

really the Greek aión, rather than kosmos, and thus means "ages," or "worlds in time." (p. 136, 137, 140, 141)

6. Those who say that the word "days" in Exodus 20:11 has to refer to the ordinary days of man's knowledge, forget that the same passage also speaks of the works of God. (The usual English translation is, "Six days shalt thou labor and do all thy work, for in six days the Lord made heaven and earth.") "God's days of working, it is said, must be the same with man's days of working, because they are mentioned in such close connection. Then God's work and man's work must also be the same, or on the same grade, for a similar reason"--a conclusion which none of us would accept (p. 135).

The belief that the days of Genesis one were really ages of indefinite length is very much in agreement with the use of the word "day" in other parts of the Bible. As in English, so in Hebrew and Greek this word (Hebrew yom, Greek hemera) is sometimes used literally and sometimes figuratively. Even in the Creation account itself we find the word "day" referring to a period of time which included all six creative days of Genesis one (Genesis 2:4). (Compare footnote no. 20 of Chapter 4.) Another outstanding example of the figurative use of this word is seen in the expression "Day of the Lord" which is used so often in Scripture, referring to the entire future period of Christ's judgment and millennial reign of 1,000 years. Other similar expressions such as "my day" and "in the last day" are used in the New Testament in a figurative sense. We have also made reference in Chapter 4 to the outstanding examples found in II Peter 3:3-4 and 8-9, and Psalm 90:1-4.

Such expressions of long time units should not surprise us, in view of the eternity and timelessness of God. The Biblical writers seemed to be aware of this characteristic of God in relation to time in the earth. The Apostle John even told his readers, "Children it is the last hour (Greek hora); and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour" (I John 2:18). Since this "hour" has now continued for more than 1,900 years, it should not be surprising that some days in Scripture are also of long duration. Furthermore, when we take note of the fact that, down through the milleniums, God has dealt with man by great events spaced far apart, it does not seem strange that his special creative acts should be divided by long periods of time.

It is sometimes objected that the expression "evening and morning," used in Genesis one, limits the creation to 24 hours. However, there is no necessary reason why this expression in the Hebrew language should do more than designate "the beginning and the ending." In Psalm 90:5-6 the words "morning" and "evening" are very obviously used together in a figurative sense. Here we have reference to the common experience of seeing grass grow up luxuriantly, only to be withered away when a drought comes "in the evening." We find similar figurative usages of these words in Ecclesiastes 11:6, and in Isaiah 17:11.