

# NO ROOM FOR COMPROMISE

**God's Word is clear.** God made everything in the heavens and the earth in six 24-hour days and it was "very good." Sadly, Christians in recent times have tried to find ways to justify the insertion of millions of years into the Bible's plain account, but in every case the insertion of extra time violates the clear teaching of God's Word.

"In the beginning God created the heavens and the earth. . . . Then God saw **everything** that He had made, and indeed it was **very good**. So the evening and the morning were the **sixth day**" (Genesis 1:1, 31).

## BIBLICAL CREATION

## GAP THEORY

## PROGRESSIVE CREATION

## THEISTIC EVOLUTION

## FRAMEWORK HYPOTHESIS

SIX DAYS?	<p>The meaning of the word <i>day</i> (<i>yom</i> in Hebrew), like the meaning of most words, depends on the context. The Genesis 1 account of creation repeatedly uses Hebrew phrases that are always connected with 24-hour days: the expression "evening and morning" appears six times, and <i>yom</i> is modified by a number ("first," "second," etc.).</p> <p>Reemphasizing this truth about creation in six 24-hour days, God etched in stone with His own finger the Ten Commandments. The fourth reads: "In six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it" (Exodus 20:11).</p>	<p>In this view, a "gap" of millions of years elapsed between Genesis 1:1 and 1:2. God initially created creatures along with the heaven and earth in verse 1. But all these creatures died, according to most modern gap theorists, when Satan fell during a multimillion-year gap of time. Verse 2 describes the judged state of the earth before God recreated living things in six literal days, as described in Genesis 1:3 and following.</p>	<p>Progressive creationists say that over billions of years of overlapping ages, God supernaturally intervened at key moments to create new kinds of living things.</p>	<p>This is the idea that God made the universe billions of years ago with the inherent ability to evolve into our present universe. Proponents say that the details of the creation account in Genesis are irrelevant to understanding how the world was created.</p>	<p>Proponents argue that the days in Genesis 1 are not literal, chronological days but provide a literary structure, or framework, to teach theological and moral lessons. Genesis 1 is not a straightforward record of historical events; rather, it is a topical theological treatise.</p>
HISTORY	<p>Genesis 1 is not written in the style of poetry but as a historical account of real events, just like any other event recorded in Genesis and other historical portions of Scripture. Moreover, other books of the Bible treat Genesis 1 as a true historical account. Jesus Christ Himself treated the creation of Adam and Eve and Noah's Flood as history (Mark 10:1-9; Matthew 24:37-39). Paul based his teaching about the gospel, marriage, and church leadership on the literal truth of Genesis (see Romans 5:12; 1 Corinthians 11:3-10; 1 Timothy 2:8-15).</p>	<p>Views vary. All treat Genesis 1 as history but they disagree about what happened in the gap and how long the gap was. One unusual form of a gap theory says Genesis 1:3ff is describing only the creation of the Garden of Eden where man would be placed.</p>	<p>In this view Genesis 1-2 provides only part of the picture. There are many "creation accounts" in various books of the Bible, including the Psalms. Both Psalms and Genesis 1 sometimes use poetic or figurative language to describe creative events over aeons of time.</p>	<p>The creation account is myth or allegory.</p>	<p>The Genesis account of creation is a topical account of divine acts described in a somewhat metaphorical manner.</p>
ANIMALS	<p>Genesis 1 is clear not only about the length of time and historical genre of the creation account, but also about the manner of God's creation. He supernaturally created the plants, animals, and first two humans by His spoken word. Each of the first creatures was made fully formed and mature, ready immediately to begin to reproduce "according to its kind."</p>	<p>In the first creation God originally created "prehistoric" creatures, including pre-Adamite people, who were later destroyed and preserved as fossils. Then God created new but very similar kinds of plants and animals in the second creation.</p>	<p>God supernaturally created living things, wiped them out, then created another set, wiped them out, and so on. This view is supposed to explain the the sporadic nature of the fossil record.</p>	<p>Most would say God provided the "spark" of life for the first living thing and let evolution run its course. Some would say God directed it along the way, but others would say He was "hands off."</p>	<p>The Bible doesn't tell us how animals were created, just why.</p>
MAN	<p>Genesis 1 is clear about the manner that God created the first man and woman. God supernaturally made Adam from the dust before He gave the man life. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being" (Genesis 2:7). Then God supernaturally made Eve from one of Adam's ribs (Genesis 2:21-22).</p>	<p>In the first creation God originally made soulless beings, including so-called ape-men, who were later destroyed. Then God created Adam and Eve on the sixth day of the second creation, just as Genesis 2 describes.</p>	<p>Soulless, humanlike creatures ("hominids") existed thousands of years before Adam. When they went extinct, God replaced them with Adam and Eve. Most proponents agree that God made man's body from dust and then made him a living soul.</p>	<p>This idea teaches that when the first humans evolved from apelike ancestors, God breathed His Spirit into them, making them "spiritual beings."</p>	<p>Although proponents deny that Genesis 1 records God's actual creative acts in six days, they accept that God created man from dust in His image.</p>