THE DAYS OF CREATION

CONFESSIONS OF THE CHURCH

- Westminster Confession (& Catechisms):
  - Chapter IV: “It pleased God … in the beginning, to create, or make of nothing, the world and all things therein, visible and invisible … in the space of six days ….”
  - Chapter V: “God, in his providence, makes use of means, yet is free to work without, above, and against them – at his pleasure.”

- The Heidelberg Catechism:
  - Q/A 92 connects the one day Sabbath with the six days of creation.
  - If the days of creation were not like ours, the 4th command would have to read, “God provided six images for creation and rested forever” – making the entire commandment meaningless.

- The Belgic Confession:
  - Article 5 does not specify the length of creation days, but it insists that believers accept without doubt all things in the Bible.
  - Article 7 says, “Therefore we must reject with all our hearts whatever does not agree with it.”

HYPNOTIZING HYPOTHESES!
(Alternative Day Theories)

- Gap Theory: Long interval of time between Genesis 1:1 and 1:3, when Satan supposedly fell and creation was destroyed.
- Day-Age Theory: Days = lengthy ages
- Punctuated Day Theory: Lengthy intervals between creation days.
- Progressive creation (God of the Gaps) Theory: Supernatural causation, but only where science has no explanation of its own.
- Framework Hypothesis: Creation days are a “literary framework,” unrelated to time.
- Analogical Days Theory: Creation work days are analogous to, but not identical with, our work-days. They are periods of supernatural activity, of unspecified length – and only an analogy.

In each of these there is departure from biblical chronology and/or sequence, allowing also for pre-Adamic death.

REASONS TO TAKE GENESIS 1-11 AS HISTORICAL

1) Except for verse 27, Genesis 1 is written in narrative prose (clearly historical)
2) Jesus mentioned Adam, Eve, and Noah as historical people
3) Jesus mentioned the events (happenings) in Genesis 1-11 as historical
4) The remainder of the Old Testament takes Genesis 1-11 as historical
5) The New Testament treats Genesis 1-11 as historical
6) Taking Genesis as history is consistent with God’s nature
7) Taking Genesis as history explains the origin of suffering and death
8) The Gospel presupposes the historical events of Genesis
9) The Christian worldview depends on Genesis being genuinely historical
10) Denying the historicity of Genesis disconnects people from the real world
11) The early Church leaders accepted the timeframe of creation and the Flood
12) The Reformers understood Genesis as real history
13) Christians shouldn’t deny history to accommodate naturalistic atheism
14) Abandoning Genesis as genuine history leads to heresy and apostasy

CHRONOLOGY & SEQUENCE

- Gap Theory: Preserves sequence, but not chronology.
  In Ge. 1:2 it also requires changing “The earth was formless and empty” to “The earth became formless and empty.”
- Day-Age Theory: Preserves sequence, but not chronology.
  And what about the sun and bees (photosynthesis & pollination)?
- Punctuated Day Theory: Preserves chronology, sequence, and consecutive days, but not contiguous days.
- Framework Theory: Dismisses both chronology and sequence.
- Analogical Days Theory: Dismisses both chronology and sequence.

Each of these gives creation history a peculiar twist, so believers should give them no credence at all.

Why wouldn’t “days” be days, unless there is compelling Biblical evidence to the contrary? And why allow for pre-Adamic death?

Genesis 1:14 ties seasons and years to days as we know them. Truth is, the Genesis account involves “literal days,” factual chronologies, specific sequences, genuine events, real people, a special garden, and an actual Fall, impacting all creation.
The timeline from Adam to Christ may have been as brief as 4000 years, plus a few generations.

But couldn’t the words “father” and “begat” skip over some generations?

There is little evidence for that, since we are given the ages for patriarchs fathering their sons.

Even granting major gaps, one would have to come up with over 100,000 years to fit the geologic time-scale.

The reason we know about gaps in certain genealogies is because God fills them in elsewhere in Scripture!

Time frames depend upon whether you are “tight” or “loose” with the biblical genealogies.

The timeline from Adam to Abraham, based on events and timeframes “links” as recorded in Genesis

<table>
<thead>
<tr>
<th>Timeframe “Links”</th>
<th>Bookend Events</th>
<th>Womb Time</th>
<th>Stated Years</th>
<th>Partial Years</th>
<th>Total Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Genesis 5:3</td>
<td>Adam is created / Adam begot Seth</td>
<td>n/a</td>
<td>105</td>
<td>90</td>
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<td>2. Genesis 5:5</td>
<td>Seth is begotten / Seth begot Enos</td>
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<td>3. Genesis 5:6</td>
<td>Enos is begotten / Enos begot Cain</td>
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<td>4. Genesis 5:12</td>
<td>Cainan is begotten / C. begot Malahalal</td>
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<td>5. Genesis 5:15</td>
<td>Mahalalal is begotten / M. begot Jared</td>
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<td>6. Genesis 5:18</td>
<td>Jared is begotten / Jared begot Enoch</td>
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<td>7. Genesis 5:21</td>
<td>Enoch is begotten / E. begot Methuselah</td>
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<td>8. Genesis 5:25</td>
<td>Methuselah is begotten / M. begot Lamech</td>
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<td>9. Genesis 5:28-29</td>
<td>Lamech is begotten / Lamech begot Noah</td>
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<td>10. Genesis 7:9</td>
<td>Noah is begotten / Flood time</td>
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<td>11. Genesis 11:10</td>
<td>Flood hits / Arphaxad is begotten</td>
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<td>12. Genesis 11:12</td>
<td>Arphaxad is begotten / A. begot Shelah</td>
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<td>13. Genesis 11:14</td>
<td>Shelah is begotten / S. begot Eber</td>
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<td>14. Genesis 11:16</td>
<td>Eber is begotten / E. begot PeLEG</td>
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<td>15. Genesis 11:18</td>
<td>PeLEG is begotten / P. begot Reu</td>
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<td>16. Genesis 11:20</td>
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<td>17. Genesis 11:22</td>
<td>Serug is begotten / S. begot Nahor</td>
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<td>18. Genesis 11:24</td>
<td>Nahor is begotten / N. begot Terah</td>
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</table>

Total time: 710
Total time: 710

The lineage of the patriarchs from Adam to Abraham.