontology” and an early astute student of the geological record, Georges Cuvier, stated precisely that there were a “series of catastrophes” which laid down the various layers. Careful teachers of the Gap Fact have followed this observation, which observation has now been revived in the last 50 years by most scientists. Those who believe in a Gap usually teach that in all probability the condition of Genesis 1:2 was the last and final catastrophe before the work of the “six days” began.

Objection No. 13

The “Gap Theory” does away with all the evidence for the Noaic Flood, since they say the fossil record was formed by Lucifer's Flood (Genesis 1:2).

ANSWER

First of all, this is another objection based upon a faulty assumption. Those who believe in the fact of a Gap in the first few verses of the Genesis record, are not characterized by believing that the disruption of the earth as described in Genesis 1:2 was responsible for laying down all the geologic and fossil layers. Any Geologic Time Scale will show four Eras to earth's history of life. First, there is the Proterozoic (before life) or pre-Cambrian Era. Second, there is the Paleozoic (ancient life) Era, which ended in a dramatic catastrophe. Thirdly, there is the Mesozoic (middle life, including the dinosaur life forms) era, which likewise ended in a great "mystery" catastrophe. Most scientists now say this last large catastrophe was due to a great asteroid collision with the earth, causing continental displacement, volcanic explosions, oceanic tsunamis, vast inundations, and intense darkness for years. This would more surely fit the description of Genesis 1:2. In addition, there are other supposed catastrophes in between these eras.

Secondly, most who have believed and taught the "Gap Theory" in the past, certainly believed in the universal flood of Noah's day. The one did not cancel out the other. Of course, those who believe in a Gap do not give to that flood of Noah all the fallacious, insane, exaggerations that the Young Earth Creationists do.

Flood Fallacies

Right here in the state of Texas, just about fifty miles southwest from downtown Fort Worth is the little town of Glen Rose, which has one of the largest collections of dinosaur footprints in the world. These footprints of various dinosaur forms are only about 10 to 20 feet below the surface of the ground. Yet underneath them is nearly 9,000 feet of sediment. In addition, this sediment gets up to 50,000 feet in depth as it reaches the Gulf of Mexico. The scientists have a field day with the Young Earth Creationists over this one. The scientists ask, "how is it that Noah's flood was so gigantic that it could lay down nearly 9,000 feet of sediment, and yet the dinosaurs are still alive and come out walking on top of the surface of that sediment, which sediment has dried enough to a hardened body so that it can support the weight of dinosaurs?"

The Young Earth Creationists swallow hard and come up some dillies. The best explanation I have read says something like the following, "Well, there may have been some high ground in central Texas where these dinosaurs lived, and they survived the major part of the flood and fled here to present day Glen Rose leaving their trails, only to be killed by the last hard rain."

To this the scientist is forced to laugh. The facts are, the highest mountains in Texas are just over 5-6,000 feet high, and they are about 500 miles away. That would be at the very least 4000 feet below the high water mark of raging waters that would lay down 9,000 to 50,000 feet of sediment. In addition, there is no way possible 9,000 feet of wet mud is going to support anything, especially herds of various kinds of dinosaurs.

The Young Earth Creationists swallow hard again and respond with another dilly. "Maybe," they say, "the sun came out for a week or so towards the end of the flood and hardened the mud enough for the dinosaurs to walk on it before they drowned." The scientists just shake their heads and laugh all over again because, according the Young Earth Creationists this flood covered the earth for 150 days before it even began to

subside, and before the sun ever came out! These dinosaurs would in fact be walking thousands of feet under water towards the end of the flood because of the very low altitude in Glen Rose, Texas. In addition, this is not just a case that is unique to Glen Rose, Texas. This is the same case in many other places on earth where there are dinosaur footprints.

In addition, the paleontologists find many other signs of life among the dinosaurs on TOP of vast layers of sediment. Many dinosaurs found good locations to build nests and arrange their eggs. Sometimes the eggs were even beginning to hatch. Now how could they do all that with the flood in progress?

So, we ask, “Will the Young Earth Creationists bow to the legitimate evidence of the geological record as offered in this case?” By no means! They would somehow rather believe in fairy tales as a way to contort the evidence.

Another Fallacy

In times past when scientists and others asked, “How was it that Noah and his sons could provide enough room on the ark for all the marine life along with the land animals?” The Young Earth Creationists properly answered from the Biblical record that the great flood was only directed against “all those in whose nostrils was the breadth of the spirit of life” (Gen. 7:21 & 22). In other words, the flood destruction was not directed against the marine life, so Noah did not have to prepare residence for all the various and sundry fish and marine life, but only for the birds, animals and insects.

Now this is the proper and Biblical answer.

But then, along come the facts of the geological strata, which even the Creationists acknowledge as true, that the fossil record is about 95 to 96 % composed of marine life. This is obviously a shocking reality. How is it that the vast, overwhelming majority of fossils are from the marine life families if the flood was not against them?

However, in *The New Answer Book*, 2008, edited by Ken Ham, on page 179, it answers this fact by stating, “Since the Flood was a marine catastrophe, we would expect marine fossils to be dominant in the fossil record.”

Now this is a handy way to answer any problems they might encounter. In answer to one problem you can say it was not a judgment on marine life, and in answer to the next problem you can say it obviously was a judgment on marine life.

Of course, the real and truthful answer must be that the Noatian Flood ***did not lay down 95 to 96% of the fossil record***. That the flood of Noah’s day was responsible for the whole fossil record is nothing more than another “exaggerated fairy tale.”

Another Exaggeration

This involves the meaning of the expression used in Genesis 7:11, “All the fountains of the great deep burst open, and the flood gates of the sky were opened.” According to the Brown, Driver, and Briggs Lexicon the “great deep” has reference to “the deep subterranean water” reservoirs. This has been its generally accepted meaning by most interpreters and commentaries. Nevertheless, in order to accommodate the laying of all the vast sedimentary deposits by the Noatian flood, the Young Earth Creationists have often converted this statement into a description of vast volcanic

activity, emptying its molten lava out all over the earth. Such an exaggeration is not at all indicated in the Genesis account. This is not to say there was no volcanic activity because in all probability there was, but by no stretch of the imagination did it amount to the magnitude sometimes portrayed by the Young Earth Creationists.

The Genesis account clearly limits the inundation in Noah's day to that of the "floodgates of the sky—rain" and the "(water) fountains of the great deep." Recently for instance, there has been discovered a "*Huge 'Ocean' Inside the earth*" (Live Science .com, 3/3/2007). "Scientists scanning the deep interior of earth have found evidence of a vast water reservoir beneath eastern Asia that is at least the volume of the Arctic Ocean." With water reservoirs like this within the strata of earth, and the torrential rains from the heavens, it would be no problem to inundate the earth within a forty day period, as described in the Genesis account. If, on the other hand, those "fountains of the deep" were actually pouring out lava upon the earth instead of water, then they would neutralize the effect of the water coming down from the sky and the earth could never be entirely submerged by water. Though the rain water might start to cover the earth at first, yet the volcanic activity would create and push the sediments right back to earth's original height. Such exaggerations, when followed to their logical end, contradict the very fact they are attempting to prove—the earth being submerged under water by the great flood of Noah's day.

BY THE WAY—

Just here, allow me to offer the most convincing *scientific evidence* proving the Genesis flood in the days of Noah.

Anyone who reads the book *Path of the Pole*, first printed in 1958 by Charles Hapgood, with the Foreword by none other than Albert Einstein, and a second Foreword by Kirtley F. Mather (Professor of Geology, Emeritus, Harvard University; former President of The American Association of Science), and an additional Forward to the second edition by F.N. Earll (Department of Geology, Montana College of Mineral Science and Technology)—I say, anyone who seriously reads this book will have the scientific facts for a worldwide flood in comparatively recent times, with man himself as a prominent participant.

The book basically was written to document a change in the polarity of the earth and the movement of the North and South Poles. This sudden movement of the Poles involved a radical displacement of the North and South American continents southward, and on the other side of the globe a displacement of the continents northward, plunging Siberia, Europe, Alaska and Canada into an intense sudden storm and immediate freeze. This theory was first placed before a group of Scientists at The American Museum of Natural History on January 27, 1955. In addition, I say again, this dynamic event happened in relatively "recent times."

It involves the answer as to how another great mystery in science is solved—the mysterious mass extinction in the Pleistocene Epoch of all the "Old World" animals of much larger size than their descendents that exist today. The book tells how this explains the reason for the sudden extinctions of the mastodon, mammoth, giant hornless rhinoceros, saber-toothed cats, giant beavers, large ground sloths, horses, camels, giant

bison, etc., etc. In addition, the book documents the fact that man was a contemporary with these animals and was destroyed along with them.

I will say this: anyone who reads this book will be pleasantly surprised when he comes to chapters 10 and 11 which basically describe and carefully prove a massive inundation of at least four continents—Asia, Europe, all of North America, Central America and all of South America (this implies that all the other continents were covered as well). Not only was man a contemporary of this destruction but the bones of humans are sometimes intermingled with the piles of animal bones. The best short description of the various scientific reports of this worldwide inundation is that it was performed by a massive “storm”—“Mammoth and bison alike were torn and twisted as though by a cosmic hand in Godly rage” wrote one scientist.

The source for quotations of various scientists in the Bibliography involves a wide range of scientific books, articles and reports. Here is a distinguished scientific book which was endorsed by some of the most reputable scientists in the world. It specifically directs two of its chapters to the issue of what amounts to a worldwide flood involving mankind in relatively recent times.

However, what becomes most sickening to me is that the leaders in Young Earth Creationism have known about this book almost from the time it first came off the press. They have chosen to deliberately avoid the issue simply because it does not match their own opinions about the Noatian flood and the age of the earth. However, herein is an authentic scientific investigation of the effects of a worldwide massive flood. By no stretch of the imagination do the scientists involved in this investigation say or indicate that such a flood would have laid down all the various and sundry sedimentary layers all the way beyond the Cambrian Period. It was strictly limited to the very realistic inundation of the animals and mankind of the Pleistocene Epoch.

Objection No. 14

A similar objection is stated by the following—

How can two different floods, “Lucifer’s Flood” and the “Noaic Flood,” lay down the very same sediments and fossils?? Don’t we have to pick one or the other?

ANSWER

This is similar to Objection No. 13 above. It is based upon the faulty assumption of the Young Earth Creationists that all the various sediments and fossils must be laid down at the same time by one or the other of these floods. This is the position they have forced themselves into by assuming that the initial creation of the heavens and the earth of Genesis 1:1 must be included in the first day of the “week” of work described in Genesis 1:3-31. When they make the blunder of assuming that the first day must have included the initial creation of the heavens and earth, then they have only succeeded in creating unexplainable problems for themselves.

First of all, every geologist and paleontologist knows that within the rather shallow sedimentary layer containing all the bones of the ancient mastodons, mammoths, saber-toothed tigers, horses, camels, giant sloths and even ancient man, they have never found any bones from the dinosaur age. In fact, the bones found from the end of the

Pleistocene Epoch are for the most part still actual organic bones that have not turned to stone by metamorphosis. These bones are found in the various gravel, sand and mud near the surface of the ground we walk on. In addition, mankind of this age drew amazing pictures on the cave walls of all the various animal kinds ranging the earth in those days, and guess what?—they never drew pictures of any of the dinosaur animals. I wonder why? That means the animals and the bones from the mastodon age were not contemporaries of the dinosaur age. And on the other hand, all the bones from the end of the Mesozoic Era, involving the dinosaur species, are only found deep in the stone sediments and these bones are all, by metamorphosis, changed into stone themselves. This sedimentary layer never contains any of the bones from the Pleistocene Epoch. So once again the bones don't mix and the ages are not the same. This is the precise testimony of the sedimentary layers. It is honestly irrefutable. The efforts by the Young Earth Creationists to try and explain why these bones are never mixed together in the fossil record are another story that is scientifically laughable and downright stupid to anyone with common sense. If these animals lived together, they would have died together.

According to the Young Earth Creationists, these bones should all be mixed together because they vigorously argue that all these animal forms were created together on the “sixth day” of the week of renewal of the earth. In addition, they believe that Noah loaded up all the numerous different kinds of dinosaurs into the ark right alongside all the cows, chickens, goats, elephants, etc., etc., and numerous animal forms that we have today. In addition, they are hard pressed by everybody to explain why the hardier dinosaur kind never survived after the flood, whereas the smaller and weaker animals survived to this day. They honestly have no *logical* explanation!

Then, when they are pressed to account for the fact that dinosaurs don't exist today, nor is there any record of their existence in Adam's day, nor are there any bones found of them in any of the times of man's existence, they turn to the record of “dragons” in the Bible, and to absolute “fairy tales” in ancient cultures of “dragons” as being dinosaurs. They also turn to the accounts of “leviathan” in several Scriptures to try and equate them with the dinosaurs. Of course, the leviathan in the book of Job is commonly understood to be the older large crocodile. They also are prone to swallow, “hook, line and sinker,” the reported sightings of dinosaur-like animals, and finally they look at the drawings on certain rock walls of what to them may be dinosaurs—if you just stretch your imagination a little bit.

But to top it off, they usually turn to the book of Job and quote the account about the “behemoth” (Job 40:15-19). They press the statement that “He moves his *tail* like a cedar,” and say in response to many commentaries which indicate this is an elephant, which is the largest of present time creatures, “whoever saw an elephant with a *tail* like a cedar?” Everyone knows, of course, that the elephant tail is much smaller than his massive trunk. Now an elephant's trunk, which he waves back and forth, would match a cedar. In addition, when one looks up the Hebrew word for “tail,” though it is normally used for the tail of an animal, it actually could mean any extremity that moves, wags, or flaps. For instance Strong says it comes from the Hebrew *zanah*, whose root meaning is flapping. Brown, Driver-Briggs says, “tail, end, or stump.” And Gesenius says, “Tail or metaphorically—an extremity or end of anything.” So for the elephant it would have

reference to the trunk which is an extremity that swings back and forth like a cedar. Apparently the Young Earth Creationists never realized that even a cedar would be small for many dinosaurs. Job should have said “He moves his tail like a redwood” if he meant to indicate this was a giant dinosaur.

In the meantime, they have never presented a dinosaur bone from the Pleistocene Epoch or from recent times after the flood. They are characteristically none existent.

Objection No. 15

An old, outdated objection from Dr. Henry Morris is his affirmation that no geologist believes in any kind of global cataclysm. Rather, they strictly adhere to the doctrine of “uniformitarianism.” Thus they would totally reject the “Gap Theory.”

ANSWER

Obviously today, most all geologists recognize some form of catastrophism. The scientific press has been publishing numerous books on the subject in recent years. In actuality there always have been some scientists who believed in catastrophes in the geological record, so I don’t understand how Morris could say “no geologist believes in any kind of global cataclysm.” It is true that for many years the most popular theory was that of uniformitarianism.

However, this supposed objection by the geologists has never even compared to the magnitude of the objections geological scientists have had in the belief of a Young Earth that is only a few thousand years old. Consequently, when Young Earth Creationists insist on saying, “the Bible teaches a young earth that is about 6000 years old,” they shut the door to the honest scientific evidence. This is by far the greatest stumbling block to the belief in the Biblical record by the geologists.

Objection No. 16

There are many similarities between modern plants and animals with those of the so-called “first world.” This indicates a generic relationship which contradicts the “six day” work of God.

ANSWER

Even if there are some similarities, it does not contradict what God did during the “six days” work of renewing the earth. If God wanted to repeat some forms of plants and animals, that is simply His choice. And again, even if there are some similarities these do not necessarily mean genetic relationship any more than the genetic similarities between man and the chimpanzee prove genetic relationship. God simply used some of the same genetic patterns in many of His creatures.

What is most obvious is that there are also admittedly vast differences between the plant and animal forms of the “first world” and those of today.

Objection No. 17

There is no clear word in the Scriptures about a “first world” other than the supposition from Genesis 1:1. And why would God devote just one verse to it? In

contrast God devotes three chapters to the flood in Noah's day. It would seem if there was a "first world and flood," it would be far more important.

ANSWER

Interestingly enough, God tells us in the last book of the Bible, in just *one verse*, that there will be a New Heavens and Earth, which we understand will last forever. This is from Revelation 21:1. The rest of that chapter tells us of one city, the New Jerusalem, which will exist on that earth.

I must believe that God has not told us more about this eternal New Heavens and Earth because it is simply beyond our comprehension for now. In a similar manner, God has chosen to keep much of the information about that original heaven and earth as a mystery of a different age that does not, right now, concern our well-being. What God has revealed about the creation and life of Lucifer must suffice to fill in that gap.

Objection No. 18

In the Hebrew, the word *bara* (create) and the word *asah* (made) mean the very same thing. Nehemiah 9:6 states that God "made (*asah*) the heavens, the heaven of heavens, with all their hosts, the earth and everything on it, the seas and all that is in them." This reference must be the original creation which is the same as Exodus 20:11.

ANSWER

As I stated before (see *Objection No. 5*) Exodus 20:11 specifically states the work God made during "the six days." Therefore we do not mix it with the original "creation." On the other hand, here in Nehemiah, I would agree that it is an all inclusive statement of what the LORD did in the original creation and the six days as well. It includes even the "heaven of heavens," and in addition, the passage goes on to say "the host of heaven bowing down before Thee." So this seems to include even the angelic hosts.

As to the meaning of the words, every lexicon will *distinguish* the meaning of each word. *Bara* and *asah* do NOT mean the same thing! *This is an emphatic fact!* No doubt these words can overlap each other. In other words if we say God *created* certain things, it would likewise follow that He *formed* them or *made* them. Yet each of these words will emphasize a different aspect of the work God did. The word *bara* in the Kal form is used exclusively of God. Only God is said to *bara* (create). This is generally understood to bring into existence out of nothing. But God is also said to have *asah* (made) different things. The lexicons tell us this particular word is used in a great variety of ways (in the range of 150 different ways), but never in the sense of *bara* (to create). The most common ways the word is used are—made, to make, act, appoint, bring about, build, carry out, cause, construct, deal, done, celebrate, commit, offer, performed, prepared, produced, show, or work (NASB concordance). So to say that God *asah* (made) something does not automatically mean the same thing as *bara* (to create).

Three different words are used in relationship to the creation of man. For instance in Isaiah 43:7 God says, "I have created him (*bara*-to bring into existence out of nothing, this would have reference to man's inner being, spirit and soul); I have formed him (*yatzar*- to shape, as to man's physical body); I have made him (*asah*-to fashion out of preexisting material, again having reference to man's physical animation). All three

words are also used in Isaiah 45:18 concerning the heavens and the earth, each word giving a slightly different aspect.

Objection No. 19

Many Gap Theorists use Isaiah 45:18 to prove God did not create the earth “in vain” (*tohu*). However if the rest of the sentence is looked at, it will indicate that the foremost thing in God’s mind was the finished product.

“For thus says the LORD, Who created the heavens—
He is the God Who formed the earth and made it,
He established it and did not create it a **waste** (*tohu*) place,
but formed it to be inhabited.”

In reality, therefore, the verse is speaking of God’s ultimate purpose in creation—which was to make it habitable for mankind. Thus the meaning is that God did not allow the earth to remain a waste place as originally created, but formed it to be inhabited during the six days.

ANSWER

It seems to be an accurate observation that God’s final and ultimate intent is in view, namely that the earth was not created to be a waste place, but was formed and designed for habitation. However, even with this observation the initial problem is not alleviated. You are still saying God actually did originally create the earth a “waste, but simply didn’t want to leave it that way. Whereas, the correct view is that God did not “create it a waste,” nor was it His ultimate, intent to leave it that way.

Objection No. 20

“Most importantly, the gap theory undermines the gospel at its foundations” (Ken Ham, *The New Answers Book*, 2006, page 56).

Ken Ham continues to recklessly charge that the “gap theorists” “must also theorize that Romans 5:12 and Genesis 3:3 refer only to spiritual death.” Therefore, he thinks Christ’s substitutionary physical death for the world’s sin, guaranteeing our future resurrection from the dead would all be invalidated. He continues, “To believe there was death before Adam’s sin destroys the basis of the Christian message. The Bible states that man’s rebellious actions led to death and the corruption of the universe, but the gap theory undermines the reason that man needs a Savior” (page 57).

ANSWER

I have saved this objection for last because it is the most blatant, and I believe, ungodly falsehood that has ever been propagated in connection with this subject. On the one hand, Ken Ham, and any others like him on this issue, fail to realize that whatever death existed before Adam’s creation had no relationship to Adam’s own situation whatsoever. We all believe that Adam’s own sin and act of rebellion was the basis for all sin and rebellion in the present Adamic family. In addition, Ken Ham must be an absolute ignoramus as to the past history of those who held to the “Gap Theory.”

Those who believed in the Gap were also gospel preachers with far more enthusiasm and boldness than any Young Earth Creationist that I have ever known. Taking my own case as an example, I was first introduced to the fellowship of the gospel when I attended a little Bible Institute (Brookes Bible Institute) in St Louis, Mo. This was back in the fall of 1949. What a delight it was to my soul to meet others of God's family who had heard the gospel and been born again. We shared our testimonies together. Right alongside of this delightful fellowship I was introduced to a large Dispensation Chart on the wall indicating a gap between Gen 1:1 & 1:3. I did not know what it meant at the time because I was a very young Christian. This was only one of many dozens of such Bible schools that had sprung up across America. Nearly all those institutes believed in the so-called "Gap Theory." These Bible Institutes were for the teaching of the Bible, missionary activity in foreign countries and the general propagation of the gospel of Jesus Christ in our own cities and communities.

The Brookes Bible Institute was named after **James Hall Brookes**, who in turn had become a disciple of **John Nelson Darby**, who had come over to America to teach the unity of the church of Jesus Christ and systematic dispensational Bible study. This was in 1860s and 70s. John Nelson Darby found his best reception at the famous Moody Church in Chicago and also in the Presbyterian Church of James Brookes in St. Louis. It seemed that the so-called "Gap Theory" was part and parcel of Dispensational Bible teaching. In turn, James Brookes was responsible for giving the gospel and dispensational teaching to **C. I Schofield**, who in turn later wrote the famous Schofield Reference Bible, which was the standard Bible used at most Bible Schools and evangelical seminaries across this country. Of course it teaches the "Gap Theory." You are not going to find any more fervent gospel preachers than these men and these schools.

John Nelson Darby was well-known for evangelizing his fellow Irishmen with the gospel of Jesus Christ. At the same time there was the popular work by **G.H. Pember** on the subject of "Earth's Earliest Ages." The Moody Church in Chicago was a veritable hot bed of evangelistic outreaches and gospel preaching throughout the years. After **Dwight L. Moody**, there came **Harry A. Ironsides**, a Bible teacher and soul winner deeply appreciated by saints across the country. Another gospel preacher and Bible teacher out of Moody Institute was **William R. Newell**, who also wrote on the Gap Fact and the Six Days of Genesis One.

In addition there were such men as **Eric Sauer**, **A. C. Gaebelein**, **Alva J. McClain**, **William Pettengil**, **Lowis Sperry Chafer**, **Donald Gray Barnhouse**, **M.R. DeHaan**, **E. Schuler English**, **Merel F. Unger**, etc., etc., etc. No one in their right mind would say these men were not gospel preachers and very able Bible teachers even though they all believed in a Gap between Genesis 1:1 & 1:3.

When I moved to the Los Angeles area in 1950, I soon attended the Bible Institute of Los Angeles. I heard the gospel preaching and Bible teaching of **Louis Talbot**. Then came **J. Vernon McGee**. These men never had a meeting without an "alter call" for the lost, even though they believed in the Gap. I then worked for a Bible scholar, **David L. Cooper**, whose aim was to get the gospel and Biblical facts about Jesus Christ to the Jewish rabbis.

And you, Mr. Ken Ham, are charging all of these men “with undermining the gospel (of Christ) at its foundation”! This is a reckless lie! It comes from a twisted theology of the creation account. These are a few of the men I read from or heard from personally. I have never known of one who believed in the Gap who did not clearly proclaim the gospel of Jesus Christ. The fact is during these earlier years there was no such thing as Young Earth Creationists.

Another sad fact is—since *apostasy* in our day has advanced among the Evangelical communities, so has the clear Dispensational Bible teaching diminished as well, and along with it any clear defense of the Gap Fact. This is my feeble, yet enthusiastic effort to rectify that deficiency.

May the name and honor of our Lord Jesus Christ be glorified.

THE END