

## APPENDIX I

### THE LENGTH OF THE DAYS OF CREATION

We wish here to offer some further comments on the creative days, which did not seem necessary in Chapter 4, but which are important to Christians today. It is true that a high percentage of the Christian community during the past millenium has accepted the days of creation as literal, 24-hour days. Nevertheless, there have also been some careful, conservative Bible scholars who have held that these days were much longer than a single, solar day. Such a view is not new in Christian circles, though it has gained much wider acceptance during the past fifty years than it formerly enjoyed.

Some of the conservative scholars of the present century have taken a special interest in setting forth the arguments for extended creative days, and the footnotes on Genesis 1:3 and 5 in the Scotfield Reference Bible recognize the validity of such an interpretation. There were also several Bible scholars in the 19th century who defended essentially the same view. We wish here to state a few of the principles given in this vein, in the Introduction to A Commentary on the Holy Scriptures, Genesis, by J. P. Lange. This volume was originally published in German in 1864, but an English translation was soon produced by Philip Schaff, et al. (New York: Charles Scribner & Co., 1868). A part of the Introduction was written by Lange himself, but Professor Tayler Lewis, whom Schaff in the Preface describes as "one of the ablest and most learned classical and Biblical scholars of America," contributed most of the parts dealing with the days of creation (p. 125-159). Judging from the sections of the Introduction written by Lange, it is evident that he was in essential agreement with the principles and views given by Lewis. The Lange Commentary thus gives us one of the more extensive, conservative, exegetical and theological treatments of the days of creation.

Early in his treatment Lewis gives a grammatical exegesis of the first two verses of Genesis one, but reminds his readers that an exegesis of these verses can never answer all of the questions concerning origins (p. 129-130). After all, if a grammatical exegesis could give us the final answer concerning the amount of time which has elapsed since the creation of the earth, conservative scholars would have adopted that position long ago, and would have ceased expressing disagreements concerning it. One can never extract more information from a Biblical passage than was originally put into it by the authors.

Some of the arguments given in this Introduction, for accepting extended (rather than 24-hour) days are:

1. Reference is made to the works of St. Augustine who strongly maintained that the days of creation were "God-divided days and nights," belonging to a higher chronology than the mere solar days of our thinking. The evenings and mornings were "solemn pauses in