

What Kind of Days are These?

Introducing the Divine-Pattern View of Genesis 1

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Introduction

Understanding the exact nature of the Genesis 1 creation days has, for centuries, plagued exegetes of Scripture as they have attempted to interpret the biblical account of creation. And, Christian scholars are still examining this subject and pondering the same question. Up until now, they have not been able to reach agreement on the nature and duration of these days. Differing viewpoints range from them being; (1) traditional 24-hour days (Ordinary-Day View), (2) 24-hour days that follow a long gap in time (Gap Theory), (3) 24-hour days separated by long periods of time (Intermittent-Day View), (4) six long duration days (Day-Age View), (5) six workdays of God, which are analogous to but not equal to the workdays of man (Analogical-Day View) and, (6) figurative or non-literal days (Framework Hypothesis).

The first century church father and scholar, St. Augustine, in his study of the creation narrative, wrote in his book, *City of God*, “What kind of days these were it is extremely difficult, or perhaps impossible to determine.”^[1] But, in the 21st century, many heretofore-deep mysteries as to how the universe came into existence have been resolved. The present level of scientific understanding is the result of many years of theoretical and experimental investigations of the natural world. Therefore, armed with this evidence of natural revelation, it is now possible to re-examine the creation account and settle on its proper interpretation. The purpose of this essay is to present a new interpretation of Genesis 1 to provide a logical answer to the creation-day question.

Analysis of the Creation Account

A close examination of Genesis 1:1-2:3, reveals that the passage constitutes a structured narrative that not only provides an overview of creation but also contains a number of imbedded theological messages. A paramount teaching is that the Creator of the world is a transcendent God that exists and operates in a realm beyond the dimensions of space and time experienced by humans. When the book of Genesis was written, one objective was to refute the prevailing polytheistic view of creation in a manner that enabled the people of that day to grasp the theological messages without unduly challenging their “scientific” understanding of the physical world, which was fully in accord with that of the rest of the ancient Near East. What the author was conveying to his people was that they should not bow down and worship the things that God has created. Only He, the Creator, is worthy of worship! This is an enduring theological truth; and, over the intervening years, as more knowledge, concerning the nature of the physical world was accumulated, it became possible for the church to perfect its interpretation of Scripture so that modern-day believers can fully appreciate the existing harmony between the Bible and natural revelation.

There should be no question about the correctness of the hermeneutic principle of using Scripture to interpret Scripture, but there is another validity test for scriptural interpretation. That is; the true meaning of a passage will not be in conflict with scientific facts that have been verified by methodical examinations of the natural world. Specific examples are that “light” was not created on “Day 1” and the Sun, Moon, and Stars were not created on “Day 4”.^[2] Claiming that they were, is a contradiction of present-day scientific knowledge. Instead, visible light was an integral part of the tremendously high level of energy created by God at the beginning of creation. A substantial amount of this energy was converted into equivalent mass, which, together with the created fundamental forces, led to the formation of mega-billions of stars in galaxies. At a later stage of the “in the beginning” time epoch, the sun, as the central star of our solar system, gravitationally caused the earth, moon and other planets to form.

The existing widespread confusion about when “visible light” and the “heavenly bodies” were created is the result of Scriptural misinterpretation fostered by misleading English translations of the Hebrew text. In verse 1:3, for example, the phrase “Let there be” (Hebrew *hayah*) is not the equivalent of “create” (*bara*); and therefore, does not mean the creation of light but rather the coming-to-pass of sunlight reaching the earth’s surface as the global cloud cover began to dissipate. Concerning the making of the “two great lights and the stars” in verse 1:16, the proper verb tense of the Hebrew word ‘*asah*, when expressed in English, should be “had made” rather than simply “made”. Hebrew language experts C. John Collins, Rodney Whitefield, John Sailhamer and others all concur with the “completed action” understanding of 1:16.

With these understandings, the verses of the fifth episode of the earth’s transformation (Day 4) not only describe the function of the “lights”, i.e. to distinguish day from night and to regulate the seasons and years of human existence, but they also testify to the harmonious relationship between Scripture and the physical development of the earth, since the sun was necessary to provide the energy required to establish the earth’s evaporation-type water cycle during the second episode (Day 2) and the sprouting and growing of vegetation during the fourth episode (Day 3). And, without the sun, the early earth, if that were possible, would have been like a frozen ice-ball hurtling aimlessly thru space.

The Genesis 1:1-2:3 creation narrative, encompasses three major time epochs that include; (1) an epoch designated “In the beginning”, (2) an epoch of the earth’s transformation, including eight separately described episodes, and (3) an epoch of God’s cessation from creation. In this essay, the narrative is analyzed from the standpoint of five major perspectives that are detailed in the following paragraphs:

1) Creation of the Universe - Some commentators consider Genesis 1:1 to be a summary of what follows in the rest of the chapter, but, in this essay, the analysis of the first two verses presented by Rodney Whitefield in his book, *Reading Genesis One* is accepted as being the correct view. Whitefield points out that the theological importance of the first verse cannot be overemphasized.^[3] He writes, “The first verse tells us: God was already in existence, before the beginning of the Universe. The Universe was created, it did not always exist. The God of the Bible was the Creator of this Universe.” In addition, others have pointed out that the church’s doctrine of *ex nihilo* creation is based upon the teaching of the first verse of Genesis 1.

In biblical times, a single Hebrew word was not available to convey the concept of a universe; therefore, Genesis 1:1 uses a figure of speech or merism (the heavens and the earth) to declare that God created the universe in all its magnificence from nothing that existed previously.^[4] All this was accomplished in a period identified only as “In the beginning.” According to Hebrew tradition, a period so specified is indefinite in its duration.^[5] According to Hebrew linguist, C. John Collins, the first two verses of Genesis 1 “stand alone outside of the main stream of the narrative” and refer to “the initial creation process before Day 1 gets underway.”^[6]

Genesis 1:1 therefore, declares the unique creative act of God by which space-time, energy-matter and the fundamental forces of nature were created. These elements subsequently operated in a manner to form stars, galaxies and eventually our Solar System, which included the Sun, Moon and Earth. Genesis 1:2 then describes the condition of the earth, at the end of this period, as being a place unsuitable for the existence of life. However, the Spirit of God was present to oversee all activities.

Genesis 1:3-31 is not a recapitulation of the activity of Genesis 1:1; instead, the passage centers on the earth being “made” during four creation episodes that portray the earth being transformed from its initial chaotic condition into a habitable environment. Then, another four episodes depict the earth being filled by the creation of various forms of life including the special creation of Adam and Eve.

However, since the transformation/filling of the earth was a very complex and time consuming process, it is futile to try to achieve strict concordism of the creation narrative with the earth's long geological ages, as suggested by the Day-Age view. Therefore, although Genesis 1 is not a scientific treatise, it nevertheless describes the creation of the physical world in terms and concepts that would be familiar to citizens of the ancient Near East.

2) Structure of the Narrative - Genesis 1:3-31 describes the transformation of the earth and its subsequent filling. Organizationally, it is divided into eight episodes with each episode structured according to the following four-part format:

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| 1. Command or Edict | (And God said) |
| 2. Confirmation that it happened | (And it came to be so) |
| 3. Explanation | (More detail given in parenthetical verses) |
| 4. God's Assessment | (And God saw that it was good) |

A deviation from this format is noted in the first episode, verse 3b, where the phrase "*and there was light*" is used as the confirmation statement. And, in the eighth episode, a poetic type confirmation is given in verse 27, "*So God created man in his own image, in the image of God he created him; male and female he created them.*" These deviations appear to have been intentional by the author to emphasize that light energy is necessary to sustain physical life and being created in the image of God is a pre-requisite to experience spiritual life.

In regard to verb tense, the phrase "and it was so", commonly used in English translations, is better translated as "and it came to be so." Not only does this translation retain the intended meaning of the Hebrew but it also avoids any implication that the command of God was fulfilled in an instant. Support for this change is made clear by the context of the parenthetical verses that follow, which indicate that the fulfillment of the fiat commands involved extended periods of time.

However, in English translations, the structured account contains three significant discrepancies. They are, (1) the confirmation phrase (and it was so) occurs at the end of Verse 7 instead of at the end of Verse 6, (2) the confirmation phrase is completely missing at the end of Verse 20 and, (3) God's assessment is missing from the middle of Verse 8. These discrepancies definitely violate the author's organized structure and the question is why? Dallas E. Cain provides the answer as he compares the Septuagint Greek translation of an earlier Hebrew text with the later Masoretic text.^[7] The Masoretic text is the basis of most English translations; however, examination of the Septuagint shows that the questioned phrases are all present and exactly in the right place! It's obvious that a scribal mistake, made long ago, still plagues English versions and it's a reminder that all Bible translations must be scrutinized to assure that the precise meaning of a particular passage is rendered correctly. This is especially true in order to capture the context of a Hebrew verse in order that the English verb tense is correctly communicated.

3) A Divine Pattern - The eight episodes of the earth's transformation are textually divided by a refrain that forms a sequence of six days. The nature of these days has been the subject of a long-standing controversy. Therefore, it's necessary to determine why the establishment of the earth's complex ecological system, with its diversity of life forms, is divided into six segments. Is it to suggest that the eight episodes took place within six discrete time periods? Not at all! By analyzing the wording of the text, it's clear that the six-part division is not intended to specify the duration of what took place during the so-called creation-days but, instead, the division is intended to establish a living pattern of daily work and nightly rest for mankind. Lets look at the Scriptural evidence.

There is universal agreement that the Hebrew word *yom* has multiple meanings. Included are, (1) a 12-hour daylight period, (2) a 24-hour day, (3) a group of days collectively, (4) a long period of time and, (5) time in general. Therefore, when *yom* appears in a verse, it's the context of the verse that determines its intended meaning. And, its meaning in one verse does not, necessarily, mean that it has the same meaning in another verse. Some have claimed (erroneously) that when *yom* is used with an ordinal number it always means a 24-hour day. But, Hebrew scholars insist that this assertion should be rejected because it is not a legitimate rule of Hebrew grammar. For example, Hosea 6:2 where "two days" and the "third day" appear, 24-hour days are certainly not intended. This "ordinal rule" was obviously invented for the purpose of trying to prove the ordinary-day view rather than it being a legitimate exegetical method.

So, not counting the verses of the "evening and morning" refrain, the word *yom* is used five times in Genesis 1 (Genesis 1:5a, 14a, 14b, 16, and 18a). In four of these verses, *yom* refers to a 12-hour (on average) earthly daylight period and in the fifth instance (Genesis 1:14b), *yom* refers to ordinary solar days that man will experience as he lives on earth. In regard to the six verses of the refrain, the ASV and RSV versions correctly translate the Hebrew text as:

"And there was evening and there was morning, one day." (a second day, a third day and so forth)

Translations that use "the first day" introduce the false notion that this verse is referring to the first time period of creation. This is not an accurate translation of the Hebrew text and, unfortunately, it has led many to discount the beginning time period of Genesis 1:1. Because of this confusion, it's vital to analyze the refrain in order to determine its exact context. Concerning the syntax of the refrain, it should be noted that two verbs are used. This indicates that the evening and morning terms are successive events that mark the beginning and ending of a normal earth day nighttime period.^[8] Thus, the context of the refrain is consistent with the other uses of *yom*, all of which have reference to an ordinary earth day (or days) and not a time period of creation. Therefore, there is no justification whatsoever in claiming that *yom* should be interpreted as a 24-hour "creation" day – and to do so, is simply a suppositional assertion.

The next critical question is – Why is the creation account divided into six segments? The key idea to be grasped is the intent of the author in relating a nighttime rest period after describing a transformational episode. Since God has infinite power, it's obvious that this nighttime period is not meant to suggest that the Creator needed a rest. Therefore, this is the defining clue that the author is not describing, in detail, *how* God transformed the earth, or that the process consisted of six separate segments. Instead, the author is documenting the earth's transformation in a way that projects a living pattern for mankind, which is to consist of a six-day routine of daily work and nightly rest. (See Psalm 104:23 [where at sunrise] "*Man goes out to his work, and to his labor until the evening.*")

4) Commentary on the Creation Episodes (and Key Passages)

Genesis 1:1 (Creation of Universe Epoch) - *In the beginning, God created the heavens and the earth.* - Verse 1 is not a title or a summary; rather, it's an independent statement that God created the entire universe out-of-nothing. Unlike English, Biblical Hebrew did not have a single word for the universe; it did so by means of a merism or figure of speech. Thus "the heavens and earth" means the totality of the universe including the stars, galaxies, sun, moon, earth, and planets and every seen and unseen part of the created world. Hebrew "bereshith" (In the beginning) teaches that the creation of the universe involved some unspecified period of time.

Genesis 1:2 - *And the earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.* - Verse 2 changes the frame of reference to that of the earth and describes its primordial condition prior to its transformation. Earth's darkness was a result of its opaque atmosphere, which prevented the sun's radiation from reaching the earth's surface. (See Job 38:9) But, the Spirit of God was present to superintend all activities.

Genesis 1:3 (First Episode) - *And God said, "Let there be light," and there was light.* - Since all forms of energy, including visible light, were created "in the beginning" – the phrase "Let there be light" does not mean its creation. The Hebrew word "hayah" translated, "Let there be" is not the equivalent of create (bara) or make ('asah). Instead, it means the coming-to-pass of sunlight reaching the earth's surface because of its decreasing atmospheric density. On earth, daylight could now be distinguished from darkness as the earth rotated on its axis. Since the Sun's radiant energy is the power source for all life on earth, it's appropriate that the appearance-of-light is addressed in the first episode of the earth's transformation.

Genesis 1:6 (Second Episode) - *And God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters."* - The establishment of a water cycle between the water vapor in the sky above and the water in the sea below characterizes the second episode of the earth's transformation. The energy necessary to establish this evaporation-type water cycle was radiation from the sun. This process cycle also confirms the existence of the sun to keep the earth from being like a frozen ice-ball.

Genesis 1:9 (Third Episode) - *And God said, "Let the water under the heavens be gathered together into one place, and let the dry land appear."* - The edict that initiated the third episode commanded the gathering of the waters and the appearance of dry land. This was the beginning of what is now known as Plate Tectonics or the emergence of dry land and its movement over time. This land movement resulted in the drift of continents, volcanic activity, the buildup of mountain ranges, and the formation of other geological features of the earth's crust.

Genesis 1:11 (Fourth Episode) - *And God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth."* - The fourth transformation episode resulted in the bringing forth of vegetation. It testifies to an extended period of time during which plants sprouted, matured, bore fruit, and reproduced after their kind. This organic life cycle was effectively sustained by the sun's radiated energy. By the process of photosynthesis, the earth's vegetation absorbed carbon dioxide and released oxygen to help produce an oxygen-rich atmosphere.

Genesis 1:14,15 (Fifth Episode) - *And God said, "Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, and let them be lights in the expanse of the heavens to give light upon the earth."* - English translations of the Hebrew text can be misleading as to what Verse 14 actually declares. Properly translated it says: Let the lights in the expanse of the heavens be for separating the day from the night. In other words, this verse is not describing the creation of the lights; instead, it's stating their purpose.

Genesis 1:16 - *And God made the two great lights – the greater light to rule the day and the lesser light to rule the night – and the stars.* - The parenthetical or explanatory Verse 16, references the two great lights being "made" (Hebrew verb 'asah). But, 'asah appears in the proper form to indicate completed action and in English should read, "had made". Therefore, a proper understanding of this verse is that, from a position on earth, the "two great lights" became visible for the first time due to the clearing of the earth's atmosphere.

Genesis 1:20 (Sixth Episode) - *And God said, “Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens.”* – In the sixth episode, God expressed his desire to have the waters teem with living creatures and for birds to fly in the sky above the earth.

Genesis 1:24 (Seventh Episode) - *And God said, “Let the earth bring forth living creatures according to their kinds – livestock and creeping things and beasts of the earth according to their kinds.”* - Three kind of animals are specifically named in the seventh episode. The type designated as beasts or wild animals indicate that, at least, some of these creatures were carnivorous.

Genesis 1:26 (Eighth Episode) - *Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”* - In the eighth and final episode of the earth’s transformation, God stated his desire of creating man in His own image and to give them dominion over all creation to be royal stewards. Being created in the image of God is a unique blessing and a pre-requisite to experience spiritual life.

Genesis 2:1 - *Thus the heaven and the earth were finished, and all the host of them.* - Here, Scripture declares the completion of the universe, consisting of a vast array of stars, galaxies and the earth in its special configuration. This summary, at the end of the narrative, adds weight to the idea that Genesis 1:1 is not a title but rather an independent declaration of God’s creation of the universe.

Genesis 2:2,3 - *And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.* - The seventh day does not include the “evening and morning” phrase because those words represent a nighttime *physical* rest. Whereas, God’s seventh day represents *spiritual* refreshment, which is gained through the Sabbath day worship of God. And, Hebrews 3 confirms that the seventh day continues to this day by warning that the disobedient will not enter God’s rest. Followed by Hebrews 4:9-11, which encourages the obedient to make every effort to enter that rest.

Exodus 20:11a - *For [in] six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day.* - The words translated “heaven” (shamayim) and “earth” (eretz) should be understood to mean “sky” and “land.” Thus it says, the Lord made three things in transforming the earth – the sky, the land, and the sea. Therefore, this verse is not referring to Genesis 1:1, where God created the universe, but the rest of Genesis 1, where God made the sky, land, and sea and then filled them with various forms of life. It should be noted that the preposition “in” is placed in brackets because an equivalent word does not appear in the Hebrew text. Its insertion significantly distorts the meaning of the verse by fostering the notion of a six-day time period. ^[9] Instead, the phrase “For six days” refers to the sequence of days established by the refrain verses, which reference earth days and not time periods of creation. Thus, this phrase reflects the literary structure of Genesis 1 and its context mirrors that of the refrain as well as the preceding verse of Exodus 20:9.

Exodus 20:9,10a - *Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the Lord your God.* – These explanatory verses make the context of the fourth commandment quite clear because they describe a living pattern for man while extending it to include a seventh day of worship. And previously, in Exodus 20:8, believers are commanded to: “*Remember the Sabbath day to keep it holy.*” Thus, the overall structure of Genesis 1, fortified by the fourth commandment, prescribes a living pattern for man and adherence to this pattern is essential for his well-being - both physically and spiritually.

5) A Covenantal Creation - To fully appreciate the comprehensive nature of Genesis 1, it's necessary to review what God actually did in bringing all things into existence. This is possible, in the 21st century, because of the knowledge accumulated over many years of intensive effort involving numerous studies, experiments and investigations conducted by especially gifted scientists. The resulting evidence, which is known as natural revelation, was not available to ancient peoples. Therefore, present-day Christians have the advantage of being able to interpret God's Word with greater insight, which can unveil the meaning of passages that otherwise might be obscure.

Beginning with the indescribable level of energy generated by God to initiate the creation process, the fundamental forces and other created elements operated in concert with one another to gradually form and develop the universe into its present configuration. Due to the vastness of space and the fundamental law that limits the velocity of electromagnetic radiation, including visible light, astronomers are able to look back in time to observe the past history of the evolving universe. From these observations and multiple methods of measurement, the age of the universe has been reliably established as being about 13.7 billion years old.

Incredible as the age of the universe may seem, God through his providential guidance caused the earth to be formed about 4.5 billion years ago so that, at present, it revolves around the sun in a near circular orbit at exactly the right distance so that life on the planet is possible. With a formational process that created the moon, the earth's rotational axis was stabilized at the proper angle such that seasons occur as the earth travels on its yearly orbital journey around the sun.

When conditions on earth were just right, God created amazingly complex cellular life possessing molecular DNA structures that not only established their particular physical and operational characteristics but also allowed them to self-replicate. Over time, by means of either Periodic Fiat Commands or an Evolutionary Creation Process, an increasing variety of complex life forms were brought into existence until finally, "*God created man in His own image, ... male and female he created them.*" (Genesis 1:27)

When viewed from this perspective, it is clear that throughout the whole creation process God had a special creation in mind. His intention became manifest when, after all was done, he gave man dominion over the "*fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.*" (Genesis 1:28) Thus, God concluded his creative work by appointing man to be his royal servant and steward over all creation. Therefore, Genesis 1 is correctly classified as being a covenantal account of creation since, after creating Adam and Eve, God established a covenant with them and, although their disobedience caused them to fall into sin, he nevertheless maintained a covenantal relationship with them that extended through to their posterity including the family of Noah, the Mosaic economy, and the Nation of Israel.

Conclusion

In view of the above analysis, what conclusions can be drawn? It is quite apparent that the Genesis 1 creation account is a highly structured narrative that conveys a number of theological truths that include:

- (1) God is the creator of all things,
- (2) He is transcendent and above his creation,
- (3) He alone is to be worshipped (not created things),
- (4) He created man in his own image and he gave them dominion over creation to be faithful stewards,
- (5) He provided man with a pattern of living that includes the observance of a Sabbath Day of worship.

However, the Christian community has not been able to reach a consensus on a preferred interpretation of Genesis 1 and this has resulted in a variety of views. Of the six historic viewpoints identified in the opening paragraph, each of them is considered defective for one or more of the following reasons:

- (1) The viewpoint does not have scriptural warrant,
- (2) The account is not accepted as a narrative delineating three major epochs and eight episodes of the earth's transformation,
- (3) The use of *yom* is misinterpreted, which results in a misunderstanding concerning the nature of the Genesis days,
- (4) The Genesis days are erroneously correlated with long geological ages of the earth, and
- (5) An attempt is made to establish some sort of time relationship between the so-called creation-day and an ordinary earth-day.

All Genesis 1 verses, in which *yom* appears, have as their context the communication of what will be experienced on earth rather than a description of what happened during creation. Therefore, the expression *creation-day* (or *day-of-creation*) is quite misleading since it implies the identification of a discrete time period of creation. Likewise, the grouping of eight transformation episodes into a sequence of days is not meant to suggest that there were six segments of *creation*. Instead, the refrain divides the text, as a literary device, to establish a six-day work pattern for mankind. The transformation of the earth did not happen in six separate segments, with intervening rest periods; instead, the “making” and filling of the earth consisted of a very long, continuous and essentially seamless process.

Other than the Framework View, the predominant viewpoints of Genesis 1 all assign some sort of duration to the days of Genesis and subsequently make a judgment concerning the age of the earth. However, nowhere in Genesis 1 is the word *yom* used, explicitly or implicitly, to designate a partial segment (or day) of creation. Therefore, it's sheer speculation to attribute any kind of duration to a supposed creation segment. In other words, the Genesis days are not time periods of creation and it's a myth to think that a literal interpretation of Genesis 1 dictates a creation time period of six 24-hour days. Augustine was quite right in thinking that it is “perhaps impossible to determine” what kind of days these were - as long as they are considered days of creation and that the sun was created on “Day Four”.
In reality, the days of Genesis 1 relate to days on earth and not to days of creation!

In summary, all viewpoints of Genesis 1 ought to be abandoned in favor of the Divine-Pattern View. This view interprets the creation account in a straightforward manner recognizing that a literary-style analogy is used, as a communicative tool, to describe the progression of the Earth's transformation in the context and terms of sequential earth days. And, importantly, the Divine-Pattern View is compatible with the conclusions drawn from credible scientific investigations of the natural world. Consequently, this view can serve as a consensus science/faith interpretation, especially for those who recognize the validity of scientific evidence and are desirous of upholding the harmony of both books of God's revelation.

Notes:

[1] Augustine, *City of God*, 11.7.

[2] John H. Sailhamer, *Genesis Unbound*, (Multnomah Books, 1996) p. 132

[3] Rodney Whitefield, *Reading Genesis One*, (R. Whitefield Publisher) pp 16-18

[4] John H. Sailhamer, *Genesis Unbound*, (Multnomah Books, 1996) p. 46

[5] *Ibid*, p. 38

[6] C. John Collins, *Genesis 1-4* (P&R Publishing, 2006) pp 42,43

[7] Dallas E. Cain, *And It Was So: The Genesis Creation Riddle* (IBRI)

[8] C. John Collins, *Genesis 1-4* (P&R Publishing, 2006) p. 56

[9] Rodney Whitefield, *Genesis 1 and the Age of the Earth*, (R. Whitefield Publisher) p. 18