

concessions to the demand of unChristian interpreters. Neither do we need to make concessions to the demands of Christians who are scientists. We need not make any sort of concession, we are simply interested in seeing what the Bible teaches. Yet we must be equally careful not to read into the Bible theories which have come into our minds from recent scientific thoughts or recent attitudes, such as the idea that the length of time it takes the earth to revolve in its axis is a fundamental time measure of the entire universe and of God's economy. This is a natural idea for earthbound mortals to get, but there is nothing in the Scripture to indicate that it is necessarily true. It is a concession to thought that is not based upon the Scripture. The Scripture does not tell us how long these days were.

However, though I agree that we need not make concessions to enemies to the Bible, not to anyone but merely to take what the Bible teaches, I think we must be very careful not to adopt any theory simply because it is contrary to what other people may hold, whether these people be enemies or ~~fine~~ friends. And that we also should be very careful not to reject an interpretation of the Scripture because it fits with ideas which are held by people who are against the Scriptures. We're not interested in whether the Scripture agrees or disagrees with particular groups of human beings, we are interested in what the Scripture teaches. Any idea, no matter where it comes from is worth examining in Scripture to see whether it fits with Scripture or not, but we should not be prejudiced in our relation to Scripture by the source of the idea. The question is not who holds an idea or who has originated an idea but what does the ^ucripture actually teach.

It is a little difficult to be sure exactly what Dr. ~~Re~~ Rimmer means by the 10th argument, which begins at the bottom of page 11. He~~s~~ says:

The tenth argument we advance is the evident fact that the days of Moses are — the days of Genesis are solar days, as they follow the general Hebrew custom of ~~dividing~~ dividing the day into evening the beginning, ~~the~~ and morning, the start of the daylight period.