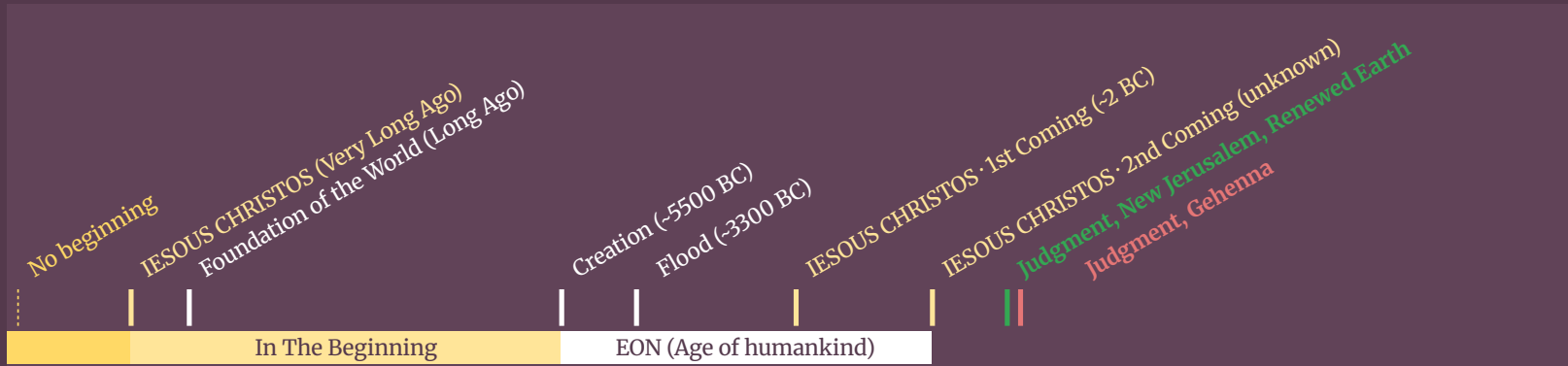


THE CREATION

Old Earth - Young Creation (OEYC)



THEOS the Father.

THEOS, the source of everything. With no beginning and no end.

THEOS the Son.

The Son, firstborn of all creation (Col 1:15-18). In divine essence and as deity eternal. In the person of IESOUS CHRISTOS with a specific beginning as the word 'Son' and Micah 5:2 ('His origins were from the beginning, from the days of the age.') indicate. IESOUS is also called in Rev 3:14 'the beginning of THEOS' creation' (The Bible stipulates different 'beginnings!') and THEOS is the Head of CHRISTOS (1Cor 11:3). Very long before humanity.

Pre-Incarnate ANGEL OF KYRIOS

The foundation of the Earth.

Created by THEOS the Father through CHRISTOS (Heb 1:1-3).
The HOLY SPIRIT is hovering over an entirely flooded foundation of the earth. No land. No life or death.

The Creation Week.
6 days of work,
24 hours of rest.

- Day 1 · Separation between day and night (probably the earth rotation)
- Day 2 · Creation of the earth's atmosphere. Intelligently designed water cycle with its sky, clouds and winds.
- Day 3 · Creation of mountains and rivers. Separation of land and water. Creation of vegetation.
- Day 4 · Creation of permanent lights - the sun, moon and stars.
- Day 5 · Creation of aquatic animals and birds.
- Day 6 · Creation of land animals and the first human(s), Adam.
- Day 7 · The origin of all Weekly Sabbaths.

The 'First / Chief of His Creation'.

Dinosaur-like creatures (Job 40:15ff) existed at least until the time of the Exodus and were not entirely extinct by the worldwide flood, but by the well-documented drying-up of the Middle East with few remaining rivers today. Job was the 5th from Abraham (-1700 BC; see addendum of Job 42:17ff in the Greek OT).

The Saved.

Created. With an individual beginning. With no end (eternity) after the resurrection.

The Unsaved.

Created. With an individual beginning. With no end (eternity) after the resurrection.



THE CREATION

Introduction



Scripture

Prologue

... *the SON He loves*, in whom we have the redemption, the forgiveness of sins, who is the image of the invisible THEOS, the first-born over all creation, because *all things in the heavens and on the earth were created by Him*, things visible and things invisible, whether thrones or dominions or rulers or powers, *all things were created through Him and for Him*, and He Himself is before all things, and in Him all things are held together, and He Himself is the head of the body, the church ...

Col
1:12-20

... He has spoken to us by a SON [IESOUS CHRISTOS], whom He appointed Heir of all things, *through whom also He made the world*, who is the radiance of His glory and the representation of His essence, sustaining all things by the *word of power*.

Heb
1:1-3

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Page 1	Intro	Prologue Index	
Page 2	Prelude	Foundation of the Earth	<p>Creation of the earth's foundation and the heaven.</p> <ul style="list-style-type: none"> · Previous condition of the planet earth. · Which 'beginning' is meant in Genesis 1:1? · Which 'heaven' is meant in Genesis 1:1? · The numbering pattern of Genesis 1.
Page 3	The Creation Week	Creation Day #1	<p>Creation of light. Separation between day and night.</p> <ul style="list-style-type: none"> · Definition of the Biblical Calendar. · Definition of the first month of a year. · Definition of the first day of a month.
Page 4		Creation Day #2 Creation Day #3	<p>Vertical separation of the waters (Heaven ↔ Earth).</p> <p>Horizontal separation of the waters (Oceans ↔ Land).</p> <p>First appearance of any land.</p> <p>Creation of vegetation.</p>
Page 5		Creation Day #4 Creation Day #5 Creation Day #6 Creation Day #7	<p>Creation of permanent lights.</p> <p>Creation of aquatic animals and birds.</p> <p>Creation of land animals and humans.</p> <p>The rest of THEOS and for humanity.</p> <p>Institution of the Weekly Sabbath and the biblical 7-day week, which is since then universally adopted.</p>
Addendum		Dinosaur-like Creatures	



Time	Event / Comment	Scripture		
2nd Day	Vertical separation of the waters (Heaven ⇕ Earth).			
	24 hours (there was evening and morning)	Creation of the earth's atmosphere (expanse of earth) with its sky, clouds and winds. The firmament / separation / expanse cannot be a canopy as e.g. proposed in the book 'The Genesis Flood by Whitcomb', because it is called 'heaven' in verse 8, using the same word the Bible later uses over and over for our sky (G3772 OYPA-NON). The word 'heaven(s)' has other designations (such as the spiritual Heavens; see separate word study), but this does not give us an allowance to create yet another designation and to accommodate the same word for two vastly different systems describing our sky. ▶ see also the detailed word study on 'Heavens'.	<p>AND THEOS SAID, "Let there be ... separation [expanse] between the waters ... which were under the vaulted dome and between the waters which were over the vaulted dome. And it was so. And THEOS called the vaulted dome "heaven." And there was evening, and there was morning, a SECOND DAY.</p> <p>He ties up the water in its clouds, and the cloud is not torn open beneath it.</p>	<p>Gen 1:6-8</p> <p>Job 26:8</p>
		Different forms of precipitations.	<p>For to the snow He says, 'Fall on the earth'; and the shower of rain, His heavy shower of rain – He stops all human beings from working [...] "The storm wind comes from its chamber and cold from the north wind. By THEOS' breath, ice is given, and the broad waters are frozen. Also, He loads down thick clouds with moisture; His lightning scatters the clouds.</p> <p>"Who has cut open a channel for the torrents and a way for the thunderbolts, to bring rain ... and to cause the ground to put forth the rising of grass?</p>	<p>Job 37:6-11</p> <p>Job 38:25-27</p>
	Many scholars claim that it did not rain in the ~2200 years before the flood – assuming an unlimited continuation of the status described in Gen 2:5, solely based on the later mention of the rainbow as a sign.	<p>... in the day in which THEOS made the heaven and the earth, and every herb of the field before it was on the earth, and all the grass of the field before it sprang up, for [but: implies that plants of the field only could exist after rain would have occurred] THEOS had not rained on the earth, and there was not a man to cultivate it. But there rose a fountain out of the earth, and watered the whole face of the earth.</p>	<p>Gen 2:4-5</p>	
	1. Genesis 2:5 is directly equated with 'no man to cultivate it'. It is clear from further context, that Adam and his sons were very soon commanded to cultivate the earth, meaning that the content of this verse was fulfilled not only after 2200 years, but almost certainly within the very first year of creation.	<p>So THEOS the KYRIOS put him forth from the garden of Eden, to till the ground [implying rain] wherefrom he had been taken.</p>	<p>Gen 3:23</p>	
	2. The consecration of the element 'rainbow' does not really say anything about the moment of its first appearance. We read too much into the Bible, when we assume that a rainbow appeared for the first time after the flood. THEOS connected it in this moment to a covenant (in the same way a dove did not come into existence at CHRISTOS' baptism), but this does not mean he created it in this moment.	<p>And THEOS the KYRIOS said to Noe, this is the sign of the covenant which I set between me and you, and between every living creature which is with you for perpetual generations. I set my bow in the cloud, and it shall be for a sign of covenant between me and the earth. And it shall be when I gather clouds upon the earth, that my bow shall be seen in the cloud. And I will remember my covenant, which is between me and you, and between every living soul in all flesh, and there shall no longer be water for a deluge, so as to blot out all flesh. And my bow shall be in the cloud, and I will look to remember the everlasting covenant between me and the earth, and between every living soul in all flesh, which is upon the earth. And THEOS said to Noe, This is the sign of the covenant, which I have made between me and all flesh, which is upon the earth.</p>	<p>Gen 9:12-17</p>	
	3. The existence of springs or mist in the first days of creation does also not imply the absence of rain. Springs are still found today all over the world – active simultaneously with rain.	<p>But there rose a fountain out of the earth, and watered the whole face of the earth.</p>	<p>Gen 2:6</p>	
	4. Noah would not have had any building materials for his ark if it would not have rained. He required hundreds or thousands of trees, and we can hardly assume that he planted and manually watered those for decades with spring waters, nor did THEOS indicate him at any point to plant trees which require years or decades to grow to a size suitable for a gigantic ark.	<p>... and, man, was there none to till the ground [Adam had not been created yet]; but, a vapour, went up from the earth, – and watered all the face of the ground. So then [= after the initial days of no rain] THEOS formed man of the dust of the ground [...] And THEOS caused to spring up, out of the ground, every tree pleasant to the sight and good for food [...] So THEOS the KYRIOS took the man, and placed him in the garden of Eden, to till it and to keep it.</p> <p>And who prepared a course for the violent rain, and a way for the thunders; 26 to rain upon the land where there is no man, the wilderness, where there is not a man in it; so as to feed the untroudden and uninhabited land, 27 and cause it to send forth a crop of green herbs?</p>	<p>Gen 2:5-15</p> <p>Job 38:25-27</p>	
	3rd Day	Horizontal separation of the waters (Oceans ↔ Land). First appearance of any land. Creation of vegetation.		
		24 hours (there was evening and morning)	Creation of mountains and rivers. Some conclusions:	<p style="text-align: center;">Mountains</p> <p>May KYRIOS be glad in His works, the one who looks at the earth and it quakes, and touches the mountains and they smoke.</p> <p>... the heights of the mountains are His, to whom belongs the sea that He made, and the dry land that His hands formed.</p> <p>The stork has its home in the fir trees. The high mountains are for the wild goats, the cliffs are a refuge for the rock badgers.</p> <p>... there was a great earthquake, as has not happened from the time humanity has been on the earth [clearly indicating an immense earthquake before day 6; causing the creation of mountains and continental shifts]</p>
Separation of land and water.			<p>AND THEOS SAID, "Let the waters under heaven be gathered to one place, and let the dry ground appear." And it was so. And THEOS called the dry ground "earth," and He called the collection of the waters "seas." And THEOS saw that it was good.</p> <p>[referring to both the initial and Noah's flood] You covered it with the deep as with a garment. The waters stood above the mountains. At your rebuke they fled; at the sound of your thunder they ran off. They ascended the mountains and drained though the valleys to the place that you established for them. You set a boundary that they may not cross over, so that they would not return to cover the earth.</p> <p>To Him who spread –out– the earth above the waters ...</p> <p>"Or who shut the sea in with doors at its bursting, when it went out of the womb, ... and I set bars and doors, and I said, 'You shall come up to here, but you shall not go further, and here it will set a boundary for your proud surging waves?'</p> <p>For I have placed the sand as a boundary for the sea, as an everlasting limit ... its waves roar, but they cannot pass over it.</p>	<p>Gen 1:9-13</p> <p>Psa 104:6-9</p> <p>Psa 136:6</p> <p>Job 38:8-11</p> <p>Jer 5:22</p>
Differentiation between the sea / oceans and the abyss (the source of the sea and of fountains).		<p>Who gathers the waters of the sea [thalasses] as in a bottle; who lays up the abyss [abyssous] in treasuries.</p>	<p>Psa 32(33):7</p>	
1. The term ' fountains of the abyss / springs of great deep / storehouses ' does not refer to oceans, as visible through the brief word study on the right hand. Some takeaways / descriptive words found in those verses:		<p style="text-align: center;">Abyss – A Brief Word Study (36x Greek OT; 9x Greek NT)</p> <p>But the earth was unsightly and unfurnished, and darkness was over the abyss [oceans did possibly not yet exist], and the SPIRIT of THEOS moved over the water.</p> <p>In the six hundredth year of the life of Noe, in the second month, on the twenty-seventh day of the month, on this day all the fountains of the abyss were broken up [primary, major water source for the flood], and the flood-gates of heaven were opened [secondary, minor water source].</p> <p>For KYRIOS thy THEOS will bring thee into a good and extensive land, where there are torrents of waters, and fountains of the abyss issuing through the plains and through the mountains.</p> <p>And to Joseph he said, His land is of the blessing of KYRIOS, of the seasons of sky and dew, and of the deeps of abyss wells ...</p> <p>The abyss [abyssos] said, It is not in me: and the sea [thalassa] said, It is not with me.</p> <p>Or hast thou gone to the source of the sea, and walked in the recesses of the abyss?</p> <p>He makes the abyss boil like a brazen caldron ...</p> <p>He clave a rock in the wilderness, and made them drink as in a great abyss.</p> <p>The abyss, as it were a garment, is his covering: the waters shall stand on the hills.</p> <p>... all that KYRIOS willed, he did in heaven, and on the earth, in the sea, and in all abysses.</p> <p>He established me before time was in the beginning, before He made the earth: even before He made the abyss; before the fountains of water came forth ...</p> <p>Art thou not it that dried the sea, the water, even the abundance of the abyss; that made the depths of the sea a way of passage for the delivered and redeemed?</p> <p>And they [the demons] begged him not to command them to depart into the abyss.</p> <p>And the fifth angel blew his trumpet, and I saw a star fallen from heaven to earth, and he was given the key to the shaft of the abyss.</p> <p>[General verse] ... the heavens existed long ago and the earth held together out of water and through water by the word of THEOS ...</p>	<p>Gen 1:2</p> <p>Gen 7:11</p> <p>Deu 8:7</p> <p>Deu 33:13</p> <p>Job 28:14</p> <p>Job 38:16</p> <p>Job 41:23</p> <p>Psa 72(78):15</p> <p>Psa 103(104):6</p> <p>Psa 134(135):6</p> <p>Pro 8:24</p> <p>Isa 51:10</p> <p>Luk 8:31</p> <p>Rev 9:2</p> <p>2Pet 3:5</p>	
– Fountains of the abyss; recesses of the abyss (source of the sea); deeps of abyss wells				
– Clear distinction from the oceans (Psa 32:7, Psa 134:6 and Job 28:14)				
– Gradation from the very top to the very bottom: Heaven > Earth > Sea > Abyss (Psa 134:6)				
– The abyss can boil (= geothermally heated groundwater, better known as hot springs)				
– IESOUS went down into this abyss; the dragon in Rev 9:2 will be thrown into it.				
(It has also been discovered that between 525 and 660 kms under the Earth's mantle, a layer with the substance 'Ringwoodite' contains in theory from 1 to 3 times the world ocean's equivalent of water. The 'Hydroplate Theory' follows a similar approach.)				
2. This water was stored there on creation day #3, released at the time of the flood through thousands of springs (possibly also through underwater fissures in the Pacific Ring of Fire as enormous sediments in the nearby Grand Canyon plain strongly suggest), covering all mountains of the earth, and stored there forever after the flood, as promised by THEOS.				
Springs are underground sources called aquifers (a sponge formed by permeable rock, sand, clay, gravel ...).	<p>You are the one who sends forth springs into the valleys; they flow between the mountains.</p> <p>... when there were no springs of abounding water.</p>	<p>Psa 104:10</p> <p>Pro 8:24</p>		
Creation of vegetation.	<p>... And the earth brought forth green plants bearing seed according to its kind, and trees bearing fruit in which there was seed according to its kind. And THEOS saw that it was good. And there was evening and there was morning, a THIRD DAY.</p> <p>And THEOS caused to grow every tree that was ... good for food.</p> <p>The earth is full with the fruit of your labors: who causes grass to grow for the cattle and herbs for the service of humankind, to bring forth food from the earth ... and bread that strengthens the heart of man. The trees of KYRIOS drink their fill, the cedars of Lebanon that He planted, where birds make their nest.</p>	<p>Gen 1:9-13</p> <p>Gen 2:9</p> <p>Psa 104:13-17</p>		



Comments Scripture

The Calendar of THEOS

If the Sabbath wasn't necessarily on a specific day and within the context of a specific 7-day week which THEOS Himself established, there would have been no set (creation) Sabbath to begin their count from. And there would have been no specific day after the 7th Day Sabbath to pinpoint and identify the day of Resurrection and Pentecost. The Sabbath Day is not only meant for rest, but formerly also as identification for other nameless days of the week. It is also clear from Num 28:9-10, that the former offerings (two lambs, grain and drink offering) had to be offered on a precise day, not on a Sunday or Wednesday, but on the Sabbath Day.

THEOS' Calendar Is Very Simple.

Months start on the morning after the sighting of the New Moon (first sliver of the Crescent Moon) on the previous evening.

Independently from the New Moon, weeks evolve around the Weekly Sabbath. The Sabbath is the anchor of every week and all other days are simply counted towards / following the Sabbath.

Table with 7 rows and 7 columns: Day number, Modern Hebrew (word, translation), Biblical Greek (word, translation), Counting Method (described in Matthew 28:1), Portuguese Weekdays (from Ecclesiastical Latin), Modern Equivalent.

see Mat 28:1 below with the biblical basis

What is the biblical basis for the definition of an ordinary week?

... And there was evening and there was morning, the first [G1520] day. [...] and there was morning, a second [G1208] day. [...] and there was morning, a third [G5150] day. [...] and there was morning, a fourth [G5067] day. [...] and there was morning, a fifth [G3991] day. [...] and there was morning, a sixth [G1623] day.

Gen 1:5-31

And on the seventh [G1442] day THEOS finished His work that He had done, and He rested on the seventh day from all His work that He had done. And THEOS blessed the seventh day, and He sanctified it, because on it He rested from all His work of creating that there was to do.

Gen 2:2-3

... and late in the Sabbaths, the dawning into (the) first (day) of (the) sabbaths [ΕΙΣ ΜΙΑΝ ΚΑΒΒΑΤΩΝ = six (one) sabbaton = G1520 G3391 G4531 = on (day) one of Sabbaths (Week)], came Mary the Magdalene and the other Mary to see the tomb.

Mat 28:1

King David fully affirmed in the respective introductions to his Psalms the Weekly Sabbath being the seventh day and the day before IESOUS' resurrection.

Table with 7 rows and 3 columns: Day number, Greek text and translation, Bible reference.

A simple and practical way to prove that the Sabbath corresponds to the modern equivalent of Saturday, is to look how Saturday is translated in other languages. More than 1 billion people use the word 'Saturday' today in their respective language, being tied to 'Sabbath' in the origin of the word.

If you want to verify the 'Sabbath' in a certain language, then insert e.g. the terms 'sábado etymology' in your search engine and open the Wiktionary entry (not Wikipedia). This shows you the precise etymology, meaning the origin of the word. You will quickly see that nearly all terms go back to either Greek and/or Hebrew.

The prevalent use of 'Sabbath' in other languages is obviously not a coincidence. We can say with great certainty, that cultures around the world have recognized throughout history the concept of a week of precisely 7 days, including at least in ancient times 1 day set apart for rest. The two-day weekend as we know it today, is a relatively modern concept.

Table with 3 columns: Country, Word, Source.

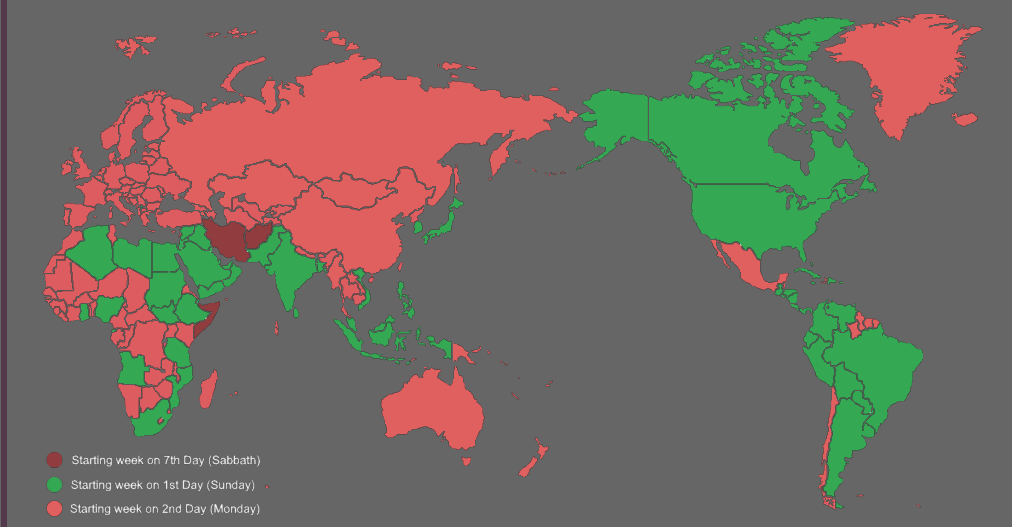
Religions which acknowledge(d) the Sabbath to be Saturday.

Table with 3 columns: Religion, Description, Source.

But discernment is required regarding some cults that adapted the Weekly Sabbath, such as Seventh-Day-Adventists or Armstrongism / The Church of G-d. Satan is very good in using the correct doctrine by the wrong groups and thus discrediting the correct doctrine even more.

This map shows the official First Day of the Week.

Accordingly, approx. 39% of the world's population start their week on the biblical First Day of the Week. But we have to be aware that there is often a significant difference between what is official, and what is actually being practised.



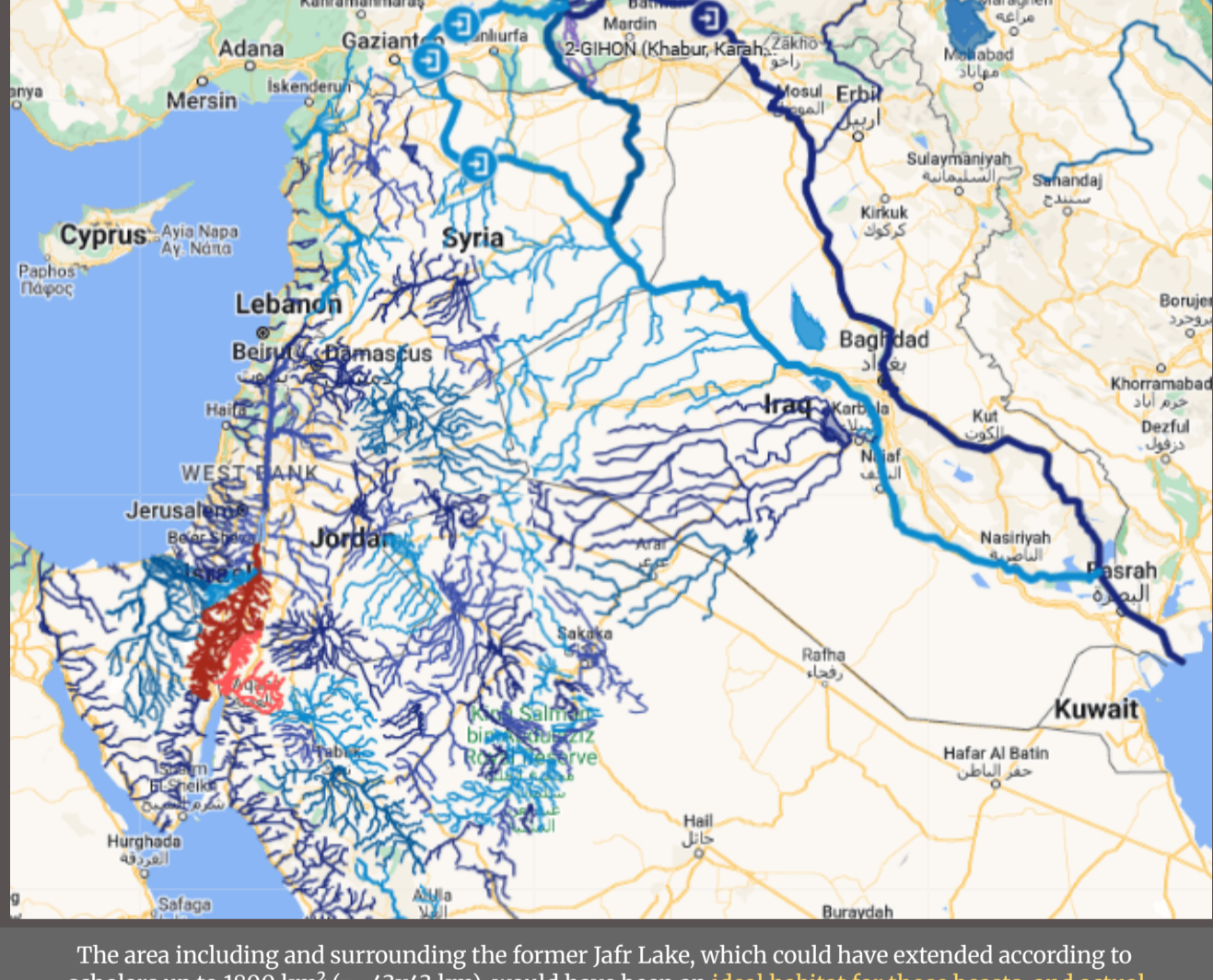
Created by Thomas Lorenz, Data by www.time and date.com



Name	Event / Comment	Scripture																		
<p>Dinosaur-like Creatures</p> <p>The Beast, First of His Creation.</p>	<p>Let us reflect at the end of this study on the famous passage of Job 40-42, which I nearly overlooked in its significance when casually reading through the book in January 2025, but was then surely motivated by the SPIRIT to read it again and again over the course of several days.</p> <p>This passage is not only very rich in regards of this mysterious creature, but also the possibly earliest mention of Arabia, and includes the possible Christophany in the form of CHRISTOS speaking through the cloud with a Job telling us to 'have seen KYRIOS'.</p> <p>The last 3 chapters of Job are extremely rich, also of course culminating in the restoration of Job.</p> <p>I will quote to the right right hand the chapters 40-42 from Brenton's translation, while excluding [...] as usual that which is not essential for the interpretation of the mysterious beast, and bracket my own comments.</p>	<p>[Chapter 40] And KYRIOS yet again answered and spoke to Job out of the cloud, saying [...] But now look at the wild beasts [plural]; G2342 therion; a dangerous animal: - (venomous, wild) beast] with thee [very important: the Greek text says 'ΑΑΑΑ ΑΗ ΤΑΟΥ ΘΗΡΙΑ ΠΑΡΑ ΟΙ' and the words 'para soi' mean 'with you' or 'among you' = those animals lived in Job's time which was in -1750 BC; see below in chapter 42]; they eat grass like oxen [meaning they would have lived rather peacefully with humans if not being provoked]. 16 Behold now, his strength is in his loins, and his force is in the navel of his belly. 17 He sets up his tail like a cypress [points to an impressive creature with a very long tail]; and his nerves are wrapped together. 18 His sides are sides of brass [could be read as mystical, but rather makes a point by underlining his strength]; and his backbone is as cast iron [same as before, not necessarily literal cast iron, but underlining his solid shell]. 19 This is the chief of the creation of KYRIOS [the translation 'chief' is technically correct but might not be the right choice here; humans are the actual chief of his creation; the translator should have rather chosen the more obvious meaning of 'first' or 'beginning' of the word G746 'arche', meaning it was the very first animal KYRIOS created]; made to be played with [other translations 'mocked at'] by his angels. 20 And when he has gone up to a steep mountain, he causes joy to the quadrupeds in the deep. 21 He lies under trees of every kind, by the papyrus, and reed, and bulrush [which does not mean that he is smaller than a tree - only while lying down]. 22 And the great trees make a shadow over him with their branches, and so do the bushes of the field [a bad translation which has probably oriented itself on the Masoretic text - the NETS translation reads and all tall trees find themselves in its shade, with limbs, as do the chaste-tree's branches - the Greek text 'ΚΚΙΑ-ΖΟΝΤΑΙ ΑΕ ΕΝ ΑΥΤΩ ΔΕΝΑΡΑ ΜΕΤΑΑΑ CYN ΠΑΔ ΑΜΝΟΙΚ ΚΑΙ ΚΛΩΝΕΚ ΑΓΝΟΥ' implies through 'en auto' clearly 'in him' meaning that not only give the trees shade to him while lying down, but that he actually gives shade to the trees in his normal posture]. 23 If there should be a flood, he will not perceive it [clear proof for its enormous size if he would not even be affected by a local flood]; he trusts that Jordan will rush up into his mouth [this does not mean that his mouth was as big as the diameter of the stream of the Jordan, but once again THEOS makes a point here that the beast is not only solid as brass and cast iron, but also very huge]. 24 Yet one shall take him in his sight; one shall catch him with a cord, and pierce his nose. [meaning he cannot be caught nor tamed by humans because of its sheer size] 25 But wilt thou catch the serpent with a hook, and put a halter about his nose? 26 Or wilt thou fasten a ring in his nostril, and bore his lip with a clasp? 27 Will he address thee with a petition? softly, with the voice of a suppliant? 28 And will he make a covenant with thee? and wilt thou take him for a perpetual servant? 29 And wilt thou play with him as with a bird? or bind him as a sparrow for a child? 30 And do the nations feed upon him, and the nations of the Phenicians share him? [unclear if this is only a rhetorical question or if the beast was indeed as big as to be food for multitudes of peoples] 31 And all the ships come together would not be able to bear the mere skin of his tail; neither shall they carry his head in fishing-vessels [clear indication that his head was taller than an ordinary boat]. 32 But thou shalt lay thy hand upon him once, remembering the war that is waged by his mouth; and let it not be done any more.</p>																		
<ul style="list-style-type: none"> The beast eats grass like oxen. Sets up his tail like a cypress tree. Probably the very first (animal) of THEOS' creation. It does not care about a local flood because it is taller than even a few meters of water. Tall trees find themselves in its shade. Its armour is not literal stone, but has a very strong texture which comes close to smyrite stone. 		<p>[Chapter 41 ...] 4 I will not be silent because of him: though because of his power one shall pity his antagonist. 5 Who will open the face of his garment? and who can enter within the fold of his breast-plate? 6 Who will open the doors of his face? terror is round about his teeth. 7 His inwards are as brazen plates, and the texture of his skin as a smyrite stone [at this point it is obvious that although being a real beast, the descriptions are sometimes so as to make a point by using absolutes = his skin or rather armour is not literal stone, but has a very strong texture which comes close to smyrite stone. [...] 11 Out of his mouth proceed as it were burning lamps [other translation 'flaming torches'. [This is usually used to discredit the account as mystical, but we know well from other animals which also feed on grass, precisely cows, that they regularly release significant amounts of methane gas which have not only a significant effect on the climate but have also caused explosions in cow sheds; this means that the beast would have only required a mechanism to ignite what he anyway erupts throughout the day and that his feature of an ultra-sturdy armour would have protected itself from any harm through the temporary flame], and as it were hearths of fire are cast abroad. 12 Out of his nostrils proceeds smoke of a furnace burning with fire of coals. 13 His breath is as live coals, and a flame goes out of his mouth. 14 And power is lodged in his neck, before him destruction runs. 15 The flesh also of his body is joined together: if one pours violence upon him, he shall not be moved. 16 His heart is firm as a stone, and it stands like an unyielding anvil. 17 And when he turns, he is a terror to the four-footed wild beasts which leap upon the earth. 18 If spears should come against him, men will effect nothing, either with the spear or the breast-plate. 19 For he considers iron as chaff, and brass as rotten wood. 20 The bow of brass shall not wound him, he deems a slinger as grass. 21 Mauls are counted as stubble; and he laughs to scorn the waving of the fire-brand. 22 His lair is formed of sharp points; and all the gold of the sea under him is as an immense quantity of clay. 23 He makes the deep boil like a brazen caldron; and he regards the sea as a pot of ointment, 24 and the lowest part of the deep as a captive: he reckons the deep as his range. 25 There is nothing upon the earth like to him, formed to be sported with by my angels. 26 He beholds every high thing; and he is king ['basileus' is the same word as used for worldly kings] of all that are in the waters. [this is probably an indication that it was bigger than wales]</p>																		
<p>The addendum of Job 42:17ff is clearly affirmed by ...</p>		<p>[Chapter 42 ...] 12 And KYRIOS blessed the latter end of Job, more than the beginning [...] 16 And Job lived after his affliction a hundred and seventy years: and all the years he lived were two hundred and forty: and Job saw his sons and his sons' sons, the fourth generation. [... now follows the addendum of the 'Syriac Book', originally 'CYPIAKHC BIBAOY' = 'suriakes biblos' possibly meaning 1Chronicles:] 17b This man is described in the Syriac book as living in the land of Ausis, on the borders of Idumea and Arabia: and his name before was Jobab; 17c and having taken an Arabian wife, he begot a son whose name was Ennon. And he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bosorrha, so that he was the fifth from Abraham. 17d And these were the kings who reigned in Edom, which country he also ruled over: first, Balac, the son of Beor, and the name of his city was Dennaba: but after Balac, Jobab, who is called Job; and after him Asom, who was governor out of the country of Thæman; and after him Adad, the son of Barad, who destroyed Madiam in the plain of Moab; and the name of his city was Gethaim. 17e And his friends who came to him were Eliphaz, of the children of Esau, king of the Thæmanites, Baldad sovereign of the Sauchæans, Sophar king of the Minæans.</p>																		
<p>... the passage in Genesis 36:33,</p>		<p>And these are the kings which reigned in Edom, before a king reigned in Israel. 32 And Balac, son of Beor, reigned in Edom; and the name of his city was Dennaba. 33 And Balac died; and Jobab, son of Zara, from Bosorrha reigned in his stead. 34 And Jobab died; and Asom, from the land of the Thæmanites, reigned in his stead. 35 And Asom died; and Adad son of Barad, who cut off Madiam in the plain of Moab, ruled in his stead; and the name of his city was Gethaim.</p>																		
<p>... and in 1Chronicles 1:44 .</p>		<p>And these are their kings, Balac the son of Beor; and the name of his city was Dennaba. 44 And Balac died, and Jobab the son of Zara of Bosorrha reigned in his stead. 45 And Jobab died, and Asom of the land of the Thæmanites reigned in his stead. 46 And Asom died, and Adad the son of Barad reigned in his stead, who smote Madiam in the plain of Moab; and the name of his city was Gethaim. 47 And Adad died, and Sebla of Masecca reigned in his stead. 48 And Sebla died, and Saul of Rhoboth by the river reigned in his stead. 49 And Saul died, and Balennor son of Achobor reigned in his stead. 50 And Balennor died, and Adad son of Barad reigned in his stead; and the name of his city was Phogor.</p>																		
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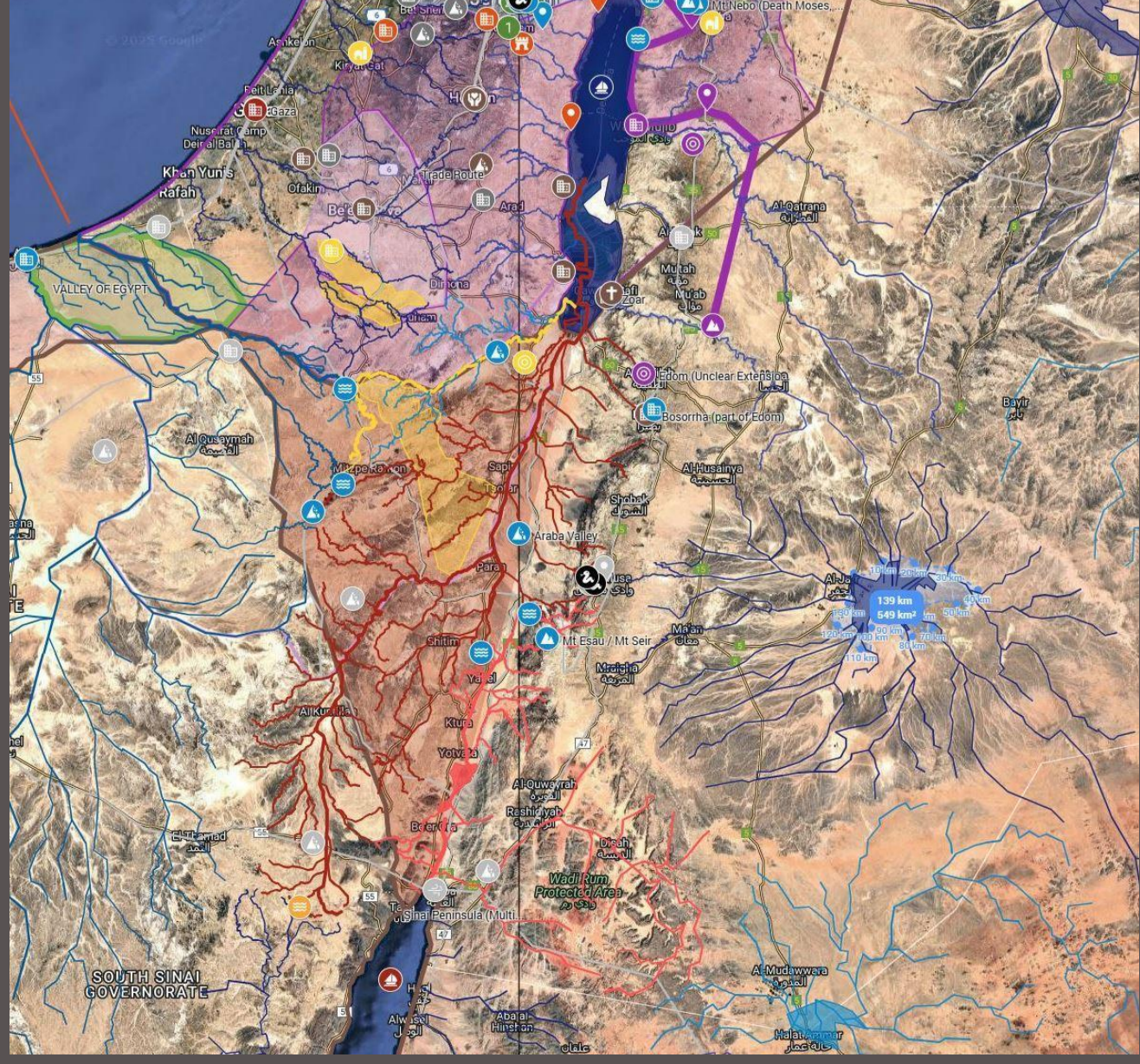
Extrabiblical Additions

I have to admit that I assumed up to this point the extinction of the dinosaurs with the worldwide flood. But the study of those last chapters of the book of Job has provoked the correction of my previously erroneous view. In summary, Dinosaur-like creatures (without looking into options which type of dinosaur could now fit the description, because it might not be any of what we have found and rather distracts people) existed at least until the time of the Exodus and were not entirely extinct by the worldwide flood, but by the well-documented drying-up of the Middle East with few remaining rivers today. Those previously described beasts would have required what neither Israel nor any country in the Middle East can offer today: vast river systems such as the former northern extension of the Red Sea in the Negev (where Job would have seen the beasts) or the Al-Jafr basin in Jordan, containing vast pasturelands with very high grass. While those conditions existed without doubt after the flood and still to a probably strongly diminished degree during the time of the Exodus, they soon after ceased to exist, and a slow and natural extinction would have been the inevitable consequence.



The area including and surrounding the former Jafr Lake, which could have extended according to scholars up to 1800 km² (= ~43x43 km), would have been an ideal habitat for those beasts, and actual dinosaur bones of a new species have been found there (although 'only' 12-14m in length)!!

I included in the map shown below the conservative extension of the lake (dark blue; 245 km²) and measured a realistic extension (light blue; 853m ASL = 27m depth; 549 km²). This area would have provided the optimal conditions for this biblically described monster and the area was also close to Edom. Probably very small families or rather individuals of those 'monsters' would have lived there. Once deceased, we can assume that locals would have consumed its flesh, and used bones, shell and other products for several applications. A death of such an animal must have been a significant event for the neighboring countries.



Of the Last Dinosaurs: From: Jordan Times Weekender (ignore the dating!)

Google MyMaps: River source data for ancient rivers provided by MERIT Hydro Visualization and Interactive Map', Map and overlay by Thomas Lorenz