

The Framework and the Analogical Days Views of the Genesis Days of Creation

By *Raymond C. Faircloth*

In Brief

FRAMEWORK VIEW

This is a historical but **non-sequential** reading of the events in Genesis One. It is set in a 2 panel framework of 6x24 hour days at the literal level of an Israelite's workweek, but taken as **analogical** of God's workweek. This view emphasizes the thematic/topical nature of the accounts. The sun is taken to have been created on Days 1 and 4. It understands that there is a Sabbath theology inherent in chapter one that would be **a pattern for Israelites only** because they were soon to be given the Sabbath law before entering the land of Canaan. There is no concept here that God had made Adam aware of a seven-day pattern.

ANALOGICAL/ANTHROPOMORPHIC DAYS VIEW

This treats Genesis as an exalted prose narrative of a storyline and is a historical and literal reading of the events **in chronological sequence**. God's creation week of indeterminate but finite time is viewed as analogous to an **Israelite workweek of 6x24-hour days**. The 2 panel framework is taken as a mnemonic. In Genesis 2 Moses' resumption-expansion technique is seen to be in effect and indicates that **God's actual workweek is not made up of 24-hour days**. This view is promoted by C. John Collins who calls it a *discourse-oriented literary* approach, and of the material creation views is taken here as most likely to be correct. The sun is taken to have been created before the beginning of the Days.

The Framework View

THIS VIEW PROPOSES:

- That Genesis One and Two are a single creation account with 1:1-2:4a being the first pericope (passage) and 2:4b-25 being the second, which expands upon details in the first.
- That Moses presents as the first pericope a historical *prose narrative of literal events* set within a **figurative framework** of a seven-day week.
- That Moses presents as the second pericope a historical *prose narrative of literal events*.
- That the account does not give any basis for belief in either a recent earth of between 6,000 and 10,000 years old or of an ancient earth of 4.5 billion years old i.e. it is not *concordist* so that there is no attempt to match either modern scientific understanding to the account or the reverse.
- That Genesis 1:1 shows that the material *creatio ex nihilo* (creation out of nothing) of the sun, moon, stars and planet earth was **before the 6 Days began**.
- That Genesis 1:2 concerns planet earth as unproductive, uninhabited and in darkness, yet now covered with **an ocean** before the 6 "days" begin.
- That Genesis 1:3-31 concerns God's creative week to bring the earth into a condition whereby it is no longer 'an unproductive and uninhabited place.' From this point onward it is viewed from the perspective of the spirit of God as noted in verse 2.
- That the six Days are the **literal 24-hour days** of an Israelite's workweek as an arrangement further refining the **rhythm of human activities—a pattern for Israelites** to follow as their workweek. Unlike days, months and years which are regulated by physical systems, the concept of a 7-day week comes only from divine revelation (although it is divided by 4 phases of a month).
- That the "evening and morning" refrain simply marks the end points of the night-time, thereby focussing our attention on the workday. The fact that this refrain is missing from 'Day Seven' indicates that it is not a normal day.

- That the total picture of God’s completing of His work is not of a literal 144 hour week of days. So the “days” have been used by Moses *analogically* of God’s creation week. The analogical aspect treats each *Day* as **meaning 24 hours** but **referring to God’s creation workweek of indeterminate time**.
- That **anthropomorphic language** about God, especially His rest, indicates that He is not subject to human time scale and so is not restricted to 24 hour days.
- That the Genesis One account consists of **2 themes—forming and filling**, and **3 topics** with Days 1&4; 2&5 or 3&6 being parallel so that combined the references are to:
 - Light and its sources.
 - Sky and waters being filled with birds and sea creatures.
 - Land being filled with animals and man, as well as vegetation for them.

These **topics** all have reasonably defined boundaries in the Genesis account. Presentation by topics is a very common literary technique throughout the Scriptures e.g. Ezra 4:1-24.

- That the Days are **not chronological/sequential** because their parallelism means that they form a framework which destroys any sequence.
- That the Hebrew stylistic literary technique of **synoptic/resumption-expansion** is used by the author of Genesis. This means that basic statements are often repeated and more detail is added. This demonstrates the **natural means** used by God which show that the time such processes would take were more than could be accomplished within 12 hours. Again these facts indicate that the 6x24-hour pattern is analogous of God’s workweek of indeterminate time. Please see the later section on Genesis 2:4-25 which demonstrates the expansions in Genesis 2 of the synoptic statements in Genesis 1 and within itself.
- That Genesis 2:2, 3 shows the 7th “**day**,” in relation to God’s work of creation, as being of **indeterminate and infinite length**. Later Scriptures demonstrate that His 7th day continues. This indicates that the 7x24-hour Days framework is only analogous of God’s workweek and rest.
- That the *toledot* in Genesis 2:4 acts as a hinge with 2:4a looking back to 1:1 and 2:4b introducing the events of 2:5 to 4:26.
- That because **Genesis 2:4-25** is the *second pericope* of the **same single creation account**, one must take its context into account because the events take longer than 24 hours. This makes it evident that the Genesis One days of God’s work therefore take longer than 24 hours. So it is primarily in Genesis 2 that we see evidence that the reality of God’s creative work-week cannot have been a literal 144 hours.
- That the events in Genesis 2:7-25 are an expansion of those of **Days three and six**.
- That Days 1 and 4 together present the actual time when the **sun, moon and stars were created**.
- That one must take into account the many **other creation accounts** or statements in the rest of the Scriptures and their genre. In the reflections on creation found in Job, Psalms, and Isaiah there is **no reference to any “days” of creation**. The only Scriptures containing such a reference are Proverbs 8:27-31 which speaks of ‘days’ as part of a **metaphorical, poetic meditation** and contemplates creation over many days. Also Exodus 20:11; 31:17 which is commented on in the previous study.

As an example of how each *Day* is treated as **meaning 24 hours** but **referring to God’s creation workweek** please note that in the sentence: “I just saw Abigail’s mother [Sandra]” the word mother has a meaning concerning the relationship between any female parent and her child[ren]; yet in the context of the above sentence the word *mother* is restricted to a specific person, namely Sandra, Abigail’s mother. Similarly, the word *Day* **always literally means 24 hours**, but in certain contexts it is used analogically and therefore **refers to** a period longer than 24 hours. The context of Genesis chapters one and two shows that the days that **mean 24 hours** have been **used analogically** and therefore **refer to God’s creation days** which must be longer than 24 hours each and that God’s entire creation week is only analogous to an Israelite’s work week but does not have a one to one correspondence.

Reasons That the Days Mean 24-Hour Days for an Israelite's Workweek

Please see under Exegetical Difficulties with the Day/Age View In the previous study.

Factors Indicating That the Days to Be Analogical for God's Workweek

The exegetical failure of Young Earth creationism in treating each "day" as **meaning 24 hours** and **referring to 24 hours** leads to the Analogical View that we should treat each *Day* as **meaning 24 hours** but **referring to God's creation workweek** which is demonstrated by the earlier facts showing that 24-hour days are not being referred to as regards God's creative work. Please see under EXEGETICAL DIFFICULTIES WITH THE 24-HOUR DAYS AS REFERRING TO CREATION BY GOD WITHIN 144 HOURS in the previous study.

THE PARALLELS OF THE DAYS

In Genesis 1 there is clearly a literary pattern concerning **the parallels of the days** consisting of **2 themes** and **3 topics**. These **topics** all have reasonably defined boundaries in the Genesis account.

SYNOPSIS/RESUMPTION/EXPANSION

This Hebrew stylistic literary technique means that any basic statement is repeated and more detail is added. It was used by Moses at times in the first two chapters thus indicating that the time taken during the 6th Day for the creating of Adam and Eve took much longer than 24 hours as will be seen later.

AN OPEN-ENDED SEVENTH DAY

There are factors about the 7th day which leave it open-ended and which indicate the analogical feature of Genesis One whereby God's completing of His work in a week of days is **analogous to the literal 24-hour days** of an Israelite's workweek:

1. God's 'rest day' does not close with the usual refrain: "There was evening and there was morning" as is common to the other 'days.' This indicates that it may not be completed as a day of cessation from the creation of the world.
2. Inasmuch as "God blessed the seventh day and made it holy because on it he ceased all the work that he had been doing in creation" (Gen. 2:3) it indicates that it may be very different from the 6 days.
3. As with the Scriptural usage of anthropomorphisms to explain the ways and activities of God, so too the concept of a rest day for God is **anthropomorphic**. The Scriptures make it plain that God does not need to rest. And yet:
 - ❖ "...on the seventh day He ceased from labour, and was **refreshed** (Lit. caught His breath)." (*Ex. 31:17*). *This is evidently anthropomorphic which moves us away from the idea of a literal 24-hour 7th Day.*
4. God said: "For forty years I loathed that generation, I swore in my anger, truly they shall not enter into **my rest**" (*Ps. 95:10, 11*).
 - Centuries later the writer to the Hebrews stated:*
 - ❖ "Let us fear if, while a promise remains of entering **His rest**, any one of you may seem to have come short of it...For we who believed **enter that rest**...although **His works were finished from the foundation of the world**...since **it remains for some to enter into it**...For if Joshua had given them rest, He would not have spoken of another day after that...For *the one who has entered into His rest* has himself also **rested** from his own works, as God did from His" (*Heb. 4:1-11*).

If the reference was to a literal 24-hour 7th day then God might have long ago, on each eighth day, restarted His work *with regard to the world* and there would have been thousands of God's 144-hour weeks of creation including thousands of single rest days. Yet there is no evidence of any such new work.

5. If the seventh day was only to be 24 hours long the 'Sabbath resting' mentioned in Hebrews 4:9,10 would have no meaning for Christians. Yet it says:
 - ❖ "So there remains a Sabbath rest for the people of God. For the one who has **entered His rest** has himself also rested from his own works, as God did from His."
 - ❖ "The Jews were persecuting him [*Jesus*] because he was doing these things **on a Sabbath**. But he answered them 'My Father is working **until now**, and I myself am working'" (*John 5:16, 17*). So Jesus is saying that God did not cease work in absolute terms on the seventh day. Rather he declared that for God

the seventh day was not a cessation from all activity but of a change from bringing the world into good order. He stated that His Father keeps working even though this very time was part of His seventh day of cessation “*until now.*” God has ceased from *creating* everything but not from maintaining the universe and doing good toward His creatures– acts of mercy etc.

The Three Topics of Earth’s Development

Topic 1: (Days 1 and 4): Light and darkness; sun, moon and stars. Light interrupts the darkness because the sun, moon and stars are created and become time markers.

Topic 2: (Days 2 and 5): Sky and waters; birds and sea creatures. The sky (*expanse*) is created when the upper waters are formed for the purpose of producing rain (Proverbs 3:20). The oceans and sky are filled with creatures.

Topic 3: (Days 3 and 6): Land and vegetation; land animals and mankind. The lower waters are gathered to allow dry land to appear and earth sprouts plants and fruit trees. The land is filled with creatures.

The Two Themes Combined with the Three Topics

Theme 1: Forming/separating
Concerns the KINGDOMS of:

- 1) Light and darkness.
- 2) Sky and waters.
- 3) Land and vegetation (plants/trees).

Theme 2: Filling the void
Concerns the GOVERNORS of those kingdoms:

- 4) Sun/moon/stars as sources of light.
- 5) Birds and sea creatures.
- 6) Land animals and man.

THE PARALLELS

The Framework view explains the six “days” as resuming and expanding with more details added to the Genesis 1:1, 2 synopsis:

Day 1 (Fiat 1) and \square resumption/expansion in:
“...and there was **light**...”

God *separated light from darkness.*”

Day 4 (Fiat 5)

“God made the two great **lights**...to **rule** the day and night; the stars also.

God placed them in the expanse...to *separate the light from the darkness.*”

Day 2 (Fiat 2) and \square resumption/expansion in:
“God made the expanse [**sky** –not a canopy] the **waters.**”

Day 5 (Fiat 6)

“God created...every living **creature** with and separated which waters swarmed and every **bird.**”

Day 3 (Fiats 3&4) and \square resumption/expansion in:
“...dry **land** appear” separated from the sea).
...let the earth sprout...seed-bearing plants/fruit trees ”

Day 6 (Fiats 7&8)

“God made the **beasts** of the earth...
God created **man.**”

There are 8 **fiats** or creative commands i.e. “*then God said, ‘Let...’*” each one followed by an action i.e. “*and it was so,*” or “*and God made...*” The parallels seem evident in the 1-1-2 pattern of the fiats, there being 2 fiats each on Days 3 and 6. The parallel is also seen in the last fiat of each of Days 3 and 6, namely seed-bearing plants/fruit trees and mankind whose dependency on this vegetation is described in Genesis 2. So Day 4 supposedly resumes then expands upon the synoptic description of the appearance of light on Day 1 by adding the detail of the light sources being “*to separate the day from the night*” and “*for signs and for seasons.*” This is the pattern followed whereby the restating of the Day 2 events is supposedly expanded with the crucial details of the creation of sea creatures and birds on Day 5; and that because now land had appeared on Day 3 the creation of land animals/mankind is possible on Day 6.

The “*Toledots*” Are Introductions

❖ “These are the generations (account/history - Heb. *toledot*) of the heavens and the earth when they were **created**, in the day that the LORD God **made** the earth and the heavens” (*Gen. 2:4*).

The structure of Genesis is based on the 11 *toledot* statements. These act as introductions to the passages that follow. However, if we take Genesis 1:1 as a statement of introduction to the 6 “days” then there are 12 toledots in making a literary pattern for the whole of Genesis. They function like a zoom lens as well as acting **as a hinge** connecting back to the previous passage as evidenced in 2:4. So 2:4a reflects back to the passage from 1:1 to 2:3. Then 2:4b introduces the new divine name, “Yahweh God,” which points forward to events in 2:5-3:24.

Genesis 2 – The Solution to the Uncultivated Land

Long after the waters had gathered so that the dry (but obviously very wet at first) land first appeared (1:9) we are given a picture in 2:5 of arid land in which no vegetation was able to grow. The *wild vegetation* (Heb. *siah-hassadeh*) grows spontaneously **after the onset of the rainy season**. This is therefore desert vegetation, whereas *cultivated grain* (Heb. *eseb-hassadeh*) such as flax, barley, wheat or spelt requires a cultivator – humans who would work the soil and provide irrigation. Both types of vegetation require rain for their germination and growth. So Genesis 2:5 resumes and expands the statements about Day 3b showing that rain was the cause of the growth mentioned on Day 3b. Genesis 2:5 also brings together the parallelism of Days 3b and 6b by showing the essential connection between the vegetation and man. It further shows that **natural means** were used by God to bring about this situation first noted in 1:11-13 (Day 3b) and 1:26, 27 (Day 6b). This situation is what would typically occur at the end of a long hot summer and before the autumn and winter rains had yet come. So the two-part problem presented is followed by the two part solution of rain and then a cultivator.

THE RAINY SEASON BEGINS

The problem of no *wild vegetation* and no *cultivated grain* has been presented to be followed by the two part solution of rain and then a cultivator. The deficiency of no rain is dealt with in:

- ❖ “But a mist [Heb. *ed* = rain-cloud] used [*“began” conceptually the inceptive sense is required*] to rise (*appearing on the horizon*) from the earth and water the whole surface of the ground” (*Gen. 2:6*).

Here the rare word *ed* is sometimes inaccurately rendered as “stream” and by a study of languages related to Hebrew, it has been proposed that this word should be translated **“rain-cloud.”** Such a *rain-cloud* was not an existing alternative water supply. Otherwise there would have been shrubs [*wild vegetation*] and plants [*cultivated grain*]. Furthermore, the phrase ‘used to rise’ should be translated as **“began to rise.”** This gives the more logical translation of verse 6 as:

- ❖ “...and a *rain-cloud began* going up (*appearing on the horizon*) from the land and was watering the whole face of the ground - then the Yahweh **God formed the man**”

RIVERS NEED PRECIPITATION

- ❖ “Now a river flowed out of Eden to water the garden; and from there it divided and became **four rivers**” (*Gen. 2:10*).

This is further proof that it rained in Adam’s time because rivers are unsustainable without precipitation. Also mist alone could not create the necessary water-cycle. Therefore, **the water cycle** began before Adam came into existence (Job 28:26, 36:27-30; 37:13; 38:25; Ps.104:3-6; 148:4-8; and Proverbs 3:20; 8:28). Yet advanced life can survive only if the evaporation and precipitation have an average of between 25 and 60 liquid inches per year, and only if snow and rain condense in the right proportions. The second deficiency of having no man to cultivate the ground was then dealt with in 2:7, 8 and 15.

Earth’s Preparation Completed

1. The total darkness removed.
2. Water cycle begins.
3. Dry land appears/vegetation grows.
4. Sun/moon function now as time markers/body-clock regulators.
5. Great sea monsters created/gliding creatures and birds created.
6. Three types of land animals created/mankind created.

Because the Bible does not give a strictly scientific account of creation, the above chronology allows for the fact that there may have been small creatures in the sea even before Day One began and certainly before the land rose. Also, because the creation of only three types of land animals are described on Day 6, many other animals that required no body-clock regulation may have existed from Day Three.

Exegetical Difficulties with the Framework View

1. GENESIS ONE IS CHRONOLOGICAL

Although a certain symmetry of Days 1&4; 2&5; and 3&6 is clearly in the texts it should not be used in a way that breaks the clear chronological presentation of Genesis 1 of six **numbered** days which complete the physical creation and the seventh which is a rest day. Numbered Days must mean that they are sequential.

2. THERE ARE SIX CREATIVE DAYS RATHER THAN THREE

The Framework view presents the parallels of the days as representing different aspects of the same event and so implying that there were really only 3 of God's creative days. If God had worked for only three actual Days it would be confusing to Israelites when He then presents them with a six day workweek as the pattern for them to follow.

3. THE SUN WAS NOT CREATED ON DAY 1 and 4

The Framework view explains the time of the sun's creation as being on Day 1/Day 4; yet Genesis 1:2 presents a picture of the earth with its ocean as existing before Day 1 begins. However, without the existence of the sun (Gen. 1:1), the earth could not exist.

4. THE PARALLELISM IS NOT EXACT

- The "expanse" should have been *formed* on Day 1 for it to match its being *filled* on Day 4. However, the expanse was formed on Day 2 and so destroying the supposed parallelism.
- The sea came into existence before the Days began (Gen.1:2) and not on Day 2. Again this fact destroys the *forming and filling* pattern and therefore the supposed parallelism with Day 5.
- Some have counted not 8 fiats (creative/forming acts) as in the Framework View, but 13.

5. IT DOES NOT CONCERN THE MATERIAL CREATION

- This view assumes, as with all previous views, that Genesis 1:1 is about the material creation; whereas it is a summary statement concerning God's bringing everything into an ordered system i.e. as now functioning, rather than being about material creation the six days concern God's appointing of vegetation, birds, sea creatures, land animals, and mankind to their functions in an ordered system.

Although the Framework View has a great deal to commend it, the Analogical Days Approach proposed by C. John Collins seems best of all the material creation views. In any of the ancient creation views described here biological macro-evolution is not being proposed.

The Analogical Days View

This view holds a great deal in common with the Framework View. However,

ADJUSTMENTS TO THE FRAMEWORK VIEW ARE:

- That God's creation Days are broadly sequentially **chronological**, so that there are actually **6** of God's days of creation—all following one after the other.
- That although the Genesis One account does point to a **2 theme framework of 3 topics of 2 themes—forming and filling**, and **3 topics** with Days 1&4; 2&5 or 3&6 being approximately parallel; yet the parallels partially break down when examined in depth i.e. when it is noted that the sun and the earth with an ocean were actually created before the 6 days began. However, this framework may act simply as a **memory aid**, but not detracting from the actual chronological sequence of God's Days of creation.
- That Days 1 and 4 together do not present the actual time when the **sun, moon and stars were created**.

OTHER DIFFERENCES WITH THE FRAMEWORK VIEW ARE:

- That Moses presents a historical, **literal exalted prose narrative** of a **storyline** set within a figurative framework of a seven-day week. This is called a *discourse-oriented literary approach*.

- That after Genesis 1:3 all references to “heaven” concern *the sky* and all references to “the earth” concern *the land (ground)*.
- That each day of creation carries with it references to the creative accomplishments of the earlier days. When God saw that it was good, he was **viewing the accumulated works** of all his previous activities.
- That Genesis 2:2, 3 shows the 7th day, in relation to God’s work of creation, as being of **indeterminate but finite length**, rather than ‘infinite length’ as in the Framework view.
- That the events in Genesis 2:7-25 are those of only **Day six** rather than Days 3 and 6.

Reasons for Chronological Sequence in Genesis One

- In contrast to Genesis Two, chapter 1 makes extensive use of **chronological markers** indicating the logic of the “days” as being sequential:
 - The “days” are numbered as indicating sequence.
 - The “evening/morning” refrain is for six consecutive days and not for 3.
 - The phrases “God said,” “God saw,” “God blessed,” “God called” indicate sequence.
 - Transitional terms such as “then” and “now” indicate chronology.
- There is a **logical dependency** of each event upon the previous one. This implies a chronological sequence e.g. the growing of vegetation is obviously dependent on sufficient light reaching earth’s surface and the raising of the landmass first. The existence of many of the land animals is dependent on the growth of vegetation and making the sun and moon visible for the regulating of their body clocks.
- The **Work-Rest pattern** is that of work first then rest during the “night” then work the next day etc and finally ceasing from work at the end of Day 6. This does not fit with the Framework concept that amounts to only 3 days.
- The *wayyiqtol* verb (improperly called ‘the *waw-consecutive* with imperfect’) concerns the use of the Hebrew word for “and” followed by the past tense verb. When this occurs it **indicates a sequence of events**, although not always. The first of these occurs in verse 3 followed by a *wayyiqtol* at the beginning of each of the other “days.”

On Day 4 “And God Made the Two Great Lights and the Stars”

THE WORD *ASAH* = “MADE”

This occurs just 4 times in Genesis 1 and does not mean the same as *bara* (create something new) so that in context *asah* may not always mean ‘to make’ in the sense of creating. *Asah* also has the meaning of ‘to do,’ ‘to complete’ or ‘to prepare’ according to context.

DEGREES OF VISIBILITY OF LIGHT

In verse 3 God, on Day 1, says “*Let there be light, and there was light. And God separated the light from the darkness.*” This is in reference to **an operation to remove the total darkness** and not to the unique creation of light (1:1). Yet the sun and moon are still not visible from the point of view of the “hovering spirit.” Such visibility occurs on Day 4 as described in verse 14: “*Let there be lights in the expanse...to give light upon the earth.*” There is a fourfold presentation of these functions in a chiasm:

- A to separate (verse 14a)
- B to be signs (verse 14b)
- C to give light on the earth (verse 15)
- D to govern (verse 16)
- C1 to give light on the earth (verse 17)
- B1 to govern (verse 18a)
- A1 to separate (verse 18b)

This chiasm emphasizes the sun, moon and stars as now beginning to function as governors of the rhythm of life. This stage needed to be accomplished before creatures were created which must operate according to a body

clock. Therefore this must be some further enhancement of the effect of these lights on our planet so that the sun and moon are now visible in the sky. Nothing requires or indicates that the actual making of the sun, the moon “...and the stars” took place within the fourth creative “yom.” Hence, in verses 14-18, God assigns specific **functions** to the already created lights so that they become **governing signs** for days, months, years and seasons.

Genesis 2:4-25 – Resumption/Expansion of Day Six

The details of Genesis 2:4-24, in expanding on the events of Day six, show the impossibility of those events as having taken place within 24 hours because natural processes are described as being in operation. Genesis 2:7 resumes and expands the topic of man’s creation which synopsis had been given at the end of Day 6 in 1:26, 27 now showing that man was created of the dust of the previously arid land, after it was watered but before there was a Garden in Eden.

NOTE: The garden was planted in the land of Eden which was a land in the east (2:8 NJB). Therefore only a part of Eden was paradise. Adam was created outside of the garden (2:7, 8, 15) in a previously arid land (2:5, 6). After his sin, “*God sent him out from the garden of Eden to work the ground from which he was taken*”(3:23). This is the land that was cursed and grew “thorns and thistles.”

- Genesis 2:15 resumes/expands the events of 2:8, 9 showing that the man newly placed in the garden was to work.
- Genesis 2:16-18 gives further resumption/expansion showing what would happen if Adam ate “from the tree of the knowledge of good and evil.”
- Genesis 2:19 resumes/expands the topic of the animal creation at the earlier part of Day 6 showing the inter-relationship with man before woman was created.

Summarizing the Creation Sequence

1:1: Creation out of nothing of the entire universe up to the point of the existence of light, the sun/moon/stars, and with planet earth in a barren state having no ocean.

1:2: The unproductive/uninhabited earth now is in total darkness and fully covered by ocean in preparation for limited light, a water cycle and the raising of the land so that will be made habitable for plant and tree life and other life forms.

1:3-5: Day 1—The already created light is allowed to penetrate to earth’s atmosphere in preparation for “the land to sprout vegetation” and other primitive essential life forms (symbiosis).

1:6-8: Day 2—The making of the expanse [*sky*] by separating the waters so that the water cycle can begin as further preparation for plant and tree life. From verse 8 the word *heaven* now narrows to *sky*.

1:9, 10: Day 3a—The single land mass [*Pangea*] appears out of the single ocean. God declares everything as good. From verse 10 the word *earth* now narrows to *land*.

1:11-13: Day 3b—Land vegetation and trees are brought forth by the dry earth.

1:14-19: Day 4—Enhancement of the effect of the lights so that the sun, the moon and the stars are visible from the earth’s surface. This is in preparation for the creation of the first *nephesh*, the later *nephesh* and finally the first of those made in God’s image.

1:20-23: Day 5—The creation of the first living souls (Heb. *nephesh*). The “great sea creatures” fill the ocean and “every winged bird” fills the skies.

1:24, 25: Day 6a—The making of 3 kinds of land animal: The wild, the domestic, and the creeping animals. God declares it good. This implies that other creatures e.g. dinosaurs were created at a different and earlier time.

1:26, 31: Day 6b—God creates mankind – male and female – in His image. God instructs them regarding the subduing of the earth and domination over all other creatures on earth.

OBJECTION

How did various creatures survive during these *days* until the next *day* provided what they would need for survival?

REPLY

Although these seven days are expressed as discrete periods, in **the creation reality** there would have been some overlapping so that all these interdependent factors would interact with one another; hence the work of each day carries over to the next. This is noted by the fact that God does not evaluate His Day 2 acts because they are not completed until Day 3. The “goodness” declarations do not, in fact, correspond to the seven days. For instance, two declarations are made on both days 3 and 6 showing that other literary elements are at work in the account as well as the seven days structure.

Exegetical Difficulties with the Analogical Days View

1. This view assumes, as with all previous views, that Genesis 1:1 is about the material creation; whereas it is a summary statement concerning God’s bringing everything into an ordered system i.e. as now functioning.
2. Rather than being about material creation the six days concern God’s appointing of vegetation, birds, sea creatures, land animals, and mankind to their functions in an ordered system.

Summary of the Two Approaches

These two “analogical of God’s workweek” views show Genesis One and Two as following a synoptic-resumption-expansion pattern that can be seen in numerous other places in the Scriptures. They also take Moses’ presentation of the days as literally 144 hours for an Israelite’s workweek while, at the same time, acknowledging that the events of Genesis Two clearly show the logical impossibility, in the reality of God’s creation, of the days as being actually of 24 hours each for God’s workweek. This is further shown because the seventh day has not yet ended. Hence, Moses’ presentation must be analogical. **The Framework version** of this view correctly demonstrates that Moses is indicating topics and themes. However, these do not run exactly parallel and, in fact, would mean that God actually produced everything within three days rather than the six that Genesis One details. Although Days One and Four indicate parallel thought they do not indicate the actual creation of light or of the luminaries which are proposed to have been created at the point described in Genesis 1:1. This view also fails to see the evident chronological sequence of the six Days.

However, the **Analogical** Days Model corrects the Framework view problems by acknowledging the chronological sequence of the six Days, and that the luminaries, the earth and the oceans were already created within the scope of verses 1 and 2 of Genesis One. This means that Day One describes God’s operation to bring to an end the total darkness and lack of order described in Genesis 1:2 and then later on during Day Four He caused the sources of light to function as time-markers.

THE SECOND PERICOPE – 2:5 TO 2:25

Events Prior To Establishing the Garden of Eden

This passage now moves on to speak of the details immediately prior to the establishing of the Garden of Eden. In doing so it is necessary to reflect further back than the Genesis One “days” to the time of the actual material “forming” of Adam. This shows man as created of the dust of the previously arid land after it was watered but before there was a Garden of Eden.

Gen. 2:5 - THE SOLUTION TO THE UNCULTIVATED LAND

❖ “...**before any plant** of the field was on earth (or “in the land), and **before any plant of the field** had sprung up, because Yahweh God had not caused it to rain upon the earth, and there was no human being to cultivate the ground...” (*LEB*).

Here we are given a picture of arid land in which no vegetation was able to grow. The *wild vegetation* (*Heb. siah-hassadeh*) grows spontaneously **after the onset of the rainy season**. This is therefore desert vegetation, whereas *cultivated grain such as flax, barley, wheat or spelt* (*Heb. eseb-hassadeh*) requires a cultivator—humans who would work the soil and provide irrigation. Both types of vegetation require precipitation for their

germination and growth. This situation is what would typically occur at the end of a long hot summer and before the autumn and winter rains had yet come. So the two-part vegetation problem presented is followed by the two part solution of rain and then a cultivator.

THE RAINY SEASON BEGINS

The problem of no vegetation has been presented to be followed by the two part solution of rain and then a cultivator. The deficiency of no rain is dealt with by the regular working of the water-cycle:

- ❖ “But a mist [Heb. *ed* = water vapour] used [*“began” conceptually the inceptive sense is required*] to rise from the earth and water the whole surface of the ground—” (*Gen. 2:6*).

The rare word *ed* is sometimes inaccurately rendered as “stream” and although, by a study of languages related to Hebrew, some feel that the word *ed* means “**rain-cloud**,” yet in its only other occurrence of **Job 36:27** the most logical rendering of *ed* is “water vapour”: “*He draws up the water vapour and then distils it into rain*” (NLT).

‘Mist’ is a slightly misleading rendering because mist is made of very fine water droplets already condensed, rather than vapour. This water-vapour was not an existing alternative water supply. Otherwise there would have been shrubs [*wild vegetation*] and plants [*cultivated grain*]. Furthermore, the phrase ‘used to rise’ should be translated as “**began to rise**.” This gives the more logical translation of verse 6 as:

Gen. 2:6: “...and water-vapour *began* rising from the land and was watering the whole face of the ground—”

This is, of course, the water-cycle, whereby the vapour rises to become part of the clouds which later begin to condense so that rain falls as demonstrated in **Job 36:27**.

Gen. 2:7 THE CULTIVATOR

“When Yahweh God **formed the man** of dust (‘soil’ NJB) from the ground, and he blew into his nostrils the breath of life, and the man became a living creature” (*LEB*).

It is only in Genesis 2:7 that we are given a description of the first man’s actual material creation from the materials of the ground. In this account it is not the word *bara* that is used but rather it says: “...*then Yahweh God formed (Heb. yatsah) the man of dust from the ground*” The phrase “*formed...of dust*” is really a metaphorical statement concerning man’s mortality (3:19).

Details of the Establishing of the Garden of Eden

PLANTING OF THE GARDEN

Gen. 2:8-9, 15-17

“And Yahweh God planted a garden in Eden in the east, and **there he put the man** whom he had formed.⁹ And Yahweh God **caused to grow** every tree *that* was pleasing to the sight and good for food. And the tree of life *was* in the midst of the garden, *along with* the tree of the knowledge of good and evil ... And Yahweh God took the man and set him in the garden of Eden to cultivate it and to keep it.¹⁶ And Yahweh God commanded the man, saying, “From every tree of the garden *you may freely eat*,¹⁷ but from the tree of the knowledge of good and evil you shall not eat, for in the day *that you eat* from it *you shall surely die* (*LEB*).

The garden was planted either in the Land of Eden which was a land in the east (2:8 NJB) or in close proximity to the Land of Eden. In either case, Adam was created outside of the garden (2:7, 8, 15) in a previously arid land (2:5, 6), and after his sin, “*God sent him out from the Garden of Eden to work the ground from which he was taken*”(3:23). This is the land that was cursed and grew “thorns and thistles.”

RIVERS NEED PRECIPITATION

Gen. 2:10: “Now a river flowed out of Eden to water the garden; and from there it divided and became **four rivers**”

This is further proof that it rained in Adam’s time because rivers are unsustainable without precipitation. Also mist alone could not create the necessary water-cycle. Therefore, **the water cycle** began before Adam came into existence (**Job 28:26, 36:27-30; 37:13; 38:25; Ps. 104:3-6; 148:4-8; and Proverbs 3:20; 8:28**). Yet advanced life can survive only if the evaporation and precipitation have an average of between 25 and 60 liquid inches per year, and only if snow and rain condense in the right proportions. The second deficiency of having no man to cultivate the ground was then dealt with in 2:7, 8 and 15.

MAN'S FUNCTION TO WORK AND TO FILL THE EARTH

Gen. 2:15: “Yahweh God took the man and set him in the garden of Eden to cultivate it and to keep it” (LEB).

This resumes/expands the topic of mankind’s functional creation at the end of Day Six in 1:26, 27 for mankind to “**subdue**” the land. Here the newly relocated man was to work and maintain this park-like garden.

Gen. 2:18-20

“Then Yahweh God said, “*it is not good that the man is alone. I will make for him a helper as his counterpart.*”

¹⁹ And out of the ground Yahweh God **formed** every beast of the field and every bird of the sky, and he brought *each* to the man to see what he would call it. And whatever the man called that living creature *was* its name.

²⁰ And the man *gave names* to every domesticated animal and to the birds of heaven and to all the wild animals. But **for the man there was not found a helper as his counterpart** (LEB).

This concerns the material creation of animals and birds specifically for the Garden. It is also evident that Adam could not begin to fulfil the functions of mankind that were detailed on Day Six, namely, to **multiply and to fill the land** until a suitable partner was found for him.

*THE MATERIAL CREATION OF EVE**Gen.2:21-23*

❖ “And Yahweh God caused a deep sleep to fall upon the man. While he slept, he took one of his ribs, and closed up *the flesh where it had been.* ²² And Yahweh God **fashioned** the rib which he had taken from the man into a woman and brought her to the man. ²³ And the man said,

“*She is now* bone from my bones
and flesh from my flesh;
she shall be called ‘Woman,’
for *she was taken* from man” (LEB).

This further resumes/expands the topic of man’s functional creation with the “building” of a suitable partner for Adam. This now enables mankind to fulfil the synoptic statement given at the end of Day Six in 1:26, 27 for them to: “Be fruitful and **multiply!** **Fill** the land and **subdue** it. Rule over...”

SUGGESTED READING

The Genesis Debate edited by David Hagopian

In the Beginning – The Opening Chapters of Genesis by Henri Blocher

Genesis 1-4 – A Linguistic, Literary, and Theological Commentary by C. John Collins

www.biblicaltruthseekers.co.uk