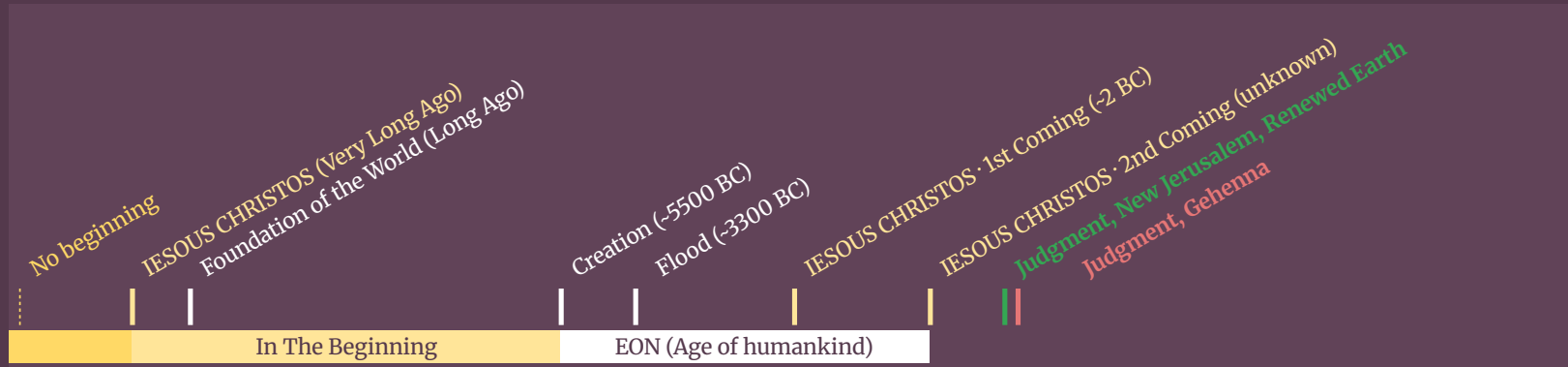


# THE CREATION

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.





	Scripture				
Prologue	... <i>the SON He loves</i> , in whom we have the redemption, the forgiveness of sins, who is the image of the invisible THEOS, the <i>first-born over all creation</i> , because <i>all things in the heavens and on the earth were created by Him</i> , things visible and things invisible, whether thrones or dominions or rulers or powers, <i>all things were created through Him and for Him</i> , and He Him-self is before all things, and in Him all things are held together, and He Himself is the head of the body, the church ...				<a href="#">Col 1:12-20</a>
	... He has spoken to us by a SON [IESOUS CHRISTOS], whom He appointed Heir of all things, <i>through whom also He made the world</i> , who is the radiance of His glory and the representation of His essence, sustaining all things by the <i>word of power</i> .				<a href="#">Heb 1:1-3</a>
Index	Page 1	Intro	Prologue  Index		
	Page 2	Prelude	Foundation of the Earth	Elements	Creation of the earth's foundation and the heaven.  · 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	Creation Week	Creation Day #1		Creation of light. Separation between day and night.  · 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		Vertical separation of the waters (Heaven ⇕ Earth).  Horizontal separation of the waters (Oceans ↔ Land).  First appearance of any land.  Creation of vegetation.
	Page 5		Creation Day #4	Life	Creation of permanent lights.
		Creation Day #5	Creation of aquatic animals and birds.		
		Creation Day #6	Creation of land animals and humans.		
			Creation Day #7		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
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Definitions	Both <b>Old Earth Creationism</b> (OEC) and <b>Young Earth Creationism</b> (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 <b>Old Earth-Young Creation</b> (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 <b>the first</b> animals, humans and plants, while engineering the existing waters the HOLY SPIRIT was hovering over, into an intelligently designed water cycle.	

- Before the Creation Week -

Pre-Existence Of The Earth's Foundation	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.		
	Condition of the planet earth:	<b>1 In a beginning</b> [no article 'the' nor any indication of the original date], <b>THEOS made the heaven and the earth.</b>	<b>Gen 1:1-2</b>
	1. No mountains (Pro 8:25).	<b>2 Now</b> [indicating that time had elapsed btw. the beginning and 'now'] <b>the earth had become</b> [Imperfect; present state of things, indicating at least one pre-state of the earth; <i>Strong's H1961, hâyâh, haw-yaw'</i> A primitive root; to <b>exist</b> , that is, be or <b>become, come to pass</b> (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 <b>became</b> a pillar of salt and was obviously not born as such] <b>waste and wild</b> , [ <i>Strong's H8415, tôhû, to'-hoo</i> From an unused root meaning to lie <b>waste</b> ; a <b>desolation</b> (of surface), that is, desert; figuratively a <b>worth-less thing</b> ; adverbially in vain: - confusion, empty place, <b>without form</b> , nothing, (thing of) nought, <b>vain</b> , vanity, waste, <b>wilderness</b> ]	
	2. No dry land (Pro 8:26). All land is covered by waters (Gen 1:2) (Initial flood, before Noah's flood!).	<b>and darkness was on the face of the abyss, but the Spirit of THEOS</b> [the HOLY SPIRIT, which was given at Pentecost, but existed before the beginning], <b>was brooding</b> [other translations "hovering"] <b>on the face of the water.</b>	

	<b>Further References to the Words: 'Became' / 'Wasteland' / 'Beginning'</b>		
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	But Lot's wife, behind him, looked back, and she <b>became</b> [also H1961] a pillar of salt.	<b>Gen 19:26</b>
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	For KYRIOS, who created the heaven (He is THEOS, who formed the earth and made it; He established it and did not create it to be a <b>waste-land</b> [same word as H8415], but formed it to be inhabited) ...	<b>Isa 45:18</b>
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	[ <b>Creation</b> ] For ever since the fathers fell asleep [=since the moment humans existed and died], <b>all things have continued just as they have been from the beginning of creation</b> ['beginning' here clearly not referring to the absolute beginning, but to Gen 1:3 onwards]."	<b>2Pet 3:4-6</b>
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	[ <b>Pre-creation</b> ] For when they maintain this, it escapes their notice that the heavens existed <b>long ago</b> [= previously to the sentence above = before creation] and the earth held together out of water and through water by the <b>word of THEOS</b> ['word' = absolute beginning], by means of which things <b>the world that existed at that time</b> [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!].	
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Which Beginning Is Meant In Genesis 1:1?	The foundation of the planet earth and the heaven had already been created by THEOS <b>'in a beginning'</b> (Gen 1:1), a term associated in John 1 with THEOS' Word.	<b>In a [no article for 'the'] beginning</b> was the <b>Word [Logos]</b> , and the Word was with <b>THEOS</b> , and the Word was <b>THEOS</b> . This one was <b>in a beginning with THEOS</b> . All things came into being through Him, and apart from Him not one thing came into being that has come into being.	<b>Joh 1:1-3</b>
	<b>The Word</b> 1:1 EV αρχή ην ο λόγος και ο λόγος ην προς τον θεόν In the beginning was the word, and the word was with God, 2532 2316 1510 7.3 3588 3056 2532 3588 3056 1510 7.3 4314 3588 2316 και θεός ην ο λόγος 1:2 ούτος ην εν αρχή προς τον and [4God 3was 1the 2word]. This one was in the beginning with <b>The Creation</b> 1:1 EV αρχή εποίησεν ο θεός τον ουρανόν και την γην In the beginning God made the heaven and the earth		

The key for organizing the chronological aspect 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.	[ <b>Before creation:</b> ] KYRIOS, had constituted me [Wisdom] [the] <b>beginning</b> of His way, <b>before His works</b> [or 'acts of old' = before creation], at the commencement of that time [or 'of the earth']; <b>in the world + of the ages</b> [or 'from eternity' ], had I been established, in advance of the antiquities of the earth; When there was no resounding deep [or 'depths'], I had been brought forth, when there were <b>no fountains</b> , abounding with water; Ere yet the mountains had been settled, <b>before the hills</b> , had I been brought 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:		
	[ <b>Now speaking of the creation in Gen 1:3 ff:</b> ] When <b>He prepared the heaven</b> , there, was I! When <b>He decreed a vault</b> upon the face of the resounding deep [earth's atmosphere]; When <b>He made firm the skies above</b> , when the <b>fountains</b> of the resounding deep, waxed strong; When <b>He fixed for the sea</b> its bound, that, the waters, should not go beyond his bidding, when <b>He decreed the foundations of the earth</b> : - <b>Then became I beside Him</b> , 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.		
	<b>Origin of Wisdom</b> 8:22 κύριος ἐκτίσέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ 8:23 πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν ποιῆσαι The LORD created me the head of his ways for his works. Before the eon he founded me in the beginning, before the [2]the [3earth 1making]; 8:24 καὶ πρὸ τοῦ τὰς ἀβύσσους ποιῆσαι πρὸ τοῦ προελθεῖν τὰς and before the [2]the [3abysses 1making]; before the coming forth of the 4077 πηγὰς τῶν ὑδάτων 8:25 πρὸ τοῦ ὄρη εδρασθῆναι πρὸ δε springs of waters; before [2 of the 3 mountains 1 the seating]; and before		
	"Where were you at my laying the <b>foundation of the earth</b> ? [...] Who determined its measurement? [...] who stretched the measuring line upon it? On what were its bases sunk? Or who laid its cornerstone ...		

Which Heaven Is Meant In Genesis 1:1?	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 <b>Spiritual Heaven</b> which is clearly not part of the creation week and certainly existed long before the earth and or to the <b>Universe</b> , but this being empty at that stage, because its bodies would only be created on creation day #4.	
THEOS created the heaven(s) in one area (if we believe His Word without reservations) and literally stretched them out, creating the seemingly infinite universe.	Who alone has <b>stretched out the heavens</b> , and walks on the sea as on firm ground.	<b>Job 9:8</b>
	By the Word of KYRIOS the <b>heavens</b> were made ...	<b>Psa 33:6</b>
	The <b>heavens</b> are yours, the <b>earth</b> yours as well, the world with its fullness, because you founded them.	<b>Psa 89:11</b>
	... who <b>stretches out the heaven like a tent curtain</b> ...	<b>Psa 104:2</b>
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. ▶ see also the Documentary 'G-d of Wonders'.	He is the One who sits above the circle of the earth, and its inhabitants are like grasshoppers; the One who <b>stretches out the heaven like a veil and spreads it out like a tent to live in</b> , the One who ... makes rulers of the earth like nothing.	<b>Isa 40:22-23</b>
	Thus says THEOS the KYRIOS, who <b>created the heaven and stretched it out</b> , who <b>spread out the earth and its offspring</b> , who gives breath to the people upon it and spirit to those who walk in it.	<b>Isa 42:5</b>
	And man that has lain down in death shall certainly not rise again till the <b>heaven be unstitched</b> [literally 'not sewed'], and they shall not awake from their sleep.	<b>Job 14:12</b>
	And the <b>skies</b> shall roll up like a scroll ...	<b>Isa 34:4</b>
... Isaiah, Paul (Hebrews) and John then predict the heavens to be rolled up afterwards - the opposite of having been stretched out at creation.	... 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.	<b>Psa 102:25-26</b>
	"You, KYRIOS, laid the foundation of the earth <b>in the beginning</b> , and the <b>heavens</b> 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 years will not run out."	<b>Heb 1:10-12</b>
	... 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 <b>sky was split apart like a scroll that is rolled up</b> , and every mountain and island were moved ...	<b>Rev 6:12-14</b>

Numbering Pattern of Genesis 1	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 is found anywhere in the first chapters of Genesis, and we should abstain from mentally injecting something so fundamental into the biblical account.	
	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 considered 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 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:		
Here we clearly see the biblical pattern organized by days:		
Prelude (Gen 1:1-2)		
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Day 1 (Gen 1:3-5)	ΚΑΙ ΕΙΠΗΝ Ο ΘΕΟΣ ... ΗΜΕΡΑ ΜΙΑ. And THEOS spoke ... <b>day one.</b>	
Day 2 (Gen 1:6-8)	ΚΑΙ ΕΙΠΗΝ Ο ΘΕΟΣ ... ΗΜΕΡΑ ΔΕΥΤΕΡΑ. And THEOS spoke ... <b>day two.</b>	
Day 3 (Gen 1:9-13)	ΚΑΙ ΕΙΠΗΝ Ο ΘΕΟΣ ... ΗΜΕΡΑ ΤΡΙΤΗ. And THEOS spoke ... <b>day three.</b>	
Day 4 (Gen 1:3-5)	ΚΑΙ ΕΙΠΗΝ Ο ΘΕΟΣ ... ΗΜΕΡΑ ΤΕΤΑΡΤΗ. And THEOS spoke ... <b>day four.</b>	
Day 5 (Gen 1:20-23)	ΚΑΙ ΕΙΠΗΝ Ο ΘΕΟΣ ... ΗΜΕΡΑ ΠΕΜΠΤΗ. And THEOS spoke ... <b>day five.</b>	
Day 6 (Gen 1:24-31)	ΚΑΙ ΕΙΠΗΝ Ο ΘΕΟΣ ... ΗΜΕΡΑ ΕΚΤΗ. And THEOS spoke ... <b>day six.</b>	
Day 7 (Gen 2:1-3)	... ΗΜΕΡΑΝ ΤΗΝ ΕΒΔΟΜΗΝ. ... <b>the seventh day.</b>	

GENECH 1		
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14	ΚΑΙ ΕΙΠΗΝ Ο ΘΕΟC ΕΞΑΓΑΓΕΤΩ Η ΓΗ ΨΥΧΗΝ ΖΩCΑΝ ΚΑΤΑ ΓΕΝΟC ΤΕΤΡΑΠΟΔΑ ΚΑΙ ΕΡΠΙΕΤΑ ΚΑΙ ΘΗΡΙΑ ΤΗΣ ΓΗΣ ΚΑΤΑ ΓΕΝΟC	ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC
15	ΚΑΙ ΕΙΠΗΝ Ο ΘΕΟC ΕΞΑΓΑΓΕΤΩ Η ΓΗ ΨΥΧΗΝ ΖΩCΑΝ ΚΑΤΑ ΓΕΝΟC ΤΕΤΡΑΠΟΔΑ ΚΑΙ ΕΡΠΙΕΤΑ ΚΑΙ ΘΗΡΙΑ ΤΗΣ ΓΗΣ ΚΑΤΑ ΓΕΝΟC	ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC
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54	ΚΑΙ ΕΙΠΗΝ Ο ΘΕΟC ΕΞΑΓΑΓΕΤΩ Η ΓΗ ΨΥΧΗΝ ΖΩCΑΝ ΚΑΤΑ ΓΕΝΟC ΤΕΤΡΑΠΟΔΑ ΚΑΙ ΕΡΠΙΕΤΑ ΚΑΙ ΘΗΡΙΑ ΤΗΣ ΓΗΣ ΚΑΤΑ ΓΕΝΟC	ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC
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76	ΚΑΙ ΕΙΠΗΝ Ο ΘΕΟC ΕΞΑΓΑΓΕΤΩ Η ΓΗ ΨΥΧΗΝ ΖΩCΑΝ ΚΑΤΑ ΓΕΝΟC ΤΕΤΡΑΠΟΔΑ ΚΑΙ ΕΡΠΙΕΤΑ ΚΑΙ ΘΗΡΙΑ ΤΗΣ ΓΗΣ ΚΑΤΑ ΓΕΝΟC	ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC
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78	ΚΑΙ ΕΙΠΗΝ Ο ΘΕΟC ΕΞΑΓΑΓΕΤΩ Η ΓΗ ΨΥΧΗΝ ΖΩCΑΝ ΚΑΤΑ ΓΕΝΟC ΤΕΤΡΑΠΟΔΑ ΚΑΙ ΕΡΠΙΕΤΑ ΚΑΙ ΘΗΡΙΑ ΤΗΣ ΓΗΣ ΚΑΤΑ ΓΕΝΟC	ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC
79	ΚΑΙ ΕΙΠΗΝ Ο ΘΕΟC ΕΞΑΓΑΓΕΤΩ Η ΓΗ ΨΥΧΗΝ ΖΩCΑΝ ΚΑΤΑ ΓΕΝΟC ΤΕΤΡΑΠΟΔΑ ΚΑΙ ΕΡΠΙΕΤΑ ΚΑΙ ΘΗΡΙΑ ΤΗΣ ΓΗΣ ΚΑΤΑ ΓΕΝΟC	ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC
80	ΚΑΙ ΕΙΠΗΝ Ο ΘΕΟC ΕΞΑΓΑΓΕΤΩ Η ΓΗ ΨΥΧΗΝ ΖΩCΑΝ ΚΑΤΑ ΓΕΝΟC ΤΕΤΡΑΠΟΔΑ ΚΑΙ ΕΡΠΙΕΤΑ ΚΑΙ ΘΗΡΙΑ ΤΗΣ ΓΗΣ ΚΑΤΑ ΓΕΝΟC	ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC
81	ΚΑΙ ΕΙΠΗΝ Ο ΘΕΟC ΕΞΑΓΑΓΕΤΩ Η ΓΗ ΨΥΧΗΝ ΖΩCΑΝ ΚΑΤΑ ΓΕΝΟC ΤΕΤΡΑΠΟΔΑ ΚΑΙ ΕΡΠΙΕΤΑ ΚΑΙ ΘΗΡΙΑ ΤΗΣ ΓΗΣ ΚΑΤΑ ΓΕΝΟC	ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC
82	ΚΑΙ ΕΙΠΗΝ Ο ΘΕΟC ΕΞΑΓΑΓΕΤΩ Η ΓΗ ΨΥΧΗΝ ΖΩCΑΝ ΚΑΤΑ ΓΕΝΟC ΤΕΤΡΑΠΟΔΑ ΚΑΙ ΕΡΠΙΕΤΑ ΚΑΙ ΘΗΡΙΑ ΤΗΣ ΓΗΣ ΚΑΤΑ ΓΕΝΟC	ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC
83	ΚΑΙ ΕΙΠΗΝ Ο ΘΕΟC ΕΞΑΓΑΓΕΤΩ Η ΓΗ ΨΥΧΗΝ ΖΩCΑΝ ΚΑΤΑ ΓΕΝΟC ΤΕΤΡΑΠΟΔΑ ΚΑΙ ΕΡΠΙΕΤΑ ΚΑΙ ΘΗΡΙΑ ΤΗΣ ΓΗΣ ΚΑΤΑ ΓΕΝΟC	ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC
84	ΚΑΙ ΕΙΠΗΝ Ο ΘΕΟC ΕΞΑΓΑΓΕΤΩ Η ΓΗ ΨΥΧΗΝ ΖΩCΑΝ ΚΑΤΑ ΓΕΝΟC ΤΕΤΡΑΠΟΔΑ ΚΑΙ ΕΡΠΙΕΤΑ ΚΑΙ ΘΗΡΙΑ ΤΗΣ ΓΗΣ ΚΑΤΑ ΓΕΝΟC	ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC
85	ΚΑΙ ΕΙΠΗΝ Ο ΘΕΟC ΕΞΑΓΑΓΕΤΩ Η ΓΗ ΨΥΧΗΝ ΖΩCΑΝ ΚΑΤΑ ΓΕΝΟC ΤΕΤΡΑΠΟΔΑ ΚΑΙ ΕΡΠΙΕΤΑ ΚΑΙ ΘΗΡΙΑ ΤΗΣ ΓΗΣ ΚΑΤΑ ΓΕΝΟC	ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC
86	ΚΑΙ ΕΙΠΗΝ Ο ΘΕΟC ΕΞΑΓΑΓΕΤΩ Η ΓΗ ΨΥΧΗΝ ΖΩCΑΝ ΚΑΤΑ ΓΕΝΟC ΤΕΤΡΑΠΟΔΑ ΚΑΙ ΕΡΠΙΕΤΑ ΚΑΙ ΘΗΡΙΑ ΤΗΣ ΓΗΣ ΚΑΤΑ ΓΕΝΟC	ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC
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89	ΚΑΙ ΕΙΠΗΝ Ο ΘΕΟC ΕΞΑΓΑΓΕΤΩ Η ΓΗ ΨΥΧΗΝ ΖΩCΑΝ ΚΑΤΑ ΓΕΝΟC ΤΕΤΡΑΠΟΔΑ ΚΑΙ ΕΡΠΙΕΤΑ ΚΑΙ ΘΗΡΙΑ ΤΗΣ ΓΗΣ ΚΑΤΑ ΓΕΝΟC	ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC
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For the full Uncial text of the Greek Old Testament, please visit [www.fitforfaith.ca/consolidated](http://www.fitforfaith.ca/consolidated)



For Faith

THE CREATION

3 Six Days · Six Mornings & Evenings · 144 Hours Of Creation

Time	Event / Comment	Scripture	
- Start of the Creation Week -			
Genesis 1:3 'And THEOS said: Let there be light!'			
1st Day <div>approx. 5500 BC, see studies 'Genealogies' and 'Timeline'</div>	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.		
	<div>24 hours</div> <div>(there was evening and morning)</div> <div>A separation between day and night, and the occurrence of the first 'morning' and 'evening' strongly suggests the creation of the earth rotation (latest) on Day 1.</div> <div>The light came from an unknown source - possibly 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 Zec 14:5-10).</div>	<div>AND THEOS SAID, "Let there be light!" [...] And THEOS called the light Day, and the darkness He called Night. And there was evening and there was morning, the <b>FIRST DAY</b>.</div> <div>For <b>He Himself spoke</b> and it came to pass.</div> <div>Bless KYRIOS, O my soul. [...] you who cover yourself <b>with light</b> as with a garment ...</div> <div>In Him was life, and the life was the <b>light of humanity</b>. And the <b>light shines in the darkness</b>, and the darkness did not overcome it.</div> <div>For THEOS who said, "<b>Light will shine</b> out of darkness" ...</div> <div>On that day the <b>sources of light</b> will no longer shine, yet there will be continuous day! Only KYRIOS knows how this could happen. ...</div> <div>Thus it is written, "<b>The first man Adam</b> became a living being"; the <b>last Adam</b> became a life-giving spirit. But it is not the spiritual that is first but the natural, and then the spiritual. <b>The first man was from the earth</b>, a man of dust; the <b>second man is from heaven</b>.</div> <div>And IESOUS [77], when He began His ministry, was Himself about thirty years old, being the son (as it was believed) of Joseph [76] the son of Eli [75], the son of Matthat [74], the son of Levi [73], the son of 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 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 of Joda [60], the son of Joanan [59], the son of Rhese [58], the son of Zerubbabel [57], the son of Shealtiel [56], the son of Neri [55], the son of Melchi [54], the son of Addi [53], the son of Cosam [52], the son of Elmadam [51], the son of Er [50], the son of Joshua [49], the son of Eliezer [48], the son of Jorim [47], the son of Matthat [46], the son of Levi [45], the son of Simeon [44], the son of Judah [43], the son of Joseph [42], the son of Jonam [41], the son of Eliakim [40], the son of Melea [39], the son of Menna [38], the son of Mattatha [37], the son of Nathan [36], the son of David [35], the son of Jesse [34], the son of 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 son of <b>Jacob [24]</b>, the son of Isaac [23], the son of <b>Abraham [22]</b>, the son of Terah [21], the son of Nahor [20], the son of Serug [19], the son 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 of Shem [12], the son of Noah [11], the son of Lamech [10], the son of Methuselah [9], the son of Enoch [8], the son of Jared [7], the son of Mahalalel [6], the son of Cainan [5], the son of Enosh [4], the son of Seth [3], the son of <b>Adam [2, the second], the son of THEOS [1, the First]</b>.</div>	<div>Gen 1:3-5</div> <div>Psa 33:9</div> <div>Psa 104:1-2</div> <div>Joh 1:4-5</div> <div>2Cor 4:6</div> <div>Zec 14:5-10</div> <div>1Cor 15:45-47</div> <div>Luk 3:23-38</div>
	<div>A biblical creation day was not millions of years long -between one morning and its respective evening-, but very close to the 24 hours we measure today.</div> <div>1. If we neglect the first historical Adam, we consequently reject the second historical Adam, namely IESOUS CHRISTOS, who came in the precisely 7th generation after the FATHER, who created the first Adam; and not thousands of generations later.</div> <div>While<div>a. The genealogies in Genesis 2, 5 &amp; 11 only reach to Abram, and</div><div>b. The genealogies in 1Chronicles 1 only reach to Jacob, and</div><div>c. The genealogies in Matthew 1 are based on a dynastic &amp; selective bloodline.</div><div>d. Luke 3 now presents an -unbreakable- chain and enumerates therefore the complete genealogies from Adam to IESOUS CHRIST. Most of our modern-day discussions could be avoided if we would not -often intentionally- ignore Luke 3.</div><div>► see also the study 'Genealogies'</div></div> <div>2. Either death came before man (Evolution), or man came before death. Both cannot be true.</div> <div>3. In the first six days, each day is shaped by a structure: "THEOS said ... Let there be ... There was ... THEOS saw that it was good ...There was evening and morning ...". The seventh day is also numbered like the other days.</div> <div>4. Why would THEOS wait billions of years for man to evolve if His main intention was to have human life on the earth?</div> <div>5. 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.</div>	<div>And THEOS called the <b>light Day</b> ...</div> <div>[1. THEOS worked during the day] <b>and</b> [2. then] <b>there was evening and</b> [3. then] <b>there was morning</b>, [marking] the [end of the] <b>first day</b>. [Note - it does not say there was morning and there was evening, as commonly misread; it is crystal clear that the first day ended with a "morning" = morning-morning rhythm]</div> <div>And the people rose up [1] all the day, and [1] <b>all the night</b>, and [2] <b>all the next day</b>, and gathered quails ...</div> <div>Then <b>Saul sent messengers to David's house to guard him and to kill him</b> ..., but Michal his wife told David, saying, "If you do not save your life ... (still current day), then ... you will be killed!"</div> <div>So when it <b>became dark</b> at the gates of Jerusalem <b>before the Sabbath</b> [notice, it was already dark but the Sabbath hadn't started!], I commanded that the doors be shut [it simply says that the gates were shut the evening <b>before</b> the Sabbath - rather separating the evening from the Sabbath] ...</div> <div>My soul waits for KYRIOS more than <b>watchmen for the morning</b>.</div> <div>"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 &amp; night' and 'heaven &amp; earth']"</div> <div>For just as Jonah was in the hollow of the huge fish three days and three <b>days</b> and three <b>nights</b> [it does not say 3 nights and 3 days], so will be the Son of man in the heart of the earth three <b>days</b> and three <b>nights</b>.</div> <div>Now <b>after the Sabbath</b>, at the <b>dawning</b> [clear proof for morning-morning rhythm] on the first day of the week, Mary Magdalene and the other Mary came to view the tomb.</div> <div>Now from the <b>sixth hour</b> [noon], darkness came over all the land until the <b>ninth hour</b> [-3pm]. [an evening - evening rhythm would place the sixth hour at night when it was already dark]</div> <div>And IESOUS said to [...] who had come out against Him [...] But this is your hour and the <b>domain of darkness!</b>"</div> <div>Now when it was <b>evening</b> on <b>the day - the first day of the week</b> - and 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."</div> <div>And they <b>arrested them and put them in custody until the next day</b>, for it was <b>the first day of the week</b> .</div> <div>... for you are all <b>sons of light and sons of day</b>. We are not of the night nor of darkness.</div> <div>... a lamp shining in a dark place, until the day dawns and the <b>morning star</b> [IESOUS CHRISTOS] rises in your hearts ...</div>	<div>Gen 1:5</div> <div>Gen 1:5</div> <div>Num 11:32</div> <div>Isam 19:11</div> <div>Neh 13:19</div> <div>Psa 130:6</div> <div>Jer 33:20-26</div> <div>Mat 12:40</div> <div>Mat 28:1</div> <div>Mar 27:45</div> <div>Luk 22:52-53</div> <div>Joh 20:19</div> <div>Act 4:3</div> <div>1The 5:5</div> <div>2Pet 1:19-20</div> <div>Deu 16:6</div> <div>Num 9:5</div> <div>Lev 23:32</div>
	<div>There are 2 instances in the Old Covenant that include a sunset-sunset rhythm, but both refer to Sabbaths of Sabbaths (Feasts etc., not to Weekly Sabbaths!) and do not form a general pattern for all the days of humanity.</div>	<div>[Exception #1] ... you shall offer the Passover sacrifice in the evening at sunset, at the <b>designated time of your going out from Egypt</b> [= specific reason provided].</div> <div>[Exception #1] And they observed the Passover on the fourteenth day of the month at twilight in the desert of Sinai.</div> <div>[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 - <b>from evening to evening</b> you must observe your <b>Extraordinary Sabbath</b>." [no specific reason provided; the highest holy day and the only day where the people are told to be 'cut off']</div>	<div>Deu 16:6</div> <div>Num 9:5</div> <div>Lev 23:32</div>
	<div>All biblical times of a day are counted from sunrise, not from sunset:</div>	<div>1st hour of the day 6-7am (sunrise)</div> <div>3rd hour of the night 9am (Mat 20:3, Mat 27:45, Mar 15:25, Mar 15:33, Act 2:15)</div> <div>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)</div> <div>7th hour of the day 1pm (Joh 4:52)</div> <div>9th hour of the day 3pm (Mat 20:5, Mat 27:45-6, Mar 15:33, Luk 23:44, Act 3:1, Act 10:3, 30)</div> <div>10th hour of the day 4pm (Joh 1:39)</div> <div>11th hour of the day 5pm (Mat 20:6, 9, the last worker still receives a wage)</div> <div>3rd hour of the night 9pm (Act 23:23)</div>	
	Calendar	<div>7 days per week.</div> <div>Months start on the morning after the sighting of the New Moon (first sliver of the Crescent Moon) on the previous day (rather evening).</div> <div>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.</div> <div>► see also the study 'Sabbaths' with more details</div> <div>Who would have thought that the Book of Psalms contains one of the most remarkable definitions of the Biblical Week? While redacting the Greek Old Testament in its original UNCIAL letters, this remarkable pattern came to my attention, and it provides food for thought why those important introductions to the respective chapters are often cut short in many Bible translations. In the same manner King David fully affirmed the Weekly Sabbath being the seventh day and the day before IESOUS' resurrection, so we should do the same with an unbiased and open heart .</div> <div>360 days per year.</div> <div>A calendar year was not 370 days long as the Masoretic text (most modern translations such as AMR, 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').</div> <div>The flood (opening of the abyss until leaving the ark) lasted exactly 360 days (not 370 nor 371 nor any other number).</div> <div>360 days are also specified in the time of the tribulation (Rev 11:3 with 1260 days - Rev 13:5 with 42 months - 1260 days / 42 months = 30 days).</div> <div>Another -although secondary- proof for 30 days is the average of 29.99 days between a lunar month of 29.53 days and a solar month of 30.44 days.</div> <div>12 Months per year.</div> <div>Some years in today's calendar include a periodic 13th month between Adar (12) and Abib (0). This imperfection is product of the fall of man and probably caused by the flood (► see study 'Flood').</div> <div>THEOS created originally a perfect 12-month- and a 360-day year.</div> <div>The Hebrew word chodesh (Strong's H2220) means 'New Month', 'Month' and 'First day of the Month', being synonymous with the lunar month. It is found in the Old Testament (276x) and is translated in the KJV as 'Month' (254x) and 'New Moon' (20x).</div> <div>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.</div> <div>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.</div> <div>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.</div> <div>Moon Phases Calendar: Timeanddate.com</div> <div><div><div><div></div></div><div><div></div></div></div><div>Dark Moon (Modern New Moon; lasts 25-26 hours)</div><div><div><div></div></div><div><div></div></div></div><div>True New Moon (First Crescent)</div></div> <div>The New Year / Months starts the morning after the First Crescent is being sighted.</div> <div>0 - Dark Moon 1 - First Crescent Moon 2 - Declaration of New Month / Year</div> <div>(effectively 2 days after the Dark Moon if the correct sunrise-rhythm of a biblical day is applied; 1 day after if the erroneous sunset-rhythm is applied because the moon phases are generally observed in the evenings).</div>	<div>1 2 3 4 5 6 7</div> <div>Mat 28:1-8</div> <div>ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ. ΤΗC ΜΕΝ ΤΕΤΑΡΤΗΣ ΕΒΔΟΜΙΑC .</div> <div>A Psalm to David; of <b>one of Sabbaths</b>.</div> <div>A Psalm for David on the <b>first day</b> of the week.</div> <div>ΟΥΤΕ ΔΕ CABBATON, ΤΗ ΕΠΙΦΟΚΟΥΧΗ ΕΙC ΜΙΑΝ ΗΜΕΡΑΝ ΕΛΘΕΝΤΕΣ, ΗΑΓΕΝ ΜΑΡΙΑΜ Η ΜΑΓ ΔΑΛΛΗΝ ΚΑΙ Η ΑΛΛΗ ΜΑΡΙΑ ΘΕΟΥΡΗΤΑΙ ΤΟΝ ΤΑΦΟΝ.</div> <div>And late in the Sabbaths, the dawnning into <b>one of Sabbaths</b>, came Mary the Magdalene and the other Mary to see the tomb.</div> <div>Now after [the] Sabbaths, it being dawnn, toward the <b>first [day] of the weeks</b>, Mary the Magdalene came, and the other Mary, to see the grave.</div> <div>ΨΑΛΜΟC ΩΔΗC ΤΟΙC ΥΙΟΙC ΚΟΠΕ. ΔΕΥΤΕΡΑ [deutera] CABBATOY.</div> <div>A Psalm to the sons of Korah; to <b>second Sabbath</b>.</div> <div>A Psalm of praise for the sons of Core on the <b>second day</b> of the week.</div> <div>3 - not mentioned in the Psalms -</div> <div>ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ, ΤΕΤΡΑΔΙ [tetradi] CABBATON.</div> <div>A Psalm to David, to <b>fourth Sabbaths</b>.</div> <div>A Psalm of David for the <b>fourth day</b> of the week.</div> <div>5 - not mentioned in the Psalms -</div> <div>ΕΙC ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ ΠΙΠΟ-CABBATOY [pro-sabbatoul], ΟΤΕ ΚΑΤΩΚΙCΤΑΙ Η ΓΗ.</div> <div>Into the day before Sabbath, when the earth had been inhabited [day #6 of creation = when animals and humans inhabited the earth].</div> <div>For the day before the Sabbath, when the land was inhabited.</div> <div>ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ. ΕΙC ΑΝΑΜΗΝCΗΝ ΗΠΕΤΙ ΕΛΘΕΝΤΩΝ.</div> <div>A Psalm to David; for a memorial concerning <b>sabbath</b>.</div> <div>A Psalm of David for remembrance concerning the <b>sabbath day</b>.</div> <div>7</div> <div>ΨΑΛΜΟC ΩΔΗC, ΕΙC ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ ΕΛΘΕΝΤΩΝ.</div> <div>A Psalm of a Song, for the day of the <b>sabbath</b>.</div> <div>A Psalm of a Song for the <b>sabbath day</b>.</div> <div>8</div> <div>ΨΑΛΜΟC ΩΔΗC, ΕΙC ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ ΕΛΘΕΝΤΩΝ.</div> <div>A Psalm of a Song, for the day of the <b>sabbath</b>.</div> <div>9</div> <div>ΨΑΛΜΟC ΩΔΗC, ΕΙC ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ ΕΛΘΕΝΤΩΝ.</div> <div>A Psalm of a Song, for the day of the <b>sabbath</b>.</div> <div>10</div> <div>ΨΑΛΜΟC ΩΔΗC, ΕΙC ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ ΕΛΘΕΝΤΩΝ.</div> <div>A Psalm of a Song, for the day of the <b>sabbath</b>.</div> <div>11</div> <div>ΨΑΛΜΟC ΩΔΗC, ΕΙC ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ ΕΛΘΕΝΤΩΝ.</div> <div>A Psalm of a Song, for the day of the <b>sabbath</b>.</div> <div>12</div> <div>ΨΑΛΜΟC ΩΔΗC, ΕΙC ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ ΕΛΘΕΝΤΩΝ.</div> <div>A Psalm of a Song, for the day of the <b>sabbath</b>.</div> <div>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 second month, on the <b>twenty-seventh of the month</b>, on this day all the fountains of the abys burst forth ...</div> <div>In the six hundredth year of Noah's life, in the second month, on the <b>seventeenth day of the month</b> ...</div> <div>In the second month, on the <b>twenty-seventh day of the month</b>, the earth had dried out. Then THEOS said to Noah, "Go out from the ark, you and your wife, and your sons and your sons' wives with you.</div> <div>And I will grant authority to my two witnesses, and they will prophesy for one thousand two hundred sixty days [1260 / 3.5 years = 360 days], dressed in sackcloth."</div> <div>And a month was given to him speaking great things and blasphemies, and authority to act was given to him for <b>forty-two months</b> [42 x 30 =1260 days (3.5 years)].</div> <div>... a tree of life, yielding twelve fruits, in each several month rendering its fruits ...</div> <div>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 <b>twelve fruit</b> - yielding its fruit according to every month - and the leaves of the tree are for the healing of the nations.</div> <div>Calendar Month</div> <div>Modern Equivalent (-)</div> <div># Canaanite (Babylonian Exile)</div> <div>1 New Month (Abib in Hebrew) MHNI NEW'N meni ton neon</div> <div>(Nisan) MINI NICAN meni nisan</div> <div>Mar - Apr</div> <div>Exo 13:4</div> <div>Exo 23:15</div> <div>Deu 16:1</div> <div>Neh 2:1</div> <div>2 Second Month (Ziv) MHNI AEYTEPO meni deutero</div> <div>(Iyyar)</div> <div>Apr - May</div> <div>1Kin 6:1</div> <div>3 Third Month (Sivan) MHNI TPITH meni trite</div> <div></div> <div>May - Jun</div> <div>-</div> <div>4 Fourth Month (Tammuz) MHNI TETAPTOC meni tetartos</div> <div></div> <div>Jun - Jul</div> <div>-</div> <div>5 Fifth Month (Ab) MHNI IEMITH meni pempte</div> <div></div> <div>Jul - Aug</div> <div>-</div> <div>6 Month Elul (Sixth Month) MHNI EAOYA meni eloul</div> <div></div> <div>Aug - Sep</div> <div>Neh 6:15</div> <div>7 Month Ethanim (Seventh Month) MHNI AΘANIN meni aathanin</div> <div>(Tishri)</div> <div>Sep - Oct</div> <div>1Kin 8:2</div> <div>8 Month Bul (Eighth Month) MHNI BOYA meni boul</div> <div>(Mar-chesvan)</div> <div>Oct - Nov</div> <div>1Kin 6:38</div> <div>9 Month Kislew (Ninth Month) MHNI KAGALEY meni chasaleu</div> <div></div> <div>Nov - Dec</div> <div>Neh 1:1</div> <div>Zec 7:1</div> <div>10 Tenth Month (Tebeth) MHNI DEKATO meni dekato</div> <div></div> <div>Dec - Jan</div> <div>-</div> <div>11 Eleventh Month (Shebat) MHNI ENAEKATO meni endekato</div> <div></div> <div>Jan - Feb</div> <div>Zec 1:7</div> <div>12 Month Adar (Twelfth Month) AAAP' adar</div> <div></div> <div>Feb - Mar</div> <div>Ezr 6:15</div> <div>Est 3:7-13</div> <div>Est 8:1-21</div> <div>And the flax and the barley were struck, because the <b>barley was in the ear</b> and the flax was in bud [in the days before the Passover, the plagues hit Egypt]. But the wheat and the spelt were not struck, because they are late-ripening [3rd month, Sivan].</div> <div>Today, in the month of Abib [Strong's H24 = tender, green, that is a young ear of grain, green ears of corn / Greek G3501 MHNI NEW'N, meni ton neon = New Month], you are going out.</div> <div>And KYRIOS said to Moses and to Aaron in the land of Egypt, saying, "This month will be to the <b>beginning of months</b>; it will be for you the <b>first of the month</b> of the year. Speak to all the community of Israel, saying, 'On the <b>tenth of this month</b>, they will each take for themselves a lamb for the family [...]. You will keep it until the <b>fourteenth day of this month</b>, and all the assembly of the community of Israel will slaughter it at twilight. [...] It is KYRIOS'S Passover.</div> <div>In the <b>first month</b>, on the <b>fourteenth of the month</b> at the evening is KYRIOS' Passover.</div> <div>And THEOS said, "Let there be lights in the expanse of the heaven to separate the day from the night. And let them be <b>for signs and for seasons, and for days and years</b>, and let them be lights in the expanse of the heaven to give light upon the earth." And it was so.</div> <div>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 of the forest creep about.</div> <div>David said to Jonathan, "Look, <b>tomorrow is the new month</b> [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 precalculated], and I should <b>certainly</b> [= 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, "<b>Tomorrow is the new month</b>, 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 ...</div> <div>Exo 9:31-32</div> <div>Exo 13:4</div> <div>Exo 12:2</div> <div>Lev 23:2</div> <div>Gen 1:14-15</div> <div>Psa 104:19-20</div> <div>1Sam 20:5-34</div>





### 3rd Day





	Time	Event / Comment	Scripture	
4th Day	Creation of permanent lights.			
	24 hours  (there was evening and morning)	Creation of sun, moon and stars.	AND THEOS SAID, “Let there be lights in the vaulted dome of heav- en to separate day from night, and let them be as signs and for ap- pointed times, and for days and years [...] And THEOS made <b>two great lights</b> , the greater light [ <b>sun</b> ] to rule the day and the smaller light [ <b>moon</b> ] to rule the night, and <b>the stars</b> . [...] a <b>FOURTH DAY</b> .	Gen 1:14-19
			... I look at your heavens, the work of your fingers, the <b>moon</b> and the <b>stars</b> which you set in place ...	Psa 8:3
			Its [the sun] rising is from one end of the heaven and its circuit to the other end of heaven; and nothing is hidden from <b>its heat</b> .	Psa 19:6
			Yours is the day, yours is the night also. You established <b>light</b> and the <b>sun</b> . You defined all the boundaries of the earth; Summer and winter – you formed them.	Psa 74:16-17
			<b>The sun</b> to rule the day, for his loyal love endures forever. <b>The moon and stars</b> to rule the night, for His loyal love endures forever.	Psa 136:8-9
Orientation through stars – for both humans and animals.	“Can you bind the chains of the Pleiades, or can you loosen the <b>cords of Orion</b> ? Can you lead forth the <b>southern constellations</b> at their appointed time, or can you lead the <b>Bear</b> with its children? Do you know heaven's statutes, or can you establish their rule on the earth?	Job 38:31-33		
	He made the <b>moon</b> for appointed times; the <b>sun</b> knows its time for setting. You make <b>darkness</b> , and it is <b>night</b> , when all the ani- mals of the forest creep about.	Psa 104:19-20		
5th Day	Creation of aquatic animals and birds.			
	24 hours  (there was evening and morning)	1. Aquatic Animals in oceans, lakes and rivers (probably including dinosaurs through the term 'great sea-monsters'; see addendum #2).	AND THEOS SAID, “Let the waters swarm with <b>swarms of living creatures</b> , and <b>let birds fly</b> over the earth across the face of the vaulted dome of heaven.” So THEOS created the <b>great sea crea- tures</b> and every living creature that moves, with which the wa- ters swarm, according to their kind, and <b>every bird with wings</b> according to its kind. [...] a <b>FIFTH DAY</b> .	Gen 1:20-23
			And out of the ground THEOS formed every beast of the field and <b>every bird of the sky</b> ...	Gen 2:19
			By the word of KYRIOS the heavens were made, and by the breath of His mouth <b>all their host</b> .	Psa 33:6
			This is the great and wide sea, in which are <b>moving animals with- out number</b> , living things small and great. There the ships sail.	Psa 104:25-26
			Blessed is the One ... who made heaven and earth, <b>the sea and all that is in them</b> ...	Psa 146:6
2. Birds and flying reptiles.				
THEOS created the full diversity, but not the full accumulation of animals at the same time, but rather allowed them to <b>spread over the earth</b> .	Thus says THEOS the KYRIOS, who created the heaven and stretched it out, who <b>spread out the earth and its offspring</b> ...	Isa 42:5		
6th Day	Creation of land animals and humans.			
	24 hours  (there was evening and morning)	Creation of land animals.	AND THEOS SAID, “Let the earth bring forth <b>living creatures</b> according to their kind [...] So THEOS made <b>wild animals</b> accord- ing to their kind and the <b>cattle</b> according to their kind, and <b>every creeping thing of the earth</b> according to its kind. And THEOS saw that it was good.	Gen 1:24-25
			And out of the ground THEOS formed <b>every beast of the field</b> ...	Gen 2:19
			“Can you hunt prey for the <b>lion</b> ? [...] Who prepares for the <b>crow</b> its prey, when its young ones cry to THEOS for help, and they wander around for lack of food?	Job 38:39-41
			“Do you know the time when the <b>goats of the rocks</b> give birth? Do you observe the <b>doe deer's</b> giving birth? [...] “Is the <b>wild ox</b> willing to serve you [...] “Do you give power to the <b>horse</b> ? Do you clothe its neck with a mane? [...] “Does the <b>hawk</b> soar by your wisdom? [...] Or does the <b>eagle</b> fly high at your command and construct its nest high?	Job 39:1-27
		Creation of the first humans in the image of THEOS.	AND THEOS SAID, “Let us make <b>humankind in our image</b> and according to our likeness [...] So THEOS created humankind in His image, in the likeness of THEOS He created him, male and female He created them.	Gen 1:26-27
			This is the genealogy of men in the day in which THEOS made Adam; in the image of THEOS He made him: <b>male and female He made them, and blessed them</b> ; and He called his name Adam, in the day in which He made them. And Adam lived two hundred and thirty years, and begot after his form, and after His image ...	Gen 5:1-3
			And indeed He is not far away from each one of us, for <b>in Him we live and move and exist</b> , as even some of your own poets have said: <b>‘For we also are His offspring.’</b>	Act 17:27-28
			· Instructions to spread over the world.	And THEOS blessed them, and THEOS said to them, “Be fruitful and multiply, and <b>fill the earth and subdue it</b> ...
		· Dominion over animals.	... and let them <b>rule over the fish</b> of the sea, and over <b>the birds</b> of heaven, and over <b>the cattle</b> , and <b>over all the earth</b> , and over <b>every moving thing</b> that moves upon the earth.” ...	Gen 1:26-27
			... and rule over the <b>fish of the sea</b> and the <b>birds of heaven</b> , and over <b>every animal</b> that moves upon the earth.”	Gen 1:28
			And out of the ground THEOS formed every beast of the field and every bird of the sky, and He brought each to the man to see what he would call it. And whatever the man called that living creature was its name. And the <b>man gave names to every domes- ticated animal</b> and to the <b>birds</b> of heaven and to all the <b>wild animals</b> .	Gen 2:19-20
			You make <b>him</b> over the works of your hands; all things <b>you have placed under his feet</b> : <b>sheep</b> and <b>cattle</b> , all of them, and also the <b>wild animals</b> of the field, the <b>birds</b> of the sky and the <b>fish</b> of the sea, everything that passes along the paths of seas.	Psa 8:6-8
		· Vegetarian diet for humans and animals (until the fall of man).	And THEOS said, “Look – I am giving to you <b>every plant that bears seed</b> which is on the face of the whole earth, and <b>every kind of tree that bears fruit</b> . They shall be yours <b>as food</b> .”	Gen 1:29
			And to every kind of <b>animal of the earth</b> and to <b>every bird of heaven</b> , and to <b>everything that moves upon the earth</b> in which there is life I am giving <b>every green plant as food</b> .” And it was so. And THEOS saw everything that He had made and, behold, it was very good. And there was evening, and there was morning, a <b>SIXTH DAY</b> .	Gen 1:30-31
			· Diet for humans and animals (after the fall of man).	Every moving thing that lives shall be for you as food. As I gave the green plants to you, <b>I now give you everything</b> . Only you shall not eat raw flesh with blood in it.
7th Day	The rest of THEOS and for humanity. Institution of the Weekly Sabbath and the biblical 7-day week, which is still universally adopted.			
	24 hours  (not precised, but numbered in the same way and therefore clearly in continuation with the previous 6 days and the worldwide 7- day-week initiated by THEOS)	The day of THEOS's rest initiated also the day of rest for humans, formalized as commandment during the Exodus of the Israelites and contained in the Moral Law.	And heaven and earth and all their array were finished. And on the <b>SEVENTH DAY</b> THEOS finished His work that He had done, and He rested on the seventh day from all His work that He had done. ...	Gen 2:1-3
			“Remember the day of the <b>Sabbath</b> , to consecrate it. Six days you will work, and you will do all your work. But the <b>seventh day</b> is a Sabbath for KYRIOS your THEOS; you will not do any work – you or your son or your daughter, your male slave or your female slave, or your animal, or your alien [neighbor] who is in your gates – because <b>in six days KYRIOS made the heaven and the earth</b> , the sea and all that is in them, and <b>on the seventh day He rested</b> .	Exo 20:8-11
			For He has spoken somewhere about the Seventh Day in this way: “And <b>THEOS rested on the Seventh Day</b> from all His works,” [...] Consequently a <b>Sabbath rest</b> remains for the people of THEOS.	Heb 4:4-9
► see also the detailed study 'Weekly Sabbath'.				
Genesis 2	Sometimes the Bible is being questioned because Genesis 2, after concluding the seventh day with verse 3, continues in verse 4 with what some perceive as unnecessary repetition. While Genesis 1 describes the creation of the world from a bird's-eye view of the universe, chapter 2 zooms in on the land and the Garden of Eden , focusing, in a slightly different order, on the specific environ- ment of the first humans and bridges the gap to the Fall of Man in chapter 3. Every detail in chapter 2 is essential, and the descrip- tion of the four rivers, for example, helped us identify the region of the former Garden of Eden. (► see separate study).			
	Even if we were to consider it a repetition, it wouldn't be harmful, since other topics and books in the Bible are also repeated. The book of Deuteronomy, for instance, is, as its name suggests, the 'Second Law', which was previously described in the same Pentateuch. Yet no one would conclude that the entire book is redundant. Joshua 4:10–24 is a repetition of Joshua 3:14–4:10, in which both accounts describe the crossing of the Jordan. The Ten Commandments are repeated several times, and the Evan- gelium is retold three times by different authors, each with a different emphasis.			
– End of the Creation Week –				

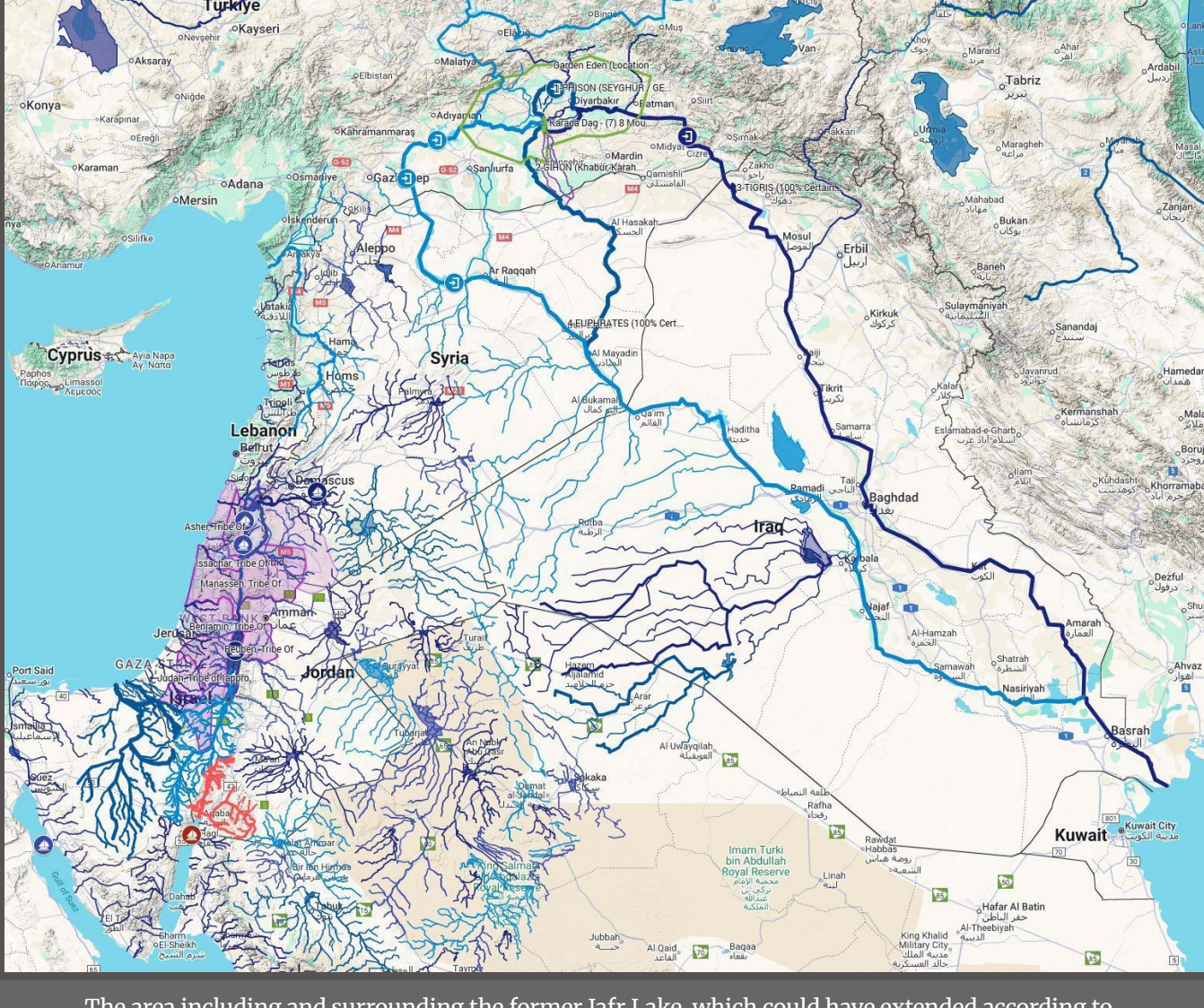




	Name	Event / Comment	Scripture																										
Dinosaur-like Creatures	The Beast, First of His Creation.	Let us reflect at the end of this study on the famous passage of Job 40–42, which I nearly overlooked in its significance when casually reading through the book in January 2025, but was then surely motivated by the SPIRIT to read it again and again over the course of several days.	[Chapter 40] And KYRIOS yet again answered and <b>spoke to Job out of the cloud, saying</b> [...] But now look at the wild beasts [plural; G2342 therion; a dangerous animal: - (venomous, wild) beast] <b>with thee</b> [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 <b>eat grass like oxen</b> [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 <b>sets up his tail like a cypress</b> [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 <b>cast iron</b> [same as before, not necessarily literal cast iron, but underlining his solid shell]. 19 This is the <b>chief</b> 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 <b>And the great trees make a shadow over him with their branches, and so do the bushes of the field</b> [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 'CKIA-ZONTAI ΔΕ ΕΝ ΑΥΤΩ ΔΕΝΑΡΑ ΜΕΤΑΑΑ CYN ΠΑΔΑΜΝΟΙC ΚΑΙ ΚΑΩΝΕC ΑΓΝΟΥ' implies through 'en auto' clearly 'in him' meaning that not only give the trees shade to him while lying down, but that <b>he actually gives shade to the trees in his normal posture</b> ]. 23 <b>If there should be a flood, he will not perceive it</b> [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 <b>carry his head in fishing-vessels</b> [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.	Job 40:6-32																									
		<ul style="list-style-type: none"><li>The beast eats grass like oxen.</li><li>Sets up his tail like a cypress tree.</li><li>Probably the very first (animal) of THEOS' creation.</li><li>It does not care about a local flood because it is taller than even a few meters of water.</li><li>Tall trees find themselves in its shade.</li><li>Its armour is not literal stone, but has a very strong texture which comes close to smyrite stone.</li></ul>	[Chapter 41 ...] 4 I will not be silent because of him: though <b>because of his power one shall pity his antagonist</b> . 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, <b>he is a terror to the four-footed wild beasts which leap upon the earth</b> . 18 If spears should come against him, <b>men will effect nothing, either with the spear</b> 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 <b>he regards the sea as a pot of ointment</b> , 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 <b>he is king</b> ['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]	NETS Translation																									
		The addendum of Job 42:17ff is clearly affirmed by ...	[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, <b>the fourth generation</b> . [... now follows the addendum from the 'Syriac Book', originally 'CYP1AKHC BIBAOY' = 'suriakes biblos' possibly meaning 1Chronicles:] 17b This man is described in the Syriac book as living <b>in the land of Ausis, on the borders of Idumea and Arabia</b> : 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 <b>the fifth from Abraam</b> . 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, <b>Jobab, who is called Job</b> : 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 Mineæans.	"																									
		... the passage in Genesis 36:33,	And these are the <b>kings which reigned in Edom</b> , 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 <b>Jobab, son of Zara, from Bosorrha reigned in his stead</b> . 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.	Gen 36:31-35																									
		... and in 1Chronicles 1:44 .	And these are their kings, Balac the son of Beor; and the name of his city was Dennaba. 44 And Balac died, and <b>Jobab the son of Zara of Bosorrha reigned in his stead</b> . 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.	1Chr 1:43-49																									
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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 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.

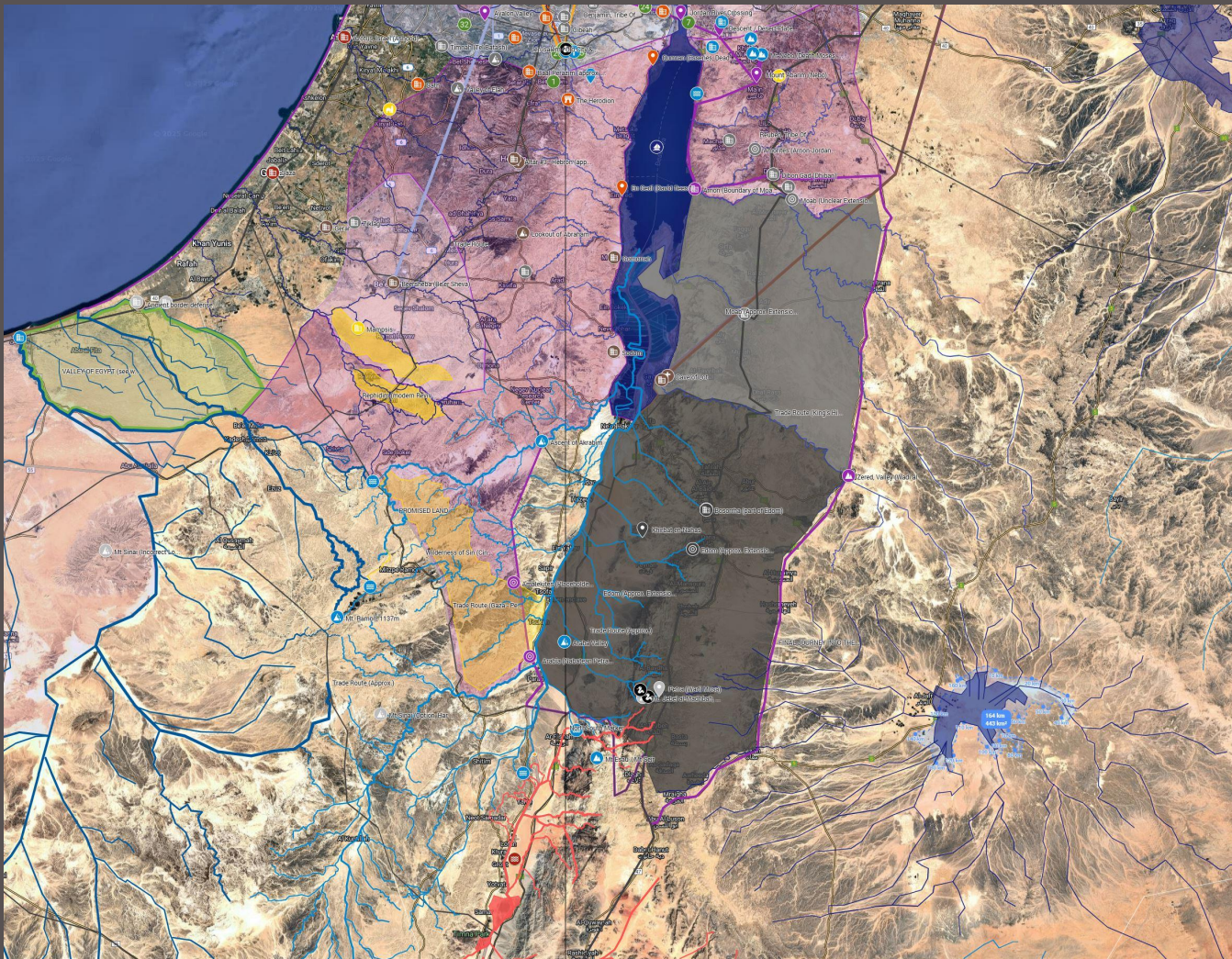


The area including and surrounding the former Jafr Lake, which could have extended according to scholars up to 1800 km² (= ~43x43 km), would have been an **ideal habitat for those beasts, and actual dinosaur bones have been found there (although 'only' 12-14m in length)!!**

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 deeper; 443 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.

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

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



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