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DUAL TIMEFRAME REALITY
AS EVIDENCED IN GENESIS 2:17, 5:1-5

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This thesis re-examines the ongoing Gen 1:1-2:3 Creation debate¹, amongst various evangelical scholars, and attempts to contribute to the discussion with an analysis of Gen 2:17, 5:1-5:5. Because of the enormous difficulties in reconciling the Creation narrative to credible scientific views of reality, many non-evangelical scholars dismiss the Creation narrative in its entirety as a myth. In contrast, most evangelical scholars accept the Creation narrative as “Truth,” but interpret the Creation events as occurring within a single timeframe system, meaning that the events of Creation fit into one linear framework of carefully arranged and sequenced events which are contained within our current, linear frame of reference. Representative theories of such frameworks include the so-called Young Earth and Old Earth Views. Other evangelicals explain the Creation narrative within a two timeframe [or “dual”] system, meaning that the events of Creation should be understood from an independent heavenly calendar running concurrent, yet occasionally intersecting, with our current frame of reference. A well known example is Meredith Kline’s Two Register Cosmology.² As biblical proof of such a two timeframe system, certain evangelical scholars, such as Meredith Kline and William Dumbrell³ cite texts such as John 5:17 and Heb 4:1-10. Although such New Testament evidence is compelling to certain evangelicals, others remain skeptical. This thesis supports the minority

¹ Norman Geisler, “The Genesis Debate,” in *The Genesis Debate: Three Views on the Days of Creation*. (ed by David G. Hagopian. Mission Viejo, California: Crux Press, 2001), 11-12.

² Meredith G. Kline, *God Heaven and Har Magedon: A Covenantal Tale of Cosmos and Telos* (Eugene, Oregon: Wipf & Stock Publishers, 2006), 223.

³ William J. Dumbrell, “Genesis 2:1-17 A Foreshadowing of the New Creation,” in *Biblical Theology: Retrospect and Prospect* (ed. by Scott J. Hafemann. Downers Grove, Illinois: InterVarsity Press, 2002), 55.

view that the heavenly reality should be understood separately from our current frame of reference, by attempting to demonstrate that the author of Genesis had in mind such a dual framework with an analysis of Gen 2:17, 5:1-5:5. By demonstrating that a two timeframe system is present in the Genesis text, this thesis attempts to add additional evidence towards resolving the Creation debate and understanding its eschatological trajectory.

Evangelical Positions

Both the Young and Old Earth Views operate within a single framework of time. Each day [יום] of creation, however יום may be defined, expresses a period of time within our own frame of reference. The oldest, and until recently, the most prevalent of these single framework views, was the Young Earth View that God created the heavens and earth in six 24-hour days. Although this view has become unpopular as Darwinism and other scientific origin theories won acceptance, J. Ligon Duncan III and David W. Hall hold this view and have attempted reconciliation of the Creation narrative and other key Genesis texts to this literal viewpoint.

In response to various scientific theories of origin and text critical problems in the Genesis text itself, certain scholars, such as Hugh Ross and Gleason Archer, argue the Old Earth View which hypothesizes that יום is best interpreted as a long span of time, such as an eon. Consequently, this view understands Creation to have occurred over six periods, but not necessarily (in fact doubtfully) six 24-hour days. Old Earth advocates are quick to demonstrate that “Let there be light” easily translates to the so-called Big Bang, a nanosecond event followed sometime later by billions of years of cosmological development during which the elements composing sea, air, and land were formed. The Old Earth View has won enormous support in

most evangelical churches since it synthesizes Scripture and scientific knowledge into a coherent explanation of Creation which the average believer with little scientific training finds palatable.

Although not explicitly a one timeframe system, Meredith Kline's Framework view argues against the Creation narrative having occurred within our frame of reference.

What then is the framework interpretation? It is that interpretation of Genesis 1:1-2:3 which regards the seven-day scheme as a figurative framework. While the six days of creation are presented as normal solar days, according to the framework interpretation the total picture of God's completing His creative work in a week of days is not to be taken literally. Instead it functions as a literary structure in which the creative works of God have been narrated in topical order. The days are like picture frames ... Thus, there are two essential elements of the framework interpretation: the nonliteral element and the nonsequential element.⁴

Although Kline and his proponents such as Lee Irons argue against a literal interpretation of the Creation narrative, they remain steadfast in affirming the historicity of the text. Thus, they argue that the Genesis author designed the Creation narrative in order to present several key theological points, such as the presence of Kingdoms [Days 1-3], the role of Kings [Days 4-6], the special significance of the Sabbath [Day 7], and the prominent place given to Humanity in God's work of Creation [Day 6].⁵ One of several points which make the Framework view a dual timeframe system is the theory that God is still in His Sabbath, which Kline interprets as an eternal, never-ending period of rest which God currently enjoys, while Humanity currently exists in a timeframe defined by calendar years, monthly moon cycles, and solar days.⁶

Meaning of יום [Day]

Westminster Confession, Article IV: It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the

⁴ Lee Irons and Meredith G. Kline, "The Framework View," in *The Genesis Debate: Three Views on the Days of Creation* (ed by David G. Hagopian. Mission Viejo, California: Crux Press, 2001), 219.

⁵ *Ibid.*, 224-230.

⁶ Lee Irons Meredith G. Kline, "The Framework Response," in *The Genesis Debate: Three Views on the Days of Creation* (ed by David G. Hagopian. Mission Viejo, California: Crux Press, 2001), 185.

beginning , to create, or make of nothing, the world, and all things therein, whether visible or invisible, ***in the space of six days*** [my emphasis], and all very good.⁷

Since most evangelical and reformed traditions agree that God created the Universe in six days, the emphasis of the Creation debate has centered on the correct interpretation, or range of interpretation, for יום. Kohler and Baumgartner report that יום is used 2225 in the Masoretic text with ten different meanings and usages.⁸ In its singular noun form, usages of יום include daylight, a 24 hour solar day, a special day as in a festival day, inference to the dreaded “day of the Lord,” and as a temporal marker such as “on that day” [הַיּוֹם], “today” [הַיּוֹם], or “in that day” [בַּיּוֹם].⁹ Used in the plural [i.e. - יָמִים], יום expresses a duration such as a lifetime or reign,¹⁰ such as “all the days of Adam were 930 years” [Gen 5:5]. It can also express eternity such as “for all days” [Deut 4:40], a fixed period such as 7 days [Gen 8:10], or an indefinite elapse of material time [Gen 4:3].¹¹ The last usage is the dual case יָמִים which connotes two days, as one would expect by definition.

In the New Testament and other early Christian literature, μ has substantially the same range of uses and meanings as יום in the Masoretic text as a whole,¹² and particularly Genesis. The Septuagint’s use of μ closely tracks all the instances and applications of יום in Genesis 1:5, 1:8, 1:13, 1:14, 1:16, 1:18, 1:19, 1:23, 1:31, 2:2, 2:3, 2:4, 2:17, 3:5, 3:14, 3:17,

⁷ G.I. Williamson, *The Westminster Confession of Faith*, (Phillipsburg, NJ: P&R Publishing, 2004), 53.

⁸ W. Baumgartner, L. Koehler, Ludwig, “יום,” *HALOT*, 399.

⁹ *Ibid.*, 399-401.

¹⁰ *Ibid.*

¹¹ *Ibid.*, 400.

¹² F.W. Danker, “μ,” *Greek English Lexicon of the New Testament and Other Early Christian Literature*, 436-437.

4:3, 5:1, 5:2, 5:4, 5:8, 5:11, 5:14, 5:17, 5:20, 5:23, 5:27, 5:31, and beyond.¹³ Subsequently, within the Creation, Fall, and other pre-Deluge narratives, the Septuagint's use of μ does not offer any particularly new insight, since it seems to have the same meaning and range of meanings as דָּי in the Masoretic text.¹⁴

דָּי Debate

Duncan and Hall, proponents of the Young Earth View, hold that דָּי is best translated as a 24 hour period, throughout the entirety of the Genesis text. Amongst various arguments in support of this interpretation is the claim that “most of the great interpreters of the Church have construed the creation days as normal days.”¹⁵ Additionally, the repeated phrase “and there was evening and there was morning” signal the beginning and end of each of the creation days, inferring a full day-like cycle with perfect continuity from day to day.¹⁶ Another strong argument is the overall literary structure of Genesis; historical narrative designed to convey real, historical events and their historical impact as they happened over time.

Any view that undercuts the historical character of the creation story opens the door to more thoroughgoing reinterpretations. Who, after all, is the arbiter fit to determine what is structure and what is kerygma (the essence of the message)?¹⁷

Despite their enthusiastic bible-only-centric analysis of Gen 1:1-2:2 using a 24-hour creation framework, Duncan and Hall concede that their arguments actually point to “two and only two

¹³ Edwin Hatch, Henry A. Redpath, “ μ ,” *A Concordance of the Septuagint: And the Other Greek Versions of the Old Testament (Including the Apocryphal Books)*, 2nd Edition, 607.

¹⁴ E. Eynikel, K. Hauspie, and J. Lust, “ μ ,” *Greek-English Lexicon of the Septuagint*, 266.

¹⁵ J. Ligon Duncan III and David W. Hall, “The 24-Hour View,” in *The Genesis Debate: Three Views on the Days of Creation* (ed by David G. Hagopian. Mission Viejo, California: Crux Press, 2001), 29.

¹⁶ Ibid.

¹⁷ Ibid., 30.

views of the creation days: (1) normal days or (2) days unknown to us.”¹⁸ The reason for this slight doubt is Gen 2:4 and the Gen 2:17, 5:5 pair creates some exegetical difficulties that don’t seem to support a 24 hour meaning for יום in the entirety of Genesis.

Augustine is the first recorded Church father to have recognized the difficulty in translating יום as a 24 hour day in Gen 2:4.

... his [Augustine’s] professed reasons for taking the days nonliterally were strictly exegetical. He argued that the text itself contains features which suggest or require that the week of days is a literary framework ... Two such textual features stood out in his mind: (1) Days 1-3 are mentioned before the creation of the sun, and hence, they at least, were not to be taken literally; and (2) Augustine read Genesis 2:4 as stating that God make the heavens and the earth and all their hosts in one day.¹⁹

Seizing this observation, Old Earth advocates, such as Ross and Archer, argue that יום is best understood as a period of time, particularly and very probably seven long periods of time in Gen 1:1-2:3. In particular, they argue that the sixth day requires a long period for several noteworthy reasons. First, naming the vast multitudes of animals would have “taken a good deal of study for Adam to examine each specimen thoroughly and decide on a suitable name.”²⁰ Second, the growth of all the trees in Eden which God planted (assuming natural means) would have taken years.²¹ Finally, the creation of Eve must have taken considerable time, given Adam’s exclamation “at last” upon his introduction to Eve.²² Based on these Sixth Day events, Old Earth advocates surmise that we are currently in the Seventh Day, or period, of Creation which will eventually come to a close as we enter the Eighth Day and God recreates the heavens and earth.²³

¹⁸ Ibid., 31.

¹⁹ Lee Irons and Meredith Kline, “The Framework Response,” 90.

²⁰ Gleason L. Archer and Hugh Ross, “The Day-Age View,” in *The Genesis Debate: Three Views on the Days of Creation* (ed by David G. Hagopian. Mission Viejo, California: Crux Press, 2001), 144.

²¹ Ibid.

²² Ibid., 145.

²³ Ibid.

Adding to Augustine’s original exegesis, Meredith Kline has published several works to refute both the New and Old Earth views. Based on the literary structure of the text, Kline understands *time and space* as two coordinates: an Upper and a Lower Register.

Genesis 1:1. What this opening verse states is that God, in the beginning, created both the upper and lower spatial spheres. “The heavens and the earth” is not just a merismus, a pair ofonyms which as a set signifies totality. The phrase rather denotes concretely the actual two components that together comprehend all creation.²⁴

From here, Kline goes onto to fit the six days of creation into a two register system as follows:

Table 1: Two-Register Space in Genesis Prologue²⁵

	Verse 1	Verse 2	Days 1-6	Day 7
Upper Register	Heaven	Spirit	Fiats	God’s Sabbath
Lower Register	Earth	Deep	Fulfillments	Sabbath Ordinance

Once Gen 1:1 sets the structure, the six days of creation then fit into a two-triad system:

Table 2: Location of Triads’ Productions²⁶

First Triad	Level	Second Triad
Day One	Upper	Day Four
Day Two	{ <i>Upper</i> <i>Lower</i> }	Day Five
Day Three	Lower	Day Six

Based on this analysis and further arguments, Kline concludes that Lower Register time “is not intended be the chronological sequence.”²⁷ Upper Register time, on the other hand, clearly implies that,

²⁴ Kline, *God Heaven and Har Magedon*, 228.

²⁵ *Ibid.*, 232.

²⁶ *Ibid.*, 234.

²⁷ *Ibid.*, 240.

God is present at the beginning of creation; he is “the beginning.” He is also “the end,” for he appears at the completion of creation as the Sabbath Lord. The seventh day has to do altogether with God, with the upper register. The divine rest which characterizes the seventh day is the reign of the finisher of creation, enthroned in the invisible heavens ... At the Consummation, God’s people will enter the royal rest, the seventh day of creation (Heb 4:4,9,10), but until then that seventh creation day does not belong to the lower register world of human solar-day experience. ***It is heaven time, not earth time [my emphasis]***, not time measured by astronomical signs.²⁸

Consequently, Kline views two separate realities: a heavenly [Upper Register] and earthly [Lower Register]. Hence, each reality exists in its own space and time coordinate system, exhibiting the features of a “dual” timeframe system.

יום Textual Problem and Traditional Solution

Whatever one’s view of Creation and interpretation of יום, Gen 2:17, 5:1-5 presents a difficult interpretive problem, which is demonstrated as follows:

¹⁶ And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden,¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for *in the day* [בַּיּוֹם] *that you eat of it you shall surely die.*” [Gen 2:16-17 ESV]

³ ... ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’”⁴ But the serpent said to the woman, “You will not surely die.”⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” [Gen 3:3-5]

⁶ ... she [the woman] took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.⁷ Then the eyes of both were opened... [Gen 3:6-7]

⁵ Thus *all the days* [בְּכָל־יְמֵי] *that Adam lived were 930 years,* and he died. [Gen 5:5]

God tells Adam that he would die “in the day” [בַּיּוֹם] he ate of the fruit of the tree of the knowledge of good and evil (Gen 2:17). Contradicting God, Satan tells Eve (and Adam who is with her) that she will not die but her eyes would be opened and she would be like God knowing

²⁸ Ibid., 241.

good and evil. Sadly, Adam and Eve eat the fruit (3:6) and the text reports that their eyes were opened (3:7). Adam lives for centuries after eating the fruit and then he dies (5:5).

Is death here a punishment (“the wages of sin”)? One can object that the passage speaks of it only in secondary clauses. The curses do not speak of death as a primary issue, but rather of life, and they affirm that hardship and wretchedness will continue until man in death returns again to the earth. One cannot say that man lost a “germ of immortality” any more than one can say that a material modification occurred in him, as a consequence of which he must now fall prey to death; the narrator already said in ch. 2.7 that man was created of dust. The direct connection of this passage with the threat of death in ch. 2.17 is also difficult, for its meaning was not, “on that day you will become mortal,” but rather, “you will die.” But this did not happen at all.²⁹

None of the established meanings of יום in the Masoretic text, nor any of the established meanings of μ in the Septuagint allow for an interpretation of instantaneous death in Gen 2:17. However, there is a clear and definitive Hebrew word to communicate an instance of time: רגע.³⁰ Interestingly, God, through Moses, chooses this word to give a stern warning to Israel in Exodus 33:5 in response to the Golden Calf incident. Likewise, God uses רגע to describe the consequences of His burning anger in Numbers 16:21 and 16:45³¹, where he will consume his enemies in a moment [רגע]. If Moses, the author of the Pentateuch (or at least chief contributor), had intended to communicate that Adam would have died the moment [רגע] he consumed the forbidden fruit, he could have done that and the context would have been unmistakably similar to the speed and severity of God’s burning anger as demonstrated in the Golden Calf incident and Korah’s Rebellion. Instead Moses chooses ביום to describe the timing of Adam’s death instead.

²⁹ Gerhard Von Rad, *Genesis: A Commentary*, (London: SCM Press LTD, 1963), 92.

³⁰ W. Baumgartner, L. Koehler, Ludwig, “רגע,” *HALOT*, 1189.

³¹ Please note that Numbers 16:45 in the ESV is actually Numbers 17:10 in the Masoretic Text.

Despite the lack of support for בְּיוֹם meaning an instantaneous death, the common interpretation used to reconcile this textual difficulty is that Adam died an *instantaneous spiritual death* when he ate the forbidden fruit and consequently a natural death followed sometime later, in fact many days later [930 years x 365 days = 339,450 days!!!]. In this regard, the Old Earth, New Earth, and Framework proponents stand united with the general reformed view:

Westminster Confession, Article VI, Paragraphs 1 and 2: Our first parents being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory. By this sin they fell from their original righteousness and communion with God, and so ***became dead in sin*** [my emphasis], and wholly defiled in all the faculties and parts of soul and body.³²

Not only is such an *instantaneous* interpretation of בְּיוֹם inconsistent with the established meaning of יוֹם, but it is also inconsistent with the various meanings of יוֹם used by the Young, Earth, and Framework advocates in their arguments. For example, New Earth advocates gleefully point out that Gen 5:1-2 clearly points to the Sixth Day of Creation using בְּיוֹם to demarcate the Creation of Adam and Eve, but then completely ignore Gen 5:5 in their analysis, due to the problem introduced in Gen 2:17. Old Earth and Framework proponents exclude the problem from their analysis altogether.³³

Problems with the Traditional Interpretation of Adam’s Instantaneous Spiritual Death

Revelation 2:11, 20:6, 20:14, and 20:18 unequivocally demonstrate that there is a second death [the “Second Death”], not a third death, since death itself is “thrown into the lake of fire”

³² G.I. Williamson, *The Westminster Confession of Faith*, 69.

³³ The analysis is excluded from the *Genesis Debate: Three Views on the Days of Creation*.

[Rev 20:14]. The idea that Adam first died a spiritual death upon eating the forbidden fruit [as implied by most interpretations of Gen 3:19], then died a second physical death after living 930 years [Gen 5:5], and then died a third death [the Second Death], contradicts John's Revelation. Rather, Adam's eating the forbidden fruit "gave birth to sin and sin when it is fully grown brings forth death" [Jas 1:14-15].

¹³ Let no one say when he is tempted, "I am being tempted by God," for God cannot be tempted with evil, and he himself tempts no one. ¹⁴ But each person is tempted when he is lured and enticed by his own desire. ¹⁵ Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death. [Jas 1:13-15].

In other words, when Adam succumbed to the temptation, he brought sin into the world [Rom 5:12]. In time, sin causes death, both physically and spiritually.

¹² Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— ¹³ for sin indeed was in the world before the law was given, but sin is not counted where there is no law. ¹⁴ Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. [Rom 5:12-14]

Additional proof of this *sin then death relationship* is found in the sayings of Jesus [John 3:16], the writings of Paul [Rom 2:12, 1 Cor 1:18, 2 Cor 4:3, 2 Thess 2:10], the letters of Peter [1 Pet 1:23, 2 Pet 3:9], the book Hebrews [Heb 1:11, 11:31] and the epistle of James [as previously mentioned]. Thus, in time, Adam reaped a physical death [Gen 5:5] as a consequence of his sin. Whether or not he died the Second Death is not discussed in Scripture. However, what is clear is that *in Adam, all are dying*.

Paul then identifies more expansively the ground on which death spread to all human beings. It is that "all have sinned." Does this statement mean Adam's sin counted as everybody's sin, so that we should infer God's imputing the original sin of Adam to all Adam's descendants? One might think so from 1 Corinthians 15:22, "For just as in Adam all are dying," by reasoning that since death is the consequence of sin, dying in Adam entails having sinned in Adam. But dying in Adam does not mean that Adam's death counted for everybody's death, for Paul does not use the past tense, "In Adam all died." He uses the present tense, "In Adam all are dying." So dying in Adam means

dying one's own death as a consequence of one's own sinning, which resulted in turn from sin's having entered the world through Adam.³⁴

At first, this observation of a *sin then death relationship* seems to add significant complexity to the **דָּוָם** debate. God clearly warns Adam that he shall surely die in the day [**בְּיוֹם**] he eats of the fruit of the forbidden tree. The Genesis text clearly establishes that Adam did not die a physical death until sometime much later. The New Testament, as well as various Old Testament texts, establishes that death is a consequence of sin, but not an equivalent to sin. Sin causes death, but they are not one and the same phenomena.

The New Earth view is incapable of reconciling the Gen 2:17, 5:5 problem within its literal 24-hour framework. The Old Earth view could build an argument that Adam and Eve were created in the Sixth Day or eon [Gen 1:26-31, 5:1-2], but then Adam sinned and died [spiritually and physically] in the Seventh Day or eon [Gen 2:17, 5:5]; such a theory would be neither implausible nor inconsistent. Since the Framework view considers **דָּוָם** to be some sort of a snapshot of time, it easily reverts to the traditional reformed view: Adam died when he ate the forbidden fruit.

Analysis of Genesis 5:1-5

Genesis 5:1-5 provides a possible insight into a solution to both the **דָּוָם** problem plaguing the Creation debate and the textual problem presented in Gen 2:17 [See Appendix A]. Like the other nine instances of “this is the history of the generations of” [Gen 2:4, 6:9, 10:1, 11:10, 11:27, 25:12, 25:19, 36:1, and 37:2], Gen 5:1 introduces origins, specifically the origins of

³⁴ Robert H. Gundry, “The Nonimputation of Christ’s Righteousness,” in *Justification: What’s at Stake in the Current Debate*, (ed. by Mark Husbands and Daniel J. Treier, Downers Grove, Illinois: InterVarsity Press, 2004), 27.

Humanity.³⁵ However, the text does deviate slightly from the other Genesis instances in that it cites “this is the book of the generations of Humanity.” Consequently, numerous scholars conclude “5:1-6:8 derives from an earlier source, the *Toledot* book.”³⁶ Unfortunately for evangelicals, this could simply imply that the original source material for Gen 5:1-6:8 was contradictory to the original source material for the Creation narrative, as well as the Eden and Fall narratives. Thus, some scholars, such as Richard H. Moyer, argue that the Gen 2:17,5:5 ׀י Problem is merely additional proof that Genesis is a hodgepodge of various mythical stories edited together, such as Gen 1:1-2:4a and 2:4b-25.³⁷

That two creation stories, with obvious differences, even contradictions, sit side by side in the first chapters of Genesis is a fact that has been noted, commented on, and variously explained probably for as long as Genesis has had readers or listeners. The abstract, formal theocentric character of the opening narrative (1:1-2:4a) is a clear contrast to the anthropomorphic, earthy, and concrete style of the second (2:4b-25)... It is entirely likely that the biblical redactors chose these two narratives precisely for what their juxtaposition reveals: a movement from the divine order of creation into the disorder of the human realm and the consequent severing of the human from the divine.³⁸

Although most evangelicals disagree with Moyer, his observation of a theocentric-anthropomorphic transition from the first Creation narrative to the second has merit. Similarly, the same observation is made in Gen 5:1-5. Genesis 5:1-2 is a theocentric view of Humanity’s creation, particularly reaffirming the Image of God motif in Adam, the sexes, and Humanity. Genesis 5:3 then provides a discomfiting transition: Adam’s son Seth is not explicitly in the Image of God, but rather in Adam’s image, whatever that may mean. However, if Gen 5:3-4 is taken together, the unit fulfills the Divine decree “to be fruitful and multiply” in Gen 1:28. Therefore, Gen 5:1-4 closely parallels Gen 1:27-28, with one difference [See Table 3].

³⁵ Gordon J. Wenham, *Genesis 1-15*, in Word Biblical Commentary 1, (Waco, Texas: Word Books, 1987), xxii (Introduction).

³⁶ *Ibid.*, 123.

³⁷ Richard H. Moyer, “In the Beginning: Myth and History in Genesis and Exodus,” in *JBL* Vol 109, No. 4. (Winter 1990), 582.

³⁸ *Ibid.*

Table 3: Gen 1:27-28 and 5:1-5 Parallels

	Gen 1:27-28 (ESV)	Gen 5:1-5
Image of God/Blessing	²⁷ So God created man in his own image, <i>in the image of God he created him; male and female he created them.</i> ^{28a} <i>And God blessed them.</i>	¹ ... In the day God created Adam, <i>in the likeness of God he made him.</i> ² <i>Male and female he created them, and he blessed them</i> and called the name of them Humanity in the day he created them.
Command to be Fruitful and Multiply	^{28b} And God said to them, “Be fruitful and multiply and fill the earth...”	³ When Adam lived 30 and 100 years, he begot a son in his own likeness, after the image of his, and called the name of his Seth. ⁴ The days of Adam after he begot Seth were 800 years; and he begot sons and daughters.
Command to subdue the Earth and have dominion.	^{28c} and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.”	⁵ All the days of Adam which he lived were 930 years, and he died.

Rather than fulfilling the Gen 1:28c divine decree to subdue the earth and to have dominion over it, Adam dies [See Table 3]. Thus, Gen 5:1-5 is the abbreviated story of Adam’s Creation and Fall in light of the Gen 1:27-28 Creation narrative. Genesis 5:1-2 introduces Adam and his creation and blessing in God’s Image. Genesis 5:3-5 transitions to the Fallen, dying Adam, along with all his prodigy who will also die, having been made in Adam’s fallen image [Gen 5:3]. Thus, the Genesis text makes the point that God’s original intention for His image bearers goes awry, resulting in Adam’s death, rather than dominion. How? Adam eats the forbidden fruit of the Tree of the Knowledge of Good and Evil [Gen 3:6].

Through Adam, all are now dying [1 Cor 15:22]. The rest of the book of the generations of Adam proves this. Thus, Adam is dying in the day [Gen 2:17] subsequent to the Sixth Day of Creation [Gen 1:24-31, 5:1-2]. Thus, from God’s view, Adam, as well as all Humanity, is dying in the midst of His Sabbath, the Seventh Day. But, from Humanity’s view, the death sentence is

long, hard, and painful, lasting many days. If this is the case, this passage demonstrates a dual timeframe system which the author of Genesis intended to communicate.

Seventh Day Sabbath Views

Old Earth and Framework advocates cite John 5:17 and Heb 4:1-10 to prove that God is currently in His Sabbath. This seems somewhat contradictory; if God is resting on His Sabbath [Gen 2:3], how is it possible for Him to perform works of grace? Fortunately, these same New Testament texts easily alleviate the difficulty, if understood in their proper context. Simply put, God is resting from His works [Gen 2:3], but His work continues on behalf of His Creation [Heb 4:10]. This is why Jesus seems to have no difficulty at all doing good works on the Sabbath [Matt 12; Mark 6; Luke 6, 12, and 14; and John 5, 7, and 9]. Love doesn't trump the Sabbath ordinance, but rather it is a feature of the Sabbath itself.

Working with the assumption that God is currently in his Sabbath immediately points to a dual timeframe system, as per these New Testament texts, since it is clear that Humanity is experiencing something fundamentally different in space and time than the heavenly Sabbath. Let us re-examine the anthropocentric sequence of events, from the Old Earth and Framework Views:

Table 4: Old Earth and Framework Views of Days Six, Seven, and Eight

	Old Earth View	Framework View
Day 6	Humanity Created	Humanity Created
Day 7	The Fall and Subsequent Human History	The Fall, Subsequent Human History, and the Consummation
Day 8	The Consummation	Not Applicable

Both these viewpoints fundamentally fit all post-Fall human history into the Seventh Day of Creation. Modifying the strict sequencing rigidity of the Old Earth View and dismissing the instantaneous spiritual death hypothesis of both the Old Earth and Framework views seems to create a sort of convergence which provides an explanation for Gen 5:1-5. From God's perspective, Adam and all Humanity [the collective Adam] are dying in the Seventh Day of Creation, as a consequence of their sin, after being created on the Sixth Day of Creation. By definition, this also implies a dual timeframe system, evident in the Genesis text itself.

Does the Seventh Day Sabbath End?

Old Earth advocates believe that the Seventh Day, God's Sabbath Day, will come to an end, and then on the Eighth Day, God will re-create the heavens and the earth. Framework proponents vehemently disagree, arguing that the Sabbath Day never ends, but rather God admits His chosen ones entry to it. Examining John 9:1-8 offers some fresh, additional insights:

¹ As he passed by, he saw a man blind from birth. ² And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" ³ Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be displayed in him. ⁴ We must work the works of him who sent me while it is day; night is coming, when no one can work. ⁵ As long as I am in the world, I am the light of the world." ⁶ Having said these things, he spat on the ground and made mud with the saliva. Then he anointed the man's eyes with the mud ⁷ and said to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing. ⁸ The neighbors and those who had seen him before as a beggar were saying, "Is this not the man who used to sit and beg?" [John 9:1-8 ESV]

This healing, like others, takes place on the Sabbath. Congruent to the previous observations, Jesus is working the works of the One who sent him (not his own works) and exhorts his followers to do the same. However, Jesus also then relates this to the Eschaton. Jesus is the light of the world and has come into human history, so night has come to an end [John 9:5]. However, night is still coming [9:4]. Jews would have commonly held the traditional view derived from

the Creation narrative: the day begins at night and ends with day. This could mean that Jesus' arrival marks some point in God's Sabbath Day. If so, then the Seventh Day does come to an end as the Eighth Day arrives, where no one does any work!

Returning to the often quoted Heb 3:7-4:13 passages, most biblical scholars tend to agree that God is currently in His Sabbath rest, based on the argument in Heb 3:7-4:7. However, upon a closer reading of Heb 4:8-9, the Hebrews author suggests that a Sabbath remains for the people of God [μ]; the lack of a definite article opens several possibilities. First, not only is this Heb 4:9 Sabbath separate and distinct from the Sabbath rests observed in the Sinai covenant and the Sabbath rest Joshua gave Israel in the Promised Land, it may also be separate and distinct from the Seventh Day of Creation, thus pointing towards an Eight Day Sabbath. Second, since this Sabbath could be realized "Today" [Heb 4:7], the people of God could rest from their works as God did His [Heb 4:10], thus encouraging Jews to rest from the works of the Law. If the case, then Jews could also rest from the Sabbath requirements of the Law, meaning believing Jews had now crossed over into a new sort of time-space reality, beyond the seven day week cycle, since the "old" Sinai ordained Sabbath no longer applied. Third, the previous Heb 3:7-4:7 discussions proving that Israel had failed to enter God's Seventh Day Sabbath (since God swore in His wrath that they would never enter) creates a dilemma. Fortunately, in God's mercy, He has instituted another Sabbath, an Eighth Day, which he is allowing His people to enter in the current era ("Today"). In short, these ideas argue that all Humanity has failed to enter the Seventh Day Sabbath and instead, has died. Fortunately, another Sabbath remains, an Eighth Day Sabbath, for the people of God. This then implies God has set the heavens and the earth into some sort of a dual timeframe system. God created Humanity on the Sixth Day of Creation, Humanity diverged from God on the

Seventh Day and is dying, and on the Eighth Day, God will resurrect faithful Humanity and reside with them in the New Creation.

Eight Day Eschatological Implications

Meredith Kline argues that the “seventh day is preeminently the day of the Lord [“Day of the Lord”],”³⁹ cited in various Old Testament prophetic and apocalyptic texts. Although God is at rest, there is “a royal-judicial session of the Judge of mankind and angel kind, an on-going work of judgment that occupies the Lord ... until the consummation”⁴⁰ Even though Kline rejects the idea of an Eighth Day, his Seventh Day judicial observations help support the proposition that Adam, individually and collectively, is dying in the Seventh Day as part of God’s ongoing judgment [Gen 2:17,5:1-5]. However, in Christ, Kline observes a possible disconnect to his never-ending Seventh Day thesis: the resurrection of Jesus on the first day of the week, the Messianic Day, has “an ‘already’ as well as a ‘not-yet’ aspect.”

Christ’s work reveals that the end of the world and the coming new creation have already begun in his death and resurrection. According to 2 Corinthians 5:15,17, Christ “died [and was raised]... Therefore, if any are in Christ, they are a new creation, the old things have passed away; behold, new things have come.” Revelation 1:5 refers to Christ as “the firstborn of the dead,” and then Revelation 3:14 defines “firstborn” as “the beginning of God’s [new] creation.” ...⁴¹

G.K. Beale continues his discussion with an analysis of Gal 6:14-15 and John 6:39,40,44,54; 11:25, arguing that believers will be resurrected on the last day,⁴² whatever that may mean. As a result of Christ’s resurrection, this last day, is here already for those that put their trust in Christ, since, as the faithful saying goes, “if we die with Him we will live with Him.” Consequently, this opens an exciting possibility. Not only do faithful Christians occupy Lower Register time-

³⁹ Kline, *God Heaven and Har Magedon*, 187.

⁴⁰ Ibid.

⁴¹ G.K. Beale, “The New Testament and New Creation,” in *Biblical Theology: Retrospect and Prospect* (ed. by Scott J. Hafemann. Downers Grove, Illinois: InterVarsity Press, 2002), 163.

⁴² Ibid.

space, but they also co-exist in the Eighth Day resurrection, through Jesus Christ. Thus, through the union of Christ, believers intersect the dual time-space reality of the Upper and Lower Registers.

Additional proof of such an Eight Day framework is found in the Old and New Testaments, early Christian traditions, and inter-Testament traditions. In the New Testament, Jesus' Resurrection, Pentecost, and the weekly Eucharist all occur on the first day of the week, the day following the Sabbath or Eighth Day. In the Old Testament, Eighth Day observances are held for circumcision, the Feast of Weeks [Lev 23:15-16, Rev 14:14-20], Feast of First Fruits [Lev 23:9-11], Feast of Trumpets [Num 29:1], and the Feast of Tabernacles [Lev 23:39]. Also, on an Eighth Day, the Temple is rededicated [Ezra 3:6] and the Law is read [Nehemiah 8:2-18]. In the inter-testament period, Hanukkah becomes an observance honoring eight days of God's faithfulness to His people. Finally, the Epistle of Barnabus describes the consummation of the New Creation as occurring on the Eighth Day of Creation. All these Eight Day typologies recognize some sort of special event: renewal, covenanting, re-covenanting, and rebirth. Taken as a whole, these Eighth Day events point to a larger Eighth Day biblical theme throughout the entire Bible. By definition, such Eight Day schemas acknowledge dual time-space reality, since they clearly point to a Day beyond the Seventh Day of Creation.

Summary and Conclusions

The Creation debate is far from over. However, there is a definite evangelical gravity towards attempting to reconcile Scriptural Truth with scientific theories of origin. Based on ample Old and New Testament data, such reconciliation may prove unnecessary, since the Scriptures, on numerous occasions, communicate that God exists outside our observable

framework of time and space. If true, then God is simply unobservable, since he is beyond our measurement.

Unfortunately, this is unsettling, since we all want proof of the Truth. However, instead of trying to find such Truth by making science fit theology (and vice versa), perhaps we should take a more practical view. Genesis 2:17, 5:1-5 allows us a new data point: personal experience. At some point, we all come to terms with our mortality and make the certain realization that we are dying. Why? Since Adam, all are dying [1 Cor 15:22]. Then one day, we die [Gen 2:17]. We can feel it in our bones, in our very essence, as our sins continue to mount.

The Bible has much more to say about the Judgment and New Creation, than it does the Six Days of Creation. When this current reality which we know comes to an end God will consummate a New Creation, which He has already begun in the death and resurrection of Jesus Christ [Rev 3:14]. Thus, we can give up our old selves which have blasphemed God's Seventh Day Sabbath [Gen 3] and are dying [Gen 2:17, 5:1-5], as we participate in the Eighth Day Sabbath to come [Gal 6:14-15]. Within this consistent, dual space-time framework, we can find certain intellectual and pastoral comfort.

APPENDIX A

GENESIS 5:1-5 BHS, LXX, AND ENGLISH PARALLEL TEXTS

BHS: Gen 5:1-5 ⁴³	LXX: Gen 5:1-5 ⁴⁴	My Translation: Gen 5:1-5
<p>¹זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בָּרָא אֱלֹהִים אָדָם בְּדַמּוֹת אֱלֹהִים עָשָׂה אֹתוֹ: ²זָכָר וּנְקֵבָה בָּרָאם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שֵׁמָם אָדָם בְּיוֹם הַבְּרָאָם: ס ³וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאֹת שָׁנָה וַיּוֹלֵד בְּדַמּוֹתוֹ כְּצַלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת: ⁴וַיְהִינּוּ יְמֵי־אָדָם אַחֲרֵי הוֹלִידוֹ אַתְשֵׁת שְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת: ⁵וַיְהִי כָל־יְמֵי אָדָם אֲשֶׁר־חָי תְּשַׁע מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת: ס</p>	<p>1 μ μ, 2 μ μ, μ 3 μ μ 4 μ μ 5 μ, μ</p>	<p>¹ This is the book of the generations of Humanity. <i>In the day</i> God created Adam, in the likeness of God he made him.</p> <p>² Male and female he created them, and he blessed them and called the name of them Humanity <i>in the day</i> he created them.</p> <p>³ When Adam lived 30 and 100 years, he begot a son in his own likeness, after the image of his, and called the name of his Seth.</p> <p>⁴ The days of Adam after he begot Seth were 800 years; and he begot sons and daughters.</p> <p>⁵ <i>All the days of Adam which he lived were 930 years</i>, and he died.</p>

⁴³ *Biblia Hebraica Stuttgartensia: With Westminster Hebrew Morphology*. electronic ed. Stuttgart; Glenside PA: German Bible Society; Westminster Seminary, 1996, c1925; morphology c1991.

⁴⁴ *Septuaginta : With Morphology*. Stuttgart: Deutsche Bibelgesellschaft, 1996, c1979.

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