

Volume

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THE FIRST ADAM AND THE PLANET EARTH

The First Adam and the Planet Earth

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The First Adam and The Planet Earth

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Introduction

(Pink, 1972) stated: “Man is notoriously a creature of extremes, and nowhere is that fact more evident than in the attitude taken by different ones to this subject. Whereas some have affirmed the Bible is written in such simple language that it calls for no explaining, a far greater number have suffered the papists to persuade them that its contents are so far above the grasp of the natural intellect, its subjects so profound and exalted, its language so abstruse and ambiguous that the common man is quite incapable of understanding it by his own efforts....”

Since the commoner must work between the extremes, and against his own propensity to simply “go along,” then this book is intended to afford the reader the opportunity to consider the First Adam and the Planet Earth in light of a Historical Wholistic Hermeneutical approach to determine for her or himself “the correct use of the Bible in theology and in personal life” (Ramm, 1970).

The Divine Godhead

Genesis

1:1. In a beginning Elohim (Godhead) created the heaven and the earth. **1:2.** However, the earth came to be a desolation and a waste, and darkness was over surfaces of the abyss. And Spirit-Elohim (Godhead) was intensely hovering over surfaces of the waters.

Genesis 1:3 “Then, Elohim (Godhead) said: Light will come to be; and Light came to be” (HEV).

Notice: The event itself is the Person called the Light...

The beginning and the End: Both events are personified by Christ...

“I am the resurrection:” John 11:25a

Revelation 21:6 And He spoke to me: “I Myself the Alpha and the Omega- the Beginning and the End-have come to be! I Myself will freely give out from the fountain of the water of the life to the one who is thirsting” (KEV).

I John 1:5 “Indeed, this is the announcement which we have heard away from Him and are announcing to you all: The God is Light; and in Him is absolutely no darkness” (KEV).

1:4. Elohim (Godhead) saw that the Light was Good Light. Then Elohim separated the Light from the darkness. **1:5.** And Elohim

(Godhead) called to the Light Time, and for the darkness He called Night. And evening came to be, and morning came to be: Time one.

Revelation 21:23 And the city is not having a need from the sun nor from the moon, in order that they may be shining in it; for the Opinion of the God lights it and the Lamb is its Lamp.

John 8:12 Therefore Jesus again spoke to them, saying: “I Myself am the Light of the world. The one who is following with Me might absolutely not walk around in the darkness; conversely, he will have the light of the life” (KEV).

Wuest translated Hebrews 1:3 accordingly, Who, being the outraying (effulgence) of His glory and the exact reproduction of His essence, and sustaining, guiding, propelling all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high.

Hebrews 1:3 Who, being a radiance of the Glory and a Facsimile of His Substance, as well, while bearing the all things by the expression of His power, after He made a cleansing of the sins for Himself, sat down on the right of the Majesty in high places (KEV).

Wuest (1973) stated: “The Son is superior to the prophets because He is the brightness of God’s glory. ‘Brightness’ is the

translation of apaugasma, in the classics, ‘a radiance, effulgence,’ used of light beaming from a luminous body. Its verbal form means ‘to flash forth.’ Expositor’s has a valuable note on ‘effulgence;’ The word “seems to mean, not rays of light streaming from a body in their connection with that body or as part of it, still less the reflection of these rays caused by their falling upon another body, but rather rays of light coming out from the original body and forming a similar light-body themselves ... So in India, Chaitanya taught that the human soul was like a ray from the Divine Being; God like a blazing fire and the souls like sparks that spring out of it. In the Arian controversy this designation of the Son was appealed to as proving that He is eternally generated and exists not by an act of the Father’s will but essentially ... As the sun cannot exist or a lamp burn without radiating light, so God is essentially Father and Son” (pg. 12).

Furthermore, Wuest (1973) stated:

“Vincent translates the Greek word by ‘effulgence,’ or ‘out-raying.’ He says that the meaning is that ‘the Son is the out-raying of the divine glory, exhibiting in Himself the glory and

majesty of the divine Being.’ He quotes Weiss as saying that ‘God lets His glory issue from Himself, so that there arises thereby a light-being like Himself.’ Alford 4 says that ‘the Son of God is, in this His essential majesty, the expression and the sole expression of divine light, not as in His incarnation, its reflection.’ The word apaugasma is not preceded by the definite article, which fact makes the term highly descriptive of character or nature, all of which bears out the correctness of the above teaching” (pg. 12).

Consequently, the Light Which the Godhead stated “will become” was the Light of the Godhead Himself the Word, the Eternal Logos, the Glory of the Godhead, Jesus. John the Revelator stated in Revelation 21:6, “And He spoke to me: I Myself the Alpha and the Omega- the Beginning and the End-have come to be! I Myself will freely give out from the fountain of the water of the life to the one who is thirsting” (KEV). The Events: The Beginning, and the End are those which Jesus became. He was the First Cause-the Beginning, and He is the Last Cause-the End. The events, the “Ultimate Events” in the history of the Universe are, like the Resurrection, limited and

defined by the Eternal Glory, the Light of the cosmos, the Light of the universe, Jesus the Christ.

The Godhead and His Creation

Thayer's lexicon says, "deity, i.e. the state of being God, Godhead: Col. ii. 9" (pg. 288).

1. The Son:

A. Colossians 1:15-20 states: "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell;

B. 2 Peter 1:2-4 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory

and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

C. Revelation 3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

Divine:

The term "divine" (from theos, "God"), is used of the power of God, 2Pe 1:3, and of His nature, ver. 4, in each place, as that which proceeds from Himself. In Act 17:29 it is used as a noun with the definite article, to denote "the Godhead," the Deity (i.e., the one true God). This word, instead of theos, was purposely used by the Apostle in speaking to Greeks on Mars Hill, as in accordance with Greek usage. Cp. DIVINITY. In the Sept., Exd 31:3; 35:31; Job 27:3; 33:4; Pro 2:17.

Retrieved from:

<https://www.blueletterbible.org/search/Dictionary/viewTopic.cfm?topic=VT0000788>

Therefore, Exodus 31:3 states, "And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and

in all manner of workmanship,” (KJV). The term “God” in this text if from the term H430 אלהים 'elohiyim which the LXX translates as θεῖον, derived from: STRONGS NT 2304: θεῖος θεῖος, θεῖα, θεῖον (Θεός) (from Homer down), divine: ἡ θεῖα δύναμις, 2 Peter 1:3; φύσις (Diodorus 5, 31), 2 Peter 1:4; neuter τὸ θεῖον, divinity, deity (Latinnumendivinum).

Thusly, Elohim well describes the Godhead; for, the term itself is translated in the English Bible as God in Genesis 1:1, and in the Septuagint Elohim is translated by the term θεῖον: Divine, or Godhead. Consequently, in Genesis 1:1, “In beginning God [Elohim: the Godhead (powerful ones)] created the heaven and the earth. John 14:9 “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?” (KJV).

Kidd (1823) stated:

“Now the Godhead expressly means that nature which is God's; that in which God is what he is. It is thus used by the Apostle, 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.' Now, that which is inseparable from the Godhead,—that which it cannot Avant to be what it is,—that which it must possess to be Godhead, is its essential perfections, and the government of what it has created. These are united, not only with our notions of Godhead, but with the existence of Godhead itself. Without these there would be no Godhead. They are, therefore, its $\pi\lambda\eta\varrho\omega\mu\alpha$, fullness; they cannot be disunited from it; they must be in it to render it what it is. These perfections, in opposition to the Gnostic opinion of the Divine pleroma, and of the person of Christ, the Apostle declares to be the real pleroma of Godhead, which dwells in Christ. But these cannot dwell in the human nature of Christ, nor in any other created nature. Eternity, immensity, and immutability, cannot, in any sense, be said to dwell in that which is created—in that which has dimensions, and in that which experiences change. To affirm so would be a contradiction —the assertion of an absolute impossibility" (pg. 162).

Kidd (1823) further stated:

“Yet these perfections, even the Divine perfections, the pleroma of the Godhead, are affirmed to be in Christ. They must, therefore, be in that nature which is capable of possessing them. They must inhere in his Divine nature, which is the Godhead, and which took the human nature into union with itself. What the Apostle predicates of Christ is true, therefore, of his Divinity” (pg. 162).

Finally, Kidd (1823) said: “From the whole passage, we learn that the Son is essentially the image of the invisible Godhead—that he is Lord, by right, of the whole creation—that he is the creator of heaven and earth, and all that they contain that lie exists uncaused, and is the cause of” (pg. 166).

The Divine Clock

The Bible records the Creation of a “Divine Clock;” a clock that would indirectly order the lives of all creatures through the direct utilization of it by the man Adam,

14. And Elohim (Godhead) said: Let luminaries come to be in the atmosphere of the heavens to cause a separation between the day and between the night that they might be for signs, for appointed seasons, for days and years. **15.** Let them come to be

for luminaries in atmosphere of the heavens to cause light upon the earth. And it came to be so. **16.** Elohim (Godhead) made two great luminaries: The great luminary for rule of the day and the insignificant luminary for rule of the night and the stars. **17.** Elohim (Godhead) placed them in the atmosphere of the heavens to cause light upon the earth **18.** to rule in the day and in the night, and to cause a separation between the light and between the darkness. And Elohim (Godhead) saw that it was good. **19.** And evening came to be, and morning came to be: Time four.

The Solar System Clock (as it is known in the scientific arena) can be viewed and even manipulated at the University of Texas' website <http://order.ph.utexas.edu/clock/> accordingly, "As soon as the applet loads up, you can see a view of the inner planets of the Solar System (Mercury, Venus, Earth, and Mars) based on their positions right this minute. The date and time are/(will be) displayed in the upper left-hand corner." Striking is Moses' knowledge of the Solar System Clock as early as ~3,500 years ago. The Solar Clock is so predictable that as the computer models are manipulated, seasons, times and dates are simultaneously indicated as the positions of the

planets are moved. The tired assertion of "The Divine Watchmaker" pales in the light of the Divine Clock-the Solar System Clock.

The Divine Image and Likeness

Genesis 1:26. And Elohim (Godhead) said: We will make Adam in Our image and according to Our likeness. They will rule over the fish of the sea and over the flyer of the heavens; over the cattle, over every land-animal and over every creeping one that is creeping on the earth. **1:27.** So Elohim (Godhead) created the Adam in His image; in the image of Elohim (Godhead) He created him: Male and female He created them.

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 Marred Image and Likeness

Genesis 5:3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, (H1823) after his image;(H6754) and called his name Seth: 5:4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: 5:5 And all the days that Adam lived were nine hundred and thirty years: and he died (HEV) 6754.

The terms H1823 *likeness* and H6754 *image* are the exact terms in **Genesis 1:26** “And Elohim (Godhead) said: We will make Adam in Our image and according to Our likeness. They will rule over the fish of the sea and over the flyer of the heavens; over the cattle, over every land-animal and over every creeping one that is creeping on the earth. **1:27.** So Elohim (Godhead) created the Adam in His image; in the image of Elohim (Godhead) He created him: Male and female He created them.”

Consequently, therefore, the sons and daughters whom Adam “begat” were not directly created, neither were they begotten in the likeness and image of Godhead, rather they were merely begotten, and begotten in Adam’s image and likeness. Wherefore, the sons and daughters of Adam are not even finite creatures, rather they are

literally “finite reproductions” of the finite, fallen creature named Adam.

Furthermore, as “finite reproductions” of the fallen and finite creature named Adam, they are specifically described as sons and daughters whom Adam “begat” (fathered) in his image after his own likeness. Multiple steps removed from their “finite creature-father,” these sons and daughters are even further removed from the image and likeness of the Infinite Godhead (Creator).

The text enumerates the elements of a definitively expressed rationale for the entropy of mankind; for, the text appeals to the sympathies of its readers on behalf of these sons and daughters who were finite reproductions, reproduced in the image and after the likeness of the “fallen and finite” creature father Adam; for, we are as they; namely, bound by the marred and fallen finitude of Adam.

The Breath of Lives

2:7. Yahweh Elohim (Godhead) formed the Adam from dust of the ground, and He blew in his nostrils **a breath of lives:** Indeed, the Adam came to be accordingly: A living soul. **2:8.** Yahweh Elohim (Godhead) planted a garden in Eden, from east, and there He placed the Adam whom He formed. The phrase “breath of lives” discloses

the multiplicity of life within Adam; namely, the lives of his sons and daughters: Humanity.

The Tree of Lives

2:9. So Yahweh Elohim (Godhead) caused to sprout from the ground: Every tree being desired according to appearance and a good one according to food; also, a tree of the lives was in the middle of the garden, also a tree of the knowledge of a good one and evil one. **2:10.** Also a river was flowing forth from Eden to cause to irrigate the garden; and from there it was divided and came to be according to four head streams.

2:11. A name of the first one is Pishon; it itself is the one surrounding all land of Havilah where there is gold.

2:12. Indeed: gold of the land is itself a good gold; the pearl is there and the gem stone.

2:13. And a name of the second river is Gihon; it itself is the one winding-around all land of Cush.

2:14. And a name of the third river is Hiddekel; it itself is the one going east of Asshur; and the fourth river is itself Euphrates.

2:15. Then Yahweh Elohim (Godhead) took the Adam and caused him to rest in Eden's garden to work it and to keep it. **2:16.** And Yahweh Elohim (Godhead) specifically instructed upon the Adam, accordingly: To say, "From every garden-tree eating you will eat. **2:17.** But from the tree of the knowledge of good and evil, you will not eat from it, because in a time [you result] to eat from it dying you will die." **2:18.** And Yahweh Elohim (Godhead) said: "For the Adam to become alone by himself is not a good thing. I shall make for him a helper like himself."

The phrase, "tree of lives," like "breath of lives" correlates the plurality of lives breathed into Adam with the plurality of the gracious provision for those lives found in the "tree of lives." Godhead communicated the implicit valuation of Adam's life by the term "lives," along with the immensity of that which was at stake should a "tree of lives" not have been provided.

The Brightness of His Glory

Hebrews

1:1. The God, Who spoke to the fathers by the prophets in many portions and in many ways formerly, 1:2. upon a last of these particular days, spoke to us in a Son, Whom He placed as Heir of all

things, through Whom also He made the durations, 1:3. Who, being a radiance of the Glory and a Facsimile of His Substance, as well, while bearing the all things by the expression of His power, after He made a cleansing of the sins for Himself, sat down on the right of the Majesty in high places (KEV).

The Eternal Power & Godhead

Romans

1:18 “for the wrath from God is being revealed away from heaven upon every impiety and injustice of men, of the men who are holding down the un-concealment in injustice, **1:19** because that the knowable thing of the God is a manifest thing in them; for the God manifested it for them; **1:20** for the invisible things of Him away from creation of order are seen accordingly: Being understood by the things made; both the Eternal power of Him and Godhead unto the purpose for them to be inexcusable ones” (KEV).

2 Peter 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: The term “divine” is from theos, "God", is used of the power of God, 2Pe 1:3, and of His nature, ver. 4, in each place, referring to that which proceeds out from

Himself. The antecedent to the pronoun “his” as in the phrase “his divine power” is “Jesus our Lord.”

Colossians

1:12 “Ones rightly-gracing to the Father, to the One Who qualifies you all into the portion of the inheritance of the holy ones in the Light, **1:13** Who rescued us for Himself out from the authority of the darkness and transferred us into the kingship of the Son-of His particular beloved Son, **1:14** in Whom we are having the deliverance—the release from sins,

1:15 Who is the God’s Icon, of the Unrealizable One, First-born of all creation, **1:16** because by 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, and remain created through Him and into Him. **1:17** Indeed, He Himself is before all things and the all things have stood together, and remain together in Him. **1:18** Indeed, He Himself is the Head of the body, of the Congregation, Who is Ruler: First-born out from the corpses, in order that He Himself might come to be among all men One being Foremost. **1:19** He

rightly-opined that all the Fullness [would result] to dwell in Him accordingly, **1:20** and to exchange the all things accordingly: Through Him into Himself, when He made peace through the blood of the cross, through Him, whether the things upon the earth; whether the things in the heavens” (KEV).

The Creation of the First Adam

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).

Instantaneity and the Trinity

Moses stated: “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God” (Psalm 90:2) KJV. (Moses is the author of Genesis). From “everlasting to everlasting” is from the Hebrew phrase `owlam **עוֹלָם** **דָעַת** `ad `owlam **עוֹלָם** and describes the God of the Bible in the most expansive manner; namely, as the One Who was God before time, and as the One Who is God after time!

Faculty (1984) stated:

“The writer of Hebrews...states in chapter 11:3, ‘By faith, we understand of the ages to be knit together by the spoken word of God; for not out of the things being manifest have become the things being seen’ (translation of Greek text). This verse says that the things that have form were not made from particles that could first be seen: At the spoken word of God they were made to appear to the visible sight” (pg. 82).

Returning to Genesis 1:1, the reader need only recall that H1254 *bara* (created) is modified by the adverbial phrase בְּרָאשִׁית “in the beginning.” The term, *bire'shiyth* describes the manner of the original creation accordingly, “In the beginning God created the heaven and the earth” (KJV). This “in beginning” creation (IBC) demands instantaneity in creation; for the eternal nature of Christ Himself dispels any element of time from “in beginning” creation (IBC).

Genesis 1:1 is in no way a mere title of a book, rather Genesis 1:1 is the ultimate expression of the Godhead. From the expression “in beginning” one finds Christ already there. One need only recall that at the mention by Christ that “...Before Abraham was, I am” the self-righteous Judaizers took up stones to cast at Him. Were Jesus to have informed those Christ rejecters that He was already “in beginning” when God created the heaven and the earth (space and matter), He could have expected no less than an attempt on His life; yet, with perhaps much more zeal. As the assertion of Christ in beginning generates the untenable implication for both atheist and false-religionist alike, it stems solely upon the implication of that which is immediate, sudden or abrupt; instantaneity!

Wherefore, by the manner of God's creation, the instant and spoken manner, can no greater apologetic be given for His triune nature, the Father, the Son, and the Holy Spirit. Neither can His Omnipotence, Omniscience, nor His Omnipresence be more greatly demonstrated than through His instant and spoken manner of creation by which He brought all things immediately into existence.

Genesis 1:1, therefore, is the premise upon which the entire Bible is based. For, according to the eternal power within the Godhead, the Bible says that in Isaiah 48:3 God Himself expressly stated:

“I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass” (KJV). According to Strong’s definition: פִתְחָה pith’ôwm, from H6597; means instantly: — straightway, sudden(-ly).

The account in Genesis 2:4 states: “These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,” (KJV). The phrase “in the day” functions adverbially, modifying the manner in which the LORD God created; namely, “in the day.” The Hebrew phrase *bi'*

yowm יוֹם is from the Hebrew noun H3117 *yowm* and the Hebrew preposition בְּ *bi*.

The phrase “in the day” contains no article and the Hebrew language translates as “in time.” The absolutely “instantaneous” manner according to which God created could not be more precisely expressed than by the phrase “in beginning” in Genesis 1:1, and neither could the manner of His act to create “in time” be more precisely expressed than by the phrase “in time” in Genesis 2:4.

In Psalm 90:2 states: “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God” (KJV). The Hebrew term H3205 *yaladh*, according to Faculty (1984) “conveyed to the Hebrew mind the idea that the earth was a **birth from God**. It was a ‘tearing forth’ as a child is torn from the body of its mother in birth” (pg. 82).

Of the scripture Hebrews 11:3, Faculty (1984) stated: “that the material creation appeared at the spoken word of God. This did not involve a period of time but came to be **instantly**. The thought is clearly brought out in the Hebrew text in Isaiah 48:3, “I have declared the former things from beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to

pass” (pg. 83). Faculty (1984) stated: “From the standpoint of logic, it would be most illogical to believe an absolutely perfect God would be the author of an imperfect work” (pg. 84).

Morris (1972) constructed a creative process describing it accordingly:

“ ‘Matter’ began to appear, first as the formless earth, then as a matrix of water sustaining the basic elements of matter in the earth, then as light energy piercing the darkness, then as an atmosphere separating two great hydro-spheres, then as solid materials emerging from the watery matrix, such materials perhaps resting for the first time on what the Bible calls the “foundations of the earth” deep in the earth’s core, next as complex replicating materials all over the earth’s surface forming its covering of vegetation, and then, finally, as an infinite array of heavenly bodies dotted everywhere throughout the universe, in an equally infinite variety of sizes, shapes, groupings, compositions and activities” (pg. 68).

Morris’ constructed process is not describing “In Beginning Creation” of Genesis 1:1-its instantaneity-(nor would this writer assume that any Christian would knowingly describe Genesis 1:1 in such a manner);

for, to attribute Morris' complex, and constructed process to Genesis 1:1 would be a complete and absolute affront to the Godhead Himself, diminishing the instantaneity of creation itself.

The Omnipotent, Omnipresent, and Omniscient God of the Bible created the heaven and the earth "in beginning." Within the phrase "in beginning" is no time found, neither space nor matter. In beginning antedated space and matter; and, therefore time. Christ is declared as One Who was always being in beginning, Who was already "in beginning" **before** SPACE and MATTER; especially, was He **already** "in beginning" **before** TIME! The Eternal Christ, the Word, the Logos preexisted space, and matter. Consequently, therefore, He preexisted TIME; for without space and matter time did not exist.

The Bible says that Jesus said of Himself: "...I am Alpha and Omega, the first and the last...I am Alpha and Omega, the beginning and the end..." (KJV). Each assertion of the "first and the last," and "the beginning and the end" are presupposed by the expression "I am Alpha and Omega!" Likewise, in Isaiah 41:4, "Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he" (KJV).

The Logos is the Alpha of creation, and the Omega of creation: He was already in beginning when through Him all space and matter were created, and time subsequently followed. He will be the End of creation as it has become following its unwilling subjugation to inutility. Christ Jesus, the Logos Who was already being “in beginning” identifies Himself as the Alpha and Omega, the first and the last, the beginning and the end. He demonstrated ***instantaneity in Creation***, the “in Beginning” Creation account of Genesis 1:1.

The Genesis 1:1 account is absolutely established by the Eternality of Christ, His co-Eternal, co-Equal relation to the Trinity. Instantaneous Creation “in beginning” is exclusively attributed to Christ, the First and the Last, the Beginning and the End, the Alpha and Omega. For, He is the First and Foremost One in creation, since it is He Who is revealed as the One (the Logos) Who was already being in beginning; He is the Logos in Eschatology, since He is declared to be the Last in the book of Revelation, making the End as “foremost” as the beginning; He is the beginning of creation; for He was already being God in beginning, He is the End of creation, since the purpose of the Father is to gather together in one all things in

Christ, both which are in heaven, and which are on earth; even in Him: Christ, the Creator

The primary focus of this book, therefore, as it concerns time is to establish the very foundation of the doctrine of the Creator, Christ Jesus; and thereby, demonstrate the absolute, and uncompromised character of the Christ in beginning from the beginning of creation itself. The belief in one true and eternal God, the Maker of all things—is the first truth that demarcates Christianity from the chaotic, creation narratives among the pagan religions of the world.

Any discussion of creation which diminishes the Trinity, that is, does not begin with the precise, unequivocal declaration that there is one, indivisible Being of God Who eternally exists as the Trinity: One God, in three Persons Who created the heaven and the earth in beginning before time, and in no time whatsoever, rather in the Trinity's unique instant and spoken manner (*instantaneity*) not only diminishes monotheism—One God, rather also the Omniscience, Omnipresence, and Omnipotence of the Persons of the Godhead. Instantaneity, therefore, of the Genesis 1:1 account of creation properly glorifies God in the Highest manner; specifically, by

acknowledging the fullness of His strength as described in the Scripture; as in Isaiah,

“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, 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:” Isaiah 46: 9– 10 (KJV).

And again, in Isaiah,

“Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: That bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who

hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding” Isaiah 40: 21– 28 (KJV).

Further, Jeremiah described this all powerful One,

“But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation” Jeremiah 10: 10– 11 (KJV).

Moses declared Him to be the possessor of heaven and earth (space and matter):

“Behold, the heaven and the heaven of heavens is the LORD'S thy God, the earth also, with all that therein is” Deuteronomy 10: 14 (KJV).

All space and matter throughout the universe exists, because God made it. Wherefore, by simply recalling Genesis 1:1 and its revelation of instant and spoken creation, the instantaneity of creation is consistent with the entire Bible's doctrine of the Godhead: He truly is the controller of the Universe and all that is in it.

“Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he Isaiah 41:4” (KJV).

The Eternal One, Yahweh, the first and the last, is the Lord of time itself. God mocks idols who cannot exist beyond the realm of time as He can and does: God could as easily mock our technology; for, it exists within the real time; and, technology, like idols, can be challenged by Him to do those things which only the true God can. First: Predict the future. Second: Disclose historical events according to the purpose of their happenings.

Further, the Creator God of the Bible, the God Who created space and matter instantaneously “in beginning” confronts feeble gods, asking them:

“Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may

consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you” Isaiah 41: 22– 24 (KJV). Genesis 1:1 acknowledges God, the Trinity as the very Lord of matter, space and time: The Creator of all. Through the Eternal Logos the Trinity made the heaven (space) and the earth (matter): Psalm 33: 6 states: “By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth:” (KJV).

This text discloses the implication of the term “word/logos;” namely, that the “word of the Lord,” and the power of God within His Word are references to a Person, the Person Christ Jesus, the One through Whom all things were created. Any understanding of the creation event of Genesis 1:1 other than “instant and spoken creation” would communicate Christ as a temporal being, and the term *Logos* as a mere concept, rather than the Eternal Word of God. An illustration of God’s knowledge; specifically, His knowledge of Billions of years,

thousands of years ago is easily demonstrated in the chapter entitled the Divine Ratio.

The Divine Ratio

Dr. Edward F. Vallowe (1998), in his book Biblical Mathematics, writes:

“Numbers are the secret code of God’s Word. Only to the students of the Word, those to whom God’s Spirit has given spiritual insight, will the code be made plain. God has been called ‘The Great Geometrician’ and is said to do everything after a plan by number, weight and measure. If God is the Author of the Scriptures and the Creator of the Universe, and He is, then the Words of God and the Works of God should and will [numerically] harmonize” (p. 19).

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

A Scripture of great intrigue and insight can be noticed in **Genesis 2:17** “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, we through patience and comfort of the scriptures might have hope” KJV]

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 flummox” 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 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.

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 of time!”

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 of time 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 life-actually, the increased rate of life-decay-according to a modern life-span approaches ~100 years.

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 alpha-numeric 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.

Moving on from the beginning of the history of mankind onto the final millennial reign (a 1,000-year period of time-a day), the student 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, man lives in this day, no longer dying in it. The “Divine Ratio” is again expressed according to a 1,000-year life-span. 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 reads the Bible, it is no marvel that a decay-rate for man is observed; 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.

These authors know from both education and experience that the approach to Bible study begins with the most humiliating assumption; namely, that we are “wrong from the beginning of the study of Scripture.” Thus, these authors, like any students of

Scriptures, realize 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.” These authors desire only that those of more advanced knowledge, enjoin us 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.

Relying upon no mathematical formula of “decay rates,” nor upon any “theories of relativity,” as that of Einstein’s, but rather, upon the acknowledged “decay rate” within the Scriptures, along with the “Divine Ratio” disclosed therein, we humbly propose a distinction

between “in beginning” from that of “in time.” That is, we propose to explain that which is not currently under discussion: According to what “ratio” 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 life-span, 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 insight 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 a 100 years to 1000 years. It is quite a contrasting ratio when applied to the Earth's age.

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,

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 years in only 12,329 Solar 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, as students of Scripture, 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 1day: 1,000 years, this calculated age of 12, 329 fits squarely into 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 averse 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.

These authors only wished 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 composed introduction is that the Young Earth (~12,329 years young) became, that is, aged into (through an aging process in accordance to that ratio revealed in Scripture) the Old Earth of today (4.5 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,

$$12,500 \text{ years} \times 360 \text{ days} = 4,500,000 \text{ days}$$

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

$$4,500,000 \text{ days} \times 1,000 \text{ years} = 4,500,000,000 \text{ years.}$$

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, as students of Scripture, 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 into 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 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, 500 years: As 12.5 days for God.

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allowance; and, recognizing that “as” in arithmetical terms would be known as “approximately,” then 6,250 years is indeed ~6,000 years [cf. John 11:9 Jesus answered, “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”] (KJV). 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 http://www.iamkoine.org/uploads/3/4/5/9/34593438/a_matter_of_interpretation.pdf).

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.

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

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

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

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 $t=\text{time}$, and $l=\text{life}$.

After the Fall of Man: $t=l/d$; where $t=\text{time}$, $l=\text{life}$; and

$d=\text{death}$.

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 $t=\text{time}$, $d=\text{distance}$; and, $r=\text{rate}$ 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: $t=l/r$ 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).

A demonstration according to the Bible:

וְמֵעַז הָדֹעַת טֹוב וּרְעָא לֹא תִאכְלֶ מִמְּנָנוּ כִּי בַיּוֹם אֲכַלְתָּךְ Genesis 2:17

מִמְּנָנוּ מוֹת תִּמְوتָ:

“And from tree of the knowledge of good and evil you will not eat from it, because in a time [for you] to eat from it, dying you will die” (HEV).

The term *yom* Strong's H3117 according to www.blueletterbible.org

within the **KJV** is translated in the following manner: day (2,008x), time (64x), chronicles (with H1697) (37x), daily (44x), ever (18x), year (14x), continually (10x), when (10x), as (10x), while (8x), full (8), always (4x), whole (4x), always (4x), miscellaneous (44x). Consequently, therefore, the sentence: "...in a time [for you] to eat from it, dying you will die" refers to a *kind of time* which when expressed in a formulaic format, could be expressed accordingly: $t=l/d$.

The equation $t=l/d$ where t=time, l=life; and, d=death demonstrates that God's warning informed, and warned, Adam that in (within) a kind of time heretofore unknown to the anthropological cosmos; namely, a time in which life would be constantly diminished, literally, divided by death until which time no life remains.

Romans 5:12 Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἀμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἀμαρτίας ὁ θάνατος καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν ἐφ' ἣ πάντες ἤμαρτον

"Because of this as concerning through one man the sin entered into the cosmos, and through the sin the death; and in this manner

into all mankind the death went through, upon which death all (mankind) sins” (KEV).

Within the cosmos of humanity time equaled life, a length/distance without end; without death, no rate of decay: $t=1$. After the sin of Adam death entered into the cosmos of Humanity: Time hereafter for the cosmos of humanity would always equal $t=1/d$.

1 Corinthians 15:26—*the last enemy to be destroyed is death.* ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος The death, [the] last enemy will be worked-downwardly. Consequently, then, within the anthropological cosmos time will one day return to $t=1$ (t =time; l =life). The last, eschatological enemy is worked-downwardly, eventually, at the end-when eliminated by Christ-being removed entirely from the equation of time; namely, $t=1$.

Human (anthropos) death is the consequence of the disobedience of Adam. Although Adam and Eve were not immortal by creation, that is, they were created as ones co-dependent for sustained life: Life which was only available to them through the supernatural “tree of life” deliberately placed into the Garden of Eden: Adam and Eve’s biosphere.

Access to the “tree of life,” therefore, was imperative for them after the fall; specifically, after Adam’s act of sin. Barring mankind from access to the “tree of life” following the fall (the introduction of death to the equation of life: From $t=l$ to $t=l/d$) found mankind’s only hope to escape their judgment forever lost to them: Into the anthropological cosmos death entered, passing upon all mankind universally.

Since Adam was not immortal, his life-support was within the originally created cosmos, the anthropological cosmos. Within this original, anthropological cosmos, every tree for food was provided; a virtual biosphere was afforded Adam and Eve.

The “As” and “So” of the Bible

Penn (2017) stated: “To those who may question the literal interpretation of this Divine Ratio and insist that it is only a figure of speech, I offer the following use and interpretation of similar Scriptures,”

1. John 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: (KJV). Cf.

Numbers 21:9- What in this verse (John 3:14) should not be interpreted literally? Moses? Wilderness? Son? Lifted up? The literal interpretation of this Scripture must be literal.

2. John 12: 32-34 And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? (KJV). “What in this verse should not be interpreted literally? Lifted up? The Earth? Draw all men? What death He should die? The Son of Man? The literal interpretation of this Scripture must be literal.

3. Matthew 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth (KJV). “What in this verse should not be interpreted literally? Jonas? Three days? Three nights? The Whale? The Son of Man? The heart of the Earth?

Observations about “simile” which were made by Capell (1970) included,

A. “The simile may be defined and described in several different ways: an expressed or formal comparison; a declaration that one thing resembles another; a comparison using the terms “as,” “like as,” “even as,” “like,” etc. (p. 27).”

B. “The simile differs from the metaphor in that it merely states the resemblance, while the metaphor boldly transfers the representation, or in some cases, implies the resemblance (depending upon the type of metaphor) (p. 27).”

C. “The simile does not possess the feeling conveyed by other figures; but it is clear, beautiful, gentle, true to fact, cold and deliberate” (p. 27).

D. “The simile requires no explanation, it is the explanation” (p. 27).

A simile, therefore, by its very nature, must contain two facts, rather two truths. In Matthew 12:40a, the text states: “For as Jonas was three days and three nights in the whale's belly...” (KJV). Is this a fact? Is this comparison false in any way? Is it possible to misunderstand it?

Further, in Matthew 12: 40b, the text states: “...so shall the Son of man be three days and three nights in the heart of the earth” (KJV). Is this a true statement? Is it truth? Is it easily understood? Thus, the simile requires no explanation; for, the simile is the explanation!

Psalm 90:4 states: “For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night” (KJV).

This text contains two distinct comparisons which contain two truths each; namely,

1. “... a thousand years in thy sight are but as yesterday” (KJV).

A. A Thousand Years

B. Yesterday

Is this a true statement? Should it be believed as a fact? Is it true?

2. ... a thousand years in thy sight are but...as a watch in the night (KJV).

A. A Thousand Years

B. A Watch in the night

Is this a fact? Is it the truth?

2 Peter 3:8 states: “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).

This text also contains two distinct texts which contain two truths each; namely,

1. ...one day is with the Lord as a thousand years (KJV).

A. One Day

B. A Thousand Years

Is this a true statement? Should it be believed as a fact? Is it true?

2. ... a thousand years as one day (KJV).

A. A Thousand Years

B. One Day

Is this a fact? Is it the truth?

Since a “simile” must possess two truths. If a statement or a proposition does not have two truths, then it is not a simile. An example of this is provided by Jesus Himself in John 3:14, stating: “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up” (KJV).

1. Did Moses lift up a serpent in the wilderness? Is this a literal fact?
2. Was the Son of Man lifted up? Is this a literal fact?

In **2 Peter 3:4** Peter mentions both the beginning and the creation, saying: “...Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation” (KJV). This entire chapter is governed by the nature of time from the beginning of the creation. Some might say that God is simply comparing a day to a thousand years, to demonstrate His patience. Indeed, the nature of time, as revealed by God, teaches us about our need for patience. We aren’t eternal, we are temporal: Under circumstances of persecution, we can lose patience quickly, but not God.

Because the context mentions time from the beginning of creation (Cf. 2 Peter 3:4), then one does well to acknowledge the correlation between the nature of time between Genesis and the book of 2 Peter.

Why would we approach Genesis with the understanding that a “day” is literal and that we know what it means, and not likewise approach the book of II Peter or Psalm 90 with the same belief? We believe that Genesis is literal in its teaching; yet, we cannot accept how God explains time in the book of II Peter 3:1-17; especially, in verse 8? Or, how Moses the author of Genesis demonstrates it in Psalm 90?

Further, should we accept the Lord’s Supper as literal, or only as symbolic? Did the wine really represent His shed blood? Did the bread really represent His broken body? If we do, then why should we reject the statement concerning the way God employs time in the New Testament?

Peter’s statements follow his explanation of God’s longsuffering; yet, the end will come. John the Apostle tells us in I John 2:17: “And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever” (KJV). Within “time” the

“heaven and Earth (The Earth created in beginning, before time)” 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) due to what many acknowledge to be a result of a Divine judgment against Satan and rebellious angels.

Second Peter Chapter Three

3:1. Already, beloved ones, I am scripting this second letter to you all, in which letters I am thoroughly raising your undefiled understanding in recollection, **3:2.** to be caused to remember from the expressions which, having been plainly spoken, remain spoken by the holy prophets and apostles of the commandment of your Controller, that is, Savior, **3:3.** while knowing firstly that mockers will come upon the last days, while proceeding in mockery according to their own particular complete-cravings **3:4.** even saying: “Where is the complete-announcement of His being-alongside; for from which day the fathers fell asleep, all things are thoroughly remaining thusly from beginning of creation?”

To the expression “all things are thoroughly remaining thusly from beginning of creation” one need only recall the Preacher’s words

in the book of Ecclesiastes; specifically, recalling the following passages:

Ecclesiastes 1:1 “The words of the Preacher, the son of David, king in Jerusalem. **1:2** Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. **1:3** What profit hath a man of all his labour which he taketh under the sun? **1:4** One generation passeth away, and another generation cometh: but the earth abideth for ever” (KJV).

“1The words of the Assembler, son of David, king in Jerusalem: 2 Vanity of vanities, says the Assembler; Vanity of vanities, the whole is vanity. 3 What advantage has a human in all his toil Which he toils under the sun? 4 One generation goes, and another generation comes, Yet the earth is standing for the eon” (pg. 1205). Concordant Version of the Old Testament
Concordant Publishing Concern © 2015

This author concurs with the extensive observation by Keil & Delitzsch (1996) who stated:

“One generation passeth away, and another generation cometh: and the earth remaineth for ever.”

The meaning is not that the earth remains standing, and thus (Hitz.) approaches no limit (for what limit for it could be had in view?); it is by this very immovable condition that it fulfills, according to the ancient notion, its destiny, Ps. 119:90. The author rather intends to say that in this sphere nothing remains permanent as the fixed point around which all circles; generations pass away, others appear, and the earth is only the firm territory, the standing scene, of this ceaseless change” (pg. 658).

Peter discloses the motivation for the misinterpretation of the Preacher’s words by the mockers in 3:5, noticing the cause of their willingness to decontextualize the truth of the text, for the spuriousness within their claim:

3:5. Certainly, as ones who are desiring this: [That] it is hiding that *kinds of* heavens were being from ancient time, along with a *kind of* earth standing together by the word of the God out from water and through water, (Mantey, 1927) stated: “An object of thought may be

conceived of from two points of view: as to *identity* or *quality*. To convey the first point of view the Greek uses the article; for the second the anarthrous construction is used” (pg. 149).

Thusly, the insertion of the phrase “kind of” functions well to convey for the reader the implication of the anarthrous use of the nouns “heavens and earth;” for, indeed, ***kinds of***heavens; specifically, **“former kinds”** along with ***a kind of***earth are disclosed by Peter for his hearers, deliberately reminding them of that which scoffers would prefer to remain hidden!

3:6. through which things the world which was then, after it was deluged by water, **perished**,

Note: (Strong’s G622) states: To destroy; to put out of the way entirely, abolish, put an end to: to perish. Retrieved from:

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G622&t=KJV>

3:7. but the heavens now, as well as the earth, which, having been stored, remains stored by the same word are ones being kept for fire into a day of judgment and destruction of the irreverent men.

Peter carefully demarcated ***the world that then was*** from the **“heavens now, as well as the earth,”** by use of the term “perished.” The Noahic world survived the Flood for the purpose of “being stored into a day of judgment and destruction of the irreverent men.” The normal and literal reading of the text: “the world which was then, after it was deluged by water, perished” prevents the reader from any confusion; specifically, by a stark contrast, avoiding ambiguity between the “world that then was,” and the “heavens now, as well as the earth”

The Bible iterates in Jeremiah 4:23 “I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light” (KJV) the words (tohu & bohu); specifically, describing the earth as one “without form” (tôhû, H8414) meaning, “a desolation;” furthermore, compounding its condition as by the word “void” (bôhû H922) meaning, “an undistinguishable ruin.” Retrieved from:

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=H922&t=KJV>

Furthermore, one need only consult Jeremiah 4:24 and notice the revealed nature of that earliest earth age; namely, “I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.”

Enumerating that which the earth endured during that earliest age is likewise observed and subsequently asserted that the continents themselves were once a single land mass, which following its being “deluged by water” perished. Literally, as observed geologically, it so perished as to result in distinct and separate continents of today:

Regardless of the errant nature of scientific observations, the Bible student can trust God’s word when the deluge of that age is so clearly prevalent when compared to the Flood of Noah as to require Peter to contrast them, rather than compare or equate them. Of this world that then was Peter stated that some are desiring that the knowledge of both the world that then was; namely, that it perished by a deluge in water, and that the second Flood (Noah’s) allowed for the earth to be stored for a day of judgment for the irreverent men, remain a secret.

Peter’s desire to disclose these facts afforded a necessary rationale for his readers in their need to understand the motive behind their suffering. Persecutors of these believers escalated as the disclosure of facts of God’s judgments upon the earth surfaced, or resurfaced, emerging to the shame of those who preferred that such

knowledge remain a secret thing, hidden to those for whom the earth's preservation through Noah's Flood was intended as an impending indictment against the enemies of God's people.

Following the first destruction, no rainbow appeared, and certainly did no retrieval of an olive branch by any dove occur, rather only total-destruction. By contrast, Noah's Flood was quite gracious in that it found God sparing Noah and his family, sparing olive trees, and promising to never again judge the earth with water.

Divine Patience

As those who were enduring the mental angst that the "delay-theory" advocates advanced, the reminder of the knowledge previously given to them by the Apostle Peter is again prescribed to them: Peter reminds them of the lesson of Moses, the author of Genesis. Peter reminds them of the Divine Patience of the Godhead, affording them salvation from the despair incurred by willful ignorance, and imposed by those who mocked them,

3:8. "Moreover, let not this one thing be being a secret

thing to you all, beloved ones, that one day alongside the

Controller is as a thousand years, and a thousand years is as one day. **3:9.** Controller is not delaying of the complete-announcement, as certain ones are deeming a delay; conversely, He is longsuffering unto you all, while not intending anyone *of you all* to perish; conversely, while intending all *of you all* to advance into a mind-after the right-announcement. **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 by being burned: Indeed, earth and the works in it will be burned accordingly.

3:11. Thusly, while all these things are being loosed, what manner is necessary for you all to be under-beginning in holy conducts and right-reverences, **3:12.** while you all are looking toward and are hurrying the being-alongside of the day of the God, through which being-alongside heaven will be loosed while being set on fire and elements are being melted while burning. **3:13.** Moreover, we are looking toward new heavens and new earth according to His complete-announcement, in which heavens justice is dwelling.

3:14. Wherefore, beloved ones, while looking toward these things, give diligence to be found by Him as spotless and unblemished ones in peace, **3:15.** and be deeming the longsuffering of our Controller as salvation, according as also our beloved brother Paul scripted to you all according to the wisdom which was given to him, **3:16.** as also in all letters, while speaking in them concerning these things, in which letters are certain ones hard to be understood things, which things the unlearned, that is, unstable ones are torturing, as also the remaining Scriptures, toward their own particular destruction.

3:17. Therefore, beloved ones, while foreknowing, be guarding yourselves, you all yourselves, lest, after you all are led away together by the error of the nullifying ones, you all might fall off from your own particular stability. **3:18.** Moreover, be growing in grace and knowledge of our Controller and Savior Jesus Christ. The Opinion is in Him, both now and into a day of a duration” (KEV).

The Eternal Word

(Davis, 1923) stated: “The imperfect indicative represents an action as going on in past time (durative or linear action in past time), - this action may be simultaneous, prolonged, descriptive, repeated, customary, interrupted, attempted, or begun, according to the context and the meaning of the verb itself” (p. 41). By this common use of the imperfect tense, an action is denoted as in progress in past time.

Consequently, then, the imperfect tense of the verb εἰμί (to be) emphasizes a “kind of action” that is a “continuous, linear action” in the past. The eternality of this “in beginning” sustains according to the eternality of the Word Who was always being where He Himself described as “in beginning.” That is, John 1:1 is a revelatory expression disclosing in this preserved account the eternality of that which He Himself achieved by His eternally being there, “in beginning.”

John’s usage of the imperfect form of the verb eimi (to be) along with his use of the preposition en (in) depicts the Word as the One Who was ***already being there*** “in beginning;” was ***always being*** “in beginning.” John 1:1 is not a record of the origin of the eternal Word, rather, the disclosure of the **timelessness** of any place, space,

or occurrence; namely, in this text, the timelessness of This One Who was both **always** and **already** being “in beginning.”

The subject in the sentence John 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος is the Logos, the Word.

The structure of each clause prompts the translator, or reader toward the following word order; namely, The Word was in beginning, and the Word was toward the God; and, the Word was God.

The translation of “the Word” as the subject, therefore, adheres to the design of the Koine Greek language itself, that is, its grammar, syntax, and inflectional morphemes. This “subject,” the Word is a product of the language demanded by the structure of each clause, rather than arbitrarily arranged according to one’s biased, pre-primed religious tradition. The One Who was “always being” in beginning, therefore, also antedates the “all things created” and cannot hold any subsequent relationship to time.

First, time functioned as a quantified expression ($t=l$) prior to the Fall of Adam; therefore, it afforded a “measure” of life which contained a beginning without an end; and, second, as time functions as a quantified expression ($t=l/d$) after the Fall of Adam, it affords a “measure” of life in relation to death—the death which entered into the

anthropological cosmos; namely, a kind of time which now contains both a beginning and an ending.

“The imperfect tense of the word G2258 ἦν ēn (was) expresses a continuous kind of action which occurs in in the past. When G2258 ἦν ēn is contrasted with the verb G1096 γίνομαι ginomai (come to be) in John 1:3 which verb discloses the distinction between G1096 (come to be) and G2258 (was); namely, that in verse 3, the verb form ἐγένετο, egeneto “John 1:3 πάντα δι’ αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἔν ὁ γέγονεν,” conveys a point in time in which (point in time) something comes into existence; namely, comes to be (exist). The first verb, G2258 ἦν ēn (was) does not reference a point in time in which (point in time) something comes into existence (comes to be).

One cannot ask: “When did the Word, the Logos come to be (exist)?” For, John used only G2258 ἦν ēn (was) in his description of the Logos. The Divine, Eternal Logos, therefore has never come to exist (into existence in any kind of time) in any kind of point “in time.” A point in time would indicate the Logos, the Word to be temporal and not Eternal.

For, recalling the two definitions of time: specifically, before the Fall of Adam, time had a beginning for mankind, but no ending: t=1,

where l =length of days as in distance or span-a lifespan; and, after the Fall of Adam, time has both a beginning and ending: $t=l/d$ where $l=$ life(span), and d =decay rate as in the absolutely mathematical expression of time indicates $t=d/r$ where d =distance, and r =rate. So, the Logos, the Eternal Word, wherefore, has no beginning, nor ending, then the Eternal Word exists independent of time as defined in the Bible. One cannot describe the Eternal Word, the Logs, nor the Eternal Father, nor the Eternal Holy Spirit (The Eternal Godhead) in any temporal terms, that is, as that which holds a relation “in time.”

The “always being in beginning” Word did not come to be in this “in beginning” nor was John’s epistle challenged in determining the age of the Earth; more rather, John’s letter establishes the One through Whom all things which came to be as the One Who was ***always being*** “in beginning:” That is, John’s letter states that concerning any creative act of God, or any “in beginning” of any creative act of God, the Word antedated it: The Eternal Word, like the Eternal God toward Whom the Word was ***always being*** was ***always the Antecedent*** of all things created, including any kind of time.

Thus, this “in beginning” antedated all “in beginning” phrases, establishing that prior to the act of God to create any kind of thing,

including both kinds of time, “in beginning,” the Word was ***already being*** there, ***continuously being*** there, ***always being*** toward the God, and ***always being*** God. Whether it be the “in beginning” of the creation of the all things which came to be of John 1:1, or it be the “in beginning” of the creation of the heaven and the Earth in Genesis 1:1, wherefore, the “always being, already being there” Word antedated both “in beginnings:” The Word is Eternal, has always existed, and has antedated every creative act of God; for, through Him all things which came to exist in time (either the time prior to, or after the Fall of Mankind) came to do so exclusively through Him.

John’s Gospel starts with the “in beginning” phrase which antedates and antecedes all other “in beginning” phrases.

John 1:1, and 1:2 state:

“Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν καὶ Θεὸς ἦν ὁ λόγος” 2. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν
“1:1 In beginning the Word was continuously (always) being, and the Word was continuously (always) being toward the God, and the Word was continuously (always) being God. 1:2 This One was always (continuously) being toward the God in beginning.”

This “in beginning” phrase is not an “in time” expression, rather, that which antedated any point “in time.” Both the “always being one,” namely, the Word Who was always and already being (continuously, uninterruptedlly being) “in beginning,” and the “in beginning” existed prior to any “in time” event or state of being. The Word thus described as “in beginning” affirms God the Son, like God the Father to be eternal, that is, to be the ***always*** being, uninterruptedlly being One. Thus, the “in beginning” phrase about which John speaks is that “in beginning” which qualifies the Word as He Who, like God the Father, had no beginning nor ending; has no beginning neither an ending, asserting Him as the Only Eternal Creator.

(Higley, 1959) stated,

“The mathematical law expressing the relation between the time required to do a piece of work and the power applied is this: The Time Is Inversely Proportional to the Power. In other words, the greater the power, the less the time required. For example, if it takes one man one day to do a piece of work, it will require 1/10 of a day for ten men to do it; it will require 1/100 of a day for 100 men; 1/1000 of a day for 1,000 men,

and so on. If the number of men is unlimited, the fraction of a day required by this same law will be 1 divided by infinity ($1/\infty$).

The value of quantity, $1/\infty$, is zero” (p. 15).

Further, (Maor, 1987) expressed: “ $1/0=\infty$, $1/\infty=0$ ” (p. 89). Of the creation event, (Higley, 1959) asked: “How long did it take God to create the finite world?” Since, the only definitions of time are those definitions prior to, and after the Fall of Mankind; namely, $t=1$, and $t=1/d$, then as the Omnipotent God, He in no kind of time, created the heavens and the Earth. The term “Omnipotent” is from the Latin term ‘omni,’ all, and ‘potens,’ powerful. The infinitely powerful God, the God of the Bible, the Omnipresent, Omniscient, and Omnipotent God, consisting of the Father, Son, and Holy Spirit, the One God in three Persons created instantly, immediately, and spontaneously the heavens and the Earth.

(Grudem, 1994) stated: “God is Timeless in His Own Being: The fact that God has no beginning or end is seen in Psalm 90:2: ‘Before the mountains were brought forth, or ever you had formed the earth and the world, *from everlasting to everlasting you are God*’” (p. 169).

Further, (Grudem, 1994) 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).

$\text{Bara}/\infty = 0$ time to be accomplished.

Thus, Moses carefully demarcates Genesis 1:1 “In the beginning God created the heaven and the earth” from Genesis 2:4 “These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens” (KJV).

The First Divine Judgment: Without Form and Void and Darkness

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).

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* ⚭ 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 sware 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 began 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.

God Prepared the Earth for mankind

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).

The Second Divine Judgement:

Subjected to Vanity

In Genesis 3:23 Moses stated: “Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken” (KJV).

Concerning the earnest expectation of the creation, Paul stated in Romans 8:19-23,

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body” (KJV).

Then, the Earth of Genesis 1:3-31 came to an end due to a second Divine judgement; namely, subjugation to vanity: In Genesis 3:23 Moses stated: “Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken” (KJV). Adam was expelled from his former “biosphere:” The Garden of Eden in which garden he had access to the tree of life, and every kind of tree God had made specifically for him and his wife Eve. Subsequently, also did Paul say: “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:” Romans 5:12 (KJV).

Through Adam sin entered into the prepared world (the Genesis 1:3-31 world: the world prepared for mankind) and through Adam’s sin the death entered the “prepared” world. Consequently, the earth that was prepared for mankind, with its Garden of Eden, and Tree of Life is now subjected to vanity [emptiness] against its will, that is, involuntarily; thus, Paul said that the “earnest expectation” of the “prepared” creation is the revelation of the sons of God.

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).

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).

Fortunately, 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 only is He Who exists independently of it; for, He is the beginning and ending of all time, and times.

The Final Judgment:

Destruction

2 Peter 3:10 states: “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).

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).

The term “elements” is the term from which the field of stoichiometry derives its name.

Strong’s definition states: “The term στοιχεῖον (stoicheîon, 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)” Retrieved from <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G4747&t=KJV>

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.

Besides that, the strides in the field of astronomy postulate a fate of our earth that almost invariably is described as fiery dissolution, whether from the explosion of our sun, or by the

sun's becoming a 'black hole' and drawing our earth into itself!

No one knows, of course, how the end will be; but only a fool

can believe that the end will not occur; and there is no reason at

all to reject Peter's prophetic revelation that the end will be by

fire, a fate which he prophesied nearly two millenniums ago,

and which today is recognized as true by every scientist on

earth" (pg. 336).

Divine Mutation: 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 life-span 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 actually 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).

The Divine Nation

The covenant that God made with Abraham is expressly stated in Genesis 12:1–3 is a “national covenant,” through which nation all the other nations would be blessed. Concerning Sanford’s study in genetic damage, along with the divine ratio (relativity), remarkable observations can be made within the purview of the Abrahamic Covenant.

First, one can observe in Romans 1:3 that Jesus was of the “seed of David.” This expression is a literal statement concerning the genetic reality of the implication in the national covenant with Abraham: “...concerning the Son of Him of the One Who came to be out from seed of David according to flesh, 1:4 the One Who was appointed Son of God in power according to a Spirit of holiness out from a resurrection from dead ones: Jesus Christ, our particular Controller” (KEV). Further, the consummate achievement of the Abrahamic Covenant could not have been more fully realized than in the text of **Hebrews 2:16** which states: “For verily he took not on him the nature of angels; but he took on him the seed of Abraham” (KJV).

Echoing the implications of the Abrahamic Covenant as recorded in the Scriptures, scientific measures of today's contemporary members of this "Divine Nation" indicate higher IQs among the descendants of this national covenant:

Hood (2009) noticed that beyond high IQs, demonstrable expressions of a "genetic advantage" presently materialized accordingly, stating: "High IQs would be meaningless if they were not manifested in concrete accomplishments in life. Stark (1998) claims that 'The Jews rapidly became the most highly educated group in the United States...and have the highest family income of any racial, religious or ethnic group' (p. 298).

Further evidence is found in the Nobel Prize winners: From the second half of the 20th Century up to 2004, the Jewish population accounted for 2% to 3 %, but they accounted for 41% of those receiving Nobel Prizes" (pg. 70).

Furthermore, concerning nuclear weaponry one can observe a direct correlation with the Abrahamic Covenant, and the Divine Nation produced because of it. A notable member of the Divine Nation was Julius Robert Oppenheimer who is considered the father

of the Atomic Bomb. Along with Oppenheimer, was an Edward Teller, considered the father of the Hydrogen Bomb.

Both men are genetically derived from the “Divine Nation;” the nation which resulted from the Abrahamic Covenant. Jesus the Messiah declared that salvation was out form the Jews, referring to His salvific mission to present Himself as both an offering and a sacrifice; remarkably, however, continued observations demonstrate that the world in which we now live owes it very “earthly existence” to the salvation (deliverance) from the horrors of nuclear weapons finding their way into the hands of maniacal men, tyrants like Hitler; or terrorists organizations like ISIS.

Another remarkable citizen of the Divine Nation was Albert Einstein who, like Oppenheimer and Teller, demonstrated his “genetic advantage” by his most famous contribution to science; namely, his “Theories of Relativity,” (Like Bible Relativity expressed in the Divine Ratio in the Bible), along with his unprecedented equation, $E=mc^2$.

The fact that these Jewish scientists afforded the US collateral benefits directly extended from the Abrahamic Covenant speaks volumes to the literalness in the Godhead’s willingness to shed His

Grace onto the US; and, subsequently, to extend it collaterally to all the nations, effectively preventing a catastrophic outcome for both the Western world and the numerous nations defended by it.

Einstein asserted that “light was invariant.” Could this idea have directly correlated to his knowledge of the assertions in Hebrew Scripture- (Scriptures of which Einstein was thoroughly aware)?

Deuteronomy 33:27 “The eternal God is your refuge, And underneath are the everlasting arms; He will thrust out the enemy from before you, And will say, ‘Destroy!’” (KJV). Notice the **Eternal Invariant: Eternal God**

Isaiah 60:19 “The sun shall no longer be your light by day, Nor for brightness shall the moon give light to you; But the LORD will be to you an everlasting light, And your God your glory” (KJV). Notice the **Eternal Invariant: Everlasting Light.**

Isaiah 60:20 “Your sun shall no longer go down, Nor shall your moon withdraw itself; For the LORD will be your everlasting light, And the days of your mourning

shall be ended” (KJV). Notice the **Eternal Invariant:**

Everlasting Light.

Genesis 1:1 “In the beginning God created the heaven and the earth” (KJV). This verse shows the **Eternally Invariant** the Godhead as He created the “temporally variant,” the heaven and earth.

Consequently, for Einstein to demonstrate that light is constant was to discover that which the Scriptures had previously recorded centuries ago: Of nothing else in the Universe can invariance be assigned; and, neither to anyone Else, but the Eternal Godhead, can Eternal Invariance be attributed.

Psalm 119:89 “Forever, O LORD, Your word is settled in heaven” (KJV). Notice the **Eternal Invariant:** The Forever Settled Word.

Isaiah 40:8 “The grass withers, the flower fades, But the word of our God stands forever” (KJV) Notice the **Eternal Invariant:** The Word which Stands Forever

Malachi 3:6 “For I am the LORD, I do not change;

Therefore you are not consumed, O sons of Jacob”

(KJV). Notice the **Eternal Invariant:** The LORD Who

does not change.

The New Creation

Regeneration is immediate and spontaneous. It, like creation in Genesis 1:1, is spontaneous. The instantaneity of our regeneration is exactly as the creation of the original space and matter of Genesis 1:1.

As stated in Psalm 90:2:

“Before the mountains were brought forth [**were born**], or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God” (KJV).

The Hebrew term H3205 yalad, according to Faculty (1984) “conveyed to the Hebrew mind the idea that the earth was a birth from God. It was a ‘tearing forth’ as a child is torn from the body of its mother in birth” (pg. 82).

Our knowledge of the instantaneity of our regeneration-new creation- comes to us from the beginning of creation itself. The act

itself, performed by the Holy Spirit, is instantaneous: No one is ever partially regenerate, or halfway reborn. Like Genesis 1:1, a person is either regenerate, recreated instantly, or not at all; there is no process for recreation, or regeneration.

The following texts speak of our creation “***in Christ; in Christ Jesus:***”

II Corinthians 5:17 Therefore if any man be in Christ, he is a new creature [***creation***]: old things are passed away; behold, all things are become new.

Galatians 6:15 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature [***creation***].

In Genesis 1:1 space and matter were instantaneously created; and, for the ones who deliberately cause themselves to trust that Jesus is the Christ the Son of God, (see John 20:31), then it is “*in Christ*” that one is instantaneously regenerated. Therefore, creation “*in beginning*” was instantaneous, and our privilege to become a new creation is likewise achieved instantaneously “*in Christ Jesus.*”

In a Moment, in the Twinkling of an Eye

1 Corinthians 15:52 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.

Moment: ἄτομος átomos, at'-om-os; from G1 (as a negative particle) and the base of G5114; uncut, i.e. (by implication) indivisible (an "atom" of time): —moment. Atomos—as the term form which we get atom, the word refers to the irreducible amount of time in which moment physical bodies are changed: An instantaneous moment, indeed!

Twinkling: ὁπλή rhipé, hree-pay'; from G4496; a jerk (of the eye, i.e. (by analogy) an instant): —twinkling. Noteworthy is the fact that “jerk of an eye,” might well reflect the use of the term “jerk” in physics. Jerk in physics is the rate of change of the acceleration of anything even a blink. This blink of an eye, the “twinkling,” like the term “moment” precisely establishes the absolute suddenness of this change.

Revelation 3:11 Behold, I come quickly: hold that fast which thou hast, that no man takes thy crown.

Quickly: ταχύ tachý, takh-oo'; neuter singular of G5036 (as adverb); shortly, i.e. without delay, soon, or (by surprise) suddenly, or (by implication, of ease) readily: —lightly, quickly.

An instrument that measures the working speed of an engine is called a “tachometer.” The term “tacho” is a transliteration of the word tach-oo G5036. The rate of acceleration is measured by a tachometer; in this case, however, Jesus is the One Who comes quickly. Understanding the implication of relativity, the irreducible time involved in the translation of human bodies and, removes all bounds or parameters for delimiting this description according to a past, present or future “tensed” understanding, rather a manner which, like all expressions of Godhead’s sovereignty over time; specifically, from Genesis to Revelation, rather, it is the expressed manner in which He comes, “in quickness!”

The Sun Stood Still

The Bible records an occurrence in which Elohim (Godhead) manipulated time in the well-known text of **Joshua 10:12**,

“Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. **10:13** And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. **10:14** And there was no day (time) like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel” (KJV).

Of course, in light of the instant and spoken way that Godhead (Elohim) created the entire Universe, this particular day, a day unprecedented, is not considered “remarkable” by

the physical display of Godhead's power over His creation through the manipulation of time (day), rather it is considered remarkable, because of the phenomenal reality that the LORD listened to the voice of a man.

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About the Author



Dr. John E. Penn, BA, BTh, MTh, ThD is Pastor Emeritus of North Bryant Baptist Church, Bryant, Arkansas, and Retired Professor of Church History at the Missionary Baptist Seminary in Little Rock for 34 years, where he also taught Bible Interpretation, Comparative Religions, Ministerial Practicalities and other courses. Prior to coming to North Bryant, he was pastor of the following Baptist churches in Arkansas: Union at Jesup, Jerusalem at Strawberry, Landmark at Forrest City, First Baptist at Cave City, and Southwest Missionary Baptist in Little Rock, which relocated and became North Bryant Baptist Church. He has also conducted revivals and taught Church History seminars in many states across the U.S. and has been instrumental in organizing several churches in Arkansas. His travels

have taken him on 4 trips to South India to preach and establish churches, to attend The First World Congress on Religious Liberty in Amsterdam, and to conduct Church History tours in the U.S. to study our American heritage, France to study the Albigenses, and Italy to study the Waldenses in the Valleys of the Piedmont.

Dr. Penn believes in a verse by verse, New Testament approach to teaching God's Word. Like the churches he pastored for more than 58 years, his goal with this website is to bring God's Word to the world while giving you a foundation upon which to build your life for Christ.

About the Research Assistants



Eddie Johnson is an original “Oil-Patch” kid, born and raised in Hobbs, New Mexico. He is the second son of Ed and Kathleen Johnson who taught him to be active in church and in associational work. His parents were both known as friends to preachers and churches throughout West Texas and Eastern New Mexico. Eddie was raised in the First Missionary Baptist Church of Hobbs where during Vacation Bible School he professed faith in Christ Jesus at the age of seven and was baptized that next Sunday along with thirteen others who had professed faith during that week.

After graduating from Hobbs High School in 1980, and after a year of general and computer programming studies at the New Mexico Junior College at Hobbs, Eddie moved to Little Rock, Arkansas to attend the Missionary Baptist Seminary and Institute to pursue studies in Church Music. He received the Associates Degree in Church Music

Education in May of 1983. During this time Eddie was called as Music Director to the Sharon Missionary Baptist Church of Benton, Arkansas, where after one year, the responsibility of Youth Director was added to his duties. In 1985 he was called to return to Hobbs to be the Music and Youth Director at his home church of First Missionary Baptist Church where he served for nearly two years. It was during this time in Hobbs that Eddie perceived the call of the Lord to preach and announced that call in December of 1986. In the summer of 1987 He moved back to Little Rock to re-enroll in the Missionary Baptist Seminary to pursue a Bachelor's Degree in Bible Languages which he received in May of 1991.

Eddie was called to serve as pastor for the first time by the Friendship Missionary Baptist Church in Bradford, Arkansas where he served from 1989 to 1992. He then served as pastor at Bethel Missionary Baptist Church in Arkoma, Oklahoma from 1993-1995.

In June of 1995 Eddie accepted the call to serve as pastor of Antioch Missionary Baptist Church in Amarillo, Texas, where he continues to serve with a passion for the preaching of Scripture to this congregation.



Timothy Evans Carter heard the Gospel while attending a New Testament Church in Jacksonville, Arkansas at the young age of 10, receiving Scriptural baptism soon after. That local New Testament Church dissolved over an abstract movement known today as the “Charismatic Movement.”

Brother Carter was adrift for years, navigating out from a Maze of Mormonism through resources provided by the Christian Research Institute founded by Dr. Walter Martin. He did not return to a New Testament Church again until the 1980's, when he was reached by the 52 Doctrinal Lessons booklet produced by Dr. Ben M. Bogard.

A graduate from Jacksonville High School in 1980, he attended the U of A- Fayetteville, joining the Pre-Theological Association. Ordained on August 26, 1989 by Landmark Missionary Baptist Church

in Jacksonville, Arkansas, he has served over twenty years on staff, serving 18 years as Teaching-Pastor.

He graduated from the Missionary Baptist Seminary in 1992 with a Bachelor of Bible Languages, and 2002 with a Master in Theology (Language Track); also from California Coast University in 2001 (the University from which Dr. Walter Martin graduated) with a B.S. in Psychology; also from Andersonville Theological Seminary in 1999 with a Master of Theology; also from John Brown University in 2004 with a B.S. in Organizational Management.

He also attended Pulaski Technical College, completing all Associate level Mathematics courses through Calculus III, being inducted into the Phi Theta Kappa International Honor Society for two-year Community colleges in 2011.

He studied Sacred Texts (Ancient Gnosticism), World Religions, the Psychology of Religion, and Critical Thinking at the University of Arkansas-Little Rock.

He received a Master of Science in Human Performance Improvement Technology from Grantham University in 2015 and is

currently enrolled in the Psychology (Biblical Counseling Track) program as a PhD candidate through Louisiana Baptist University.

