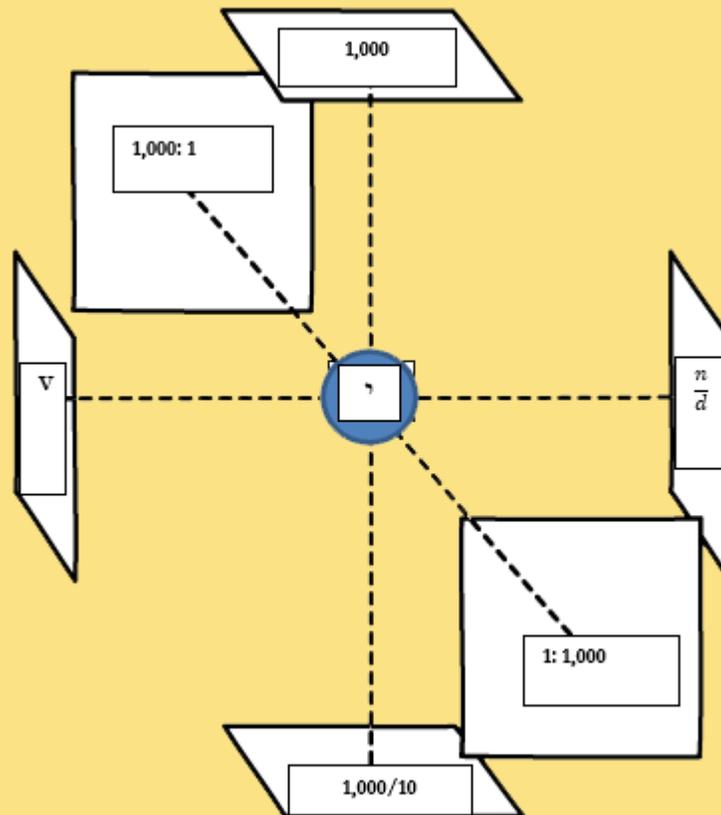
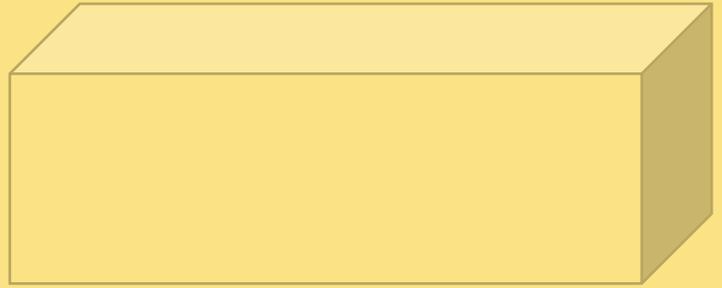


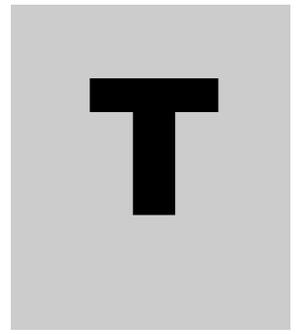
Theocentric Physicalism



Ratio: (n = numerator; d = denominator)

Dr. John E. Penn





THEOCENTRIC PHYSICALISM: AN INTRODUCTION

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THEOCENTRIC PHYSICALISM

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Timeless Earths: The First and the New

- In Beginning Creation: Pre-referential time
- The Eternal Godhead: *Immutability*
- Christ creates First Earth: *Instantaneity*
- First Law of Thermodynamics: Negentropy
- First Cause and Effect
- First Interval: Indefinite and Absolute Timeless-ness

- Catapultian: Second Cause and Effect: Hyper-entropy:

- The Big Bang: Earth catapulted at 1,000 year per 1-day speed rate; Earth becomes Formless (Second cause) and Void (Second Effect).
- Referential Time: Chronicled according to Multivariate Ages of the Earth
- Low-entropy Rates: Causes and Effects
- Increasing Entropy: Age Acceleration
- Interstellar Implications: The Divine Ratio

The Referential Earths: The Repaired and Regenerated

- In Time: *The Sphere of Relativity*
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- **Six-Referential days**: *A Habitat for Humanity Chronicled*
- Second Law of Thermodynamics: Entropy
- Third Cause and Effect: Timeless Form Removed: From “Order-to-Chaos-to-Order.” The “Timeless-to-Referential-to-Timeless” Time Cycle
- Second Interval: Relative and Referential
- Earth’s Geo-Clock & Mankind’s Epigenetic Clock: Correlated and Antithetical Observations
- Deceleration: Low Entropy
- Mankind’s DNA Methylation: The Epigenetic Clocks
- Theo-Poiesis

ABOUT THEOCENTRIC PHYSICALISM

Theocentric Physicalism shows that descriptive terms of scientific language can be reduced, and transposed into terms which can explain things, events, and creatures within the spatiotemporal realm of both space and time, along with the multivariate properties of each one. Theocentric Physicalism sees God as both the spatiotemporal realm's Creator, and its active sustainer: He is, therefore, the central focus of Theocentric Physicalism.

Theocentric Physicalism evaluates both the correlative and the antithetical factors which indicate themselves to be useful data points in the development of viable theories within the purview of both the Divine Creator, and all created things. A protracted approach catalyzed essential, research efforts, thereby sustaining the rigorous demands of developing *theocentric theories* according to the historical, wholistic interpretative process.

This author preferred the *Theocentric Physicalist* perspective, evaluating the Bible's descriptions of the physical creation, as well as its physical creation events, like its "in-beginning-creation," of both the heaven and the earth and "in time" creative reparations. Both forms of the physical universe, energy, and matter, along with innate,

physical phenomena are frequently described in terms of space and time. Time within this publication, however, is described accordingly, as referential, and chrono-logical: Relative.

Conclusions are analytically, and empirically evaluated insofar as logic and mathematics allow. Contrast between the physical creation and its Creator, the God Who is Spirit, are demarcated: The Eternal Godhead's immutability, for example, when evaluated, was observed to co-extend to both His plan and purpose; to be constant and unwavering: Ever Prevalent. The Bible's phenomenal "instant creation" event is defined by the term, "Instantaneity," which in both science and the Bible is logically consistent with the concept of "eternality."

The ratios of 1-day to 1,000-years & 1,000-years to 1-day are included as they highlight an "inverse relation," appearing to this author, prompting him to consider the inverse relationship which arithmetically exists between both their multiplication and division. Included for the reader is a demonstration of the ratio's ability to reconcile the apparent "disparate reality" between a perceived contradiction between 1,000s of years and billions of years. Consequently, therefore, the validity: the degree to which observations

of inverse relations between “two ratios, and also, within the ratios,” accurately reflects the specific concept of multivariate decay-rates, along with the mathematical model according to which it proved to be measured.

Furthermore, within the superordinate category of *Theocentric Physicalism*, Theo-poiesis proposes an understanding of the fundamental shift from the origin of the physical universe to its interstellar relationship among the remaining fragments. As the existence of an original universe establishes a relation of its original form with its subsequent form(s), so also does this research demonstrate an interdependence within itself and its Creator. The remnant-verse of only 1-billionth its original self, reflects its own interdependent co-relation according to its original singularity, that is, its inertial motion-based, natural state of being, like the Timeless Earths: The First and the New...In Beginning Creation & Pre-referential time.

Likewise, this author included within this study observations, and descriptions accordingly: Immutability of the Eternal Godhead, First Earth & Instantaneity; First Law of Thermodynamics: Negentropy, First Cause and Effect; First Interval: Indefinite and

Absolute Timeless-ness. Furthermore, Catapultian: Second Cause and Effect; namely, Hyper-entropy & The Big Bang according to which he suggests the Earth catapulted at 1,000 year per 1-day speed rate; afterwards, Earth becomes Formless (Second cause) and Void (Second Effect).

Subsequently, therefore, Referential Time: Chronicled according to Multivariate Ages of the Earth, Low-entropy Rates: Causes and Effects; Increasing Entropy: Age Acceleration, along with Interstellar Implications: The Divine Ratio; The Referential Earths: Both the Repaired and Regenerated; In Time & The Sphere of Relativity, The Constancy of Light: Unbounded; Six-Referential days: A Habitat for Humanity Chronicled, the Second Law of Thermodynamics: Entropy; a Third Cause and Effect: Timeless Form Removed: From “Order-to-Chaos-to-Order:” The “Timeless-to-Referential-to Timeless” Time Cycle. Finally, this study observes both the Earth’s Geo-Clock & Mankind’s Epigenetic Clock: Correlated and Antithetical; Deceleration: Low Entropy, along with Mankind’s DNA Methylation: The Epigenetic Clocks, all within the purview of Theo-poiesis.

INTRODUCTION

Some have suggested that I give a brief historical remembrance as to the development of the Wholistic System of Bible Interpretation that led to many recent publications. I will have to swallow any pride that might be left as I am now beyond my 86th birthday.

I arrived in Little Rock, Arkansas on my 20th birthday and enrolled in the Missionary Baptist Seminary a few days later. From the very beginning of my ministry, I had a strong desire to preach. It was all I thought about. I was shaken when I learned that there were many things that were required of a pastor other than preaching.

I preached my first sermon in April of 1955 and then I preached almost every Sunday until October of the same year that I entered the Seminary. In that year, I pastored two churches: one in Jesup, Arkansas and one in Strawberry, Arkansas, my hometown.

This arrangement forced me to prepare two sermons each week. This required a lot of study, because I kept trying to preach great sermons. In this, I must have had some spiritual truth, for God blessed the churches. The church at Jesup voted to build a new

church house and the Jerusalem church at Strawberry voted to add Sunday School rooms to their building.

In the middle of the year of 1957, I accepted the pastorate of the Landmark Baptist Church in Forrest City, Arkansas. I continued preaching textually. The main difference was that I took over a 30-minute radio sermon which was at 8:30 each Sunday morning. This meant that I had to prepare 3 sermons for Sunday and one for Sunday night. This became a heavy burden and I turned to publicized outlines which were Bible-based, though taken from another's heart. They did shorten my time of preparations, but I didn't grow much in knowledge.

I was able to point to the growth of the church, which in one year had increased by 90 additions. I was making a name for myself, but I felt an unsatisfied thirst. I decided to return to a deeper study of God's Word. After this, sermonizing became much easier. Brother Bob Frazier and I became close friends and he had also begun to make full outline. We put our outlines together and published two books.

At the end of 6 ½ years, I resigned the Landmark Church at Forrest City and accepted the pastorate of First Baptist Church of

Cave City, Arkansas; this was in the spring of 1967. I enrolled in Arkansas College at Batesville which was only a few miles away. I was excited to be back in the classroom. I took all the classes that were available to me. Some were difficult and outside my major, such as Botany, Psychology, and Social Studies. I learned to write well and to do research when assigned a special subject. I spent a lot of time in the library.

The Cave City school offered me a job teaching History beginning in the fall term of 1968. It was a profitable year in every way. I was out of debt and free to make another choice. I had been thinking seriously about going back to Little Rock and the Missionary Baptist Seminary.

God opened a door of opportunity when a newly organized church in the area called me as their pastor. I enrolled in the fall of 1969 and Dr. Paul Goodwin asked me to teach two classes. I enrolled in Greek and Hebrew in all my other time. As a fellow faculty member, I had the opportunity to question the language teachers for further help.

We lived in a small house that the church had purchased next to it. There was a nice study in the new church. It was in this situation that I changed by study habits. I would get up at 4:00 or 4:30 a.m., walk to my study and work until 6:00 a.m. After eating breakfast, I would dress and be at the seminary by 8:00 a.m. This was my routine for many years.

After Dr. Dale Capel suffered a heart attack, the doctors told him that he could not continue to teach his classes and be the editor of the Searchlight. He chose to continue with the paper and asked me to teach three of his classes. One was Hermeneutics, and another was Biblical Figures of Speech. I immediately felt the burden that had been placed on me. Preparation for classes, sermons for Southwest Church, revivals and various other times representing the Missionary Baptist Seminary.

I taught several classes such as Pastoral Care, Ministerial Practicalities and Church History. To be a better teacher of our Baptist faith, I went to Holland, France and Italy. I toured the Northeastern states such as Rhode Island, and Tennessee. All of this ended when I retired just before my 70th birthday. Since then, I have

written books and given much time to Landmark Media Productions, Inc. The most important book I have written is, Historical Wholistic Hermeneutics. This was accomplished only because I was aided and encourage by my friend, Tim Carter. I asked him to help when I was writing Jesus Christ and the Planet Earth. We had enjoyed working together and we decided to write a short book about time. That is how the second book, “The Bible Doctrine of Time” was written.

In the process of our studies, we noticed the scriptures from Psalms and II Peter concerning 1-day and 1,000-years. Brother Carter called them a divine ratio. Using this, we talked about the divine ratio. This all came to our agreeing that we would name all of our efforts in research. We decided to refer to the books that resulted as our use of “Historical Wholistic Hermeneutics”, thus the name of the book.

The Historical Wholistic Hermeneutic process allows practitioners to be able to elaborate according to correlative terms and concepts known both in the Bible and science. Implications in scientific Hermeneutics emerge by understanding how the process of hermeneutical science advances a practitioner’s knowledge: Aptitude in the knowledge acquisition process grows exponentially, augmenting

one's appreciation for the instruments of true science. HWH applies knowledge to the knowledge, that is, as with a priori gnosis: HWH applies "knowledge or things that we already know, not based on experiment, but deduced from axioms" to the same kind of a priori Bible knowledge: For example, by taking knowledge that is accepted or established like the correlation between "Multiplication and Division."

HWH promotes the application of the demonstrable inverse relation between "multiplication and division" to the demonstrable "ratios" within the Bible; namely, the Bible's ratios of 1-day to 1,000-years, and its 1,000-years to 1-day. Thus, applying a priori to a priori, then like the undisputed, established knowledge of the inverse relationship between multiplication and division, the result will likewise be established and undisputed; for it will demonstrably correlate with the a priori nature of the input data, as well as the output data.

Notice: By limiting inputs to the Bible's a priori knowledge, then demonstrable outputs can be calculated accordingly,

According to a Lunar Year of 360 days:

Application of the ratio yields, $12,500 \text{ years} \times 360 \text{ days} = 4,500,000 \text{ days}$

Then, recognizing the 4,500,000 (4.5 million days) according to the Divine Ratio of 1 day: 1,000 years: $4,500,000 \text{ days} \times 1,000 \text{ years} = 4,500,000,000 \text{ years}$.

Consequently, the “divine ratio” was demonstrably correlated with the field of mathematics according to the applied axiom which mathematics affirms; namely, that “multiplication and division” are correlated; specifically, the reality that division is the inverse operation of multiplication: Through division separation into equal groups occurs; because of multiplication joining equal groups occurs.

HWH evaluates the genesis of life, the reality of life before and after the first Earth, the origins and fates of the universe and its earths. HWH addresses disparate topics synergizing them into unified, cohesive information: Einstein’s work, for example, and in particular his theory of relativity, affected theological thought, presenting HWH practitioners with an opportunity to demonstrate correlative features between the origins of “relativity” and the Bible’s a priori knowledge of it. Because HWH can be defined as a methodically formulated

process to evaluate and understand Bible texts in general, and the nature of God and creation, then, demonstrable correlatives are inevitable, because the science between which such correlatives can be demonstrated originated from the Bible.

Categorical statements might only assert a belief or a disbelief in the Bible or in science, or both; yet, HWH appropriates assertions, and advances them toward the formulation of a hypothesis, then searches for any demonstrable correlatives or antithetical features between science and the Bible. Evidence of both demonstrable correlatives and antithetical realities govern the research process, preventing empty assertions which might contradict both the Bible and science.

Rather than banter between what is or is not evidence, HWH notices that the absence of evidence is not necessarily the evidence of absence, preventing the practitioner of HWH from exercises in futility. Along with an attitude of humility (the assumption that one's assumptions might be wrong), open-mindedness, and patient endurance, HWH-practitioners can learn to “trust the process, trust the science:” Both the science of the Bible, and the book of nature.

With this ethos, the HWH process will continue to yield demonstrable correlatives between all knowledge sources.

Because of the propensity to import “scientism” into both the fields of natural science along with the science of Bible interpretation, many have justified irreconcilable assertions, assuming the notion that the science of Bible interpretation can solve all problems of interpretation while not practicing any “scientific” approach according to scientific methods.

Consequently, then, doing the work results in demonstrable outcomes like “demonstrable correlatives.” To a large extent, wherefore, it is not the science of Bible interpretation, but rather how others have misrepresented themselves as practitioners, while adhering to no proven scientific methodology.

Practitioners of HWH should consider themselves guardians of the integrity of science. An HWH practitioner should direct others’ trust toward the scientific process of Bible interpretation, and away from any trust or confidence in the interpreter: Trust in the process results from the acknowledgement that the scientific endeavor of

interpretation has limitations—which does not imply weakness, rather strength.

Because the way to acquire information about the world is through measurement: HW-Hermeneutics is accomplished through instruments. And because of that, measurements and instruments will always influence the integrity of output data. Limiting input data to *a priori* knowledge, like inflectional morphemes, and known mathematical principles, wherefore, minimizes omissive errors among output data. Because HW-Hermeneutic is based on a drive to simplify and synthesize, a practitioner of HWH, therefore, can avoid needless discouragement of people satisfied with incoherent explanations of both God and nature.

The notion of finality and final ideas could be why others are willing to turn the science of interpretation into an unreliable, fallible religious system. HWH justifies the labor and toil in doing research, because the practitioner can arrive at a final and reliable answer that can be tested. What practitioners find along the way matters as well and, in the case of breakthroughs, might be the answer to another

problem: It is devotion to the process that motivates the practitioner forward.

A “Historical Wholistic” study of Biblical origins encourages practitioners of the science of Bible interpretation to ask and answer questions about the nature of time and space, along with nature itself. For anyone curious about the nature of existence, Wholistic Hermeneutics becomes an effective portal, because it connects its practitioners to the nature of the fundamental questions concerning space, time, and origins, dispelling the myth that true science and a Biblical worldview are always antithetical.

The escalating dissonance of antagonistic voices has found the science of Hermeneutics more often touted, than practiced, leaving demonstrable, correlative realities “undemonstrated,” confusing and disheartening Bible believers. Because reasonable people more often abstain when they feel “forced to choose” between two unsavory, fallible extremes; especially, when neither one offers any “comfort of the Scriptures,” the publishing of HWH findings through the most ubiquitous of social media platforms, exponentially extends compassionate consonance to those most deprived of it.

Historical Wholistic Hermeneutic Principles: A Glossary

1. *a priori* means “knowledge or things that we already know, not based on experiment, but deduced from axioms,” i.e., knowledge that is accepted or established.

2. *posteriori* means “what comes after” and is used in philosophy to mean reasoning from known facts, experiments, or experience.

3. Like all science, hermeneutics should become demonstrative.

4. Because the greatest breakthroughs in scientific reason have largely been the work of Christians does not necessarily indicate, much more “demonstrate” that the breakthroughs occurred because they were Christians; for, numerous Christians can (and do) live out the entirety of their lives not once re-searching the Scriptures: Recall the Thessalonians. However, correlating some of “the greatest breakthroughs in Bible research,” with some of the “greatest breakthroughs in research in scientific reason” does.

5. What is wanting, then, are more breakthroughs in Bible research. “Proofs” would become observable when, and only when, demonstrable correlatives between the two could be compared:

Comparing “greatest breakthroughs” in scientific reason (the fields of science) with “greatest breakthroughs” in scientific reason (the Bible).

6. Hermeneutics is considered a real scientific discipline and therefore its place is appropriate in any academic environment, including a university.

7. Because of ignorance, there is an unnecessary tension between rationality and faith. The term *logos* (logic) in Koine Greek is *ratio* in Latin, which is the root term for *rationale*.

8. It should only be argued from a postmodern position that Hermeneutics is truly adhering to rationality when, and only when, the process according to which it is applied is according to the scientific method. Haphazard, irrational, episodic approaches to Bible interpretation do not belong to any field of science, nor can they be described as rational.

9. Limiting “Hermeneutics” to matters of faith, describing it as that which only serves the interests of faith communities only presumes to redefine the interests of faith communities and deny them knowledge of the origins of the fields of science.

10. Attempts to “isolate” Hermeneutics, by reducing it to something serving only a small segment of society asserts its theological conclusions to be irrelevant to the rest of society and declares science as irrelevant to faith communities: This dichotomy is false.

11. Hermeneutics is only a science insofar as it complies with the criteria to be classified as such.

12. Hermeneutics is not obligated to make any further scientific contributions; for, science itself is theological in both its origins and methods.

13. For “Hermeneutics, Systematic Theology, Linguistics or Apologetics” to remain scientific, they need be no more than practiced according to their implicit design. If “science begets science,” and it does, then the practitioner of the science of Bible interpretation need only apply his “science to the science.”

14. The knowledge produced from the Bible is nothing less than the established sciences. A “wholistic hermeneutic” achieves a credible awareness of reality, and by so doing, iteratively validates both the Bible and the sciences it has produced.

15. As new contributions to science continue, so also will new contributions be made to theology through the scientific method of wholistic hermeneutics.

16. Applying “the science” to “the science” affords practitioners of Hermeneutics to realize the correlatives for themselves, and to notice new discoveries of old things. Breakthrough research results, like the finding of fossil remains, exposes that which has existed all along within the texts, but has been long ago forgotten.

Breakthroughs and Findings:

Demonstrable Correlatives between the Bible’s science and the sciences it produced according to every major field of science as well as literature are enumerated as both the recent findings, and products of the Historical Wholistic Hermeneutic Process:

Instantaneity and the Trinity: Theology

The Divine Ratio: The nature of time, and the fact of Relativity

Numeric application of Bible Numbers

The Principles of Arithmetic, and Mathematics

Decay-rates, and the truth concerning “Friction, Heat, and accrued Decay.”

The “As” and “So” of the Bible: Bible languages and Linguistics

The Divine Godhead: Theology

The Godhead and His Creation: Theology of Origins

The Divine Clock: The Origin of Referential Time

The Divine Image & Likeness: The origins of mankind-
Anthropology

The Brightness of His Glory: The Nature of Light

The Eternal Power & Godhead: Demonstrations of the Laws of
Thermodynamics

The First Divine Judgment: Without Form & Void- The Physics of
“Form” and “Intelligibility”

God Prepared the Earth for Mankind: The origin of Biospheres.

Divine Mutation: Genetic Entropy and the Divine Ratio: The origins
of Genetic Entropy

The Divine Nation: Divine Eugenics

Creation and the Theory of Relativity: Implications for

Age of the Earth

360-day Prophetic Year

Six Literal Days

Flat or Spherical Earth

Genesis 1:1 & 1:2: First and Second Laws of Thermodynamics

Negentropy and Entropy

Frictive and Perpetual-Inertial Motions

First Earth-matter: Galileo's "Inertial Motion" Proven

Origin of Matter, Multivariate Earth ages, Origin of Stardust, along with the rationale for the Multivariate ages of the Human Body

The Holy Bible's numbers are never associated with any occultic expression within the pseudo-field of numerology, because so-called "numerology," like any pseudo-science, attempts "to divine the future" through inferences extracted from numbers for the purpose of disobeying the Scriptures. The Bible specifically teaches in both

Leviticus 19:26 and Deuteronomy 18: 10-12 that such a practice is prohibited.

In Leviticus 19:26 the term 'ânan, aw-nan' is from a root term which means to cover; used only as a denominative from H6051, to cloud over; figuratively, to act covertly, i.e. practice magic: —bring, enchanter, times, soothsayer, sorcerer. The language of Biblical Hebrew, however, is numeric, pictographic, as well as, phonetic. Together, these three aspects of the language synthesize into intricate expressions, demonstrating the design in their creation; namely, as an unsurpassed means of communicating the “prescribed” will of God. Bible numbers demonstrate that its Author has embedded imprints of both His precision and design.

As one considers the subject of Bible numerics, it will soon become apparent that it is one of the most difficult of subjects to master. There are two meanings, the literal and the figurative. Is there a fail-safe method to make this determination? That is, how can we know with absolute certainty what a number means?

Most Theologians believe that “six days” in Genesis are literal 24-hour days. Others insist that that they are representative of 1,000-year time frames, thus giving room for some modest form of

evolution to occur. What difference does it make? Paul answered another quandary in his letter to the Romans; namely, “the question of circumcision” which must be settled. They were both wrong. The Jewish men were wrong, because no physical modification or action has even a degree to do with salvation. He also proved that one’s intellectual pursuits of the Greeks could never cause one to be righteous.

Furthermore, a common argument about time involves Peter’s epistle in which he stated: “...that one day is with the Lord as a thousand years, and a thousand years as one day” 2 Peter 3:8 (KJV). Any diminutive view of this truth concerning “time” by those who would interpret this statement as simply “illustrative” of the patience of God, might prevent a reader from noticing that His patience, however, is quantifiably expressed according to finite numbers; and, consequently, has its self-imposed limitations. That is, within the realm of referential time, God has imposed a 1,000-year lifespan onto Adam, then removed ~90% of that lifespan from 100% of all mankind, so that in the post-diluvian era, mankind realizes an accelerated decay-rate at approximately 10 times faster than the antediluvian dispensation.

God's patience is measured and has been exponentially reduced. His patience with His "finite creatures," like the times, and seasons, can be marked referentially according to numbers. The answer to the number of hairs on one's head demonstrates the reality of taking numbers in their usual or most basic sense without metaphor or allegory. As the Scriptures state: "The LORD knoweth the thoughts of man, that they are vanity" (KJV).

Likewise, within the trifold language of God's word, one notices that Jesus Christ could appeal to His students concerning the ongoing practice of forgiveness; specifically, by His use of the numeric phrase "70 times 7." This number aroused for His students the future 70th week and taught them that they should be "practicing forgiveness" as a way of life. By use of the number 490, Jesus recalled for His students the issues of transgression, sin, and iniquity as indicated in Daniel's prayer: Jesus had come to make atonement for sin; for, Daniel himself confessed Israel's sins (vv. Daniel 9: 4–15 according to which enumerated sins and transgressions, he subsequently pleaded for God's mercy and forgiveness.

God assured Daniel, as Jesus reminded His students, that He would make the atonement, provide everlasting righteousness, along

with a perpetual state of brotherly love and forgiveness, through His atoning work. So, in one manner, the use of 490 referred to God's revelation until this atonement was accomplished; and, now by Jesus's use of the number 490, He establishes the same foundation for patience with one another until He returns again as so many had failed to do prior to His incarnation.

Baxter (1986) stated:

“As in any organism, no member or part, however minute, can be fully understood aside from its relation to the whole; so, in scripture, every paragraph and sentence is part of its totality, and must be studied in relation to all the rest. The text will be illumined by the context, or scripture immediately preceding and following. Every occurrence and utterance should be studied in its surroundings. How, why, when a word was spoken or an act done, helps to explain it, is its local colouring. Hidden relationships must be traced like underground roots and subterranean channels -A. T. Pierson, D.D.” (Kindle Edition).

The Eternal Godhead

The immutability of the Godhead is declared in Malachi 3:6 which states: “For I am the LORD, I change not; therefore, ye sons of

Jacob are not consumed.” (KJV). Consequently, that which is necessarily eternal is likewise unchangeable-without even the possibility of change- and imperishable-void of any susceptibility to decay, or any decay-rate. Every “mutable thing or being,” however, is a created, perishable thing or being; and, when subjected to judgment, begins to perish, because the Godhead alone is eternal: Everlasting, that is, immutable.

Likewise, Stark (2018) when describing anything that is *physically changeless*, stated:

“Anything that is physically changeless is automatically eternal and necessary. It is superconductive, has zero entropy and has no physical temperature (it therefore exists at absolute zero). It is a perpetual motion system, conserves energy perfectly and carries out the same, perfect motion forever. No force can change its motion. It does not experience friction. It does not degrade. No energy is dissipated” (The Truth Series Book 10 Kindle Edition).

Wherefore, the Godhead is in every way changeless: He incurs no entropy, He is Immutable. Another remarkable assertion concerning the God of the bible is recorded in Psalms 147:5. The Psalmist states:

“Great is our Lord, and of great power: his understanding is infinite”

(KJV). An IQ of 120 is quite impressive among men; however,

according to the Scriptures, the IQ of the Godhead is infinite.

Mankind cannot know, nor imagine, the implication of a Being with an infinite IQ.

Clarke (1837) stated:

“...The eternal, independent, and self-existent Being: the Being whose purposes and actions spring from himself, without foreign motive or influence: he who is absolute in dominion; the most pure, the most simple, and most spiritual of all essences; infinitely benevolent, beneficent, true, and holy: the cause of all being, the upholder of all things; infinitely happy, because infinitely perfect; and eternally self-sufficient, needing nothing that he has made: illimitable in his immensity, inconceivable in his mode of existence, and indescribable in his essence; known fully only to himself, because an infinite mind can be fully apprehended only by itself. In a word, a Being who, from his infinite wisdom, cannot err or be deceived; and who, from his infinite goodness, can do nothing but what is eternally just, right, and kind” (Kindle Locations 110-120).

Consequently, then, to attribute to the Godhead the possibility of originally generating out from Himself the formless Earth-state of Genesis 1:2 which reflects in every way deformity and emptiness is prevented in the context by Moses' use of the verb "came to be." As late as 2017, Physicist Tim Mauldin stated:

"If time has a direction, is the thermodynamic arrow of time still a problem? The problem there isn't with the arrow. The problem is with understanding why things started out in a low-entropy state. Once you have that it starts in a low-entropy state, the normal thermodynamic arguments lead you to expect that most of the possible initial states are going to yield an increasing entropy. So the question is, why did things start out so low entropy?"

One choice is that the universe is only finite in time and had an initial state, and then there's the question: 'Can you explain why the initial state was low?' which is a subpart of the question, 'Can you explain an initial state at all?' It didn't come out of anything, so what would it mean to explain it in the first place? The other possibility is that there was something before the big bang. If you imagine the big bang is the bubbling-off of this

universe from some antecedent proto-universe or from chaotically inflating space-time” (Quanta Magazine: A Defense of the Reality of Time).

The reader notices the Bible’s support for Tim Mauldin’s speculations; namely, that the original state of the creation was indeed one well asserted that “it starts in a low-entropy state, the normal thermodynamic arguments lead you to expect that most of the possible initial states are going to yield an increasing entropy.” The Bible’s Genesis 1:1 account begins in a state of “negentropy,” that is, a zero-entropy state, and after its catapultian, it incurred a “hyper-entropy” state. Furthermore, the Bible supports Mauldin’s remark that “there was something before the big bang.” The “First Earth” existed prior to the Big Bang. And likewise also was the perfect, and instantaneously created universe accurately described by Mauldin as the “proto-universe,” rather than his guess of a “chaotically inflating space-time.”

Furthermore, concerning the Hebrew term from which “Godhead” is derived, the first letter in the Hebrew term Elohim אֱלֹהִים is Aleph. Aleph is “the ‘father’ of the Hebrew Aleph-Bet, whose original pictograph represents an ox, strength, and leader. Its

numerical value is one (and also 1,000) and it is a silent letter.”

(Retrieved from: www.HebrewforChristians.org).

Wherefore, when the term “Elohim” is evaluated, then one can enjoy the advantage of each letter’s insight; specifically, as with the letter “**Aleph- א:**” Since the numeric equivalent is both 1 and 1,000, then the Godhead’s revelation throughout the entirety of the Bible concerning time, especially as it is revealed according to the 1:1,000 and 1,000:1 ratios is demonstrably correlative to the Godhead Himself.

Note: Ratios as notable as the Golden Ratio which according to Meisner (2018) “is most often called the golden ratio, but it has also been known in recent times as the ‘golden number,’ ‘golden proportion,’ ‘golden mean,’ ‘golden section,’ and ‘golden cut.’ Further back in time, it was even described as ‘divine’” (*The Golden Ratio: The Divine Beauty of Mathematics* Kindle Locations 62-64). Review of the Divine ratios of 1 day to 1,000 years and 1,000 years to 1-day can be found at www.BaptistLamp.org at the LAMP Theological Institute Tab.

Further, Scherlund (2019) noticed:

“For reasons nobody understands, the universe is deeply mathematical...because nonmathematical universes can’t

harbor life intelligent enough to ask the question. In any case, it's a mysterious and marvelous fact that our universe obeys laws of nature that always turn out to be expressible in the language of calculus as sentences called differential equations..." (Scherlund Blogspot).

Letters are assigned values. Pi (Π) equals 3.14; the letter e equals 2.71828; and Phi [Φ] called: The Golden Ratio is the perfect number in mathematics: It is the square root of 5 plus 1, divided by 2. (Sq. rt. $(5) + 1)/2 = 1.618033988749895$. Since the Hebrew letter Aleph- **א**, therefore, equals 1, and also 1,000, then for the Bible to teach that 1 (day) is like 1,000 (years) and 1,000 (years) is like 1 (day) is an acknowledgement of the usefulness of the numeric aspect of the Hebrew language; for, as one defines Bible terms, then to understand the implication of any Alpha-Numeric value requires only that one define the language according to its numeric, pictographic, and phonetic aspects: Each aspect warrants the Bible interpreter's attention. Therefore, **א** Aleph's expression of a ratio of 1:1,000 (or vice versa) acknowledges the inclusion of both values of Aleph in one letter:

The Aleph-ratio.

Furthermore, it is often stated that the Godhead is “*Three in One*,” iteratively, the Bible states in 1 John 5:6-8,

“This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one” (KJV).

The Godhead, therefore, is eternally correlative, co-eternal, co-equal, and co-existent: Immutable. Furthermore, the statement, “***these three are one***” means: “These Three Ones are One Thing.” The “One Thing” refers to the Godhead. The Father, the Word, and the Holy Ghost are One Godhead in heaven; further, the phrase “these three agree in one” means “These Three Ones are into the One Thing.” Again, “The One Thing” refers to the Godhead. So, “in the earth,” the fullness of the Godhead which dwelt bodily in Jesus Christ is elucidated in the KJV translation to consist of the Spirit, the Water, and the Blood.

Wherefore, because the Bible teaches that the fullness of the Godhead dwelt bodily in Jesus, three testaments to this truth include the Spirit, the Blood, and the Water: Both water and blood expressed out from His side at His crucifixion. He was the corporeality of the Godhead on the earth. In heaven, the Father, the Word, and the Holy Ghost are the incorporeality of the Godhead.

As energy exists in one of two states of being called, forms each one described as **“energy or matter;”** so also, does the Bible describe the Godhead according to His “incarnate” material, **“matter-state”** of form, and His absolute Spirit form, that is, His absolute **“energy-state”** in heaven.

By use of the Hebrew Language, one can notice that the meaning of the term Elohim, Godhead, in a **“Mechanical Translation”** of Genesis is “Elohim [Powers].” Brenner (2007) described Elohim as “The Hebrew word H430 אֱלֹהִים Elohim, commonly translated as ‘God’ in most modern translations is a masculine plural word meaning **‘powers.’**”

Returning to how 1 is 3; and 3 is 1, the notion of **“powers”** plural fails to become demonstrable when $1 + 1 + 1 = 3$, nevertheless 3 still does NOT = 1, that is, $1 \neq 3$; and $3 \neq 1$. Only when the

implication of **“powers”** is noticed by the interpreter, does the assertion become arithmetically demonstrable. 1^3 : That is, 1 to the power of 3 can be written accordingly: $1 \times 1 \times 1 = 1$. Therefore, the Three Ones (1s) can become into the One (1) thing, as in this account, into the One **Godhead**. The numerical value of Aleph is 111 (Aleph + Lamed + Peh: $1 + 30 + 80 = 111$). The number 111 demonstrates the trinity: Three ones = One number. Aleph correlates and interdepends the eternity of each person and feature of the Divine Godhead. A Scripture which could hold no greater implication for creation is in 1 John 4:8. John stated: “He that loveth not knoweth not God; for God is love” (KJV). Since God is love, and He is, then are His actions not expressions of Himself, His love? They are!

The creation of the heaven and the earth, therefore, demonstrated the Godhead’s willingness to express His Divine nature of Love through materially creating space and matter, that is, graciously, lovingly creating the perfect, material reality of the universe; particularly, the heaven and earth of Genesis 1:1. One can notice the Godhead’s love-character in His act to create in Genesis 1:1; in His gracious willingness to **withdraw its original form** when it no longer reflected the glory of His love, and; consequently, His catastrophic

catapulting of it in judgment, that is, into the empty, void-state described in Genesis 1:2: This **“void state”** became the effect of the Godhead’s removal of First Earth’s original form in Judgement against Lucifer’s sin against God.

God planned to have a world populated with people, or beings, that would honor Him. So that apart from Himself in the created universe there would be intelligent beings that would respond to Him, love and adore Him. The First Earth’s creation included a “perfect earth,” along with the angels. He made the first earth and its angels before He made the repaired, habitable world.

The repaired world was created before He made the man and put him on it. So, accordingly, He made the first earth before He made the angels and put them on it. He populated the first world with angels. They sinned against Him. And, because of their rebellion, God destroyed it. But Jeremiah said that God would not make a full end of the first world, Jeremiah 4:27.

Its chaotic state is set forth in Genesis 1:2. God brought order out of chaos and created this world. He then created man and gave this world to him and gave him power and dominion over it. Adam sinned against God and the earth was cursed because of him. Just as

the original creation was judged, because of the sin of Lucifer, so also is the repaired earth, because of Adam's sin. Ultimately, it will be loosed-away. According to what Peter said it will end in an explosion. He said, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth . . . shall be dissolved," II Peter 3:10, 12. Some scientists believe the universe will explode.

First Earth-matter:

Why did God create the First Earth? Surely, we must believe that God had a purpose for these things that He created. What was His purpose in creating the *First Earth*? The Bible reveals this purpose in Isaiah 45:18, "For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else..." God created the earth to be inhabited, but by whom or what was it to be inhabited? Was its vegetation of many kinds? Were there animals on it? Did God purpose its habitation by man?

These are important questions. If we read Genesis 1:2-31 and 2:1-25, we will learn God's purpose and what was to be placed on the earth. There would be plants, trees, grass, fowl, and the beasts of the

earth; all these creatures would be herbivores. Genesis 1:30, “And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat.” God would place on this earth everything that would please Him.

In the genesis of the earth, perfection was at work in all things. In the re-genesis that Jesus promised, this same relationship among the creatures of the earth will be re-established. Matthew 19:28, “And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

This can only happen because the creator of all things will be king, and He has chosen it to be so in His Kingdom. The fall of Satan and the judgment of God upon the earth changed not only the topography, but the nature of the beasts was also changed.

A Scriptural Equation of Creation

Prior to the “Big Ending” of Genesis 1:2 (what science observes to be the Big Bang), the Eternal Power of the Godhead (The reader need only recall Romans 1:20 “For the invisible things of him

from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:" (KJV)) exercised His eternal power, essentially transforming into matter the entirety of the universe-the Total Mass of the Universe-instantly, according to the Word of His Power as stated in Genesis 1:1, [The reader need only recall Hebrews 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high (KJV)]. Consequently, then, a Scriptural Equation of Creation: **All Might-Power=Total Mass of the Universe** (Heaven and Earth of Genesis 1:1).

First Cause and Effect

Wilkinson & Boa (2002) quoted W. A. Criswell as stating:

“When God made the heavens and the earth, they must have been beautiful, perfect, and pure, as only God could create them. But sin entered through the pride of Satan, and the beautiful creation was destroyed. Sin always destroys. It did again after the perfect re-creation described in the first chapter of Genesis. In the Garden of Eden, through a denial of the

Word of God and through Satan’s deception of the woman, our parents fell” (pg. xv).

Bergman and Collins (2004) observed:

“In the Hebrew concept of causality, God first created (caused) the universe and now controls natural events by imposing physical laws that all creation follows. Thus, the Creator is both the “prime-cause of” and the “sustaining-cause in” the universe. The Hebrew concepts of order and causality by the power of the Creator were subsequently adopted in Christian doctrine: For by him were all things created, That are in heaven, And that are in earth.... All things were created by him and for him. And He is before all things, and by him all things consist [Colossians 1:16-17]. By the short clause “and he is before all things,” the writer is specific about a feature of the law of cause and effect: every effect has a preceding cause” (pg. 2).

First Law of Thermodynamics: Negentropy

Wherefore, the searching of His understanding is not possible; however, evaluating the manner according to which He has revealed Himself in His Scriptures and Creation can be done. Even the renown physicist Richard Feynman has been quoted to admire the grandeur of

the Godhead, observing as recorded by Strogatz (2019) who quoted him accordingly:

“The physicist Richard Feynman made [a statement] to the novelist Herman Wouk...when they were discussing the Manhattan Project. Wouk was doing research for a big novel he hoped to write about World War II, and he went to Caltech to interview physicists who had worked on the bomb, one of whom was Feynman...Feynman asked Wouk if he knew calculus. No, Wouk admitted, he didn't. ‘You had better learn it,’ said Feynman. ‘It’s the language God talks’” (Blogspot).

The First Law of Thermodynamics in the Bible teaches us that because the total of amount of energy and matter is always constant, that is, either form of energy or matter can be transformed into another form; but the total quantity of energy plus matter, or matter plus energy remains the same amount, then one need only review the biblical account of creation (transformation of energy into matter) as scripted in Genesis 1:1 & Genesis 1:2. Noteworthy for the creationist is the observation by Kinson (2016) who stated:

“The Converse (opposite) of entropy can be called Negentropy. When the universe was initially created, it was created with a

certain amount of Negentropy (a huge amount of Negentropy).

And as the universe grows older, day by day, it uses up this Negentropy (just like the clock winding down)” (Kindle Edition).

According to the immutable reality of **the Infinite Godhead**, the kind of “negentropy” taught in the Bible is “Absolute Negentropy.” The process to which Kinson described in the above quote as *“just like a clock winding down”* began for mankind, along with the “repaired Earth,” at the downcast of that “repaired,” and good (not perfect) order established in the Garden of Eden (Cf. Ephesians 1:4).

Glover (1976) stated:

“Let us examine the testimony of Jeremiah with reference to the chaotic state of the first world. There is not a doubt in my mind that God Almighty let Jeremiah see this very thing we are talking about. Jeremiah 4:23, ‘I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.’ (That sounds like Genesis 1:2.) ‘I beheld, the mountains, and lo, they trembled, and all the hills moved lightly.’ (Another translation is ‘moved to and fro.’) ‘I beheld, and, lo, there was no man, and all the birds of the heavens were fled.’ In verse 23

Jeremiah says, 'I beheld the earth.' Verse 25 says, 'And lo, there was no man.' Is Jeremiah talking about the world before this world after the flood? Noah and his family were on that. Jeremiah saw the ruins of a world that had no man on it, and a world that was without form and void. I do not believe that it could have been the one that Noah was on, or the prophet would have seen him. He said, 'There was no man.' Reading further, 'I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger.' God got mad. 'For thus hath the Lord said (get this), The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.' Repeating verse 27, 'For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end.' I beheld the earth and it was without form and void, and the heavens, they had no light. I beheld the mountains and so on, and there was no man. These things are going down under the fierce anger of God. He said that the land will be desolate but I

will not make a full end. Brethren, I honestly believe that when you put it all together, you will find there was a world before this one. I believe God let Jeremiah see the destruction which He had visited upon that first world when Lucifer and his angels sinned against Him. Peter said, that scoffers are ignorant of what the prophets have said. That is why I say to students of the Bible, study what the prophets have said and you will get something out of it that otherwise you could not. The first known world had been Eden, the Garden of God and Lucifer anointed cherub, had walked in it or upon it, Ezekiel 28:13. I do not think this is the garden of Eden in which God put Adam. Lucifer was an anointed cherub when he was in Eden, the garden of God. It is true that God planted a garden eastward in Eden, for a habitation for Adam and Eve. Lucifer was in it, not as a cherub, but as ‘that old serpent called Satan and the devil,’ Genesis 3:1; Revelation 12:9” (Three Worlds).

Therefore, according to Genesis 1:1, “In the beginning, the Godhead [Elohim] shaped, fashioned, created (always with God as subject) [transformed energy into matter] the heaven and the earth: The Godhead, therefore, transformed energy into matter as

demonstrated according to established formulae as the Lorentz Transformation acknowledged in the branch of theology known as Physics.

Wherefore, then, “in beginning,” that timeless moment the Godhead created the “First” heaven and the “First” earth as recorded in Genesis 1:1, proves that He did not experience friction; for He is not subject to decay, or entropy; that He created it instantly, without any duration of time; that He created without any dissipation of energy; for, the Godhead’s eternity does not experience time, decay, or entropy; therefore, the nature of the Divine Godhead disallows any intimation that the creation of the first heaven and the first earth required an expenditure of energy (the Godhead did not even “exert: Himself), nor a duration of any passage of time, nor the dissipation of energy; especially, not any experience of friction (heat) within the Godhead.

The Light of Genesis 1:3

In Genesis 1:5 Moses recorded that Elohim (the Godhead) called this Eternal, uncreated Light, “Day:” Day is the name of the Light. The term *yowm* יוֹם is from the Hebrew noun H3117 and means

“time.” With the “time” of Genesis 1:1 being destabilized, from the Elohim (Godhead) Light comes to be.

Therefore, since objects move at relativistic speeds, then the rate of time is reduced. Consequently, time literally stops at the speed of light. In Genesis 1:3 relativistic time could not share in the dimension of the invariant Light; thusly, the Light was called Time, until “relativistic time” was restored in the “repaired” earth. Within the “repaired” earth, the invariant nature of the speed of light remains a fundamental constant of the universe that has yet to be exceeded.

Practically speaking, for the “repaired” earth to become inhabitable for earth-bound creatures, then, Adam, along with the universe, and all its proximal luminaries would all need to be moving in time simultaneously at the same speed; namely, at the speed of light. Wherefore, when God created the luminaries, He essentially placed His repaired earth into the sphere of relativistic time, no longer calling His inviolate Light, the Light of His Dear Son, Time; for, chronological time, that is, relativistic time of the repaired earth would not cease until Revelation 10:6.

Genesis 1:14 “And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and

let them be for signs, and for seasons, and for days, and years:”
(HEV).

With “created” light sources came the unpredictability (variability) in time; for, until the luminaries were created, along with their function to be sources of created “light;” then the inviolable Light of God’s Son contextualized time; for the Godhead Himself called the Light “time.”

The Light of Genesis 1:3 was called “time;” then, like the unchangeable nature of the Son of God, so also was the condition of the term “time” by which term He called the un-created Light. Revelation 22:5 speaks of the future condition of the End of the ages, when again “there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever;” thusly, as in the beginning, so also the end:

The Light of the Lord nullifies the need for created sources of created light. The end of “relative time” also occurs; for, Revelation 10:6 states:

“And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the

things that therein are, and the sea, and the things which are therein, that there should be time no longer:” (KJV).

Consequently, in Genesis 1:14, the luminaries, like the sun, are for the “relativistic” times and; thusly, did time begin to vary as it was no longer a name referring to “light,” rather only a relativistic rate, existing inter-dependently with created light. However, noteworthy is the invariant nature of light, that is, even as generated light from created luminaries, light itself does not contradict the nature of Eternal Light: created light like the Light Who created it is not relativistic. Wherefore, Moses demarcated “Invariant Time,” which kind of time the Eternal Light provided in Genesis 1:5 from “relativistic time” in Genesis 1:14.

An Indefinite and Absolute Interval

An indefinite interval existed between the original creation of Genesis 1:1 and Lucifer’s Sin: To translate that “interval” into time is impossible; for, “referential time” would not exist until Genesis 1:14; and, that “kind of time” was an essential feature for the “Repaired Earth” to sustain an intelligible life for Adam.

Wherefore, as far as the *“age of the Earth”* is concerned, the alleged implications often inflated concerning thousands, millions,

billions, or even trillions are so small, trifling, and unimportant that it may safely be neglected or disregarded: Non-negligible. The conspicuously absent Bible teaching of a “decay-rate,” is however, the single most relevant factor in determining the reality of death in its multivariate forms.

The omission of the decay-rate from the Bible’s teaching about God’s creation results from the hermeneutical error known as the **“error of omission.”** It is perhaps the worst known error in the field of Bible Interpretation; for, apart from it, a Bible Interpretation of Creation remains incomplete. Consequently, no span of time passed during the occupation of Lucifer’s “glorious position.”

First Divine Judgment: Second Cause and Effect

Inside the realm of time, space, and matter; particularly, “within time” the “heaven and Earth (The Earth created in beginning, before time: The heaven and the earth which were instantly and spoken into existence)” of Genesis 1:1 came to an end, an ending described as “without form and void, and darkness was upon the face of the deep Genesis 1:2a” (KJV).

This end is allegedly caused by a rebellion in heaven: To date no better rationale has ever been discovered within the Scriptures

according to which one might understand how the perfect, original, “instant and spoken” earth could have otherwise come to be in such an “imperfect” state; neither has any other power been revealed within Scripture beyond the Godhead Himself (Elohim) Who could in an instant cause the earth to become without form and void with darkness upon the faces of the deep.

Noteworthy is the reality asserted by (Grudem, 1994) who stated: “The study of physics tells us that matter and time and space must all occur together: if there is no matter, there can be no space or time either” (p. 169).

Consequently, when the instant in which Elohim (the Godhead) changed the state of the perfect earth into the “without form and void with darkness upon the faces of the deep,” so also was time “destabilized:” Literally, as matter (Earth) was so adversely affected, so also time as it was known in Genesis 1:1 was no longer. Subsequently, therefore, Genesis 1:3 speaks of the remarkable emergence of “eternal” Light. The Godhead (Elohim) said: “Light will become and Light became” (A Mechanical expression according to Biblical Hebrew).

L. Allen Higley, Ph.D., D.Sc., wrote the following in *Science and Truth*, Revised and edited by Betty Sue Bryan, M.A., 2001

“Waste” and “void” are translated from the original “tohu wabohu.” Both times this word combination is used, it describes a condition of judgment (Gen. 1:2; Jer. 4:23). Any other interpretation of the phrase violates the most obvious usage of language. The interpretation that it is a description of an unfinished world in process of creation is illogical, absurd, and unscriptural. If it meant unfinished, it would have to say so to be accurate. Inspiration demands this. For example, who would even think of speaking of a building or anything else under construction and therefore unfinished as waste and void?”

Also, the following material was retrieved from a book that contained a series of messages delivered at a pre-convention conference at Buffalo, New York on June 21 and 22, 1920, W. B. Riley, D.D., Pastor, First Baptist Church, Minneapolis, Minnesota. The title of his message was, *Modernism in Baptist Schools*, page 165.

The first verse of Genesis, “In the beginning God created the heaven and the earth,” reads like a perfect creation. There is no

hint of fiery nebulosity. “The heaven” and “the earth” have clearly defined meanings in the Pentateuch.

The inspired comment upon it in Isaiah 45:18, informs us that God “formed the earth and made it: He established it: He created it NOT WASTE; He formed it to be inhabited.”

The first three verses give us an epitome of the whole Bible:

- 1. Construction:** God’s perfect creations.
- 2. Destruction:** The wreck of God’s perfect creations.
- 3. Reconstruction:** Restoration of order out of chaos.

It is astounding that the New Truth taught by those who teach that the world was created 6,000 years ago use Ussher’s Chronology to date the exact age of the earth and mankind. To teach such, they must accept without hesitation or reservation that Ussher was correct. Ussher deduced that the first day of creation began at nightfall preceding Sunday, October 23, 4004 B.C.

Note: As current data establishes, Ussher’s chronology is to some degree anachronistic; for, according to Gould (1999) his calculations would require that “the world must end, and the millennium begin, at exactly 6000 *Annus Mundi*, precisely two thousand

years after the birth of Jesus... But wait a minute. Jesus was born in 4 B.C.—so 6000 *Annus Mundi* has already come and gone, precisely on October 23, 1996, by Ussher’s chronology” (Kindle Edition).

The following is retrieved from *The Gap Is Not A Theory*, pages 66-67, Jack W. Langford, Xlibris Corporation, 2011.

By way of Summary:

The initial creation of the heavens and the earth as stated in Genesis 1:1 (or as intimated if one translates the verse any other way), nor the earth existing in a state of wasteness and emptiness and shrouded in darkness with God’s Spirit hovering over the abyss as stated in Genesis 1:2, is NOT to be understood as a vital part the “SIX DAY” activity that follows. There obviously exists a GAP and/or GAPS of unspecified duration between the initial creation of the heavens and the earth and the specified “six day” activity in “forming, making, ordering and creating” the world in preparation for mankind. The first elementary proofs of this conclusion are as follows:

No. 1 The hermeneutics (science of interpretation) of the Hebrew text, taken literally, form an obvious formula for each of the six days. This cannot be circumvented. The six days clearly begin in verse 3 and not in verse 2 or 1.

No. 2 There cannot be a Biblical “day” according to the Mosaic reckoning UNTIL LIGHT is introduced in verse 3 of the text. Before that simple fact you have no “day,” only darkness.

No. 3 Each of the “six days” of activity BEGINS with the precise Words— “AND GOD SAID.” This is first recorded in verse 3 and not previously.

No. 4 The Holy Spirit of God hovering over the face of the waters, as stated in the final clause of verse 2, SIGNALS the beginning of this “week” of activity. The “six days” emanates from this moving of the Spirit of God and does NOT precede it.

No. 5 The precise work of each of the six days is CLEARLY spelled out. The ordering of “LIGHT,” and the separation of the twenty-four-hour day into day and night hours, is the sole work of God on the first day. This harmonizes with the theme of preparing environments in the first three days to be filled in the next three days’ work.

No. 6 The heavens and the earth were already in existence PRIOR to the “six day” activity of God. The glorious nature of the initial creation of the earth was witnessed by the starry heavens as well as by the angelic hosts.

The term HaYaH (H1961) determines for the reader that something **“happened”** to the First Earth. That which “happened” is called **“tohu and bohu.”** Either the earth of Genesis 1:1 came to be “deformed and void” or it did not: It did. Either **“tohu and bohu”** is what happened to the earth of Genesis 1:1 or it did not. It did. Clarke (1837) stated:

“The earth was without form and void – The original term תהו tohu and בהו bohu, which we translate without form and void, are of uncertain etymology; but in this place, and wherever else they are used, they convey the idea of confusion and disorder. From these terms it is probable that the ancient Syrians and Egyptians borrowed their gods, *Theuth* and *Bau*, and the Greeks their Chaos God seems at first to have created the elementary principles of all things; and this formed the grand mass of matter, which in this state must be without arrangement, or any distinction of parts: a vast collection of indescribably confused materials, of nameless entities strangely mixed” (Kindle Locations 267-272).

Job Listens: *God Describes the First Earth*

Defining one's terms proves helpful for the reader to understand the implication of God's questions to Job. How could Job reply to such a question as verse 4, when no man existed then? The reference is to the First Earth in its perfect, original state. Job is speechless.

4 Where wast thou when I established the earth? Say, if thou art capable of judging! 5 Who hath determined its measure, if thou knowest it, Or who hath stretched the measuring line over it? 6 Upon what are the bases of its pillars sunk in, Or who hath laid its corner-stone, 7 When the morning stars sang together And all the sons of God shouted for joy? (KJV Cf. Job 38: 4-7).

The angels, however, noticed with rejoicing the founding of the First Earth. When the angelic realm of heaven and the earth realm of the First Earth were created, Adam was not there. That is, Job 38:7 states that congregants from the angelic realm were singing and worshiping God when the First earth was originally created. Glorious descriptions like "morning stars" and the "sons of God" portray the first created things as majestic, a virtual "angelic kingdom" with its own thrones, dominions, rulers and powers. Angelic beings existed before the First earth's creation and were all shouting for joy as the

Godhead created the heaven and the First Earth. The duration of this angelic, and majestic state of creation is unknown; for, that which realizes no referential time, experiences no rate of decay, and generates no friction which would otherwise catalyze change does not age.

The Godhead spoke of the First Earth, describing it for Job, informing Job that man was not present then, nor was man aware of the establishment of the foundations of that First Earth. The First Earth **experienced no change, no motion, no friction, no heat, therefore, no decay.** The First Earth and its angelic inhabitants had no concept of referential time, especially, of its passage. It was an “eternal now” state of existence: A quality void of death, decay, the passage of time, and the absence of form. It was a most intelligible earth with its purpose directly and immediately corresponding to the will and purpose of its Creator.

Notice, that the “first earth” did not “experience motion.” However, Thomas (2014) stated: “Friction converts kinetic energy into heat energy which is radiated from the system” (p. 118). Consequently, the “First Earth” of Genesis 1:1 incurred no entropy from “friction.” The “motion” of the “First Earth” is called “inertial motion.” Thomas

(2014) referenced Richard Wolfson who “states in his book *Simply Einstein*,

“Galileo showed that ‘motion itself needs no cause or explanation ... motion is natural.’ According to Galileo, the natural state of motion is no longer being stationary — the natural state is motion at a constant speed in a straight line, in other words the natural state of motion is inertial motion” (p. 118 Kindle Edition).

Wherefore, because as Thomas (2014) recorded:

“...all objects travel at the speed of light in spacetime. This principle implies that all the spacetime speed of a stationary object must be directed through time: a stationary object moves through time at the speed of light. So this, then, provides the answer to the mystery of $E=mc^2$. A stationary object is, in fact, far from stationary: it is speeding through time at the speed of light. It is this tremendous momentum in the time direction that results in a mass at apparent rest containing a huge amount of energy. As Richard Feynman said, this is ‘an energy that a particle possesses from its mere existence’” [11] (pp. 147-148 Kindle Edition).

The “Antimatter” passage of Job 9:4-13:

“He is wise in heart, and mighty in strength: who hath hardened himself against Him, and hath prospered? Which removeth the mountains, and they know not: which overturneth them in His anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and it riseth not; and sealeth up the stars. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. Which doeth great things past finding out; yea, and wonders without number. Lo, He goeth by me, and I see Him not: He passeth on also, but I perceive Him not. Behold, He taketh away, who can hinder Him? Who will say unto Him, What doest thou? If God will not withdraw His anger, the proud helpers do stoop under Him” (KJV).

The picture of the first earth in this passage is one of destruction— “mountains are removed” and “overturned” in God’s “anger.” The “earth is shaken out of its place” and “its pillars tremble.” The light of the “sun” was terminated—it no longer “shined.” That means of course, there must have been intense

darkness. Even the starry heavens were “sealed” in their function. This would fit perfectly with what we read in Genesis 1:2: “And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.” *The Gap Is Not A Theory*, Jack W. Langford, Xlibris Corporation, USA, 2011, page 186.

The third passage is found in Psalm 104:1-35. It is found in verses 6-10. Here the earth starts out covered with water:

“Thou didst cover it with the deep as with a garment; the waters were standing above the mountains. At Thy rebuke they fled; at the sound of Thy thunder they hurried away. The mountains rose; the valleys sank down to the place which Thou didst establish for them. Thou didst set a boundary that they may not pass over; that they may not return to cover the earth. He sends forth springs in the valleys; they flow between the mountains.” (KJV).

This restorative activity of God is correlative to the six days’ work of Genesis 1:3-31. In contrast to Job 9, here the mountains rise in reconstruction instead of being overturned in wrath. *The Gap Is Not A Theory*, Jack W. Langford, Xlibris Corporation, USA, 2011, page 187.

The War in Heaven

Isaiah 45:18 tells us that God did not create the earth “without form and void.” But something happened between verses one and two of Genesis chapter one, to cause the earth to move into the area of chaos.

Clarke stated:

“The earth was without form and void - The original term תהו tohu and בהו bohu, which we translate without form and void, are of uncertain etymology; but in this place, and wherever else they are used, they convey the idea of confusion and disorder. From these terms it is probable that the ancient Syrians and Egyptians borrowed their gods, Theuth and Bau, and the Greeks their Chaostities strangely mixed” (Kindle Locations 267-272).

Indeed, numerous ones might have a great zeal for orthodoxy; however, such zeal does not often present itself as a zeal according to knowledge. The Scriptures iterate a “divine antithesis,” an antithesis written, and remaining on record; namely, the antithesis between such opposites as “Elect angels versus evil angels,” “the seed of the woman and the seed of the serpent,” “the children of God and the children of

the Devil,” “elect men and evil men,” “light and darkness,” “good versus evil,” “the Creator and the Destroyer,” “the kingdom of light and the kingdom of darkness,” along with “heaven and hell,” “life and death,” “love and hate,” “God and the Devil.”

Nevertheless, in our postmodern age, pop-theology has produced antithetical abstractions of “Young versus Old Earth,” “Flat versus Spherical Earth,” “Open versus Closed Theism,” “Literal or Figurative Days.” The Bible does not entertain the idea of “Order conjoined with Chaos,” nor is it considered by His ambassadors to be any bother whatsoever, to decisively “demarcate” the God of the Bible from all things contrary to the nature of His Being.

Scriptures like 1 Samuel 2:2 and Exodus 15:11 clearly portray the Godhead as uniquely Holy, absolutely “Set-Apart:” Uniquely So.

1 Samuel 2:2 “There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God” (KJV).

Exodus 15:11 “Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?” (KJV).

The purpose of the Second Adam was to “destroy the works of the Devil.” Those works include “False Antithetical Assertions:” Today’s

“geo-centric” arguments preoccupy many; yet defenders of the faith remain “Theo-centric.” The Second Adam came to be flesh and dwelt among us, revealing the glory of the Father. He came into the world as the Light of the world, the Light who was not received accordingly. The work of the Interpreter, the Apologist, and the Theologian remains the same today, yesterday and forever.

1 Peter 3:15 “But *sanctify the Lord God* in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:” (KJV).

Sanctify: ἁγιάζω *hagiázō*, hag-ee-ad'-zo; from G40; to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate: —hallow, be holy, sanctify.

As a Bible Interpreter, the “first task” is to “sanctify the Lord God,” that is, as in Genesis 1:1, so also should He be sanctified in our hearts. The heart of an Interpreter, Apologist, or Theologian, therefore, must reflect the sanctity of God as scripted in the Bible. From the beginning, God is to be sanctified from darkness-distinguished from it, SET-APART from it, from chaos, from evil, from sin, etc.; and, by so doing the Interpreter, Apologist and Theologian can be confident that he has rightly handled the word of

God. For, any Hermeneutic, Apology, or Theology which fails to sanctify the Lord according to His Holy, Righteous character has as its practitioners those who have likewise failed to sanctify the Lord in their own hearts.

Genesis 1:2

The phenomenal event of the original Earth's destruction is described by science as the "Big Bang." Observations indicate that an unprecedented explosion occurred that has filled space with debris, dying stars and colliding galaxies. Concerning Genesis 1:2 that which Clarke described warrants the reader's recollection,

Clarke (1837) stated:

"The earth was without form and void - The original term תהו tohu and בהו bohu, which we translate without form and void, are of uncertain etymology; but in this place, and wherever else they are used, they convey the idea of confusion and disorder. From these terms it is probable that the ancient Syrians and Egyptians borrowed their gods, Theuth and Bau, and the Greeks their Chaostities strangely mixed" (Kindle Locations 267-272).

The terms Tohu and Bohu:

“Without form” (tôhû, H8414) meaning, “a desolation;” furthermore, compounding its condition as by the word “void” (bôhû H922) meaning, “an undistinguishable ruin.” Retrieved from: blueletterbible.org

Any observation of “space” finds the observer acutely aware of the desolation, and its undistinguishable ruin. The Earth’s atmosphere is literally bombarded each day by an estimated ~60 tons of “cosmic debris” from outer space. The debris originated from the Genesis 1:2 “happening,” indicated by the verb H1961 which refers to something which “happens or becomes.”

The Bible states plainly that the Earth came to be without form an undistinguished ruin.” Why God did such a thing to the Earth is clearly rationalized throughout the Scriptures by expressions like “war in heaven,” “angels fought against the dragon,” “the great dragon was cast out,” “[The Devil] was cast out onto the earth, and his angels were cast out with him,” contrasted by a victorious proclamation like God’s remark: “Heaven is my throne, and earth is my footstool”

This descriptive language indicates a heavenly warfare far beyond the scope of man’s earthly conflicts. That is, the original earth

was once composed of all matter according to Genesis 1:1. When “formlessness and emptiness” so happened to the Earth, it required six-days of repair for it to be habitable for mankind.

Thomas (2014) recorded:

“Fourteen billion years ago, the explosion of the Big Bang saw the universe expand from a point of extremely high density and pressure. All the material of the universe came into existence at this point. It is believed that matter and antimatter were created in perfect balance. If we are considering antimatter to be the time-reversed equivalent of normal matter then it is clear why matter and antimatter were created in perfect balance: there is a perfect symmetry in time. (pp. 154-156 Kindle Edition).

The Big Bang

Although scientific conjecture supposes that the Universe began with a “Big Bang,” the Bible indicates that event was actually the Big Ending: The end of the original earth, and the end of a “debris free” outer space. The Universe’s expansion is the continuation of the reverberations of the Genesis 1:2 judgement against the Devil and his angels. The Devil was literally dethroned; for, his throne, the Earth over which he was steward became the object according to which he

was judged (recall that today's Earth is the footstool of the Godhead) and disintegrated and dispersed into space. The prepared Earth was composed, repaired from the debris of the First Genesis 1:1 Earth.

The **“Big Crunch”** ending, currently under consideration anticipates no “new earth” such as that which the Bible describes. The New Earth will be the renewal of the Genesis 1:1 earth, finding the earth recomposed by all its original elements, the elements currently “traveling throughout space.” The New Heaven will be clear of all “cosmic debris,” cosmic dust particles, and dead celestial bodies.

“The mathematical underpinnings of the Big Bang theory include Albert Einstein's general theory of relativity along with standard theories of fundamental particles. Today NASA spacecraft such as the Hubble Space Telescope and the Spitzer Space Telescope continue measuring the expansion of the Universe. One of the goals has long been to decide whether the Universe will expand forever, or whether it will someday stop, turn around, and collapse in a ‘Big Crunch?’” (science.nasa.gov).

Retrieved from: <https://science.nasa.gov/astrophysics/focus-areas/what-powered-the-big-bang>

The Big Ending

Should Ezekiel 28:11–18 be a description of a timeless interval, that is, an absolute condition prior to the catastrophic launch of the First Earth into its future out-cast state, then substantial amount of service might have transpired before Lucifer’s insurrection, and subsequent judgment. Had this account been exclusively referring to that First Earth state, then Lucifer’s original, created state, like that of the First Earth’s state before his rebellion, and its judgment.

Moreover, the word of the LORD came unto me, saying, 12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. 13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. 14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thou wast

perfect in thy ways from the day that thou wast created, till iniquity was found in thee. 16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. 17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. 18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee” (KJV).

The GAP: *From Creation to Lucifer’s Sin*

All creatures great and small formed and created by Almighty God were on a perfect earth, living in a perfect symbiotic relationship without time and with a zero decay-rate. All of this was for God’s good pleasure: This will occur again in a limited manner during the Millennial reign of King Jesus.

For instance, in Isaiah 65:25, “The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD” (KJV).

Isaiah 11:6-9, “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea” (KJV).

These facts assure us that there will be on earth a reminder of what the original earth was like and explain the problem of the animals dying, along with their having incisors for the tearing of meat from the carcasses of dead animals. Nothing before Lucifer's sin died, neither, was a decay-rate in process. So, an aging process had not occurred:

There can be no length of days and no dying; for, all is perfection and peace. Furthermore, there was no man living currently. The first man to be created by God was Adam. It is true that in Adam all die...But contrary to what certain theologians teach, the “all” in this verse does not apply to animals. If it does apply to cats and dogs, then “all” animals will be resurrected. Cf. 1 Corinthians 15:22 “For as in Adam all die, even so in Christ shall all be made alive” (KJV): These are the same “all.”

God’s angels dwelled on the original earth and after their rebellion, they were subjected to the most cataclysmic incident recorded in the Bible, the unprecedented “catapulting” of the original earth: The “catapult” describes them being cast as Lucifer had been. The desire of Lucifer to lift himself to be like the Most-High was both geo-spatial, and political: His sin of presumption disclosed that his aspiration was a personal one; namely, to occupy the exclusive position in the Godhead that belonged to Jesus Christ alone. To interpose himself into both the position and the place of Christ was his aim.

Before his rebellion, Lucifer interacted between both God and the angels of the original earth. They interdepended on accomplishing the will of God. It is recorded in Isaiah 14:14, “I will ascend above the

heights of the clouds; I will be like the most-High” (KJV). Lucifer's sin was the presumptive aspiration to assume “equal form” within the Godhead: “Equal-form” with God was the right of the Godhead’s central Person Jesus Christ, the Monogenetic Son of God. It was the right of Jesus Christ to retain “equal forms” with God; yet, it was that exclusive right that He did not consider retaining. Jesus Christ was in God’s “form” from the beginning. It was this right to retain equal forms with God that He relinquished, and subsequently emptied, that is, debased Himself in the “kenosis.”

Paul stated in his letter to the Church in Philippi: “2:5 “Be understanding this among yourselves; namely, That which is also in Christ Jesus, 6 Who, while being in God’s form from under-beginning, did not consider retaining the right to be equal forms with God; 7 conversely, He emptied Himself when He received a bond-slave’s kind of form, when He came to be in mankind’s likeness: Indeed when He was found in a schematic as a kind-of-man: 8 He humiliated Himself until death, indeed, until death of a cross, when He became an under-hearing One; 9 wherefore indeed, the God highly exalted Him and graced to Him the particular Name beyond every name, 10 in order that

in the Name of Jesus every knee might bend: Of heavenly knees and upon-earth knees and subterranean knees, 11 and, in order that every language might outwardly agree that Controller is Jesus Christ into God-Father's Opinion.

When Lucifer sinned, he incurred immediate and sustained punishment, escalating as each phase was imposed on him: First, he was demoted, downcast; then he became "Satan," his rebellious horde became demons; ultimately, both he and they will be cast into the Lake of Fire. Although he was not immediately barred from access to God and His throne, his judgment was inevitable. He will stand before the same God against Whom he rebelled. God destroyed the earth in His own anger. God judged Lucifer, and the rebellious angels by catapulting the first earth into a heretofore non-existent, outer space. Jeremiah 4:23-28 states:

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD,

and by his fierce anger. For thus hath the LORD said, The whole land (Earth= H776 'erets) shall be desolate; yet will I not make a full end (complete destruction). For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it” (KJV).

The God of the Bible created neither “Satan nor demons,” their sin did, however, incur an identity judgment which forever deformed them: Lucifer became God’s Archenemy called Satan, and the apostate angels became Satan’s allies called demons. Just as the first earth was not created “without form and void,” neither were Lucifer and the angels created as “Satan and the demons.”

Genesis 1:2	Jeremiah 4:23-28	Genesis 1:2 Hebrew Bible	Jeremiah 4:23-28 Hebrew Bible
And the earth	land	H776 'erets	H776 'erets
was	it was...	H1961 הָיָה HaYaH	H1961 הָיָה HaYaH
without form, and void;	without form, and void	H8414 תְּהוֹ tohuw H922 בְּהוֹ bohuw	H8414 תְּהוֹ tohuw H922 בְּהוֹ bohuw
and darkness was upon the face of the deep.	...the heavens above be black	H2822 חֹשֶׁךְ choshek	The KJV translates Strong's H6937 in the following manner: black (4x); dark (4x)
And the Spirit of God moved upon the face of the waters	...yet will I not make a full end	Moved: Brooding, preparing to give birth.	A “full end:” Refers to total destruction.

In His anger, the Lord “removed” the original form of the first earth, as Moses described it: The earth came to be “formless and consequently, void.” Moses specifically stated that “darkness was upon the face of the deep.” Since Adam had not yet been created, the “cities” described by Jeremiah were both constructed and occupied by angels. Because Adam had not yet been created, the sole inhabitants of the original earth were angels. During the time interval between Genesis 1:1 and 1:2, the cities of these angels were destroyed, the earth desolated, and light withdrawn from the earth’s surface. According to

Isaiah 14:14, Lucifer rebelled against God, enticing one-third of the angels according to the sentiment expressed by a future Pharaoh, who implored the Egyptians to “Come, let us deal shrewdly with Him!” (Cf. Exodus 10:1). The apostate angels leagued with Lucifer and answered his call.

Although the “angelic rebellion” angered the Lord greatly, a relic of the “first earth” would remain. That relic is identified in Hebrews 11:3. He mended, re-formed it from the vast fragments of the judged “first earth,” making an earth that would once again habitable for the man Adam, whom He had intended to place on the original, first earth. The Lord decried the angels’ rebellion saying:

“The whole land (earth) shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.”

Consequently, then, the observation by Moses in Genesis 1:2 indicates that the “blackness” referenced in Jeremiah (the heavens above be black); namely, that darkness was upon the face of the deep. Genesis 1:2 begins where the “catapult of the first earth” ended. When Lucifer and the angels were judged by the Lord, the first earth was

“catapulted” in His anger at a speed rate of 1,000 years per each 1-day (a 24-hour period of time): This hyper-velocity deformed, and voided the first earth of any intelligible semblance of its former self; that is, it became deformed and empty: Indescribable; unintelligible.

Thomas (2014) stated:

“However, we know that if matter and antimatter come into contact then they annihilate each other and all that is left is radiation. So why didn't the matter and antimatter present in the earliest moments in the life of the universe simply annihilate each other, just leaving us with a universe made of light? Well, there was indeed a huge annihilation of matter by antimatter. (pp. 155-156 Kindle Edition).

When created, the form “Lucifer” characterized him accordingly, “Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee” (KJV Ezekiel 28:15).

“Upon the occasion for him to deceive her, however, he is the deformed, “Satan.” Like the first earth which came to be without its original form, and became void, Satan is the Archangel “void” of his original “Luciferian,” glorious, beautiful form.

The universe, therefore, was judged according to that which is commonly called the Big Bang: It was an unimaginably hot, and unprecedented assault against Satan and his rebellious horde of minion-angels, along with all the first earth-matter. The rate at which it expanded, can be described as an unprecedented burst of expansion, otherwise known as “hyper-inflation.” Science has suggested that the First Earth-Matter expanded faster than the speed of light.

The *First Earth-Matter* is that which the Godhead catapulted into the heretofore non-existent universe. Utilizing the ratio of 1,000 years per 1-day, one can estimate how much faster than the speed of light this “catastrophic catapulting” of the First Earth-Matter, along with Satan and his entourage of ingrates, to be a rate of ~36 times the speed of light.

Second Law of Thermodynamics: *Entropy*

The Law of Entropy is also known as **the Second Law of Thermodynamics**. According to the Bible the rationale for why neither energy, nor matter can be destroyed, that is, cease to exist, is because the Son of God is holding all things (energy and matter) together by His word, allowing science to observe, and define, the First Law of Thermodynamics which correctly states that matter and

energy cannot be created or destroyed, rather only, transformed between energy and matter: Colossians 1:15-17

“15 Who is the God’s Icon, of the Unrealizable One, First-born of all creation, 16 because in Him the all things in the heavens and upon the earth, the realized things, and the unrealized things, whether thrones, or controllers; whether rulers or authorities were created. The all things have been created through Him and into Him. 17 Indeed, He Himself is before all things and the all things have stood together in Him” (KEV).

Consequently, Genesis 1:2 states: “However, the earth came to be de-formed and empty, and darkness was over (sur)faces of the abyss. And Spirit of Elohim (Godhead) was intensely hovering over surfaces of the waters” (HEV). Through use of precise language, the Bible demonstrates for its readers the fact of entropy.

Stark (2018) observed:

“What is foundationally real is knowable. It is eternal, necessary and definable. Only the Form, the essence, can be defined. One Form must be common to all things. If that were not the case, things would have nothing in common and could not interact.

The only definable reality is that of the Form. ‘Matter’, for example, cannot be defined except with reference to Forms. Matter is sensible; Form is intelligible. If you strip matter of Form, it is automatically unintelligible” (The Truth Series Book 10 Kindle Edition).

Consequently, when the First Earth was **“catapulted”** at a speed rate of 1,000 years per each 1-day (a 24-hour period of time): This *hyper-velocity* deformed and voided the first earth of any intelligible semblance of its former self; that is, it became deformed and empty: Indescribable. The universe, therefore, was judged according to that which is commonly called the Big Bang: It was an unimaginably hot, and unprecedented assault against Satan and his rebellious horde of minion-angels, along with all the First Earth-Matter. The rate at which it expanded, can be described as an unprecedented burst of expansion, otherwise known as **“hyper-inflation.”** Science has suggested that the First Earth-Matter expanded faster than the speed of light.

The **First Earth-Matter** is that which the Godhead catapulted into the heretofore non-existent universe. Utilizing the ratio of 1,000 years per 1-day, one can estimate how much faster than the speed of light this **“catastrophic catapulting”** of the First Earth-Matter, along

with Satan and his entourage of ingrates, to be a rate of ~36 times the speed of light.

A. 1,000 years x 360 days = 360,000 days [1,000 years]: (per) 1-day

1. Multiply each of the 360,000 days times 24 hours to get

360,000 days = 8,640,000 hours [1,000 years]: 1 day

Notice: If at the time of this publication, the earth reportedly travels at 1,603,000 miles per 24 hours; so, one could then calculate that by dividing 1,603,000 by 24 = 66,791.6667 miles per hour, then the earth travels at 66,792 miles per hour.

B. Then if one were to multiply 66,792 miles by 8,640,000 hours = 577,082,880,000 miles: (per)1-day.

[Recall: 1,000 years (8,640,000 hours)], then divide by 24 (hrs.) = (24,045,120,000 miles: 1-hour) divided by 66,792 miles per hour = 360,000. (Cf. Item A point 1).

So, recall that (today) Earth travels about 1.6 million miles (2.6 million km) a day, or 66,627 mph (107,226 km/h). [66,792 miles per hour].

So: 24,045,120,000 miles per hour divided by 671,000,000 mph (the speed of light) = ~36 times faster than the speed of light (Or, 35.8347541).

24,045,120,000 divided by 66,792 = 360,000 [1,000 360-day years]

Apply the ratio of 1:1,000 gives 360 days @ 1 c = 670616629.3844 mph.

Humphrey's (1994) observed:

“...matter and light waves can only move along (or in) the surface of the hypersphere, and they cannot move faster than c with respect to the surface in their vicinity. But the surface itself can move radially outward faster than the speed of light, and according to the $k = 1$ version of big-bang theory, it is doing so right now. In fact, Alan Guth's ‘inflationary’ version of big-bang cosmology has the hypersphere, during an early phase of its expansion, increasing its radius a at 1020 times the speed of light!” (p. 102).

The Bible proved that no created thing moves faster than the speed of light. According to astrophysicist Ethan Siegel,

“The speed of light only applies to the motion of objects through space. The rate at which space itself expands — this speed-per-unit-distance — has no physical bounds on its upper limit” (Retrieved from: Forbes.com June 12, 2020)

Without Form in Genesis 1:2, “And the earth was without form.” Jeremiah 4:23, “I beheld the earth, and lo, it was without form.” In these verses we read of a most contradictory circumstance. As we continue our study of creation, the first fact we learn in verse 2 is that the earth lacked form. How can this be? God is a God of perfection.

That which He creates, therefore, He does suddenly, that is, instantly. We have read that there is no lengthy process in the creation of the earth, Psalm 33:9, “For He spake, and it was done; He commanded, and it stood fast.” The term **“Form”** means to become formed or take a definite shape or arrangement. To be in an intelligible state which can be intelligibly described according to its viable, ordered substance. In Isaiah 45:18 we note this contradiction, “For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else.”

The Scriptures do not say: **“Without form.”** The text declares that the Godhead **“formed:”** Gave the essential aspect of anything that could otherwise be known: Intelligible, Describable. He formed it.

He created it not in vain: The “**effect**” of being emptied “**voided**” of original form.

Isaiah 44:1-2, states: “Yet now hear, O Jacob my servant; and Israel, whom I have chosen: Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.” (KJV).

Jacob was formed in the womb; he was not without form because he was not born deformed. **Deform** means a change for the worse, to spoil the form of, to alter the shape of by stress. Isaiah 49:5, “And now, saith the Lord that formed me from the womb to be His servant, . . .”

The term **Void** in Genesis 1:2, the earth is declared to be void. This word void means to be empty, containing nothing, an empty space, to make empty or vacant, unoccupied. This does not belong to perfection.

Deuteronomy 32:28, “For they are a nation void of counsel, neither is there any understanding in them.” Psalm 119:126, “It is time for thee, Lord, to work: for they have made void thy law.” Proverbs 9:13, “In the lips of him that hath understanding

wisdom is found: but a rod is for the back of him that is void of understanding.” Isaiah 55:11, “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (KJV).

Will God’s word return to Him empty and not accomplish the purpose for which He sent it?” Again, those who believe that earth’s creation began with a concept that means failure and emptiness, use the word void to describe a progressive act of its creation.

Nahum 2:10, “She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.” These words are God’s description of what will happen to Nineveh. Surely, we would not contend that these words, written under inspiration, are words of comfort and hope. They do not describe, nor should we use them to teach that they reveal an early aspect of God’s creation of the earth.

Darkness in Genesis 1:2 is introduced accordingly, “. . . and darkness was upon the face of the deep.” The question that must be answered is this: Do the words without form, void and darkness reflect the character, nature, and attributes of God? Is the Godhead

void of anything? Is God a formless God? Is God a God of darkness?

The questions that must be answered are: Who brought darkness upon the earth? What is the source from which it originated? Did it come from God? Did it originate in the Spirit Son? Did the Holy Spirit create darkness? There is another possible source, one of the angels that God created. We know that angels were created before the earth was created.

Our choice for the origin of darkness should not be the Godhead, because “He is light and in Him is no darkness at all.” I would not choose Jesus because, “He is the light of the world.” It was not the Spirit . . . “And the Spirit of God moved upon the face of the waters.” Some other translations of the word moved are hover, brooded. However, we may translate these words, we see the work of the Holy Spirit as the agent of change.

If darkness is the absence of light and God is light and in Him is no darkness at all, who or what caused the absence of light? Could it have been the chaos of the flood of Noah’s age? No.

The mission of Jesus, the Messiah, was to bring light and to dispel darkness. Isaiah 42:6-7, “I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give

thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.” This is confirmed by Simeon at the presentation of Jesus to the Lord, Luke 2:29-32, “Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people.” In Isaiah 60:1-3 there is another emphasis on light and its representation of God’s glory and eternal message of salvation:

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising” (KJV).

In the New Testament Paul illustrates the incompatibility of light and darkness. II Corinthians. 6:14-16, asking: “...What communion hath light with darkness?” (KJV). Paul also used the contrast of light and darkness to illustrate the joyous truth of spiritual salvation in his Church letters.

Colossians 1:12-14, “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us unto the kingdom of His dear Son:” We also learn from Paul’s first letter to the Thessalonians that they should not be in darkness concerning the second coming of Christ. I Thessalonians 5:4-6, “But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness” (KJV).

John informed the recipients of his letters that their spiritual joy depended upon their walking in the light. I John 1, “This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.” John 1:9, “That was the true Light, which lighteth every man that cometh into the world.”

We learn from the book of Revelation that the New Jerusalem will be lighted by the glory of God and that “Jesus is the light of it.” Revelation 21:23-24,

“And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is

the light thereof. And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it.”

Furthermore, Revelation 21:25, “And the gates of it shall not be shut at all by day: for there shall be no night there.” Surely, if God created darkness as a part of the first creation and it reflected His glory, why would it not be a part of the new heaven and the new earth?

If God is the creator of darkness, why would Satan find it necessary to transform himself into an angel of light? II Corinthians 11: 13-15, “For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light.”

Paul wrote to explain why false apostles are able to persuade people that they have a true apostolic message. Why wouldn't Satan claim his message to be true because God is also a creature of darkness? There are many references in the Bible to the fact that light and darkness are opposites, II Corinthians 6:14-16, “. . . and what communion hath light with darkness?”

Those who believe that God created darkness must answer, yes, to the question that God asked Israel in Amos 3:3, “Can two walk

together, except they be agreed?” Surely the young earth theorist must answer, yes!

Another question we must answer has to do with God and mankind. The question is, where does evil originate? Jesus answered this question when He rebuked the Pharisees for their lifestyle. Matthew 12:34-35, “O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.”

Can we apply this to God? Do we believe that God has an evil heart? We know that He is good. Matthew 19:17, “. . . there is none good but one, that is God.” Paul wrote that the law is good, Romans 7:12, “Wherefore the law is holy, and the commandment holy, and just, and good.” The law was given by God as an expression of Himself, it never teaches man to do evil. Surely, we do not blame God for all of the evil that is in the world. The Bible states in Isaiah 45:7 “I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things” (KJV).

I form the light and create darkness.

Light, in the Bible, is the emblem of knowledge, innocence, pure religion, and of prosperity in general; and darkness is the emblem of the opposite. Light here seems to be the emblem of peace and prosperity, and darkness the emblem of adversity; and the sentiment of the verse is, that all things prosperous and adverse are under the providential control and direction of God.

And create evil.

The parallelism here shows that this is not to be understood in the sense of all evil, but of that which is the opposite of peace and prosperity. That is, God directs judgments, disappointments, trials, and calamities; He has power to suffer the mad passions of men to rage, and to afflict nations with war; He presides over adverse as well as prosperous events. The passage does not prove that God is the author of moral evil, or sin, and such a sentiment is abhorrent to the general strain of the Bible, and to all just views of the character of a holy God. We must put our full trust in the revealed truth of God's Holy Word. We must be thankful to Him for what He did for us when we trusted into His Son Jesus, the Christ. Ephesians 5:8, "For ye were

sometimes darkness, but now are ye light in the Lord: walk as children of light.”

The Formless, Empty Earth

Only the immutable, infinite, and eternal Godhead could instantaneously create the First Earth and sustain its “form.” Likewise, only the Immutable Godhead, as the Creator, could remove, or modify “original form” of anything He creates. The Law of Entropy describes the repaired creation as a downwardly declining (degenerating): A cosmos that “without its original form” loses (its form)-away (disintegrates) from an original “*cosmic form*” of order into a chaotic state of disorder.

The Bible term for this “disintegration” is the term G3639 (loose) & G575 (away from): The KJV elucidates the term in 1 Corinthians 1:19 accordingly: “For it is written, I will ***destroy*** the wisdom of the wise, and will bring to nothing the understanding of the prudent” (KJV). “To make nothing.” Further, the function of the two terms includes “to lose,” and “away.” Thus, someone, or something comes to ruin, experiences destruction when it begins to lose (itself) away-from its original form. Wherefore, the KJV translators demonstrated an astute grasp on the “implication” of the First Earth’s

logical order of destruction: First Cause, a loss of form “without form,” then Effect: “void.”

Second Interval: Demonstrably Relative

Because of the **Hyper-Inflation** initiated by the Godhead’s removal of the “original form” of the First Earth: The original *form*, Hyper-entropy began. He assigned “form” in the instantaneous creation of it. Consequently, the observable Second Time Interval between Genesis 1:1 and Genesis 1:2 can be demonstrated according to a relative expression through application of the ratio of 1,000 years per 1-day.

Framing an intelligible and Biblical rationale for the Second Interval can be constructed from the basic Bible time elements from within the Scriptures themselves. Wherefore, a rate of speed according to which the “Hyper-Inflation” of the First Earth and Heaven “Hyper-Inflated” can be demonstrably calculated at an ~36 times more than the 671,000,000 miles per hour speed rate otherwise known as the Speed of Light. Consequently, this “hyper-inflation” can account for the Second Interval, that is, in a demonstrably relative manner with all elements of its understanding tabulated by some elementary numbers and ratios located within the Scriptures; namely,

360, 1:1,000; 1,000:1; 1-day (24 hours); and, 12-hours Night, along with 12-hours Day.

The Third Interval: Indefinite and Referential

From Adam's expulsion from the Garden of Eden, a decay-rate was incurred. Heretofore, Adam had known no decay. While in the Garden, he and Eve enjoyed "referential time" without decay. The seasons cycled indefinitely; for, until their banishment, seasons were relative, and essential insofar as cultivating, and caretaking of the Garden of Eden were concerned.

For Adam and Eve, the experience of the passage of time wasn't possible; for, without a decay-rate, and prior to the earth's curse, all was idyllic. Only when expelled, and barred from access to the Tree of Lives, did the experience of decay begin; and, like the indefinite interval prior to the Sin of Lucifer, Adam experienced an indefinite interval of zero decay-rate, while simultaneously ordering his life according to the referential time he experienced with the motions of the planetary system of Genesis 1:14.

The Mending of the Earth

The reason for believing that Jesus is involved in every aspect of the earth is based on how important the earth is to Him.

Hebrews 11:3, “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” The writer of the Hebrew letter encourages his readers to remember the power of faith in time of trial. He introduces many biblical characters by first defining faith. Hebrews 11:1, “Now faith is the substance of things hoped for, the evidence of things not seen.”

Faith is the ground or foundation upon which God’s people are to stand, in order to equip themselves to serve Him. Faith is the basis of our hope. By faith we possess the power to believe the truth that lies beyond eyesight. It was faith that enabled our forefathers to do the things that are listed in the verses of Hebrews chapter 11. Hebrews 11:2, “For by it the elders obtained a good report.” Faith is also needed to understand how the worlds were mended.

Understand: The mental correlative of perception by the senses,” “to perceive as distinct from mere sensation or feeling. Hebrews 11:3, “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.”

Framed: The word framed in the Greek means, to adjust or put in order again; to restore; involving the idea of positive defects which have to be repaired or adjusted. The same word is translated mend in Matthew and Mark. Matthew 4:21,

“...He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them.” Mark 1:19, “And when He had gone a little farther thence, He saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.”

These verses convey the term “mend,” giving its sense of what the writer of Hebrews meant when he used a certain Greek word that the KJV translated as “framed:” Meaning anything made of parts fitted together according to a design, suggesting a process of repairing any damaged thing.

Worlds: Another important word in Hebrews 11:3 is the word, worlds. This word is in the plural form and we should remember the three phases of the world as written about by Peter.

In II Peter 3: 5-13, verse five, reveals that, “... by the word of God the heavens were of old, and the earth standing out of the water

and in the water.” A part of the wrecking of the earth was caused by water covering it. Verse 6 says, “Whereby the world that then was, being overflowed with water, perished.” The word translated perished means, to destroy, cause to perish, to be lost, brought to nought, put to death. Here, Middle English (which is peculiar to the New Testament Greek) is used in the KJV in reference to the eternal doom of the sinner.

Peter explains what is meant in the succeeding verses, 7-11. Verse 7, “But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of Judgment . . .” In verse 13 we read of “new heavens and a new earth, wherein dwelleth righteousness.” This is also noted by John in Revelation 21:1, “and I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: . . .”

Concerning **Aion**, it is also necessary to note that the word world is translated from a word that means ages. “This word is ‘aion’ and means the duration of an age or duration of time. Accordingly, ‘aion’ denotes the unbounded time, past or future, in which the history of the worlds is accomplished,” from A Critical Lexicon and

Concordance to the English and Greek Testament, by Bullinger (Page 900), Samuel Bagster and Sons Limited, London. 1975

Some examples of **aion** being interpreted world include Matthew 12:32, “And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” Matthew 13:40, “As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.” Mark 10:30, “But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.” Luke 20:34-35, “And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.” Hebrews 6:5, “And have tasted the good word of God, and the powers of the world to come.”

Note: Translating *aion* as world or worlds fits the figure of speech defined in the dictionary as a metonymy, a figure of speech in which the name of one thing is used in place of that of another associated

with or suggested by it, (Ex.: the White House for the President), Webster's New World College Dictionary, 3rd Edition (page 34-35).

The mending of the earth is not a recent teaching. It is often referred to as a reconstruction, or a re-fitting, and is used by many authors. Dr. L.D. Foreman, in his book, *The Bible In Eight Ages*, used the word reconstruction. Another well-known author, J. Sidlow Baxter uses the same word in one of his books.

In Time Creation: Contrast with “*In Beginning Creation.*”

Genesis 2:2 “And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made” (KJV).

The term work means: מְלָאכָה m'elâ'kâh, mel-aw-kaw'; from the same as H4397; properly, deputyship, i.e. ministry; generally, employment (never servile) or work (abstractly or concretely); also, property (as the result of labor): —business, cattle, industrious, occupation, (-pied), officer, thing (made), use, (manner of) work((-man), -manship).

“In time creation” as described in Genesis 2:4 is demarcated from the “in beginning creation,” as an establishment of two immutable realities: First, the Omnipotence of the Godhead, and the

Eternality of the Word, the Creator Jesus the Christ. And Second, the prerogative of the Sovereign Godhead to prescribe, delegate and assign “work” to His creation Adam.

Because Genesis 2:5b states: “...for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground” (KJV); then, to enjoin Him in His work was the first indication of the scope and purpose of Adam’s creation. The demonstration of his dominion over the earth would be a cooperative effort between Adam and Jesus: The rain was withheld, awaiting Adam’s Placement into the Garden of Eden.

Glover (1976) affirmed that he: “...believed [God] populated the first world with angels. They sinned against God. And, as a result of their sins, God destroyed it. But Jeremiah said that God would not make a full end of the first world, Jeremiah 4:27. I think its chaotic state is set forth in Genesis 1:2. I believe God brought order out of chaos and created this world. He then created man and gave this world to him, and also gave him power and dominion over it. But man sinned against God and the earth was cursed for his sake, and because of his sin it will be destroyed. According to what Peter said it will end in an

explosion. He said, “The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth ...shall be dissolved,” II Peter 3:10, 12. Some scientists believe the universe will explode” (Three Worlds).

God Prepared the Earth for mankind

Baxter iterated:

“That the...six ‘days’ in the first chapter of Genesis do not describe the original creation. Nowhere in Scripture are they said to be an account of the original creation. During the first four days no creative act is recorded. It is only when we come to the animals and man that the Hebrew word for ‘create’ is used (verses 21 and 27). In a word, these six days give the account of a new beginning; but they are not the first beginning. When once this is clearly appreciated the supposed conflict between Genesis and geology dies away” (Kindle Locations 519-523).

The Bible states in Genesis 1:2,

“And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. 1:3 And God said, Let there be light: and there was light. 1:4 And God saw the light, that it was good: and God divided

the light from the darkness. 1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Hebrews 1:1-3 “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;” (KJV).

Hebrews 11:3 “By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things that are visible” (KEV).

Revelation 21:11 “Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;” (KJV).

Revelation 21:23 “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof” (KJV).

Zechariah 14:6, 7 states: “And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light. (KJV)

Furthermore, the Earth was prepared for mankind according to Paul’s account in Hebrews 11:1-3

“Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (KJV).

God’s perfect creation was wrecked by sin. But God brought order out of chaos and made the earth habitable. On this mended earth He created a perfect body for the man from the earth that He had mended. He then breathed into this perfect body the breath of life and the man became a living soul. God saw that it was not good for man to live alone and created a help meet for him. He took something from the side of man and from it created another perfect human body. Genesis 1:27, “So God created man in His own image, in the image of God created He him; male and female created He them.”

Man is the only creature that is made in God's image. The difference is that man has a soul. Man is an eternal creation. Nothing else, no matter what its form may be, upright and walking on two legs, a bipod, this does not mean that this two-legged creature is a man. Ancient bone fragments might be called man by evolutionists, but they were not creatures that possessed a soul that was redeemed by the sacrifice of Christ. There could have been created beings on the earth at the time of its perfection. However, they were not created in the image of God. They were not living souls. Jesus Christ is the only begotten Son of God. He is the pressed-out image of God. Jesus said in John 14:9, "He that hath seen me hath seen the Father."

Man was perfect until sin brought death to the body, but the soul still lived. Because Adam sinned, sin passed upon all of Adam's descendants. God intervened again and gave Adam's descendants a way for their souls to be given new life. Paul refers to this as a new creation in Christ. It is perfect and eternal, not in a six-day process, but instantly at the point of faith.

Why did the earth need mending? Because it had become "without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters," Genesis

1:2. What do we know the Bible teaches in this verse of scripture?

One, we know the earth was (became) void, [the same statement is made concerning Adam receiving life.] Genesis 2:7, "...and man became a living soul." So, it is not changing scripture to use became instead of was. The Septuagint, a translation of the ancient Hebrew Bible into Greek, was commenced in the year 285 B.C. This work was done by 70 Hebrew scholars who surely knew their mother tongue better than anyone living at this time. Here is their translation: Genesis 1:1-2, "In the beginning God made the heaven and the earth. But the earth was unsightly and unfurnished, and darkness was over the deep." So, both the KJV and the Septuagint use similar words. The KJV uses the word void, while the Septuagint uses the phrase unsightly and unfurnished.

Another translation is formless and empty. This is the same language that Dr. D.N Jackson used when he wrote in the Adult Quarterly for the American Baptist Association, 1937:

Verse 2. "The earth was without form, and void." This seems to have been made so by a judgment of God. Giving reference to this, Dr. Scofield, author of the Scofield Reference Bible wrote the following statement as an explanation of Genesis 1:2; namely, that

“Jer. 4:23-26, Isa. 24:1 and 45:17 clearly indicate that the earth had undergone a cataclysmic change as the result of a divine judgment. The face of the earth bears everywhere the marks of such a catastrophe. There are not wanting intimations which connect it with a previous testing of the fall of angels.”

According to this position, by a judgment the earth, sometime after the original creation, the earth was laid waste and made void, the original terms denoting confusion and desolation.

ABA Adult Quarterly, Dr. D.N Jackson, second quarter of 1937, pg. 6.,

Revelation 16:18, “. . . there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.” Question: Were there great earthquakes before man was created? If so, when? Angels were created as God’s servants. They had power and a will. The first commandment is the first for angels and men. When we have a will then we can love. The angels left their first estate because they rebelled, which is the result of abandoning their love. Lucifer acted according to his own will and sinned. One third of the angels exercised their wills and followed Lucifer in his rebellion against

God. This brought death to most creatures and cataclysmic wreckage to all of the surface of the earth.”

This author cannot recall anyone writing that the words of Gen. 1:2 have any meaning other than without form and void. Certainly, no one has interpreted it as being complete and perfect. The Scriptures do teach, however, that God did not create the earth empty and void. In the opening verse of the Bible, we read: “In the beginning God created the heaven and the earth.” This is not a human theory: it is a Divine “testimony.” In Psalm 93:5 we read: “Thy testimonies are very sure.” The word of God testifies concerning truths which are above the unaided intelligence of man, and beyond the farthest reach of human investigation. Genesis 1:1 is the first such “testimony.” There is a polarity of difference between a theory and a “testimony” or “witness.” A theory deals with the interpretation of facts. A witness deals with the facts themselves. It is vital to realize that this opening verse of Scripture is not merely the first postulate of a human philosophy, but the first testimony of a Divine revelation.

This initial testimony of our faithful Creator stands sublime in its simplicity. There is no definition of God, no description of creation, and no declaration of date. Positive and complete in itself, it

yet leaves room for all subsequent development in Scripture and all discovery by science.

What most writers refer to as re-formation, or the re-organizing of the earth is rather the mending of the earth by Jesus Christ. Jesus came to the earth which He created to mend it and to make it habitable. John 17:5, “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”

The Meaning of the Word “Good”

I believe that all words, not a few so-called key words, have meaning. This is especially true concerning the King James Version of the Bible. We must acknowledge the fact that the Elizabethan English, the language of the KJV, is at this writing 489 years in the past.

The first English translation was made by William Tyndale in 1526. The next translation was the Coverdale Bible in 1535. This was followed by the Matthews Bible in 1537. The Great Bible was published in 1560. The Geneva translation came next in 1560 and was the Bible most used by the early settlers in the colonies. In 1568 the Bishops Bible came into existence. The KJV was published in 1611. Three of these Bibles were “authorized Versions.” They are the Great Bible, the Bishops Bible, and the King James Version.

If we use modern dictionaries to arrive at the meaning of words used in the KJV we will not learn their true meaning. We must search for the word's original meaning. It is absolutely the proper procedure for anyone seeking to understand what the translators of these early Bibles meant to convey to their readers by their word choices. To do this we must go back 489 years for the etymology and usage of each word.

Jewish teachers taught that every letter in a Hebrew word held implication and conveyed unique meaning; for example, “The letter Aleph is the ‘father’ of the Hebrew Aleph-Bet, whose original pictograph represents an ox, strength, and leader. Its numerical value is one (and, also 1,000) and it is a silent letter. Aleph therefore is preeminent in its order and alludes to the ineffable mysteries of the oneness of God. Indeed, the word *aluph* (derived from the very name of this letter) means ‘Master or Lord’” (Retrieved from: HebrewforChristians.org).

The word that is used in the first chapter of Genesis to express God's approval of His work is “good.” It is used approximately 800 times in the KJV, Old and New Testaments combined. In verses 10, 12, 18, and 21 the word good is used in each of these verses by the

Lord to express approval of what had been done. In verse 31 His approval is stated by the words very good.

Consequently, English translation requires many adjectives in addition to “good,” according to the various contexts: “agreeable, pleasant, satisfying, satisfactory, favorable, useful, purposeful, right, beneficial, ample, pretty, well-formed, fragrant, friendly, benevolent, joyous, worthy, valiant, true,” etc. (cf. the lexicons). The most important spheres in which *tov* (or the verb) appears as: (a) suitability for a purpose, (b) an indication of quality, (c) characterization of people, (d) evaluations of decisions, esp. in wisdom literature, and (e) in contrast to *ra*. Section 4 will then treat: (a) *tov* as a designation for the ethically good in the religious sense, (b) statements concerning God, and (c) the abstract concept. This information was retrieved from the *Theological Word Book of the Old Testament*.

The six days are the days that the earth was mended (framed), demonstrating how the word *good* describes the mending of the earth. It was *good* in the sense of suitable for habitation.

The final study that will be necessary to determine why most translators chose the word good is to be found in its meaning at the time the translations were made. The word good comes from Middle

English, derived from Old English and is defined as meaning, “*of a favorable character or tendency.*” Applied to land it means, “bountiful, fertile.” Retrieved from, *Webster’s New World College Dictionary.*

The earliest translations of the Bible into the English language used the word good. This is true of Tyndale’s Bible, 1526, Matthew’s Bible, 1537, and the Coverdale Bible in 1535. Each of these, especially Tyndale’s translation, were used in the publication of the King James Version.

When we consider the use of good in the book of Genesis to express God’s pleasure at the work that was accomplished in six days, it is apparent that these six days were used to mend the earth, Hebrews 11:3, “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (KJV). The mended earth was good. It was suitable for habitation. In fact, it was very good. God called it good, but not perfect. God said that all things work together for good, comparatively, good, better, best, not perfect, but very good.

Would anyone say that the new birth is simply “good,” or should we believe we are a new creation? Is the 1,000-year kingdom

good, or perfect? A “*mend*” can be good, but not perfect. The new earth will not be good, but perfect.

The Creation of the First Adam

In 1 Corinthians 15:47 the Bible succinctly contrasts the first man Adam with the Last Adam: “The first man is of the earth, earthy: the second man is the Lord from heaven” (KJV).

Chafer (1984) stated:

“The Word of God declares that God formed man’s body from the dust of the ground (Gen 2:7). The 16 elements of the soil are said to be present in the human body: calcium, carbon, chlorine, fluorine, hydrogen, iodine, iron, magnesium, manganese, nitrogen, oxygen, phosphorus, potassium, silicon, sodium, sulfur. These minerals compose nearly 6 percent of the human body, the remainder being water and carbon. These facts demonstrate that the biblical disclosure of the human body being “of the earth” (I Corinthians 15:47-49) is accurate” (pg. 332). Chafer (1984) also stated: “In the process of normal growth a person is sustained by unceasing appropriation of new materials which come directly or indirectly from the dust of the earth” (pg. 332).

The Scriptures describe the first Adam's creation in Genesis 2:7, stating: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (KJV). Paul referenced this passage in 1 Corinthians 15:45 which says: "It is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit" (KJV).

Adam was the ultimate and crowning act of this plan of God. It is why He repaired the first earth, the creation of man would return the creation to one who would rule over it while in willing subjection to the Godhead. This man, Adam, who now supplanted Satan, would be in the image of God. God's purpose is seen in what He later created. Gen. 1:26-28,

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So, God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have

dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (KJV).

The Divine Image and Likeness

Genesis 1:26-27 And Elohim (Godhead) said:

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them” (KJV).

The term created “made in the image of God” is the direct immediate act of the Godhead (Elohim), an action which determined the attributes of Adam, that is, in His direct creative act the capacity to think-exercise all cognitive functions albeit in a finite manner; the ability to cause himself to act, do and conduct-deliberatively, and causally-or not to cause himself to act, do and conduct-deliberatively, and causatively; in the likeness and image of the Godhead (Elohim), Adam became a living soul.

Before his expulsion from the Garden, Adam exemplified the attributes of Godhead (Elohim) insofar as a finite creature was able to

do so: He corresponded to Him, communicated with Him; and in the naming of animals even collaborated with Elohim (Godhead.) As one composed of an earthen body (a body created from the Earth's elements), along with the breath of life, Adam-as body and spirit-became a living soul.

The chief demarcation between the Godhead and His creation Adam was precisely this: Godhead was, is, and shall be the Eternal One; Adam, however, was is and shall ever be the finite one. He might well have expressed characteristics of the Godhead, but, his expressions of the Godhead would, like himself, always be finite. Godhead and Adam both think; yet, Adam's thoughts are finite, the Godhead's thoughts, infinite. Adam knows, but his knowledge is finite, limited; Godhead's knowledge is infinite.

All corresponding characteristics between Godhead and Adam are analogous insofar as those characteristics are defined; yet, quite dissimilar according to the scope and extent of their expression. Adam's finite characteristics were limited thereby; his rational, emotional, and immaterial traits could only be demonstrated within the purview of a finite creature: A creature unable to perceive according to anything beyond that which finitude afforded him.

The Second Judgment of Adam & the Repaired Earth

Since sin is a corruption of that which is perfect, then there must be a way of incorruption. When Lucifer sinned, he did not die, because angels cannot die. His sin banished him from the work and fellowship of a righteous God. It may be assumed that a time came to be in which the earth died. Death is separation of something from its constituent parts. The death of the earth is stated in Genesis 1:2.

“Without form and void” is an apt description of the earth of the death of any living thing or item that consists of atoms. Death might be instant, and the earth died by having a divine interruption of its atomic structure. This loosing of atoms may cause death, or destruction may be caused by water or fire.

The phrase ***“without form and void”*** is an apt description of death. We may look at Adam and Eve and see their destruction. It is first spoken by God the Creator of all things. He announced the penalty for human disobedience as a dying: ***“In dying thou shalt die.”***

Since Adam and Eve sinned, they not only had a lifeday, but also a death-day. The Bible reveals that their dying would be a process of hundreds of years. The Bible reveals in Genesis 5:5 “And all the

days that Adam lived were nine-hundred and thirty years and he died.” Consequently, we can see three events in the human experience: A birthday, a lifeday, and a death-day. It may be said that the earth was made good by regeneration. Adam would have understood what death was by knowing the history of the earth. Moses certainly understood the meaning of the statement: “In the day thou eatest thou shalt surely die.”

Wherefore, Adam and Eve did not have birthdays, because they were created by God Almighty. As the first family in mankind’s existence, they did not have birthdays. They lived together in the Garden east of Eden. Here they experienced life at its highest degree. They had a tutorial relationship with Jehovah. This relationship would never end. God would never end it. Only Adam and Eve could do this by breaking God’s covenant.

Genesis 2:16 “And the Lord commanded the man, saying, of every tree of the garden thou mayest freely eat: [Biblical Hebrew states, “eating thou shalt eat.”] (Center reference KJV Bible). In Genesis 2:17 the Bible says: “But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou

shalt surely die.” [Biblical Hebrew says, “dying thou shalt surely die”] (Center reference KJV Bible).

According to the Biblical Hebrew Language, however, the phrase “you shall surely die” literally means: **“dying you will die.”** The Hebrew phrase is inflected according to the imperfect state of the Hebrew verb (you will die). [Note: The “Imperfect state” refers to a state of “Incomplete Action,” thus, the use of the “future tense” well communicates “incomplete” action.] However, this “imperfect, incomplete” state of action is conjoined with an “infinitive absolute” form of the same verb which means (dying).

Consequently, such a combination of an “imperfect” verb form along with an “absolute infinitive” form amplifies the meaning of the imperfect verb, indicated by the unusual translation “you shall surely die:” Surely is added to help communicate the enhancement of the imperfect verb form. For, “you will die” would be both normal and sufficient; however, the text says: “you shall surely die!”

The compound reality, wherefore, of Adam’s death sentence is introduced in the compounded “grammatical” expression. That is, this grammatical construction elucidates for the reader the implication of Adam’s disobedience: He would die accordingly, “dying, you will die.”

Waltke and M. O’Conner (1990) state that:

“The precise nuance of intensification [of the verbal meaning] must be discovered from the broader context.”² Clearly in the context of Genesis 3, Adam and Eve died spiritually instantly—they were separated from God and hid themselves. Their relationship with God was broken. But in Romans 5:12 we see in context that Paul is clearly speaking of physical death (Jesus’ physical death, verses 8–10, and other men’s physical death, in verse 14). We also find the same comparison of physical death and physical resurrection in 1 Corinthians 15:20–22. So both spiritual death and physical death are the consequences of Adam’s fall” (pg. 584).

Note: The demonstrative pronoun in the Hebrew text has *yôm* prefixed with *בִּי* *bi beyôm*, *בִּי* the Hebrew preposition *bi* (ב, often is translated “in”) is connected as a prefix to *yôm* (יּוֹם, which is the word for “day”). Also, the same construction (*beyôm*) appears in Genesis 2:4 and does not reference any kind of day, rather only the unique contextualized “six-day period.” The Six-day “in time” creation period enumerated in Genesis 1:2 thru Genesis 1:31.

Consequently, then, both spiritual death and physical death are the consequences of Adam's fall. Spiritually, Adam died "instantly," physically, however, he died in 930 years: Both aspects directly fulfill the Godhead's warning and demonstrate the reality of dying instantly (spiritually) in the day (normal 24-hour period); and dying within a one-thousand-year day (as defined by the context). So, Adam experienced both "kinds of days, and both kinds of death:" First, instant-spiritual death; and, secondly, protracted, bounded physical death within a one-thousand-year time span, dying at 930-years of age.

Why multivariate-ages of Earth-fragments?

Because the fragments from the destruction of the First Earth withstood the catastrophic catapulting at the Big Bang, the Repaired Earth would have to be constructed (created-shaped, and fashioned) from the post-cataclysmic retinue from First Earth fragments. It is no marvel for the Bible student to read of the perplexity of scientists who must evaluate the repaired earth without the Bible's information concerning the first earth, and its subjugation to a catastrophic catapulting into space. So, the Bible student could expect that researchers like Dalrymple (1991) would report:

“Ancient rocks exceeding 3.5 billion years in age are found on all of Earth's continents. The oldest rocks on Earth found so far are the Acasta Gneisses in northwestern Canada near Great Slave Lake (4.03 Ga) and the Isua Supracrustal rocks in West Greenland (3.7 to 3.8 Ga), but well-studied rocks nearly as old are also found in the Minnesota River Valley and northern Michigan (3.5-3.7 billion years), in Swaziland (3.4-3.5 billion years), and in Western Australia (3.4-3.6 billion years)...An interesting feature of these ancient rocks is that they are not from any sort of ‘primordial crust,’ but are lava flows and sediments deposited in shallow water, an indication that Earth history began well before these rocks were deposited. In Western Australia, single zircon crystals found in younger sedimentary rocks have radiometric ages of as much as 4.3 billion years, making these tiny crystals the oldest materials to be found on Earth so far” (para. 2).

Without the Bible’s insight concerning the First Earth; particularly, its judgment-the removal of its original form-today’s scientist will be left only to grapple with the varied results in age-dating of this repaired earth, remaining clueless to the fact that the repaired

earth consists as a composite of countless parts from the first earth's wreckage: Parts which hurled and collided throughout space at various speed rates, which caused no two pieces to be the exact same age; for, each first earth fragment uniquely experienced ruin and decay as it was launched through space at speed-rates up to 1,000 years per day.

When Adam sinned, therefore, he relinquished his lordship (dominion) over the "repaired earth," and consequently, the "form of that repaired earth" would be removed according to the degree of that curse which God placed onto it. The repaired earth, therefore, under the first Adam, would never realize the fulness of its "replenished state" for which Adam was created to actualize. The "replenished" earth state would not be fully realized until Christ, the Second Adam's return; then, and only then will it be immediately "regenerated" and advanced to that heretofore unrealized "replenished" state.

The Fall of Adam

When the war in heaven occurred, and through the disobedience of one-man Adam, sin "entered into" the anthropological world of mankind. Concerning "genetic entropy" and the divine ratio, the reader need only consult "The Bible Doctrine of Time, Difficult Problems in Creation Solved at www.Baptistlamp.org

to notice the decay-rate of mankind was accelerated 10 times that of its original rate; for, in today's abridged life-span of only an ~100 years, today, we mortals would consider Adam's curse of a 1,000-year day in which to die a blessing.

In Genesis we see the concept of death introduced into the human vocabulary. We usually think of the first book of the Bible in the realm of life and life-giving. It is also a book that speaks of death and dying. What is dying? It is a process in which that which is living dies because of the introduction of that which is decaying. This may be instant, or it may be a long process of decaying. In death the mortal body (form) returns to the dust of the earth from which it originated: An individual metamorphosis.

In Genesis, we see it used first regarding the earth. The earth was created without any contamination. It was perfect. Nothing within it caused it to cease to be that which is was from the day of its creation. Genesis 1:2 states that it came to be without form and void.

At some point in time the earth died. It died a violent death. How could this be? We must look for a time when death was or came to be. Who or what introduced death into time? The only occurrence we can find recorded in Divine Revelation is the Rebellion of Lucifer,

one of the Archangels of God, when sin, the most corrosive of all things came into being. Corruption and death were introduced as the consequence of Lucifer's sin. This phenomenon of "accelerated decay-rates" manifests itself in both adult and children alike, that is, it can, and does manifest in varied, unique "decay-rates" in individuals, as well as the entire human species.

"Progeria, also known as Hutchinson-Gilford progeria syndrome (HGPS), is a rare genetic condition that causes a child's body to age fast. Most kids with progeria do not live past age 13. The disease affects both sexes and all races equally. It affects about 1 in every 4 million births worldwide. A single mistake in a certain gene causes it to make an abnormal protein. When cells use this protein, called progeria, they break down more easily. Progeria builds up in many cells of kids with progeria, causing them to grow old quickly. Progeria is not inherited or passed down in families."

Retrieved from:

<https://www.webmd.com/children/progeria#1>

"Werner syndrome, also called progeria, is a hereditary condition associated with premature aging and an increased risk

of cancer and other diseases. Signs of Werner syndrome usually develop in the childhood or teenage years. A person with Werner syndrome does not have the usual growth spurt typical of a teenager and tends to be shorter than others. Signs of aging, including wrinkles, gray hair and hair loss, may appear in people in their 20s. In their 30's, signs that may develop include cataracts or clouding of the eye's lens, type 2 diabetes, skin ulcers, a beaked nose, cancers, and osteoporosis, meaning decrease in bone mineral density. One of the most significant health problems faced by people with Werner syndrome is the early development of various types of cancer and atherosclerosis, commonly known as hardening of the arteries, which can lead to a heart attack” Retrieved from:

<https://mosaicscience.com/man-who-aging-fast-werner-syndrome-japan-epigenome-epigenetics/>

The Third Divine Judgment: The Flood

Moses describes this judgement against the wickedness of mankind in Genesis 6:13, stating: “And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth” (KJV).

MacGregor (2017) observed:

“The biblical account does not allow for the death of an entire species after the flood. In Genesis 8:17, God commanded Noah to ‘bring forth’ with him all animals...so they might *‘breed abundantly on the earth and be fruitful and multiply upon the earth.’* It was clearly God’s intention that all creatures that boarded the ark be preserved to replenish the earth after the flood. Genesis 9:11, 12 states that the covenant not to destroy the living creation with another flood was with Noah and ‘every living creature that is with you, for all successive (Hebrew *olam*, translated everlasting) generations.’” (Kindle Edition).

Consequently, dinosaurs did not embark onto the ark; for, they would have been included in the everlasting covenant, not only surviving, but thriving throughout the regenerated and unto the new earth. Soon, our earth, the post-flood earth (the earth that is still involuntarily subjugated to vanity) will come to an end, an ending described in 2 Peter 3:10 accordingly,

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the

elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (KJV).

The hope for the new heaven and earth of (Revelation 21:1-8), in which righteousness dwells will not find a destructive end any longer necessary, or even possible. One would do well not to scoff at time, or times, nor at the dynamic nature of time itself; especially, when God alone is the One who exists independently of it; for, He is the beginning and ending of all time, and times.

What could have been so evil that it found the Great God of the Bible regretting that He had ever created man? What caused Him to reduce the lifespan of mankind to a mere fraction of his former days? Genesis Chapter Six tells us precisely why the Godhead decided to destroy mankind whom He had made on the earth:

“And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years There were giants in the earth in those days; and also after that, when

the sons of God came in unto the daughters of men, and they are children to them, the same became mighty men which were of old, men of renown. And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart” (KJV).

In the account recorded in Jonah 3:7-10, verse 10 specifically states: “And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not” (KJV). Repented is from נָחַם nâcham, naw-kham'; a primitive root; properly, to sigh, i.e. breathe strongly; by implication, to be sorry, i.e. (in a favorable sense) to pity, console or (reflexively) rue; or (unfavorably) to avenge (oneself): —comfort (self), ease (one's self), repent (-er,-ing, self).

In the above Genesis 6 & Jonah 3 accounts, God is depicted as One expressing grief, a ***“sigh of regret”*** toward first, the disappointment in the man He created; and secondly, a sigh of relief toward the Ninevites in light of their willingness to turn from their evil and not find their destruction (the evil) which God had pronounced

upon them necessary. In neither case does the Bible present a Godhead who takes pleasure in the death of the wicked.

That is, as Genesis 6:5 states: that "...God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (KJV). "Every imagination of the thoughts of his hearts was only evil continually."

Judging the Fallen ones

Genesis 6: 1-4 adjudicates the mockery of the 1,000-year day judgment both in the "presumptive attitude, and arrogant practice" of the "sons of God." For, to appropriate in both their doctrine and practice that which "contradicted" the Divine decree of the Living God; particularly, His judgment against Adam's sin was an affront to the Living God.

The "sons of God" presumed that "they" would achieve a lifespan beyond God's judgment of a 1,000-year lifespan, even if they had to "feign it," by appropriating the pagan practice of "the king being directly called son of the god, and the god, father of the king." By fanciful genealogical manipulation, the "sons of God" could go about their lives, as covenant breaking leaders, intermarrying for the unlawful purpose to "feign a name" for themselves, as men of

renown, living beyond 1,000 years, like the kings of other nations, for “thousands of years.”

Correlatively, Moses described in Psalm 90 the calamitous consequence—the reaping of that which they had sown—of the defiance by the “sons of God.” The sons of God schemed to “break the bonds” of the Lord’s judgment: Live beyond 1,000 years. While judging it to be “good” in their own eyes, they took wives for themselves from all they chose, and in so doing, invited Divine retribution against their quest to “live beyond 1,000 years” through the longevity of their names.

Sons of God, as first-born sons of Adam, were to remain set apart as ministers of the Old Covenant, that is, to remain like Noah, perfect in their generations. Their taking of the daughters of men achieved the abrogation of their service, broke covenant with God, and left them imperfect in their generations. Further still, 1 Kings 11:1-3 defines what a “foreign” wife was; namely, a woman who was an outsider to the covenant and without devotion to the worship of Yahweh. The phrase “daughters of men,” therefore, refers to idolatrous women, dwelling outside of the covenant community. The removal of ~90% (Cf. Psalm 90) of the lifespan of 100% of mankind

was the direct and immediate judgment of God against every living creature on earth. Consequently, then, the actions by the “sons of God,” held global implications for both the earth, mankind, and every living creature. Their influence, like their responsibility was great.

Whitcomb writes:

“The famous Sumerian King List (c. 2000 B.C.) lists eight kings each of whom is said to have ruled for an average of 30,000 years before the Flood. ‘Then the Flood swept over the earth.’ After the Flood, the reigns of kings are listed as being much lower. This must be a highly exaggerated oral tradition of the great longevity of pre-Flood men as correctly preserved in the inspired text of Genesis” (pg. 136).

Paul the Apostle informed the young pastor Timothy thousands of years later of the practice of apostates to manufacture “endless genealogies,” stating: “Neither give heed to fables (myths) and endless (that cannot be passed through, boundless, endless) genealogies, which minister questions, rather than godly edifying which is in faith: so do” (KJV). Slade (2017) noted:

“Ugaritic culture considered all of their kings to be a living representative of royal deities.’ Ivan Engnell explains, ‘The

special relationship of father-son between god and king is to be found again and again within the north-west Semitic area too, the king being directly called son of the god, and the god, father of the king.' ...Israelites ascribe[d] the name 'sons of God' to pagan rulers, because it was a widespread title for kings who believed they were semi-divine...[Consequently, one notices] the relationship between the 'Nephilim' (nplm), the 'mighty men' (gbbm), and the 'sons of God' in 6:4. While grammarians continue to debate their origin and meaning, Ezekiel 32:27 may provide a concrete explanation. Here, the prophet describes a race of 'mighty men' (gbbm) who have 'fallen' (nplm) in battle" (pp. 69-83).

The "sons of God," wherefore, would be known as "kings: sons of God; and the 'true god' would be the father of the king." This practice would effectively secure the longevity of the sons of God through sustained, "endless" genealogies, securing the perpetuity of their names through multi-generational (thousands of years) throne successions. Let the reader notice that the "sons of God" directly opposed the True and Living God. They presumed to "outsmart" Him, defy His judgment, and through their rebellion against Him, the

entire world was destroyed. The reader can notice in the text Exodus 1:10 in which the Pharaoh's words are recorded:

“Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land” (KJV).

Evaluation of the text reveals that Pharaoh specifically “targeted” the True and Living God, stating: “Come, let us deal shrewdly with Him!” The Biblical Hebrew text inflects the object of Pharaoh's plan as a 3rd masculine singular pronoun: He specifically “targeted” God, not the people of God, presuming that he would “outsmart” God, by exasperating His people.

As expert architects, builders, designers, and construction workers, the Pharaoh was certain that he could deploy unlimited disruptions within the complex, “Pyramid Construction Process.” Pharaoh was as likely to be exhorting an entourage of “fallen angels” to ally with him against the Living God. For, as Revelation 12:9 states: “And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (KJV).

The evil spirits or demons described in the Bible are the apostate-angels who joined-in with Satan in his rebellion against God, as Jesus referenced them in Matthew 25:41 “Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.” Those conjoined with the Devil are called angels, the entities called demons or evil spirits in other passages are of the fallen, apostate angels who joined with the Devil. Pharaoh simply expresses a “shared sentiment” with the invitation of Lucifer, when on the original earth, he cried out to the heavenly hosts: “Come, let us deal shrewdly with Him!” Therefore, one can notice that the “war in heaven” continually emerges throughout historical epochs among each of God’s unique earths: From the “First Earth; Repaired Earth, to the Regenerated Earth,” ultimately concluding at the end after the 1,000-year reign of Christ. Demons, unclean spirits, evil spirits-fallen angels-are depicted as willing to answer the clarion call of their leader the Devil.

Divine-Climate Change

Through research into both the decay-rates and lifespans within both the old and new covenant scriptures, correlatives, along with antithetical features can be evaluated, in order that an appreciation for Divine-Climate change can be realized. The Divine Ratio

demonstrates a deliberately designed governance of the entire galaxy of the repaired earth. Through the establishment of referential time in Genesis 1:14, lifespans of mankind are demonstrably quantified, and upheld by design. Consequently, the once endless, indefinite lifespan enjoyed by Adam was reduced to a 1,000-year lifespan; then, as with both reductions, the 1,000-year span underwent a drastic, approximate 90% reduction to under 120-years. antithetical, they do, however, directly correlate to the observable reality of relativity throughout the physical universe.

Noteworthy, then, is the repaired earth's role in "climatizing" the approaching regenerated, millennial earth. As earth's two primary motions govern time and consequently, the lifespans of all mankind, so also, do the earth's two motions, rotation and revolution directly affect climate changes, so affecting the repaired earth as to realize its ultimate "green earth," characteristic of the Millennial reign of Christ. Divine-Climate change, therefore, will continue to occur as the earth's two motions continue to reduce the distance between the North and South poles; and to expand its equatorial bulge along the equator, increasing atmospheric moisture through ice-melting, along with accelerated water evaporation.

Considering the Bible's description of the conditions of the earth during the millennial reign according to scriptures like Isaiah 35, 60-62, 65; Ezekiel 40-48; Micah 4, and Rev. 20-22, the forces according to which "the millennial climate" will be achieved are already active. As with the use of earth's motions to directly govern time and limit lifespans; so also has the Godhead demonstrated marked, and incrementally, measurable effects upon climate changes.

Because the millennial reign will be an earthly one, so also will its climate. As Christ will be the One ruling from the New Jerusalem, the city which will have descended from heaven; He will continue to Lord over the Universe, having resulted to govern today's climate according to the repaired earth's motions, in order to create the ideal climate conditions of the millennial kingdom.

Likewise, as Christ resides above Mt. Zion, He will rule in righteousness over the inhabitants of millennial earth, governing both lifespans and climate by His sovereign control of the earth's known motions. As divine-climate changes continue to occur, the end toward which these changes are directed are knowable through one's knowledge of the conditions like those prior to the fall of Adam. Divine-climate change is the means of restoring the regenerated earth

to its unique conditions: Tame animals, the absence of war, an abundance of fruit production; waters again teeming with fish, daily life enjoyed under righteous governance, assured peace, and a perfect climate.

“Doomsday” mongers alarm the repaired earth’s inhabitants of impending doom, and destruction, deliberately ignoring the Bible’s promises of a millennial earth, a 1,000-year reign of Christ upon earth. Consequently, then, no correlation between the good news of Christ’s lordship over His creation is announced or even mentioned. A return to a long lifespan like that of the antediluvian age, realizing numerous people living for hundreds of years.

Evidence of the assurance that the climate changes are unto a good end, rather than the disastrous one, can be realized by knowing that as the earth’s rotation and revolution rates appear to fluctuate, they do so according to a former approximate millennial cycle, and today according to a centurial one. The climate’s changes, therefore, necessarily follow these changes as the equator fluctuates in its distance from the Sun.

Christ’s faithfulness to sustain the rotation of the earth causes daylight to become nighttime, while His willingness to complete each

full revolution allows all earth-dwellers to enjoy summer becoming winter, and vice versa. By the process of the sustained rotation and revolution of this “repaired earth,” the climatizing of its weather conditions are ever-changing toward the long-awaited millennial earth conditions.

As the repaired earth revolves around its sun, today’s knowledge tells us that its axis is tilted from perpendicular to the plane of the elliptic by ~ 23.45 degrees. This is the “post-diluvian” axis on which the repaired earth now rotates every 24 hours. Accordingly, “since the axis is tilted, the effects of revolution of the Earth is different for different parts of the globe. Certain areas are tipped towards, or away from, the sun at different times of the year. This tilting causes the four seasons of the year. This tilting also creates opposite seasons in the Northern and Southern Hemispheres” (Retrieved from sciencing.com). These multi-variate times are similar to the phenomenon of the multi-variate ages of the repaired earth’s components: Components extracted from the debris field of first earth’s judgment.

Dire warnings of our repaired earth’s climate change include sweltering heat waves, torrential downpours, elevated sea levels, crop

failures, along with an irrecoverable loss of life sustaining ecosystems. All of these “alarmist sound bites” ignore and nullify the Bible’s teaching of God’s control over the earth’s motions to accomplish His end and purpose for it; namely, to accommodate His Son’s faithfulness to replenish the earth, a work which the first Adam abandoned.

Sir Isaac Newton, a renowned theologian, correctly proposed that this repaired earth “flattens at the poles because of rotational forces.” These rotational forces cause “divine-climate changes:” Changes that will eventually transform the weather conditions of this repaired earth into the millennial earth’s conditions described in the Bible. Knowledge of the Bible doctrine of time is the rationale for one’s knowledge of why the repaired earth bulges at the equator; namely, because of the centrifugal force caused by the earth’s motions of rotation and revolution: The repaired earth is more accurately modeled as an ellipsoid, that is, as a sphere somewhat flattened at the poles.

The Last Adam

Of the last Adam the Scriptures in Colossians 2:9 expressly state: “For in him dwelleth all the fulness of the Godhead bodily” (KJV). The

verb “dwelleth” conveys the idea of continuous action, that is, all the fulness of the Godhead is always, continuously dwelling in Him accordingly: Corporeally. The “Body” prepared for the Son of God became that in which all the fulness of the Godhead would be dwelling. Either “all the fulness of the Godhead” was dwelling in Jesus bodily or it was not. It was.

The term “all” refers to “everything, the whole.” In Him bodily, therefore, was dwelling every aspect of the whole: The entirety of the Godhead. The Second Adam, therefore, was in every way the God Who came to be flesh and dwelt among us as the Scripture says in John 1:14, “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (KJV).

Thousand Year Reign of the Second Adam: The Kingdom Come

The faithfulness of the Godhead is demonstrated in His persistence to finish that which He had intended in the Garden of Eden. Consequently, since the first Adam abrogated his dominion over the earth by willfully preferring to be like the Godhead, one

knowing good and evil, than the former privilege of co-gardening with God in Genesis 3:8 which stated:

“And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden” (KJV).

The “presence of the LORD God” refers to the face, literally “faces” of the “Yahweh of the Godhead.” Formerly a companion, a co-gardener with the Godhead, one who literally collaborated with the Godhead in the naming of all the Earth’s species of animals, along with the forming of his help-meet Eve; Adam is now found as one cowering “amongst the trees.” **Presence:** פָּנִים pânîym, paw-neem'; plural (but always as singular) of an unused noun פָּנֶה pâneh; from H6437); the face (as the part that turns); used in a great variety of applications (literally and figuratively)

Nevertheless, the account of Adam’s fall chiefly concerns the “Slaughter of the Lamb.” As the cosmos finds itself upon the precipice of its downcast, the fate of Jesus: For, Revelation 13:8 says,

“And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world” (KJV).

The Millennial reign, wherefore, is a demonstration of the Second Adam’s faithfulness to “*exercise dominion*” over the Repaired Earth: The dominion over the Repaired Earth which Adam forfeited is indicated in Genesis 1:26-28 which says:

“And God said, Let us make man in our image, after our likeness: and *let them have dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth” Genesis 1:27 So God created man in his own image, in the image of God created he him; male and female created he them. Genesis 1:28 And God blessed them, and God said unto them, *Be fruitful, and multiply, and replenish the earth, and subdue it:* and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (KJV).

The term *Dominion* is from **רָדָה** *râdâh*, raw-daw'; a primitive root; to tread down, i.e., subjugate; specifically, to crumble off: —

(come to, make to) have dominion, prevail against, reign, (bear, make to) rule, (-r, over). The Millennial reign is *the Day of the Lord*, in which 1,000-year reign Jesus the Christ will “tread down, and by so doing, subjugate the world to absolute rule. He will rule the Earth with a rod of iron, He will reign righteously, and justly as king over Israel, as well as, over all the nations of the world (Cf. Isaiah 2:4; 42:1): Peace will prevail on the Earth (Cf. Isaiah 11:6–9; 32:18), The Destroyer, Satan will be bound (Cf. Revelation 20:1–3).

Just as the Second Adam *“repaired the judged Earth:”* The Earth whose original form was retracted, and; by so doing, it was catapulted into “a formless and empty” state at a 1,000 year per 1-day speed rate, so also does *the character of Jesus the Christ*-His Immutable Form-*necessitate and obligate Him* to exercise dominion over the Earth, fulfilling the Godhead’s original purpose for His creation of the first Adam.

In **Isaiah 46:8-11**, for example, Jesus is depicted as *“the man that executeth my counsel:”*

“Remember this and shew yourselves men: bring it again to mind, O ye transgressors. 9 Remember the former things of old:

for I am God, and there is none else; I am God, and there is none like me, 10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: 11 Calling a ravenous bird from the east, *the man that executeth my counsel* from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it” (KJV).

Counsel is from עֲצָה ‘êtsâh, ay-tsaw’; from H3289; advice; by implication, plan; also, prudence: —advice, advisement, counsel(-lor), purpose. Pleasure is from חֶפֶץ chêphets, khay’-fets; from H2654; pleasure; hence (abstractly) desire; concretely, a valuable thing; hence (by extension) a matter (as something in mind): —acceptable, delight(-some), desire, things desired, matter, pleasant(-ure), purpose, willingly.

The term *Purposed* is from יָצַר yâtsar, yaw-tsar’; probably identical with H3334 (through the squeezing into shape); (compare H3331); to mold into a form; especially as a potter; figuratively, to determine (i.e. form a resolution): earthen, fashion, form, frame, make(-r), potter, purpose.

First man Adam and the Last Adam: Some Contrasts

First Man Adam	The Last Adam
Of the earth, he is earthy	The Lord is from heaven
In Adam all die	All in Christ are made alive
Became a living soul	Became a life-giving spirit
The image of the earthy	The Image of the heavenly
Breath of life breathed into him	Generated from the Holy Spirit
Created by the Godhead	Godhead's fulness indwells Him
Disobedient: The Offence	Obedient: Faithful unto death

The Throne of David: The Prophetic Kingdom

“THE LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne” (Psalm 132:11 KJV). Consequently, the “bodily” return and reign of Jesus the Christ was foretold in the Psalms. In the apocalypse by John the Apostle, Jesus identified Himself accordingly: “I am the root and the offspring of David.” In Luke 24:44c, the Bible records that Jesus taught His students: “...That all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me” (KJV).

Between the events of Christ's birth, and His inevitable millennial reign, ~2,000 years have now passed. Intervals of time are

very common throughout the Scriptures. Peter gave the rationale for God's people to remain patient, and to avoid advocates of a delay-theory, instructing them to notice: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (KJV).

The text, "For unto us a child is born, unto us a son is given..." initiates the beginning of an interval of time, until the text, "...and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, *upon the throne of David*, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever" (KJV). To assure the readers, the Bible records, (and it remains on record) that "The zeal of the LORD of hosts will perform this" (KJV Isaiah 9:6-7). "Upon the throne of David" is both historical, and future. The future "reign of Christ," is as literal as the historical reign of King David; for, Jesus the Christ will sit on the throne of David. For God, it will be as days, for the time-bound, like thousands of years. The Bible records no "delay" in God's

timing, rather only the antagonism of scoffers who come in the last days to try the patience of the saints.

Adam failed to “replenish the earth,” Christ will be faithful to “regenerate it.” Adam relinquished his dominion over the earth, Christ will be faithful to reign over the regenerated earth for 1,000 years. For, “... Of this man’s seed hath God according to his promise raised unto Israel a Saviour, Jesus:” Acts 13:22-23 (KJV). Just as God the Father was faithful to raise unto Israel a Savior, Jesus, so also will God the Son be faithful to fulfill the promise to sit upon David’s throne.

The Apocalypse of Jesus Christ revealed Jesus “affirming” this truth by His personal testimony; namely, “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.” Revelation 22:16 (KJV). As “the offspring of David,” Jesus took all the responsibilities within the title “offspring of David,” He also claimed all the rights and privileges thereunto appertaining.

As the character of Christ “obligated” Him “to suffer, and to rise from the dead the third day,” so also does His character “obligate” Him to accomplish all that the hope of His resurrection includes;

particularly, the 1,000-year, millennial, earthly reign from the throne of David. The reign of Christ for 1,000 years, like His bodily return, will be the beginning of His “bodily” reign from the Throne of David. The text which specifically “describes” the return of Christ states:

“And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:10, 11).

From Twelve Tribes of many to One Tribe of Twelve

Prior to the occupation of the Throne of David by Jesus the Christ, His “One Tribe of Twelve” will have been engaged in the fruit bearing work of His kingdom for over 2,000 years: The work for which the kingdom was given to them. The text states:

“Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore, say I unto you, The kingdom of God shall be

taken from you, and given to a nation bringing forth the fruits thereof” (KJV Matthew 21: 42, 43).

In the text, the term translated ‘nation’ means a race, or tribe. The Jewish race is the family of Abraham, and in the Old Testament many other families are spoken of as nations—the Hittites, the Amorites, the Jebusites, and others. So, Jesus’ reference to a nation meant a “tribe.” The tribe, an ἔθνος *éthnos*, G1486; a race (as of the same habit), a tribe, however, would be distinguished by its *fruit bearing*. The product of its obedience to the disciple-making commission.

So, from twelve tribes of many, the King of the kingdom, removes the kingdom work from “twelve, unfruitful tribes” and entrusts the work to “one, fruitful tribe:” Both the “fruitful, and the unfruitful” were Jewish tribes. Noteworthy is the authorship of the New Testament. Missionary journeys by the Apostle Paul, the preaching of the Gospel through the inhabited world: Each of these achievements were accomplished by the fruitful tribe of twelve.

Just as Jesus demonstrated His power to do much with little (recall the loaves and fishes), He proved the power of His Father’s plan and patience, commissioning the fruitful tribe to “disciple all the

nations,” demonstrating that “their unbelief” would not “make the faith of God without effect.”

The new “kind of nation” is an unprecedented kind, because it is a fruit-bearing “kind of tribe.” Paul, for example is of the “tribe of Benjamin,” and according to Albright:

“In my opinion, every book of the New Testament was written by a baptized Jew between the forties and the eighties of the first century (very probably sometime between about A.D. 50 and 75).” – William F. Albright, Johns Hopkins University (1963, p.4).

Baptized, Jewish men, including ones baptized by John the Baptist, answered the call to come out, and follow with Him. Jesus called-out these prepared men and told them to go into all the world and preach the gospel. Matthew 28:18-20

Paul, a descendant of the favored son, Benjamin, announced,

“As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”—Gal. 3:27-29.

In the Old Testament, along with the Intertestamental period, “Jewish tribes:” (The Twelve tribes of many) failed to announce this good news to the world: They rejected the Messiah, they even prevented the ones who were entering the kingdom of God from entering. The future 1,000-year reign of Christ transpires on the “regenerated earth,” and will endure for one thousand years. The King of that kingdom will be Jesus Christ who will sit on the historic throne of David. The New Jerusalem will be a walled city @ 12 x 12, or 144 cubits thick. Twelve gates (also a position of government) are imprinted with the names of the Twelve tribes of Israel. When the kingdom was removed from the “unfruitful” Twelve and given to the “fruitful” Tribe of Twelve, the emphasis was on the “kind of tribe,” not on the identity.

In the book of Revelation, the Apocalypse of Jesus Christ, the identity of the tribes is identified, and reflects the definitive reality of God’s faithfulness to accomplish His plan of proclaiming the gospel of His kingdom throughout the world through His people, the tribes of Israel. Even in the millennial reign, Gentile tribes are aligned alongside the tribes of Israel, co-reigning with Christ. For example, the 144,000 as a number, reflects the interdependent relationship between the one

tribe of Twelve apostles, and the Twelve tribes of Israel: $12 \times 12 = 144 \times 1,000 = 144,000$.

Christ's 1,000-year reign will extend throughout the entire regenerated earth. The regenerated heavens and earth will reflect the faithfulness of Christ to accomplish His plan; namely, the commission which God had commissioned Adam to do; the self-same commission that He eventually reassigned to His "one tribe of Twelve apostles." The regenerated earth, under the coregency of the Tribes of Israel, will realize the conditions of the Garden of Eden.

Baxter (1986) stated:

"The greatest prophet of the era writes of Jehovah, "HE shall not fail, nor be discouraged" (Isa. xlii. 4). When the throne on earth falls to pieces the throne in the heavens rides the storm. The chosen people may fail on earth, but the chosen purpose spans the centuries, and the predetermined consummation is beholden through prophets' eyes. The Babylonian exile which came as a judgment on the Jews cured them forever of their idolatries, and strangely recovered to them their lost sense of Jehovah" (Kindle edition).

Baxter (1986) rightly concluded:

“The Law of Jehovah became exceedingly precious to them, and the true ideal of their nationhood began to be discerned again. That ideal is preserved to this day. They are still the chosen people. What a study they are! Scattered over the face of the earth, yet strangely one; ever persecuted, yet ever preserved; mixed in with all races, yet the most distinct people in the world; their history is a mystery apart from the explanation given in Scripture. Other peoples of far greater national dimensions than they have passed away and become extinct (as, for instance, the Assyrians and the Babylonians), yet they, the children of Abraham, are still preserved, according to covenant-promise, and will be preserved until all human failure is completely eclipsed in the Divine triumph when David’s greater Son, even the Lord Jesus, sits on the throne in Jerusalem, and reigns in world-wide empire” (Kindle Edition).

Because of the faithfulness of Christ to reign over His kingdom; specifically, to remove it from the unfruitful “Twelve of Many” and subsequently entrust the kingdom work to a fruit bearing “Tribe of

'Twelve," both resurrected and glorified saints will collectively reign alongside Christ's fruitful, Jewish "brothers," co-laboring with the fruit of their labors, the Gentile nations.

Through the commission-work of the one "Tribe of Twelve," the earthly kingdom will realize the births of many children by those who enter still in their natural bodies; both the penalties and impunities of the curse will be overturned; the rod of justice will be unrestrained, the long, antediluvian lifespans will resume, animals will become herbivores, the curse of Babel's Tower will be replaced by the Hebrew language. The abundance of life-giving waters will flow from underneath the sanctuary of the glorious, Millennial Temple.

Furthermore, consequences of the cursed earth like the futility of labor will cease; tools of war will be remanufactured, war machines retooled into productive tools, like agricultural and construction equipment. The Land of Promise will be occupied by those to whom it was originally promised, the world will be ruled, governed, and overseen from the city of Jerusalem. The term "millennium" refers to a precise, interval of time during which the witnesses of Christ shall be priests of God and of Christ and shall reign with him a thousand years.

The 1,000-year period corresponds to the 1,000-year lifespan prior to the Flood.

The New Jerusalem, the apex of angelic architecture, will appear from heaven arriving as the Bride of the Lamb. This New City will be ~1.2 billion acres and will eventually be established upon the New Earth following the 1,000-year reign of Christ. During the 1,000-year reign, antediluvian lifespans will resume, allowing people to live up to 1,000 years, with those dying at 100 years being compared to the lifespan of 10-year-old children. The 1,000-year lifespan will resume within the realm of referential time as created in Genesis 1:14. The Decay-rate, however, will be reduced, and returned to that which Adam incurred following his expulsion from the Garden of Eden.

Angels of the First Earth, along with men of both the “repaired and regenerated” earths will live alongside one another in the Millennial Regin. The “regenerated” earth will become the “replenished earth” which Adam was prevented to replenish, because of his disobedience. As this earth and its chaotic-world system continues to deteriorate and decay, the escalation of great persecution of Christians will continue until which time Christ “shortens” these

days. After the cut-off of these days, Christ will bind Satan for the duration of the Millennial reign. During this literal 1,000 years Christ will reign on Earth. At the conclusion of the 1,000 years there will be one last battle: A battle between Christ and the “loosed” Satan. The “battle,” however, never transpires directly with the battle-arrayed multitude; for, fire will come down from God out of heaven, and devour them. So, the “battle” in which Satan is defeated for the last time and then consigned to his final and eternal state, the Lake of Fire, lacks any blows from the enemies of God: He with omnific power, obliterates them all. Afterwards, the final judgment and the sealing of eternal states of those consigned to the New Heaven and New Earth and the others to the Lake of Fire.

The Bible declares that “The lips of the wise disperse knowledge” (Prov 15:7a). So, if one desires knowledge, he must first intend to “disperse it.” Consequently, this publication is intended to be researched by the heart of those with a heart of understanding, as referenced in the text: “The heart of him that hath understanding seeketh knowledge” (Prov 15:14).

In Psalm 105:8 the reader notices: “He hath remembered his covenant forever, the word which he commanded to a thousand generations” (KJV). So also, in the Apocalypse the text reads: “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand” (KJV Revelation 1:3). For these texts to become synthesized, one need only review the correlative element established using the number 1,000.

The Synthesis of both the Psalm and the Revelation demonstrates its correlative 1,000 generations “key” accordingly,

“Revelation 7:3-8 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve

1,000 times becomes the 144,000, thus, fulfilling the “to a thousand generations timespan” which stated that He would remember his covenant forever, the word which he commanded to a thousand generations” (KJV).

Consequently, wherefore, the assertion that “He hath remembered his covenant forever, the word which he commanded to a thousand generations” is “precisely” demonstrated, proven, and envisioned as fulfilled by John (a baptized Jew) the Apostle. Likewise, the reader can notice that “12 of 12” relationship in the text of Revelation 22:2 which states: “In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations” (KJV). Notice the 12 fruits “generated” 12 kinds of fruits 12-times per year: 12 times 12 = 144 as the “12-tribes of 12” which were generated 1,000 times.

The duration of the 1,000-year lifespan, therefore, also includes a “quality of life” through the provision of “healing of the nations” afforded through its leaves, abundantly generated for all the tribes to both “eat and live.” At some point in the future, prior to the Millennial

Reign, the Dead Sea will again teem with fish, as life is brought to it through cascading waters, flowing down from Jerusalem. Noteworthy is the observation that as of 2018, one of Ezekiel's famous prophecies –dismissed as only allegorical, rather than actual – is now being reconsidered in light of the implications of the literal events indicated within the text written over 2,600 years ago (Cf. <https://www.israeltoday.co.il/>).

The Fourth & Final Interval: Absolute and Eternal

A new chapter begins with the announcement of a new heaven and a new earth. If Adam's sin caused death to all things including animals, fish, birds, etc., why is Satan the last to die as the last enemy of God and mankind? Why is Satan's death necessary before there is the creation of a new heaven and a new earth? Satan's sin brought death as such, but Adam's sin brought death to all mankind.

It has been stated in prior writings that this author claimed no extraordinary expertise in ancient texts or the Bible's original languages. Like everyone who studies them presently, one must believe that someone else has copied, translated, and thereby preserved them. It is highly unlikely, therefore, that any person that presumes to have discovered something new at this stage in history concerning the

languages used in writing the Bible; especially Hebrew, actually has, nor is one obligated to support that modern claims can (or should) stand above and beyond the ancient Hebrew scholars in the art of translation. For this reason, effort has been made to reach back as far as possible. The seventy Jewish scribes who gave us the Septuagint, surely understood Hebrew literature better than any living person today. Nevertheless, Glover (1976) affirmed:

“The sins of angels and men will have caused the destruction of the world that then was, and of this present world. There will be no sin in the world to come and it will endure forever. Thank God” (Three Worlds).

The following material was retrieved from, *The Biblical Story Of Creation*, by Giorgio Bartoli, PhD, D.Sc, D.D., Harper and Brothers Publishers, New York and London, 1926, pages 49 and 50.

“The Septuagint interpreters translate the second verse in such a manner as to let us understand that between the first and second verses intervened a very long time; or at least, that between the five verses there was a break, a literary gap, a suspension of meaning; that the narration of the creation of the heavens and the earth there stops in order to pass to something

else quite different. In fact, the second verse opens with an adversative particle which the Greeks use when they want to distinguish one thing from another, or to oppose a former to a latter: i.e., “but the earth was . . .” “now, as for the earth, it was.”

Why did the Septuagint interpreters translate the Hebrew text in such a manner? Was it their intention to demarcate the heavens and the earth of the first verse, created in all the beauty and loveliness of God, from the dark chaos of the second verse? This is very likely, — nay, quite certain; for, on page 40, he wrote:

The Greek interpreters of the Septuagint called the earth “akataskeuastos,” namely, not made in an orderly manner, not well distributed in its parts; made not according to art, hence chaotic and confused. Is it credible that God, the Infinite Artist of the universe, should have created something disorderly, inartistic, confused, chaotic? Being God, Infinite Order, Measure, Proportion, Beauty, He could not create wasteness, emptiness, gloominess, something that has neither order, measure, proportion, or beauty. Chaos contains *character traits* that are **antagonistic to God.**

The First & New Earths Compared

On page 515, Wilkinson & Boa (2002) charted:

Genesis 1-3	Revelation 20-22
“In the beginning God created the heaven and the earth” (1:1)	“I saw a new heaven and a new earth” (21:1)
“...the darkness he called Night” (1:5)	“There shall be no night there” (21:25)
“God made two great lights” (1:5)	“The city had no need of the sun or of the moon” (21:23)
“in the day that thou eatest thereof thou shalt surely die” (2:17)	“There shall be no more death” (21:4)
Satan appears as deceiver of mankind (3:1)	Satan disappears forever (20:10)
Shown a garden into which defilement entered (3:6-7)	Shown a city into which defilement will never enter (21:27)
Walk of God with man interrupted (3:8-10)	Walk of God with man resumed (21:3)
Initial Triumph of the serpent (3:13)	Ultimate Triumph of the Lamb (20:10; 22:3)
“I will greatly multiply your sorrow” (3:16)	“There shall be no more death or sorrow, nor crying; and there shall be no more pain” (21:4)
“Cursed is the ground for your sake” (3:17)	“There shall be no more curse” (22:3)
Man’s dominion broken in the fall of the first man, Adam (3:19)	Man’s dominion restored in the rule of the new man, Christ (22:5)
First paradise closed (3:23)	New Paradise opened (2:25)
Access to the Tree of Life disinherited in Adam (3:24)	Access to the Tree of Life reinstated in Christ (22:14)
They were driven from God’s presence (3:24)	“They shall see His face” (22:4)

The Final Judgment: Destruction of the First Earth

2 Peter 3:10 “Moreover, the day of the Controller will arrive as a thief, in which day the heavens will pass alongside with a loud noise. Moreover, elements will be loosed while burning, and earth and the works in it will be found” (KEV).

“**Elements**” is the word from which the field of stoichiometry derives its name. Strong’s definition states: “The term στοιχεῖον (stoicheion, stoy-khi'-on) is neuter of a presumed derivative of the base of G4748; something orderly in arrangement, i.e. (by implication) a serial (basal, fundamental, initial) constituent (literally)” An extensive observation is hereby noted; specifically, Coffman’s (1999) comment:

“By this is meant the basic building blocks of all material things, the very atoms themselves. ‘These words were written by Peter long before the atomic age, but they fit strikingly into the atomic vocabulary.’ Well into the period spanned by countless people now living, the scientific world was certain that such a thing as that mentioned by Peter here was impossible. During this writer's years in school, a science professor ridiculed him for being baptized, observing that, ‘One cannot believe the New

Testament, because it teaches that the earth will burn up.’ He even ‘proved’ that it cannot burn (with a Bunsen burner, no less!), by applying it to a handful of soil! ***Well, science has at last caught up with revelation.*** And if such a fact as this does not convince one of the apostles’ inspiration, such a person cannot be convinced. Today, all nations tremble in fear of atomic fires that may devastate and make uninhabitable the whole earth” (pg. 336).

The End of the First Earth:

Retrieved from: <https://www.icr.org/bible/2Peter/3/10-13>

In 2 Peter 3:10, The Bible says that ‘the heavens shall pass away.’ The ‘day of the Lord’ will be terminated at the end of the millennium with the long-awaited destruction of the old earth by fire. The earth will not be annihilated, any more than it was annihilated at the time of the Flood, but will be completely changed and purified, made new, as it were. All the elements themselves have been under God’s curse (Genesis 3:17-19), so they must be purified, along with the vast evidence of decay and death now preserved as fossils in the earth’s crust. Possibly this will be a global atomic fission reaction (note

the word “dissolved” in II Peter 3:11), or else simply a vast explosive disintegration, involving transformation of the chemical energy of the elements into heat, light and sound energy. What remains after the global fiery disintegration will be other forms of energy, so that, although God’s principle of conservation still holds, the solid earth will seem to have “fled away” (Revelation 20:11).

The New Heaven and Earth

The term G2537 *καινός* *kainós* new, “as respects form, means recently made, fresh, recent, unused, unworn; as respects substance means ‘of a new kind, *unprecedented*, novel, uncommon, unheard of.’” The New Earth, therefore, like the First Earth, will become instantly; yet, unlike the repaired earth, it will never be subject to any “hyper-inflation” rate; for, only the “elect angels,” along with a resurrected human population—a population of those who have been, and remain fathered out from God—not only created, more rather, new creations in Christ Jesus in immortal, resurrected bodies.

Also, the First Law of Thermodynamics will now become the **“Only Law of Thermodynamics;”** for, the New Earth will not be subject to Entropy; and, like the elect angels, and resurrected sons of

God, the New Earth will never become **acquainted with decay**: A perpetual state of Negentropy. Likewise, the New Earth, will not incur a First Cause and Effect; neither will it ever experience a Second cause and effect; rather, the New Earth will realize the “unprecedented” **“Final Cause and Eternal Effect.”** That is, since this New Earth has not yet been created, the ways according to which its “unprecedented” attribute can be elucidated is only in an antisymmetric manner. Its “Eternal State,” when achieved, will be an “unchangeable” state. Eternal, because it will have no end.

The Fourth & Final Interval: The First Earth had an “in beginning” moment, along with a future ending that, ironically, will be the beginning of the New Earth. The New Earth, however, like the First Earth will have a beginning, yet without an ending. This anomalous interval is “unprecedented,” like the unprecedented earth with which it is associated.

The End of the Decay Rate: *Immortality*

The Bible states in 1 Corinthians 15:52-58 that:

“In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory? 56 The sting of death is sin; and the strength of sin is the law. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (KJV).

The New Jerusalem

The city’s exact dimensions are measured by an angel. Of course, it would be measured by an angel; for, it was angels who built it.

Reportedly, it is 12,000 stadia, the equivalent of 1,400 miles or 2,200 kilometers, in length, width, and height (Revelation 21:15-16).

“And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel” (KJV).

According to pre-scripted ratios recorded throughout the Bible, the reader should expect the New City’s dimensions to be “proportional” to the first earth. That is, as this city would be “gigantic” when located in the regenerated earth, it would be well suited in proportion to the dimensions of the first earth. For calculations of the size and mass of “first earth,” one would need only calculate the difference between the historical city of Jerusalem and the repaired earth, and apply that proportional ratio to the New Jerusalem, increasing the New Earth’s dimensions accordingly. For, although the New Jerusalem might be considered “extremely large,” it should be recalled that the city will not abide “upon the regenerated earth’s

surface:” Its divine dimensions correspond directly to the New Earth’s. New Jerusalem will be appropriately sized for the New Earth.

“In 21:16, the angel measures the city with a golden rod or reed and records it as 12,000 stadia by 12,000 stadia at the base, and 12,000 stadia high. A stadion is usually stated as 185 meters, or 607 feet, so the base has dimensions of about 2220 km by 2220 km, or 1380 miles by 1380 miles. In the ancient Greek system of measurement, the base of the New Jerusalem would have been equal to 144 million square stadia, 4.9 million square kilometers or 1.9 million square miles (roughly midway between the sizes of Australia and India). If rested on the Earth, its ceiling would be inside the upper boundary of the exosphere but outside the lower boundary.[26] By way of comparison, the International Space Station maintains an orbit with an altitude of about 386 km (240 mi) above the earth” (Retrieved from Wikipedia).

The measure of 1.9 million square miles translates into 1,216,000,000 = 1 billion, 216 Million acres; the historical City of Jerusalem has never exceeded ~40 acres. This ~1,200 to 40 ratio

supports the rationale for all first-earth matter being regathered; for, the size of the New Jerusalem gives the divine proportion according to which an estimate of the size and mass of the New earth. The juxtaposition of the New Jerusalem with the New earth is the consummate restoration of the first earth's original relationship with the City of God. The reader need only recall the "catapult" of the first earth. In that act of judgment, fueled by the anger of God against Lucifer and his horde of apostate angels, the first earth was displaced at a rate of 1,000 years per 1-day (~36 times the speed of light).

The return of the New Jerusalem to the New earth will be the consummate act of reconciliation, through God's act of "recreation;" for, the New Earth will be, like the First Earth, instantaneously created. The "re-union" of the New Earth with the New Jerusalem will be unsurpassed within the known Universe; for, the New Earth will be composed of the totality of all original earth-matter created in Genesis 1:1. The anger, along with its judgment energy, the energy which fueled the first earth's judgment, now works all things toward the universal finale: The re-uniting of the New Earth and New Jerusalem's eternal union. The dimensions of the New Jerusalem are taken by an angel, in order that they might be communicated into

“human units” of measure, thus, the statement in Revelation 21:17

“And he measured its wall a hundred forty-four cubits—a measure of a man, [a measure] of an angel” (KEV).

The New Earth: A Return to Balance

Following the catapultian, which Thomas (2014) described as a

“huge annihilation of matter by antimatter...it does appear that there was a very slight imbalance in the annihilation process leaving us with a universe with a slight surplus of matter” (p. 156 Kindle Edition).

Einstein’s observation that only 1-billionth of the “first earth” matter was extant affords a calculation of the total mass of the New Earth: It will be the 1-billionth of the original earth-matter plus the 99-billionth of the matter which was annihilated by antimatter.

The Divine Ratio

Did Adam die “in the day that he ate?”

A Scripture of great intrigue and insight can be noticed in Genesis2:17 “But of the tree of the knowledge of good and evil, thou

shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (KJV). A cursory reading by a casual reader might induce a conflict, since Adam did not die on the actual 24-hour day in which he ate from the Tree of the knowledge of good and evil. One can, nevertheless, receive great hope from the Scriptures as God has intended them for our learning that “we through patience and comfort of the scriptures might have hope.”

Notice: [(Romans 15:4) “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (KJV)].

Irenaeus (180) observed:

“And there are some, again, who relegate the death of Adam to the thousandth year; for since a day of the Lord is as a thousand years, 2 Peter 3:8 he did not overstep the thousand years, but died within them, thus bearing out the sentence of his sin.

Whether, therefore, with respect to disobedience, which is death; whether [we consider] that, on account of that, they were delivered over to death, and made debtors to it; whether with respect to [the fact that on] one and the same day on which they

ate they also died (for it is one day of the creation); whether [we regard this point], that, with respect to this cycle of days, they died on the day in which they did also eat, that is, the day of the preparation, which is termed the pure supper, that is, the sixth day of the feast, which the Lord also exhibited when He suffered on that day; or whether [we reflect] that he (Adam) did not overstep the thousand years, but died within their limit—it follows that, in regard to all these significations, God is indeed true. For they died who tasted of the tree; and the serpent is proved a liar and a murderer, as the Lord said of him: For he is a murderer from the beginning, and the truth is not in him. John 8:44” (pg. 315).

Consequently, then, this message is provided as a word for learning patience, and as a source of comfort, in order that the rise of skepticism, diligently noticing God’s Word lest anyone of us fail of the grace of God; that is, allow a root of bitterness to spring-up and so trouble us as to become defiled by it. The attention of the reader is turned toward the beloved passages: 2 Peter 3:8“But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” And Psalm 90:4, “For a

thousand years in thy sight are but as yesterday when it is past, and as a watch in the night” (KJV). [Psalm 90 was written by Moses the author of Genesis].

Recalling the trustworthiness of God, the reader can be assured that in “no way” has the Great God of the Bible abandoned us, nor has He left it “up to us” to figure-out everything, rather only that we “calculate the number” graciously afforded to all of His people; particularly, in this case, the Divine Ratio: The “ratio” is called “divine” because it was given to us by God. It is a perfect ratio, because it has been written in the past, and remains in full force for us presently. Thus, as Morris (1967) stated: “The Bible gives us the revelation we need, and it will be found that all the known facts of science or history can be very satisfactorily understood within this Biblical framework” (pg. 55).

Wherefore, then, because ancient men are discussed in the Bible, then the reader can consider the following passages in the common English Bible:

- And all the days that Adam lived were nine hundred and thirty years: and he died. Thus, Adam lived 930 years (Genesis 5:5).

- And all the days of Seth were nine hundred and twelve years: and he died. Thus, Seth lived 912 years (Genesis 5:8).
- And all the days of Enos were nine hundred and five years: and he died. Thus, Enos lived 905 years (Genesis 5:11).
- And all the days of Cainan were nine hundred and ten years: and he died. Thus, Cainan lived 910 years (Genesis 5:14).
- And all the days of Mahalaleel were eight hundred ninety and five years: and he died. Thus, Mahalaleel lived 895 years (Genesis 5:17).
And all the days of Jared were nine hundred sixty and two years: and he died. Thus, Jared lived 962 years (Genesis 5:20).
- And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him. Thus, Enoch lived 365 years before God took him (Genesis 5:22–24).
- And all the days of Methuselah were nine hundred sixty and nine years: and he died. Thus, Methuselah lived 969 years (Genesis 5:27).

- And all the days of Lamech were seven hundred seventy and seven years: and he died. Thus, Lamech lived 777 years (Genesis 5:31).
- And all the days of Noah were nine hundred and fifty years: and he died. Thus, Noah lived 950 years (Genesis 9:29).

Let him that hath understanding count the number of Methuselah's years: for it is a number, when "calculated (G5585)," that verifies Genesis 2:17; The biblical "arithmetic (G706)" supports God's warning to Adam; namely, "...for in the day that thou eatest thereof thou shalt surely die" (KJV). God is right, was right, and remains right, that is, insofar as the Bible student trusts the Scriptures enough to search them out.

Furthermore, not only did Methuselah die the same year that the Flood occurred, but also, this "oldest man to ever live" died "in the day" that Adam ate from the tree-within 1,000-years. That is, when God warned Adam that "in the day that thou eatest thereof thou shalt surely die," not one man has ever lived until 1,000-years, and certainly not beyond; but rather, as God stated: "...in the day that thou eatest thereof thou shalt surely die:" Not even one of these "ancient men" died outside of the "day-a 1,000-year period!" Subsequently, the reader

need only notice the trustworthiness of God's Word. Notice: Methuselah fathered Lamech when he was 187 years old (Genesis 5:25); then, Lamech fathered Noah when he was 182 years old (Genesis 5:28); then, Noah's Flood occurred when Noah was 600 years old (Genesis 7:6).

Consequently, then one can "calculate the number of his age accordingly:" $187 + 182 + 600 = 969$ The precise age of Methuselah when he died. The oldest man to have ever lived, like Adam, died "in the day-The 1,000-year period which the Lord God prescribed in Genesis 2:17. The "Oldest Man's" story appears to be more factually relevant in resolving the embarrassing difficulty in the unending conflict between religionists and atheists concerning Earth's Age; particularly, their inability to see from a point of view from which the contradiction disappears. Further: An often-discussed reality of "growth and decay rates" is expressed in a very elemental, but useful "mathematical-(G3129)" formula:

$$y(t) = a \times e^{kt}$$

Where $y(t)$ =value at time 't'

a = value at the start

k = rate of growth (when >0) or decay (when <0)

t = time

However, the Bible contains its own “Decay-rate” as the reader can easily notice: At the Flood, a “hinge” on which ages of men begins to turn is realized. Some interpret Genesis 6:3 to indicate a 120-year lifespan, a decay rate from under 1,000 to now near only 100. Also, in Genesis 11:1-9 the account of the tower of Babel, indicates an increased rate of life-decay approaching 200 years, and the decrease in actual life, the increased rate of life-decay-according to a modern life-span approaches ~ 120 years. Between Genesis 11:16-28 the average lifespan was 206 years, ranging from 148 to 239.

Several hundred years after the flood, consequently, Moses documented the increased rate of life-decay, writing: “The days of our years are threescore years and ten; and if by reason of strength they be fourscore years yet is their strength labour and sorrow; for it is soon cut off, and we fly away.” (Psalm 90:10). The reader can notice rates of increased life-decay in the “written Word;” and, by so noticing, can

realize a “divine ratio” in the increase or decrease in the life-decay rate of mankind. Simply acknowledging certain texts as written expressions of the concept of life-decay rates affords confidence for the Bible student that it is God that decreases or increases the rate of growth and decay. As mathematics can only express the reality in alphanumeric formulations, the Bible reveals the One Who controls it.

Today, as a general observation, people live 70-80 years; and some until 100, or more; but, seldom beyond 100. In Psalm 90:10, the condition of life up to, or beyond 80 is defined by Moses accordingly, “...and if by reason of strength they be fourscore years yet is their strength labour and sorrow; for it is soon cut off, and we fly away.” (KJV). Wherefore, then, long-life is still laborious, and sorrowful; and is quickly cut off.

Moving on from the beginning of the history of mankind, and from the reduction of the lifespans of mankind toward the final millennial reign (a 1,000-year period—a day), the reader is directed to contemplate the text in Isaiah; particularly, Isaiah 65:20-25,

“There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an

hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.”

Noteworthy, therefore, is the ‘normalcy’ of life on Earth; yet the ratio appears again; namely, the ratio between the 1,000-year period and the 100-year life-decay rate. During the “Millennial Reign,” the life-decay rate is decreased allowing the “day-the 1,000-year day to be realized.” This is the day-the 1,000-year day in which Adam died.

Now, in the millennial reign, man lives in this day, no longer dying in it: A person who dies at 100 years of age is but a “child.” The “Divine Ratio” is again expressed according to a 1,000-year lifespan. Modern life-decay rates aspire to 100, with not even one man (not even Methuselah) escaping the confines of the original curse, the establishment of an original life-decay rate of under 1,000 years.

Wherefore, as a reader who commonly studies the Bible, it is no marvel that a decay-rate for man is observed; actually, it is so commonly understood as to make the embarrassing difficulty in “Age-dating” the earth a matter that could be resolved according to the same “Divine Ratio.” Returning to 2 Peter 3:8 “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day” (KJV), and to Psalm 90:4 “For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night” (KJV), the believer need only recognize that the assertions of science are the assertions made by experts within the fields produced by theologians; specifically, Bible-believing people who practiced the first science, that is, the science of Hermeneutics.

Since the Queen of disciplines is Theology, it is not surprising that the fields within modern science, fields like those of Calculus, Chemistry, Physics, and even Psychology were produced by theologians (The theologian William James of Harvard produced Psychology; the first President of Harvard University was a Baptist preacher named Henry Dunster; the theologian Leibniz developed Calculus; Dmitri Ivanovich Mendeleev developed the Periodic Table of Elements; etc.).

The Science of Hermeneutics is required for such a time as this; and, therefore, because the Bible can be trusted, the practitioner of Hermeneutics may proceed forward, confident that the Word of God remains unacquainted with the “contradictions (past or present)” with which both religionists and atheists alike pre-occupy themselves.

As often is the case, men of differing opinions find source avoidance, and source bias to be insurmountable obstacles. But, for the practitioner of the science of Hermeneutics, his work remains within the text, observing all omissions among the battle-arrayed arguments, so aligned against the other that “judgmentalism” becomes

the formative power, preventing any expectation of resolution between the polarized participants.

As with the present controversy concerning the age of the Earth, one should not be surprised that an “either or” fallacy of argumentation becomes self-evident to all but those blinded by the “heat of the battle.” Arguing from emotion will not foster the acknowledgement of any solution beyond “this or that.” The error of omission of greatest consequence to both religionists and atheists alike, arises from the “either or” mentality that is the product of deconstructionism. That is, as “either or” posturing begins, those maneuvering accordingly become unaware that one has merely selected “thesis,” while the other “anti-thesis.” In this either “thesis” or “anti-thesis” deconstructed state, one can quickly observe that the foundational stone upon which sound reason depends has become rejected. That is, the original “synthesis,” as that one always found when the Scriptures are searched is seemingly lost forever.

This author knows from both education and experience that the approach to Bible study begins with the most humiliating assumption; namely, that one is “wrong from the beginning of the study of

Scripture.” Thus, this author, like any student of Scripture, realizes that the kind of knowledge within the Scriptures is a “synthesized” kind: The Bible is not a dichotomized book; for its Author is not a Divided Person-The LORD GOD is ONE.

Wherefore, as Psalm 90 and 2 Peter iterates for us, that a day is like a thousand years, so also, therefore, we are emboldened to utilize this “Divine Ratio.” This author desires only that those of more advanced knowledge, enjoin him to contribute in the resolution of the conflicts in theories as scientists in the field of Hermeneutics, approaching the embarrassing difficulty involving the dating of the Earth as children, perhaps ...well favored, and skillful in a portion of wisdom, and an aptitude in knowledge, and an understanding of a historically developed science of Interpretation; specifically, as those obeying the Scriptures’ warning in 1 Timothy 6:20,

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions (‘conflicts of theories’ anti-theses G477) of science falsely so called:” (KJV).

First Earth: Its Inertial Motion Proved in Genesis 1:1

The Bible acknowledges a distinction between the “in beginning” creation and “in time” repair events. Because the “first earth,” was created instantly, and perfectly, its form was intact; and, consequently, its “natural state of motion” was as Galileo proved and Thomas (2014) recorded; namely, that “the natural state of motion is no longer being stationary — the natural state is motion at a constant speed in a straight line, in other words the natural state of motion is inertial motion” (p. 118.).

In Genesis 1:1 Moses did not use the term “time, or day” (the term יום *yôm*, *yome*; from an unused root meaning to be hot). Notice the “unused root’s meaning” of *yome*: Hot. The presence of heat is the consequence of friction. Friction generates heat which results in decay. The “First Earth” could not be described according to any incurred amount of decay; for, “friction-generated” decay did not exist. The “First Earth,” being perfect moved as it was originally created to move: Perpetually according to inertial motion.

The Bible includes a “ratio” according to which the measure of accrued decay could be measured. did the Earth age, since the conflict

between theories is the conflict between an “age disparity.” An age disparity not unlike that between ancient men and today’s modern man? Modern man lives and dies according to the “Divine Ratio” of 1:1000. That is, as ancient men lived almost 1,000 years, and bore children well into their hundreds; and, as Noah built an Ark in his 500s, along with the facts that several men lived a plurality of centuries: They lived very active, productive lives; so also, do we, in ratio to them. That is, Noah was not an aged man at 500 years. He, according to the ratio in Scriptures, would be as the 50-year-old modern man: This 100:1000 ratio explains how the rate of decay increased, thus decreasing lifespan, yet not life-quality. Simply stated: Noah, Adam, & Methuselah, like all other ancients, did not become aged, decrepit old men at age 150, then live out their remaining centuries in such a condition. Because of the Bible’s teaching according to the ratios disclosed within it, one can realize that a 630-year-old ancient man would correspond to a 63-year-old modern man. As modern men, we are literally dying according to a decay rate approximately 10 times faster than that of any ancient men that lived prior to the Flood.

Consequently, then, when speaking of the age of the Earth, one can reconcile the scientific measure of the Earth's age (currently 4.5 billion years); along with the age of the Universe (currently calculated at 13.7 billion years old) by calculating according to "simplistic arithmetic:"

The Divine Ratio is one day per 1,000 years: not 100-years to 1000-years. This "ratio," could be described as "hidden in plain sight." As advocates for an age range between 6,000 and 20,000 years versus a 4.5-billion-year-old Earth, application of the ratio yields, but, as Proverb 25:2 states: "It is the glory of God to conceal a thing: but the honour of kings is to search out a matter" (KJV).

1. According to a Solar Year of 365 days: $12,329 \text{ years} \times 365 \text{ days} = 4,500,000 \text{ days}$.

Then, recognizing the 4,500,000 (4.5 million days) according to the Divine Ratio of 1 day: 1,000 years: $4,500,000 \text{ days} \times 1,000 \text{ years} = 4,500,000,000 \text{ years}$.

Therefore, as the "divine ratio" demonstrates relativity, one then understands accordingly how the Earth aged 4.5 billion of years

in only 12, 329 Solar years. Also, the Bible discloses a ratio which, when applied to the problem of “Earth-ageism,” Galileo’s conclusion concerning the natural state being “inertial” can be conclusively proven.

Einstein and others have long ago researched relativity, observing the ratios between speed, time; identifying the constant speed of light, along with an expanding universe, etc.; but our date (according to the Divine Ratio) is an Earth that has aged 4.5 billion years in 12, 329 years (solar years). Interestingly, by including the omitted “ratio” of 1-day: 1,000-years, this calculated age of 12, 329 fits squarely between the 6,000 –20,000-year range advocated by “Young Earth Creationists.”

Furthermore, the 12, 329-year duration in which the Earth aged 4.5 billion of years is no more difficult for God to do, and no more difficult for the Bible student than the phenomenon of ancient men living hundreds of years while NOT aging at the “decay-rate” of modern men. Thus, when it comes to synthesizing the age-dating process of the Earth, one can realize that our Earth has aged billions

of years during the passage of only 12, 329 years: As 12.329-days for God.

Consequently, then, and rather regrettably, many Bible students might readily acknowledge the remarkable phenomenon of ancient men and their rate of decay, their durability, along with their extraordinary vitality, while easily noticing that modern man lives according to an accelerated decay rate; but, with apprehension, might find themselves opposed to the same reliable Hermeneutic when entering the age-dating arena: The God of the Bible is much larger than those who support anti-theses, that is, oppositions. This author only hoped to rationalize the Earth's age according to the observable decay-rate in the Bible, as well as rationalize the phenomenon concerning the question: "How did a young (~12,329-year-old Earth) age 4.5 billion years in such phenomenal manner?"

The solution presented in this elemental, and carefully composed introduction is that the Young Earth (~12,329 years young) became, that is, aged into (through an aging process in accordance with that ratio revealed in Scripture) the Old Earth of today (4.5 billion years old) according to the "Divine Ratio." This ratio is governed and

controlled directly and immediately by God, the Creator of heaven and Earth.

2. According to a Lunar Year of 360 days: Application of the ratio yields, 12,500 years \times 360 days = 4,500,000 days.

Then, recognizing the 4,500,000 (4.5 million days) according to the Divine Ratio of 1 day: 1,000 years: 4,500,000 days \times 1,000 years = 4,500,000,000 years.

Therefore, as the “divine ratio” demonstrates relativity, one then understands accordingly how the Earth aged 4.5 billion-years in only 12,500 Lunar years.

Einstein and others have long ago researched relativity, observing the ratios between speed, time; identifying the constant speed of light, along with an expanding universe, etc. But our date (according to the Divine Ratio) is an Earth that has aged 4.5 billion years in 12,500 years (Lunar years). Interestingly, by including the omitted “ratio” of 1-day: 1,000-years, this calculated age of 12,500 fits squarely between the 6,000 –20,000-year range advocated by “Young Earth Creationists.” Furthermore, the 12,500-year duration in which

the Earth aged 4.5 billion-years is no more difficult for God to do, and no more difficult for the Bible student than the phenomenon of ancient men living hundreds of years while NOT aging according to the “decay-rate” of modern, postdiluvian men.

Thus, when it comes to synthesizing the age-dating process of the Earth, one is able to realize that our Earth has aged billions of years during the passage of only 12,500 years: As 12.5 days for God. Consequently, then, and rather regrettably, many Bible students might readily acknowledge the remarkable phenomenon of ancient men and their rate of decay, their durability, along with their extraordinary vitality, while easily noticing that modern man lives according to an accelerated decay rate; but, with apprehension, might find themselves opposed to the same reliable Hermeneutic when entering the age-dating arena: The God of the Bible is much larger than those who support anti-theses, that is, oppositions.

The effort was made to rationalize the Earth’s age according to the observable decay-rate in the Bible, as well as rationalize the phenomenon concerning the question: “How did a young (~12,500-year-old Earth) age 4.5 billion-years in such phenomenal manner? The

solution presented in this elemental, and carefully composed introduction is that the Young Earth (~12,500 years young) became, that is, aged into (through an aging process in accordance to that ratio revealed in Scripture) the Old Earth of today (4.5billion years old) according to the “Divine Ratio.”

This ratio is governed and controlled directly and immediately by God, the Creator of heaven and Earth. For those most curious about 6,000 years, they need only consider day=12 hours as Jesus stated in John 11:9 “...Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world,” in order to realize a 6,250-year time allowance; and, recognizing that “as” in arithmetical terms would be known as “approximately,” then 6,250 years is indeed ~6,000 years.

All these easily performed calculations reflect the majesty of the God Who created all things: He is Omnipotent, Omniscient, and Omnipresent. The importance of defining one’s terms according to the Bible cannot be overemphasized. Thus, a recall of the 4th Principle in the Historical Wholistic Hermeneutical Process is herein

appropriate: 4.) Seek first the “Bible definition:” of the term in question.

(A.) Terms, when understood according to unbiblical definitions will skew the understanding of the text in which it appears; for, the student will unknowingly “import,” that is, interpose an alien meaning into the Biblical text.

(B.) Terms, however, when defined according to Biblical definitions will align the Bible student/Interpreter with the actual meaning in the Biblical text, itself, diminishing the futile effects that “pre-understanding” has on one’s efforts “to determine the correct use of the Bible in theology and in personal life” (A Matter of Interpretation p. 21 Retrieved from IAmKOINE.org).

Fundamental elements within the concept of time are noteworthy and essential when understanding time according to the Bible. One need not redefine the concept, rather only, define it, and subsequently apply it.

$$\text{Distance} = \text{Rate} \times \text{Time}$$

$$\text{Rate} = \text{Distance} / \text{Time}$$

Time= Distance/Rate.

Noteworthy, then, the term “Rate” as it concerns time is a significant type or kind of ratio, which when applied to time finds itself an essential component of the definition of time itself: $t=d/r$ where t =time, d =distance; and r =rate. Originally, then, Adam had an unlimited number of heartbeats; his heart rate would have been irrelevant, since his life-support was endless, that is, his “Edenic Biosphere” fostered a kind of time simply, but profoundly expressed as $t=l$ where t =time, and l =life. For Adam, then time was life, and life as he knew it had no end. Recalling the 4th Principle of the Historical Wholistic Hermeneutical Process allows for a functional definition of time within the anthropological cosmos both before and after Adam’s fall; namely, Before the Fall of Man: $t=l$; where t =time, and l =life. After the Fall of Man: $t=l/d$; where t =time, l =life; and d =death. Life corresponds to the lifespan (length of life); Death refers to the decay rate (rate of death). So, the definition of time, mathematically speaking, $t=d/r$; where t =time, d =distance; and, r =rate rationally, and expectedly so, correlates directly to the Biblical definition of time; namely, $t=l/d$.

More than merely solving exegetical problems, the discipline to define one's term, as in the case with the Bible word yom-time, fosters an actual ability for the practitioner of the HWH-process to lead-out from the text, to posit-outwardly: An impossible task heretofore, that is, an exercise in futility apart from a working-functional definition. However, fundamental formulas like rate equals distance divided by time: $r = d/t$; time equals distance divided by rate: $t=d/r$; and distance equals rate times time: $d=r \times t$ demonstrates that ancient theologians, like Leibnitz, who developed these equations have already accomplished the work of greater difficulty for today's exegete.

Consequently, the practitioner of the HWH-process can write and rewrite these formulae according to her or his knowledge of the Bible itself: $t=1/r$ indicates for the student that life is measured according to its "span, or length," as in length of days; and, further, the reader can notice (especially according to the Divine Ratio) the fluctuation in the (decay) rate (a euphemistic manner of expressing the death rate).

So, just as one can write this formula in two other ways, to solve for distance($d = rt$) or time ($t= d/r$), so also can the interpreter

write (length of life) lifespan as $(l=rt)$ where r =rate and t =time, and time $(t=l/d)$ where l =life(span), and d =death (rate of decay). Morris (1967) conceded, “Since creation actually was accomplished by processes entirely different from those now existing, it is clear that the ‘apparent age’ of the world has no necessary correlation with its ‘true age’” (pg. 62).

Nevertheless, the Bible’s ratio of 1:1,000 years reveals both the real age-time of its creation, along with its true age—the amount of time experienced according to the Divine Ratio. Furthermore, Morris (1967) very well observed that “Adam was made a full-grown man, the newly formed trees had fruit on them, the light from the stars could be seen on earth at the moment of their creation, and so on” (pg. 62).

However, without the inclusion of the Divine ratio, even Morris was unable to see from a point of view in which the contradiction disappeared. Finally, Morris (1967) resigned himself to a myopic conclusion; namely, that “the exact date of creation cannot be determined with any confidence” (pg. 63). Nevertheless, although many have attempted to determine “exactness” of the date of creation, the Divine Ratio elucidates the reality of the aging process; namely,

that age according to the Bible is the measure of an increment of time which does not transpire except in ratio.

Genetic Entropy and the Divine Ratio

Sanford (2014) stated:

“Genetic damage results in aging, and aging shortens lifespan. This is true for the individual and for the population. The Bible records a limited time when people had extremely long lives, and when in the book of Genesis seem unbelievable. According to the Bible, in the beginning, people routinely lived to be more than 900-years old. From where we stand now, that seems absurd. But our perspective and our understanding are so very limited” (Kindle Locations 2045-2049).

Sanford is indeed correct when he asserts that “our perspective and our understanding are so very limited;” for, from a perspective that is incapable of perceiving from a point of view from which a contradiction disappears, improved understanding will remain elusive.

The Bible tells us why human lifespan is abridged from its historical 1,000-year life spans; yet, because of the error of omission;

specifically, the omission of the rationale expressly stated in the Bible, even highly trained professionals, like Sanford, will not perceive the precise expressions of relativity documented in both the Old and New Testaments.

Sanford (2014) stated:

“A paper by a mathematician and a theologian presents some fascinating data (Holladay and Watt, 2001). Their paper compares the lifespan of early Biblical characters to how long they were born after the patriarch Noah. This Biblical data (recorded thousands of years ago) clearly reveals an exponential decay curve...This unexpected pattern in the Biblical data is amazing. We are forced to conclude that the authors of the books of Genesis, Exodus, Joshua, and other books, either faithfully recorded an exponential decay of human life spans – or they collaborated in fabricating the data using sophisticated mathematical modeling. To fabricate this data would have required an advanced knowledge of mathematics, as well as a strong desire to show exponential decay” (Kindle Locations 2054-2059).

An expression of their “advanced knowledge of mathematics” is demonstrated in the “Divine Ratio.” Knowledge of relativity, and its application in defining the decay rates according to a time ratio which corresponds to the “biological” decay rates would be strong evidence that their “sophisticated mathematical model” was stated within the texts themselves.

Sanford (2014) further observed:

“But without knowledge of genetics (discovered in the 19th century), or mutation (discovered in the 20th century), why would these authors have wanted to show a biological decay curve? It does not seem reasonable to attribute this data to some elaborate fraud thousands of years ago” (Kindle Locations 2054-2059).

Sanford’s assumption that they were “without knowledge of genetics” is unfounded; for, even a cursory review of the Scriptures yields an acute awareness of genetics referenced, even expressly stated in the Biblical texts. That is, Genesis is replete with biological references concerning genetics; especially, in the “according to its kind” statements, forever disclosing the author’s knowledge of

genetics. So, they were not “without knowledge of genetics neither of mutations; for, both are precisely documented: The term “Genesis,” itself is that category to which the term “genetics” belongs.

This author agrees with Sanford’s (2014) statement:

“The most rational conclusion is that the data are real, and that human life expectancy was once hundreds of years but has progressively declined to current values. The most obvious explanation for such declining life spans, in light of all the above discussions, would be genetic degeneration due to mutation accumulation” (Kindle Locations 2059-2064).

However, genetic degeneration accelerates as the rate of time increases. Noteworthy, therefore, is the definitive observation by researchers of time; namely, the observation that as the earth’s rotation decelerates, time accelerates. Furthermore, the likelihood that the writers of the Bible “coincidentally” communicated “in ratio” the precise expression of time in such a manner that produces arithmetic conclusions which directly concur with the findings of today’s advanced instruments of age-dating is utterly improbable.

Consequently, this author, concurs with Sanford’s (2014) conclusion:

“When Biblical lifespans...are plotted across generations after Noah, we see a dramatic decline in life expectancy. The pattern of decline reveals a very clear biological decay curve...It seems highly unlikely this Biblical data could have resulted from an ancient fabrication. The curve is very consistent with the concept of genomic degeneration caused by mutation accumulation” (Kindle Locations 2125-2129).

Sanford (2014) noted: “Some genes actively rearrange themselves, or modify and methylate other gene sequences, basically changing portions of the instruction manual” (Kindle Edition). The “instruction manual” refers to DNA. Epigenetic aging clocks have been evaluated by scientists. Researchers, for example, focused on one type of epigenetic change called methylation:

“A process in which molecules called methyl groups are attached to particular DNA sequences, usually parts of a gene. Attaching to these DNA regions effectively turns the gene into the ‘off’ position. So far, researchers have identified that in humans, methylation patterns change predictably over time. These patterns have allowed the creation of mathematical

models that can accurately gauge the age of an individual — called ‘epigenetic clocks’” (para 4 <https://www.nih.gov/news-events/news-releases/nih-researchers-reframe-dog-human-aging-comparisons>).

In an article entitled: Delineation of the chronological and biological components of DNA methylation clocks,

“DNA methylation-derived epigenetic clocks are currently better in estimating actual chronological age than transcriptomic and proteomic data, or telomere length. However, it was recognized that some variability in these initial clocks’ age estimation existed, which was identified to be a measure capturing individual variation in biological age. Age acceleration, defined as the difference between this epigenetically measured age and the actual chronological age, was associated with mortality [26] and other age-related phenotypes or diseases”

(<https://genomebiology.biomedcentral.com/articles/10.1186/s13059-019-1824-y>)

The distinction, wherefore, between biological and chronological age is proved by the Bible, as it clearly demarcates the two from Genesis

to Revelation. DNA Methylation aging clocks are supported by the Bible's demonstrable (and testable) mathematical model of the disparate aging-rates between antediluvian and postdiluvian man according to which both correlative and antithetical elements are indicated in both their direct and inverse relations.

Conclusions

The Eternal Godhead's immutability was demonstrated to co-extend to both His plan and purpose; to be constant and unwavering: Ever Prevalent. Christ defined "Instantaneity," by expressing His eternal power in instantly creating through His omnipotent act to speak it into existence. The "First Earth" came to be according to the "First Law" of Thermodynamics and existed as the only negentropic matter in the entire Universe. The "First-Earth" encountered the "First-Divine Judgment, the second "cause and effect" of the Universe. Lucifer, the "first sinner," was cast according to an unsurpassed "catapult" otherwise known as the "Big Bang:" Earth catapulted at 1,000-year per 1-day speed rate; Earth becomes Formless (Second cause) and Void (Second Effect); and Dinosaurs destroyed:

All of these positive and negative actions, actions and equal reactions occurred outside of “referential time.”

In a previous publication, *“The Bible Doctrine of Time: An Introduction”* (Cf. BaptistLamp.org) the Bible demonstrated that its authors had knowledge of both the age of the Earth, and the time of its repair; the knowledge of decay rates, along with relativity. Further, the “Repaired Earth” presented the contrast between “in beginning,” and “in time” creation events. Multivariate ages of the Repaired Earth, proved its composition from “First Earth” fragments, becoming the promised “relic” (a remnant of First Earth matter) indicated by the “brooding” of the Spirit of God in Genesis 1:2. Built from existing “first-earth” fragments, the “Repaired Earth,” was a relic of its former self in both size and mass, scaled proportionately to its diminished traits: It was “good,” but not “perfect” as the “First Earth.” Einstein quantified the fragment of the first earth, that which this author termed, a “relic” which well-described what Einstein calculated as a “1-billionth” fragment of the “first Universe,” as Thomas (2014) recorded:

“But it does appear that there was a very slight imbalance in the annihilation process leaving us with a universe with a slight surplus of matter. No one knows why this slight imbalance occurs, but Einstein summed up the process: ‘For every one-billion particles of antimatter there were one billion and one particles of matter. And when the mutual annihilation was complete, one billionth remained — and that is our present universe.’ So, to sum up, it is clear that time plays an integral role in the existence of the universe. It appears that our universe needs time in order that a perfect balance can exist between the positive and the negative...[if] the slightest imbalance in the process of antimatter/matter annihilation...had not been present then there would be no matter in our universe. And we would not exist. It appears that balance in our universe is vital for its existence, but it is the slight imbalances that make it such an interesting place to live” (pp. 154-156 Kindle Edition).

First Earth: The Origin of Stardust

The Multivariate ages of the Human Body directly correlate with the ages of the dust from which it was made.

Clarke (1837) stated:

“God formed man of the dust - In the most distinct manner God shows us that man is a compound being, having a body and soul distinctly, and separately created; the body out of the dust of the earth, the soul immediately breathed from God himself. Does not this strongly mark that the soul and body are not the same thing? The body derives its origin from the earth, or as עפר *aphar* implies the dust; hence because it is earthly it is decomposable and perishable. Of the soul it is said, God breathed into his nostrils the breath of life; נשמת חיים *nishmath chaiyim*, the breath of Lives, i.e., animal and intellectual. While this breath of God expanded the lungs and set them in play, his inspiration gave both spirit and understanding” (Kindle Locations 748-754).

Astrophysicist Karel Schrijver (2015) observed that “Our bodies are made of the burned-out embers of stars that were released into the Galaxy in massive explosions long before gravity pulled them together to form the Earth” (p. 1). Biblical Anthropology, wherefore, asserts

that Elohim used the star's dust according to the "in time" repair-creation account of Genesis 2:7,

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (KJV).

The source of the "repaired" earth's "dust" (star dust), therefore, originated from the "first earth." God was faithful to persist in the accomplishment of His original intention. As with His original plan, so also does God conduct according to His original, instantly created earth. In no manner, and according to no means is the faithfulness of the Godhead negated by the unbelief of His creatures, or the consequences of His judgments against His creation.

Paul asked: "For what if some did not believe? shall their unbelief make the faith of God without effect?" (KJV). The efficacy of God's plan interdepends upon His own faithfulness: He does not contradict His own character, nor does He conduct contrary to His prescribed will, He is forever faithful.

The lives of all of humanity, wherefore, are interdependently connected with the “dust” of the first earth. The Bible states: “And the LORD God formed man of the dust [star dust] of the ground, and breathed into his nostrils the breath of life [lives]; and man became a living soul” (KJV).

The “breath of lives,” therefore, references all the lives that would result from the first Adam. These lives, like that life of Adam, co-depend upon the dust from the first earth: The dust that the Godhead deliberately gathered onto the surface of the repaired earth. As the astrophysicist Schrijver (2015) further concluded that humans live according to “stardust assembled by plants into nutrients that provide us with energy to grow, to move, and to think” (p. 1).

The demonstration of the first earth’s contribution of “star dust” to the repaired earth’s surface can be noticed in Schrijver’s (2015) observation accordingly:

“The majority of the atoms that are present in our bodies have existed for as long as the universe has; others were forged inside stars billions (that is, thousands of millions) of years after the Big Bang, yet still billions of years in the past” (p. 4).

Likewise, the Bible student can notice a direct correlation between the Bible's account of the first earth's creation and its catapult into heretofore nonexistent space. The "removal of the first earth's form," otherwise known as the "Big Bang," and the Bible's 4.5-billion-year account of its accelerated decay is also noticeable within the data which Schrijver (2015) calculated:

"The supply of new material from the distant reservoirs of dust in the solar system results in an ongoing shower of interplanetary debris, through which approximately 40,000 metric tons of material is added to the Earth every year, adding little by little to the total mass of the Earth. Even though that accretion rate may sound like a lot, if we take the annually captured meteorite mass over the entire Earth and multiply it by the lifetime of the Earth, it adds up to only 1 part in 30 million compared with the total mass of the planet. So, as far as the Earth is concerned, this dust collection over the billions of years since the early phases of its formation is negligible" (p. 106).

Wherefore, then, the supporter of the Bible can be assured that nothing about mankind's existence today can be "disconnected" from

the original, Genesis 1:1 “instant and spoken creation” event. All matter of the Universe for life on this “habitat for humanity” interdepends upon it.

First Earth: The Origin of Water

Why Bible believers expected NASA to discover H₂O on the Moon.

Further, evidence of the Bible’s disclosure of the conditions of the first earth are indicated in NASA’s Oct. 26, 2020 report, which disclosed:

“NASA’s Stratospheric Observatory for Infrared Astronomy (SOFIA) has confirmed, for the first time, water on the sunlit surface of the Moon. This discovery indicates that water may be distributed across the lunar surface, and not limited to cold, shadowed places” (para 1).

The “discovery” of water by NASA is no “discovery” at all for the Bible student, rather only a rational expectation. Without surprise then, NASA’s October 2020 report also states:

“We had indications that H₂O – the familiar water we know – might be present on the sunlit side of the Moon,” said Paul Hertz, director of the Astrophysics Division in the Science Mission Directorate at NASA Headquarters in Washington. “Now we know it is there. This discovery challenges our understanding of the lunar surface and raises intriguing questions about resources relevant for deep space exploration” (para 2).

From the fields of Mathematics, Geology, Astronomy, Astrophysics, and Chemistry, therefore, the Bible student can expect consistent observations and conclusions concerning the rationale for the multivariate ages of the earth-the repaired earth; the multivariate ages of the very atomic particles according to which the human body is “assembled,” along with the source of the repaired earth’s abundant supply of “star” dust from which God formed and fashioned the first man Adam. And, finally, the reader can expect reports from sources like NASA to be correlative, rather than contrary to the Bible, since the Bible is the “book of origins,” including science. Wherefore, then, no student of the Bible doctrine of creation can be surprised that

water at the “molecular” level abides upon fragments from the first earth.

Likewise, the Bible affords its readers, the original accounts of creation of the first earth, the Big Bang which catapulted it at ~36 times the speed of light, along with the faithfulness of God to prepare a “habitat for humanity.” Although His plan was assaulted by Lucifer’s pride against the intended creation of Adam, God both judged Lucifer and repaired an earth for His creation Adam. The Bible discloses a patient God, allowing for His finite and fallen creatures to grow in grace and knowledge, ever building upon each generation’s knowledge base until He comes.

The Light of Genesis 1:3, being the Son of God, the Eternal Light of the world, prepared the habitable earth: He did this “in time” creation event in six, literal days. The reader need only consult the previous publication, “The First Adam and the Planet Earth” (Cf. BaptistLamp.org). Entropy was imposed onto the Repaired Earth, as the First Adam relinquished his dominion to the Devil, Satan, the former archangel Lucifer. The “Repaired Earth” but for the intervention of the Last Adam, Jesus Christ, would forever remain

subjected to endless entropy. The “Repaired Earth” retained both “utility and function,” because of God’s faithfulness to accomplish His plan; namely, His willingness to come to be flesh, dwell among, us, and by His death “condemn sin in the flesh.”

“Relative and Referential” time demonstrate the necessary reality of the conditions requisite for Adam to exist on the relic of the “First Earth.” Because heaven’s war came to the Repaired Earth, Adam’s disobedience led to his personal downcast, which, like the casting down of Lucifer, it included adverse effects to the Repaired Earth. Again, God proved Himself faithful, sending man forth from the garden, redeemed by the blood of Christ, depicted by slain lambs, coats of skins.

Antediluvian antics (Cf. Romans chapters 1-3) called for the “Third Divine Judgment:” The Falling-away, the Fallen, & the Flood all antedated the reduction of 1,000-year lifespans. Following the cataclysm, reduced lifespan begins to be imposed upon 100% of humanity. From 100% of the world’s population, God removed 90% of its 1,000-year lifespan. Decay-rates now accelerated; Divine judgment would be metered in ratio according to the sins of the Sons

of God: The action of total defiance incited the equal reaction of total judgment with a gracious “remnant.” The publication, “The Bible Doctrine of Time: Difficult Problems in Creation Solved” (Cf. BaptistLamp.org) enumerates in explicit detail the obstacles in understanding the Bible’s doctrine of creation, along with its precise explanations.

The Regenerated Earth, like the “First Earth,” will be regenerated instantly, realize Christ reigning in the Prophetic Kingdom, ruling from the Davidic throne. Both John the Baptist and Jesus were shown to teach the exact same message: “Repent, for the kingdom of heaven is at hand;” and, to pray the exact same prayer: The Lord’s Prayer. The message of John the Baptist and Jesus the Christ announced the inevitability of the future reign of Christ on the regenerated earth, and the 1,000-year reign upon it. The Prevalence of God’s plan was demonstrated as “inevitable,” because of Christ’s faithfulness to both regenerate the earth and reign upon it. Like His faithfulness to repair the First Earth to accommodate the first Adam,

He will regenerate the “Repaired Earth,” so that He might reign upon it, accomplishing the unfinished work which Adam relinquished,

failing to replenish the Repaired Earth. Jesus, however, will be faithful to regenerate and reign upon the earth during His literal, 1,000-year reign. Like John the Baptist, and Jesus the Christ, “Jonah” is directly correlated with “Jesus,” demonstrating the “plan of God” throughout all the ages; namely, to proclaim the gospel of His kingdom to the entire world. Jesus faithfully removed the kingdom of God from the unfruitful “Twelve tribes of Many,” giving it, and the work to “One Tribe of Twelve:” A fruit bearing tribe.

The New Earth, like the Regenerated Earth, and the First Earth, will be created instantly, will incur the coregency of the “One Tribe of Twelve,” along with the fruitful remnant of the “Twelve Tribes of Many:” 12,000 from each tribe of Israel, demonstrating the faithfulness of God to accomplish His plan and purpose according to His Four Earths and Two Adams. The publication, “His Eternal Power and Godhead: According to Four Earths and Two Adams” (Cf. BaptistLamp.org @ Lamp Theological Institute). This book ends with the Final Judgment: Destruction of the First Earth; the End of the Decay-rate: The last enemy destroyed, along with the end of Referential Time; the ushering in of the Final age, the eternal,

unending age on which the New Jerusalem abides upon the New Earth.

This book established that by use of a Wholistic Hermeneutical Approach, the Bible student can know from the Bible alone, truths about the origins of the earth, the fields of science, and the fact that science is theological, and evolution is not even scientific. See *“Historical Wholistic Hermeneutics”* at BaptistLamp.org Scientific facts, laws of thermodynamics, gravitational forces, matter, and Light, along with the theory of relativity, as well as demonstrable proofs of each, can be extrapolated directly from the Bible texts.

Although physicists assert that all four of the fundamental forces discovered by the theologian, Newton, are, in truth, the manifestations of “a single, underlying (or unified) force” which has yet to be discovered. The “single, underlying unified force” is demonstrable within the Scriptures; for, anyone who aspires to be a practitioner of the repeatable (and reliable) “historical, wholistic, hermeneutical” approach to Bible interpretation: From the “Divine ratio,” to the “Quantified measures of Decay-rates,” what has the use of “wholistic hermeneutics failed to answer...to disclose?

Each crime against God received an equal reaction of judgment: The rebellion of Lucifer (His sin, along with 1/3 of the angels) led to the equal and opposite reaction; namely, judgment against him and his horde of apostate angels in the form of an unprecedented “catapult” of both he and his angels, along with all of the original earth’s “first earth-matter.” It was cast throughout an heretofore non-existent universe of outer space at a rate ~36 times the speed of light. Further, the sin of Adam received an equal and opposite reaction from His Creator, in his expulsion from the Garden of Eden, subjection to a process of decay that would extend no further than a 1,000-year period, terminating in his death. Likewise, the entire “repaired” earth, which was simultaneously judged, unwillingly subjected to death by decay, a death which entered into the anthropological, botanical, zoological, and biological world through the sin of one-man Adam.

Theo-Poiesis

Life and time share a common root. No lifespan exists without a diametric interposition: A kind of division. Both “life and time,” therefore, are catalyzed through “a division” causing both to simultaneously (and interdependently) exist in ratio to/for/with/by

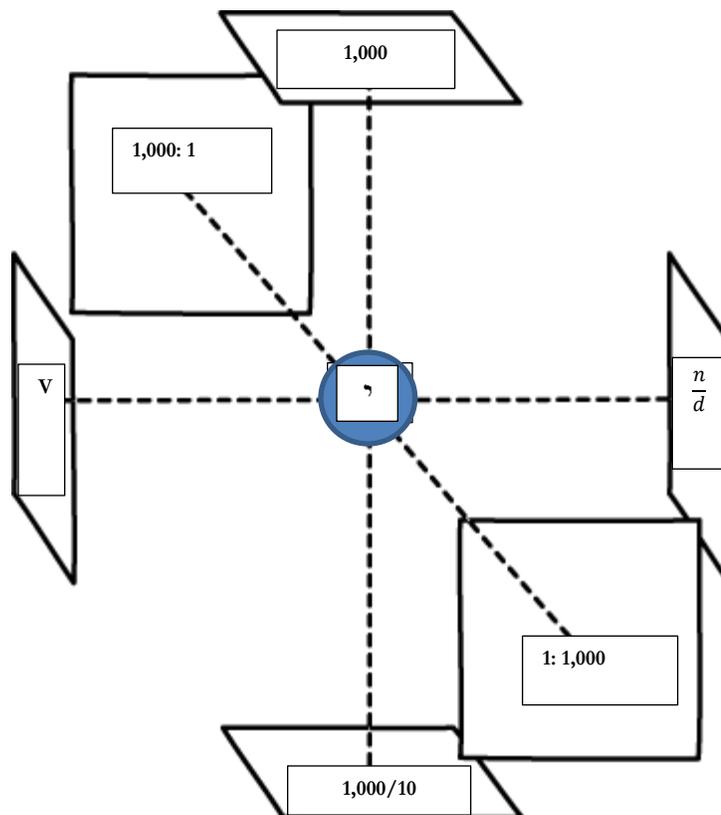
one another. To the principle of division, established by the number two, we add that of Theo-poiesis from G2316 theos & G4162 poiēsis: “Divinely done:” according to which the “divinely made” ratio accelerates, or decelerates according to increases and decreases in its rate of decay (change) interdepending upon providence and depending on the environment, without losing its identity.

That is, the system continuously exchanges all kinds of information with the environment and constantly changes, but paradoxically it remains consistent to its own existence: It maintains a modicum of its “original form.” This “form’s” resilience is why a “human” can be observed to “decay-change,” and yet remain intelligibly understood as a human throughout the entirety of the decay-change ratio.

Note: Theo-poiesis is the essence of the “Chronicles of the ages:” Dispensations. The hypothesis of a dispensation – the arrangement of divisions in Biblical history – can be traced back as far as Irenaeus in the second century.

In the created universe, no division is possible without “Theo-poiesis.” Like “Theo-poiesis,” the concept of autopoiesis [autopoiesis (from Greek αὐτο- (auto-) ‘self’, and ποιησις (poiesis) ‘creation,

production'] refers to a system capable of reproducing and maintaining itself by creating its own parts and eventually further components, as in cell division. Theo-poiesis, however, incites a frictive relation between a living thing and a rate of decay.



Ratio: ($n = \text{numerator}; d = \text{denominator}$)

A ratio compares two quantities that are measured with the same unit. If we compare a and b, the ratio is written as a to b, ab, or a: b.

V = Vinculum (Definitions from Oxford Languages) **noun:**

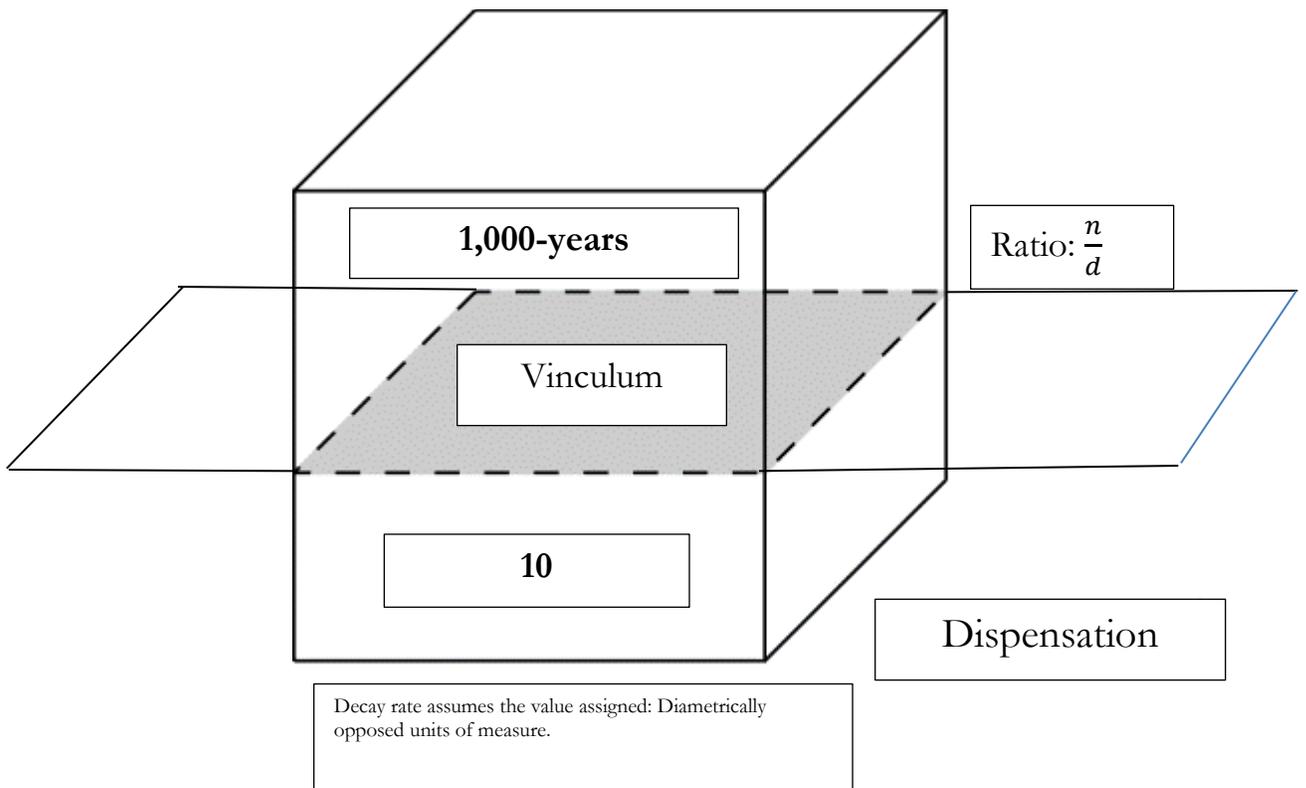
vinculum; plural noun: vincula

1. **Anatomy:** A connecting band of tissue, such as that attaching a flexor tendon to the bone of a finger or toe.

2. **Mathematics:** A horizontal line drawn over a group of terms in a mathematical expression to indicate that they are to be operated on as a single entity by the preceding or following operator.

Origin: Mid-17th century (in the sense ‘bond, tie’): from Latin, literally ‘bond’, from vincire ‘bind’. The term has been used in anatomy since the mid-19th century. The achievement of “division” occurs through a juxtaposition of two things; namely, anything, or person; an entire population (Cf. Psalm 90). When placed into a “frictive relation” a ratio is decreed, and a decay-rate is incurred. In Psalm 90, for example, 90% of the lifespan of 100% of humanity was removed simply by the Creator placing a “Vinculum” between 1,000-years and the # 10: The “Vinculum” is a mathematical operator which, in diagram, affords intelligibility for mankind. The reader of Psalm 90 can notice the accelerated decay-rate of ~10 times that of Adam’s 1,000-year lifespan which continued throughout the antediluvian age.

$$\frac{1,000 - \textit{years}}{10}$$



Yodh is the tenth letter of the Hebrew alef-beis—and the smallest. It is expressed in an irreducible level: The form of Yodh is a point. The “dot” represents God’s essential power; the one God Who is indivisible. Because He is “indivisible,” He alone can (and does) cause division.

Jesus stated that He came to interpose “division.” The term, division, is from “G1267 *diamerismos*. The interposition of a “diametric” relation between two things achieves “Theo-poiesis.” Dia-metric is a term which refers to a “measure” between “two” things.

The Bible term “without form,” as in Genesis 1:1, indicates distinct outlines fundamental to any decaying object. Unique “decay-rates” give it any object a unique individuality: , are nothing more than a drawing of a certain kind of influence we can exert at a certain point of space...the Bible informs us of the “definiteness” of “timespans,” by its term, “aion,” which refers to: “by metonymy of the container for the contained, οἱ αἰῶνες denotes the worlds, the universe, i. e. the aggregate of things contained in time.” Time, therefore, is like a “frame in which no two things appear at the same time, and in which no “one thing” appears in the same “state/condition” twice. This “frame” affords man the concept of now. Also, allowing him to tabulate, by chronicling according to “epochs.”

Time is a “now” which is never the same “now” more than once. It does not repeat: No two “living things” are ever the same age; except, chronologically. That is, no two humans born at the same

“time,” would be the same age “biologically speaking,” although both are being the “same age” chronologically.

Because of “chrono-logic, therefore, humans are able to notice the “chronicles” of the ages. The “ages” are the “containers” of timed events (epochs in history). The “rationale,” according to which “intelligibility” of events like decay and growth can be comprehended according to decay-rates, and growth-rates in relation to “chrono-logic.” That is, correlations (relative and antithetical ones) can be defined (and redefined), even fine-tuned.

Time and life, therefore, are existential: Comprehended only in ratio, and characterized according to the numbers two. That is, according to the principle of difference, that is, ratio. (Cf. The Bible Doctrine of Time: An Introduction

<http://iamkoine.org/uploads/3/4/5/9/34593438/thebibledoctrineoftimefinal.pdf>)

The etymological origin of the word “division” pertains to an Indo-European domain, sharing its meaning with the ideas of both “God and of time.” God is never subjected to time. Time is always something which pertains to mortals, and mortality: division, “act of separating into parts, portions, or shares; a part separated or

distinguished from the rest; state of being at variance in sentiment or interest.”

Synchronized sensory experiences, for example, along with becoming habituated to constant change, allows mankind to learn to “co-occur” with events within his finite habitat. The sense of sight, for example considers several factors concurrently, filling gaps automatically. Likewise, constant movement, and endless change achieves the demarcation between “co-occurring” events, interactions, as well as “contra-occurring” events. When events are in opposition, conflict is experienced, when synchronized, harmony; etc., Rather than “time” determining our decisions, reactive or deliberate interactions influence the experiences’ effects: Cause and Effect. Agent causation is, therefore, both relative and antithetical.

In the text of 2 Timothy 1:9, for example, τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἅγια οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατ’ ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων the phrase “before (a kind of) Chronicles of (kinds of) ages” is recorded. These “intervals of ages” are the “spaces of times:” Frames with “dynamic” content: Events of both growth and decay, along with multi-variate rates of each.

According to each of the “fields, that is, ologies” therefore, can one notice only one “unifying” form of logic, namely, “chrono.” Wherefore, one notices the “rationale,” for such a “logic” being essential to the human experience; for, according to it, each of the “other ologies” can be comprehended, evaluated, appreciated, and subsequently applied. For example, how could any man “learn to number his days?” One could not intelligibly appeal to the Living God, “teach us to number our days, that we may apply our hearts unto wisdom,” except as a dying mortal. The rational requisite “to number our days” is a chrono-logical one. According to “chrono-logic,” the ratio of 1-day to 1,000-years would likewise be an unintelligible expression, holding no relevance to life or death, growth or decay, or the rates according to which each one occurs. Reasoning according to “chrono-logic,” therefore, enables one to “number his days,” correctly value them according to their “brevity” compared to 1,000-years, and eternity.

James describes the results of one who reasons according to “chrono-logic,” by his use of the term “ὀλίγος *olígos*, ol-ee'-gos;” which means puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat: —+ almost, brief(-ly), few,

(a) little, a season, short, small, a while. So, we don't "know not what shall be on the morrow. For what is our life? It is even a vapor, that appears for a little time, and then vanishes away.

Inflections of the words in James' letter, particularly, in this verse indicate:

"4:14. You all, which certain ones, are not mentally-attending from the morrow: What sort of things will be for your life? For you all are the mist, which is appearing for itself toward a brief timespan, that is, which is then being evaporated."

The phrase, "being evaporated" indicates an ongoing, continuous act of "always being evaporated." So, while "we are the vapor" which is "continuously appearing," it is a mist, which is "continuously appearing" for a brief timespan. This definition of the "growth and decay-rates" of mankind when juxtaposed together serves to "compare and contrast" chrono-logic with bio-logic, demonstrating their relative and antithetical realities according to their co-occurrence with each human being.

Because of the truth about the ratio of time, therefore, the reader can notice, and evaluate for her or himself, the rationale for "chrono-logic" to be a constant and all other "logics" to be variable. Consequently, then, the Bible affords mankind the rationale for "why is bio-logical age, and chrono-logical age never the same?" Or, "Why

are geo-logical and chrono-logical times always different?” All “relative rates” of decay, and age-variation are “antithetical” to Chrono-logic’s absolute constancy.

Constant	Relative
Chrono-Logic	Bio-Logic
Chrono-Logic	Geo-Logic
Chrono-Logic	Zoo-Logic
Chrono-Logic	Anthropo-Logic
Chrono-Logic	Neuro-Logic
Chrono-Logic	Immuno-Logic
Chrono-Logic	Cardio-Logic
Chrono-Logic	Sarco-Logic

According to Koine Greek:

χρόνος chrónos, khron'-os; a space of time (in general, and thus properly distinguished from G2540, which designates a fixed or special

occasion; and from G165, which denotes a particular period) or interval; by extension, an individual opportunity; by implication, delay: —+ years old, season, space, (X often-) time(-s), (a) while.

**To “Comprehend” the catastrophic “Geo-logic” event,
frame it accordingly:**

1000-years to 1-day
Hyper-Entropy
Hyper-Inflation
Hyper-Catapultian

**To Comprehend the Pre-Fall, Anthropological “Bio-
logic” decay-rate event, frame it accordingly:**

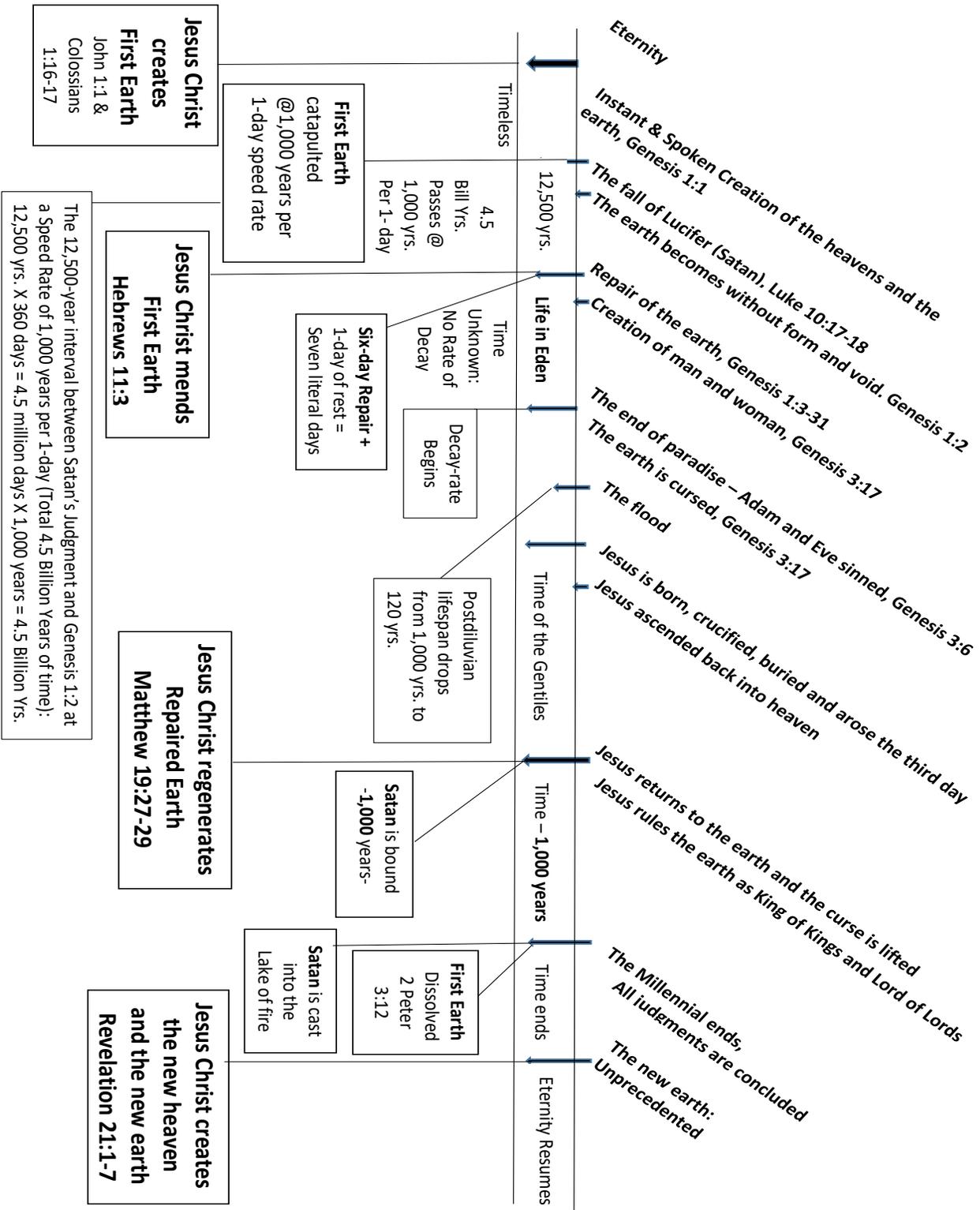
Zero decay: Chronologically
Zero decay: Biologically
Perfect Symbiosis

To comprehend the Post-Fall, Anthropological “Bio-logic” decay-rate event, frame it accordingly:

Decay-rate t/d
1-day to 1,000-years

To comprehend the Post-diluvian, Anthropological “Bio-logic” decay-rate event, frame it accordingly,

1,000 – years to ~100 – years
$$\frac{1,000}{10}$$



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