

Studies in Evolution – No. 11

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A pivotal question relating to the plausibility of the theory of evolution with its ages lasting millions of years is, “How long were the days of creation in Genesis 1?” Consider the evidence favoring a simple, literal understanding of this passage:

1. Words in the Bible or any other literature should be understood literally unless there is a compelling reason to understand them figuratively. There is no reason relating to this passage to think that anything but a 24-hour day for the days of creation is intended.
2. There are compelling reasons for understanding these days to be ordinary ones:
 - a. First, each day had an evening and a morning. If the days were long epochs, then each morning and each evening would have also been long epochs of unrelenting sun and heat and uninterrupted darkness, respectively, which no form of life could have survived.
 - b. Second, the six days of creation are spoken of as the same type of days as the Sabbath, which the Jews were to keep, thus literal 24-hour days (Exo. 20:11).
 - c. Third, the Hebrew word *yom* translated *day* in Genesis 1, always refers to a literal 24-hour day when it is modified by a numeral, such as “first,” “second,” etc.
3. A perfectly adequate Hebrew word was available (*dor*), about which there could be no doubt, if an indefinite period were the intended meaning. Obviously, such was not the meaning the Holy Spirit intended Moses to convey.
4. The fourth, fifth, sixth, and seventh days were marked by the presence of the sun and could definitely be considered **solar** or 24-hour days. Yet no distinction is made between the length of these days and the first three days in the language Moses used.
5. The wording of the Genesis account seems to stress an immediacy of action. Literally, it could read, “Light be, and light was;” “Earth, sprout sprouts.” Such language hardly fits the concept in which these days are held to be long ages of time.

There is other compelling evidence yet to be considered in subsequent articles.

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