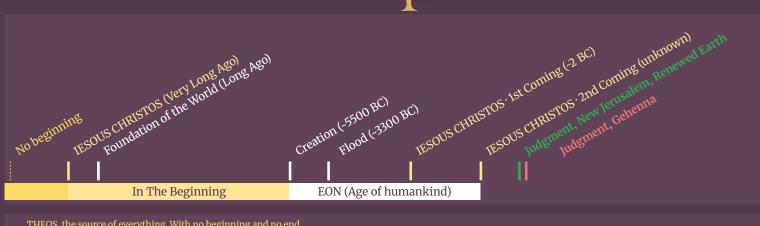


#### CREATION THE





THEOS the Father.

THEOS the Son.

The foundation of the Earth.

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

> The 'First / Chief of His Creation'.

> > The Saved.

The Unsaved.

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

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

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.

- 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.

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).

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

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



## THE CREATION



# Scripture

Ura	logue
	المتعدد والمتعد

... 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 ...

<u>Col</u> 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.

<u>Heb</u> <u>1:1-3</u>

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Page 3		Creation Day #1	Elements	<ul> <li>Creation of light. Separation between day and night.</li> <li>Definition of the Biblical Calendar.</li> <li>Definition of the first month of a year.</li> <li>Definition of the first day of a month.</li> </ul>
Page 4	The Creation Week	Creation Day #2 Creation Day #3		Vertical separation of the waters (Heaven \$\( \) Earth).  Horizontal separation of the waters (Oceans ↔ Land).  First appearance of any land.  Creation of vegetation.
Page 5	The	Creation Day #4  Creation Day #5  Creation Day #6  Creation Day #7	Life	Creation of permanent lights.  Creation of aquatic animals and birds.  Creation of land animals and humans.  The rest of THEOS and for humanity.  Institution of the Weekly Sabbath and the biblical 7-day week, which is since then universally adopted.
Addendum		Dinosaur-like Creatures		



**Event / Comment** 

Scripture

**Definitions** 

Both Old Earth Creationism (OEC) and Young Earth Creationism (YEC) miss the mark - and only deepen the split by assuming two extreme and unbiblical positions.

The Bible actually teaches us a what I would coin as Old Earth-Young Creation (OEYC) - with a planet earth pre-existing since an unknown time, being 'furnished' in ~ 5500 BC in a spontaneous and divine act within 6 literal days with the first animals, humans and plants, while engineering the existing waters the HOLY SPIRIT was hovering over, into an intelligently designed water cycle.

Genesis 1:1-2 "In a beginning, THEOS made the heaven and the earth. Now the earth had become waste and wild, and darkness was on the face of the abyss, but the SPIRIT of THEOS was brooding on the face of the water.

Pre-Existence Of The Earth's **Foundation** 

- 1 In a beginning [no article 'the' nor any indication of the original date], Condition of the planet earth:
- 1. No mountains (Pro 8:25).
- All land is covered by waters (Gen 1:2) (Initial flood, before Noah's flood!). 3. 'Wild wasteland' (Gen 1:2, Isa 45:18).

2. No dry land (Pro 8:26).

- 4. There is darkness above the waters.
  - Very important point, because after creation day #2, there would never be again universal darkness above the abyss, except in the book of Revelation.
- (but only given at the day of IESOUS' resurrection to the disciples / at Pentecost to more believers).

5. The HOLY SPIRIT is already present

Many believers react irrationally to what they call the 'Gap-Theory', because they blindly suspect an underlying intention of justifying evolution and millions of years. But upon a detailed study of the Word it becomes

clear that a supposed product of what unbelieving

scientists coined 'evolution', could in theory have survived Noah's flood (the life inside the Ark), but definitely not the initial flood, when only the HOLY SPIRIT was hovering over the deep waters. If there was land animal life before Adam (what I strongly doubt - dinosaurs definitely lived between Adam and even after Noah's Flood), then it would have been destroyed before the creation we know.

Consequently, the pre-existence of the earth has absolutely no relevance for us and this tiny passage of Gen 1:1-2 simply informs us that the unfurnished planet earth / the foundations of the world existed before the biblical creation account starts in Gen 1:3. The only real relevance might exist in the fact that certain dating methods, although I highly question their reliability in general, could have more value than we critics think based on the very old founda-

tion of the earth. If the 'base material' is very old, then this could explain (at least in parts) why e.g. much younger geographical formations are dated significantly older than they actually are. The foundation of the planet earth and the heaven had already been created by THEOS

(Gen 1:1), a term associated

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and

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**8:22** κύριος

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created

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1the

<sup>2</sup> wordl.

the commencement of that time [or 'of the earth'];

**2 Now** [indicating that time had elapsed btw. the beginning and 'now']

the earth had become [Imperfect; present state of things, indicating at least one pre-state of the earth; Strong's H1961, hâyâh, haw-yaw' A primitive root; to exist, that is, be or become, come to pass (always emphatic, and not a mere copula or auxiliary): - beacon, X altogether, be (-come, accomplished, committed, like), break, cause, continue, do, faint, fall, + follow, happen ...; see below also Gen 19:26 with the use of the same word; where Lot's wife became a pillar of salt and was obviously not born as such] waste and wild, [Strong's H8415, tôhû, to'-hoo From an unused root meaning to lie waste; a desolation (of surface), that is, desert; figuratively a worthless thing; adverbially in vain: - confusion, empty place, without form, nothing, (thing of) nought, vain, vanity, waste, wilderness]

[the HOLY SPIRIT, which was given at Pentecost, but existed before the beginning], was brooding [other translations "hovering"] on the face of the water.

But Lot's wife, behind him, looked back, and she became [also H1961]

a pillar of salt. For KYRIOS, who created the heaven (He is THEOS, who formed the <u>Gen</u> 19:26

<u>45:18</u>

2Pet

earth and made it; He established it and did not create it to be a wasteland [same word as H8415], but formed it to be inhabited) ... [Creation] For ever since the fathers fell asleep [=since the moment

humans existed and died], all things have continued just as they have been from the beginning of creation ['beginning' here clearly not referring to the absolute beginning, but to Gen 1:3 onwards]. [Pre-creation] For when they maintain this, it escapes their notice that the heavens existed long ago [= previously to the sentence above

= before creation] and the earth held together out of water and through [], by means of which things the world that existed at that time [clearly speaking of a different world and not just a modified world after Noah's flood] was destroyed [= with wasteland as result] by being inundated with water [= in sum probably a reference to the first flood, not Noah's flood!].

Beginning Is Meant In Genesis 1:1?

Which

in John 1 with THEOS' Word.

The key for organizing the chronological as-

pect of the word 'Beginning', is to compare it

in both the Greek New and Old Testament,

and to specifically compare it with 'Wisdom' created before the Creation Week.

not one thing came into being that has come into being. The Word 1510.7.3 3588 3056 2532 3588 3056 1510.7.3 4314 3588 2316 ο λόγος και ο λόγος ην προς τον θεόν αρχή 1:1 EV

This one

λόγος 1:2 ούτος

*In a* [no article for 'the'] beginning was the Word [Logos], and the Word

was with THEOS, and the Word was THEOS. This one was in a beginning

with THEOS. All things came into being through Him, and apart from Him

The Creation 4160-3588-2316 3588 3772 2532 3588 αρχή εποίησεν ο θεός τον ουρανόν και την γην the beginning God made the heaven and the earth [Before creation:] KYRIOS, had constituted me [Wisdom] [the] of His way, before His works [or 'acts of old' = before creation], at

had I been established, in advance of the antiquities

ην

was

1510 7 3 1722 746

εν αρχή

the beginning

4314

with

3588

<u>Pro</u> 8:22-31

<u>Source:</u> Apostolic <u>Bible</u> Polyglot

<u>Isa 34:4</u>

102:25-26

<u>Heb</u> 1:10-12

6:12-14

3588

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προς τον

forth; Or ever He had made the land and the wastes [or 'fields'], or the top of the dry parts [or 'dust'] of the world: [Now speaking of the creation in Gen 1:3 ff:] When He prepared the heaven, there, was I! When He decreed a vault upon the face of the resounding deep [earth's atmosphere]; When He made firm the skies above, when the fountains of the resounding deep, waxed strong; When He fixed for the **sea** its bound, that, the waters, should not go beyond his bidding, when He decreed the foundations of the earth: - Then became I beside Him, a firm and sure worker, then became I filled with delight, day by day, exulting before Him on every occasion; Exulting in the fruitful land of His earth, Yea, my fulness of delight, was with the sons of men.

Origin of Wisdom

έκτισέ με αρχήν οδών αυτού εις έργα αυτού 8:23

1519 2041-1473

3598-1473

of his ways

of the earth; When there was no resounding deep [or 'depths'], I had been brought forth, when there were no fountains, abounding with water; Ere yet the mountains had been settled, before the hills, had I been brought

created the earth in the time of the beginning, before the age of humankind and therefore before the creation week.

in the time of the beginning, so CHRISTOS

Just as THEOS the FATHER created WISDOM before the age of humankind

> 2311 165 1473 1722 1253 3588 1093 4160 αιώνος εθεμελίωσέ με αρχή εν προ του την γην ποιήσαι 1making]; me the [2the 3 earth 4253 4253 2532 3588 3588 4160 3588 4281 αβύσσους ποιήσα του τας προ του προελθείν τας και [2the before 3 abvsses 1 making]; the coming forth of the 3735 πηγάς των υδάτων 8:25 προ εδρασθήναι προ δε του όρη 1 the seating]; before [2 of the <sup>3</sup>mountains springs "Where were you at my laying the foundation of the earth? [...] Who determined its measurement? [...] who stretched the measuring line upon it? On what were its bases sunk? Or who laid its cornerstone ...

Who alone has stretched out the heavens, and walks on the sea as on firm

Genesis 1:1?

Numbering

Pattern

Of

Genesis 1

Which Heaven

Is Meant In

<u>Job</u> 9:8 THEOS created the heaven(s) in one area (if we believe His Word without reservations) and literally stretched them out, creating the <u>Psa 33:6</u> By the Word of KYRIOS the heavens were made ...

The 'Heaven' in Genesis 1:1 cannot refer to our sky with its clouds and winds, because this is clearly part of creation day #2. It either refers to the Spiritual Heaven which is clearly not part of the creation week and certainly existed long before the earth

and / or

to the Universe, but this being empty at that stage, because its bodies would only be created on creation day #4.

Hubble recognized already in 1929 that the universe was expanding. Today, most astronomers acknowledge that the universe is expanding with a rate of expansion of 73 km/sec/megaparsec.

seemingly infinite universe.

Job then tells us that those heaven(s) will

▶ see also the Documentary 'G-d of Wonders'.

. . . Isaiah, Paul (Hebrews) and John then predict the heavens to be rolled

be 'unstitched' in our end times, while . . .

been stretched out at creation.

up afterwards - the opposite of having

<u>Psa</u> 89:11 because you founded them. ... who stretches out the heaven like a tent curtain ... <u>Psa 104:2</u> <u>Isa</u> 40:22-23 He is the One who sits above the circle of the earth, and its inhabitants are like grasshoppers; the One who stretches out the heaven like a veil and spreads it out like a tent to live in, the One who ... makes rulers of the earth like nothing. Thus says THEOS the KYRIOS, who created the heaven and stretched it out, <u>Isa</u> 42:5 who spread out the earth and its offspring, who gives breath to the people upon it and spirit to those who walk in it.

The heavens are yours, the earth yours as well, the world with its fullness,

their sleep. And the skies shall roll up like a scroll ... ... the heavens are the work of your hands. They will perish, but you will endure. And like a garment they will all wear out, you will replace them like clothing, and they will be set aside.

heavens are the works of your hands; they will perish, but you continue, and they will all become old like a garment, and like a robe you will roll them up, and like a garment they will be changed; but you are the same, and your

And man that has lain down in death shall certainly not rise again till the

heaven be unstitched [literally 'not sewed'], and they shall not awake from

years will not run out." ... a great earthquake took place, and the sun became black like sackcloth made of hair, and the whole moon became like blood, and the stars of heaven fell to the earth [...] And the sky was split apart like a scroll that is rolled up, and every mountain and island were moved ...

waters, a situation clearly preceding creation day #1. There is no way around the fact that the first two verses of Genesis show the state of the earth immediately before day #1 of the creation account. Genesis 1 in the Greek Old Testament - displayed by paragraph:

ΕΠΑΝΏ ΤΗ ΑΒΎ COY, ΚΑΙ ΠΝΕΥΜΑ ΘΕΟΥ ΕΠΕΦΕΡΕΤΟ ΕΠΑΝΏ ΤΟΥ ΥΔΑΤΟΟ

"You, KYRIOS, laid the foundation of the earth in

We have now seen that the creation of the foundation of the earth was clearly -not- part of the creation account. Genesis began with an existing Earth, which was entirely covered by the first worldwide flood and the HOLY SPIRIT was hovering over the deep

waters, before THEOS spoke anything into existence in Genesis 1:3. Neither the creation of those deep waters nor of the earth's mantle

The most common argument against the 'gap' is the claim that the first 2 verses are a summary of the following verses 3-31. But this argument falls instantly flat, when pondering why THEOS would flood an earth He created just hours, or -if really considering a summary- 6 days ago. Even the most biased person has to acknowledge at this point that such a work order of THEOS would be ridiculous. Another limiting factor is the total darkness and absence from any light source while the HOLY SPIRIT was hovering over the deep

is found anywhere in the first chapters of Genesis, and we should abstain from mentally injecting something so fundamental into

Here we clearly see the biblical pattern organized by days: TENECH 1

Prelude (Gen 1:1-2)

the biblical account.

Day 1 (Gen 1:3-5) KAI ΕΙΠΕΝ Ο ΘΕΟC ... ΗΜΕΡΑ ΜΙΑ.

And THEOS spoke ... day one.

Day 2 (Gen 1:6-8) ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟС ... ΗΜΕΡΑ ΔΕΥΤΕΡΑ. And THEOS spoke ... day two.

Day 3 (Gen 1:9-13) KAI EIIIEN O ØEOC ... HMEPA TPITH.

And THEOS spoke ... day three.

Day 4 (Gen 1:3-5)

KAI EIIIEN O OEOC ... HMEPA TETAPTH. And THEOS spoke ... day four.

Day 5 (Gen 1:20-23) KAI EIIIEN O ØEOC ... HMEPA IIEMITH.

And THEOS spoke ... day five. Day 6 (Gen 1:24-31)

KAI EIΠΕΝ Ο ΘΕΟC ... HMEPA EKTH. And THEOS spoke ... day six.

Day 7 (Gen 2:1-3) ... HMEPAN THN EB $\Delta$ OMHN.

### ΘΕΟC ANA MECON TOY ΦΩΌΤΟς ΚΑΙ ANA MECON TOY CΚΟΤΟΥC. SKAI EKAAECEN Ο ΘΕΟC ΤΟ ΦΩC ΗΜΕΡΑΝ ΚΑΙ ΤΟ CKOTOC ΕΚΑΛΕCΕΝ ΝΥΚΤΑ ΚΑΙ ΕΓΕΝΕΤΟ ΕСΠΕΡΑ ΚΑΙ ΕΓΕΝΕΤΟ ΠΡΟΙ, **ΗΜΕΡΑ ΜΙΑ** KAI EITIEN O $\Theta$ EOC FENH $\Theta$ HT $\Theta$ CTEPE $\Theta$ MA EN MEC $\Theta$ TOY Y $\Delta$ ATOC KAI ECT $\Theta$ $\Delta$ IAX $\Theta$ PIZON ANA MECON Y $\Delta$ ATOC KAI

YAATOC, KAI ETENETO OYTOC, "KAI ETIOIHCEN O OEOC TO CTEPEOMA, KAI AIEXOPICEN O OEOC ANA MECON TOY YAATOC, O HN YITOKAT $\omega$  TOY CTEPE $\omega$ MATOC, KAI ANA MECON TOY YAATOC TOY EITAN $\omega$  TOY CTEPE $\omega$ MATOC. \*KAI ΕΚΑΛΕCEN Ο ΘΈΟς ΤΟ СΤΕΡΕΏΜΑ ΟΥΡΑΝΟΝ. ΚΑΙ ΕΙΔΕΝ Ο ΘΈΟς ΟΤΙ ΚΑΛΟΝ. ΚΑΙ ΕΓΈΝΕΤΟ ΕΓΠΕΡΑ ΚΑΙ ΕΓΈΝΕΤΟ ΠΡΏΙ ΗΜΕΡΑ ΔΕΥΤΕΡΑ

EN APXH EΠΟΙΗCEN Ο ΘΕΟς ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ. 2Η ΔΕΓΗ ΗΝ ΑΟΡΑΤΟς ΚΑΙ ΑΚΑΤΑCΚΕΥΑCTOC, ΚΑΙ СΚΟΤΟς

\***ΚΑΙ ΕΙΠΈΝ Ο ΘΈΟ**C ΓΕΝΗΘΗΤΌ ΦΟΌC. ΚΑΙ ΕΓΈΝΕΤΟ ΦΟΌC. 4ΚΑΙ ΕΙΔΈΝ Ο ΘΈΟC ΤΟ ΦΟΌC ΟΤΙ ΚΑΛΟΝ. ΚΑΙ ΔΙΕΧΟΡΙĆΕΝ Ο

**KAI EIIIEN O ΘΕΟ**С CYNΑΧΘΗΤΌ ΤΟ ΥΔΌΡ ΤΟ ΥΠΟΚΑΤΌ ΤΟΥ ΟΥΡΑΝΟΥ ΕΙС CYNΑΓΌΓΗΝ ΜΙΑΝ ΚΑΙ ΟΦΘΗΤΌ Η ΞΗΡΑ ΚΑΙ ΕΓΈΝΕΤΟ ΟΥΤΏΣ. ΚΑΙ СΥΝΉΧΘΗ ΤΟ ΥΔΏΡ ΤΟ ΥΠΟΚΑΤΏ ΤΟΥ ΟΥΡΑΝΟΎ ΕΙς ΤΑς СΥΝΑΓΏΓΑς ΑΥΤΏΝ. ΚΑΙ ΦΦΘΗ Η ΣΗΡΑ ΙΙΙΚΑΙ ΕΚΑΛΕCEN Ο ΘΕΟC ΤΗΝ ΣΗΡΑΝ ΓΗΝ ΚΑΙ ΤΑ CYCTHMATA ΤϢΝ ΥΔΑΤΏΝ ΕΚΑΛΕCEN ΘΑΛΑCCAC ΚΑΙ ΕΙΔΕΝ O  $\Theta$ EOC OTI KAAON UKAI EINEN O  $\Theta$ EOC BAACTHCAT $\Theta$  H I'H BOTANHN XOPTOY, CHEIPON CHEPMA KATA I'ENOC KAI

 $KA\Theta \ OMOIOTHTA, KAI \ \Xi YAON \ KAPIIMON \ \PiOIOYN \ KAPIION, OY \ TO \ CHEPMA \ AYTOYEN \ AYT \textcircled{WATA FENOCE III THE FHEMOLOGI FOR THE FROM THE FR$ KAI EIENETO OYTŒC 12KAI EZHNEIKEN H I'H BOTANHN XOPTOY CHEIPON CHEPMA KATA FENOC KAI KAO OMOIOTHTA KAI ZYAON KAPHIMON HOIOYN KAPHON, OY TO CHEPMA AYTOY EN AYTŒ KATA FENOC EHI THC FHC. KAI ΕΙΔΕΝ Ο ΘΕΟC ΟΤΙ ΚΑΛΟΝ. 13 ΚΑΙ ΕΓΈΝΕΤΟ ΕСΠΕΡΑ ΚΑΙ ΕΓΈΝΕΤΟ ΠΡΏΙ, ΗΜΕΡΑ ΤΡΙΤΗ

KAI EITIEN Ο ΘΈΟΟ ΓΕΝΗΘΗΤΏCΑΝ ΦΩCTΗΡΕC ΕΝ ΤΩ CTEPEΩΜΑΤΙ ΤΟΥ ΟΥΡΑΝΟΥ ΕΙΟ ΦΑΥCIN THC ΓΗС ΤΟΥ ΔΙΑΧΦΡΙΖΕΙΝ ΑΝΑ MECON THC HMEPAC KAI ANA MECON THC NYKTOC KAI ECTΦCAN EIC CHMEIA KAI EIC KAIPOYC KAI EIC HMEPAC KAI EIC ENIAYTOYC 18KAI ECTÓCAN EIC ФАУСІN EN TÓ CTEPEÓMATI TOY OYPANOY ÓCTE ФАІNЕІN EITI THC IHC KAI EIENETO OYTÓC 18KAI EITOIHCEN O ÓEOC TOYC  $\Delta$ YO  $\Delta$ YO  $\Delta$ YO TOYC METANOYC, TON  $\Delta$ YO TOYC METANOYC METANOYC, TON  $\Delta$ YO TOYC METANOYC METANO MEΓAN EIC APXAC THC HMEPAC KAI TON ΦΦCTHPA TON ΕΛΑССΦ EIC APXAC THC NYKTOC, KAI TOYC ACTEPAC.

EΘΕΤΟ ΑΥΤΟΥС Ο ΘΕΟС EN ΤϢ CTEPEϢMATI TOY ΟΥΡΑΝΟΥ ϢCTE ΦΑΙΝΕΙΝ ΕΠΙ THC I HC I \* KAI APXEIN THC HMEPAC KAI THC NYKTOC KAI  $\Delta$ IAX $\alpha$ PIZEIN ANA MECON TOY  $\phi$  $\alpha$ TOC KAI ANA MECON TOY CKOTOYC KAI EI $\Delta$ EN O  $\phi$ EOC OTI KAAON ΚΑΙ ΕΓΈΝΕΤΟ ΕСΠΕΡΑ ΚΑΙ ΕΓΈΝΕΤΟ ΠΡΏΙ ΗΜΕΡΑ ΤΕΤΑΡΤΗ ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟΟ ΕΞΑΓΑΓΕΤΌ ΤΑ ΥΔΑΤΑ ΕΡΠΕΤΑ ΨΥΧΏΝ ΖΌΣΟΜ ΚΑΙ ΠΕΤΕΙΝΑ ΠΕΤΟΜΕΝΑ ΕΠΙ ΤΗΟ ΓΗΟ ΚΑΤΑ ΤΟ CTEPEŒMA ΤΟΥ ΟΥΡΑΝΟΥ. ΚΑΙ ΕΓΈΝΕΤΟ ΟΥΤΏC. 21ΚΑΙ ΕΠΟΙΉCEΝ Ο ΘΈΟC ΤΑ ΚΉΤΗ ΤΑ ΜΕΓΆΛΑ ΚΑΙ ΠΑCAN ΨΎΧΗΝ ΖΦΦΝ ΕΡΠΕΤΦΝ. Α ΕΞΗΓΑΓΕΝ ΤΑ ΥΔΑΤΑ ΚΑΤΑ ΓΕΝΉ ΑΥΤΦΝ. ΚΑΙ ΠΑΝ ΠΕΤΕΙΝΟΝ ΠΤΕΡΦΤΟΝ ΚΑΤΑ ΓΕΝΟC. ΚΑΙ ΕΙΔΕΝ Ο ΘΕΟC ΟΤΙ ΚΑΛΑ. 22ΚΑΙ ΗΥΛΟΓΗCEN ΑΥΤΑ Ο ΘΕΟC ΛΕΓΏΝ ΑΥΞΑΝΕСΘΕ ΚΑΙ ΠΛΗΘΎΝΕСΘΕ ΚΑΙ ΠΛΗΡΏCΑΤΕ ΤΑ ΥΔΑΤΑ ΕΝ ΤΑΙС ΘΑΛΑССΑΙС, ΚΑΙ ΤΑ ΠΕΤΕΊΝΑ ΠΛΗΘΎΝΕСΘΦΟΑΝ ΕΠΙ ΤΗΣ ΓΗΣ. 22ΚΑΙ ΕΓΕΝΕΤΌ ΕΣΠΕΡΑ ΚΑΙ ΕΓΕΝΕΤΌ ΠΡΏΙ

НМЕРА ПЕМПТН **ΚΑΙ ΕΙΓΙΕΝ Ο ΘΕΟC** ΕΞΑΓΑΓΕΤΏ Η ΓΗ ΨΥΧΗΝ ΖΏCΑΝ ΚΑΤΑ ΓΈΝΟς, ΤΕΤΡΑΠΟΔΑ ΚΑΙ ΕΡΠΕΤΑ ΚΑΙ ΘΗΡΙΑ ΤΗ**C** ΓΗC ΚΑΤΑ FENOC. KAI EFENETO ΟΥΤΏC. 25 ΚΑΙ ΕΠΟΙΗCEN Ο ΘΈΟς ΤΑ ΘΗΡΙΑ ΤΗς ΓΗς ΚΑΤΆ ΓΕΝΟς ΚΑΙ ΤΑ ΚΤΗΝΉ ΚΑΤΑ ΓΕΝΟς ΚΑΙ ΠΑΝΤΆ ΤΑ ΕΡΠΕΤΆ ΤΗς ΓΗς ΚΑΤΆ ΓΕΝΟς ΑΥΤΏΝ. ΚΑΙ ΕΙΔΈΝ Ο ΘΈΟς ΟΤΙ ΚΑΛΑ KAI EIΠEN Ο ΘΕΟC ΠΟΙΗCΩΜΕΝ ΑΝΘΡΏΠΟΝ ΚΑΤ ΕΙΚΟΝΑ ΗΜΕΤΕΡΑΝ ΚΑΙ ΚΑΘ ΟΜΟΙΩCIN, ΚΑΙ ΑΡΧΕΤΏCAN ΤΏΝ IXOYON THC OAAACCHC KAI TON HETEINON TOY OYPANOY KAI TON KTHNON KAI HACHC THC KAI HANTON

TWN EPITETWN TWN EPITONTWN ETIT THE 1THE 12"KAI EITOIHEEN O OEOC TON ANOPWITON, KAT EIKONA OEOY EITOIHEEN AYTON APEN KAI OHAY EITOIHEEN AYTOYE. 28KAI HYAOFHEEN AYTOYE O OEOC AETWN AYEANEEOE KAI  $\Pi\Lambda H\Theta YNEC\Theta EKAI \ \Pi\Lambda HP\Theta CATE \ THN \ FHN \ KAI \ KATAKYPIEYCATE \ AYTHC \ KAI \ APXETE \ T\ThetaN \ IX\Theta Y\ThetaN \ THC \ \ThetaA\Lambda ACCHC \ KAI \ APXETE \ TON \ IXOYON \ THC \ OLD \ APXETE \ TON \ IXOYON \ THC \ OLD \ APXETE \ TON \ IXOYON \ THC \ OLD \ APXETE \ TON \ IXOYON \ THC \ OLD \ APXETE \ TON \ IXOYON \ THC \ OLD \ APXETE \ TON \ IXOYON \ THC \ OLD \ APXETE \ TON \ IXOYON \ THC \ OLD \ APXETE \ TON \ IXOYON \ THC \ OLD \ APXETE \ TON \ IXOYON \ THC \ OLD \ APXETE \ TON \ IXOYON \ THC \ OLD \ APXETE \ TON \ IXOYON \ THC \ OLD \ APXETE \ TON \ IXOYON \ THC \ OLD \ APXETE \ TON \ IXOYON \ THC \ OLD \ APXETE \ TON \ IXOYON \ THC \ OLD \ APXETE \ TON \ IXOYON \ THC \ OLD \ APXETE \ TON \ IXOYON \ THC \ OLD \ APXETE \ TON \ IXOYON \ THC \ OLD \ APXETE \ THC \ APXETE \ TON \ IXOYON \ THC \ OLD \ APXETE \ THC \ APXET$ TWN HETEINWN TOY OYPANOY KAI HANTWN TWN KTHNWN KAI HACHC THC IHC KAI HANTWN TWN EPHETWN TWN EPHONTWN EHI THC IHC. 29KAI EIHEN O  $\Theta$ EOC I $\Delta$ OY  $\Delta$ E $\Delta$ WKA YMIN HAN XOPTON CHOPIMON CHEIPON CHEPMA, O ECTIN EHANW HACHC THC IHC, KAI HAN  $\Xi$ YAON, O EXEI EN EAYTW KAPHON CHEPMATOC CHOPIMOY, YMIN ECTAI EIC  $\texttt{BP} \underline{\texttt{OCIN}}, \texttt{30} \\ \texttt{KAI \Pi ACI TOIC} \\ \underbrace{\texttt{OHPIOIC THC IHC KAI \Pi ACI TOIC}}_{\texttt{THC IHC KAI II ACI TOIC}} \\ \texttt{TOIC} \\ \underbrace{\texttt{TOYOYPANOY}}_{\texttt{NAI II ANTI EPIDET}} \\ \underbrace{\texttt{TOYOYPANOY}}_{\texttt{NAI II ACI TOIC}} \\ \texttt{TOYOYPANOY}_{\texttt{NAI III$ ΕΠΙ ΤΗC ΓΗC, Ο EXEI EN EAYTŒ ΨΥΧΗΝ ΖΏΗC, ΠΑΝΤΆ ΧΟΡΤΟΝ ΧΛΏΡΟΝ ΕΙC ΒΡΏCIN. ΚΑΙ ΕΓΈΝΕΤΟ ΟΥΤΏC. Ο ΘΈΟΟ ΤΑ ΠΑΝΤΑ, ΟCA ΕΠΟΙΗCEN, ΚΑΙ ΙΔΟΥ ΚΑΛΑ ΛΙΑΝ, ΚΑΙ ΕΓΈΝΕΤΟ ΕСΠΕΡΑ ΚΑΙ ΕΓΈΝΕΤΟ ΠΡΏΙ. **ΗΜΕΡΑ ΕΚΤΗ** 

**FENECH 2** KAI CYNETEAEC⊖HCAN O OYPANOC KAI H FH KAI ΠΑС O KOCMOC AYTŒN ②KAI CYNETEAECEN O ⊖EOC EN

TH HMEPA TH EKTH TA EPFA AYTOY, A EΠΟΙΗCEN, KAI KATEΠΑΥCEN TH HMEPA TH ΕΒΔΟΜΗ ΑΠΟ ΠΑΝΤΏΝ

For the full Uncial text of the Greek Old Testament, please visit www.fitforfaith.ca/consolidated

Time **Event / Comment** Scripture Genesis 1:3 'And THEOS said: Let there be light!' Day 1 initiates the 'furnishing' of the empty earth, with the ultimate purpose to make the earth suitable for animals, and especially for human beings - created in His image. 1st Day A separation between day and night, AND THEOS SAID, "Let there be light!" [...] And THEOS called the light approx. 5500 BC, and the occurence of the first 'morning' 24 Day, and the darkness He called Night. And there was evening and there was morning, the FIRST DAY and 'evening' strongly suggests the crehours see studies ation of the earth rotation (latest) on 'Genealogies <u>Psa 33:9</u> For He Himself spoke and it came to pass. and 'Timeline' (there was Day 1. Bless KYRIOS, O my soul. [...] you who cover yourself with light as with <u>Psa</u> 104:1-2

<u>Joh</u> <u>1:4-5</u>

2Cor 4:6

<u>Zec</u> 14:5-10

<u>1Cor</u> 15:45-47

<u>Luk</u> 3:23-38

<u>11:32</u>

<u>1Sam</u>

<u> 19:11</u>

<u>Neh</u> 13:19

Psa 130:6

<u>Jer</u> 33:20-26

<u>Mat</u> 12:40

<u>Mar</u> 27:45

<u>22:52-53</u>

<u>Joh</u> 20:19

<u>Act</u> <u>4:3</u>

<u>1The</u>

<u>2Pet</u> 1:19-20

<u>Deu</u>

<u>16:6</u>

<u>Num</u> <u>9:5</u>

<u>Lev</u> 23:32

28:1-8

Psa 23:1

Literal

**Brenton** 

<u>Mat 28:1</u>

Literal

LSV

Psa 47:1

Literal

**Brenton** 

Psa 93:1

Literal

**Brenton** 

Psa 92:1

Literal

**Brenton** 

Psa 37:1

Literal

**Brenton** 

Psa 91:1 Literal

<u>Brenton</u>

<u>Gen</u> 7:10-12

(Greek OT)

(Masoretic Text)

<u>Gen</u> 8:14-16

<u>Rev</u> <u>11:3</u>

Exo 13:4

Exo 23:15

Deu 16:1

<u>Neh 2:1</u>

1Kin 6:1

Modern

Equivalent (~)

Mar - Apr

Apr - May

The light came from an unknown source - possibly a garment ... morning) the same supernatural light of divine glory that will appear in the New Jerusalem, when the sun and all other sources of light will not shine anymore (see In Him was life, and the life was the light of humanity. And the light shines in the darkness, and the darkness did not overcome it. Zec 14:5-10). For THEOS who said, "Light will shine out of darkness" ... On that day the sources of light will no longer shine, yet there will be continuous day! Only KYRIOS knows how this could happen. ... A biblical creation day was not millions Thus it is written, "The first man Adam became a living being"; the last of years long -between one morning and Adam became a life-giving spirit. But it is not the spiritual that is first its respective evening-, but very close to but the natural, and then the spiritual. The first man was from the the 24 hours we measure today. earth, a man of dust; the second man is from heaven. And IESOUS [77], when He began His ministry, was Himself about 1. If we neglect the first historical Adam, we thirty years old, being the son (as it was believed) of Joseph [76] the consequently reject the second historical son of Eli [75], the son of Matthat [74], the son of Levi [73], the son of Adam, namely IESOUS CHRISTOS, who came in the precisely 77th generation after the FATHER, who created the first Adam; Melchi [72], the son of Jannai [71], the son of Joseph [70], the son of Mattathias [69], the son of Amos [68], the son of Nahum [67], the son and not thousands of generations later. of Esli [66], the son of Naggai [65], the son of Maath [64], the son of Mattathias [63], the son of Semein [62], the son of Josech [61], the son a. The genealogies in Genesis 2, 5 & 11 only reach to Abram, and of Joda [60], the son of Joanan [59], the son of Rhesa [58], the son of Zerubbabel [57], the son of Shealtiel [56], the son of Neri [55], the son b. The genealogies in 1Chronicles 1 only of Melchi [54], the son of Addi [53], the son of Cosam [52], the son of reach to Jacob, and Elmadam [51], the son of Er [50], the son of Joshua [49], the son of c. The genealogies in Matthew 1 are based Eliezer [48], the son of Jorim [47], the son of Matthat [46], the son of on a dynastic & selective bloodline, d. Luke 3 now presents an -unbreakable-Levi [45], the son of Simeon [44], the son of Judah [43], the son of chain and enumerates therefore the Joseph [42], the son of Jonam [41], the son of Eliakim [40], the son of complete genealogies from Adam to Melea [39], the son of Menna [38], the son of Mattatha [37], the son of IESOUS CHRIST. Most of our modernday discussions could be avoided if Nathan [36], the son of David [35], the son of Jesse [34], the son of we would not -often intentionally-ignore Luke 3. Obed [33], the son of Boaz [32], the son of Sala [31], the son of Nahshon [30], the son of Amminadab [29], the son of Arni [28], the son of Hezron [27], the son of Perez [26], the son of Judah [25], the ▶ see also the study 'Genealogies' son of Jacob [24], the son of Isaac [23], the son of Abraham [22], the Either death came before man (Evolution), or son of Terah [21], the son of Nahor [20], the son of Serug [19], the son man came before death. Both cannot be true. of Reu [18], the son of Peleg [17], the son of Eber [16], the son of Shelah [15], the son of Cainan [14], the son of Arphaxad [13], the son 3. In the first six days, each day is shaped by a of Shem [12], the son of Noah [11], the son of Lamech [10], the son of structure: "THEOS said ... Let there be ... There was ... THEOS saw that it was good ...There was evening and morning ...". The seventh day is Methuselah [9], the son of Enoch [8], the son of Jared [7], the son of Mahalaleel [6], the son of Cainan [5], the son of Enosh [4], the son of also numbered like the other days. Seth [3], the son of Adam [2, the second], the son of THEOS [1, the Why would THEOS wait billions of years for man to evolve if His main intention was to have human life on the earth? We should not limit THEOS based on our limited comprehension to grasp His ability to create unlimited resources in an extremely short time frame such as one literal week. Human imagination does not define in the least the potential of our mighty CREATOR. Morning-morning rhythm. And THEOS called the light Day ... THEOS would have never started all of our days with evil. The darkness of the 24 hour day represents evil - Satan's Time. [1. THEOS worked during the day] [2. then] there was evening and [3. then] there was morning, [marking] the [end of the] first day. [Note - it does not say there was morning and there was evening, as commonly misread; it is crystal clear that the first day It seems to be widely accepted amongst scholars that days start with a sunset, but this is actually ended with a "morning" = morning-morning rhythm] based on a misreading of Gen 1:3, 6, 13, 19,23 & 31. And the people rose up [1] all the day, and [1] all the night, and [2] all the next day, and gathered quails ... Each verse marks clearly the end of the day and some Bible teachers seem to fade out at this point that THEOS worked before the evening - during Then Saul sent messengers to David's house to guard him and to kill the whole 'daylight' time. Gen 1:5 also clearly states that "THEOS called the light day", and we , but Michal his wife told David, saying, "If you do not save your life 🏿 [still current day], then 🛍 therefore contradict directly the Bible when statbe killed!" ing that a day started with darkness. So when it became dark at the gates of Jerusalem before the Sabbath It also does not make sense that THEOS would [notice, it was already dark but the Sabbath hadn't started!], I start a new year with spring (the equivalent to a commanded that the doors be shut [it simply says that the gates morning, when the sun appears and life starts afresh), but a day with the night hours. Both were shut the evening before the Sabbath - rather separating days and years start with the light of the sun the evening from the Sabbath] ... and its life-giving effect. My soul waits for KYRIOS more than watchmen for the morning. "Thus says KYRIOS: 'If you could break my covenant with the day, and my covenant with the night, so that day and night would not come at their time, then my covenant could be broken with David [...] my covenant with day and with night, the regulations of heaven and earth ... [notice the order of 'day & night' and 'heaven & earth'] For just as Jonah was in the hollow of the huge fish three days and three days and three nights [it does not say 3 nights and 3 days], so will be the Son of man in the heart of the earth three days and three nights. Now after the Sabbath, at the dawning [clear proof for morningmorning rhythm] on the first day of the week, Mary Magdalene and the other Mary came to view the tomb. Now from the sixth hour [noon], darkness came over all the land until the ninth hour [-3pm]. [an evening – evening rhythm would place the sixth hour at night when it was already dark] And IESOUS said to [...] who had come out against Him [...] But this is your hour and the domain of darkness!" day - the Now when it was the doors had been shut where the disciples were because of fear of the Jews, IESOUS came and stood in their midst and said to them, "Peace to you." And they arrested them and put them in custody until the next day, for ... for you are all sons of light and sons of day. We are not of the night nor of darkness. ... a lamp shining in a dark place, until the day dawns and the morning star [IESOUS CHRISTOS] rises in your hearts ... There are 2 instances in the Old Covenant that [Exception #1] ... you shall offer the Passover sacrifice in the include a sunset-sunset rhythm, but both refer to evening at sunset, at the designated time of your going out from Sabbaths of Sabbaths (Feasts etc., not to Weekly Egypt [= specific reason provided]. Sabbaths!) and do not form a general pattern for all the days of humanity. [Exception #1] And they observed the Passover on the fourteenth day of the month at twilight in the desert of Sinai. [Exception #2] It is a Sabbath of complete rest for you, and you shall deny yourselves on the ninth day of the month in the evening from evening to evening you must observe your Extraordinary Sabbath." [no specific reason provided; the highest holy day and the only day where the people are told to be 'cut off'] All biblical times of a day are counted from sunrise, not from sunset: 1st hour of the day 6-7am (sunrise) 3rd hour of the night (Mat 20:3, Mat 27:45, Mar 15:25, 9am Mar 15:33. Act 2:15) 6th hour of the day 12m (Mat 20:5, Mat 27:45, Mar 15:33, Luk 23:44, Joh 4:6, Joh 19:14, Act 10:9) 7th hour of the day 1pm 9th hour of the day (Mat 20:5, Mat 27:45-6, Mar 15:33, 3pm Luk 23:44, Act 3:1, Act 10:3, 30) 10th hour of the day (Joh 1:39) 4pm 11th hour of the day (Mat 20:6, 9, the last worker 5pm still receives a wage) 3rd hour of the night (Act 23:23) 9pm Calendar 7 days per week. 2 3 4 5 6 Months start on the morning after the sight-'One 'Two 'Three 'Four 'Five 'Six towards towards ing of the New Moon (first sliver of the Crescent towards towards towards towards Moon) on the previous day (rather evening). Sabbath' Independently from the New Moon, weeks **CABBATW**N **HMEPA HMEPA** НМЕРА НМЕРА НМЕРА evolve around the Weekly Sabbath. The Sabbath is the anchor of every week and all other days are simply counted towards / following the Sabbath. Common Translation & Modern Equivalent: First Day Of Second Third Day Fourth Day Fifth Day Sixth Day Sabbath ▶ see also the study 'Sabbaths' with more details Of The The Week Day Of The Of The Of The Week Week Week Week Monday Sunday Tuesday Wednesday Thursday Friday ΨΑΛΜΟς Τω ΔΑΥΙΔ. THC MIAC [mias] CABBATION. Who would have thought that the Book of Psalms contains one of the most remarkable A Psalm to David; of one of Sabbaths. definitions of the Biblical Week? While redacting the Greek Old Testament in its original A Psalm for David on the first day of the week. UNCIAL letters, this remarkable pattern came to my attention, and it provides food for thought ΟΨΕ ΔΕ CABBATWN, ΤΗ ΕΠΙΦWCKOYCH ΕΙC ΜΙΑΝ [17] why those important introductions to the respec-ΗΛΘΕΝ ΜΑΡΙΑΜ Η ΜΑΓ $\Delta$ ΑΛΗΝΗ ΚΑΙ Η ΑΛΛΗ tive chapters are often cut short in many Bible translations. In the same manner King David ΜΑΡΙΑ ΘΕϢΡΗCΑΙ ΤΟΝ ΤΑΦΟΝ. fully affirmed the Weekly Sabbath being the seventh day and the day before IESOUS' resur-rection, so we should do the same with an And late in the Sabbaths, the dawning into one of Sabbaths, came Mary the Magdalene and the other Mary to see the tomb. unbiased and open heart. Now after [the] Sabbaths, it being dawn, toward the first [day] of the weeks, Mary the Magdalene came, and the other Mary,

360 days per year. A calendar year was not 370 days long as the Masoretic text (most modern translations such as AMP, ESV, KJV, NASB, NIV, NLT, ...) suggest, but exactly 360 days divided into 12 months of 30 days each, as the Greek Old Testament proves through the correct flood dates (▶ see study 'Flood'). The flood (opening of the abyss until leaving the ark) lasted exactly 360 days (not 370 nor 371 nor any other number). 360 days are also specified in the time of the tribulation (Rev 11:3 with 1260 days  $\cdot$  Rev 13:5 with 42 months  $\cdot$  1260 days / 42 months = 30 days). Another -although secondary- proof for 30 days of 29.53 days and a solar month of 30.44 days. 12 Months per year. Some years in today's calendar include a periodic 13th month between Adar (12) and

Abib (1). This imperfection is product of the

fall of man and probably caused by the flood

THEOS created originally a perfect 12-month-

(▶ see study 'Flood').

and a 360-day year.

The first month of a year. The moon, in conjunction with the barley, determines the beginning of the new year, and establishes the timing of the biblical

The New Year starts the morning after the

first New Moon was sighted - after the bar-

start the New Year in a month different than

THEOS would never start the New Year with

the darkness of autumn / winter, in the same manner He does not start a biblical day with

The New Moon defines the first day.

It is strictly unbiblical to

ley was found to be almost ripe. In other words, when people in Israel notice barley with at least green heads, we know that the

New Year is coming soon.

2. The

darkness

The Hebrew word chodesh (Strong's H2320) means 'New Moon', 'Month' and 'First day of the Month', being synonymous with the luna month. It is found in the Old Testament (276x) and is translated in the KJV as 'Month' (254x) and 'New Moon' (20x). Every biblical Month starts the morning after a New Moon sighting. This is not based on the modern definition using the day that was formerly called 'Dark Moon', but on the traditional definition, where the 'new' is used according to its logical meaning - the first visible crescent / sliver on the day after the moon is dark. The word 'sign' in Gen 1:14 is the decisive clue to exclude any Dark or Full Moon from being a candidate for the New Moon. The moon cannot be a visible sign to determine seasons or biblical festivals if it is hidden or dark. The 'Dark Moon' lasts from 21 to 26 hours, therefore the real 'New Moon' / Waxing Crescent occurs 1 day after the date indicated in the common moon phases calendars. Moon Phases Calendar: <u>Timeanddate.com</u>

Dark Moon (Modern New Moon; lasts 25-26 hours)

The New Year / Months starts the morning after

True New Moon (First Crescent)

the First Crescent is being sighted.

2 - Declaration of New Month / Year

(effectively 2 days after the Dark Moon if the correct sunrise-rhythm of a biblical day is applied; 1 day after if the erroneous sunsetrhythm is applied because the moon phases are generally observed in the evenings).

0 - Dark Moon 1 - First Crescent Moon

New Month (Abib in Hebrew) meni ton neon Second Month 2 Third Month 3 4 5

7

8

9

10

11

12

to see the grave.

CABBATOY.

of the week.

3

5

ΨΑΛΜΟΣ ωΔΗΣ ΤΟΙΣ ΥΙΟΙΣ ΚΟΡΕ. ωΕΥΤΕΡΑ [deutera]

A Psalm of praise for the sons of Core on the second day

ΨΑΛΜΟΣ Τ $\omega$  ΔΑΥΙΔ, ΤΕΤΡΑΔΙ [tetradi] CABBAT $\omega$ N.

A Psalm of David for the fourth day of the week.

ΨΑΛΜΟς Τω ΔΑΥΙΔ. ΕΙς ΑΝΑΜΝΗςΙΝ ΠΕΡΙ

A Psalm of David for remembrance concerning the \$\square\$

ΨΑΛΜΟΟ ωΔΗC, EIC THN HMEPAN TOY CABBATON.

And it came about after the seven days, that the water of the flood

came on the earth. In the six hundredth year in Noah's life, the se-

In the six hundredth year of Noah's life, in the second month, on the

In the second month, on the twenty-seventh day of the month, the

you and your wife, and your sons and your sons' wives with you.

for one thousand two hundred sixty days [1260 / 3.5 years = 360

... a tree of life, yielding twelve fruits, in each several month ren-

And he showed me the river of the water of life, clear as crystal, coming out from the throne of THEOS and of the LAMB in the middle

of its street, and on both sides of the river is the tree of life, producing twelve fruits - yielding its fruit according to every month - and the

(Babylonian Exile)

(Nisan)

MHNI NICAN

meni nisan

(Iyyar)

leaves of the tree are for the healing of the nations.

Calendar Month

Canaanite

(Ziv)

meni deutero

(Sivan)

meni trite

earth had dried out. Then THEOS said to Noah, "Go out from the ark,

And I will grant authority to my two witnesses, and they will prophesy

And a mouth was given to him speaking great things and blasphemies, and authority to act was given to him for forty-two months [ $42 \times 30$ ]

A Psalm to David; for a memorial concerning

A Psalm of a Song, for the day of the Sabbath.

- not mentioned in the Psalms -

- not mentioned in the Psalms -

Into the day before Sabbath, when the earth had been inhabited

For the day before the Sabbath, when the land was inhabited.

EIC THN HMEPAN TOΥ ΠΡΟ-CABBATOΥ [pro-sabbatou],

A Psalm to the sons of Korah; to second Sabbath.

A Psalm to David, to fourth Sabbaths.

ΟΤΕ ΚΑΤΨΚΙCΤΑΙ Η ΓΗ.

A Psalm of a Song for the

the fountains of the abyss burst forth ...

cond month, on the

days], dressed in sackcloth."

=1260 days (3.5 years)].

dering its fruits ...

Fourth Month (Tammuz) meni tetartos Fifth Month (Ab) meni pempte Month Elul (Sixth Month) meni eloul Month Ethanim (Seventh Month) MHNI A@ANIN meni athanin Month Bul (Eighth Month) MHNI BOYΛ meni boul Month Kislev (Ninth Month) meni chaseleu Tenth Month (Tebeth) meni dekato Eleventh Month (Shebat) meni endekato Month Adar (Twelfth Month) adar Today, in the month of Abib [Strong's H24 = tender, green, that

(Mar-chesvan) And the flax and the barley were struck, because the barley was in the ear and the flax was in bud [in the days before the Passover, when the plagues hit Egypt]. But the wheat and the spelt were not struck, because they are late-ripening [3rd month, Sivan].

 $NE \omega N$ , meni ton neon = New Month], you are going out.

twilight. [...] It is KYRIOS's Passover.

is KYRIOS' Passover.

of the forest creep about.

(Tishri)

And KYRIOS said to Moses and to Aaron in the land of Egypt, saying, "This month will be the beginning of months; it will be for you the first of the months of the year. Speak to all the community of Israel, saying, 'On the tenth of this month, they will each take for themselves a lamb for the family [...] "You will keep it until the fourteenth day of this month, and all the assembly of the community of Israel will slaughter it at In the first month, on the fourteenth of the month at the evening And THEOS said, "Let there be lights in the expanse of the heaven to separate the day from the night. And let them be for signs and for seasons, and for days and years, and let them be lights in the expanse of the heaven to give light upon the earth." And it was so. He made the moon to mark the seasons; the sun knows its time for setting. You make darkness, and it is night, when all the beasts David said to Jonathan, "Look, tomorrow is the new month [Strong's 2320; commonly translated with 'new moon', but 'new month' is more reasonable because the sighting of the new moon was by chance and could not be precalulated], and I should certainly [= the new moon was already observed during the day / sunset they spoke] sit with the king to eat. You must send me away so that I can hide myself in the field until the third evening [clear reference to third day of the month]. [...] for the yearly sacrifice is there for all the clan.' [...] I will question my father by this time the day after tomorrow. [...] Then Jonathan said to him, "Tomorrow is the new month, and you will be missed, for your seat will stay empty. On the third day you must go down quickly [...] So David hid himself in the field. When the new month came, the king was seated at the feast. [...] he thought, "Something happened to him. He is not ceremonially clean; surely he is not clean." And then on the next day, the second day of the new month, that David's place was empty ...

May - Jun Est 8:9 Jun - Jul Jul - Aug Aug - Sep Neh 6:15 Sep - Oct 1Kin 8:2 Oct - Nov <u>1Kin 6:38</u> Neh 1:1 Nov - Dec Zec 7:1 Dec - Jan Est 2:16 Jan - Feb <u>Zec 1:7</u> Ezr 6:15 Est 3:7-13 Feb - Mar Est 8:12 Est 9:1-21 <u>Exo</u> 9:31-32 <u>Exo</u> <u>13:4</u> is a young ear of grain, green ears of corn / Greek G3501 MHNI Exo 12:2 <u>Lev</u> <u>23:5</u> <u>Gen</u> 1:14-15 104:19-20 <u>1Sam</u> 20:5-34



	Time	Event / Comment	Scripture	
2nd Day	Vertical sep	paration of the waters (Heaven \$ Earth).	AND THEOC CAID (I and bound	0
	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 OYPANON).  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 accomodate the same word for two vastly different systems describing our sky.	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.  He ties up the water in its clouds, and the cloud is not torn open beneath it.	Gen 1:6-8 <u>Iob</u> 26:8
		Different forms of precipitations.	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.  "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?	<u>Job</u> 37:6-11 <u>Job</u> 38:25-27
		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.	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 was it sprang up, the state 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.	<u>Gen</u> 2:4-5
		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.	So THEOS the KYRIOS put him forth from the garden of Eden, to till the ground [implying rain] wherefrom he had been taken.	<u>Gen</u> <u>3:23</u>
		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 existance at CHRISTOS' baptism), but this does not mean he created it in this moment.	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	<u>Gen</u> 9:12-17
		<ul> <li>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.</li> <li>4. Noah would not have had any building ma-</li> </ul>	flesh, which is upon the earth.  But there rose a fountain out of the earth, and watered the whole face of the earth.	<u>Gen</u> <u>2:6</u> <u>Gen</u>
		terials 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 indi- cate him at any point to plant trees which require years or decades to grow to a size suitable for a gigantic ark.	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 the sight and to keep it.  And who prepared a course for the violent rain, and a way for	2:5-15 Job
	The standard of the standard o		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 untrodden and uninhabited land, 27 and was all to send forth a crop of green herbs?	38:25- <u>27</u>
3rd Day	First appea	separation of the waters (Oceans ↔ Land). rance of any land. vegetation.		
	24 hours	Creation of mountains and rivers.  Some conclusions:	Mountains  May KYRIOS be glad in His works, the one who looks at the earth	<u>Psa</u> 104:32
	(there was evening and morning)	<ol> <li>Genesis 1:2 describes the Earth as formless = without mountains.</li> <li>Rivers - naturally requiring the slope and feed of a mountain (rainfall, snow) - existed with the Garden of Eden (e.g. Euphrates).</li> </ol>	and it quakes, and touches the mountains and they smoke the heights of the mountains are His, to whom belongs the sea that He made, and the dry land that His hands formed.  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.	<u>Psa</u> 95:4-5 <u>Psa</u> 104:17-18
		3. Mountains are usually formed as a result of plate tectonics (in some cases through volcanoes). The separation of e.g. Australia from Asia, initiated probably shortly after creation (fall of Adam), continued at a slower pace between the creation and the flood, had again been catalyzed during the flood year and continues to date at a very slow	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]  Rivers	<u>Rev</u> <u>16:17-18</u>
		pace as continually recorded by scientists.  ▶ see also the detailed study on the 'Flood'.  Separation of land and water.	Now a river flowed out from Eden that watered the garden, and from there it diverged and became four branches.  You are the one who waters the mountains from His upper chambers.  AND THEOS SAID, "Let the waters under heaven be gathered	Gen 2:10 Psa 104:13 Gen 1:9-13
			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.  [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.	<u>Psa</u> 104:6-9
			To Him who spread -out- the earth above the waters  "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'?	<u>Psa 136:6</u> <u>Job</u> <u>38:8-11</u>
		Differentiation between the sea / oceans and the abyss (the source of the sea and of fountains).	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.  Who gathers the waters of the sea [thalasses] as in a bottle; who lays up the abyss [abyssous] in treasuries.  Abyss - A Brief Word Study (36x Greek OT; 9x Greek NT)	<u>ler</u> 5:22 <u>Psa</u> 32(33):7
		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 /	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.	<u>Gen</u> <u>1:2</u>
		descriptive words found in those verses:  - 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)	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].	<u>Gen</u> 7:11
		- Gradation from the very top to the very bottom: Heaven > Earth > Sea > Abyss (Psa 134:6)	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.	<u>Deu</u> <u>8:7</u>
		<ul> <li>The abyss can boil (= geothermally heated groundwater, better known as hot springs)</li> <li>IESOUS went down into this abyss; the dragon in Rev 9:2 will be thrown into it.</li> <li>(It has also been discovered that between 525</li> </ul>	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  The abyss [abyssos] said, It is not in me: and the sea [thalassa] said, It is not with me.  Or hast thou gone to the source of the sea, and walked in the recesses of the abyss?	<u>Deu</u> 33:13 <u>Job</u> 28:14 <u>Job</u> 38:16
		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'	He makes the abyss boil like a brazen caldron He clave a rock in the wilderness, and made them drink as in a	<u>Job 41:23</u> <u>Psa</u> 77(78):15
		follows a similar approach.)  2. This water was stored there on creation day #3, released at the time of the flood through	great abyss.  The abyss, as it were a garment, is his covering: the waters shall stand on the hills.	<u>Psa</u> 103(104):6
		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 for-	all that KYRIOS willed, he did in heaven, and on the earth, in the sea, and in all abysses.  He established me before time was in the beginning, before He	<u>Psa</u> <u>134(135):6</u> <u>Pro</u> 8:24
		ever after the flood, as promised by THEOS.	made the earth: even before He made the abyss; before the fountains of water came forth  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?	<u>1sa</u> 51:10
			And they [the demons] begged him not to command them to depart into the abyss.  And the fifth angel blew his trumpet, and I saw a star fallen from	<u>Luk</u> 8:31 <u>Rev</u>
			heaven to earth, and he was given the key to the shaft of the abyss.  [General verse] the heavens existed long ago and the earth held together out of water and through water by the word of THEOS	9:2 2Pet 3:5
		Springs are underground sources called aquifers (a sponge formed by permeable rock, sand, clay, gravel).	You are the one who sends forth springs into the valleys; they flow between the mountains when there were no springs of abounding water.	<u>Psa</u> 104:10 <u>Pro 8:24</u>
		Creation of vegetation.	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.  And THEOS caused to grow every tree that was good for food.	<u>Gen</u> 1:9-13 <u>Gen 2:9</u>
			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.	<u>Psa</u> <u>104:13-17</u>



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

Scripture Comments

Calendar **THEOS** 

lished, there would have been no set (cr the 7th Day Sabbath to pinpoint and ide formerly also as identification for other lambs, grain and drink offering) had to	entify iname	the day of R less days of	Resurrection of the week	on and Pente c. It is also cle	cost. The S ar from N	Sabbath Day um 28:9-10,	vis not only r that the forn	neant for re ner offering	st, but
THEOS' Calendar Is Very Simple.		Modern l	Hebrew Translation	Biblical C	Greek Translation	Counting Method (Specified in	Portuguese Weekdays (from Ecclesias-	<u>Modern</u> <u>Equivalent</u>	
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.							tical Latin)  Domingo (Sunday)		
	2	shênîy Shênîy H8145 <u>تات</u> yom H3117	second day	ΔΕΥΤΕΡΟΣ deuteros G1208 HMEPA hemera G2250	second day	'Two after / towards Sabbath'	Secunda Fēria (Monday, literally 'second weekday')	Monday	
	3	אַלישַי <u>ישָלישַי</u> shelîyshîy <u>H7992</u> <u>ביי</u> <u>yom</u> <u>H3117</u>	third day	TPITOC tritos G5154 HMEPA hemera G2250	third day	'Three after / towards Sabbath'	Terça Feira (Tuesday, literally 'third weekday')	Tuesday	
	4	רבי <u>עי</u> rebîy'îy H7243 ביוָ yom H3117	fourth day	TETAPTOC tetartos G5067 HMEPA hemera G2250	fourth day	'Four after / towards Sabbath'	Quarta Feira (Wednesday, literally 'fourth weekday')	Wednesday	
	5	<u>הַמִּישׁי</u> chămîyshîy <u>H2549</u> יוֹם yom <u>H3117</u>	fifth day	IIEMITTOC pemptos G3991 HMEPA hemera G2250	fifth day	'Five after / towards Sabbath'	Quinta Feira (Thursday, literally 'fifth weekday')	Thursday	
	6	າ <u>ພ່ຜ່</u> shishshîy <u>H8345</u> _ <u>¤່າງ</u> yom H3117	sixth day	EKTOC hektos G1623 HMEPA hemera G2250	sixth day	'Six after / towards Sabbath'	Sesta Feira (Friday, literally 'sixth weekday')	Friday	
		אביע shabbâth H7676 אביע shebîy'îy H7637 ביי yom H3117		CABBATWN sabbaton G4521 EBAOMOC hebdomos G1442 HMEPA hemera G2250				Saturday	
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.								<u>Gen</u> 1:5-31
	And and THE	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.							
		and late in the Sabbaths, the dawning into (the) first (day) of (the) Sabbaths [EIC MIAN CABBATUN = els mian sabbaton = G1519 G3391 G4521 = on (day) one of Sabbaths (Week), came Mary the Magdalene and the other Mary to see the tomb.							
King David fully affirmed in the respective introductions to his Psalms the Weekly Sabbath being the seventh day and the day before IESOUS' resurrection.	<ul> <li>ΨΑΛΜΟς Τω ΔΑΥΙΔ. ΤΗς MIAC [mias] CABBATON.</li> <li>A Psalm to David; of one of Sabbaths.</li> <li>A Psalm for David on the first day of the week.</li> <li>ΟΨΕ ΔΕ CABBATON, ΤΗ ΕΠΙΦωςκούς ΕΙς MIAN [mian] CABBATON ΗΛΘΕΝ ΜΑΡΙΑΜ Η ΜΑΓΔΑΛΗΝΗ ΚΑΙ Η ΑΛΛΗ ΜΑΡΙΑ ΘΕΟΡΗ CAI ΤΟΝ ΤΑΦΟΝ.</li> </ul>							Psa 23:1 Literal Brenton Mat 28:1	
		And late in the Sabbaths, the dawning into one of Sabbaths, came Mary the Magdalene and the other Mary to see the tomb.  Now after [the] Sabbaths, it being dawn, toward the first [day] of the weeks, Mary the Magdalene came, and the other Mary, to see the grave.							Literal <u>LSV</u>
	<ul> <li>ΨΑΛΜΟC WAHC TOIC YIOIC KOPE. ΔΕΥΤΕΡΑ [deutera] CABBATOY.</li> <li>A Psalm to the sons of Korah; to second Sabbath.</li> <li>A Psalm of praise for the sons of Core on the second day of the week.</li> </ul>							<u>Psa 47:1</u> Literal <u>Brenton</u>	
	- not mentioned in the Psalms - ΨΑΛΜΟς Τω ΔΑΥΙΔ, ΤΕΤΡΑΔΙ [tetradi] CABBATωΝ.							<u>Psa 93:1</u>	
	A Psalm to David, to fourth Sabbaths. A Psalm of David for the fourth day of the week.							Literal <u>Brenton</u>	
	5	- not mentioned in the Psalms -  EIC THN HMEPAN TOΥ ΠΡΟ-CABBATOΥ [pro-sabbatou],						<u>Psa 92:1</u>	
		OTE KATWKICTAI H ΓH.  Into the day before Sabbath, when the earth had been inhabited [day #6 of creation = when animals and humans inhabited the earth].						Literal	
		For the day before the Sabbath, when the land was inhabited. $\Psi$ AAMOC T $\omega$ $\Delta$ AYI $\Delta$ . EIC ANAMNHCIN $\Pi$ EPI CABBATOY.							Brenton  Psa 37:1
		A Psalm to David; for a memorial concerning Sabbath.  A Psalm of David for remembrance concerning the Sabbath-day.  ΨΑΛΜΟΣ ωΔΗΣ, ΕΙΣ ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ CABBATOY.  A Psalm of a Song, for the day of the Sabbath.							Literal <u>Brenton</u> <u>Psa 91:1</u> Literal
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		A Psalm of a Song for the Sabbath-day.  Austria, Liechtenstein, Germany, Switzerland  The word 'Samstag' (German for Saturday) derives from Old High German sambaz(tac), which derives from Greek CABBATO, sáv- vato, which derives from Hebrew 222,							<u>Brenton</u> <u>Wikipedia</u>
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	Bosnian subota Catalan dissabte Corsican Sabatu Croatian subota								
laryou 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		Islamic (	Czech Greek Hebrew countries Italian		sabbatun Sabt Sabato	<u>DN,</u> sabbator 1			InDifferent

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. Religions which acknowledge(d)

the Sabbath to be Saturday.

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.

. But we have to be aware that there is often a significant dif-ference between what is official, and what is actually being practised.

Germany, Switzerland	derives from Old High German sambaz(tac), which derives from Greek CABBATO, sáv- vato, which derives from Hobrew 222, Shabbat.	<u>Wikipedia</u>
Bosnian	subota	
Catalan	dissabte	
Corsican	Sabatu	
Croatian	subota	
Czech	sobota	
Greek		
Hebrew		
Islamic countries	Sabt	
Italian	Sabato	InDifferent
Polish	sobota	<u>Languages.</u>
Portuguese	sábado	<u>com</u>
Russian	суббота [subbota]	
Serbian	субота [subota]	
Slovenian	sobota	
Spanish	sábado	
Ukrainian	субота [subota]	
Jews	(Sabbath only; since antiquity)	<u>Wikipedia</u>
Jewish Christians	(Sabbath only; first century AD)	<u>Wikipedia</u>
Early Christianity	(Sabbath; 1st-4th c. AD; some added Sunday)	<u>Wikipedia</u>
	(0.11.1)	****** 1.



List of over 500 Sabbath-keeping churches

<u>Wikipedia</u>

<u>Source</u>



Dinosaurlike Creatures

Name

The

Beast,

First

of His

Creation.

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.

Event / Comment

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'.

The last 3 chapters of Job are extremely rich, also of course culminating in the restoration of Job. 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.

[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 'ΑΛΛΑ ΔΗ ΙΔΟΝ ΘΗΡΙΑ ΠΑΡΑ COI' 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

Scripture

<u>Job</u> 40:6-32

**NETS** Trans-

<u>lation</u>

<u>Gen</u> 36:31-35

<u>1Chr</u> 1:43-49

data for

ancient

rivers provided

by 'MERIT <u>Hydro</u> <u>Visuali</u>-

zation and <u>Inter-</u> <u>active</u>

<u> Map', Map</u>

<u>and</u> overlay by

<u>Thomas</u>

Lorenz

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; hu-

mans 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 them as do the chaste-tree's branches' - the Greek text 'CKIA-ZONTAI  $\Delta$ E EN AYTO  $\Delta$ EN $\Delta$ PA META $\Lambda$ A CYN PA $\Delta$ AMNOIC KAI

KΛωνες agnoy' implies through 'en auto' clearly 'in him' meaning that not only give the trees shade to him while lying down, but 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 Phœnicians 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. [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

Probably the very first (animal) of THEOS' creation.

The beast eats grass like oxen.

Sets up his tail like a cypress tree.

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

The addendum of Job 42:17ff is clearly

affirmed by . . .

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 = 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 breastplate. 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 firebrand. 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] [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 from the 'Syriac Book', originally 'CYPIAKHC BIBΛΟΥ' = 'suriakes biblos' possibly meaning

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

17d And these were the kings who reigned in Edom, which country he

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

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,

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 Getthaim. 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 Balaennor son of Achobor reigned in his stead. 50 And Balaennor died, and Adad son of Barad reigned in his stead; and the name of his city was Phogor.

Son (H)adad of Barad Zare & Bosorrha

... and in 1Chronicles 1:44.

Genealogy By Law

Abraham (2166 BC)

Son

... the passage in Genesis 36:33,

Sebla of Masecca Job (Jobab, ~1700 BC) Saul of Rhoboth Balaennor of Achobor Ennon Exodus ~1446-1406 BC I have to admit that I assumed up to this point the extinction of the dinosaurs with the worldwide flood. But the

Dynastic Bloodline

Kahramanmaras

Adana

Gaziant

Balak of Beor

(H)asom

Job (Jobab of Zara)

cause 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

1Chronicles:]

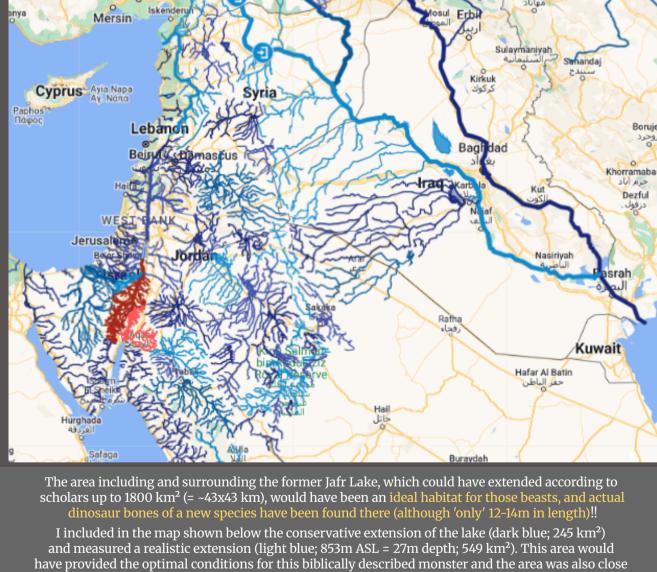
Sophar king of the Minæans.

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 beast) 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. Kayseri Tabriz Google نبربر Konya 1-PHISON (SEYGHÜR / GE. River

Mardin

GIHON (Khabur, Ka

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, be-



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.

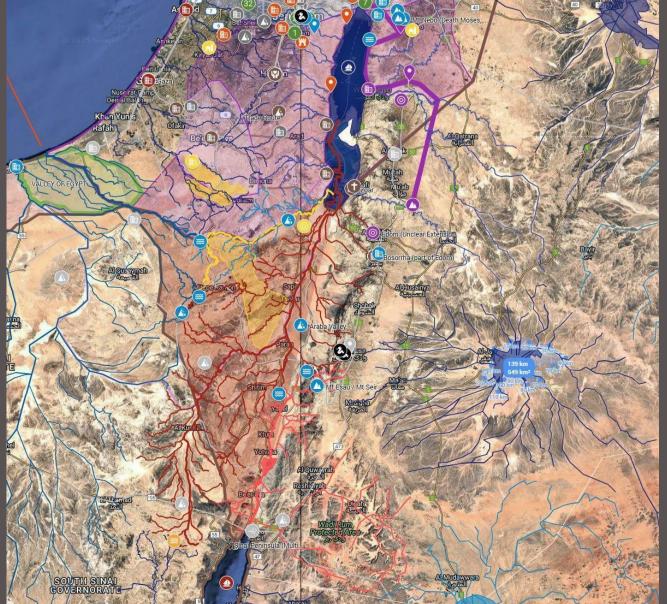
<u>Weeknder</u> (Ignore dating!)

<u>Google</u> <u>River</u> data for ancient rivers

Of the Last

From: <u>Jordan</u>

<u>Times</u>



provided by 'MERIT Hydro Visualization and Inter-<u>active</u> <u> Map', Map</u> **Thomas** Lorenz

 $\underline{www.fit for faith.ca/studies}$