

## THE DAYS OF CREATION

Brethren must be willing to stand for the Truth when confronted with ideas (and especially theories) that are totally incompatible with what the Bible teaches. This may put unwanted pressure on us to stand steadfastly for the defense of the Gospel, but we are commanded to “contend earnestly for the faith once delivered” (Jude 1:3). This statement, along with other verses that imply the same (e.g., Phi. 1:17), means that we have no options regarding whether or not we are to defend the faith (either we will or won’t) because God has commanded that we do so.

The area where this duty has caused tremendous difficulty for some is in the defense of creation as the Bible reveals it. Evolutionists have tried to mask (but still inject) a theory that would seemingly allow for a compromise on the part of the creationist camp without going whole hog for evolution. The fact of the matter, however, is that this is unequivocally impossible.

We must seriously take time investigating and analyzing a theory that has caught on with many brethren because of its flexibility and many levels of tolerance. It is called the “Gap Theory,” and it is properly so-called, not for anything having to do with accuracy, but rather because this theory (like other evolution theories), as a figment of human imagination, has too many “gaps.” Be that as it may, both creationists and evolutionists agree on one specific fact: Evolution is impossible if the Earth/Universe is young—with an age measured in thousands, not billions of years.

Thomas Chalmers, a nineteenth-century Scottish theologian, is given credit for giving this theory its legs. It has gone through many transformations, and there are those who hold to various parts of those transformations that even argue among themselves. What we do know is that the “Gap” theorists take the “unique” position that God created the world. However, this creation, as they explain it, took place billions of years ago. Satan is said to have ruined this original creation as a result of his rebellion, which supposedly cast the world into darkness. Some of the theorists have this cataclysmic event altering certain stages of the geologic ages, requiring God to re-create the earth. On one thing they seem to agree: that the period between the first creation and the second (after Satan’s fall) represents the “Gap.” After the “Gap,” God re-created the world in the literal six-day time span.

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To make a long story short, this alleged “Gap” takes place between Genesis 1:1 and Genesis 1:2 (where the original creation takes place before Satan ruins everything), leaving the remainder of the story beginning with Genesis 1:3 to tell us the story of the re-creation. It has a nice appeal to it if you don’t care what the Scriptures say, which is why we must oppose it. But how have the academics, the layman, and the uninitiated received this? In 1961 the chairman of the Bible department at Abilene Christian University said that there was nothing that anyone could show to disprove this theory. This sad footnote in history is one of the reasons that Abilene cannot ever be trusted to handle aright the Word of Truth.

Shamefully, the influence that the liberal and compromising schools have had on so many young minds should cause us to reevaluate so much of what is called a “Christian education.” In closing, let me give the people at Abilene a little hint: “For in six days the Lord made heaven and earth” (Exo. 31:17). Now, was that so hard?

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