

Are The Days Of Genesis Eons Of Time?

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INTRODUCTION

Much has been said concerning the topic before us. Does time play any role in the system of faith which men are required to obtain and live within? We must have faith (Hebrews 11:6) and the faith which we come to know and practice is revealed in and through the word of God (Romans 10:17). Does it really matter what we believe concerning the time period in which the world was framed? In the mind of many it is only a minor consideration, not anything to be alarmed about. However, if it is possible to dismiss the first three chapters of Genesis as being only mythical, what then could we really trust? The very heart and core of man's faith begins with the creation. "In the beginning God created the heaven and the earth" (Genesis 1:1), and with that simple phrase we step into the wonderful revelation of God, in which He Himself speaks of His powerful existence.

There are some that support the notion that the days of Genesis chapter one were really thousands upon thousands of years. In the thinking of many, this doctrine can be believed without it's having a negative effect upon their understanding of God. However, a closer look will show the damnable truth concerning this position, which is commonly known as the "day-age theory." To take this position is to discount and discredit the creation and the beginning of God's scheme for the redemption of mankind.

THE DAY AGE THEORY DEFINED

The day age theory sets forth the notion that the days of Genesis chapter one were in fact long periods of time. Until the damnable doctrine of evolution became a so-called fact men widely accepted that the days of creation were literal twenty-four hour time periods. As scientist began teaching that organisms slowly changed form as they grew and developed into what we now know as life, there was a need for more time to shore up their positions. They had to assert that it took very long periods of time to accomplish this evolutionary process or else it would not be accepted. About that time some theologians came under attack from the evolutionists. They then began trying to harmonize the Bible and science, with most of the emphasis on the so called science. The conclusion to which many came was that if things came about by the evolutionary process there had to be eons of time, thus the "days" of Genesis chapter one became long periods of time. Bible truth had to be set aside to allow the scientific world's "credibility."

It would be improper to say that this idea of long periods of time originated with Darwin's publication, *On The Origin of Species* (1859). Earlier teachings had caused some to question the literal meaning of creation's "days." Origin, the Alexandrian church father, (A.D. 185 - 254) is given credit as being

the first to explain that creation's days were non-literal (Farr 187-203). Augustine (A. D. 354-430), followed Origin in arguing that the creation "days" were to be understood allegorically, rather than literal (Augustine 6-7). However, it not does not seem that this view was wide spread or commonly accepted as fact. During the Reformation Movement, Martin Luther argued for the literal interpretation of the creation account. He asserted that Moses spoke in the literal sense, not allegorically or figuratively, i.e., that the world, with all its creatures, was created within six days, as the words read.

Really, the day age theory grew out of a need to harmonize time so it would fit into the evolutionists false doctrine. Evolution can be broken down into at least three categories. The first is Organic evolution. It contends that millions of years ago lifeless matter which was influenced by nature gave origin to living matter as we now know it. Next is the Special Theory, which teaches that all changes came from its surroundings, it's environment. The third theory is commonly known as Theistic Evolution, which forces one to accept a conclusion that the earth is billions of years old. Within this teaching we find two popular positions. There is the "gap" theory which holds to a doctrine that between Genesis 1:1 and the beginning of days in verse two there was eons of time. The other philosophy contained in this category is the "day age" theory. This position teaches a supreme power set in motion the heaven and the earth (Genesis 1:1), but then let it gradually and slowly evolve over millions of years. This position demands that the days of creation were not literal twenty-four hours, but rather were long, long periods of time.

In all of these false positions there are some very serious consequences. These ideas deny the miraculous power of our Supreme creator to set in order all of creation just as Moses, by revelation recorded. Just think, if it is true that Genesis chapters one through three are not literal, we must as a matter of consistency question and reject every passage of scripture which refers back to this Divine event! The context of Matthew 19:4-9 is the teaching of God's law concerning marriage, divorce, and re-marriage. Jesus refers back to Genesis 2:18-24. If this event was only a myth, how could the law of marriage hinge upon an understanding of it?

Whether the "day age" theory comes from organic or from theistic evolution it is dangerous and must never be taken lightly. It will and does pose a threat to our faith and to that of our young people. Without full assurance in the validity and genuineness of God's word, we are adrift on a sea of doubt and destined to question everything affirmed by God through His word.

SCRIPTURES AFFIRM THE TWENTY FOUR HOUR DAYS OF GENESIS ONE

The word for day used in the Genesis chapter one account of creations time frame is the word "YOM." It appears 2,304 times in the Hebrew Bible, eighty three of which appear in Genesis. When Moses, by inspiration used YOM, he combined it with numbers (1st, 2nd, 3rd, etc.) And with "evening and morning." Thereafter, when YOM is used in this manner it always refers to a normal twenty four hour day. In other words, God used the exact words he intended to use to convey truth to us. The most widely recognized lexicons and dictionaries of the Hebrew language understand the word "day" in Genesis one to mean twenty-four hours. One lexicon refers to Genesis 1:5 as "day of 24 hours" (Holladay 130) Brown-Driver-Briggs Lexicon also defines the word "day" of creation as a regular "day as defined by evening and morning" (398).

There are other words which could have been used. And God knows every word and precisely the meaning of each. Had God intended to say that creation took long periods of time, there are several words which could have been used. The plural for YOM is YAMIN and means "days of old." The word QEDEM carries the meaning of "from days of old." There are other word in the Hebrew language which carry the meaning of a continuing even, DOR means "generations of days and nights," OLAM means "perpetual, for ever and ever," TAMID means "the continuation of days," AD means "and it was ongoing," YOMRAB means "a long day, day being a long period of time." In fact some of these words are used in Genesis. In Genesis 6:3 the word OLAM is used; "...My spirit shall not always (OLAM) strive with man..." In Genesis 9:12 we read; "...for perpetual generations (OLAM DOR)..." Another word could have been used in 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 (MOED), and for days, and years." I use these only illustrate that God knows exactly what word should be used to convey the message which He intended.

We must also take into consideration the fact that when God gave the Fourth Commandment (Exodus 20:8-11) it was based upon the twenty-four days used in Genesis one. Notice these verses; "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 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. It would be ridiculous to say that Israel did not understand YOM to mean one normal day. Did they rest for seven days, a month, eons of time, or did they take one twenty-four hour day?

SCIENCE AFFIRMS THE NECESSITY OF TWENTY FOUR DAYS IN GENESIS ONE

A proper scientific study reveals that the survival of plants and animals require a twenty-four hour sequence of time. If each day were actually billions of years, as the "day-age" proponents require, then half of that given day would have been spent in darkness. That would mean there was darkness for 500 million years. How could life in any form survive? The plants, insects, and animals would of necessity need both the night and day. The necessity of such is an argument for the truth presented in the seven twenty-four days of Genesis one!

The life cycle of plants and animals are dependent one upon the other. From Genesis one we observe the sequence of the introduction of life into the world. Plants were created on the third day (11-13), fish and birds on the fifth day (20-23), and the beasts, insects, and man on the sixth day (24-31). Could the dependent plants have survived for eons of time waiting for the birds and insects? Some birds eat only insects. Could they have survived while waiting for the insects to arrive.

Scientist are even refuting their own theories concerning the "day-age" theory. Symbiosis is a term describing a mutually beneficial relationship between two types of life forms. Some plants cannot reproduce without the habits of some insects and birds. The Yucca plant is dependent upon the Yucca Moth for pollination. Most flowers are dependent upon the bees for pollination.

Sometimes when one species become extinct, all other living things which depend upon the other for pollination and survival, will also die out. Settlers on the small tropical island of Mauritius in the Indian Ocean in the early 1500s found a most unusual bird. It was as large as a turkey, of ungainly build, with short curly tail feathers and tiny wings. It was so unafraid of humans that the Portuguese named it doudo, meaning "simpleton." Sailors and settlers slaughtered these dodo birds in large numbers. Pigs introduced to the island ate the bird's eggs. The last dodo was killed in 1681.

Also on the island at the time there was a tree known as the Mauritian tree (*Calvaria major*). At that time the tree was common on the island, but by the 1970's only 13 *Calvaria* trees were left. They were all more than 300 years old. Though they produced healthy looking seeds each year, none ever managed to germinate. The trees had puzzled botanists for years, for their number had begun to decline and no new trees were taking root. It seemed this tree was destined for extinction. Why was this taking place? In the mid 1970's American ecologist Stanley Temple came up with a clear connection between the dodo bird and the trees. Temple concluded that the dodo in times past had eaten the tree's fruit. The seeds were encased in a thick-walled protective coating, but the dodo's stone-filled gizzard exerted the needed force on the coating to expose the seed inside. When eventually deposited by the dodo the seed could germinate. When the bird became extinct the seeds had no way to germinate. Today the seeds are being fed to turkeys, and it is promising that this will allow the seed to germinate and produce new trees. (Internet)

Question: *What would have happened to the tree created on the third day if it had taken millions of years before the fifth day when birds were introduced into creation.* You see, God' plan for reproduction is surrounded by His natural laws. Certain species of life is dependent upon other species for survival.

CONCLUSION

The account of creation is complicated only when men try to be smarter than God and will not believe the inspired account of the beginning. God took careful steps so that we could understand. This is the nature of God. He took the time and chose the words which tell us that the "days" of creation were literal earth-rotation days. What could be plainer? I am thankful to God that His testimony makes things clear to the clear minded. If our beginning is only a myth, as some claim Genesis chapters one and two to be, could we trust any other part of His communication to us? What does the future hold if we cannot believe the testimony of God? It is not wise to shape God's word to fit our thinking. When this sort of hermeneutics is applied, the Bible fails in its purpose, Divine authority is lost, and ultimately many will loose their faith.

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