

8:10

Rough Draft

The answer to this question is not difficult to find. Since sun, moon and stars ^{were} ~~are~~ not set in the heavens as measures of time until the fourth day it would hardly be likely that evening and morning in the literal sense would have occurred on the first, second and third day. Moreover, we should note that the chapter is written from the viewpoint of God. There is no human observer present ~~at all~~ until near the end of the sixth day. When would it be evening to God and when would it be morning to God? When it is evening in Texas, it is morning in China, and vice versa. God, of course, is not at any particular point of the earth. ^{He is always aware} ~~Since the chapter is written from His~~

~~standpoint as Creator and since He can always look at the earth and see that some places it is evening and some places it is morning~~ ^{in some parts of the earth and others, so that} ~~any particular moment, it is~~ ^{quite} ~~rather~~ meaningless to speak of ^{any of these} ~~the~~ day as having a literal evening and then ~~having~~ a literal morning. It is quite clear ~~that~~ ^{here} that the phrases must be used figuratively ~~in connection with these six days~~ and simply indicate ^{the} beginning and end of a period of time, ~~regardless~~ ^{whatever its length may be.}

While the word "day" does not indicate in itself whether the length of time involved was 24 hours or many millions of years, and the words evening and morning do not affect the interpretation of ~~the word~~ ^{"day"} in this particular chapter, there is ^{some} ~~some~~ evidence in the chapter which looks ^{definitely} ~~quite strongly~~ in the direction of the day being much longer than ^{twenty-four} ~~24~~ hours. This evidence is found particularly in connection with the ~~description~~ ^{activities} of the third, fifth and sixth days. ^{Many readers} ~~do~~

~~do not seem to realize that it is not possible to have a day of 24 hours on the first three days~~