



# SIX DAY CREATION

A GFC DISTINCTIVE



THE BIBLE SAYS THAT THE EARTH WAS CREATED IN SIX DAYS. HOWEVER, WERE THOSE SIX DAYS MEANT TO BE INTERPRETED FIGURATIVELY OR LITERALLY? WERE THEY 24-HOUR PERIODS OF TIME OR WERE THEY DAYS WITH MANY YEARS IN BETWEEN? WE BELIEVE THEY WERE SIX LITERAL DAYS AND HERE ARE A FEW REASONS WHY:



## 1. THE ENGLISH LANGUAGE

When reading the Bible in English, it is clear to see that Genesis 1 was referring to six literal days. For example, Genesis 1:5 states that *"there was evening and there was morning, one day."* This phrase is repeated all throughout the chapter for each day of the week (verses 8, 13, 19, 23, 31) and it would only make sense if it was taken literally. After all, what does *"evening and morning"* mean when referring to millions of years? What does it mean when referring to ages? The only clear way to understand this is to take the days as 24-hour periods of time.

Furthermore, if this portion of Scripture was written figuratively, why would Moses put the evening before the morning? Why write it in that order? He did this because Moses was writing a literal account. Every day had an evening and every day had a morning.

As one author put it, *"The dearth of figurative language in a chapter that some consider figurative is quite striking."* There are very few figures of speech in this portion of Scripture because these six days are not symbolic days. In Genesis 1, Moses was not writing allegory, he was writing history. He used precise language to describe a precise event. When he said "day" he meant "day" in the most basic sense of the English language.

## 2. THE HEBREW LANGUAGE

The Old Testament was written in Hebrew, so it helps to do a brief study of this language as well. When we do that, we learn that the Hebrew language was also referring to six literal days in Genesis 1. For example, the Hebrew word for “day” is *yom*. It can mean day, period, or age depending on its context.

However, in the Hebrew Bible, *yom* is never used to refer to an age if the period of time is numbered. In Genesis 1, every mention of “day” is numbered. As mentioned earlier, it repeatedly says, “*And there was evening and there was morning, one day*” (verse 5). “*And there was evening and there was morning, a second day*” (verse 8). “*There was evening and there was morning, a third day*” (verse 13).

The Hebrew language also uses a device in Genesis 1 called the *vav* consecutive that describes a sequential event. It literally translates “*and he did.*” When the Hebrew authors want you to know that something was happening back-to-back, they would include a *vav consecutive* in their writings. In Genesis 1, there are thirty *vav* consecutives; almost one for every verse to show that Moses was describing a sequential event.

He is telling us about something that happened sequentially. He did not see millions or billions of years in this passage. He did not see huge gaps of time in between the verses. He is talking about six literal days.

## 3. THEOLOGICAL REASONS

There are theological reasons for believing in six literal days of creation as well. For example, Genesis 1:27-28 says: “God created man in his own image, in the image of God He created him; male and female He created them.” This is significant because it shows us the uniqueness of man. It was written at the end of the six days to demonstrate that man did not descend from primates. He is not an accident or a victim of chance. He was created in the image of God.

This is not true, however, if the days refers to ages. It is not true if human beings evolved through a series of random, catastrophic events. If that were the case, then there is nothing special about us. We are just one more link in the evolutionary chain.

Another theological issue that is impacted by the belief in six literal days of creation is the origin of sin. In Genesis 1:31, it says, “God saw all that He had made, and behold, it was very good.” This means that, at the end of the six days, everything God had made was good. It was without sin.

However, Genesis 3 tells us that, shortly afterwards, Adam and Eve's sin caused the world to turn bad. They disobeyed God and terrible things followed, such as sickness and death.

This view of creation is important because there is no alternate explanation for the beginning of evil. A literal view of the six days is the only one that tells us why God's creation is not good anymore. It is the only view that tells us where death and disease and pain come from. If the days refer to ages, then creatures would have been suffering for millions of years before the arrival of sin. The world would have been bad long before there was an explanation for it.

## 4. INTENTION OF THE AUTHOR

Moses is the author of the first five books of the Old Testament which includes Genesis 1. The most important question when studying this portion of Scripture is: What did he intend to say? What did Moses mean when he wrote Genesis 1?

Exodus 20:8-11 sheds some light on that because, in that passage, Moses introduces the Sabbath Day to the Jews. He says that the Jews were to labor for six days and do all their work, but they were to rest on the seventh. He explains his reason in the following manner: *"for in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the Sabbath day and made it holy."* If the word "day" there mean an age or a long time, his comparison would be meaningless. Moses understood it to be a regular 24-hour day.

## CONCLUSION

In his book, *God in the Dock*, C. S. Lewis wrote that, *"It is a law of the natural universe that no being can exist on its own resources. Everyone, everything, is hopelessly indebted to everyone and everything else."* The Bible would agree with that because it says that the One we are all indebted to ultimately is God. He is the One who created us and He did it in six literal days.

This idea coincides with the English interpretations and original Hebrew text. It also agrees with the Bible's theology and the intention of the author, which is why it is a distinctive for our church. We want to uphold the biblical account of creation. We want to teach what God has told us in the Bible.

If you would like to learn more about a six day view of creation or anything else in this pamphlet, we would love to hear from you!

# CONTACT US

Join us Sundays @ 9:30 AM

46024 Riverside Dr.  
Chilliwack, BC, V2P 3K8

**604-426-1044**

[1] John D. Currid in *Revolutions in Worldview*, ed. by Andrew Hofferger (Phillipsburg, N. J.: P & R Publishing, 2007) 54.

[2] *God in the Dock: Essays on Theology and Ethics*, ed. by Walter Hooper (Grand Rapids: William B. Eerdmans Publishing Company, 1970) 85.