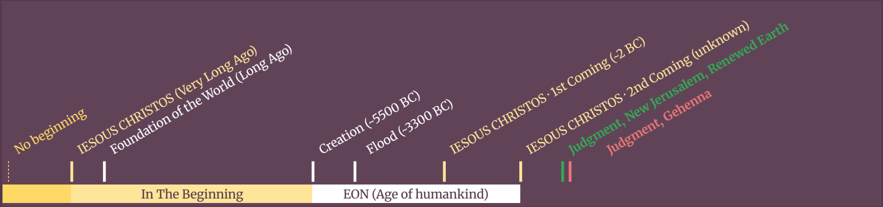
# THE CREATION

## Old Earth - Young Creation (OEYC)



No beginning
IESOUS CHRISTOS (Very Long Ago)
Foundation of the World (Long Ago)
Creation (-5500 BC)
Flood (-3300 BC)
IESOUS CHRISTOS · 1st Coming (-2 BC)
IESOUS CHRISTOS · 2nd Coming (unknown)
Judgment, New Jerusalem, Renewed Earth
Judgment, Gehenna

In The Beginning
EON (Age of humankind)

| | |
|---|---|
| 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 Matthew 1:1 (*"Book of the Genesis of IESOUS CHRISTOS, son of David ..."*), the word 'Son' in itself 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.<br>Pre-Incarnate ANGEL OF KYRIOS |
| The foundation of the Earth. | Created by THEOS the Father through CHRISTOS (Heb 1:1-3).<br>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)<br>Day 2 · Creation of the earth's atmosphere. Intelligently designed water cycle with its sky, clouds and winds.<br>Day 3 · Creation of mountains and rivers. Separation of land and water. Creation of vegetation.<br>Day 4 · Creation of permanent lights - the sun, moon and stars.<br>Day 5 · Creation of aquatic animals and birds.<br>Day 6 · Creation of land animals and the first human(s), Adam.<br>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. |

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# THE CREATION

1 · Introduction

## Scripture

## Prologue

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

Col 1:12-20

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

Heb 1:1-3

## Index

| | | | | |
|---|---|---|---|---|
| Page 1 | Intro | Prologue<br>Index | | |
| Page 2 | Prelude | Foundation of the Earth | Elements | Creation of the earth's foundation and the heaven.<br>· Previous condition of the planet earth.<br>· Which 'beginning' is meant in Genesis 1:1?<br>· Which 'heaven' is meant in Genesis 1:1?<br>· The numbering pattern of Genesis 1. |
| Page 3 | Creation Week | Creation Day #1 | | Creation of light. Separation between day and night.<br>· Definition of the Biblical Calendar.<br>· Definition of the first month of a year.<br>· Definition of the first day of a month. |
| Page 4 | | Creation Day #2<br>Creation Day #3 | | Vertical separation of the waters (Heaven ⇕ Earth).<br>Horizontal separation of the waters (Oceans ↔ Land).<br>First appearance of any land.<br>Creation of vegetation. |
| Page 5 | | Creation Day #4 | | Creation of permanent lights. |
| | | Creation Day #5<br>Creation Day #6<br>Creation Day #7 | Life | Creation of aquatic animals and birds.<br>Creation of land animals and humans.<br>The rest of THEOS and for humanity.<br>Institution of the Weekly Sabbath and the biblical 7-day week, which is since then universally adopted. |
| Addendum | | Dinosaur-like Creatures | | |

see next page

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# THE CREATION

## 2 · Foundation Of The Earth

**Event / Comment** | **Scripture**

## Definitions

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

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

- Before the Creation Week -

**Genesis 1:1-2 "In (the) beginning, THEOS made the heaven and the earth. And the earth was unseeable and unprepared, and darkness upon the abyss. And a breath of THEOS was hovering over the water.**

## Pre-Existence Of The Earth's Foundation

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. The hidden land contains already gold and precious stones (Gen 2:11-12), which in itself proves the pre-existence of the earth. THEOS could have certainly created gold and precious stones in a spontaneous act, but this is entirely absent from the creation week.
4. 'Unprepared / unfurnished' (Gen 1:2).
5. There is darkness above the water.

   Very important point, because after creation day #2, there would never be again universal darkness above the abyss, except in the book of Revelation.

   Does this constitute a 'Gap-Theory'?

   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 THEOS' breath / the SPIRIT was hovering over the deep waters. Thus there was no life before the creation week.

   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 the moment those had actually formed.

Gen 1:1-2

*1 In (the) beginning* [no article 'the' (technically it means 'a beginning' nor any indication of the original date],

*THEOS made the heaven and the earth.*

*2 And* [rather indicating that time had elapsed since the beginning; some translations also use 'now']

*the earth was* [Imperfect: in Koine Greek, the imperfect tense primarily expresses past time with continuous, ongoing, and incomplete action; Strong's G2258]

*unseeable* [AOPATOC, aoratos - Strong's G1 alpha privative: not-, without-, un- & G3707 horatos: capable of being seen, gazed at, visible; most translations of the Greek text use 'invisible', but the earth was certainly not 'invisible', but 'unseeable' while covered with the deep waters, which is a significant difference. THEOS is also not invisible, but He is unseeable to us until the end times]

*and unprepared,* [AKATACKEYACTOC, akataskeuastos - Strong's G1 alpha privative: not-, without-, un- & G2680 kataskeuazoo: to prepare thoroughly; by implication to construct, create: - build, make, ordain, prepare]

*and darkness upon the abyss. And a breath of THEOS was hovering over the water.*

*Further References to the Word 'Beginning'*

2Pet 3:4-6

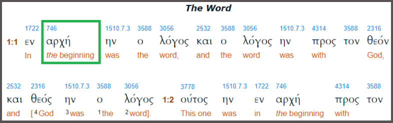
[Creation] *For since the fathers fell asleep* [=since the moment humans existed and died], *all things so remain from the beginning of creation* ['beginning' here clearly not referring to the absolute beginning, but to Gen 1:3 onwards]."

[Pre-creation] *For this they willingly conceal, that the heavens existed long ago* [= previously to the sentence above = before creation] *and the earth having been established by the Word of THEOS* ["Word" = absolute beginning], *out of water and through water, through which the world then, having been flooded by water, was destroyed; and by the same Word, the present heavens and earth, having been stored up for fire, are being preserved until [the] day of judgment and destruction of impious men.*

# Which Beginning Is Meant In Genesis 1:1?

The foundation of the planet earth and the heaven had already been created by THEOS 'in a / (the) beginning' (Gen 1:1), a term associated in John 1 with THEOS' Word.

*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.*

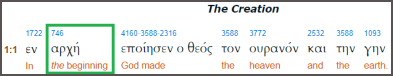


**The Word**

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1722 | 746 | 1510.7.3 | 3588 | 3056 | 2532 | 3588 | 3056 | 1510.7.3 | 4314 | 3588 | 2316 |
| 1:1 | εν | 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 | | 3778 | 1510.7.3 | 1722 | 746 | 4314 | 3588 |
| και | θεός | ην | ο | λόγος | 1:2 | ούτος | ην | εν | αρχή | προς | τον |
| and | [$^{4}$God | $^{3}$was | $^{1}$the | $^{2}$word]. | | This one | was | in | *the* beginning | with | |

Joh 1:1-3



**The Creation**

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | 1722 | 746 | 4160-3588-2316 | 3588 | 3772 | 2532 | 3588 | 1093 |
| 1:1 | εν | αρχή | εποίησεν ο θεός | τον | ουρανόν | και | την | γην |
| | In | *the* beginning | God made | the | heaven | and | the | earth. |

Gen 1:1

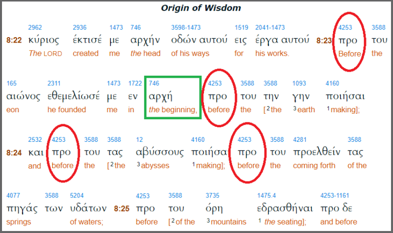
The key for organizing the chronological aspect of the word 'Beginning', is to compare it in both the Greek New and Old Testament, and to specifically compare it with 'Wisdom' created before the Creation Week.

[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:*

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

Pro 8:22-31

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 beginning, before the age of humankind and therefore before the creation week.



**Origin of Wisdom**

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | 2962 | 2936 | 1473 | 746 | 3598-1473 | 1519 | 2041-1473 | | 4253 | 3588 |
| 8:22 | κύριος | έκτισέ | με | αρχήν | οδών αυτού | εις | έργα αυτού | 8:23 | προ | του |
| | *The* LORD | created | me | *the* head | of his ways | for | his works. | | Before | the |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 165 | 2311 | 1473 | 1722 | 746 | 4253 | 3588 | 3588 | 1093 | 4160 |
| αιώνος | εθεμελίωσέ | με | εν | αρχή | προ | του | την | γην | ποιήσαι |
| eon | he founded | me | in | *the* beginning, | before | the | [$^{2}$the | $^{3}$earth | $^{1}$making]; |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | 2532 | 4253 | 3588 | 3588 | 12 | 4160 | 4253 | 3588 | 4281 | 3588 |
| 8:24 | και | προ | του | τας | αβύσσους | ποιήσαι | προ | του | 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 | προ | του | όρη | εδρασθήναι | προ δε |
| springs | | of waters; | | before | [$^{2}$of the | $^{3}$mountains | $^{1}$ *the* seating]; | and before |

Source: ABP

*"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

# 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 Spiritual Heaven which is clearly not part of the creation week and certainly existed long before the earth

and / or

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

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'.

*Who alone has stretched out the heavens, and walks on the sea as on firm ground.* — Job 9:8

*By the Word of KYRIOS the heavens were made ...* — Psa 33:6

*The heavens are yours, the earth yours as well, the world with its fullness, because you founded them.* — Psa 89:11

*... who stretches out the heaven like a tent curtain ...* — Psa 104:2

*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.* — Isa 40:22-23

*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.* — Isa 42:5

|  |  |  |
|---|---|---|
| Job then tells us that those heaven(s) will be 'unstitched' in our end times, while . . . | *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.* | Job 14:12 |
| . . . Isaiah, Paul (Hebrews) and John then predict the heavens to be rolled up afterwards - the opposite of having been stretched out at creation. | *And the skies shall roll up like a scroll ...* | Isa 34:4 |
|  | *... 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.* | Psa 102:25-26 |
|  | *"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."* | Heb 1:10-12 |
|  | *... 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 ...* | Rev 6:12-14 |

## 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 considering a summary- 6 days ago. Even the most biased person has to acknowledge at this point that such a work order of THEOS would be ridiculous. Another limiting factor is the total darkness and absence from any light source while the HOLY SPIRIT was hovering over the deep 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)

---------------------------------

Day 1 (Gen 1:3-5)
ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟC ... ΗΜΕΡΑ ΜΙΑ.
And THEOS spoke ... day one.

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

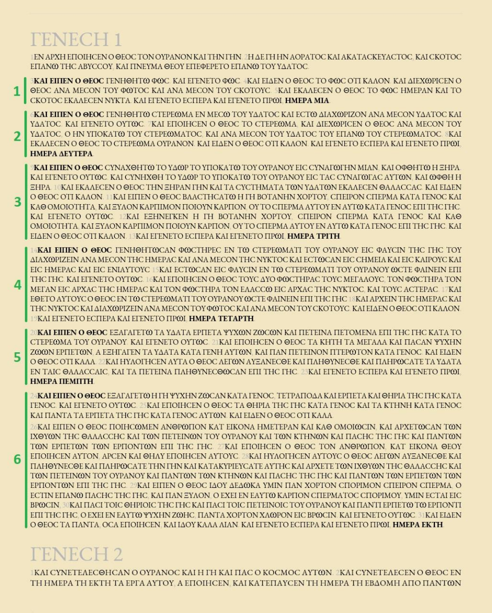
Day 3 (Gen 1:9-13)
ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟC ... ΗΜΕΡΑ ΤΡΙΤΗ.
And THEOS spoke ... day three.

Day 4 (Gen 1:3-5)
ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟC ... ΗΜΕΡΑ ΤΕΤΑΡΤΗ.
And THEOS spoke ... day four.

Day 5 (Gen 1:20-23)
ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟC ... ΗΜΕΡΑ ΠΕΜΠΤΗ.
And THEOS spoke ... day five.

Day 6 (Gen 1:24-31)
ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟC ... ΗΜΕΡΑ ΕΚΤΗ.
And THEOS spoke ... day six.

Day 7 (Gen 2:1-3)
... ΗΜΕΡΑΝ ΤΗΝ ΕΒΔΟΜΗΝ.
... the seventh day.



# ΓΕΝΕCΗ 1

[1]ΕΝ ΑΡΧΗ ΕΠΟΙΗCΕΝ Ο ΘΕΟC ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ. [2]Η ΔΕ ΓΗ ΗΝ ΑΟΡΑΤΟC ΚΑΙ ΑΚΑΤΑCΚΕΥΑCΤΟC, ΚΑΙ CΚΟΤΟC ΕΠΑΝΩ ΤΗC ΑΒΥCCΟΥ, ΚΑΙ ΠΝΕΥΜΑ ΘΕΟΥ ΕΠΕΦΕΡΕΤΟ ΕΠΑΝΩ ΤΟΥ ΥΔΑΤΟC.

1 [3]**ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟC** ΓΕΝΗΘΗΤΩ ΦΩC. ΚΑΙ ΕΓΕΝΕΤΟ ΦΩC. [4]ΚΑΙ ΕΙΔΕΝ Ο ΘΕΟC ΤΟ ΦΩC ΟΤΙ ΚΑΛΟΝ. ΚΑΙ ΔΙΕΧΩΡΙCΕΝ Ο ΘΕΟC ΑΝΑ ΜΕCΟΝ ΤΟΥ ΦΩΤΟC ΚΑΙ ΑΝΑ ΜΕCΟΝ ΤΟΥ CΚΟΤΟΥC. [5]ΚΑΙ ΕΚΑΛΕCΕΝ Ο ΘΕΟC ΤΟ ΦΩC ΗΜΕΡΑΝ ΚΑΙ ΤΟ CΚΟΤΟC ΕΚΑΛΕCΕΝ ΝΥΚΤΑ. ΚΑΙ ΕΓΕΝΕΤΟ ΕCΠΕΡΑ ΚΑΙ ΕΓΕΝΕΤΟ ΠΡΩΙ, **ΗΜΕΡΑ ΜΙΑ**.

2 [6]**ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟC** ΓΕΝΗΘΗΤΩ CΤΕΡΕΩΜΑ ΕΝ ΜΕCΩ ΤΟΥ ΥΔΑΤΟC ΚΑΙ ΕCΤΩ ΔΙΑΧΩΡΙΖΟΝ ΑΝΑ ΜΕCΟΝ ΥΔΑΤΟC ΚΑΙ ΥΔΑΤΟC. ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC. [7]ΚΑΙ ΕΠΟΙΗCΕΝ Ο ΘΕΟC ΤΟ CΤΕΡΕΩΜΑ, ΚΑΙ ΔΙΕΧΩΡΙCΕΝ Ο ΘΕΟC ΑΝΑ ΜΕCΟΝ ΤΟΥ ΥΔΑΤΟC, Ο ΗΝ ΥΠΟΚΑΤΩ ΤΟΥ CΤΕΡΕΩΜΑΤΟC, ΚΑΙ ΑΝΑ ΜΕCΟΝ ΤΟΥ ΥΔΑΤΟC ΤΟΥ ΕΠΑΝΩ ΤΟΥ CΤΕΡΕΩΜΑΤΟC. [8]ΚΑΙ ΕΚΑΛΕCΕΝ Ο ΘΕΟC ΤΟ CΤΕΡΕΩΜΑ ΟΥΡΑΝΟΝ. ΚΑΙ ΕΙΔΕΝ Ο ΘΕΟC ΟΤΙ ΚΑΛΟΝ. ΚΑΙ ΕΓΕΝΕΤΟ ΕCΠΕΡΑ ΚΑΙ ΕΓΕΝΕΤΟ ΠΡΩΙ, **ΗΜΕΡΑ ΔΕΥΤΕΡΑ**.

3 [9]**ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟC** CΥΝΑΧΘΗΤΩ ΤΟ ΥΔΩΡ ΤΟ ΥΠΟΚΑΤΩ ΤΟΥ ΟΥΡΑΝΟΥ ΕΙC CΥΝΑΓΩΓΗΝ ΜΙΑΝ, ΚΑΙ ΟΦΘΗΤΩ Η ΞΗΡΑ. ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC. ΚΑΙ CΥΝΗΧΘΗ ΤΟ ΥΔΩΡ ΤΟ ΥΠΟΚΑΤΩ ΤΟΥ ΟΥΡΑΝΟΥ ΕΙC ΤΑC CΥΝΑΓΩΓΑC ΑΥΤΩΝ, ΚΑΙ ΩΦΘΗ Η ΞΗΡΑ. [10]ΚΑΙ ΕΚΑΛΕCΕΝ Ο ΘΕΟC ΤΗΝ ΞΗΡΑΝ ΓΗΝ ΚΑΙ ΤΑ CΥCΤΗΜΑΤΑ ΤΩΝ ΥΔΑΤΩΝ ΕΚΑΛΕCΕΝ ΘΑΛΑCCΑC. ΚΑΙ ΕΙΔΕΝ Ο ΘΕΟC ΟΤΙ ΚΑΛΟΝ. [11]ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟC ΒΛΑCΤΗCΑΤΩ Η ΓΗ ΒΟΤΑΝΗΝ ΧΟΡΤΟΥ, CΠΕΙΡΟΝ CΠΕΡΜΑ ΚΑΤΑ ΓΕΝΟC ΚΑΙ ΚΑΘ ΟΜΟΙΟΤΗΤΑ, ΚΑΙ ΞΥΛΟΝ ΚΑΡΠΙΜΟΝ ΠΟΙΟΥΝ ΚΑΡΠΟΝ, ΟΥ ΤΟ CΠΕΡΜΑ ΑΥΤΟΥ ΕΝ ΑΥΤΩ ΚΑΤΑ ΓΕΝΟC ΕΠΙ ΤΗC ΓΗC. ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC. [12]ΚΑΙ ΕΞΗΝΕΓΚΕΝ Η ΓΗ ΒΟΤΑΝΗΝ ΧΟΡΤΟΥ, CΠΕΙΡΟΝ CΠΕΡΜΑ ΚΑΤΑ ΓΕΝΟC ΚΑΙ ΚΑΘ ΟΜΟΙΟΤΗΤΑ, ΚΑΙ ΞΥΛΟΝ ΚΑΡΠΙΜΟΝ ΠΟΙΟΥΝ ΚΑΡΠΟΝ, ΟΥ ΤΟ CΠΕΡΜΑ ΑΥΤΟΥ ΕΝ ΑΥΤΩ ΚΑΤΑ ΓΕΝΟC ΕΠΙ ΤΗC ΓΗC. ΚΑΙ ΕΙΔΕΝ Ο ΘΕΟC ΟΤΙ ΚΑΛΟΝ. [13]ΚΑΙ ΕΓΕΝΕΤΟ ΕCΠΕΡΑ ΚΑΙ ΕΓΕΝΕΤΟ ΠΡΩΙ, **ΗΜΕΡΑ ΤΡΙΤΗ**.

4 [14]**ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟC** ΓΕΝΗΘΗΤΩCΑΝ ΦΩCΤΗΡΕC ΕΝ ΤΩ CΤΕΡΕΩΜΑΤΙ ΤΟΥ ΟΥΡΑΝΟΥ ΕΙC ΦΑΥCΙΝ ΤΗC ΓΗC ΤΟΥ ΔΙΑΧΩΡΙΖΕΙΝ ΑΝΑ ΜΕCΟΝ ΤΗC ΗΜΕΡΑC ΚΑΙ ΑΝΑ ΜΕCΟΝ ΤΗC ΝΥΚΤΟC ΚΑΙ ΕCΤΩCΑΝ ΕΙC CΗΜΕΙΑ ΚΑΙ ΕΙC ΚΑΙΡΟΥC ΚΑΙ ΕΙC ΗΜΕΡΑC ΚΑΙ ΕΙC ΕΝΙΑΥΤΟΥC [15]ΚΑΙ ΕCΤΩCΑΝ ΕΙC ΦΑΥCΙΝ ΕΝ ΤΩ CΤΕΡΕΩΜΑΤΙ ΤΟΥ ΟΥΡΑΝΟΥ ΩCΤΕ ΦΑΙΝΕΙΝ ΕΠΙ ΤΗC ΓΗC. ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC. [16]ΚΑΙ ΕΠΟΙΗCΕΝ Ο ΘΕΟC ΤΟΥC ΔΥΟ ΦΩCΤΗΡΑC ΤΟΥC ΜΕΓΑΛΟΥC, ΤΟΝ ΦΩCΤΗΡΑ ΤΟΝ ΜΕΓΑΝ ΕΙC ΑΡΧΑC ΤΗC ΗΜΕΡΑC ΚΑΙ ΤΟΝ ΦΩCΤΗΡΑ ΤΟΝ ΕΛΑCCΩ ΕΙC ΑΡΧΑC ΤΗC ΝΥΚΤΟC, ΚΑΙ ΤΟΥC ΑCΤΕΡΑC. [17]ΚΑΙ ΕΘΕΤΟ ΑΥΤΟΥC Ο ΘΕΟC ΕΝ ΤΩ CΤΕΡΕΩΜΑΤΙ ΤΟΥ ΟΥΡΑΝΟΥ ΩCΤΕ ΦΑΙΝΕΙΝ ΕΠΙ ΤΗC ΓΗC [18]ΚΑΙ ΑΡΧΕΙΝ ΤΗC ΗΜΕΡΑC ΚΑΙ ΤΗC ΝΥΚΤΟC ΚΑΙ ΔΙΑΧΩΡΙΖΕΙΝ ΑΝΑ ΜΕCΟΝ ΤΟΥ ΦΩΤΟC ΚΑΙ ΑΝΑ ΜΕCΟΝ ΤΟΥ CΚΟΤΟΥC. ΚΑΙ ΕΙΔΕΝ Ο ΘΕΟC ΟΤΙ ΚΑΛΟΝ. [19]ΚΑΙ ΕΓΕΝΕΤΟ ΕCΠΕΡΑ ΚΑΙ ΕΓΕΝΕΤΟ ΠΡΩΙ, **ΗΜΕΡΑ ΤΕΤΑΡΤΗ**.

5 [20]**ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟC** ΕΞΑΓΑΓΕΤΩ ΤΑ ΥΔΑΤΑ ΕΡΠΕΤΑ ΨΥΧΩΝ ΖΩCΩΝ ΚΑΙ ΠΕΤΕΙΝΑ ΠΕΤΟΜΕΝΑ ΕΠΙ ΤΗC ΓΗC ΚΑΤΑ ΤΟ CΤΕΡΕΩΜΑ ΤΟΥ ΟΥΡΑΝΟΥ. ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC. [21]ΚΑΙ ΕΠΟΙΗCΕΝ Ο ΘΕΟC ΤΑ ΚΗΤΗ ΤΑ ΜΕΓΑΛΑ ΚΑΙ ΠΑCΑΝ ΨΥΧΗΝ ΖΩΩΝ ΕΡΠΕΤΩΝ, Α ΕΞΗΓΑΓΕΝ ΤΑ ΥΔΑΤΑ ΚΑΤΑ ΓΕΝΗ ΑΥΤΩΝ, ΚΑΙ ΠΑΝ ΠΕΤΕΙΝΟΝ ΠΤΕΡΩΤΟΝ ΚΑΤΑ ΓΕΝΟC. ΚΑΙ ΕΙΔΕΝ Ο ΘΕΟC ΟΤΙ ΚΑΛΑ. [22]ΚΑΙ ΗΥΛΟΓΗCΕΝ ΑΥΤΑ Ο ΘΕΟC ΛΕΓΩΝ ΑΥΞΑΝΕCΘΕ ΚΑΙ ΠΛΗΘΥΝΕCΘΕ ΚΑΙ ΠΛΗΡΩCΑΤΕ ΤΑ ΥΔΑΤΑ ΕΝ ΤΑΙC ΘΑΛΑCCΑΙC, ΚΑΙ ΤΑ ΠΕΤΕΙΝΑ ΠΛΗΘΥΝΕCΘΩCΑΝ ΕΠΙ ΤΗC ΓΗC. [23]ΚΑΙ ΕΓΕΝΕΤΟ ΕCΠΕΡΑ ΚΑΙ ΕΓΕΝΕΤΟ ΠΡΩΙ, **ΗΜΕΡΑ ΠΕΜΠΤΗ**.

6 [24]**ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟC** ΕΞΑΓΑΓΕΤΩ Η ΓΗ ΨΥΧΗΝ ΖΩCΑΝ ΚΑΤΑ ΓΕΝΟC, ΤΕΤΡΑΠΟΔΑ ΚΑΙ ΕΡΠΕΤΑ ΚΑΙ ΘΗΡΙΑ ΤΗC ΓΗC ΚΑΤΑ ΓΕΝΟC. ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC. [25]ΚΑΙ ΕΠΟΙΗCΕΝ Ο ΘΕΟC ΤΑ ΘΗΡΙΑ ΤΗC ΓΗC ΚΑΤΑ ΓΕΝΟC ΚΑΙ ΤΑ ΚΤΗΝΗ ΚΑΤΑ ΓΕΝΟC ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΡΠΕΤΑ ΤΗC ΓΗC ΚΑΤΑ ΓΕΝΟC ΑΥΤΩΝ. ΚΑΙ ΕΙΔΕΝ Ο ΘΕΟC ΟΤΙ ΚΑΛΑ.

[26]ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟC ΠΟΙΗCΩΜΕΝ ΑΝΘΡΩΠΟΝ ΚΑΤ ΕΙΚΟΝΑ ΗΜΕΤΕΡΑΝ ΚΑΙ ΚΑΘ ΟΜΟΙΩCΙΝ, ΚΑΙ ΑΡΧΕΤΩCΑΝ ΤΩΝ ΙΧΘΥΩΝ ΤΗC ΘΑΛΑCCΗC ΚΑΙ ΤΩΝ ΠΕΤΕΙΝΩΝ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΤΩΝ ΚΤΗΝΩΝ ΚΑΙ ΠΑCΗC ΤΗC ΓΗC ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΕΡΠΕΤΩΝ ΤΩΝ ΕΡΠΟΝΤΩΝ ΕΠΙ ΤΗC ΓΗC. [27]ΚΑΙ ΕΠΟΙΗCΕΝ Ο ΘΕΟC ΤΟΝ ΑΝΘΡΩΠΟΝ, ΚΑΤ ΕΙΚΟΝΑ ΘΕΟΥ ΕΠΟΙΗCΕΝ ΑΥΤΟΝ, ΑΡCΕΝ ΚΑΙ ΘΗΛΥ ΕΠΟΙΗCΕΝ ΑΥΤΟΥC. [28]ΚΑΙ ΗΥΛΟΓΗCΕΝ ΑΥΤΟΥC Ο ΘΕΟC ΛΕΓΩΝ ΑΥΞΑΝΕCΘΕ ΚΑΙ ΠΛΗΘΥΝΕCΘΕ ΚΑΙ ΠΛΗΡΩCΑΤΕ ΤΗΝ ΓΗΝ ΚΑΙ ΚΑΤΑΚΥΡΙΕΥCΑΤΕ ΑΥΤΗC ΚΑΙ ΑΡΧΕΤΕ ΤΩΝ ΙΧΘΥΩΝ ΤΗC ΘΑΛΑCCΗC ΚΑΙ ΤΩΝ ΠΕΤΕΙΝΩΝ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΚΤΗΝΩΝ ΚΑΙ ΠΑCΗC ΤΗC ΓΗC ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΕΡΠΕΤΩΝ ΤΩΝ ΕΡΠΟΝΤΩΝ ΕΠΙ ΤΗC ΓΗC. [29]ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟC ΙΔΟΥ ΔΕΔΩΚΑ ΥΜΙΝ ΠΑΝ ΧΟΡΤΟΝ CΠΟΡΙΜΟΝ CΠΕΙΡΟΝ CΠΕΡΜΑ, Ο ΕCΤΙΝ ΕΠΑΝΩ ΠΑCΗC ΤΗC ΓΗC, ΚΑΙ ΠΑΝ ΞΥΛΟΝ, Ο ΕΧΕΙ ΕΝ ΕΑΥΤΩ ΚΑΡΠΟΝ CΠΕΡΜΑΤΟC CΠΟΡΙΜΟΥ, ΥΜΙΝ ΕCΤΑΙ ΕΙC ΒΡΩCΙΝ, [30]ΚΑΙ ΠΑCΙ ΤΟΙC ΘΗΡΙΟΙC ΤΗC ΓΗC ΚΑΙ ΠΑCΙ ΤΟΙC ΠΕΤΕΙΝΟΙC ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΠΑΝΤΙ ΕΡΠΕΤΩ ΤΩ ΕΡΠΟΝΤΙ ΕΠΙ ΤΗC ΓΗC, Ο ΕΧΕΙ ΕΝ ΕΑΥΤΩ ΨΥΧΗΝ ΖΩΗC, ΠΑΝΤΑ ΧΟΡΤΟΝ ΧΛΩΡΟΝ ΕΙC ΒΡΩCΙΝ. ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩC. [31]ΚΑΙ ΕΙΔΕΝ Ο ΘΕΟC ΤΑ ΠΑΝΤΑ, ΟCΑ ΕΠΟΙΗCΕΝ, ΚΑΙ ΙΔΟΥ ΚΑΛΑ ΛΙΑΝ. ΚΑΙ ΕΓΕΝΕΤΟ ΕCΠΕΡΑ ΚΑΙ ΕΓΕΝΕΤΟ ΠΡΩΙ, **ΗΜΕΡΑ ΕΚΤΗ**.

# ΓΕΝΕCΗ 2

[1]ΚΑΙ CΥΝΕΤΕΛΕCΘΗCΑΝ Ο ΟΥΡΑΝΟC ΚΑΙ Η ΓΗ ΚΑΙ ΠΑC Ο ΚΟCΜΟC ΑΥΤΩΝ. [2]ΚΑΙ CΥΝΕΤΕΛΕCΕΝ Ο ΘΕΟC ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΕΚΤΗ ΤΑ ΕΡΓΑ ΑΥΤΟΥ, Α ΕΠΟΙΗCΕΝ, ΚΑΙ ΚΑΤΕΠΑΥCΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΕΒΔΟΜΗ ΑΠΟ ΠΑΝΤΩΝ

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see next page

Fit 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**<br>**approx. 5500 BC, see studies 'Genealogies' and 'Timeline'** | 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. | | | |
| | 24 hours<br>(there was evening and morning) | A separation between day and night, and the occurence of the first 'morning' and 'evening' strongly suggests the creation of the earth rotation (latest) on Day 1.<br>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). | *Then THEOS spoke*: "Let there be light!" And there was light. And THEOS beheld the light, that (it was) good. And THEOS separated between the light, and between the darkness. *And THEOS called the light day, and the darkness He called night. And it became evening, and daybreak came, day one.* | Gen 1:3-5 |
| | | | *For He Himself spoke and it came to pass.* | Psa 33:9 |
| | | | *Bless KYRIOS, O my soul. [...] you who cover yourself with light as with a garment ...* | Psa 104:1-2 |
| | | | *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.* | Joh 1:4-5 |
| | | | *For THEOS who said, "Light will shine out of darkness" ...* | 2Cor 4:6 |
| | | | *On that day the sources of light will no longer shine, yet there will be continuous day! Only KYRIOS knows how this could happen. ...* | Zec 14:5-10 |
| | | 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.<br>1. 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.<br>While<br>a. The genealogies in Genesis 2, 5 & 11 only reach to Abram, and<br>b. The genealogies in 1Chronicles 1 only reach to Jacob, and<br>c. The genealogies in Matthew 1 are based on a dynastic & selective bloodline,<br>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.<br>▶ see also the study 'Genealogies'<br>2. Either death came before man (Evolution), or man came before death. Both cannot be true.<br>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.<br>4. Why would THEOS wait billions of years for man to evolve if His main intention was to have human life on the earth?<br>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. | *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.* | 1Cor 15:45-47 |
| | | | *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 Rhesa* [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 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 Lamech* [10], *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]. | Luk 3:23-38 |

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|---|---|---|---|
| | Morning-morning rhythm.<br>THEOS would have never started all of our days with evil. The darkness of the 24 hour day represents evil - Satan's Time.<br>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.<br>Each verse marks clearly the end of the day and some Bible teachers seem to fade out at this point that THEOS worked before the evening - during 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.<br>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. | *And THEOS called the light Day ...*<br>[1. THEOS worked during the day] *And* [2. then] *it became evening and* [3. then] *daybreak came,* [marking the end of the] *day one.* [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] | Gen 1:5 |
| | | *And the people rose up* [1] *all the day, and* [1] *all the night, and* [2] *all the next day, and gathered quails ...* | Num 11:32 |
| | | *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!"* | 1Sam 19:11 |
| | | *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] ... | Neh 13:19 |
| | | *My soul waits for KYRIOS more than watchmen for the morning.* | Psa 130:6 |
| | | *"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'] | Jer 33:20-26 |
| | | *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.* | Mat 12:40 |
| | | *Now at the close of Sabbaths, unto the dawning* [clear proof for morning-morning rhythm] *into (the) first of Sabbaths, came Mary the Magdalene and the other Mary, to behold the tomb.* | Mat 28:1 |
| | | *Now from the sixth hour* [noon], *darkness came over all the land until the ninth hour* [~3pm]. [an evening - evening rhythm would place the sixth hour at night when it was already dark] | Mar 27:45 |
| | | *And IESOUS said to* [...] *who had come out against Him* [...] *But this is your hour and the domain of darkness!"* | Luk 22:52-53 |
| | | *Now when it was evening on that 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."* | Joh 20:19 |
| | | *And they arrested them and put them in custody until the next day, for it was already evening.* | Act 4:3 |
| | | *... for you are all sons of light and sons of day. We are not of the night nor of darkness.* | 1The 5:5 |
| | | *... a lamp shining in a dark place, until the day dawns and the morning star* [IESOUS CHRISTOS] *rises in your hearts ...* | 2Pet 1:19-20 |
| | 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. | [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]. | Deu 16:6 |
| | | [Exception #1] *And they observed the Passover on the fourteenth day of the month at twilight in the desert of Sinai.* | Num 9:5 |
| | | [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'] | Lev 23:32 |

All biblical times of a day are counted from sunrise, not from sunset:

| | | |
|---|---|---|
| 1st hour of the day | 6-7am | (sunrise) |
| 3rd hour of the night | 9am | (Mat 20:3, Mat 27:45, Mar 15:25, Mar 15:33, Act 2:15) |
| 6th hour of the day | 12m | (Mat 20:5, Mat 27:45, Mar 15:33, Luk 23:44, Joh 4:6, Joh 19:14, Act 10:9) |
| 7th hour of the day | 1pm | (Joh 4:52) |
| 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) |
| 10th hour of the day | 4pm | (Joh 1:39) |
| 11th hour of the day | 5pm | (Mat 20:6, 9, the last worker still receives a wage) |
| 3rd hour of the night | 9pm | (Act 23:23) |

| Calendar | 7 days per week.<br>Months start on the morning after the sighting of the New Moon (first sliver of the Crescent Moon) on the previous day (rather evening). | 1 | 2 | 3 | 4 | 5 | 6 | 7 | Mat 28:1-8 |
|---|---|---|---|---|---|---|---|---|---|
| | | *'One towards Sabbath'* | *'Two towards Sabbath'* | *'Three towards Sabbath'* | *'Four towards Sabbath'* | *'Five towards Sabbath'* | *'Six towards Sabbath'* | *'Sabbath / Seventh Day'* | |

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.

▶ see also the study 'Sabbaths' with more details

| ΜΙΑ ϹΑΒΒΑΤωΝ | ΔΕΥΤΕΡΟϹ ΗΜΕΡΑ | ΤΡΙΤΟϹ ΗΜΕΡΑ | ΤΕΤΑΡΤΟϹ ΗΜΕΡΑ | ΠΕΜΠΤΟϹ ΗΜΕΡΑ | ΕΚΤΟϹ ΗΜΕΡΑ | ϹΑΒΒΑΤωΝ |
|---|---|---|---|---|---|---|
| Common Translation & Modern Equivalent: | | | | | | |
| *First Day Of The Week* | *Second Day Of The Week* | *Third Day Of The Week* | *Fourth Day Of The Week* | *Fifth Day Of The Week* | *Sixth Day Of The Week* | *Sabbath* |
| *Sunday* | *Monday* | *Tuesday* | *Wednesday* | *Thursday* | *Friday* | *Saturday* |

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 .

| | | |
|---|---|---|
| 1 | ΨΑΛΜΟϹ Τω ΔΑΥΙΔ. ΤΗϹ ΜΙΑϹ [mias] ϹΑΒΒΑΤωΝ.<br>*A Psalm to David; of one of Sabbaths.*<br>*A Psalm for David on the first day of the week.* | Psa 23:1<br>Literal<br>Brenton |
| | ΟΨΕ ΔΕ ϹΑΒΒΑΤωΝ, ΤΗ ΕΠΙΦωϹΚΟΥϹΗ ΕΙϹ ΜΙΑΝ [mian] ϹΑΒΒΑΤωΝ ΗΛΘΕΝ ΜΑΡΙΑΜ Η ΜΑΓΔΑΛΗΝΗ ΚΑΙ Η ΑΛΛΗ ΜΑΡΙΑ ΘΕωΡΗϹΑΙ ΤΟΝ ΤΑΦΟΝ.<br>*Now at the close of Sabbaths, unto the dawning into the first of Sabbaths, came Mary the Magdalene and the other Mary, to behold the tomb.*<br>*Now after [the] Sabbaths, it being dawn, toward the first [day] of the weeks, Mary the Magdalene came, and the other Mary, to see the grave.* | Mat 28:1<br>Literal<br>LSV |
| 2 | ΨΑΛΜΟϹ ωΔΗϹ ΤΟΙϹ ΥΙΟΙϹ ΚΟΡΕ. ΔΕΥΤΕΡΑ [deutera] ϹΑΒΒΑΤΟΥ.<br>*A Psalm to the sons of Korah; to second Sabbath.*<br>*A Psalm of praise for the sons of Core on the second day of the week.* | Psa 47:1<br>Literal<br>Brenton |
| 3 | - not mentioned in the Psalms - | |
| 4 | ΨΑΛΜΟϹ Τω ΔΑΥΙΔ, ΤΕΤΡΑΔΙ [tetradi] ϹΑΒΒΑΤωΝ.<br>*A Psalm to David, to fourth Sabbaths.*<br>*A Psalm of David for the fourth day of the week.* | Psa 93:1<br>Literal<br>Brenton |
| 5 | - not mentioned in the Psalms - | |
| 6 | ΕΙϹ ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ ΠΡΟ-ϹΑΒΒΑΤΟΥ [pro-sabbatou], ΟΤΕ ΚΑΤωΚΙϹΤΑΙ Η ΓΗ.<br>*Into the day before Sabbath, when the earth had been inhabited [day #6 of creation = when animals and humans inhabited the earth].*<br>*For the day before the Sabbath, when the land was inhabited.* | Psa 92:1<br>Literal<br>Brenton |
| 7 | ΨΑΛΜΟϹ Τω ΔΑΥΙΔ. ΕΙϹ ΑΝΑΜΝΗϹΙΝ ΠΕΡΙ ϹΑΒΒΑΤΟΥ.<br>*A Psalm to David; for a memorial concerning Sabbath.*<br>*A Psalm of David for remembrance concerning the Sabbath-day.* | Psa 37:1<br>Literal<br>Brenton |
| | ΨΑΛΜΟϹ ωΔΗϹ, ΕΙϹ ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ ϹΑΒΒΑΤΟΥ.<br>*A Psalm of a Song, for the day of the Sabbath.*<br>*A Psalm of a Song for the Sabbath-day.* | Psa 91:1<br>Literal<br>Brenton |

## 360 days per year.

A calendar year was not 370 days long as the Masoretic text (most modern translations such as AMP, ESV, KJV, NASB, NIV, NLT, ...) suggest, but exactly 360 days divided into 12 months of 30 days each, as the Greek Old Testament proves through the correct flood dates (▶ see study 'Flood').

The flood (opening of the abyss until leaving the ark) lasted exactly 360 days (not 370 nor 371 nor any other number).

| | |
|---|---|
| *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 twenty-seventh of the month, on this day all the fountains of the abyss burst forth ...* | Gen 7:10-12 (Greek OT) |
| *In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month ...* | (Masoretic Text) |
| *In the second month, on the twenty-seventh day of the month, 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.* | Gen 8:14-16 |

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).

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.

| | |
|---|---|
| *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."* | Rev 11:3 |
| *And a mouth was given to him speaking great things and blasphemies, and authority to act was given to him for forty-two months [42 x 30 =1260 days (3.5 years)].* | Rev 13:5 |
| *... a tree of life, yielding twelve fruits, in each several month rendering its fruits ...* | Rev 22:2 |

## 12 Months per year.

Some years in today's calendar include a periodic 13th month between Adar (12) and Abib (1). This imperfection is product of the fall of man and probably caused by the flood (▶ see study 'Flood').

THEOS created originally a perfect 12-month-and a 360-day year.

| | |
|---|---|
| *And he showed me the river of the water of life, clear as crystal, coming out from the throne of THEOS and of the LAMB in the middle of its street, and on both sides of the river is the tree of life, producing twelve fruits - yielding its fruit according to every month - and the leaves of the tree are for the healing of the nations.* | Rev 22:1-2 |

| Calendar Month | | | Modern Equivalent (~) |
|---|---|---|---|
| # | Canaanite | (Babylonian Exile) | |

| | | | | |
|---|---|---|---|---|
| 1 | New Month<br>(Abib in Hebrew)<br>ΜΗΝΙ ΝΕΩΝ<br>meni ton neon | (Nisan)<br>ΜΗΝΙ ΝΙϹΑΝ<br>meni nisan | Mar - Apr | Exo 13:4<br>Exo 23:15<br>Deu 16:1<br>Neh 2:1 |
| 2 | Second Month<br>(Ziv)<br>ΜΗΝΙ ΔΕΥΤΕΡΩ<br>meni deutero | (Iyyar) | Apr - May | 1Kin 6:1 |
| 3 | Third Month<br>(Sivan)<br>ΜΗΝΙ ΤΡΙΤΗ<br>meni trite | | May - Jun | - |
| 4 | Fourth Month<br>(Tammuz)<br>ΜΗΝΙ ΤΕΤΑΡΤΟϹ<br>meni tetartos | | Jun - Jul | - |
| 5 | Fifth Month<br>(Ab)<br>ΜΗΝΙ ΠΕΜΠΤΗ<br>meni pempte | | Jul - Aug | - |
| 6 | Month Elul<br>(Sixth Month)<br>ΜΗΝΙ ΕΛΟΥΛ<br>meni eloul | | Aug - Sep | Neh 6:15 |
| 7 | Month Ethanim<br>(Seventh Month)<br>ΜΗΝΙ ΑΘΑΝΙΝ<br>meni athanin | (Tishri) | Sep - Oct | 1Kin 8:2 |
| 8 | Month Bul<br>(Eighth Month)<br>ΜΗΝΙ ΒΟΥΛ<br>meni boul | (Mar-chesvan) | Oct - Nov | 1Kin 6:38 |
| 9 | Month Kislev<br>(Ninth Month)<br>ΜΗΝΙ ΧΑϹΕΛΕΥ<br>meni chaseleu | | Nov - Dec | Neh 1:1<br>Zec 7:1 |
| 10 | Tenth Month<br>(Tebeth)<br>ΜΗΝΙ ΔΕΚΑΤΩ<br>meni dekato | | Dec - Jan | - |
| 11 | Eleventh Month<br>(Shebat)<br>ΜΗΝΙ ΕΝΔΕΚΑΤΩ<br>meni endekato | | Jan - Feb | Zec 1:7 |
| 12 | Month Adar<br>(Twelfth Month)<br>ΑΔΑΡ<br>adar | | Feb - Mar | Ezr 6:15<br>Est 3:7-13<br>Est 8:12<br>Est 9:1-21 |

| | | |
|---|---|---|
| The first month of a year.<br>1. The moon, in conjunction with the barley, determines the beginning of the new year, and establishes the timing of the biblical holidays.<br>The New Year starts the morning after the first New Moon was sighted - after the barley was found to be almost ripe. In other words, when people in Israel notice barley with at least green heads, we know that the New Year is coming soon. | *And the flax and the barley were struck, because the barley was in the ear and the flax was in bud* [in the days before the Passover, when the plagues hit Egypt]. *But the wheat and the spelt were not struck, because they are late-ripening* [3rd month, Sivan]. | Exo 9:31-32 |
| | *Today, in the month of* Abib [Strong's H24 = tender, green, that is a young ear of grain, green ears of corn / Greek G3501 ΜΗΝΙ ΝΕΩΝ, meni ton neon = New Month]*, you are going out.* | Exo 13:4 |
| 2. The second biblical reference for the first month is Passover. It is strictly unbiblical to start the New Year in a month different than Passover as e.g. Jewish Mainstream is celebrating the 7th month as biblical New Year. THEOS would never start the New Year with the darkness of autumn / winter, in the same manner He does not start a biblical day with darkness. | *And KYRIOS said to Moses and to Aaron in the land of Egypt, saying, "This month will be the beginning of months; it will be for you the first of the months of the year. Speak to all the community of Israel, saying, 'On the tenth of this month, they will each take for themselves a lamb for the family [...] "You will keep it until the fourteenth day of this month, and all the assembly of the community of Israel will slaughter it at twilight. [...] It is KYRIOS's Passover.* | Exo 12:2 |
| | *In the first month, on the fourteenth of the month at the evening is KYRIOS' Passover.* | Lev 23:5 |

## The New Moon defines the first day.

The Hebrew word chodesh (Strong’s H2320) means 'New Moon', '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).

Every biblical Month starts the morning after a New Moon sighting. This is not based on the modern definition using the day that was formerly called 'Dark Moon', but on the traditional definition, where the 'new' is used according to its logical meaning - the first visible crescent / sliver on the day after the moon is dark.

The word 'sign' in Gen 1:14 is the decisive clue to exclude any Dark or Full Moon from being a candidate for the New Moon. The moon cannot be a visible sign to determine seasons or biblical festivals if it is hidden or dark.

The 'Dark Moon' lasts from 21 to 26 hours, therefore the real 'New Moon' / Waxing Crescent occurs 1 day after the date indicated in the common moon phases calendars.

Moon Phases Calendar: Timeanddate.com

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

🌒 True New Moon (First Crescent)

The New Year / Months starts the morning after the First Crescent is being sighted.

0 - Dark Moon

1 - First Crescent Moon

2 - Declaration of New Month / Year

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

| | |
|---|---|
| *Then THEOS spoke: "Let there be luminaries in the firmament of the heaven for an illumination of the earth, the ones to separate between the day and between the night! And let them be for signs and for seasons, and for days and for years! 15And let them be for an illumination in the firmament of the heaven, so as to shine upon the earth!" And thus it happened ...* | Gen<br>1:14–15 |
| *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.* | Psa<br>104:19–20 |
| *David said to Jonathan, “Look, tomorrow is the new month* [Strong’s 2320; commonly translated with 'new moon', but 'new month' is more reasonable because the sighting of the new moon was by chance and could not be precalulated]*, and I should certainly* [= the new moon was already observed during the day / sunset they spoke] *sit with the king to eat. You must send me away so that I can hide myself in the field until the third evening* [clear reference to third day of the month]. [...] *for the yearly sacrifice is there for all the clan.’* [...] *I will question my father by this time the day after tomorrow.* [...] *Then Jonathan said to him, “Tomorrow is the new month, and you will be missed, for your seat will stay empty. On the third day you must go down quickly* [...] *So David hid himself in the field. When the new month came, the king was seated at the feast.* [...] *he thought, “Something happened to him. He is not ceremonially clean; surely he is not clean.” And then on the next day, the second day of the new month, that David’s place was empty ...* | 1Sam<br>20:5–34 |

see next page

# THE CREATION

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

| | Time | Event / Comment | Scripture | |
|---|---|---|---|---|
| **2nd Day** | Vertical separation of the waters (Heaven ⇕ Earth). | | | |
| | 24 hours<br>(there was evening and morning) | Creation of the earth's atmosphere with its sky, clouds and winds.<br>The word CTEPEωMA stereoma, Strong's G4733 is best translated with 'firmament'. While the German translation of the Greek OT translates this word with 'solid structure' so as to reflect its meaning of 'something established / solidified / made strong, stedfastness', the true meaning would be 'fort', 'fortress', 'vault', or 'dome', because the earth's atmosphere actually acts as a protective shield / dome to the earth.<br>The firmament / separation cannot be a canopy as e.g. proposed in the book 'The Genesis Flood by Whitcomb', because it is called 'heaven' in verse 8, using the same word the Bible later uses over and over for our sky (G3772 OYPANON).<br>The word 'heaven(s)' has other designations (such as the spiritual Heavens; see separate word study), but this does not give us an allowance to create yet another designation and to accomodate the same word for two vastly different systems describing our sky.<br>► see also the detailed word study on 'Heavens'. | *Then THEOS spoke: "Let there be a firmament in the midst of the water, and be it separating between water and water!" And thus it happened, and THEOS made the firmament. And THEOS separated between the water, which was under the firmament, and between the water above the firmament. And THEOS called the firmament heaven. And THEOS beheld that (it was) good. And it became evening, and daybreak came, second day.* | Gen 1:6-8 |
| | | | *He ties up the water in its clouds, and the cloud is not torn open beneath it.* | Job 26:8 |
| | | Different forms of precipitations. | *For to the snow He says, 'Fall on the earth'; and the shower of rain, His heavy shower of rain - He stops all human beings from working* [...] *"The storm wind comes from its chamber and cold from the north wind. By THEOS' breath, ice is given, and the broad waters are frozen. Also, He loads down thick clouds with moisture; His lightning scatters the clouds.* | Job 37:6-11 |
| | | | *"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 38:25-27 |
| | | Many scholars claim that it did not rain in the ~2200 years before the flood -<br>assuming an unlimited continuation of the status described in Gen 2:5, solely based on the later mention of the rainbow as a sign. | *... in the day THEOS made the heaven and the earth, 5and before every green of the field emerged on the earth, and before every plant of the field sprang up.* For [for= implies that plants of the field only could exist after rain would have occured] *THEOS had not rained upon the earth, and a man was not, to work the earth, 6but a well was rising out of the earth, and was watering all the face of the earth.* | Gen 2:4-5 |
| | | 1. Genesis 2:5 is directly equated with 'no man to cultivate it'. It is clear from further context, that Adam and his sons were very soon commanded to cultivate the earth, meaning that the content of this verse was fulfilled not only after 2200 years, but almost certainly within the very first year of creation. | *And KYRIOS the THEOS took the man whom He had shaped, and He set him in the paradise, to work and to keep it.* | Gen 2:15 |
| | | | *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 |
| | | 2. The consecration of the element 'rainbow' does not really say anything about the moment of its first appearance. We read too much into the Bible, when we assume that a rainbow appeared for the first time after the flood. THEOS connected it in this moment to a covenant (in the same way a dove did not come into existance at CHRISTOS' baptism), but this does not mean he created it in this moment. | *And THEOS the KYRIOS said to Noe, this is the sign of the covenant which I set between me and you, and between every living creature which is with you for perpetual generations. I set my bow in the cloud, and it shall be for a sign of covenant between me and the earth. And it shall be when I gather clouds upon the earth, that my bow shall be seen in the cloud. And I will remember my covenant, which is between me and you, and between every living soul in all flesh, and there shall no longer be water for a deluge, so as to blot out all flesh. And my bow shall be in the cloud, and I will look to remember the everlasting covenant between me and the earth, and between every living soul in all flesh, which is upon the earth. And THEOS said to Noe, This is the sign of the covenant, which I have made between me and all flesh, which is upon the earth.* | Gen 9:12-17 |
| | | 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. | *But a well was rising out of the earth, and was watering all the face of the earth.* | Gen 2:6 |

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|---|---|---|---|---|
| | | 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. | *... and a man was not, to work the earth* [Adam had not been created yet]*; but a well was rising out of the earth, and was watering all the face of the earth. Then* [= after the initial days of no rain] *THEOS shaped the man from a mass of the earth* [...] *And THEOS also rose up from the earth every tree beautiful to the sight and good for food* [...] And *KYRIOS the THEOS took the man whom He had shaped, and He set him in the paradise, to work and to keep it*. | Gen 2:5-15 |
| | | | *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 untrodden and uninhabited land, 27 and cause it to send forth a crop of green herbs*? | Job 38:25-27 |
| **3rd Day** | | Horizontal separation of the waters (Oceans ↔ Land).<br>First appearance of any land.<br>Creation of vegetation. | | |
| | 24 hours<br>(there was evening and morning) | Creation of mountains and rivers.<br>Some conclusions:<br>1. Genesis 1:2 describes the Earth as formless = without mountains.<br>2. Rivers - naturally requiring the slope and feed of a mountain (rainfall, snow) - existed with the Garden of Eden (e.g. Euphrates ...).<br>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.<br>► see also the detailed study on the 'Flood'. | 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 comes forth out of Eden, watering the paradise. From there it divides into four heads.* | Gen 2:10 |
| | | | *You are the one who waters the mountains from His upper chambers.* | Psa 104:13 |
| | | Separation of land and water. | *Then THEOS spoke: "Let the water under the heaven be gathered into one assembly, and let the dry land be visible!" And thus it happened, and the water under the heaven was gathered into their assemblies, and the dry land became visible. And THEOS called the dry land earth, and the systems of the waters he called seas. And THEOS beheld that (it was) good.* | Gen 1:9-10 |
| | | | [referring to both the initial and Noah's flood] *You covered it with the deep as with a garment. The waters stood above the mountains. At your rebuke they fled; at the sound of your thunder they ran off. They ascended the mountains and drained though the valleys to the place that you established for them. You set a boundary that they may not cross over, so that they would not return to cover the earth.* | Psa 104:6-9 |
| | | | *To Him who spread -out- the earth above the waters ...* | Psa 136:6 |
| | | | *"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 |
| | | Differentiation between the sea / oceans and the abyss (the source of the sea and of fountains).<br>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:<br>- Fountains of the abyss; recesses of the abyss (source of the sea); deeps of abyss wells<br>- Clear distinction from the oceans (Psa 32:7, Psa 134:6 and Job 28:14)<br>- Gradation from the very top to the very bottom: Heaven > Earth > Sea > Abyss (Psa 134:6)<br>- The abyss can boil (= geothermally heated groundwater, better known as hot springs)<br>- IESOUS went down into this abyss; the dragon in Rev 9:2 will be thrown into it.<br>(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.) | *Who gathers the waters of the sea* [thalasses] *as in a bottle; who lays up the abyss* [abyssous] *in treasuries.* | Psa 32(33):7 |
| | | | Abyss - A Brief Word Study (36x Greek OT; 9x Greek NT) | |
| | | | *And the earth was unseeable and unprepared, and darkness upon the abyss* [separate oceans did not yet exist]. *And a breath of THEOS was hovering 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 your THEOS will bring you 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 deeps 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(78):15 |

| | | |
|---|---|---|
| 2. This water was stored there on creation day #3, released at the time of the flood through thousands of springs (possibly also through underwater fissures in the Pacific Ring of Fire as enormous sediments in the nearby Grand Canyon plain strongly suggest), covering all mountains of the earth, and stored there forever after the flood, as promised by THEOS. | *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 delivered and redeemed?* | 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.* | Rev 9:2 |
| | [General verse] *... the heavens existed long ago and the earth held together out of water and through water by the word of THEOS ...* | 2Pet 3:5 |
| Springs are underground sources called aquifers (a sponge formed by permeable rock, sand, clay, gravel ...). | *You are the one who sends forth springs into the valleys; they flow between the mountains.* | Psa 104:10 |
| | *... when there were no springs of abounding water.* | Pro 8:24 |
| Creation of vegetation.<br>It is interesting to note that the text speaks specifically about one plant and one tree, which could be literal or not. If literal, it would mean that one original tree carried seeds for many sorts of trees and spread those further and further, easily exceeding in speed the spread of humanity and wildlife on earth. | *And THEOS spoke: "Let the earth sprout a plant of a garden, scattering seed according to kind and according to resemblance, and a fruitful tree, yielding a fruit where its seed be in it, according to a kind on the earth!" And thus it happened, and the earth brought forth a plant of a garden, scattering seed according to kind and according to resemblance, and a fruitful tree, yielding a fruit where its seed be in it, according to a kind on the earth. And THEOS beheld that (it was) good. And it became evening, and daybreak came, third day.* | Gen 1:11-13 |
| | *And THEOS also rose up from the earth every tree beautiful to the sight and good for food, and the tree of life in the midst of the paradise, and the tree of the acquainted knowledge of good, and of evil.* | Gen 2:9 |
| | *The earth is full with the fruit of your labors: who causes grass to grow for the cattle and herbs for the service of humankind, to bring forth food from the earth ... and bread that strengthens the heart of man. The trees of KYRIOS drink their fill, the cedars of Lebanon that He planted, where birds make their nest.* | Psa 104:13-17 |

see next page

Fit For Faith

# THE CREATION

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

| | Time | Event / Comment | Scripture | |
|---|---|---|---|---|
| **4th Day** | Creation of permanent lights. | | | |
| | 24 hours<br>(there was evening and morning) | Creation of sun, moon and stars. | *Then THEOS spoke: "Let there be luminaries in the firmament of the heaven for an illumination of the earth, the ones to separate between the day and between the night! And let them be for signs and for seasons, and for days and for years! 15And let them be for an illumination in the firmament of the heaven, so as to shine upon the earth!" And thus it happened, 16and THEOS made the two great luminaries, the great luminary* [sun] *for a rule of the day, and the lesser luminary* [moon] *for a rule of the night, and the stars. 17And THEOS set them in the firmament of the heaven, so as to shine upon the earth, 18and to rule the day and the night, and to separate between the light and between the darkness. And THEOS beheld that it was good. 19And it became evening, and daybreak came, fourth day.* | Gen 1:14-19 |
| | | | *... I look at your heavens, the work of your fingers, the moon and the stars 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 its heat.* | Psa 19:6 |
| | | | *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.* | Psa 74:16-17 |
| | | | *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.* | 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 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?* | Job 38:31-33 |
| | | | *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.* | Psa 104:19-20 |
| **5th Day** | Creation of aquatic animals and birds. | | | |
| | 24 hours<br>(there was evening and morning) | Creation of:<br>1. Herptiles (of the waters). This precise term is found in the Greek OT and is a word still used today in biology, to mean any reptile or amphibian. It involves the study of creeping animals (herpetology) and of reptiles.<br>2. Great sea creatures. This term rather refers to animals in oceans, but the creation day #5 probably included next to herptiles and great sea creatures also aquatic animals in oceans, lakes and rivers.<br>3. Birds. | *Then THEOS spoke: "Let the waters lead forth living souls of herptiles* [all reptiles and amphibians]*, and birds flying over the earth about the firmament of the heaven!" And thus it happened, 21and THEOS made the great sea creatures and every soul of living beings of herptiles, which the waters led forth according to their kinds, and every winged bird according to kind. And THEOS beheld that they were good. 22And THEOS blessed them, expounding: "Be fruitful and multiply and fill the waters in the seas, and let the birds multiply upon the earth!" 23And it became evening, and daybreak came, fifth day.* | Gen 1:20-23 |
| | | | *And THEOS shaped yet out of the earth all the wild beasts of the field, and all the birds of heaven. And He led them to Adam, to see what he will call them. And anything, whatever Adam called this living soul, this was its name.* | Gen 2:19 |
| | | | *By the word of KYRIOS the heavens were made, and by the breath of His mouth all their host.* | Psa 33:6 |
| | | | *This is the great and wide sea, in which are moving animals without number, living things small and great. There the ships sail.* | Psa 104:25-26 |
| | | | *Blessed is the One ... who made heaven and earth, the sea and all that is in them ...* | Psa 146:6 |
| | | 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. | *Thus says THEOS the KYRIOS, who created the heaven and stretched it out, who spread out the earth and its offspring ...* | Isa 42:5 |

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|---|---|---|---|---|
| **6th Day** | Creation of land animals and humans. |  |  |  |
|  | 24 hours<br>(there was evening and morning) | Creation of:<br>1. Herptiles of the earth (different from the herptiles of the waters mentioned above).<br>2. Tetrapods (a major biological group of vertebrate animals with four limbs, including next to the aforementioned herptiles and birds also mammals).<br>3. Wild beasts.<br>4. Domestic animals such as farm animals / livestock (e.g. chicken, cows, sheep), working animals (e.g. camels, donkeys, horses). | *Then THEOS spoke: "Let the earth bring forth a living soul according to kind, tetrapods and herptiles and wild beasts of the earth, according to kind!" And thus it happened, 25and THEOS made the wild beasts of the earth according to kind, and the domestic animals according to kind, and all the herptiles of the earth according to their kind. and THEOS beheld that they were good.* | Gen 1:24-25 |
|  |  |  | *And THEOS shaped yet out of the earth all the wild beasts of the field, and all the birds of heaven. And He led them to Adam, to see what he will call them.* | Gen 2:19 |
|  |  |  | *"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?* | Job 38:39-41 |
|  |  |  | *"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?* | Job 39:1-27 |
|  |  | Creation of the first humans in the image of THEOS.<br>What is usually translated with 'and likeness', is more precisely translated from the Greek 'ΚΑΘ ΟΜΟΙΩCΙΝ' with 'through assimilation'.<br>Expressing the progressive, dynamic character of ΚΑΘ ΟΜΟΙΩCΙΝ (according to likeness / into likeness) in English requires moving beyond static nouns such as 'likeness' or 'similitude', to language that captures ongoing movement, growth, or relational realization.<br>The word 'homoiosis' is derived from homoiōo ('to make like' or 'to assimilate'), implying an active process rather than a fixed state.<br>The preposition 'kata' with the accusative denotes direction, motion, or goal ('moving toward' or 'corresponding to'). | *And THEOS spoke: "Let us make a man according to our image, and through assimilation. And let them rule the fishes of the sea and the birds of heaven, and the domestic animals and all the earth, and all the herptiles crawling on the earth!" 27And THEOS made the man, according to the image of THEOS He made him, male and female He made 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: 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 ...* | Gen 5:1-3 |
|  |  |  | *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.'* | Act 17:27-28 |
|  |  | · Instructions to spread over the world. | *And THEOS blessed them, expounding: "Be fruitful and multiply and fill the earth!* | Gen 1:28 |
|  |  | · Dominion over animals.<br>THEOS blessed the sea animals, birds and humans, but left the blessing and even naming of land animals to Adam. | *And exercise dominion over it, and rule the fishes of the sea and the birds of heaven, and all the domestic animals and all the earth, and all the herptiles crawling on the earth!"* |  |
|  |  |  | *... And anything, whatever Adam called this living soul, this was its name. 20And Adam called to all the domestic animals names, and to all the birds of heaven, and to all the wild beasts of the field.* | Gen 2:19-20 |
|  |  |  | *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.* | Psa 8:6-8 |
|  |  | · Vegetarian diet for humans and animals (until the fall of man). | *And THEOS spoke: "Behold, I have given to you every planted garden scattering seed, which is upon all the earth, and every tree which has in itself fruit of planted seed - for you it will be food - 30and to all the wild beasts of the earth, and to all the birds of heaven, and to every herptile crawling on the earth, which has in itself life of a soul - likewise every green plant for food." And thus it happened. 31Then THEOS beheld all the things which He made, and behold, they were very good. And it became evening, and daybreak came, sixth day.* | Gen 1:29-31 |
|  |  | · 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, I now give you everything. Only you shall not eat raw flesh with blood in it.* | Gen 9:3 |
| **7th Day** | The rest of THEOS and for humanity.<br>Institution of the Weekly Sabbath and the biblical 7-day week, which is still universally adopted. |  |  |  |

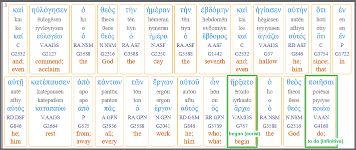
24
hours

(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.

*Then were consummated the heaven and the earth, and all their cosmos* [Greek G2889 kosmos]. *2And THEOS consummated on the sixth day His works which He made, and He paused* [Greek G2662 'pauo' = to pause; same root word] *the seventh day from all His works which He made. 3And THEOS blessed the seventh day and hallowed it, because on it He paused from all His works, which THEOS began to do.*

Gen 2:1-3



3

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| καὶ | ηὐλόγησεν | ὁ | θεὸς | τὴν | ἡμέραν | τὴν | ἑβδόμην | καὶ | ἡγίασεν | αὐτήν | ὅτι | ἐν |
| kai | ēulogēsen | ho | theos | tēn | hēmeran | tēn | hebdomēn | kai | hēgiasen | autēn | hoti | en |
| ke | iyvloyiysen | o | θeos | tiyn | iymeran | tiyn | evðomiyn | ke | iyyiyasen | aftiyn | otiy | en |
| καί | εὐλογέω | ὁ | θεός | ὁ | ἡμέρα | ὁ | ἕβδομος | καί | ἁγιάζω | αὐτός | ὅτι | ἐν |
| C | V.AAI3S | RA.NSM | N.NSM | RA.ASF | N.ASF | RA.ASF | A.ASF | C | V.AAI3S | RD.ASF | C | P |
| G2532 | G2127 | G3588 | G2316 | G3588 | G2250 | G3588 | G1442 | G2532 | G37 | G846 | G3754 | G1722 |
| and; even | commend; acclaim | the | God | the | day | the | seventh | and; even | hallow | he; him | since; that | in |

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| αὐτῇ | κατέπαυσεν | ἀπὸ | πάντων | τῶν | ἔργων | αὐτοῦ | ὧν | ἤρξατο | ὁ | θεὸς | ποιῆσαι |
| autē | katepausen | apo | pantōn | tōn | ergōn | autou | hōn | ērxato | ho | theos | poiēsai |
| aftiy | katepafsen | apo | panton | ton | ergon | aftu | on | iyrksato | o | θeos | piyiyse |
| αὐτός | καταπαύω | ἀπό | πᾶς | ὁ | ἔργον | αὐτός | ὅς | ἄρχω | ὁ | θεός | ποιέω |
| RD.DSF | V.AAI3S | P | A.GPN | RA.GPN | N.GPN | RD.GSM | RR.GPN | V.AMI3S | RA.NSM | N.NSM | V.AAN |
| G846 | G2664 | G575 | G3956 | G3588 | G2041 | G846 | G3739 | G757 | G3588 | G2316 | G4160 |
| he; him | rest | from; away | all; every | the | work | he; him | who; what | began (aorist)<br>begin | the | God | do;<br>to do (infinitive) |

Marvel. Bible

[the last three words of the creation week 'began to do' (Strong's G756 'erxato' and G4160 'poiesai'; it is highly unusual and thus remarkable that a Greek verb consists of two separate words!) contain - contrary to the Masoretic text which simply renders 'he made', a very important and often overlooked information - meaning that He possibly did not create all the animals, humans and plants on the entire planet earth within the creation week, but that He created at least in and / or around the land of Eden the main types of each animal or plant, and that He progressively created more in the weeks, months and years thereafter, accompanied by the independent and natural course of things].

*“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.*

Exo 20:8-11

*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.*

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 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 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 books of Kings and Chronicles repeat many of the same historical events. The Ten Commandments are repeated several times, and the Evangelium is retold three times by different authors, each with a different emphasis.

- End of the Creation Week -

see addendum

# THE CREATION

Addendum · The Beast

| | 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.<br>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'.<br>The last 3 chapters of Job are extremely rich, also of course culminating in the restoration of Job.<br>I will quote to the right  right hand the chapters 40-42 from Brenton's translation, while excluding [...] as usual that which is not essential for the interpretation of the mysterious beast, and bracket my own comments. | [Chapter 40] *And KYRIOS yet again answered and spoke to Job out of the cloud, saying* [...] *But now look at the wild beasts* [plural; G2342 therion; a dangerous animal: - (venomous, wild) beast] *with thee* **[very important: the Greek text says 'ΑΛΛΑ ΔΗ ΙΔΟΥ ΘΗΡΙΑ ΠΑΡΑ ϹΟΙ' 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].<br>*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* 'ϹΚΙΑΖΟΝΤΑΙ ΔΕ ΕΝ ΑΥΤΩ ΔΕΝΔΡΑ ΜΕΓΑΛΑ ϹΥΝ ΡΑΔΑΜΝΟΙϹ ΚΑΙ ΚΛΩΝΕϹ ΑΓΝΟΥ' *implies through 'en auto' clearly 'in him'* meaning that not only give the trees shade to him while lying down, but that **he actually gives shade to the trees in his normal posture**].<br>*23 If there should be a flood, he will not perceive it* [clear proof for its enormous size if he would not even be affected by a local flood]; *he trusts that Jordan will rush up into his mouth* [this does not mean that his mouth was as big as the diameter of the stream of the Jordan, but once again THEOS makes a point here that the beast is not only solid as brass and cast iron, but also very huge]. *24 Yet one shall take him in his sight; one shall catch him with a cord, and pierce his nose.* [meaning he cannot be caught nor tamed by humans because of its sheer size] *25 But wilt thou catch the serpent with a hook, and put a halter about his nose? 26 Or wilt thou fasten a ring in his nostril, and bore his lip with a clasp? 27 Will he address thee with a petition? softly, with the voice of a suppliant? 28 And will he make a covenant with thee? and wilt thou take him for a perpetual servant? 29 And wilt thou play with him as with a bird? or bind him as a sparrow for a child? 30 And do the nations feed upon him, and the nations of the Phœnicians share him?* [unclear if this is only a rhetorical question or if the beast was indeed as big as to be food for multitudes of peoples] *31 And all the ships come together would not be able to bear the mere skin of his tail; neither shall they carry his head in fishing-vessels* [clear indication that his head was taller than an ordinary boat]. *32 But thou shalt lay thy hand upon him once, remembering the war that is waged by his mouth; and let it not be done any more.* | Job 40:6-32 |

- The beast eats grass like oxen.
- Sets up his tail like a cypress tree.
- Probably the very first (animal) of THEOS' creation.
- It does not care about a local flood because it is taller than even a few meters of water.
- Tall trees find themselves in its shade.
- Its armour is not literal stone, but has a very strong texture which comes close to smyrite stone.

[Chapter 41 ...] *4 I will not be silent because of him: though because of his power one shall pity his antagonist. 5 Who will open the face of his garment? and who can enter within the fold of his breast-plate? 6 Who will open the doors of his face? terror is round about his teeth. 7 His inwards are as brazen plates, and the texture of his skin as a smyrite stone* [at this point it is obvious that although being a real beast, the descriptions are sometimes so as to make a point by using absolutes = his skin or rather armour is not literal stone, but has a very strong texture which comes close to smyrite stone]. [...] *11 Out of his mouth proceed as it were burning lamps* [other translation 'flaming torches'. [This is usually used to discredit the account as mystical, but we know well from other animals which also feed on grass, precisely cows, that they regularly release significant amounts of methane gas which have not only a significant effect on the climate but have also caused explosions in cow sheds; this means that the beast would have only required a mechanism to ignite what he anyway erupts throughout the day and that his feature of an ultra-sturdy armour would have protected itself from any harm through the temporary flame]*, and as it were hearths of fire are cast abroad.*

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

[... now follows the addendum from the 'Syriac Book', originally 'CYPIAKHC BIBΛOY' = 'suriakes biblos' possibly meaning 1Chronicles:]

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

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

"

. . . the passage in Genesis 36:33,

*And these are the kings which reigned in Edom, before a king reigned in Israel. 32 And Balac, son of Beor, reigned in Edom; and the name of his city was Dennaba. 33 And Balac died; and Jobab, son of Zara, from Bosorrha reigned in his stead. 34 And Jobab died; and Asom, from the land of the Thæmanites, reigned in his stead. 35 And Asom died; and Adad son of Barad, who cut off Madiam in the plain of Moab, ruled in his stead; and the name of his city was Getthaim.*

Gen 36:31-35

. . . and in 1Chronicles 1:44 .

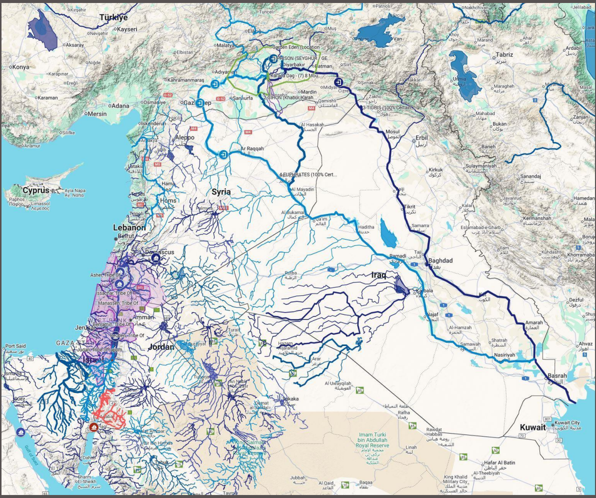
| | Genealogy By Law | Dynastic Bloodline |
|---|---|---|
| | Abraham (2166 BC) | Balak of Beor |
| 1 | Esau | Job (Jobab of Zara) |
| 2 | Son | (H)asom |
| 3 | Son | (H)adad of Barad |
| 4 | Zare & Bosorrha | Sebla of Masecca |
| 5 | Job (Jobab, ~1700 BC) | Saul of Rhoboth |
| 6 | Ennon | Balaennor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

Exodus ~1446–1406 BC

*And these are their kings, Balac the son of Beor; and the name of his city was Dennaba. 44 And Balac died, and Jobab the son of Zara of Bosorrha reigned in his stead. 45 And Jobab died, and Asom of the land of the Thæmanites reigned in his stead. 46 And Asom died, and Adad the son of Barad reigned in his stead, who smote Madiam in the plain of Moab: and the name of his city was Gethaim. 47 And Adad died, and Sebla of Masecca reigned in his stead. 48 And Sebla died, and Saul of Rhoboth by the river reigned in his stead. 49 And Saul died, and Balaennor son of Achobor reigned in his stead. 50 And Balaennor died, and Adad son of Barad reigned in his stead; and the name of his city was Phogor.*

1Chr 1:43-49

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.



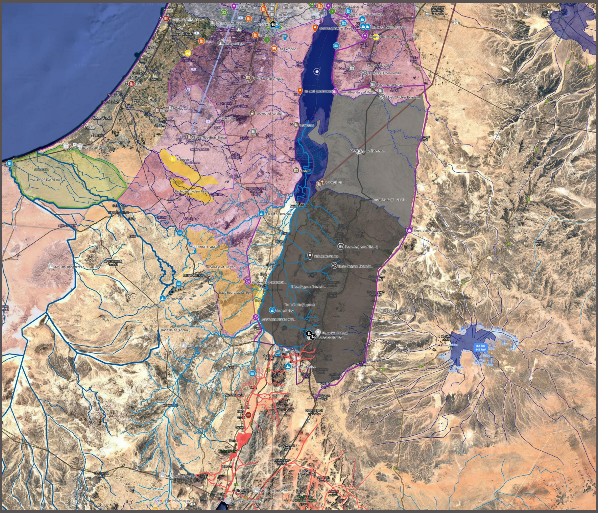
Google MyMaps; River source data for ancient rivers provided by 'MERIT Hydro Visualization and Interactive Map', Map and overlay by Thomas Lorenz

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

I included in the map shown below the conservative extension of the lake (dark blue; 245 km²) and measured a realistic extension (light blue; 853m ASL = 27m depth; 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.

Of the Last Dinosaurs; From: Jordan Times Weekender

(Ignore the dating!)



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