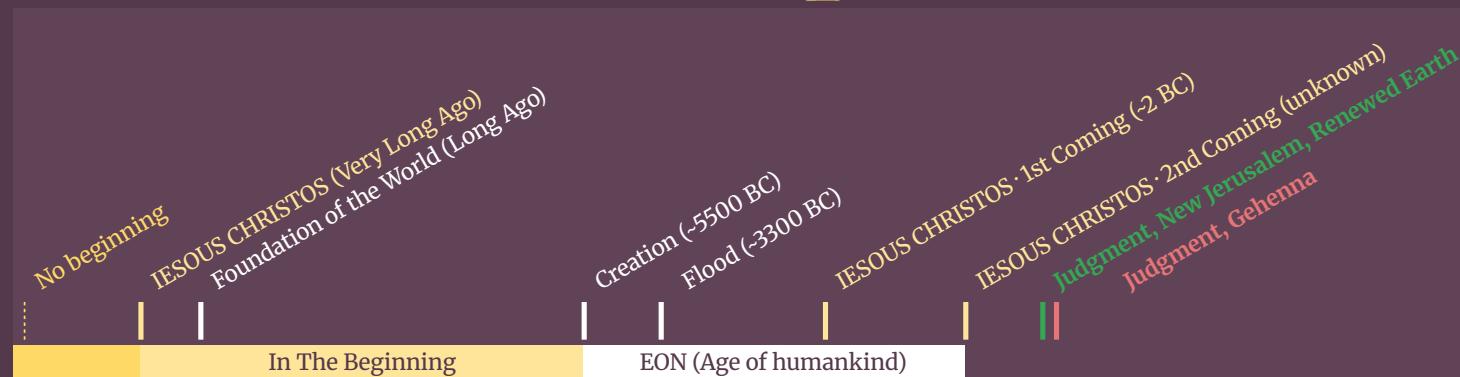


T H E C R E A T I O N

Old Earth - Young Creation (O E Y C)



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.

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).

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

The 'First / Chief of His Creation'.

The Saved.

The Unsaved.

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

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





Scripture

Prologue

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

... 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.

Col 1:12-20

Heb 1:1-3

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Prelude

Foundation of the Earth

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.

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Elements

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.

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Creation Week

Creation Day #2

Vertical separation of the waters (Heaven ♦ Earth).

Creation Day #3

Horizontal separation of the waters (Oceans ↔ Land).

Creation Day #4

First appearance of any land.

Creation of vegetation.

Creation Day #5

Creation of permanent lights.

Creation Day #6

Creation of aquatic animals and birds.

Creation Day #7

Creation of land animals and humans.

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Life

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



Scripture

Event / Comment

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 (OECY)** - 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.

- Before the Creation Week -

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:

1. No mountains (Pro 8:25).
2. No dry land (Pro 8:26).
All land is covered by waters (Gen 1:2) (Initial flood, before Noah's flood!).
3. 'Wild wasteland' (Gen 1:2, Isa 45:18).
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.

5. The HOLY SPIRIT is already present (but only given at the day of IESOUS' resurrection to the disciples / at Pentecost to more believers).

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 foundation 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 'in a beginning' (Gen 1:1), a term associated in John 1 with THEOS' Word.

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.

Just as THEOS the FATHER created

WISDOM before the age of humankind

in the time of the beginning, so CHRISTOS

created the earth in the time of the begin-

ning, before the age of humankind

and therefore before the creation week.

1 In a beginning [no article 'the' nor any indication of the original date], **THEOS made the heaven and 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, *hāyāh, hay-waw'* 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 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, *tōhū, 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**]

and darkness was on the face of the abyss, but the SPIRIT of THEOS [the HOLY SPIRIT, which was given at Pentecost, but existed before the beginning],

was brooding [other translations "hovering"] **on the face of the water.**

Further References to the Words: 'Became' / 'Wasteland' / 'Beginning'

But Lot's wife, behind him, looked back, and she became [also H1961] **a pillar of salt.**

Gen 1:1-2

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 waste-land [same word as H8415], but formed it to be inhabited) ...

Gen 19:26

[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 13 onwards."

Isa 45:18

[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 water by the word of THEOS [word = absolute beginning], 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!].

2Pet 3:4-6

[Creation] For since the creation of the world God's invisible qualities - his power and divine nature - have been clearly seen in the things he has made, so that people are without excuse.

[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 13 onwards."

Joh 1:1-3

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 not one thing came into being that has come into being.

The Word

1722 746 1510.7.3 3588 3056 2532 3588 3056 1510.7.3 4314 3588 2316
1:1 εν αρχῇ ήν ο λόγος καὶ ο λόγος ήν πρὸς τὸν Θεόν
In **the beginning** was the word, and the word was with God,

2532 2316 1510.7.3 3588 3056 3778 1510.7.3 1722 746 4314 3588
καὶ θεός ήν ο λόγος 1:2 ούτος ήν εν αρχῇ πρὸς τὸν Θεόν
and [4 God 3 was 1 the 2 word]. This one was in **the beginning** with

The Creation

1722 746 4160-3588-2316 3588 3772 2532 3588 1093
1:1 εν αρχῇ εποίησεν ο Θεός τον ουρανόν καὶ τὴν γην
God made the heaven and the earth,

[Before creation:] KYRIOS, had constituted me [Wisdom] **the beginning** of His way, **before His works** [or 'acts of old' = before creation], at the commencement of that time [or 'of the earth']; **at the outset of the ages** [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 **no fountains**, abounding with water; Ere yet the mountains had been settled, **before the hills**, 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;

Gen 1:1

[Now speaking of the creation in Gen 1:3 ff:] When He prepared the heaven, there was !! 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.

Pro 8:22-31

Origin of Wisdom

2962 2936 1473 746 3598-1473 1519 2041-1473 8:23 πρὸς τού
8:22 κύριος ἐκτίσει με αρχῆν οδών αὐτού εἰς ἔργα αὐτού 8:23 πρὸς τού
The LORD created me the head for his works.

165 2311 1473 1722 746 4253 3588 3588 1093 4160
αἰώνος εθεμελίωσε με εν αρχῇ πρὸς τού τὴν γην ποιήσα
eon he founded me in **the beginning**, before the **3 earth** 1 making;

2532 4253 3588 3588 12 4160 4253 3588 4281 3588
8:24 καὶ πρὸς τού τας αβύσσους ποιήσα πρὸς τού προελθείν τας
and before the **2 the 3 abysses** 1 making, before the coming forth of the

4077 3588 5204 4253 3588 3735 1475.4 4253-1161
πηγάς των υδάτων 8:25 πρὸς τού ὄρη εδρασθήναι πρὸς δέ
springs of waters; before [2 of the 3 mountains] 1 the seating, and before

Gen 1:1

"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 ...

Job 38:4-6

Source: Apostolic Bible Polyglot

Which Heaven Is Meant In Genesis 1:1?

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.

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'.

Job then tells us that those heaven(s) will be 'unstitched' in our end times, while ...

... Isaiah, Paul (Hebrews) and John then predict the heavens to be rolled up afterwards - the opposite of having been stretched out at creation.

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 **stretched out the heavens**, and walks on the sea as on firm ground.

By the Word of KYRIOS the **heavens** were made ...

The **heavens** are yours, the **earth** yours as well, the **world** with its fullness, because you founded them.

... who **stretches out the heaven** like a tent curtain ...

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**, who **spread out the earth** and its offspring, who gives breath to the people upon it and spirit to those who walk in it.

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 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.

"You, KYRIOS, laid the foundation of the earth **in the beginning**, and the **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 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 ...

Source: Apostolic Bible Polyglot

"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 ...

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Time	Event / Comment	Scripture																																
- Start of the Creation Week -																																		
Genesis 1:3 'And THEOS said: Let there be light!'																																		
1st Day																																		
approx. 5500 BC, see studies 'Genealogies' and 'Timeline'																																		
24 hours (there was evening and morning)	<p>A separation between day and night, and the occurrence of the first 'morning' and 'evening' strongly suggests the creation of the earth rotation (lateral) on Day 1.</p> <p>The light came from an unknown source - possibly the same supernatural light of divine glory that will appear in the New Jerusalem, when all and all other sources of light will not shine anymore (see Zec 14:5-10).</p> <p>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.</p> <ol style="list-style-type: none"> If we neglect the first historical Adam, we consequently reject the second historical Adam, namely IESOUS CHRISTOS, who came in the precisely 77th generation after the FATHER, who created the first Adam; and not thousands of generations later. While <ol style="list-style-type: none"> The genealogies in Genesis 2, 5 & 11 only reach to Abel, and The genealogies in 1Chronicles 1 only reach to Jacob, and The genealogies in Matthew 1 are based on a dynamic & selective bloodline <p>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.</p> <p>► see also the study 'Genealogies'</p> Either death came before man (Evolution), or man came before death. Both cannot be true. 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. 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. <p>Morning-morning rhythm.</p> <p>THEOS would have never started all of our days with evil. The darkness of the 24 hour day represents evil - Satan's Time.</p> <p>It seems to be widely accepted amongst scholars that days start with a sunset, but this is actually based on a misreading of Gen 1:3, 6, 13, 19, 23 & 31.</p> <p>Each verse marks clearly the end of the day and some Bible teachers seem to fade out at this point that THEOS began the evening - during the whole 'daylight' time. Gen 1:5 also clearly states that 'THEOS called the light day', and we therefore contradict directly the Bible when stating that a day started with darkness.</p> <p>It also does not make sense that THEOS would start a new year with spring (the equivalent to a morning, when the sun appears and life starts afresh), but a day with the night hours. Both days and years start with the light of the sun and its life-giving effect.</p>	<p>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 FIRST DAY.</p> <p>For He Himself spoke and it came to pass.</p> <p>Bless KYRIOS, O my soul. [...] you who cover yourself with light as with a garment ...</p> <p>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.</p> <p>For THEOS who said, "Light will shine out of darkness" ...</p> <p>On that day the sources of light will no longer shine, yet there will be continuous day! Only KYRIOS knows how this could happen ...</p> <p>Thus it is written, "The first man Adam became a living being", the last Adam became a life-giving spirit. But it is not the spiritual that is first but the natural, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven.</p> <p>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 Matthai [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 Nagai [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 Rhesa [58], the son of Zerubabel [57], the son of sheatiel [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 Jirim [47], the son of Matthai [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 Elitakim [40], the son of Meleah [39], the son of Menna [38], the son of Mattathia [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 jacob [24], the son of Isaac [23], the son of Abraham [22], 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 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 Seth [3], the son of Adam [2, the second], the son of THEOS [1, the first].</p> <p>And THEOS called the light Day ...</p> <p>[1. THEOS worked during the day] and [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 ended with a "morning" = morning-morning rhythm]</p> <p>And the people rose up [1] all the day, and [1] all the night, and [2] all the next day, and gathered ...</p> <p>Then Saul sent messengers to David's house to guard him and to kill him in the morning, but Michal his wife told David, saying, "If you do not save your life tonight [still current day], then tomorrow you will be killed!"</p> <p>So when it became dark at the gates of Jerusalem before the Sabbath [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 before the Sabbath - rather separating the evening from the Sabbath] ...</p> <p>My soul waits for KYRIOS more than watchmen for the morning.</p> <p>"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']"</p> <p>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.</p> <p>Now after the Sabbath, at the dawning [clear proof for morning-morning rhythm] on the first day of the week, Mary Magdalene and the other Mary came to view the tomb.</p> <p>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 night at night when it was already dark]</p> <p>And IESOUS said to [...] who had come out against Him [...] But this is your hour and the domain of darkness!"</p> <p>Now when it was sunset on the day - the first day of the week - 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!"</p> <p>And they arrested them and put them in custody until the next day, for it was already evening.</p> <p>... for you are all sons of light and sons of day. We are not of the night nor of darkness.</p> <p>... a lamp shining in a dark place, until the day dawns and the morning star [IESOUS CHRISTOS] rises in your hearts ...</p> <p>[Exception #1] ... you shall offer the Passover sacrifice in the evening at sunset, at the designated time of your going out from Egypt [= specific reason provided].</p> <p>[Exception #1] And they observed the Passover on the fourteenth day of the month at twilight in the desert of Sinai.</p> <p>[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']</p> <p>1st hour of the day 6-7am (sunrise)</p> <p>3rd hour of the night 9am (Mat 20:3, Mat 27:45, Mar 15:25, Mar 15:33, Act 2:15)</p> <p>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)</p> <p>7th hour of the day 1pm (Joh 4:52)</p> <p>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)</p> <p>10th hour of the day 4pm (Joh 1:39)</p> <p>11th hour of the day 5pm (Mat 20:6, 9, the last worker still receives a wage)</p> <p>3rd hour of the night 9pm (Act 23:23)</p>																																
Calendar	7 days per week.	<table border="1"> <thead> <tr> <th>1</th><th>2</th><th>3</th><th>4</th><th>5</th><th>6</th><th>7</th><th>Sabbath / Seventh Day</th> </tr> <tr> <th>MA CABATON</th><th>ΔΗΠΕΡΟ ΗΜΕΡΑ</th><th>ΙΠΠΟ ΗΜΕΡΑ</th><th>ΤΕΤΑΡΤΟ ΗΜΕΡΑ</th><th>ΗΕΜΙΤΟC ΗΜΕΡΑ</th><th>ΕΚΤΟC ΗΜΕΡΑ</th><th>ΚΑΒΑΤΟΝ</th><th></th> </tr> </thead> <tbody> <tr> <td>First Day Of The Week</td><td>Second Day Of The Week</td><td>Third Day Of The Week</td><td>Fourth Day Of The Week</td><td>Fifth Day Of The Week</td><td>Sixth Day Of The Week</td><td>Sabbath</td><td></td> </tr> <tr> <td>Sunday</td><td>Monday</td><td>Tuesday</td><td>Wednesday</td><td>Thursday</td><td>Friday</td><td>Saturday</td><td></td> </tr> </tbody> </table> <p>Common Translation & Modern Equivalent:</p> <p>ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ. 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Then the Twenty-seventh day, "Go out from the ark, the you and your wife, and your sons and your sons' wives with you.</p> <p>And I will grant authority to my two witnesses, and they will prophesy, for one thousand two hundred sixty days [360 years = 360 days, dressed in sackcloth.]</p> <p>And a mouth was given to him speaking great things and blasphemies, and a authority was given to him for forty-two months [42 x 30 = 1260 (3 years) = 360 days (3 years)]</p> <p>... a tree of life, yielding twelve fruits, in each several month rendering its fruits ...</p> <p>And he showed out from the throne of the water and of the life, clear as crystal, of its street, and on both sides of the river is the tree of life, producing twelve fruits the -yielding for the healing according to the every month - and the</p> <p>ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ. 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Vertical separation of the waters (Heaven ↔ Earth).

24 hours

(there was evening and morning)

Creation of the earth's atmosphere (expanses of earth) with its sky, clouds and winds.

The firmament / separation / expanse cannot be a canopy as e.g. proposed in the book 'The Genesis Flood by Whitcomb', because it is called 'heaven' in verse 8, using the same word the Bible later uses over and over for our sky (G3772 OYPA-
NON).

The word 'heaven(s)' has other designations (such as the spiritual Heavens; see separate word study), but this does not give us an allowance to create yet another designation and to accommodate the same word for two vastly different systems describing our sky.

► see also the detailed word study on 'Heavens'.

Different forms of precipitations.

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.

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.
2. The consecration of the element 'rainbow' does not really say anything about the moment of its first appearance. We read too much into the Bible, when we assume that a rainbow appeared for the first time after the flood. THEOS connected it in this moment to a covenant (in the same way a dove did not come into existence at CHRISTOS' baptism), but this does not mean he created it in this moment.
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.
4. Noah would not have had any building materials for his ark if it would not have rained. He required hundreds or thousands of trees, and we can hardly assume that he planted and manually watered those for decades with spring waters, nor did THEOS indicate him at any point to plant trees which require years or decades to grow to a size suitable for a gigantic ark.

► see also the detailed study on the 'Flood'.

Springs are underground sources called aquifers (a sponge formed by permeable rock, sand, clay, gravel ...).

Creation of vegetation.

AND THEOS SAID, "Let there be ... separation [expanses] 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

Job 26:8

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?

Job 37:6-11

Job 38:25-27

... in the day in which THEOS made the heaven and the earth, and every herb of the field before it was on the earth, and all the grass of the field **before** it sprang up, **for [for= implies that plants of the field only could exist after rain would have occurred]** THEOS had not rained on the earth, and there was not a man to cultivate it. But there rose a fountain out of the earth, and watered the whole face of the earth.

So THEOS the KYRIOS put him forth from the garden of Eden, to till the ground [implying rain] wherefrom he had been taken.

Gen 3:23

And THEOS the KYRIOS said to Noe, this is the **sign of the covenant** which I set between me and you, and between every living creature which is with you for perpetual generations. I set my bow in the cloud, and it shall be for a **sign of covenant** between me and the earth. And it shall be when I gather clouds upon the earth, that my bow shall be seen in the cloud. And I will remember my covenant, which is between me and you, and between every living soul in all flesh, and there shall no longer be water for a deluge, so as to blot out all flesh. And my bow shall be in the cloud, and I will look to remember the everlasting covenant between me and the earth, and between every living soul in all flesh, which is upon the earth. And THEOS said to Noe, This is the sign of the covenant, which I have made between me and all flesh, which is upon the earth.

But there rose a fountain out of the earth, and watered the whole face of the earth.

Gen 9:12-17

... and, **man, was there none** to till the ground [Adam had not been created yet]; but, **a vapour, went up from the earth**, - and watered all the face of the ground. So then [= after the initial days of no rain] THEOS formed **man** of the dust of the ground [...] And THEOS caused to spring up, out of the ground, **every tree pleasant to the sight and good for food** [...] So THEOS the KYRIOS took the man, and placed him in the garden of Eden, **to till it and to keep it**.

And who prepared a course for the violent rain, and a way for the **thunders**; 26 to rain upon the land where there is no man, the wilderness, where there is not a man in it; so as to feed the untrdden and uninhabited land, 27 and **cause it to send forth a crop of green herbs**?

Job 38:25-27

Horizontal separation of the waters (Oceans ↔ Land).

First appearance of any land.

Creation of vegetation.

Creation of mountains and rivers.

Some conclusions:

1. Genesis 1:2 describes the Earth as formless = without mountains.

2. Rivers - naturally requiring the slope and feed of a mountain (rainfall, snow) - existed with the Garden of Eden (e.g. Euphrates ...).

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 pace as continually recorded by scientists.

► see also the detailed study on the 'Flood'.

Differentiation between the sea / oceans and the abyss (the source of the sea and of fountains).

1. The term 'fountains of the abyss / springs of great deep / storehouses' does not refer to oceans, as visible through the brief word study on the right hand. Some takeaways / descriptive words found in those verses:

- Fountains of the abyss; recesses of the abyss (source of the sea); deeps of abyss wells

- Clear distinction from the oceans (Psa 32:7, Psa 134:6 and Job 28:14)

- Gradation from the very top to the very bottom: Heaven > Earth > Sea > Abyss (Psa 134:6)

- The abyss can boil (= geothermally heated groundwater, better known as hot springs)

- IESOUS went down into this abyss; the dragon in Rev 9:2 will be thrown into it.

(It has also been discovered that between 525 and 660 kms under the Earth's mantle, a layer with the substance 'Ringwoodite' contains in theory from 1 to 3 times the world ocean's equivalent of water. The Hydroplate Theory follows a similar approach.)

2. This water was stored there on creation day #3, released at the time of the flood through underwater fissures in the Pacific Ring of Fire as enormous sediments in the nearby Grand Canyon plain strongly suggest, covering all mountains of the earth, and stored there forever after the flood, as promised by THEOS.

Springs are underground sources called aquifers (a sponge formed by permeable rock, sand, clay, gravel ...).

Creation of vegetation.

Mountains

May KYRIOS be glad in His works, the one who looks at the earth and it **quakes**, and touches the **mountains** and they **smoke**.

Psa 104:32

... the **heights of the mountains** are His, to whom belongs the **sea** that He made, and the **dry land** that His hands formed.

Psa 95:4-5

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.

Psa 104:17-18

... 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]

Rev 16:17-18

Rivers

Now a **river** flowed out from Eden that watered the garden, and from there it diverged and became four branches.

Gen 2:10

You are the one who **waters the mountains** from His upper chambers.

Psa 104:13

AND THEOS SAID, "Let the **waters under heaven be gathered to one place**, and let the **dry ground appear**." And it was so. And THEOS called the dry ground "earth," and He called the collection of the waters "seas." And THEOS saw that it was good.

Gen 1:9-13

[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 through 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.

Psa 104:6-9

To Him who spread -out- the earth above the waters ...

Gen 1:1-2

"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'?

Job 38:8-11

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.

Jer 5:22

Who gathers the waters of the **sea** [thalasses] as in a bottle; who lays up the **abyss [abyssous]** in treasures.

Psa 32(33):7

Abyss - A Brief Word Study (36x Greek OT; 9x Greek NT)

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.

Gen 1:2

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].

Gen 7:11

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.

Deu 8:7

And to Joseph he said, His land is of the blessing of KYRIOS, of the seasons of sky and dew, and of the **depths of abyss wells** ...

Deu 33:13

The **abyss [abyssos]** said, It is not in me: and the sea [thalassa] said, It is not with me.

Job 28:14

Or hast thou gone to the source of the sea, and walked in the recesses of the **abyss**?

Job 38:16

He makes the **abyss** boil like a brazen caldron ...

Job 41:23

He clave a rock in the wilderness, and made them drink as in a **great abyss**.

Psa 77:17-18

The **abyss**, as it were a garment, is his covering: the waters shall stand on the hills.

Psa 103(104):6

... all that KYRIOS willed, he did in heaven, and on the earth, in the sea, and in all **abysses**.

Psa 134(135):6

He established me before time was in the beginning, before He made the earth: even before He made the **abyss**; before the fountains of water came forth ...

Pro 8:24

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 **dry land**, and redeamed depths?

Isa 51:10

And they [the demons] begged him not to command them to depart into the **abyss**.

Luk 8:31

And the fifth angel blew his trumpet, and I saw a star fallen from heaven to earth, and he was given the key to the **shaft of the abyss**. [General verse] ... the **heavens** existed long ago and the **earth** held together out of water and through water by the word of THEOS ...

Rev 12:4

You are the one who sends forth **springs** into the valleys; they flow between the **mountains**.

Psa 104:10

... when there were **no springs** of abounding water.

Pro 8:24

... 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**.

Gen 1:12-13

And THEOS caused to grow every **tree** that was ... **good for food**.

Gen 1:12

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.

Gen 1:12

The trees of KYRIOS drink full, the cedars of Lebanon that He planted, where birds make their nest.

Gen 1:12



Time	Event / Comment	Scripture
4th Day	<p>Creation of permanent lights.</p> <p>24 hours (there was evening and morning)</p> <p>Creation of sun, moon and stars.</p> <p>Orientation through stars - for both humans and animals.</p>	<p>AND THEOS SAID, "Let there be lights in the vaulted dome of heaven to separate day from night, and let them be as signs and for appointed times, and for days and years [...] And THEOS made two great lights, the greater light [sun] to rule the day and the smaller light [moon] to rule the night, and the stars. [...] a FOURTH DAY.</p> <p>... I look at your heavens, the work of your fingers, the moon and the stars which you set in place ...</p> <p>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 its heat.</p> <p>Yours is the day, yours is the night also. You established light and the sun. You defined all the boundaries of the earth; Summer and winter - you formed them.</p> <p>The sun to rule the day, for his loyal love endures forever. The moon and stars to rule the night, for His loyal love endures forever.</p> <p>"Can you bind the chains of the Pleiades, or can you loosen the cords of Orion? Can you lead forth the southern constellations at their appointed time, or can you lead the Bear with its children? Do you know heaven's statutes, or can you establish their rule on the earth?</p> <p>He made the moon for appointed times; the sun knows its time for setting. You make darkness, and it is night, when all the animals of the forest creep about.</p>
5th Day	<p>Creation of aquatic animals and birds.</p> <p>24 hours (there was evening and morning)</p> <p>Creation of</p> <ol style="list-style-type: none"> 1. Aquatic Animals in oceans, lakes and rivers (probably including dinosaurs through the term 'great sea-monsters'; see addendum #2). 2. Birds and flying reptiles. <p>THEOS created the full diversity, but not the full accumulation of animals at the same time, but rather allowed them to spread over the earth.</p>	<p>AND THEOS SAID, "Let the waters swarm with swarms of living creatures, and let birds fly over the earth across the face of the vaulted dome of heaven." So THEOS created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kind, and every bird with wings according to its kind. [...] a FIFTH DAY.</p> <p>And out of the ground THEOS formed every beast of the field and every bird of the sky ...</p> <p>By the word of KYRIOS the heavens were made, and by the breath of His mouth all their host.</p> <p>This is the great and wide sea, in which are moving animals without number, living things small and great. There the ships sail.</p> <p>Blessed is the One ... who made heaven and earth, the sea and all that is in them ...</p> <p>Thus says THEOS the KYRIOS, who created the heaven and stretched it out, who spread out the earth and its offspring ...</p>
6th Day	<p>Creation of land animals and humans.</p> <p>24 hours (there was evening and morning)</p> <p>Creation of land animals.</p> <p>Creation of the first humans in the image of THEOS.</p> <p>Instructions to spread over the world.</p> <p>Dominion over animals.</p> <p>THEOS blessed the sea animals, birds and humans, but left the blessing and even naming of land animals to Adam.</p> <p>Vegetarian diet for humans and animals (until the fall of man).</p> <p>Diet for humans and animals (after the fall of man).</p>	<p>AND THEOS SAID, "Let the earth bring forth living creatures according to their kind [...] So THEOS made wild animals according to their kind and the cattle according to their kind, and every creeping thing of the earth according to its kind. And THEOS saw that it was good.</p> <p>And out of the ground THEOS formed every beast of the field ...</p> <p>"Can you hunt prey for the lion? [...] Who prepares for the crow its prey, when its young ones cry to THEOS for help, and they wander around for lack of food?</p> <p>"Do you know the time when the goats of the rocks give birth? Do you observe the doe deer's giving birth? [...] Is the wild ox willing to serve you [...] "Do you give power to the horse? Do you clothe its neck with a mane? [...] "Does the hawk soar by your wisdom? [...] Or does the eagle fly high at your command and construct its nest high?</p> <p>AND THEOS SAID, "Let us make humankind in our image 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.</p> <p>This is the genealogy of men in the day in which THEOS made Adam; in the image of THEOS He made him: male and female He made them, and blessed them; 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 ...</p> <p>And indeed He is not far away from each one of us, for in Him we live and move and exist, as even some of your own poets have said: 'For we also are His offspring.'</p> <p>And THEOS blessed them, and THEOS said to them, "Be fruitful and multiply, and fill the earth and subdue it ...</p> <p>... and let them rule over the fish of the sea, and over the birds of heaven, and over the cattle, and over all the earth, and over every moving thing that moves upon the earth." ...</p> <p>... and rule over the fish of the sea and the birds of heaven, and over every animal that moves upon the earth."</p> <p>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 man gave names to every domes- ticated animal and to the birds of heaven and to all the wild animals.</p> <p>You make him over the works of your hands; all things you have placed under his feet: sheep and cattle, all of them, and also the wild animals of the field, the birds of the sky and the fish of the sea, everything that passes along the paths of seas.</p> <p>And THEOS said, "Look - I am giving to you every plant that bears seed which is on the face of the whole earth, and every kind of tree that bears fruit. They shall be yours as food."</p> <p>And to every kind of animal of the earth and to every bird of heaven, and to everything that moves upon the earth in which there is life I am giving every green plant as food." 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 SIXTH DAY.</p> <p>Every moving thing that lives shall be for you as food. As I gave the green plants to you, I now give you everything. Only you shall not eat raw flesh with blood in it.</p>
7th Day	<p>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.</p> <p>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)</p>	<p>And heaven and earth and all their array were finished. And on the SEVENTH DAY THEOS finished His work that He had done, and He rested on the seventh day from all His work that He had done. ...</p> <p>"Remember the day of the Sabbath, to consecrate it. Six days you will work, and you will do all your work. But the seventh day 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 in six days KYRIOS made the heaven and the earth, the sea and all that is in them, and on the seventh day He rested.</p> <p>For He has spoken somewhere about the Seventh Day in this way: "And THEOS rested on the Seventh Day from all His works," [...] Consequently a Sabbath rest remains for the people of THEOS.</p>

► 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 environment 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 description of the four rivers, for instance, 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 Evangelium is retold three times by different authors, each with a different emphasis.



Beast,
First
of His
Creation.

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.

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.

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 ΙΔΟΥ ΘΟΡΠΙΑ ΗΑΠΑ ΚΟΙ' and the words 'para soi' mean 'with you' or among you' = those animals lived in Job's time which was in -1750 BC; see below in chapter 42]; they eat grass like oxen

[meaning they would have lived rather peacefully with humans if not being provoked]. 16 Behold now, his strength is in his loins, and his force is in the navel of his belly. 17 He sets up his tail like a cypress [points to an impressive creature with a very long tail]; and his nerves are wrapped together. 18 His sides are sides of brass [could be read as mystical, but rather makes a point by underlining his strength]; and his backbone is as cast iron [same as before, not necessarily literal cast iron, but underlining his solid shell].

19 This is the chief of the creation of KYRIOS [the translation 'chief' is technically correct but might not be the right choice here; humans are the actual chief of his creation; the translator should have rather chosen the more obvious meaning of 'first' or 'beginning' of the word G746 'arche', meaning it was the very first animal KYRIOS created]; made to be played with [other translations 'mocked at'] by his angels. 20 And when he has gone up to a steep mountain, he causes joy to the quadrupeds in the deep. 21 He lies under trees of every kind, by the papyrus, and reed, and bulrush [which does not mean that he is smaller than a tree - only while lying down]. 22 And the great trees make a shadow over him with their branches, and so do the bushes of the field [a bad translation which has probably oriented itself on the Masoretic text - the NETS translation reads *and all tall trees find themselves in its shade, with limbs, as do the chaste-tree's branches*] - the Greek text 'ΚΙΑΖΟΝΤΑΙ ΔΕ ΕΝ ΑΥΤΩ ΛΕΝΔΡΑ ΜΕΤΑΛΛΑ ΚΥΝ ΡΑΔΑΜΝΟΙΚ ΚΑΙ ΚΑΩΝΕΚ ΑΙΝΟΥ' implies through 'en auto' clearly 'in him' meaning that not only give the trees shade to him while lying down, but that *he actually gives shade to the trees in his normal posture*].

23 If there should be a flood, he will not perceive it [clear proof for its enormous size if he would not even be affected by a local flood]; he trusts that Jordan will rush up into his mouth [this does not mean that his mouth was as big as the diameter of the stream of the Jordan, but once again THEOS makes a point here that the beast is not only solid as brass and cast iron, but also very huge]. 24 Yet one shall take him in his sight; one shall catch him with a cord, and pierce his nose. [meaning he cannot be caught nor tamed by humans because of its sheer size] 25 But wilt thou catch the serpent with a hook, and put a halter about his nose? 26 Or wilt thou fasten a ring in his nostril, and bore his lip with a clasp? 27 Will he address thee with a petition? softly, with the voice of a suppliant? 28 And will he make a covenant with thee? and wilt thou take him for a perpetual servant? 29 And wilt thou play with him as with a bird? or bind him as a sparrow for a child? 30 And do the nations feed upon him, and the nations of the Phoenicians 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 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 smyrne 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 smyrne stone]. [...] 11 Out of his mouth proceed as it were burning lamps [other translation 'flaming torches']. [This is usually used to discredit the account as mystical, but we know well from other animals which also feed on grass, precisely cows, that they regularly release significant amounts of methane gas which have not only a significant effect on the climate but have also caused explosions in cow sheds; this means that the beast would have only required a mechanism to ignite what he anyway erupts throughout the day and that his feature of an ultra-sturdy armour would have protected itself from any harm through the temporary flame], and as it were hearths of fire are cast abroad.

12 Out of his nostrils proceeds smoke of a furnace burning with fire of coals. 13 His breath is as live coals, and a flame goes out of his mouth. 14 And power is lodged in his neck, before him destruction runs. 15 The flesh also of his body is joined together: if one pours violence upon him, he shall not be moved. 16 His heart is firm as a stone, and it stands like an unyielding anvil. 17 And when he turns, he is a terror to the four-footed wild beasts which leap upon the earth. 18 If spears should come against him, men will effect nothing, either with the spear or the breast-plate. 19 For he considers iron as chaff, and brass as rotten wood. 20 The bow of brass shall not wound him, he deems a slinger as grass. 21 Maws are counted as stubble; and he laughs to scorn the waving of the fire-brand. 22 His lair is formed of sharp points; and all the gold of the sea under him is as an immense quantity of clay. 23 He makes the deep boil like a brazen caldron; and he regards the sea as a pot of ointment, 24 and the lowest part of the deep as a captive: he reckons the deep as his range. 25 There is nothing upon the earth like to him, formed to be sported with by my angels. 26 He beholds every high thing: and he is king ['basileus' is the same word as used for worldly kings] of all that are in the waters. [this is probably an indication that it was bigger than Wales]

[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 BIBAOY' = 'suriakes biblos' possibly meaning 1Chronicles:]

17b This man is described in the Syriac book as living in the land of Auseis, on the borders of Idumea and Arabia: and his name before was Jobab;

17c and having taken an Arabian wife, he begot a son whose name was Ennon. And he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bosorrrha, so that he was the fifth from Abraam.

17d And these were the kings who reigned in Edom, which country he also ruled over: first, Balac, the son of Beor, and the name of his city was Dennaba: but after Balac, Jobab, who is called Job: and after him Asom, who was governor out of the country of Thæman: and after him Adad, the son of Barad, who destroyed Madiam in the plain of Moab; and the name of his city was Gethaim.

17e And his friends who came to him were Eliphaz, of the children of Esau, king of the Thæmanites, Baldad sovereign of the Sauchæans, Sopher king of the Mineans.

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 Bosorrrha 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 Bosorrrha 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.

[...]

The addendum of Job 42:17ff is clearly affirmed by ...

... the passage in Genesis 36:33,

... and in 1Chronicles 1:44.

Genealogy By Law		Dynastic Bloodline
Abraham (2166 BC)	Balak of Beor	
1 Esau	Job (Jobab of Zara)	
2 Son	(H)asom	
3 Son	(H)adad of Barad	
4 Zare & Bosorrrha	Sebla of Masecca	
5 Job (Jobab, -1700 BC)	Saul of Rhoboth	
6 Ennon	Balaennor of Achobor	
Exodus -1446-1406 BC		

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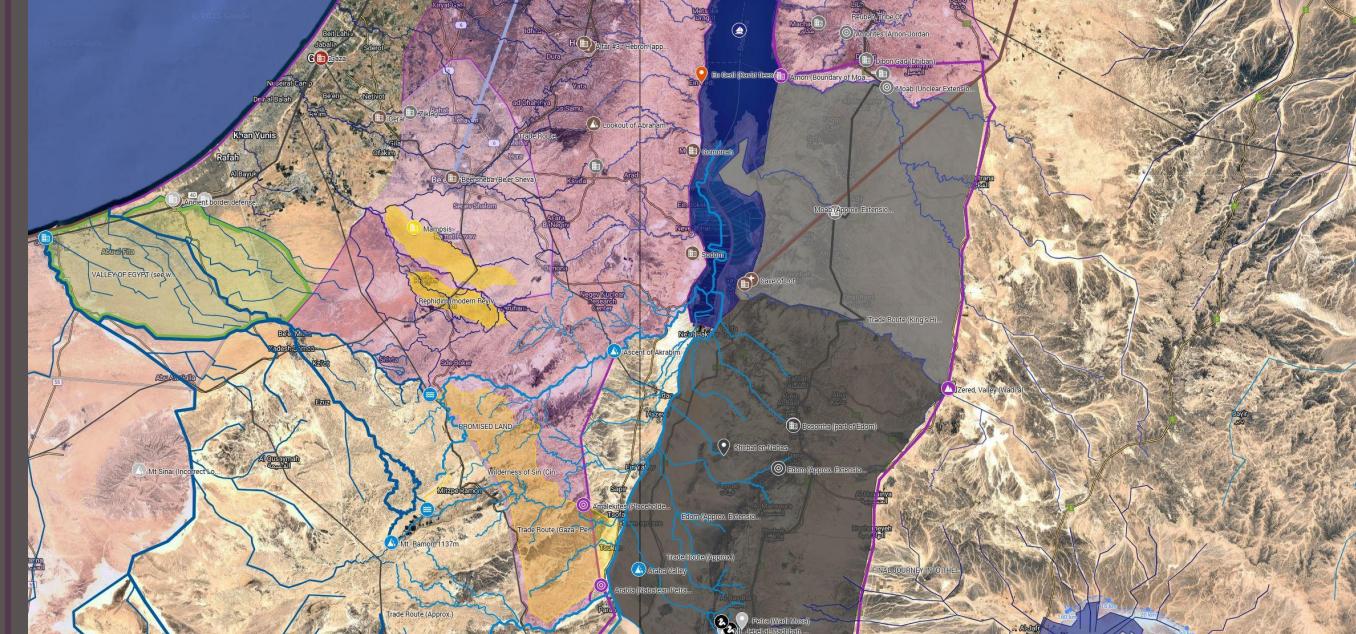
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and measured a realistic extension (light blue; 853m ASL = 27m depth; 443 km²). This area would have provided the optimal conditions for this biblically described monster and the area was also close to Edom. Probably very small families or rather individuals 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.



Weekender
(Ignore
the
dating!)

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ancient
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