

of Genesis. Actually, there are two important questions that relate to the chronology of the events of these chapters. The first question concerns the chronological meaning of the term "day." The second question concerns the relationships of the events of the seven "days" and of the seven "days" themselves to the geologic and paleontologic records. Let us now address ourselves to these two questions.

What is the chronological meaning of the term "day" in the Genesis record of the seven creation "days"? This question places before us the task of determining the Scriptural meaning, according to usage, of the Hebrew word *yom* (יוֹם).

The Authorized of King James Version translates the Hebrew word *yom* in the following ways: 1167 times *yom* is translated "day," 63 times it is translated "time," 30 times it is translated "today," (in these cases the Hebrew has the definite article); 29 times it is translated "daily" (in these cases *yom* is associated with various prepositions and adjectives); and 18 times it is translated "forever"!

Quite apparently the King James translators viewed *yom* as comprising a fairly broad range of meaning!

Upon examination of a large number of usages in context, the possibilities of meaning of the Hebrew word *yom* appear to contract to essentially four:

- (1) A period during which there is light upon a part of the earth's surface, relative to a particular location on earth; or simply a period of light.

Thus in Genesis 1:5 we read, "And God called the light *yom*"; and in Genesis 1:16 we read that God made "the greater light to rule the *yom*."

- (2) A period during which the earth makes one full rotation upon its axis; or a 24-hour day.

In Exodus 20:8-10 we have an instance of this usage. There we read: "Remember the *yom* of rest, to keep it holy. Six *yamim* (יָמִים-- plural of *yom*) shall you labor and do all your work. But the seventh *yom* is the rest of the Lord your God."