

9-06-96

of moving audiences. His particular work was not that of the careful gathering of facts, yet if we are to make decisions on matters like this, they must be based on facts.

Occasionally Rimmer does make very definite statements about facts, as on page 12, where he refers to the mention of the seventh day in ^{the lower part of} where he says that the Hebrew yom, that the day when God rested is referred in Hebrew ^{4:4} and says: "In the Greek text of the New Testament this and is there used by the Greek word hemera, and he says the Greek word is ^{and it means} hemera always indicates a solar day."

This sounds like a definite statement of fact, however, I looked up hemera in a concordance and within two minutes I came across a dozen cases where the word could not possibly be referring to a solar day. ~~This~~ When Paul speaks of the day of salvation ^(2 Cor. 6:2) it is certainly not a 24-hour day. When he speaks of ~~hastening unto~~ the day of Christ ^(Phil. 1:10, etc.), it is certainly not a 24-hour day. When ~~he~~ ^{Peter} speaks of the day of the Lord ^(2 Peter 3:10; 1 John 2:28) it is ^{is not referring to} certainly not a 24-hour day. When ~~John~~ ^{says} quotes Jesus as saying ^{said} "Abraham saw my day and was glad" ^{he was} he is certainly not speaking of a 24-hour day. Many other examples could easily be cited where the Greek word hemera does not mean a 24-hour day. It is unfortunate that Dr. Rimmer should have said, "The Greek word hemera always ^{means} indicates a 24-hour day."

When it comes to matters of evidence there is really only one strong argument in the whole of Rimmer's presentation. This is a statement, which is provable, would indicate a great deal. It occurs on p. 8, where we read: [To Am 8:11]

~~Indebit~~
~~Not indubitable~~
~~Here only an illustration is given, that of the first day. But note the strong statement~~