

All this fits with my personal view on the matter, that the length of the days is not something that has been so revealed to us that we can take it as an article of faith, but rather that it is simply a matter of trying to decide what the Scripture really teaches.

The first part of Dr. Rimmer's eighth argument contains some important statements.

On pp. 10-11, he says:

*of Genesis*  
~~THE EIGHTH REASON~~ we accept the solar duration of the days is the apparent fact that Moses' clear intention was to convey the twenty-four hour idea. The wild flights of my honorable opponent's fancy (and some of them are wild!) cannot go so far as to say that Moses intended to convey the modern geological idea of aeons in each day of creation. This is an idea born of science that came long after Moses, and he, in his simplicity, penned the words of God with the evident intention of conveying the accepted idea of a day as we know it. If, then, we try to read into the Mosaic account theories and ideas Moses never intended to express, are we not liable to the charge that we are "wise above what is written," and are we not in a very definite sense "adding to" the sacred record?

*Does it appear?*  
 This statement deserves very careful attention. I am particularly pleased with ~~the statement at the end of it.~~ *its last sentence* We should be very careful not to become "wise above what is written," or to add to the sacred record. We should not read into the Mosaic account theories and ideas that Moses never intended to express.

Yet there was one phrase that I did not quite like, where it said: "the accepted idea of a day as we know it." It should have said, "as Moses knew it." Here Rimmer has fallen into the very danger that he is attacking. He declares on page 7, line 2 that "a day is the diurnal revolution of the earth on its axis." On line 6 of the same page he says: "a solar day is nothing more or less than the time it takes the earth to make one complete revolution on its axis." *The same idea is repeated at other places* Actually we may be sure that Moses never heard