

It sounds to me like a long process and my personal guess, and I think it's a pretty good one, is that XXXX interpreted XXXXX as it stands, it's a long, long period of time. There's only one objection I know of and that's the objection that XXX with each day it said it was evening and it was morning. But what do we mean by evening and morning? Our days start with morning and end with evening. We don't have a day start with evening and end with morning - that's the Hebrew day. They divide the day starting the day before with an evening and then a morning. But there wasn't any day before so certainly evening doesn't fit with the first day at all, does it? Evening and morning are the regular way of saying a beginning and an ending according to the Hebrew manner of expression. And since the sun was not a divider of time till the fourth day, there's no reason to think there was an actual evening and morning before the fourth day. And as far as that's concerned there's no man yet on the earth to pick the particular point for the evening and morning. And from God's viewpoint it's always evening on half the earth and morning on the other half at the same time. So evening and morning must be here a figurative expression/ <sup>for beginning and end.</sup> So as far as this first question, the extent of a day in Genesis 1 is concerned, I would say simply that the Bible doesn't say and we should not say. When was the world created? Was it in July or was it in January? Was it in September, was it in March? The old Roman world began the year with March and that is why we call September the seventh month - the Latin word September - seventh month, and yet it's the ninth in our calendar. We've changed the beginning from March as they had it, to January. We don't know what month God created the world and nobody on earth knows because the Bible doesn't tell us. And neither does the Bible tells us how/ <sup>long</sup> these days were. If somebody feels better about it to think there were 24 hours, I see no objection in the world to it, but I certainly don't think that anybody can object to somebody thinking it's more likely they were longer periods. It seems to me it fits the language much, much better to interpret them as long periods rather than as 24 hour days. So much then for the first question - the extent of a day in Genesis 1. Now number 2 - the creation of the world. I believe what I was asked to speak of was particularly when was the world created? And I would only say as to when the world was created - since the next one is the creation of man - we don't know how long before the creation of man the world was created. It depends on how long these days were.