

T 1

most of our time on 7 D, the meaning of "day", and we noticed that the word "day" is used in various ways in the Scripture, and while of course it is entirely possible for the Lord to do anything He wants and certainly He could if he chose cause that the whole land would be covered with vegetation instantaneously, also He could if He chose, cause that it should grow at a hundred times normal rate or ten thousand times normal rate, so that when it says that He caused the land to bring forth plants and trees to grow up and all that that is described as occurring in that third day He could have caused all that to grow at a tremendous speed and what would nominally take a thousand years, perhaps in one day. That is all, of course, entirely possible, but we have no evidence in the Scripture that that was the way the Lord chose to do it. As far as the Scripture statements are concerned, this period is entitled "one day", a third day, and how you want to interpret "day", whether as the light part of a day, whether as a twenty-four hour day, whether as a long period, is a matter of private interpretation, of which the individual is entitled to his private judgment, and it is extremely unfortunate when any of us from the various possibilities of the interpretation of a verse select one and then insist it must be that one, and make our faith in the Scripture to stand or fall upon one particular interpretation of a verse if there is more than one interpretation of that verse that is possible. I do not, of course, by that at all mean that the Scripture is ambiguous, except in the sense that all language has its limits. You cannot express all truth in one sentence. Any sentence you express has certain definite things it says and certain many, many things which it leaves unsaid. The length of this particular period is one of the things on which we have private judgment because there is no definite statement in the Scripture regarding it. Then we began to look at E, the question of evolution, not to look at it from the viewpoint of science as to whether man has evolved or not, that is not our purpose here at all. Our purpose here is to see just very briefly, "Is it possible to interpret Genesis 1 and