

DAYS OF GENESIS ONE

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What applies to inferences about the future also applies to inferences about the past. Scientists infer that the universe is billions of years old because they believe in uniformitarianism - that the same natural processes we observe now always worked in the same way. Now the Bible claims that the world came into being through supernatural miracles (Gen 1) and that it was fundamentally altered in significant ways by some further miracles (Gen 3:14-19; 7:6-8:22). To assert that we can extrapolate natural laws backward in time is to assert, from the outset, that miracles could not have taken place. The Bible claims that light was created and established in a pattern with darkness corresponding to day and night. Three days later, sun, moon, and stars were created and fit into the pre-existing pattern of light and darkness.

Some Christians claim that we "know" that light always came from stars and that, therefore, the Genesis account can't be literally true. Again, this is simply question-begging. There's no reason to believe that God is under some sort of obligation to create stars and then light, or to create them simultaneously. To say otherwise is to flatly deny God's omnipotence.

Time is god to the scientist who believes in evolution. Time is the thing that makes evolution palpable to the public. To suggest 'creation' to such a man is to enrage him because it is the exact opposite of what he has been trained to believe. To teach that the 'day' of Genesis one is a literal twenty-four day is to him absolute ignorance if not stupidity. His scientific foundation is uniformitarianism and it is scientifically impossible for a twenty-four hour day of creation to possibly be true. However I have yet to hear an argument that falsifies the Genesis account of a literal twenty-four day that strikes me as even possessing prima facie plausibility. What seems to be going on is that many have already decided that the world was not made in six days, and that we must, therefore, find a way to somehow generate a non-literal meaning from the passage.

With that brief introduction I will now get to what I had in mind when I began this brief article and that is to list seven reasons for believing in the literal twenty-four hour days of Genesis chapter one.

First, despite serious attempts to change the language of Genesis One to accommodate uniformitarianism it is still a cold hard fact that seventy-seven of the world's richest language scholars translated the first verses "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." There is no suggestion in the language here or elsewhere that there are 'gaps' between the three verses or any of the other verses in chapter one. The only separation is in the days themselves and/or the events of a day. This would be marked by "God said" or "and the evening and the morning were the "number" day. The scholarship is much much greater for the translations our grandparents and fathers and mothers have read and taught us all our lives.

The Hebrew word 'yom' can be used to mean twenty-four days or to indicate some other definite or indefinite period of time. The context of a passage would determine its use. It is an established fact that whenever the Hebrew word is used with numbers it always refers to twenty-four days. A few examples will suffice:

Ex 3:18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the

Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

Jonah 3:3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

Gen. 1: 5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Gen. 1:8 And God called the firmament Heaven. And the evening and the morning were the second day.

Gen. 1:13 And the evening and the morning were the third day.

Gen. 1:19 And the evening and the morning were the fourth day.

Gen. 1:23 And the evening and the morning were the fifth day.

Gen. 1:31 ¶ And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Second, It is evident by looking at the verses above that each day of creation is defined as consisting of an evening and a morning. The Hebrew custom of defining a twenty-four day. Sunset to sunset would consist of an evening and a morning each twelve hours in length and when combined constitutes a twenty-four day.

Third, the prophet Moses to whom God spoke mouth to mouth (Numbers 12) and through whom the Spirit of Christ spoke (1 Peter 1:10-11) described the six creation in days he and his readers understood as twenty-four hours in length not only in Genesis one but in Exodus 20:11 and 31:17 as well. "Ex 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. ... 31:17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

Fourth, There is the problem generated by evolutionists with the vegetation existing millions upon millions of years during the third day when they were created and the fact that it wasn't until millions of years later on the fourth day that the Sun, moon and stars were created. The twenty-four four day presents no such problem. To explain further note this from The Creation Explanation : "The most obvious balanced interdependence is that between plants and animals in general. By the process of photosynthesis plants are able to capture the energy of sunlight and use it to transform water and carbon dioxide from the atmosphere into carbohydrates and other energy-rich organic compounds plus oxygen gas, which is released into the atmosphere. Breathed in by animals, the oxygen reacts with the energy-rich plant products eaten by the animals, producing energy to power animal life processes, and releasing carbon dioxide back into the atmosphere. Thus a double cycle of carbon and oxygen powered by the energy of the sun is basic to all life upon the earth."

Fifth, Adam's age could hardly be 930 years (Genesis 5:5) according to the doctrine of uniformitarianism. He was created on the sixth day and lived through out the seventh day. It is obvious that the days of Genesis one were literal twenty-four hour days.

Sixth, there is a tremendous problem for the evolutionists, who would have the days mean millions upon millions of years, in explaining the word "years" of Genesis 1:14. "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:" The Sun, moon and stars were created the fourth day. Through out the millions of years of that day plus the fifth, sixth and seventh days the Sun and moon and stars patiently awaited the end of the billions of years required for the evolution of man from animals, who by the way were created on the fifth and sixth days. Just how many 'billions' of years did all this require?

Seventh, Jesus refers to God's creation as the beginning, it was what He read in Genesis chapters one and two. I believe Jesus knew what he was talking about as he personally was there and was the Divine that spoke the worlds into existence. Col. 1:16 and John 1:1-3. Neither was he speaking accommodatively in Matthew 19:4-6 "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

And remember too that it was the "Spirit of Christ" in Moses and the prophets of the Old Testament that inspired them in their writing of Scripture. (1 Peter 1:10-11)