

Rimmer arranges his material under 12 heads. ^② The first of these arguments, which he calls ^④ the meaning of the word yom, ^⑤ I have already discussed, ^⑥ the other -- I have examined ^⑦ the other ^⑧ very carefully, and am prepared to discuss any one of them quite fully.

However, I will not burden you with the time it would take to read such a full discussion.

Most of them consist of ideas or arguments based ^{entirely} upon human speculation or theorizing. ^{although}

Rimmer presents them very cogently and in lively fashion, ~~but~~ However, most of them are simply arguments ^{more} from human reasoning ^{actually} and this sort of thing proves nothing. As Rimmer

himself said on page 2: "Supposition and human opinion, even when that opinion is of the most scholarly is NOT evidence or proof" Set me briefly describe a few of the arguments of this type, beginning

~~Just a couple of examples of the type of arguments that most of them are.~~ The second argument ^{which is found on page 4 of this argument} is the claim, ^④ consists in pointing out the fact that in the King James

Version, ^① the word yom ^③ is translated as "day" in the 1181 times, ^⑤ out of the 1480 times ^⑧ that it occurs in the Hebrew text, ^⑨ If this proves anything at all, it would merely show what the

King James translators ^⑩ thought it meant, and would not be a Biblical proof but a proof

^⑪ from the ideas of certain interpreters. However, it does not even show that, ^⑫ and in many

cases ^⑬ the King James Interpreters used the word day ^⑭ where it means a period of indefinite

length ^⑮ as when they speak of the day of the Lord, or when as in Genesis 2:4, ^⑯ the word is

used to cover the whole of the six days of creation, ^⑰ where it ^⑱ certainly does not mean a twenty four hour

^⑲ The third argument is that whenever the word yom is ^⑳ preceded by a numerical

article, we are forced to accept it as a literal day. ^㉑ Rimmer gives no reason why we are

^㉒ forced to accept it as a literal day. Naturally, the commonest use of the word day with

a number before it is in enumerating days of the month, and this is true in the Hebrew Bible

as in almost any other type of literature. Yet this does not by any means prove that the

word if used with a number before it always has to refer to a solar day. ^㉓ It would be

^㉔ There is no such rule stated anywhere in Scripture. [to read 2]