

Studies in Evolution – No. 10

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One cannot study the subject of origins, and the theory of evolution, without considering what the Bible says about how the universe originated. The **atheistic evolutionist**, who utterly denies the creation account in the Bible, is much more logically consistent than the **theistic evolutionist** who tries to hold on to a belief in God while twisting the Scriptures to fit his evolutionary hypothesis. One cannot have it both ways. If evolution is true, then the Bible cannot be, and the God it purports to reveal is non-existent. But, if the Bible is true, evolution is an impossibility, and God not only exists but is the source of our universe and all the life in it. The most prevalent battleground in the Bible on this subject is Genesis 1:5–2:4, in which all of God’s creative work is described as transpiring in six days.

Were these days literal 24-hour periods or were they vast, extended ages of time, allowing enough room for the geologic ages and the millions, even billions, of years required for the alleged evolutionary process to occur? From a mere study of the Hebrew term *yom* from which *day* is translated in this passage, one cannot be sure. While it is the common word used for a solar or 24-hour day (this is its meaning over 90% of its occurrences), it is occasionally used to mean a period longer than 24-hours. Some argue that since the sun did not appear until the fourth day (Gen. 1:14), the first three days could hardly have been “solar” days. Obviously, God’s infinite power is not limited by time, and he **could** have made all things in six minutes, or stretched His work out over six billion years. But the question before us is not what He **could** have done but what does the Bible say He **did**? And how long did He take doing it?

It is the conviction of this writer that the evidence for a literal interpretation of the creation account in Genesis 1 and 2, including 24-hour periods for the days, is overwhelming and that the objections thereto are not based upon linguistic or textual requirements, but upon a prejudicial assumption of the correctness of the evolutionary theory. We shall study this evidence in succeeding articles.

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