



**THE BIBLE DOCTRINE OF TIME:
DIFFICULT PROBLEMS IN CREATION SOLVED**

**AUTHOR: DR. JOHN PENN
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Volume

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THE BIBLE DOCTRINE OF TIME

“Difficult” Problems in Creation Answered

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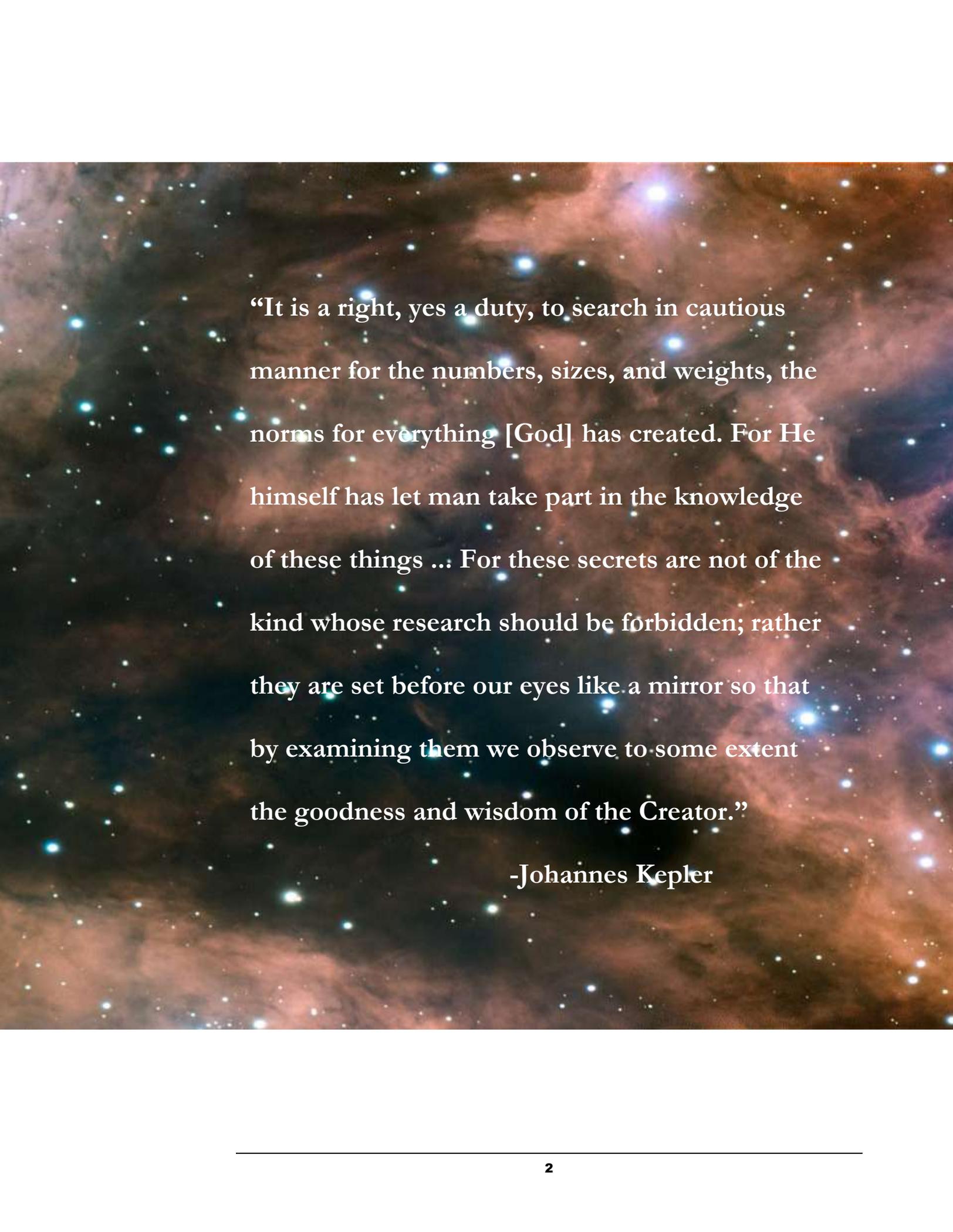
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Author: Dr. John Penn

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“It is a right, yes a duty, to search in cautious manner for the numbers, sizes, and weights, the norms for everything [God] has created. For He himself has let man take part in the knowledge of these things ... For these secrets are not of the kind whose research should be forbidden; rather they are set before our eyes like a mirror so that by examining them we observe to some extent the goodness and wisdom of the Creator.”

-Johannes Kepler

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Preface

Perhaps the reader has some interest in how I came to accept the concept of a ‘divine ratio.’ A satisfactory understanding of II Peter 3:1-18 had always eluded me. By that I mean there was some doubt about verse eight: “but this one thing let not be concealed from you, beloved, that one day with the Lord is as a thousand years and a thousand years as one day.”

This verse revealed to the Jewish readers that they could accept this text as a matter from God; likewise, that this verse was written to reveal and not to conceal, rather to call to their minds a previous writing. It was easy to find the same statement in Psalm 90:4, “For a thousand years in thy sight are but as yesterday (1 day) when it is past, and a watch in the night.” This Psalm was written by Moses, the author of the book of Genesis. It is obvious that the first five verses refer to the antediluvian world which refused to repent and to whom God extended longsuffering before destroying that world by a Flood.

The Scriptures speak of God’s “divine power,” and the “divine nature” of which we might be partakers. From both His “divine power” and the “divine nature” of which we are partakers, I am convinced that the ‘divine ratio’ is an expression of His divine power to inspire the

Scriptures, and that which is revealed to those of us who are partakers in the divine nature. For, His power to instantly speak the entire original creation into existence sanctified Him as the Lord God, the “Divine One” referenced in the phrase “divine power,” and His willingness to share the revelation of the divine ratio in the same letter to Peter and fulfilled the expectation of any believer in the Godhead; for, “Time” being the referential reality of space and matter while ‘in motion’ can only be expressed according to a ratio, the *divine ratio* as revealed in the Scriptures. Peter was among the earliest to partake in the *divine nature* as he recorded in 2 Peter 1:4 “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” KJV.

Consequently, the study of the New Testament is the *first-step* in understanding the teachings of the Old Testament; for, in the New Testament the lessons of the Old are summarily expressed, and contextually explained. Thus, for me to find the rationale for the Bible doctrine of time within the New Testament, and then discover its history in the Old allowed for the true interpretation of the Bible’s doctrine of time.

Likewise, it might be interesting, but not necessary, to say something about the author of this book. I hope you will notice that it is relatively short and somewhat missing in journalistic organization. I am not a journalist. My preferred manner of communication is the human voice, (I despise texting). There is some good reading in this book, and I hope it will be meaningful to the reader.

As to any biographical material, I am at this writing within a few weeks of reaching my 84th birthday on January 19, 2019. I was born at Driftwood, Arkansas in 1935. My parents were both well educated. “My mother’s grandmother was a full-blood Cherokee Indian. My father, according to available research, was a descendant of William Penn. They lost everything in the great depression and were forced to become sharecroppers.

I write this information to let others know that I was the sixth child in my family and that the only education offered to any of us was twelve years of public education. All other opportunities of furthering my education have been providential. God gave me grace to add nine more years of college and seminary training. My life has been a time of challenge and joy. What I have written and preached has never been to undermine anyone’s faith, but to strengthen it. Truth is God and God is truth. He has chosen to share Himself with all of us by His Word. I

concur with Johannes Kepler who said: “It is to our common advantage to conciliate the finger and the tongue of God, His works and His Word.”

I am grateful to Brother Tim Carter and Brother Eddie Johnson who have given much time and energy to serve as researchers for me. Brother Carter has taken notes and recorded our long studies together. He has organized them into this book. It has been a long journey but rewarding beyond words.

It is my philosophy to be more Socratic than Sophist. I do practice the scripture that advises us to ‘buy the truth, and sell it not,’ Proverbs 23:23. I often remind people that Jesus never charged for anything, but shared Himself with love and meekness, even dying for our sins. My wife, Betty, has joined me in writing and sharing her, “Train Up A Child” literature for teaching children the Bible. At the time that I am writing this, she is in her room writing more material to share her love of teaching and training children. I cannot reveal her age, but the coming November, I will be 4 years older than she. On August 21, 2019, we will celebrate 63 joyous years of marriage. These years have produced 4 sons, all of them, along with their wives and children are faithful servants of God, 10 grandchildren and 6 great-grandchildren who are also being “trained up” in Christian homes.

-John Eldridge Penn

Introduction

As a Bible teacher who is acknowledged by some as a steadfast source of a method for discerning, and likewise deciding rightly, Dr. John Penn explains the truths from God's Word using an **historical wholistic** approach to Bible interpretation. As a recognized teacher in the field of Hermeneutics, he faithfully uses his knowledge and ability in the field of Bible interpretation. Training his students to solve real problems, he equipped them to help others solve as much as is possible the problems with which they would be confronted in daily life. Ever encouraging students, Dr. Penn often reminded seminarians that the Bible can afford God's people with the answers to life's greatest questions. When he noticed 'missing elements' among popular trends, he persisted in resourcing students who would otherwise be left thirsting for knowledge of the truth.

In this book, he simply began by returning to the proverbial "chalkboard," defining the term 'time' according to the Bible, demonstrating that a working knowledge of the Bible doctrine of "Time" would serve well as a "key of knowledge," a key that would solve numerous problems heretofore unsolved. This book includes more than "valid" points, more rather, real solutions to many problems historically

alleged to be “unsolvable,” proving the inspiration and accuracy of the Bible in an unprecedented manner.” Although, the reader can appreciate that which Morris (1967) stated:

“In the last analysis, we must finally conclude that if we are to know anything about creation – its date, processes, order, duration, or anything else – the Creator must tell us, since science can deal only with present processes, and present processes are not creative processes.” (pg. 54); however, the Creator has told us!

-Timothy Evans Carter and A. Edmond Johnson

Research Assistants

The “As” and “So” of the Bible

“To those who may question the literal interpretation of this Divine Ratio and insist that it is only a statement that expresses the patience of God, he offers the following use and interpretation of similar Scriptures: Dr. John Penn accepts the following Scriptures as similes,

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 interpretation of this Scripture has to 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 has to 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 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 true 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).

LXX states: "ὅτι χίλια ἔτη ἐν ὀφθαλμοῖς σου ὡς ἡ ἡμέρα ἢ ἐχθές ἥτις διῆλθεν καὶ φυλακὴ ἐν νυκτί" "Because a thousand years in Your eyes [are] like the day, the past (day) which went-through and a watch in a night"

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 we read: "...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, in order to demonstrate His patience. Indeed, the nature of time, as revealed by God, teaches us about our need for patience. Under circumstances of persecution, we might lose patience quickly, but God does not.

Because the context mentions time from the beginning of creation (Cf. 2 Peter 3:4), then one does well to recognize 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, concerning the Blood of Christ do we not accept the Lord's Supper as literal and 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 in the time before the Flood; for the correlation between Genesis 9:29 "And all the days of Noah were nine hundred and fifty years: and he died" and 1 Peter 3:20 "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water" (KJV) is well established.

Within "time," therefore, 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.

Then, the Earth of Genesis 1:3-24 came to an end due to a second Divine judgment, a Flood: A judgment against the wickedness of mankind. Soon, our Earth, the Post- Noahic Flood Earth will come to an end, an ending described accordingly: 2 Peter 3:10 "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).

Scripturally, the hope for the new heavens 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.

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?” (KEV).

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).

“1 The 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

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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,” (KEV).

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?Strongsg=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” (KEV).

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, inhabited 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 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.

The Divine Ratio

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, that we through patience and comfort of the scriptures might have hope” KJV]

Irenaeus (180) observed:

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

Whether, therefore, with respect to disobedience, which is death; whether [we consider] that, on account of that, they were delivered

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

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

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

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

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

- And all the days that Adam lived were nine hundred and thirty years: and he died. Thus, Adam lived 930 years (Genesis 5:5).
- And all the days of Seth were nine hundred and twelve years: and he died. Thus, Seth lived 912 years (Genesis 5:8).

- And all the days of Enos were nine hundred and five years: and he died. Thus, Enos lived 905 years (Genesis 5:11).
- And all the days of Cainan were nine hundred and ten years: and he died. Thus, Cainan lived 910 years (Genesis 5:14).
- And all the days of Mahalaleel were eight hundred ninety and five years: and he died. Thus, Mahalaleel lived 895 years (Genesis 5:17).
- And all the days of Jared were nine hundred sixty and two years: and he died. Thus, Jared lived 962 years (Genesis 5:20).
- And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him. Thus, Enoch lived 365 years before God took him (Genesis 5:22–24).
- And all the days of Methuselah were nine hundred sixty and nine years: and he died. Thus, Methuselah lived 969 years (Genesis 5:27).
- And all the days of Lamech were seven hundred seventy and seven years: and he died. Thus, Lamech lived 777 years (Genesis 5:31).
- And all the days of Noah were nine hundred and fifty years: and he died. Thus, Noah lived 950 years (Genesis 9:29).

Let him that hath understanding count the number of Methuselah's years: for it is a number, when "calculated (G5585)," that

verifies Genesis 2:17; The biblical “arithmetic (G706)” supports God’s warning to Adam; namely, “...for in the day that thou eatest thereof thou shalt surely die” (KJV). God is right, was right, and remains right, that is, insofar as the Bible student trusts the Scriptures enough to search them out.

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

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

Consequently, then one can “calculate the number of his age accordingly:” $187 + 182 + 600 = 969$ The precise age of Methuselah when he died. The oldest man to have ever lived, like Adam, died “in the

day- The 1,000-year period which the Lord God prescribed in Genesis 2:17.

The “Oldest Man’s” story appears to be more factually relevant in resolving the embarrassing difficulty in the unending conflict between religionists and atheists concerning Earth’s Age; particularly, their inability to see from a point of view from which the contradiction disappears.

Further: An often-discussed reality of “growth and decay rates” is expressed in a very elemental, but useful “mathematical-(G3129)” formula:

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

Where $y(t)$ = value at time "t"

a = value at the start

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

t = time

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

the increased rate of life-decay-according to a modern life-span approaches ~120 years. Between Genesis 11:16-28 the average lifespan was 206 years, ranging from 148 to 239.

Several hundred years after the flood, consequently, Moses documented the increased rate of life-decay, writing: “The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.” (Psalm 90:10). The reader can notice rates of increased life-decay in the “written Word;” and, by so noticing, can realize a “divine ratio” in the increase or decrease in the life-decay rate of mankind. Simply acknowledging certain texts as written expressions of the concept of life-decay rates affords confidence for the Bible student that it is God that decreases or increases the rate of growth and decay. As mathematics can only express the reality in 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. In Psalm 90:10, the condition of life up to, or beyond 80 is defined by Moses accordingly,

“...and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away”

(KJV). Wherefore, then, long-life is still laborious, and sorrowful; and, is quickly cut off.

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

“There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.”

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

Now, in the millennial reign, man lives in this day, no longer dying in it: A person who dies at 100 years of age is but a “child.” The “Divine Ratio” is again expressed according to a 1,000-year 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 studies the Bible, it is no marvel that a decay-rate for man is observed; actually, it is so commonly understood as to make the embarrassing difficulty in “Age-dating” the earth a matter that could be resolved according to the same “Divine Ratio.” Returning to 2 Peter 3:8 “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day” (KJV), and to Psalm 90:4 “For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night” (KJV), the believer need only recognize that the assertions of science are the assertions made by experts within the fields produced by

theologians; specifically, Bible-believing people who practiced the first-science, that is, the science of Hermeneutics.

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

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

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

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

This author knows from both education and experience that the approach to Bible study begins with the most humiliating assumption; namely, that one is “wrong from the beginning of the study of Scripture.” Thus, this author, like any student of Scripture, realizes that the kind of knowledge within the Scriptures is a “synthesized” kind: The Bible is not a dichotomized book; for its Author is not a Divided Person-The LORD GOD is ONE.

Wherefore, as Psalm 90 and 2 Peter iterates for us, that a day is like a thousand years, so also, therefore, we are emboldened to utilize this “Divine Ratio.” This author desires only that those of more advanced knowledge, enjoin him to contribute in the resolution of the conflicts in theories as scientists in the field of Hermeneutics, approaching the embarrassing difficulty involving the dating of the Earth as children, perhaps ...well favored, and skillful in a portion of wisdom, and an aptitude in knowledge, and an understanding of a historically developed science of Interpretation; specifically, as those obeying the Scriptures’ warning in 1 Timothy 6:20, “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions (‘conflicts of theories’ anti-theses G477) of science falsely so called:” (KJV).

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 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 actually 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 teaching according to the ratios disclosed within it, one can realize that a 630-year-old ancient man would correspond to a 63-year-old modern man. As modern men, we are literally dying according to a decay rate approximately 10 times faster than that of any ancient men that lived prior to the Flood.

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

The Divine Ratio is one day per 1,000 years; not 100 years to 1000 years.

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 actually aged 4.5 billion of 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 is able to realize that our Earth has aged billions of years during the passage of only 12,329 years: As 12.329 days for God.

Consequently, then, and rather regrettably, many Bible students might readily acknowledge the remarkable phenomenon of ancient men and their rate of decay, their durability, along with their extraordinary vitality, while easily noticing that modern man lives according to an accelerated decay rate; but, with apprehension, might find themselves opposed to the same reliable Hermeneutic when entering the age-dating arena: The God of the Bible is much larger than those who support anti-theses, that is, oppositions.

This author only hoped to rationalize the Earth’s age according to the observable decay-rate in the Bible, as well as, rationalize the phenomenon concerning the question: “How did a young (~12,329-year-old Earth) age 4.5 billion years in such phenomenal manner? The solution presented in this elemental, and carefully composed introduction is that the Young Earth (~12,329 years young) became, that is, aged into (through an aging process in accordance 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 actually aged 4.5 billion of 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 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 is able to realize that our Earth has aged billions of years during the passage of only 12,500 years: As 12.5 days for God.

Consequently, then, and rather regrettably, many Bible students might readily acknowledge the remarkable phenomenon of ancient men and their rate of decay, their durability, along with their extraordinary vitality, while easily noticing that modern man lives according to an accelerated decay rate; but, with apprehension, might find themselves opposed to the same reliable Hermeneutic when entering the age-dating arena: The God of the Bible is much larger than those who support anti-theses, that is, oppositions.

The effort was made to rationalize the Earth’s age according to the observable decay-rate in the Bible, as well as, rationalize the phenomenon concerning the question: “How did a young (~12,500-year-old Earth) age 4.5 billion years in such phenomenal manner? The solution presented in this elemental, and carefully composed introduction is that the Young Earth (~12,500 years young) became, that is, aged into (through an aging process in accordance to that ratio revealed in Scripture) the Old Earth of today (4.5 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. For those most curious about 6,000 years, they need only consider day=12 hours as Jesus stated in **John 11:9 “...Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world,”** in order to realize a 6,250-year time allowance; and, recognizing that “as” in arithmetical terms would be known as “approximately,” then 6,250 years is indeed ~6,000 years. All these easily performed calculations reflect the majesty of the God Who created all things: He is Omnipotent, Omniscient, and Omnipresent.

The importance of defining one’s terms according to the Bible cannot be overemphasized. Thus, a recall of the 4th Principle in the Historical Wholistic Hermeneutical Process is herein appropriate:

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

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

(B.) Terms, however, when defined according to Biblical definitions will align the Bible student/Interpreter with the actual meaning in the Biblical text, itself, diminishing the futile effects that “pre-

understanding” has on one’s efforts “to determine the correct use of the Bible in theology and in personal life” (A Matter of Interpretation p. 21

Retrieved from:

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.

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

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

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

Noteworthy, then, the term “Rate” as it concerns time is a significant type or kind of ratio, which when applied to time finds itself an essential component of the definition of time itself: $t=d/r$ where t =time, d =distance; and r =rate. Originally, then, Adam had an unlimited number of heartbeats; his heart rate would have been irrelevant, since his life-support was endless, that is, his “Edenic Biosphere” fostered a kind of time simply, but profoundly expressed as $t=l$ where t =time, and l =life. For Adam, then time was life, and life as he knew it had no end. Recalling the 4th Principle of the Historical Wholistic Hermeneutical Process

allows for a functional definition of time within the anthropological cosmos both before and after Adam's fall; namely,

Before the Fall of Man: $t=l$; where t =time, and l =life.

After the Fall of Man: $t=l/d$; where t =time, l =life; and d =death.

Life corresponds to the lifespan (length of life); Death refers to the decay rate (rate of death). So, the definition of time, mathematically speaking, $t=d/r$; where t =time, d =distance; and, r =rate rationally, and expectedly so, correlates directly to the Biblical definition of time; namely, $t=l/d$.

More than merely solving exegetical problems, the discipline to define one's term, as in the case with the Bible word *yom*-time, fosters an actual ability for the practitioner of the HWH-process to lead-out from the text, to posit-outwardly: An impossible task heretofore, that is, an exercise in futility apart from a working-functional definition.

However, fundamental formulas like rate equals distance divided by time: $r = d/t$; time equals distance divided by rate: $t=d/r$; and, distance equals rate times time: $d=r \times t$ demonstrates that ancient theologians, like Leibnitz, who developed these equations have already accomplished the work of greater difficulty for today's exegete.

Consequently, the practitioner of the HWH-process can write and rewrite these formulae according to her or his knowledge of the Bible

itself: $t=l/r$ 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).

Morris (1967) conceded,

“Since creation actually was accomplished by processes entirely different from those now existing, it is clear that the ‘apparent age’ of the world has no necessary correlation with its ‘true age’” (pg. 62).

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

However, without the inclusion of the Divine ratio, even Morris was unable to see from a point of view in which the contradiction

disappeared. Finally, Morris (1967) resigned himself to a myopic conclusion; namely, that “the exact date of creation cannot be determined with any confidence” (pg. 63). Nevertheless, although many have attempted to determine “exactness” of the date of creation, the Divine Ratio elucidates the reality of the aging process; namely, that age according to the Bible is the measure of an increment of time which does not transpire except in ratio.

A demonstration according to the Bible:

Genesis 2:17 תָּמוֹת: מוֹת מִמְּנוּ אֶכְלֶה בְּיוֹם כִּי מִמְּנוּ תֹאכַל לֹא יָרַע טוֹב הַדַּעַת וּמַעַץ
“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' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν ἐφ' ᾧ πάντες ἥμαρτον

“Because of this as concerning through one man the sin into the cosmos entered 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: $t=l$. After the sin of Adam death entered into the cosmos of Humanity: Time hereafter for the cosmos of humanity would always equal $t=l/d$. 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 $t=l$ (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, $t=l$.

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 $t=1$ to $t=1/d$) 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 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,

Genesis 1:14, “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” (HEV).

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.” It is striking when we consider 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.

Returning to Genesis 1:1, the reader need only recall that H1254 bara (created) is modified by the adverbial phrase תִּשְׁאֲרָךְ “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, therefore, 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: **פִּיח'וֹמ** 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* בִּי יוֹם is from the Hebrew noun H3117 *yowm* and the Hebrew preposition *בִּי* 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 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, and co-Present 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

Therefore, concerning time, Genesis establishes a foundation of the doctrine of the Creator, Christ Jesus; and thereby, demonstrates 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 Powerful Ones 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 Powerful Ones 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).

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“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 exist, 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.

Doubtless, some will face “formidable” challenges to the Gospel of Jesus Christ in both the level of expertise behind the challenges and the degree of difficulty involved in their refutation. An extraordinary example, demonstrating the global assault against Christ is found in the following accusation against Christianity:

“Closer scrutiny, however, reveals a great conspiracy and tampering of the evidence. Not one verse from Tanach proves the messiahship of Jesus. On the contrary, our Jewish sages, for two millennia have had ample time to analyze and decipher all 22,000+ verses in Tanach and have concluded that Jesus did not fulfill any of its prophecies, nor are there any passages that unambiguously

allude to his life or ministry. On the contrary, we will discover how the New Testament distorts and contorts Tanach to make it “bend” to their a priori agenda to “prove” their beliefs about Jesus” Retrieved from www.jewsforjudaism.org

The student of Scripture will enjoy the absolute vindication of Christ the Creator, along with the numerous proofs of the inspiration of the Scriptures which declare Him to be the One in Whom all the fullness of the Godhead dwelt bodily. Let the student begin at a beginning, the beginning which antedates all beginnings.

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 εἶμι (to be) emphasizes a “kind of action” that is a “continuous, linear action” in the past. The eternity of this “in beginning” sustains according to the eternity 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 eternity 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 ἓν ὃ 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: $t=l$, 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 Logos, 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, uninterruptedly 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, uninterruptedly 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 Powerful Ones 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, does Moses carefully demarcate 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).

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 $\text{`owlam } \text{עַד } \text{מְלֶֹוע} \text{ `ad `owlam } \text{מְלֶֹוע}$ and describes th 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 אֶרֶבְשֵׁתִי "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 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 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: אֶתְּפוּם pith'ôwm, pith-ome'; or אֶתְּפֵם pith'ôm; from H6621; 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* בְּיוֹם 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 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) [cf. pg. 54] 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!” 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

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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 Powerful Ones 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 Powerful Ones 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,

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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.

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future. Second: Disclose historical events according to the purpose of their happenings.

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(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, “By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth:” 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” could 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.

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).

A Scriptural Equation for Creation

Prior to the “Big Ending” of Genesis 1:2 (what science observes to be the Big Bang), the Eternal Power of the Godhead [The reader need only recall Romans 1:20 “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:” (KJV)] exercised His eternal power, essentially transforming into matter the entirety of the universe-the Total Mass of the Universe-instantly, according to the Word of His Power as stated in Genesis 1:1, [The reader need only recall Hebrews 1:3 Who being the brightness of his

glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high (KJV)].

A Scriptural Equation for Creation:

Almighty - Power = Total Mass of the Universe (Heaven and Earth of Genesis 1:1). As power is expended by the Almighty Creator, mass is generated.

A = Almighty

P = Power

TmU = Total Mass of the Universe

Instantaneity requires no speed of light squared, that is, no C^2

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 from 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: ῥιπή rhipḗ, 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!”

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 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 from 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.

Creation and the Theory of Relativity

Age of the Earth

Those who assert a “Young Earth” fail to identify its age, and those who advocate an “Old Earth” fail to identify “when the Earth originated;” for, in neither assertion is found the phenomenon of

creation; namely, the instantaneous generation of space and matter: An instantaneous, generative event that would otherwise require thousands, millions and even billions of years. Although both camps appear sincerely interested in the truth concerning the Earth's age, the "Patience of God" is omitted from the equation.

The "Divine Ratio" demonstrates that which is axiomatic; specifically, that "All created things are older than the duration of their existence."

Humphreys (1994) stated:

"Six Real Earth-days: What this new cosmology shows is that gravitational time distortion in the early universe would have meant that while a few days were passing on earth, billions of years would have been available for light to travel to earth. It still means that God made the heavens and earth (i.e., the whole universe) in six ordinary days, only a few thousand years ago. But with the reality revealed by GR, we now know that we have to ask— six days as measured by which clock? In which frame of reference? The mathematics of this new theory shows that while God makes the universe in six days in the earth's reference frame ("Earth Standard Time," if you like), the light

has ample time in the extra-terrestrial reference frame to travel the required distances. None of these time frames can be said to be “God’s time” since the Creator, who sees the end from the beginning (Isaiah 46: 10, Rev. 22: 13, John 8: 58, and more) is outside of time. Time is a created feature of His universe, like matter and space. It is interesting that the equations of GR have long indicated that time itself had a beginning” (Kindle Locations 113-122).

Humphrey’s (1994) quoted Ken Hamm as stating:

“I have been actively involved in the creation ministry for over 15 years, having visited many different countries and spoken to hundreds of thousands of people. I have also had the unique opportunity of mixing with the world’s leading creation scientists, observing them admirably defend Genesis creation despite the probing attacks of antagonistic evolutionists.

Creationist research has exposed many of the weaknesses and flaws in evolutionary philosophy and has provided answers in such areas as geology and biology. These contributions have given public speakers such as myself a good degree of confidence to give “reasons for what we believe” when challenged by opponents. However, if I were asked whether

there were any major places of weakness in the creationist armor, I would have to admit that it has been (till now at least) in the area of cosmology. One of the most-asked questions directed to me at our seminars and through the mail goes something like this: 'If the universe is only thousands of years old, how do you explain the millions of years it takes for light to travel from distant stars?' I have heard creation scientists attempt to solve this seemingly insurmountable problem for those who believe the Bible's account of a young world. Ken Ham, B.App.Sc., Dip. Ed." (Kindle Locations 48-66).

Custance (1988) stated:

“BEFORE WE COME to consider the spiritual aspects, it seems desirable to review briefly the bearing which the Theory of Relativity has upon the "time" taken for Creation. To begin with, the possibility of a real acceleration or deceleration of Time in certain given circumstances introduces the question of whether time was needed for the Creation at all, or whether it might have been instantaneous...Its evidence of 'age' is probably not a deception deliberately introduced by the Creator for some unknown reason. The age is real. Whether we argue for 4,000,000,000 years or twice or half this amount -- it is not

important at the moment -- it seems clear that the Universe is very old...But what does such a concept mean, and was it necessary for God to work so "slowly"? Could He have created it all, as was once supposed, in a moment of time? Was there any fundamental advantage in establishing the time-consuming process which seems to characterize geological change, if such changes could actually have been in some way vastly accelerated 'to save time'?" (pg. 2).

The Bible's Doctrine of Relativity (as demonstrated in the Divine Ratio) resolves this embarrassing difficulty, because nothing is "hard" for the Godhead, He Himself provides the "proof" within His inspired Scriptures. That is, the phenomenon of creation is described in the Theological field of Physics in the term "Relativity."

Although Creation Physicist Dr. D. Russell Humphreys demonstrated a formidable effort to demonstrate the possibility of Einstein's Theory of relativity being a "solution" to the apparent contradiction between science and the Bible, the 'Patience of the Godhead' warrants the Bible Interpreter's attention; especially, since the Interpreter's chief task is to "sanctify the Lord in His heart."

The 360-day Prophetic Year

Baxter writes:

“In his book, *The Coming Prince*, Sir Robert Anderson has shown, with the corroboration of the Astronomer Royal, that Nehemiah’s date was the 14th March, 445 B.C. And now, what kind of years are we to reckon? We are not left in doubt. The interrelation of Daniel’s visions and those of John is patent to all; and a comparison of the two will settle it that the prophetic year is a lunisolar year of 360 days. Both Daniel and John speak of “a time, and times, and half a time” (that is three and a half “times”); and both make it clear that three and a half “times” are three and a half years (Compare Dan. vii. 25; ix. 27; Rev. xii. 14; xiii. 5). But John goes further and splits up the three and a half years into days (compare Rev. xi. 2, 3; xii. 6, 14), showing us that the three and a half years equal 1,260 days. This settles it that the prophetic year is one of 360 days. So then, from the edict to rebuild Jerusalem, down to the cutting-off of the Messiah, was to be 483 years of 360 days each. Was the prophecy fulfilled? It was. Once only did our Lord offer Himself publicly and officially as Israel’s Messiah. It was on that first, memorable “Palm Sunday.” Sir Robert Anderson rightly

emphasizes the significance of this. “No student of the Gospels can fail to see that the Lord’s last visit to Jerusalem was not only in fact but in intention the crisis of His ministry. From the time that the accredited leaders of the nation had rejected His Messianic claims, He had avoided all public recognition of those claims. But now His testimony had been fully given, and the purpose of His entry into the capital was to proclaim openly His Messiahship, and to receive His doom” (Kindle Locations 12292-12304).

Further, Baxter records:

“What then was the length of time between the decree to rebuild Jerusalem and this climactic public advent of Christ— Christ— between the 14th March, 445 B.C. and the 6th April, A.D. 32? Sir Robert tells us that it was EXACTLY 173,880 DAYS, THAT IS, 483 PROPHETIC YEARS OF 360 DAYS! Again, if this is not evidence of Divine inspiration, then nothing is” (Kindle Locations 12319-12322).

The Bible’s Doctrine of Relativity (as demonstrated in the Divine Ratio) provides the “proof” of the 360-day prophetic year, affording the Bible student the sought-after “Q.E.D.” (sometimes written "QED")

which is an abbreviation for the Latin phrase ‘quod erat demonstrandum’ (‘that which was to be demonstrated’), a notation which is often placed at the end of a mathematical proof to indicate its completion” (para. 1).

Retrieved from <http://mathworld.wolfram.com/QED.html>

Six Literal Days

Baxter (1986) wrote:

“A discrimination must be made (the Bible certainly makes it) between the original creation of the earth and its subsequent reconstruction with a view to its becoming the habitation of man. It cannot be too strongly emphasized that the six “days” in this first chapter of Genesis do not describe the original creation of the earth. Those who suppose or assert this are obliged to treat the six “days” as vast periods of time, so as to square Genesis with what modern science has shown us concerning the vast antiquity of our earth. Yet in all truth they fail thus to reconcile Genesis and geology; and what is worse, they involve the Scripture itself in unresolvable self-contradictions” (Kindle Locations 501-506).

The Bible's Doctrine of Relativity (as demonstrated in the Divine Ratio) provides the "proof" of the literal six days, the 'in time' creation event, affording the Bible student the sought-after "'Q.E.D.'" (sometimes written "QED") which is an abbreviation for the Latin phrase 'quod erat demonstrandum' ('that which was to be demonstrated'), a notation which is often placed at the end of a mathematical proof to indicate its completion" (para. 1).

Retrieved from <http://mathworld.wolfram.com/QED.html>

Flat or Spherical Earth

Clarke (1837) stated:

"Time signifies duration measured by the revolutions of the heavenly bodies: but prior to the creation of these bodies there could be no measurement of duration, and consequently no time; therefore, in the beginning must necessarily mean the commencement of time which followed, or rather was produced by, God's creative acts, as an effect follows or is produced by a cause" (Kindle Locations 207-210).

The Bible's Doctrine of Relativity (as demonstrated in the Divine Ratio) provides the "proof" of the Spherical Earth, affording the Bible

student the sought-after “‘Q.E.D.’ (sometimes written "QED") which is an abbreviation for the Latin phrase ‘quod erat demonstrandum’ (‘that which was to be demonstrated’), a notation which is often placed at the end of a mathematical proof to indicate its completion” (para. 1).

Retrieved from <http://mathworld.wolfram.com/QED.html>

1:1,000 & 1,000: 1

Clarke (1837) stated:

“Many have supposed that the days of the creation answer to so many thousands of years; and that as God created all in six days, and rested the seventh, so the world shall last six thousand years, and the seventh shall be the eternal rest that remains for the people of God. To this conclusion they have been led by these words of the apostle, 2 Peter 3: 8; One day is with the Lord as a thousand years; and a thousand years as one day. Secret things belong to God; those that are revealed to us and our children” (Kindle Locations 449-453).

Baxter (1986) stated:

“...We find the saints ‘reigning with Christ a thousand years’ (Revelation 20: 4-6). During that thousand years Satan is

interned in the abyss (Revelation 20: 1-3); but at the end he is released; whereupon he immediately goes forth to deceive the nations, and there is a swift, last, violent insurrection (Revelation 20: 7-10). The purpose of this is finally to demonstrate the utter incorrigibility of Satan, and the irremediable failure of Adamic human nature—even after a thousand years of perfect government; thus, immediately preparing for the final, general judgment at the ‘Great White Throne’ (Revelation 20: 11-15) and the winding up of the present order” (Kindle Location 24510-24514).

The Bible’s Doctrine of Relativity (as demonstrated in the Divine Ratio) provides the “proof” of the 1 day to 1,000-year ratio, affording the Bible student the sought-after “‘Q.E.D.’ (sometimes written "QED") which is an abbreviation for the Latin phrase ‘quod erat demonstrandum’ (‘that which was to be demonstrated’), a notation which is often placed at the end of a mathematical proof to indicate its completion” (para. 1).

Retrieved from <http://mathworld.wolfram.com/QED.html>

Day-age Theory

“Adherents of Day-Age Theory often point out that the word used for “day” in Hebrew, yom, sometimes refers to a period

that is more than a literal, 24-hour day. One Scripture passage often consulted for support of this theory is 2 Peter 3:8, “With the Lord a day is like a thousand years, and a thousand years are like a day.” This passage certainly reminds us that God stands outside of time and we should not doubt the occurrence of a future biblical event (viz., the second coming) simply because it seems to be taking a long time from our limited human perspective. According to opponents of Day-Age Theory, then, 2 Peter 3:8 has nothing to do with the length of the creation week”

Retrieved from <https://www.gotquestions.org/Day-Age-Theory.html>

The Bible’s Doctrine of Relativity (as demonstrated in the Divine Ratio) provides the “proof” that 2 Peter 3:8 has everything to do with the creation week, proving that a literal day need not be expanded to an indefinite time period, affording the Bible student the sought-after “Q.E.D.’ (sometimes written "QED") which is an abbreviation for the Latin phrase ‘quod erat demonstrandum’ (‘that which was to be demonstrated’), a notation which is often placed at the end of a mathematical proof to indicate its completion” (para. 1). Retrieved from <http://mathworld.wolfram.com/QED.html>

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 *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).

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.”

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, considering the instant and spoken way that Godhead (Elohim) created the entire Universe, this unprecedented day 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.

Jesus Christ and the Prepared Earth

Six Days of work: In Time Creation

In Genesis 2:2, the Bible states:

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

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

“In time creation” as described in Genesis 2:4 is demarcated from the “in beginning creation,” as an establishment of two immutable realities: First, the Omnipotence of the Godhead, and the Eternality of the Word, the Creator Jesus the Christ. And, Second, the prerogative of the Sovereign Godhead to prescribe, delegate and assign “work” to His creation Adam. Because Genesis 2:5b states: “...for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground” (KJV); then, to enjoin Him in His work was the first indication of the scope and purpose of Adam’s creation.

“In time work” was initiated by the Godhead Who created the service of work, entrusted that work of service to Adam. Consequently, therefore, “In time” creation-the **“six-day process”**-established the role for Adam as that of co-laborer with Christ the Creator. Foremost in the six-day creation lesson is the Godhead made Adam, that is, fashioned and designed him for the work of serving the creation; initially, the

garden: “And the Lord God took the man and put him into the garden of Eden to dress (serve/work) it and to keep it” (Gen. 2:15 KJV). The demonstration of his dominion over the earth would be a cooperative effort between Adam and Jesus: The rain was withheld, awaiting Adam’s placement into the Garden of Eden. Murphy (1866) stated:

“These [six creation] days accordingly are to man the only period of creation, since the beginning of time, of special or personal interest. The preceding interval of progressive development and periodical creation is, in regard to him, condensed into a point of time. The creative work of the six days is accordingly called the ‘making,’ or fitting up for man of ‘the skies and the land and the sea, and all that in them is (Exod. xx. (11) 10) (pg. 70).

Finally, of Adam’s education according to the six-day creation process Murphy (1866) recorded:

“But if contact with a highly accomplished master and a highly polished state of society makes all the difference between the savage and the civilized, what instantaneous expansion and elevation of the primitive mind, while yet in its virgin purity and unimpaired power, must have resulted from free converse with the all-perfect mind of the Creator himself! To the clear eye of

native genius, a starting idea is a whole science. By the insinuation of a few fundamental and germinant notions into his mind, Adam shot up at once into the full height and compass of a master spirit prepared to scan creation and adore the Creator” (pg. 101).

The Omnipotence of the Godhead Proven

2 Chronicles 20:6 “And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?” (KJV).

Might: גְבוּרָה gēbûwrâh, gheb-oo-raw'; feminine passive participle from the same as H1368; force (literally or figuratively); by implication, valor, victory: —force, mastery, might, mighty (act, power), power, strength.

Power: כֹּחַ kôach, ko'-akh; or (Daniel 11:6) כֹּוַח kôwach; from an unused root meaning to be firm; vigor, literally (force, in a good or a bad sense) or figuratively (capacity, means, produce); also (from its hardness) a large lizard: —ability, able, chameleon, force, fruits, might, power(-ful), strength, substance, wealth.

Job 26:7-14 “He stretcheth out the north over the empty place, and hangeth the earth upon nothing. Job 26:8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them. Job 26:9 He holdeth back the face of his throne, and spreadeth his cloud upon it. Job 26:10 He hath compassed the waters with bounds, until the day and night come to an end. Job 26:11 The pillars of heaven tremble and are astonished at his reproof. Job 26:12 He divideth the sea with his power, and by his understanding he smiteth through the proud. Job 26:13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Job 26:14 Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?” (KJV).

Psalm 147:1-5 “Praise ye the LORD: for it is good to sing praises unto our God; for it is pleasant; and praise is comely. Psalm 147:2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

Psalm 147:3 He healeth the broken in heart, and bindeth up their wounds. Psalm 147:4 He telleth the number of the stars; he calleth them all by their names. Psalm 147:5 Great is our Lord, and of great power: his understanding is infinite” (KJV).

Understanding: תְּבוּנָה tâbûwn, taw-boon'; and (feminine) תְּבוּנָה t'êbûwnâh; or תּוֹבְנָה tôwbunâh; from H995; intelligence; by implication, an argument;

by extension, caprice: —discretion, reason, skilfulness, understanding, wisdom.

Infinite: מִסְפָּר miṣpâr, mis-pawr'; from H5608; a number, definite (arithmetical) or indefinite (large, innumerable; small, a few); also (abstractly) narration: — abundance, account, × all, × few, (in-) finite, (certain) number(-ed), tale, telling, time.

Revelation 11:17 “Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned” (KJV).

Almighty: παντοκράτωρ, παντοκράτορος, ὁ (πᾶς and κρατέω), he who holds sway over all things; the ruler of all; almighty: of God, 2 Corinthians 6:18 (from Jeremiah 38:35 (Jer. 31:35)); Revelation 1:8; Revelation 4:8; Revelation 11:17; Revelation 15:3; Revelation 16:7, 14; Revelation 19:6, 15; Revelation 21:22. (The Sept. for צְבָאוֹת in the phrase יְהוָה צְבָאוֹת or אֱלֹהֵי צְבָאוֹת, Jehovah or God of hosts; also for שְׁדַי; Wis. 7:25; Sir. 42:17 Sir. 50:14; often in Judith () and 2 Maccabees (circa) and 3 Maccabees (circa ?); Anthol. Gr. iv., p. 151, Jacobs edition; Inscriptions; ecclesiastical writings (e. g. Teaching etc. 10, 3 [ET]; cf. Harnack's notes on Clement of Rome, 1 Cor. at the beginning and the Symb. Rom. (Patr. apost. Works, i. 2, p. 134)).)

Power: δύναμις *dýnamis*, doo'-nam-is; from G1410; force (literally or figuratively); specially, miraculous power (usually by implication, a miracle itself): —ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) work.

Jeremiah 32:27 Behold, I am the LORD, the God of all flesh: is there anything too hard for me?

Hard: נָלַף *pâlâ'*, paw-law'; a primitive root; properly, perhaps to separate, i.e. distinguish (literally or figuratively); by implication, to be (causatively, make) great, difficult, wonderful:—accomplish, (arise...too, be too) hard, hidden, things too high, (be, do, do a, shew) marvelous(-ly, -els, things, work), miracles, perform, separate, make singular, (be, great, make) wonderful(-ers, -ly, things, works), wondrous (things, works, -ly).

The text Isaiah 40:26 “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” demonstrates the acute awareness that the prophet had concerning the “transformation of energy into matter.”

As nothing is “too hard” for the Godhead, then for the authors of the Bible to assert that which is clearly demonstrated in the field of Physics (a field of science invented by a theologian) is unremarkable:

Unremarkable insofar as one is aware that ideas of “creation” (the transformation of energy into matter), relativity (1 day is ~1,000 years, and 1,0000 years is ~1 day) [Note: The Day-Age Theory asserts that 1 day might be of an indeterminant length of time, allowing for an interpolation onto the six literal days of Genesis. The Day-Age Theory is proven unnecessary according to the Divine Ratio] are shown to be reasonable concepts with only the willingness to attribute such phenomenal feats to the Creator Godhead being questioned by atheists and religionists alike.

Since God has no beginning nor an ending, that is, since Jesus Himself stated that He was the Beginning and the Ending, then the nature of energy having neither beginning nor ending corresponds to the nature of the Godhead Himself. Finally, such a timeless quality of energy corresponds well with the assertion of Scripture that God is Light, that He is Energy.

The Godhead has no beginning or end, He cannot be created nor destroyed, but He can transform His Eternal Energy into matter; literally, into the Total Mass of the Universe and yet not be depleted by even one unit of any type of measure according to which energy is measured.

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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.

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