

where the people are told that "the eighth day shall be as an holy convocation." But all such cases refer to the activities of man (or to God's acts in relation to man), which were according to a calendar, and thus naturally were 24-hour days.

Then when we come to the obviously figurative uses of the word "day" ("day of the Lord," "day of wrath," etc.), we find that these always refer to a single period of time which will not be repeated. Such expressions thus could not be used with a numerical adjective. For example, it would be absurd to speak of the "first day of the Lord," because there will never be but one such day. So we must conclude that there is no place in Scripture, or in other Hebrew literature, where the so-called "numerical adjective rule" can be tested or confirmed. Furthermore, no such rule appears in the Hebrew grammars. This leaves us free to accept both the days of creation, the day of the Lord, and several other "day" expressions in the Bible, as referring to long periods of time.

In a consideration of the length of the "days" of creation it is worthwhile to consider the nature of some of the statements made in Genesis concerning the sixth day. According to the first chapter this day included the formation of at least the larger land animals, and the creation of Adam and Eve, as well as an elaborate series of activities carried out by Adam. A comparison of Genesis 1:27-31 with 2:8-23 enables us to list some of the activities which were included in "the sixth day." These included God's "planting" of a garden, the "causing to grow" of various trees, the placing of Adam alone in the garden with instructions to cultivate it, the instruction concerning the tree of the knowledge of good and evil, the forming of "every beast of the field and every bird of the sky" and the bringing of them to Adam to observe and name, the realization of Adam that none of these animals could be a suitable mate for him, the putting of Adam to sleep and removal of a portion of his side, the forming of Eve, the presentation of Eve to Adam, and Adam's joyous response.

According to the text all these events occurred on the sixth day of creation, before God rested on the seventh. At least the reading of the account of these events does not sound as though they all happened in 24 hours (or 14 hours of daylight). If the doctrine of 24-hour days were so important as some would have us believe, it is indeed strange that Moses used expressions which naturally lead one to think of considerable amounts of time. The expression "planted a garden," of 2:8, does not indicate any caution on the part of the writer in emphasizing only a 24-hour period. Practically all English versions read "planted," because the word is the main Hebrew verb for the planting of vineyards, etc. (nata); for example, Genesis 9:20 where Noah planted a vineyard. If God had wanted the creation account to convey the idea of only a few hours of time in the sixth day, surely He would not have allowed Moses to use a horticultural term such as this. (The Hebrew language did not lack for words which could express rapid or instantaneous action.) The same can be said of the statement that God "caused to grow" the trees of the garden. If God had wished to convey rapidity of action, He would surely have