

**How do evolutionary theorists attempt to circumvent the impossible?**

“However improbable we regard...any of the steps it involves, **given enough time**, it will almost certainly happen at least once . . . **Time is the hero of the plot** . . . Given so much time, **the ‘impossible’ becomes possible, the possible becomes probable, and the probable becomes virtually certain**. One has only to wait; **time itself performs miracles**.” (George Wald, “The Origin of Life,” *Scientific American*, 191:45-53, August 1954, emp. added)

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**Attempts to harmonize Genesis 1 with “science” —**

1. Theistic evolution
2. Gap theory

*“There is not the slightest evidence that there was a gap between verse one and verse two . . . there is no basis in the language of Genesis for a gap between the verses. The conjunction translated ‘and’ at the beginning of verse 2 is used to continue a narrative, implying there was no gap. Nowhere in the Bible is there the slightest evidence of such a gap.”*

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**Attempts to harmonize Genesis 1 with “science” —**

1. Theistic evolution
2. Gap theory
3. Long-day creation / day-age theory

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**Answering “long-day creation” —**

- A. Non-textual arguments —
1. The only reason to question the literalness of six-day creation is an effort at reconciliation with “science.”
  2. The interdependence of ecological systems.

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**Answering “long-day creation” —**

B. Contextual arguments —

1. Language is to be interpreted as literal unless the context demands a figuration interpretation.

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**Answering “long-day creation” —**

B. Contextual arguments —

2. The cycle of light and darkness, day and night was established on the first day of creation. (Gen 1.5, 8, 13, 19, 23, 31)

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**Answering “long-day creation” —**

B. Contextual arguments —

3. Whatever period of time designated by “day” must also be applied to “evening.”

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**Answering “long-day creation” —**

B. Contextual arguments —

4. Throughout the rest of the O.T., “day” invariably refers to a literal 24-hour day when used in conjunction with numerical designations.

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**Answering “long-day creation” —**

B. Contextual arguments —

5. Days are clearly distinguished from other measurements of time — note especially “years.” (Gen 1.14-19)

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**Answering “long-day creation” —**

B. Contextual arguments —

6. Adam was created on the sixth day, God rested on the seventh day, yet Adam’s age was only 120 years when Seth was born (Gen 5.3).

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**Answering “long-day creation” —**

B. Contextual arguments —

7. Creation of all things with immediate maturity, apparent age. (Gen 1.2, 10, 11, 20; 1.14-19; 1.11, 12, 20-25; 2.15-23; 3.2-3, 6-7)

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**Answering “long-day creation” —**

B. Other textual arguments —

1. Genesis 7.11-12, 19-20
2. Exodus 20.8-11
3. Mark 10.6 and Matthew 19.4, 8

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**Dangers of loose interpretation —**

- A. Supplants divine wisdom with the “wisdom” of men. (cf. 1Cor 1.25)
  
- B. If the days of creation cannot be taken at “face value,” then what else deserves to be questioned or doubted?

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