

**QUESTION #1** – What makes *this* subject *so* important?

- **Genesis 3:1** Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, “Has God indeed said...?”
- **2 Corinthians 4:6** For it is the God who commanded light to shine out of darkness, who has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

**QUESTION #2** – How is this subject addressed in our doctrinal standards?

- **WCF 4.1** It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of His eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.
- **WSC Q. 9** What is the work of creation? <sup>A.</sup> The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.
- **WSC Q. 62** What are the reasons annexed to the fourth commandment? <sup>A.</sup> The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the sabbath-day.
  - **John Calvin (Commentary on Genesis 1:5)**, Here the error of those is manifestly refuted, who maintain that the world was made in a moment. For it is too violent a cavil to contend that Moses distributes the work which God perfected at once into six days, for the mere purpose of conveying instruction. Let us rather conclude that God himself took the space of six days, for the purpose of accommodating his works to the capacity of men.
  - **Cf. KJV:** Gen. 29:13; Lev. 25:8, 30; Jer. 28:11; Luke 22:59; Acts 5:7; 7:42; 13:20-21; 15:33 (Comp. NKJV); 19:8-10; 19:34; 20:31; Jm. 5:17; Rev. 2:21 (Comp. NKJV); 8:1; 14:20; 17:9-10.

## **Five Reasons for Six-Day Creation**

### **1. SDC stems from a plain reading of Genesis 1:1 – 2:3.<sup>1</sup>**

**Genesis 1:1** In the beginning God created the heavens and the earth. <sup>2</sup> The earth was without form, and void; and darkness *was* on the face of the deep. And the Spirit of God was hovering over the face of the waters. <sup>3</sup> Then God said, “Let there be light”; and there was light. <sup>4</sup> And God saw the light, that *it was* good; and God divided the light from the darkness. <sup>5</sup> God called the light Day, and the darkness He called Night. So the evening and the morning were the **FIRST DAY**. <sup>6</sup> Then God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” <sup>7</sup> Thus God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament; and it was so. <sup>8</sup> And God called the firmament Heaven. So the evening and the morning were the **SECOND DAY**. <sup>9</sup> Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry *land* appear”; and it was so. <sup>10</sup> And God called the dry *land* Earth, and the gathering together of the waters He called Seas. And God saw that *it was* good. <sup>11</sup> Then God said, “Let the earth bring forth grass, the herb *that* yields seed, *and* the fruit tree *that* yields fruit according to its kind, whose seed *is* in itself, on the earth”; and it was so. <sup>12</sup> And the earth brought forth grass, the herb *that* yields seed according to its kind, and the tree *that* yields fruit, whose seed *is* in itself according to its kind. And God saw that *it was* good. <sup>13</sup> So the evening and the morning were the **THIRD DAY**. <sup>14</sup> Then God said, “Let there be lights in

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<sup>1</sup> All Scripture citations taken from the New King James Version (NKJV) unless otherwise indicated. Occasionally, underscoring, caps, and/or boldface type may be added for emphasis.

the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; <sup>15</sup> and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. <sup>16</sup> Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. *He made* the stars also. <sup>17</sup> God set them in the firmament of the heavens to give light on the earth, <sup>18</sup> and to rule over the day and over the night, and to divide the light from the darkness. And God saw that *it was good*. <sup>19</sup> So the evening and the morning were the **FOURTH DAY**. <sup>20</sup> Then God said, “Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.” <sup>21</sup> So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was good*. <sup>22</sup> And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” <sup>23</sup> So the evening and the morning were the **FIFTH DAY**. <sup>24</sup> Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind”; and it was so. <sup>25</sup> And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was good*. <sup>26</sup> Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.” <sup>27</sup> So God created man in His *own* image; in the image of God He created him; male and female He created them. <sup>28</sup> Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.” <sup>29</sup> And God said, “See, I have given you every herb *that* yields seed which *is* on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. <sup>30</sup> Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which *there is* life, *I have given* every green herb for food”; and it was so. <sup>31</sup> Then God saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the **SIXTH DAY**. <sup>2:1</sup> Thus the heavens and the earth, and all the host of them, were finished. <sup>2</sup> And on the **SEVENTH DAY** God ended His work which He had done, and He rested on the **SEVENTH DAY** from all His work which He had done. <sup>3</sup> Then God blessed the **SEVENTH DAY** day and sanctified it, because in it He rested from all His work which God had created and made.

- **Objection #1** – In Hebrew, the word ‘yom’ (that is, ‘day’) can often refer to a non-literal day.
  - **Response:** Every other instance of the word ‘day’ (Heb. ‘yom’) occurs alongside a numerical value (e.g. fourth) and the words ‘evening’ and ‘morning’ refers to a literal day.
- **Objection #2** – In the text, the first five ‘days’ lack the definite article (‘the first day’ = ‘day one’).
  - **Response #1:** Ezra 10:17, which employs the very same construction, is rendered “the first day” in most (if not all) English translations.
  - **Response #2:** Given that this objection accepts the translation of ‘the sixth day’, it is difficult to see how our understanding of the previous days would be significantly altered.
- **Objection #3** – The first three ‘days’ occur prior to the creation of the sun.
  - **Response:** The sun is not necessary in order for the earth to have light (Gen. 1:3; Rev. 21:23), nor does the ‘evening and morning’ of a twenty-four hour day require anything more than a rotating earth and a source of light to wax and wane.
- **Objection #4** – If time is relative and the universe is expanding, a literal day on earth could last eons in other regions of the universe.
  - **Response:** The text focuses on the earth, not on distant, uninhabited regions of the universe.
- **Objection #5** – The seventh day, to which no ‘evening and morning’ is ascribed, is eternal (Heb. 4).

- **Dr. Joseph A. Pipa, Jr.** “According to Hebrews 4:3-4, the seventh day is an expression of God’s eternal rest that he offers to his people. I would agree that God’s rest from creation is permanent and that the seventh day of creation is a picture of the eternal rest promised to Adam at the end of his probation. This theological significance, however, does not necessarily preclude that the day is a literal day. . . In order for the day to serve as a type, Moses leaves the record of the end of the day open-ended. The fact that he leaves out its conclusion does not imply it was not a regular day. Moses uses this same device in Genesis 14, when he introduces Melchizedek. According to Hebrews 5:6-10 and Hebrews 7:1-4, Melchizedek was a type of Christ, signifying how the Christ could serve as priest while not being in the house of Aaron. The writer of Hebrews uses the silence of Genesis 14 to say that Melchizedek had no genealogy, parents, or death, that he might be a type of the eternal priest who received office by God’s appointment and not by lineage. Most commentators agree that Melchizedek was a real person, who had parents and did die. Moses omits these facts from the record so as to lay the foundation of the typology. This is how we are to take the record of the seventh day.”<sup>2</sup>
- **Objection #6** – Since Exodus 31:17 says that God was figuratively ‘refreshed’ on the seventh day, we must also regard the day itself as figurative.
  - **Response:** Since Genesis 6:1-8 tells us that ‘the LORD was sorry that He had made man on the earth, and He was grieved in His heart,’ must we therefore conclude that the statement ‘his days shall be one hundred and twenty years’ is to be taken figuratively as well?
- **Objection #7** – The orderly structure, theological implications, poetic style, and cultural relevance (for Israel under Moses) suggest that the text is not intended to communicate historical facts.
  - **Response #1:** Because the book of Deuteronomy contains an orderly structure, should we therefore discount the literal factuality of its historical accounts?
  - **Response #2:** Because the Gospel accounts of Jesus’ miracles have theological implications (e.g. giving sight to the blind), should we therefore regard them as unhistorical?
  - **Response #3:** Because the book of Job, the Song of Moses, and Mary’s *Magnificat* are poetic in nature, should we therefore conclude that they lack historical accuracy?
  - **Response #4:** Because Moses’ account of Israel’s wilderness wandering was culturally relevant to his own generation, should we therefore deny that “all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come” (1 Cor. 10:11)?

## **2. SDC is consistent with a plain reading of Genesis 2:4-25.**

<sup>Genesis 2:4</sup> This *is* the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, <sup>5</sup> before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and *there was* no man to till the ground; <sup>6</sup> but a mist went up from the earth and watered the whole face of the ground. <sup>7</sup> And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. <sup>8</sup> The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed. <sup>9</sup> And out of the

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<sup>2</sup> Joseph A. Pipa, Jr. and David W. Hall, Ed. *Did God Create in Six Days?* (White Hall, WV: Tolle Lege Press, 2005) pp. 166-167

ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life *was* also in the midst of the garden, and the tree of the knowledge of good and evil. <sup>10</sup> Now a river went out of Eden to water the garden, and from there it parted and became four riverheads.

<sup>11</sup> The name of the first *is* Pishon; it *is* the one which skirts the whole land of Havilah, where *there is* gold.

<sup>12</sup> And the gold of that land *is* good. Bdellium and the onyx stone *are* there. <sup>13</sup> The name of the second river *is* Gihon; it *is* the one which goes around the whole land of Cush. <sup>14</sup> The name of the third river *is* Hiddekel; it *is* the one which goes toward the east of Assyria. The fourth river *is* the Euphrates. <sup>15</sup> Then the LORD God took the man and put him in the garden of Eden to tend and keep it. <sup>16</sup> And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat; <sup>17</sup> but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” <sup>18</sup> And the LORD God said, “*It is* not good that man should be alone; I will make him a helper comparable to him.” <sup>19</sup> Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name. <sup>20</sup> So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him. <sup>21</sup> And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. <sup>22</sup> Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man. <sup>23</sup> And Adam said: “This *is* now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.” <sup>24</sup> Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. <sup>25</sup> And they were both naked, the man and his wife, and were not ashamed.

- **Objection #1** – The word ‘day’ in Genesis 2:4 does not refer to a literal, 24-hour day.
  - **Response:** This objection ignores the fact that the word used in Genesis 2:4 is actually ‘beyom’, (lit. ‘in the day’) and thus cannot be identified with the creation days of chapter one.
- **Objection #2** – Genesis 2:5-9 is chronologically irreconcilable with Genesis 1:11-12.
  - **Response #1:** This objection makes the unwarranted assumption that the grass and seed-bearing plants created on the third day (Gen. 1:11-12) are identical to the plants and herbs of the field that had not yet sprung up (Gen. 2:5).
  - **Response #2:** This objection confuses the creation of seed-bearing fruit trees in a general sense throughout the earth with God’s specific act of establishing an orchard-garden in Eden.
- **Objection #3** – Genesis 2:19-20 is chronologically irreconcilable with Genesis 1:24-27.
  - **Response:** This objection ignores the legitimacy of translating the verb ‘formed’ (Gen. 2:19) in the pluperfect tense: ‘had formed’. (Cf. Gen. 12:1 in NKJV vs. ESV; Acts 7:2-4).
- **Objection #4** – The events of Genesis 2 could not all have transpired on the sixth day of creation.
  - **Response:** This objection ignores the clear testimony of Scripture (Gen. 1:26-31; 5:1-2), the representative nature of ‘each living creature’, and the fact that all can be fit into one day.<sup>3</sup>

### **3. SDC preserves the proper relationship between creaturely death and human sin.**

- <sup>Genesis 1:29</sup> And God said, “See, I have given you every herb *that* yields seed which *is* on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. <sup>30</sup> Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which *there is* life, *I have given* every green herb for food”; and it was so. <sup>31</sup> Then God saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

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<sup>3</sup> See Appendix below.

- **Genesis 2:16** And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat; <sup>17</sup> but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”
- **Genesis 3:18** “Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field. <sup>19</sup> In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you *are*, and to dust you shall return.” <sup>20</sup> And Adam called his wife’s name Eve, because she was the mother of all living. <sup>21</sup> Also for Adam and his wife the LORD God made tunics of skin, and clothed them.
- **Genesis 9:1** So God blessed Noah and his sons, and said to them: “Be fruitful and multiply, and fill the earth.” <sup>2</sup> And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move *on* the earth, and on all the fish of the sea. They are given into your hand. <sup>3</sup> Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.”
- **Romans 5:12** Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned.
- **Romans 8:20** For the creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope; <sup>21</sup> because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.
- **1 Corinthians 15:21** For since by man *came* death, by Man also *came* the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ all shall be made alive.

#### **4. SDC serves as the exemplary basis of our literal, weekly Sabbath.**

- **Gen. 2:2** And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. <sup>3</sup> Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. [Cf. Ex. 16:22-30; Heb. 4:3-11]
- **Exodus 20:8** Remember the Sabbath day, to keep it holy. <sup>9</sup> Six days you shall labor and do all your work, <sup>10</sup> but the seventh day *is* the Sabbath of the LORD your God. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who *is* within your gates. <sup>11</sup> For *in* six days the LORD made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it. [Cf. Mk. 2:27]

#### **5. By definition, natural science cannot disprove the supernatural. (apparent age)**

- **Q.** How old were Adam and Eve on their wedding day (Gen. 2:21-24), as compared with how old natural science would have estimated them to be?
- **Q.** How old was the wine that Jesus miraculously provided (Jn. 2:6-10), as compared with how old natural science would have estimated it to be?

### ALTERNATIVES TO SDC

1. **THE GAP THEORY** – The Bible may be reconciled to modern geology by acknowledging a sizable gap of time between Genesis 1:1 and 1:2, after which the six literal days of creation occurred.
  - **Problem #1** – While addressing the issue of the earth’s age, this theory fails to reconcile the remainder of Genesis 1 (e.g. order of creation, age of life) with the modern science.
  - **Problem #2** – Jesus asserts that Adam and Eve were created ‘at the beginning’ (Matt. 19:4).
  - **Problem #3** – This theory rests on an arbitrary, unnatural, and (at best) possible interpretation, advanced primarily in response to modern science (see reason # 5).
2. **THE DAY-AGE THEORY** – “According to this view, the term ‘yom’ [Heb. ‘day’] does not necessarily signify a literal twenty-four hour day, but is simply equivalent to ‘stage.’” (Ps. 90:4; 2 Pet. 3:8)<sup>4</sup>
  - **Problem #1** – While this theory provides for longer ‘days’, it fails to account for the irreconcilable discrepancy between Moses and modern science as to the content of each day.
  - **Problem #3** – While advocates of this view often appeal to Psalm 90:4 and 2 Peter 3:8, both of these passages employ the word ‘yom’ in a literal sense.
  - **Problem #4** – This theory is vulnerable to all five reasons cited above.
3. **THE FRAMEWORK HYPOTHESIS (Theological)** – “The first triad of days in Genesis One culminates in filling the earth with vegetation, while the second triad culminates in the creation of man, who is commanded to fill the earth and subdue it, involving cultivation. This does not mean that the historicity of the events is in any way called into question. Real events are being narrated; they are just not narrated in each and every case according to the exact chronological sequence of their creation, but according to theological interests rooted in the nature and destiny of mankind.”<sup>5</sup>
  - **Problem #1** – This theory seems to operate on the unspoken assumption that theological truth cannot be revealed through accurate, literal, historical accounts. (What about typology?)
  - **Problem #2** – This theory is vulnerable to all five reasons cited above.
4. **THE FRAMEWORK HYPOTHESIS (Cultural)** “We are not saying that Genesis 1 is untrue. We are suggesting that by borrowing the events of Egyptian cosmogony and placing them in a seven-day framework, the author was emphasizing the theological significance for the nation of Israel. He was not making a statement about what he considered to be (or what God considered to be) a historical timeline, particularly one based on the precision our modern minds require. With its context in ancient Egypt, Israel would not have required or expected a strict (modern) historical correlation. The seven days of creation clearly devastate the theology of the Egyptians ‘first time’ or single day of creation that is reenacted every day. The Genesis 1 framework of seven days deliberately countered any theological misperceptions of sacred time and developed the purpose and plan of their creator.”<sup>6</sup>
  - **Problem #1** – This theory overemphasizes the role of extra-biblical, cultural data in the interpretation of Scripture, such that anthropology and archaeology trump the plain, literary meaning of the text.
  - **Problem #2** – This theory interprets Scripture as though “it cannot mean something different from what it meant to the original audience”<sup>7</sup> and deny that “the meaning of the text rises above the culture and

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<sup>4</sup> Gleason Archer, *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1984), 192. Cited in *Did God Create in Six Days?* p. 177

<sup>5</sup> Mark E. Ross “The Framework Hypothesis: An Interpretation of Genesis 1:1—2:3” in *Did God Create in Six Days?* p. 129

<sup>6</sup> Johnny V. Miller and John M. Soden, *In the Beginning... We Misunderstood: Interpreting Genesis One in its Original Context* (Grand Rapids: Kregel, 2012) p. 156

<sup>7</sup> *In the Beginning*, p. 34

humanity of the human author and original recipients;’ thus (1) effectively denying the primacy of divine authorial intent, and (2) placing the true meaning of Scripture upon the speculative, fallible, and virtually unknowable foundation of ‘what it meant to the original audience’ (Cf. 1 Cor. 10:11).

- **Problem #3** – This theory wrongly equates historical accuracy with scientific detail, thus accusing Young Earth Creationists of reading Genesis 1 “through a particular set of scientific lenses that assume it presents the material origins of the universe, and therefore it is science.”
- 5. **SAILHAMER’S LIMITED GEOGRAPHY:** After creating of the universe (‘the heavens and the earth’) during an indefinite period of time (‘in the beginning’), God transformed a wilderness land (‘the earth was formless and void’) into Eden, which is equivalent to the Promised Land of Canaan.
  - **Problem #1** – Aside from the rabbinical writings of Rashi, this theory lacks any precedent.
  - **Problem #2** – This theory is repeatedly forced to employ exegetical gymnastics in order to interpret key Hebrew words and phrases in ways that virtually no other commentator does. (red flag)
- 6. **THE PRE-SOLAR HYPOTHESIS:** Since the sun was not created until the fourth day, the first three days must not necessarily be understood as literal, ordinary days.
  - **Problem #1** – Since God created a light-source on the first day (and assuming the earth was rotating), the ordinary pattern of evening and morning could occur rather easily over a twenty-four hour period.
  - **Problem #2** – This theory is vulnerable to reason #4 above.

#### **APPENDIX: JAMES JORDAN’S “DAY SIX” ITINERARY<sup>8</sup>**

**6:00 A.M.** – God makes the animals.

**6:01 A.M.** – God takes counsel with Himself to make man (Gen. 1:26).

**6:02 A.M.** – God makes Adam. Forming him of dust takes one minute.

**6:05 A.M.** – After talking with Adam for a minute or so, God starts to plant the Garden.

**6:10 A.M.** – The Garden is completed.

**6:12 A.M.** – God warns Adam about the forbidden tree.

**6:13 A.M.** – Adam has breakfast.

**6:30 A.M.** – God reveals His decision to make Eve.

**6:31 A.M.** – God brings the animals to Adam to name. They are brought by “kinds,” so not ever specific species, let alone every individual, is brought. Let’s say that it takes Adam eight hours to name them all, male and female, with a half-hour lunch break.

**3:00 P.M.** – Adam takes a nap.

**3:28 P.M.** – Adam wakes up and meets Eve.

**3:29 P.M.** – God speaks to Adam and Eve (Gen. 1:28-30).

**3:30 P.M.** – We still have two and a half hours to sunset.

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<sup>8</sup> James B. Jordan, *Creation in Six Days: A Defense of the Traditional Reading of Genesis One* (Moscow, ID: Canon Press, 1999) 47