

merely take a minute ~~or~~ two to point out that it is unreasonable to insist that the word day in the Hebrew Bible must have the sense which is far from the most common sense of it today, and one which we have no evidence of being used in biblical times at all.

The use of the day in the Bible is in verse 5 where it says, "God called the light day, the darkness he called night, and the evening and the morning were the 1st day." Certainly, when it says, God called ^{the} light day, it is not in any sense a proper way to consider it to be speaking of 24 hours ~~day~~. Periods of light vary in different sections of the earth. ~~OK~~ And still more, in other sections of the universe. When we use the word day, we most commonly mean the light period, the period of light between two periods of ~~light~~ darkness. When the New Testament wishes to speak of a period of combination of night and day together, it says that Jesus was in the tomb three days and three nights. There is no possible way in which the chronology of the burial of Jesus ~~can~~ ^{full} be worked out so as to have it to be exactly ~~free~~ three ^{full} periods of day light three full periods of darkness. It is very evident that He says three days and three nights. It means three night-day period. It does not simply say three days, but stresses the fact that a longer period is involved by referring to the night also.

Today ^{the} ~~we~~ astronomers figure on sidereal days of which there are ~~365~~ 366 1/4 in the time in which the earth takes to make a ~~trip~~ around the sun. They ... in common language we often speak of solar days of which there are 365 and 1/4, for instance, instead of 366 and 1/4, within the period we call a year. This precise division of time which we divide into 24 hours is ~~a~~ a relatively modern ~~&~~ concept. A few ... cases can be found in the