

HIS ETERNAL POWER AND GODHEAD



FOUR EARTHS AND TWO ADAMS

Volume

P

HIS ETERNAL POWER AND GODHEAD: FOUR EARTHS AND TWO ADAMS

**HIS ETERNAL POWER AND GODHEAD
FOUR EARTHS AND TWO ADAMS**

BAPTISTLAMP.ORG

His Eternal Power and Godhead: Four Earths and Two Adams

Author: Dr. John Penn

2019

© BaptistLamp.org

The First Earth

- In Beginning Creation
- The Eternal Godhead: Immutability
- Christ creates First Earth:
Instantaneity
- First Law of Thermodynamics:
Negentropy
- First Cause and Effect
- First Interval: Indefinite and
Absolute-Prior to Lucifer's sin.
- First Divine Judgment; Second
Cause and Effect: Lucifer, the "first
sinner" is cast down; The Big Bang:
Earth catapulted at 1,000 year per 1-
day speed rate; Earth becomes
Formless (Second cause) and Void
(Second Effect); Dinosaurs
destroyed, etc.
- God describes First Earth to Job
- Multivariate Ages of the Earth

The Repaired Earth

- In Time Creation
- The Light of Genesis 1:3
- Christ Prepares an Inhabitable Earth:
Six-Literal days
- Second Law of Thermodynamics:
Entropy
- Third Cause and Effect: Good, not
Perfect
- Second Interval: Relative and
Referential
- Heaven's War Came to Earth
- Second Divine Judgment: Christ Slain;
Adam downcast; expelled from the
Garden; Creation subjected to vanity;
Free Will Theorem; Decay-rate for
Adam begins
- Third Divine Judgment: The Flood;
Post diluvian lifespan begins: Decay-
rate accelerated
- The Fourth Cause and Effect
- Noah and Covenant creatures
preserved

The Regenerated Earth	The New Earth
<p data-bbox="147 323 467 365">Instantly Regenerated</p> <p data-bbox="147 407 467 449"><u>The Reigning Christ:</u></p> <p data-bbox="147 575 915 701"><u>Christ Regenerates a Kingdom Earth:</u> God's purpose for the earth to be replenished is accomplished by the last Adam.</p> <p data-bbox="147 785 915 869"><u>First Law of Thermodynamics:</u> Antediluvian Lifespan restored.</p> <p data-bbox="147 911 915 995"><u>Fifth Cause and Effect:</u> Earth regenerated; 1,000-year reign on a replenished earth.</p> <p data-bbox="147 1079 932 1121"><u>The Fourth Divine Judgment:</u> Repaired Earth replaced</p> <p data-bbox="147 1709 915 1751"><u>Third Interval:</u> 1,000-year reign; Definite and Relative</p>	<p data-bbox="954 323 1214 365">Instantly Created</p> <p data-bbox="954 407 1409 533"><u>Christ destroys the last Enemy:</u> He delivers up the kingdom to His Father</p> <p data-bbox="954 575 1409 659"><u>Christ Creates the Final World:</u> The New Heaven and Earth</p> <p data-bbox="954 785 1409 869"><u>Final Law of Thermodynamics:</u> Eternal Negentropy</p> <p data-bbox="954 911 1451 1037"><u>Sixth Cause and Effect:</u> First Earth passes away; dissolved with fervent heat. New Earth created.</p> <p data-bbox="954 1079 1451 1247"><u>The Final Judgment:</u> Destruction of the First Earth; The End of the Decay-rate: The last enemy destroyed. Referential Time ends.</p> <p data-bbox="954 1709 1377 1793"><u>The Fourth & Final Interval:</u> Absolute and Eternal</p>

TABLE OF CONTENTS

PAGE

Introduction

The First Earth

In Beginning Creation

The Eternal Godhead: *Immutability*

Christ creates First Earth: *Instantaneity*

First Law of Thermodynamics: *Negentropy*

First Cause and Effect: *Godhead created, Perfect First Earth*

First Interval: *Indefinite and Absolute-Timeless Prior to Lucifer's sin.*

First Divine Judgment; *Second Cause and Effect: Lucifer, the "first sinner" is cast down...*

The Big Bang: *Earth catapulted at 1,000 year per 1-day speed rate; Earth becomes Formless (Second cause) and Void (Second Effect); Dinosaurs destroyed*

God describes First Earth to Job

Multivariate Ages of the Earth

INTRODUCTION

The Eternal Godhead

The immutability of the Godhead is declared in Malachi 3:6 which states: “For I am the LORD, I change not; therefore, ye sons of Jacob are not consumed.” (KJV). Consequently, that which is necessarily eternal is likewise unchangeable-without even the possibility of change- and imperishable-void of any susceptibility to decay, or any decay-rate. Every “mutable thing or being,” however, is a created, perishable thing or being; and, when subjected to judgment, begins to perish, because the Godhead alone is eternal: Everlasting, that is, immutable.

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

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

Wherefore, the Godhead is in every way changeless: He incurs no entropy, He is Immutable. Another remarkable assertion concerning

the God of the bible is recorded in Psalms 147:5. The Psalmist states:

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

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

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

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

Clarke (1837) stated:

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

Consequently, then, to attribute to the Godhead the possibility of originally generating out from Himself the formless Earth-state of Genesis 1:2 which reflects in every way deformity and emptiness is prevented in the context by Moses’ use of the verb “came to be.”

Also, concerning the Hebrew term from which “Godhead” is derived, the first letter in the Hebrew term Elohim אֱלֹהִים is Aleph. Aleph is “the ‘father’ of the Hebrew Aleph-Bet, whose original pictograph represents an ox, strength, and leader. Its numerical value is one (and also 1,000) and it is a silent letter.” (Retrieved from: www.HebrewforChristians.org).

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

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

Further, Scherlund (2019) noticed:

“For reasons nobody understands, the universe is deeply mathematical...because nonmathematical universes can’t harbor life intelligent enough to ask the question. In any case, it’s a mysterious and marvelous fact that our universe obeys laws of nature that always turn out to be expressible in the language of calculus as sentences called differential equations...” (Scherlund Blogspot).

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

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

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

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

Wherefore, because the Bible teaches that the fullness of the Godhead dwelt bodily in Jesus, three testaments to this truth include the Spirit, the Blood, and the Water: Both water and blood expressed out from His side at His crucifixion. He was the corporeality of the

Godhead on the earth. In heaven, the Father, the Word, and the Holy Ghost are the incorporeality of the Godhead.

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

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

Returning to how 1 is 3; and 3 is 1, the notion of **“powers”** plural fails to become demonstrable when $1 + 1 + 1 = 3$, nevertheless 3 still does NOT = 1, that is, $1 \neq 3$; and neither does $3 \neq 1$. Only when the implication of **“powers”** is noticed by the interpreter, does the assertion become arithmetically demonstrable. 1^3 : That is, 1 to the power of 3 can be written accordingly: $1 \times 1 \times 1 = 1$. Therefore,

the Three Ones (1s) can become into the One (1) thing, as in this account, into the One *Godhead*.

A Scripture which could hold no greater implication for creation is in 1 John 4:8. John stated: “He that loveth not knoweth not God; for God is love” (KJV). Since God is love, and He is, then are His actions not expressions of Himself, His love? They are!

The creation of the heaven and the earth, therefore, demonstrated the Godhead’s willingness to express His Divine nature of Love through materially creating space and matter, that is, graciously, lovingly creating the perfect, material reality of the universe; particularly, the heaven and earth of Genesis 1:1. One can notice the Godhead’s love-character in His act to create in Genesis 1:1; in His gracious willingness to *withdraw its original form* when it no longer reflected the glory of His love, and; consequently, His catastrophic catapulting of it in judgment, that is, into the empty, void-state described in Genesis 1:2: This *“void state”* became the effect of the Godhead’s removal of First Earth’s original form in Judgement against Lucifer’s sin against God.

Satan: The First Sinner

Jesus said that Lucifer was a liar from the beginning. If lying is a sin, then Satan was a sinner before Adam and is the **first cause** of all subsequent sin. Adam was the first man to sin and he brought sin and death upon all men. God cursed the earth. The sin of Satan brought sin unto the world and he is the cause of sickness, death, lies, etc. Adam brought these plagues upon the human race by sinning against God.

It is true that Adam was the first man that sinned as stated in Romans 5:12; namely, "...as by one-man sin entered into the world..." Paul continued in verses 18-21 stating that by one man's sin death came upon all men. Paul also wrote of these truths in I Corinthians 15:20-23:

"But now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming."

If we read verse 22 and interpret the **all** to mean that death came upon all living creatures, we must believe that all creation, including all animals, will be resurrected by the resurrection of Christ. If Adam's sin brought death to animals, will they be recipients of God's grace and receive eternal life by Jesus Christ? Of course not!

Lucifer's Sin Against God

The origin of sin is seen in the Old Testament and noted by Jesus in the New Testament. In the Old Testament we read of Satan being in Eden. Ezekiel 28:11-19. In verse 13 we read that Lucifer was originally assigned to the earth. He was in Eden, the garden of God. This prophet of God (Ezekiel) reveals the beauty and the sin of Lucifer.

The devil is the prince of this world, John 14:30, "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." Ephesians 2:2, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:"

These are sins against God's truths. Jeremiah 28:15-16, "Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore, thus saith the Lord; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion [or revolt] against the Lord."

We also learn that he was the source of murder and led in a rebellion against truth. What were Lucifer's sins? It began in his inner being, which is where one's will abides (Isaiah 14:13). He was jealous of God's power and place in the heavens. He wanted to be like God (Isaiah 14:14). For these and perhaps other reasons, God would punish him. Isaiah 14:15-17, "Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof, that opened not the house of his prisoners?" This is when Satan began his evil work upon the earth. This is when he became the adversary, the Destroyer, I Corinthians 10:10, "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."

Lucifer became the total opposite of God, his creator. In the oldest book of the Bible, the book of Job, we learn that after his fall, Satan became the accuser. Job 1:6-22; Job 2:1-10. The reader should read all these scriptures to learn how Satan came before God, along with other angels, and accused Job of serving God because God had blessed him and protected him. This teaches us that Satan works on

the earth; that his plan is to destroy God's plan to establish His kingdom on the earth. In doing so, God would have not only creatures bearing His image, but He would also have a family.

If sin brings destruction upon the sinner, who was the first sinner? I believe that Lucifer was the first sinner. Eve, being deceived by Satan, became the second sinner, because she ate of the tree of the knowledge of good and evil. Adam was the first man to sin, but not the first being to defy God's will. Satan sinned first, then Eve was deceived, and she sinned. Adam was not deceived but knowingly and willfully ate of the same fruit. I Timothy 2:13-14, "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." This is how the first man Adam became the first man to sin and so sin passed upon all men.

Ephesians 3:14-15, "For this cause I bow my knees unto the father of our lord Jesus Christ, of whom ***the whole family in heaven and earth is named.***"

I write these things to emphasize that Satan's assignments from God had to do with ***the First Earth***. Satan's sin against God caused a great catastrophe to occur on the first earth. However, Satan continues to exert his influence on the ***"repaired earth."*** Satan's sin also included the sin of rebellion. Saul sinned in refusing to obey God

regarding the offerings he should have made to God instead of sparing the best of the beasts. I Samuel 15:22, “. . . to obey is better than to sacrifice . . .” Verse 23, “For rebellion is as the sin of witchcraft . . .”

If Satan rebelled against God and that rebellion became sin, then Satan must die. How can he die and remain alive at the same time? This is an obvious contradiction. It is true that Satan is alive and remains an active adversary of God’s people and God’s work. Peter warned his readers to be sober and vigilant because Satan stalked them as a lion stalks its prey. I Peter 5:8, “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” Paul gave himself as a person who dies and yet lives.

We know that when Satan sinned by leaving his first estate, as did other angels; they are existing under a death sentence. Currently, the fallen angels are under the watchful eye of God. Jude 6, “And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.” This phrase translated “reserved in everlasting chains,” means to keep an eye upon, to watch, to guard.

Who has the power of death, Adam or the devil? If sin causes death and Lucifer was the first sinner, would he not be the reason for

disease and death? Hebrews 2:14-15, “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.” Why did Jesus die? — to destroy the devil. When was the devil given the power of death? Was it before Adam’s sin or after Adam’s sin? Why could the Devil assure Eve that she would *surely not die* if there was no power of death before Adam sinned? The devil knew the power of death for he himself had died. Death was, and is, to be separated from God eternally. This is the devil’s ultimate fate. Revelation 20:10, “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.”

Wherefore, we know then that God did not tempt him. James 1:13-14, “Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: But every man is tempted, when he is drawn away of his own lust, and enticed.” When Job was being tested, whom did he blame, Adam or God?

The Bible records a declaration about Satan, teaching us that he was: “perfect in thy ways from the day that thou wast created,” Ezekiel 28:15. There are some things we know about Satan (Lucifer). We know that he was created and was “full of wisdom and perfect in beauty,” Ezekiel 28:12. He was the anointed cherub, an archangel. Angels were created by Jesus, Colossians 1:16, “For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him.” Angels could worship, Psalm 148:1-2, “Praise ye the Lord. Praise ye the Lord from the heavens: praise Him in the heights. Praise ye Him, all His angels: praise ye Him, all His hosts.” Nehemiah 9:6, “. . . and the host of heaven worshippeth thee” (KJV).

“His” *Angels* are those who do God’s commandments, Psalm 103:20, “Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word.”

Satan disobeyed God’s will which is expressly stated in the First Commandment to love the Lord God with all of one’s being; Satan broke this command; this act of disobedience became the First sin. The decision came from his intelligence. The same is true of Israel as a nation and every individual human being, James 1:13-15, “Let no man say when he is tempted, I am tempted of God: for God cannot be

tempted with evil, neither tempteth He any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”

The word *conceived* in verse 14, when spoken of females, means pregnant. This teaches us that our lusts may lie in our conscience for a long time before we act upon it and it becomes sin. When this sin is finished, (comes to be completed) it brings forth death.

This is God’s law concerning sin. It is true of Adam and his descendants, as well as Lucifer and his descendants. (“Ye are of your father the devil,” John 8:44.) If Lucifer sinned and other angels joined him in rebellion against God, how did God react to their sins? Jude 6, “And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.”

God did not immediately destroy the angels that fell, but rather He did immediately place them under the coming judgments. Is it coincidental that darkness is mentioned as a part of His judgment? Is the fruit of Lucifer’s sin darkness? Is Lucifer living and active now? Yes, not as the light-bringer, but as Satan.

Coffman (1999) observed: "...Strides in the field of astronomy postulate a fate of our earth that almost invariably is described as fiery dissolution, whether from the explosion of our sun, or by the sun's becoming a **'black hole'** and drawing our earth into itself! No one knows, of course, how the end will be; but only a fool can believe that the end will not occur; and there is no reason at all to reject Peter's prophetic revelation that the end will be by fire, a fate which he prophesied nearly two millenniums ago, and which today is recognized as true by every scientist on earth" (pg. 336).

The angels that followed Lucifer were charged with folly, Job 4:18, "Behold, He put no trust in His servants; and His angels He charged with folly." When Moses died Satan (the devil) was there to claim his body. Michael would not engage him in battle, Jude 9, "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Lucifer is now the adversary of God. The final judgment will be the fruit of his sin, he will be forever imprisoned.

What about the angels that did not sin? When they chose to love God and obey His first commandment, and to worship Him, they were sealed forever as God's trusted messengers. Their choice was an eternal choice. They were not born again, but they were sealed as we are when we make the right choice. Ephesians 1:13, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your

salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.”

The First Earth

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

These are important questions. If we read Genesis 1:2-31 and 2:1-25, we will learn God’s purpose and what was to be placed on the earth. There would be plants, trees, grass, fowl, and the beasts of the earth; all of these creatures would be herbivores. Genesis 1:30, “And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have

given every green herb for meat.” God would place on this earth everything that would please Him.

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

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

A Scriptural Equation of Creation

Prior to the “Big Ending” of Genesis 1:2 (what science observes to be the Big Bang), the Eternal Power of the Godhead (The reader need only recall Romans 1:20 “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:” (KJV)) exercised His eternal power,

essentially transforming into matter the entirety of the universe-the Total Mass of the Universe-instantly, according to the Word of His Power as stated in Genesis 1:1, [The reader need only recall Hebrews 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high (KJV)].

Consequently, then, a Scriptural Equation of Creation: **All Might-Power=Total Mass of the Universe** (Heaven and Earth of Genesis 1:1).

First *Cause and Effect*

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

“When God made the heavens and the earth, they must have been beautiful, perfect, and pure, as only God could create them. But sin entered through the pride of Satan, and the beautiful creation was destroyed. Sin always destroys. It did again after the perfect re-creation described in the first chapter of Genesis. In the Garden of Eden, through a denial of the Word of God and through Satan’s deception of the woman, our parents fell” (pg. xv).

Bergman and Collins (2004) observed:

“In the Hebrew concept of causality, God first created (caused) the universe and now controls natural events by imposing physical laws that all creation follows. Thus, the Creator is both the prime cause of and the sustaining cause in the universe. The Hebrew concepts of order and causality by the power of the

Creator were subsequently adopted in Christian doctrine: For by him were all things created, That are in heaven, And that are in earth.... All things were created by him and for him. And he is before all things, and by him all things consist [Colossians 1:16-17]. By the short clause “and he is before all things,” the writer is specific about a feature of the law of cause and effect: every effect has a preceding cause” (pg. 2).

First Law of Thermodynamics: Negentropy

Wherefore, the searching of His understanding is not possible; however, evaluating the manner according to which He has revealed Himself in His Scriptures and Creation can be done. Even the renown physicist Richard Feynman has been quoted to admire the grandeur of the Godhead, observing as recorded by Strogatz (2019) who quoted him accordingly:

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

The First Law of Thermodynamics in the Bible teaches us that because the total of amount of energy and matter is always constant, that is, either form of energy or matter can be transformed into another form; but the total quantity of energy plus matter, or matter

plus energy remains the same amount, then one need only review the biblical account of creation (transformation of energy into matter) as scripted in Genesis 1:1 & Genesis 1:2. Noteworthy for the creationist is the observation by Kinson (2016) who stated:

“The Converse (opposite) of entropy can be called Negentropy. When the universe was initially created, it was created with a certain amount of Negentropy (a huge amount of Negentropy). And as the universe grows older, day by day, it uses up this Negentropy (just like the clock winding down)” (Kindle Edition).

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

Glover (1976) stated:

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

Jeremiah says, 'I beheld the earth.' Verse 25 says, 'And lo, there was no man.' Is Jeremiah talking about the world before this world after the flood? Noah and his family were on that. Jeremiah saw the ruins of a world that had no man on it, and a world that was without form and void. I do not believe that it could have been the one that Noah was on, or the prophet would have seen him. He said, 'There was no man.' Reading further, 'I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger.' God got mad. 'For thus hath the Lord said (get this), The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.' Repeating verse 27, 'For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end.' I beheld the earth and it was without form and void, and the heavens, they had no light. I beheld the mountains and so on, and there was no man. These things are going down under the fierce anger of God. He said that the land will be desolate but I will not make a full end. Brethren, I honestly believe that when you put it all together, you will find there was a world before this one. I believe God let Jeremiah see the destruction which He had visited upon that first world when Lucifer and his angels sinned against Him. Peter said, that scoffers are ignorant of what the prophets have said. That is why I say to students of the Bible, study what the prophets have said and you will get something out of it that otherwise you could not. The first known world had been Eden, the Garden of God and Lucifer anointed cherub, had walked in it or upon it, Ezekiel 28:13. I do not think this is the garden of Eden in which God put Adam. Lucifer was an anointed cherub when he was in Eden, the garden of God. It is true that God planted a garden eastward in Eden, for a habitation for Adam and Eve. Lucifer was in it, not as a cherub, but as 'that old serpent called Satan and the devil,' Genesis 3:1; Revelation 12:9" (Three Worlds).

Therefore, according to Genesis 1:1, “In the beginning, the Godhead [Elohim] shaped, fashioned, created (always with God as subject) [transformed energy into matter] the heaven and the earth: The Godhead, therefore, transformed energy into matter as demonstrated according to established formulae as the Lorentz Transformation acknowledged in the branch of theology known as Physics.

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

The Light of Genesis 1:3

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

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

Practically speaking, for the “repaired” earth to become inhabitable for earth-bound creatures, then, Adam, along with the universe, and all its proximal luminaries would all need to be moving in time simultaneously at the same speed; namely, at the speed of light. Wherefore, when God created the luminaries, He essentially placed His repaired earth into the sphere of relativistic time, no longer calling His inviolate Light, the Light of His Dear Son, Time; for,

chronological time, that is, relativistic time of the repaired earth would not cease until Revelation 10:6.

Genesis 1:14 “And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:” (HEV).

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

The Light of Genesis 1:3 was called “time;” then, like the unchangeable nature of the Son of God, so also was the condition of the term “time” by which term He called the un-created Light.

Revelation 22:5 speaks of the future condition of the End of the ages, when again “there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever;” thusly, as in the beginning, so also the end:

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

Revelation 10:6 states: “And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.” (KJV).

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

God’s judgment against Lucifer’s sin

Glover (1976) correctly observed: “Peter mentioned three worlds in chapter three of his second epistle. 1. “Whereby the world that then was,” verse six. 2. “But the heavens and the earth, which are now,” verse seven. There was one, and now there is another, and 3. the third world is mentioned in verse thirteen, “Nevertheless we, according to His promise, look for new heavens and a new earth.” He said there was a world. There is one at present and there is one yet to come” (Three Worlds).

Nevertheless, the enduring character of God’s love again presented itself in Genesis 1:3 in Christ’s willingness to initiate the framing of the First Earth’s fragments into a habitat for the first Adam. That is, the immutable nature of the Godhead; specifically, His *loving kindness* expressed through Christ in creation, unquestionably demonstrated that only the immutable Godhead could cause such an inherent state of *“formed perfection”* to change.

As Athanasius (AD 296-373) wrote:

“We will begin, then, with the creation of the world and with God its Maker, for the first fact that you must grasp is this: the renewal of creation has been wrought by the Self-same Word Who made it in the beginning. There is thus no inconsistency between creation and salvation for the One Father has employed the same Agent for both works, effecting the salvation of the world through the same Word Who made it in the beginning” (pg. 5).

Wherefore, then, a procession of love from within the Godhead established that love is the demonstrable expression of the Godhead’s character and it is His love alone which motivated the creation of space and matter called the heaven and the earth of Genesis 1:1.

First Interval: Indefinite and Absolute

An indefinite interval existed between the original creation of Genesis 1:1 and Lucifer’s Sin: To translate that “interval” into time is

impossible; for, “referential time” would not exist until Genesis 1:14; and, that “kind of time” was an essential feature for the “Repaired Earth” to sustain an intelligible life for Adam.

Wherefore, as far as the *“age of the Earth”* is concerned, the alleged implications often inflated concerning thousands, millions, billions, or even trillions are so small, trifling, and unimportant that it may safely be neglected or disregarded: Non-negligible. The conspicuously absent Bible teaching of a “decay-rate,” is however, the single most relevant factor in determining the reality of death in its multivariate forms.

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

First Divine Judgment: Second Cause and Effect

Inside the realm of time, space and matter; particularly, “within time” the “heaven and Earth (The Earth created in beginning, before time: The heaven and the earth which were instantly and spoken into

existence)” of Genesis 1:1 came to an end, an ending described as “without form and void, and darkness was upon the face of the deep Genesis 1:2a” (KJV).

This end is allegedly caused by a rebellion in heaven: To date no better rationale has ever been discovered within the Scriptures according to which one might understand how the perfect, original, “instant and spoken” earth could have otherwise come to be in such an “imperfect” state; neither has any other power been revealed within Scripture beyond the Godhead Himself (Elohim) Who could in an instant cause the earth to become without form and void with darkness upon the faces of the deep.

Noteworthy is the reality asserted by (Grudem, 1994) who stated:

“The study of physics tells us that matter and time and space must all occur together: if there is no matter, there can be no space or time either” (p. 169).

Consequently, when the instant in which Elohim (the Godhead) changed the state of the perfect earth into the “without form and void with darkness upon the faces of the deep,” so also was time “destabilized:” Literally, as matter (Earth) was so adversely affected, so also time as it was known in Genesis 1:1 was no longer. Subsequently,

therefore, Genesis 1:3 speaks of the remarkable emergence of “eternal” Light. The Godhead (Elohim) said: “Light will become and Light became” (A Mechanical expression according to Biblical Hebrew).

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

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

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

The first verse of Genesis, “In the beginning God created the heaven and the earth,” reads like a perfect creation. There is no hint of fiery nebulosity. “The heaven” and “the earth” have clearly defined meanings in the Pentateuch.

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

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

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

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

Note: As current data establishes, Ussher’s chronology is to some degree anachronistic; for, according to Gould (1999) his calculations would require that “the world must end, and the millennium begin, at exactly 6000 *Annus Mundi*, precisely two thousand years after the birth of Jesus... But wait a minute. Jesus was born in 4 B.C.—so 6000 *Annus Mundi* has already come and gone, precisely on October 23, 1996, by Ussher’s chronology” (Kindle Edition).

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

By way of Summary:

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

ordering and creating” the world in preparation for mankind. The first elementary proofs of this conclusion are as follows:

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

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

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

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

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

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

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

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

Job Listens: *God Describes the First Earth*

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

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

The angels, however, noticed with rejoicing the founding of the First Earth. When the angelic realm of heaven and the earth realm of the First Earth were created, Adam was not there. That is, Job 38:7

states that congregants from the angelic realm were singing and worshipping God when the First earth was originally created. Glorious descriptions like “morning stars” and the “sons of God” portray the first created things as majestic, a virtual “angelic kingdom” with its own thrones, dominions, rulers and powers. Angelic beings existed before the First earth’s creation and were all shouting for joy as the Godhead created the heaven and the First Earth. The duration of this angelic, and majestic state of creation is unknown; for, that which realizes no referential time, experiences no rate of decay, and generates no friction which would otherwise catalyze change does not age.

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

Doubtless, Job was overwhelmed, unable to process the revelations concerning life on the First Earth; for, unlike Job's present suffering, no such thing existed then, nor was it ever intended by the Godhead. The Godhead disclosed in His address to Job, His eternal plan and purpose. We have noted before that the angelic hosts had a view of the earth at the initial time of its original creation. This is recorded for us in the words of God himself as recorded in Job 38:1-7: "Where were you when I laid the foundation of the earth ... Who set its measurements ... or stretched the line on it? On what were its bases sunk? Or who laid its cornerstone, when the morning stars sang together, and all the sons of God shouted for joy?"

This was obviously a beautiful sight as it drew the expressions of joy from the angelic hosts. In fact, the language that God chose to use portrays the earth as a fantastic temple upon which God would dwell and the angels would have access. Note the specific language as when a temple would be built – "laid the foundation," "measurements," "stretched the line on it," "bases sunk," and finally the "cornerstone." *The Gap Is Not A Theory*, Jack W. Langford, Xlibris Corporation, USA, 2011, page 185.

The second passage is that of Job 9:4-13:

"He is wise in heart, and mighty in strength: who hath hardened himself against Him, and hath prospered? Which removeth the mountains, and they know not: which overturneth them in His anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and it riseth not; and sealeth up the stars. Which alone spreadeth out the heavens, and treadeth upon

the waves of the sea. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. Which doeth great things past finding out; yea, and wonders without number. Lo, He goeth by me, and I see Him not: He passeth on also, but I perceive Him not. Behold, He taketh away, who can hinder Him? Who will say unto Him, What doest thou? If God will not withdraw His anger, the proud helpers do stoop under Him.”

The picture of the earth in this passage is one of destruction—“mountains are removed” and “overturned” in God’s “anger.” The “earth is shaken out of its place” and “its pillars tremble.” The light of the “sun” was terminated—it no longer “shined.” That means of course, there must have been intense darkness. Even the starry heavens were “sealed” in their function. This would fit perfectly with what we read in Genesis 1:2: “And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.” *The Gap Is Not A Theory*, Jack W. Langford, Xlibris Corporation, USA, 2011, page 186.

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

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

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

The War in Heaven

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

Clarke stated:

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

Indeed, numerous ones might have a great zeal for orthodoxy; however, such zeal does not often present itself as a zeal according to knowledge:

The Scriptures iterate a “divine antithesis,” an antithesis written, and remaining on record; namely, the antithesis between such

opposites as “Elect angels versus evil angels,” “the seed of the woman and the seed of the serpent,” “the children of God and the children of the Devil,” “elect men and evil men,” “light and darkness,” “good versus evil,” “the Creator and the Destroyer,” “the kingdom of light and the kingdom of darkness,” along with “heaven and hell,” “life and death,” “love and hate,” “God and the Devil.”

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

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

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

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

The purpose of the Second Adam was to “destroy the works of the Devil.” Those works include “False Antithetical Assertions:” Today’s “geo-centric” arguments preoccupy many; yet, defenders of the faith remain “Theo-centric.” The Second Adam came to be flesh and dwelt among us, revealing the glory of the Father. He came into the world as the Light of the world, the Light who was not received accordingly. The work of the Interpreter, the Apologist, and the Theologian remains the same today, yesterday and forever.

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

Sanctify:

ἁγιάζω hagiázō, hag-ee-ad'-zo; from G40; to make holy, i.e.

(ceremonially) purify or consecrate; (mentally) to venerate:—hallow, be holy, sanctify.

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

from sin, etc.; and, by so doing the Interpreter, Apologist and Theologian can be confident that he has rightly handled the word of God. For, any Hermeneutic, Apology, or Theology which fails to sanctify the Lord according to His Holy, Righteous character has as its practitioners those who have likewise failed to sanctify the Lord in their own hearts.

Genesis 1:2

The phenomenal event of the original Earth's destruction is described by science as the "Big Bang." Observations indicate that an unprecedented explosion occurred that has filled space with debris, dying stars and colliding galaxies. Concerning Genesis 1:2 that which Clarke described warrants the reader's recollection, Clarke (1837) stated:

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

The terms Tohu and Bohu:

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

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

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

This descriptive language indicates a heavenly warfare far beyond the scope of man’s earthly conflicts. That is, the original earth was once composed of all matter according to Genesis 1:1. When

“formlessness and emptiness” so happened to the Earth, it required six-days of repair for it to be habitable for mankind.

The Big Bang

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

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

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

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

The Big Ending

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

Moreover, the word of the LORD came unto me, saying, 12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. 13 Thou hast been in Eden the garden of God; every precious stone was thy

covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. 14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. 16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. 17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. 18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee” (KJV).

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

All creatures great and small formed and created by Almighty God were on a perfect earth, living in a perfect symbiotic relationship without time and with a zero decay-rate. All of this was for God’s

good pleasure: This will occur again in a limited manner during the Millennial reign of King Jesus.

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

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

These facts assure us that there will be on earth a reminder of what the original earth was like and explain the problem of the animals dying, along with their having incisors for the tearing of meat from the carcasses of dead animals. Nothing before Lucifer sinned and became death did any aging occur. There can be no length of days and no dying; for, all is perfection and peace. Furthermore, there was no man living currently. The first man to be created by God was Adam. It is true that in Adam all die...But contrary to what certain theologians teach, the “all” in this verse does not apply to animals. If it does apply to cats and dogs, then “all” animals will be resurrected. Cf. 1

Corinthians 15:22 “For as in Adam all die, even so in Christ shall all be made alive” (KJV): These are the same “all.”

The Repaired Earth

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

The Light of Genesis 1:3

Christ Prepares an Inhabitable Earth: *Six-Literal days*

Second Law of Thermodynamics: *Entropy*

Second Cause and Effect: *Repaired and Habitable; Good, not Perfect*

Second Interval: *Relative and Referential Time of Genesis 1:14*

Heaven’s War Came to Earth

Second Divine Judgment: *Christ Slain; Adam downcast; expelled from the Garden; Creation subjected to vanity; Free Will Theorem; Decay-rate for Adam begins*

Third Divine Judgment: *The Flood; Post diluvian lifespan begins; Decay-rate accelerated from 1,000-year span to ~120 years.*

The Third Cause and Effect: *Flood and Accelerated Decay-rate*

Noah and Covenant creatures preserved

Divine-Climate Change

Second Law of Thermodynamics: *Entropy*

The Law of Entropy is also known as **the Second Law of Thermodynamics**. According to the Bible the rationale for why neither energy, nor matter can be destroyed, that is, cease to exist, is because the Son of God is holding all things (energy and matter) together by His word, allowing science to observe, and define, the First Law of Thermodynamics which correctly states that matter and energy cannot be created or destroyed, rather only, transformed between energy and matter: Colossians 1:15-17

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

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

Stark (2018) observed:

“What is foundationally real is knowable. It is eternal, necessary and definable. Only the Form, the essence, can be defined. One Form must be common to all things. If that were not the case, things would have nothing in common and could not interact. The only definable reality is that of the Form. ‘Matter’, for example, cannot be defined except with reference to Forms. Matter is sensible; Form is intelligible. If you strip matter of Form, it is automatically unintelligible” (The Truth Series Book 10 Kindle Edition).

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

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

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

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

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

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

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

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

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

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

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

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

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

mph

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

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

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

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

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

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

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

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

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

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

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

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

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

If darkness is the absence of light and God is light and in Him is no darkness at all, who or what caused the absence of light? Could it have been the chaos of the flood of Noah’s age? I think not.

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

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

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

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

Colossians 1:12-14, “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us unto the kingdom of His dear Son:” We also learn from Paul’s first letter to the Thessalonians that they should not be in darkness concerning the second coming of Christ. I Thessalonians 5:4-6, “But ye, brethren, are not in darkness, that that day should overtake

you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness” (KJV).

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

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

Revelation 21:23-24, “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it.”

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

If God is the creator of darkness, why would Satan find it necessary to transform himself into an angel of light? II Corinthians 11: 13-15, “For such are false apostles, deceitful workers, transforming

themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light.”

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

Those who believe that God created darkness must answer, yes, to the question that God asked Israel in Amos 3:3, “Can two walk together, except they be agreed?” Surely the young earth theorist must answer, yes!

Another question we must answer has to do with God and mankind. The question is, where does evil originate? Jesus answered this question when He rebuked the Pharisees for their lifestyle.

Matthew 12:34-35, “O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.”

Can we apply this to God? Do we believe that God has an evil heart? We know that He is good. Matthew 19:17, “. . . there is none

good but one, that is God.” Paul wrote that the law is good, Romans 7:12, “Wherefore the law is holy, and the commandment holy, and just, and good.” The law was given by God as an expression of Himself, it never teaches man to do evil. Surely, we do not blame God for all of the evil that is in the world. The Bible states in Isaiah 45:7 “I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things” (KJV).

I form the light and create darkness

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

And create evil

The parallelism here shows that this is not to be understood in the sense of all evil, but of that which is the opposite of peace and prosperity. That is, God directs judgments, disappointments, trials, and calamities; He has power to suffer the mad passions of men to rage, and to afflict nations with war; He presides over adverse as well

as prosperous events. The passage does not prove that God is the author of moral evil, or sin, and such a sentiment is abhorrent to the general strain of the Bible, and to all just views of the character of a holy God.

I must put my full trust in the revealed truth of God's Holy Word. I am thankful to Him for what He did for me when I trusted into His Son Jesus, the Christ. Ephesians 5:8, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

The Formless, Empty Earth

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

The Bible term for this "disintegration" is the term G3639 (loose) & G575 (away from): The KJV elucidates the term in 1 Corinthians 1:19 accordingly: "To make nothing." Further, the

function of the two terms include “to lose,” and “away.” Thus, someone, or something comes to ruin, experiences destruction when it begins to lose (itself) away-from its original form. Wherefore, the KJV translators demonstrated an astute grasp on the “implication” of the First Earth’s logical order of destruction: First Cause, a loss of form “without form,” then Effect: “void.”

Second Interval: Demonstrably Relative

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

Framing an intelligible and Biblical rationale for the Second Interval can be constructed from the basic Bible time elements from within the Scriptures themselves. Wherefore, a rate of speed according to which the “Hyper-Inflation” of the First Earth and Heaven “Hyper-Infated” can be demonstrably calculated at an ~36 times more than the 671,000,000 miles per hour speed rate otherwise known as the Speed of Light. Consequently, this “hyper-inflation” can

account for the Second Interval, that is, in a demonstrably relative manner with all elements of its understanding tabulated by some elementary numbers and ratios located within the Scriptures; namely, 360, 1:1,000; 1,000:1; 1-day (24 hours); and, 12-hours Night, along with 12-hours Day.

The Third Interval: Indefinite and Referential

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

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

The Second Divine Judgement: Subjected to Vanity

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

Concerning the earnest expectation of the creation, Paul stated in Romans 8:19-22, “for away from the persistent anticipation, the creation is receiving away for itself the revelation of the sons of the God: For the creation was subjected to futility, not a desiring subject; conversely, on account of the One Who subjected it upon a certain expectation; that **also** the creation itself will be freed away from the bond-slavery of the corruption into the freedom of the Opinion of the children of the God; for we have previously noticed, and continue to notice that all the creation is groaning together with and travailing until the present time.” (KEV).

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

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

The Mending of the Earth

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

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

Faith is the ground or foundation upon which God's people are to stand in order to equip themselves to serve Him. Faith is the basis of our hope. By faith we possess the power to believe the truth that lies beyond eyesight. It was faith that enabled our forefathers to do the things that are listed in the verses of Hebrews chapter 11. Hebrews

11:2, “For by it the elders obtained a good report.” Faith is also needed to understand how the worlds were mended.

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

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

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

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

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

In II Peter 3: 5-13, verse five, reveals that, "... by the word of God the heavens were of old, and the earth standing out of the water and in the water." A part of the wrecking of the earth was caused by water covering it. Verse 6 says, "Whereby the world that then was, being overflowed with water, perished." The word translated perished means, to destroy, cause to perish, to be lost, brought to nought, put to death. Here, Middle English (which is peculiar to the New Testament Greek) is used in the KJV in reference to the eternal doom of the sinner.

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

Concerning **Aion**, it is also necessary to note that the word world is translated from a word that means ages. “This word is ‘aion’ and means the duration of an age or duration of time. Accordingly, ‘aion’ denotes the unbounded time, past or future, in which the history of the worlds is accomplished,” from A Critical Lexicon and Concordance to the English and Greek Testament, by Bullinger (Page 900), Samuel Bagster and Sons Limited, London. 1975

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

Note: Translating *aion* as world or worlds fits the figure of speech defined in the dictionary as a metonymy, a figure of speech in which the name of one thing is used in place of that of another associated with or suggested by it, (Ex.: the White House for the President), Webster’s New World College Dictionary, 3rd Edition (page 34-35).

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

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

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

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

“In time creation” as described in Genesis 2:4 is demarcated from the “in beginning creation,” as an establishment of two immutable realities: First, the Omnipotence of the Godhead, and the Eternality of the Word, the Creator Jesus the Christ. And, Second, the prerogative of the Sovereign Godhead to prescribe, delegate and assign “work” to His creation Adam.

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

Glover (1976) affirmed that he: "...believed [God] populated the first world with angels. They sinned against God. And, as a result of their sins, God destroyed it. But Jeremiah said that God would not make a full end of the first world, Jeremiah 4:27. I think its chaotic state is set forth in Genesis 1:2. I believe God brought order out of chaos and created this world. He then created man and gave this world to him, and also gave him power and dominion over it. But man sinned against God and the earth was cursed for his sake, and because of his sin it will be destroyed. According to what Peter said it will end in an explosion. He said, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth ...shall be dissolved," II Peter 3:10, 12. Some scientists believe the universe will explode" (Three Worlds).

God Prepared the Earth for mankind

Baxter iterated:

"That the...six 'days' in the first chapter of Genesis do not describe the original creation. Nowhere in Scripture are they said to be an

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

The Bible states in Genesis 1:2,

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. 1:3 And God said, Let there be light: and there was light. 1:4 And God saw the light, that it was good: and God divided the light from the darkness. 1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

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

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

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

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

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

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

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through

faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (KJV).

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

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

begotten Son of God. He is the pressed-out image of God. Jesus said in John 14:9, “He that hath seen me hath seen the Father.”

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

Why did the earth need mending? Because it had become “without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters,” Genesis 1:2. What do we know the Bible teaches in this verse of scripture? One, we know the earth was (became) void, [the same statement is made concerning Adam receiving life.] Genesis 2:7, “...and man became a living soul.” So, it is not changing scripture to use became instead of was. The Septuagint, a translation of the ancient Hebrew Bible into Greek, was commenced in the year 285 B.C. This work was done by 70 Hebrew scholars who surely knew more about their mother tongue than anyone living at this time. Here is their translation: Genesis 1:1-2, “In the beginning God made the heaven

and the earth. But the earth was unsightly and unfurnished, and darkness was over the deep.” So, both the KJV and the Septuagint use similar words. The KJV uses the word void, while the Septuagint uses the phrase unsightly and unfurnished.

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

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

“Jer. 4:23-26, Isa. 24:1 and 45:17 clearly indicate that the earth had undergone a cataclysmic change as the result of a divine judgment. The face of the earth bears everywhere the marks of such a catastrophe.”

There are not wanting intimations which connect it with a previous testing of the fall of angels.” According to this position, by a judgment the earth, sometime after the original creation, was laid waste and made void, the original terms denoting confusion and desolation.

ABA Adult Quarterly, Dr. D.N Jackson, second quarter of 1937, pg 6. Revelation 16:18, “. . . there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.” Question: Were there great earthquakes before man was created? If so, when? Angels were created as God’s servants. They had power and a will. The first commandment is the first for angels and men. When we have a will then we can love. The angels left their first estate because they rebelled, which is the result of abandoning their love. Lucifer acted according to his own will and sinned. One third of the angels exercised their wills and followed Lucifer in his rebellion against God. This brought death to most creatures and cataclysmic wreckage to all of the surface of the earth.

This author cannot recall anyone writing that the words of Gen. 1:2 have any meaning other than without form and void. Certainly, no one has interpreted it as being complete and perfect. The Scriptures do teach, however, that God did not create the earth empty and void. In the opening verse of the Bible we read: “In the beginning God created the heaven and the earth.” This is not a human theory: it is a Divine “testimony.” In Psalm 93:5 we read: “Thy testimonies are very sure.”

The word of God testifies concerning truths which are above the unaided intelligence of man, and beyond the farthest reach of human investigation. Genesis 1:1 is the first such “testimony.” There is a polarity of difference between a theory and a “testimony” or “witness.” A theory deals with the interpretation of facts. A witness deals with the facts themselves. It is vital to realize that this opening

verse of Scripture is not merely the first postulate of a human philosophy, but the first testimony of a Divine revelation.

This initial testimony of our faithful Creator stands sublime in its simplicity. There is no definition of God, no description of creation, and no declaration of date. Positive and complete in itself, it yet leaves room for all subsequent development in Scripture and all discovery by Science.

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

The Meaning of the Word “Good”

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

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

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

Jewish teachers taught that every letter in a Hebrew word held implication and conveyed unique meaning; for example, “The letter Aleph is the ‘father’ of the Hebrew Aleph-Bet, whose original pictograph represents an ox, strength, and leader. Its numerical value is one (and, also 1,000) and it is a silent letter. Aleph therefore is

preeminent in its order and alludes to the ineffable mysteries of the oneness of God. Indeed, the word *aluph* (derived from the very name of this letter) means ‘Master or Lord’” (Retrieved from: HebrewforChristians.org).

The word that is used in the first chapter of Genesis to express God’s approval of His work is “good.” It is used approximately 800 times in the KJV, Old and New Testaments combined. In verses 10, 12, 18, and 21 the word good is used in each of these verses by the Lord to express approval of what had been done. In verse 31 His approval is stated by the words very good.

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

God, and (c) the abstract concept. This information was retrieved from the *Theological Word Book of the Old Testament*.

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

The final study that will be necessary to determine why most translators chose the word good is to be found in its meaning at the time the translations were made. The word good comes from Middle English, derived from Old English and is defined as meaning, of a favorable character or tendency. Applied to land it means, bountiful, fertile. Retrieved from, *Webster's New World College Dictionary*.

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

When we consider the use of good in the book of Genesis to express God's pleasure at the work that was accomplished in six days, it is apparent that these six days were used to mend the earth, Hebrews 11:3, "Through faith we understand that the worlds were framed by

the word of God, so that things which are seen were not made of things which do appear” (KJV). The mended earth was good. It was suitable for habitation. In fact, it was very good. God called it good, but not perfect. God said that all things work together for good, comparatively, good, better, best, not perfect, but very good.

Would, or did, anyone say that the new birth is simply good, or would we, should we believe we are a new creation? Is the 1,000-year kingdom good, or perfect? A “*mend*” can be good, but not perfect. The new earth will not be good, but perfect.

The Creation of the First Adam

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

Chafer (1984) stated:

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

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

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

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

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

The Divine Image and Likeness

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

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

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

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

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

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

God's Creation and the Free Will Theorem

Ransford (2017) stated: “In essence, it says that if an observer is truly free to make a decision of some kind, then, provided certain conditions are met, this decision cannot possibly have been determined or foreordained by anything that has taken place anywhere in the universe at any time before the instant the decision was made” (Kindle Edition).

Paul stated: “For the creation was subjected to futility, not a desiring subject; conversely, on account of the One Who subjected it upon a certain expectation” (Romans 8:20 KEV). The term “futility” refers to the “effect” in the “Cause and Effect” revealed in Genesis 1:2; namely, the “effect” from the loss of the original “form” of Genesis 1:1. The negative “effect” from the “loss of form” drilled downward to the molecular level of the repaired earth. As the First Earth became without form and void, because of Lucifer’s first sin, so also does the entirety of the repaired earth collaterally incur the negative effect of Adam’s sin.

Also, Paul stated to his friend Philemon: “But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly” (Philemon 1:14). The term “mind” in the

phrase “thy mind” refers to the cognitive reality of man’s possession of that which inanimate matter lacks; namely, the advisement factor: The determinant between unpredictability and predictability of an outcome; namely, Consent.

That is, according to Vine’s Expository Dictionary the term γνώμη gnōmē, gno'-may; (G1106) from G1097; “Advice, Advise: connected with ginosko, ‘to know, perceive,’ firstly means ‘the faculty of knowledge, reason;’ then, ‘that which is thought or known, one’s mind.’ Under this heading there are various meanings, including what Strong’s called: “Cognition, i.e. (subjectively) opinion, or (objectively) resolve (counsel, consent, etc.): —advice, + agree, judgment, mind, purpose, will.”

Adam corresponded with the Godhead during the implementation of the “replenish phase” of the repair of the First Earth which included the initial responsibility to name the animals. According to Genesis 2:19 “And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof” (KJV). The animals, like all the creation over which Adam held dominion, did

not name Adam; the Godhead did not consult the objects being named by Adam; for, plants and animals hold no capacity to give γνώμη γνώμῃ: Advice, or Consent.

Consequently, then, according to Romans 8:20 “matter itself has then no choice but to be complicit in allowing this to happen” (Ransford, Kindle Edition). Furthermore, Ransford (2017) concluded:

“The consequence of this statement can be drilled down all the way down to the level of a single particle: the possibility of free will ineluctably leads to the capability, on the part of matter itself and therefrom the simplest constituent of matter, to exercise a measure of free will. In other words, the theorem says that if free will does exist at the level of the observer—i.e. the lab technician, or you or me—then it also inevitably exists at the elementary particle level” (Kindle Edition).

Paul’s revelation in Romans 8:20 proves the Free Will Theorem to be true; specifically, stating that even the natural habitat, the repaired creation was “made subject to vanity” unwillingly. So, then, since the entirety of the First Earth became “deformed: formless and empty-void,” because of the sin of the first sinner, the Devil; and now, since the entirety of the human race has experienced death through the sin of one man, Adam, then its consequence to the repaired creation proves, that is, its ***“made subject to vanity”*** condition provides

certainty that the nullity of the will of even the creation itself occurred as far as the elementary particle level.

Ransford well observed that: “Since a Godhead would by definition have free will, this result can be seen as fully compatible with the earlier demonstration of a Godhead being present everywhere, and with the notion that if there is a Godhead present everywhere, then there exists a mechanism whereby free will has trickled down everywhere and imbued everything” (Kindle Edition).

A major implication in Adam’s being *“a living soul with dominion”* over the repaired earth, included that unique feature of mankind which the Godhead had provided him as essential to his exercise of dominion; namely, a mental faculty according to which he might deliberately cause himself to obey with consent the command from the Godhead, *“or”* to disobey with his own consent, and incur the impending curse of *“sure death,”* disclosed in the phrase, *“surely die.”* Adam was created in the image and according to the likeness of the Godhead; his dominion, however, was relative; the Godhead’s dominion absolute.

The answer lies in the fact that Adam had a will over which he held authority. (Cf. 1 Corinthians 7:37...hath power over his own will, and hath so decreed in his heart...). When Eve was deceived,

therefore, then Adam had a choice to make, that is, either to voluntarily cause himself to trust and obey, or to voluntarily cause himself to disobey: He, unlike “matter itself [which] had no choice, but to be complicit in allowing this to happen,” had a choice; namely **“not to consent,”** and disallow **“this to happen;”** or, to consent, and **“allow this to happen.”**

Adam chose to exercise his authority over his will and prefer to be with bone of his bone and flesh of his flesh. No necessity was upon Adam, that is, Adam was **“complicit with consent;”** the creation, however, being under Adam’s dominion became **“complicit without consent.”**

Until this moment, Adam had never encountered the proposition that included the disjunctive **“or.”** For, the original command which the Godhead specifically commanded him did not state that he could choose between the trees from which he could freely eat, “or” from the Tree of the Knowledge of Good and Evil.

The Scope and Purpose of Adam’s Work

The “prepared, repaired” earth was “very good,” not “perfect.” The term, “perfect” is from the Hebrew term “תָּמִיִּם tāmîym, taw-meem’; from H8552; entire (literally, figuratively or morally); also (as

noun) integrity, truth: —without blemish, complete, full, perfect, sincerely (-ity), sound, without spot, undefiled, upright(-ly), whole.” The “very good” earth was not without blemish, was not complete, (needed to be replenished); it was yet to be “filled,” much more perfected. Jesus intended that the “first Adam” complete, perfect, replenish, and fill the “very good” unfilled, incomplete, imperfect and empty Earth.

When the Second Adam, Jesus Christ ended His work of preparing the Earth, He initiated the inception of Adam’s. Consequently, then, the unfinished business of the Godhead was now relinquished to the first Adam. An “unfinished, incomplete” work assignment that Adam abandoned, preferring to end the “learning” process, and become like the Godhead Himself.

The intention of the Godhead for the first Adam to enjoin Him in the work of replenishing the Earth, completing and filling it, along with tending to the Garden would not find its completion until the Millennial reign of the Second Adam, during which reign Jesus Christ will finish the work formerly entrusted to the first Adam. Reconciliation of the world, the deliverance of the Earth, and the Redemption of mankind would not occur for approximately four

millennia, when in the fulness of time, the Godhead would send forth the Only-Genetic Son to die on Calvary's cross, from which cross the Logos of the cross would declare: "It is finished." John 19:30.

The Second Judgment of Adam & the Repaired Earth

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

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

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

Since Adam and Eve sinned, they not only had a lifeday, but also a death-day. The Bible reveals that their dying would be a process of hundreds of years. The Bible reveals in Genesis 5:5 “And all the days that Adam lived were nine-hundred and thirty years and he died.” Consequently, we can see three events in the human experience: A birthday, a lifeday, and a death-day. It may be said that the earth was made good by regeneration. Adam would have understood what death was by knowing the history of the earth. Moses certainly understood the meaning of the statement: “In the day thou eatest thou shalt surely die.”

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

Genesis 2:16 “And the Lord commanded the man, saying, of every tree of the garden thou mayest freely eat: [Biblical Hebrew states, “eating thou shalt eat.”] (Center reference KJV Bible). In Genesis 2:17

the Bible says: “But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.” [Biblical Hebrew says, “dying thou shalt surely die”] (Center reference KJV Bible).

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

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

The compound reality, wherefore, of Adam’s death sentence is introduced in the compounded “grammatical” expression. That is, this

grammatical construction elucidates for the reader the implication of Adam's disobedience: He would die accordingly, "dying, you will die."

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

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

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

Consequently, then, both spiritual death and physical death are the consequences of Adam's fall. Spiritually, Adam died "instantly,"

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

Why multivariate-ages of Earth-fragments?

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

“Ancient rocks exceeding 3.5 billion years in age are found on all of Earth's continents. The oldest rocks on Earth found so far are the Acasta Gneisses in northwestern Canada near Great Slave Lake (4.03 Ga) and the Isua Supracrustal rocks in West

Greenland (3.7 to 3.8 Ga), but well-studied rocks nearly as old are also found in the Minnesota River Valley and northern Michigan (3.5-3.7 billion years), in Swaziland (3.4-3.5 billion years), and in Western Australia (3.4-3.6 billion years)...An interesting feature of these ancient rocks is that they are not from any sort of 'primordial crust,' but are lava flows and sediments deposited in shallow water, an indication that Earth history began well before these rocks were deposited. In Western Australia, single zircon crystals found in younger sedimentary rocks have radiometric ages of as much as 4.3 billion years, making these tiny crystals the oldest materials to be found on Earth so far" (para. 2).

Without the Bible's insight concerning the First Earth; particularly, its judgment-the removal of its original form-today's scientist will be left only to grapple with the varied results in age-dating of this repaired earth, remaining clueless to the fact that the repaired earth consists as a composite of countless parts from the first earth's wreckage: Parts which hurled and collided throughout space at various speed rates, which caused no two pieces to be the exact same age; for, each first earth fragment uniquely experienced ruin and decay as it was launched through space at speed-rates up to 1,000 years per day.

When Adam sinned, therefore, he relinquished his lordship (dominion) over the "repaired earth," and; consequently, the "form of

that repaired earth” would be removed according to the degree of that curse which God placed onto it. The repaired earth, therefore, under the first Adam, would never realize the fulness of its “replenished state” for which Adam was created to actualize. The “replenished” earth state would not be fully realized until Christ, the last Adam’s return; then, and only then will it be immediately “regenerated” and advanced to that heretofore unrealized “replenished” state.

Heaven’s War Came to Earth

Romans:5:12-14 declares: “Wherefore, as concerning this: Through one kind of man the (sin) negative-testimony entered into the order (cosmos) and through the negative-testimony the death, and in this manner into all kinds of men the death entered-through; upon which death all the ones believing negatively-testify; 13 for until law a negative-testimony was among order, but a negative-testimony is not being rationalized while being no law. 14 Conversely, the death reigned away from Adam as far as Moses even upon the ones who did not negatively testify upon the likeness of the transgression of Adam who is a type of the One being about to come.” (KEV).

Glover (1976) correctly observed:

“Through the fall of man, the Devil has usurped this world, and taken control of it. Psalm 24:1, “The earth is the Lord’s, and the fullness thereof; the world, and they that dwell therein.” Everything on this earth belongs to the Lord. But we read in John 16:11; John 14:30; John 12:31, (three times) the Devil is called the Prince of this world. In Ephesians 2:2,3 he is called the Prince of the Power of the Air. In II Corinthians 4:4 he is called the god of this world. So, he has control of the world. Adam lost it and the Devil gained control of it. He also got control of the human race. The effect and the universality of the sin of Adam is set forth in Romans 5:12. “Wherefore, as by one-man sin entered into the world, and death by sin; and so

death passed upon all men, for that all have sinned.” God tried angels on one world—they sinned and failed. He has tried men on this world and they sinned and have failed. But by the grace of God through Jesus Christ, He salvages enough people out of this world to populate the one to come, and He will reign over it, forever and ever” (Three Worlds).

The Fall of Adam

When the war in heaven occurred, and through the disobedience of one-man Adam, sin “entered into” the anthropological world of mankind. Concerning “genetic entropy” and the divine ratio, the reader need only consult “The Bible Doctrine of Time, Difficult Problems in Creation Solved at www.Baptistlamp.org to notice the decay-rate of mankind was accelerated 10 times that of its original rate; for, in today’s abridged life-span of only an ~100 years, today, we mortals would consider Adam’s curse of a 1,000-year day in which to die a blessing.

In Genesis we see the concept of death introduced into the human vocabulary. We usually think of the first book of the Bible in the realm of life and life-giving. It is also a book that speaks of death and dying. What is dying? It is a process in which that which is living dies because of the introduction of that which is decaying. This may be instant, or it may be a long process of decaying. In death the mortal

body (form) returns to the dust of the earth from which it originated:
An individual metamorphosis.

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

At some point in time the earth died. It died a violent death. How could this be? We must look for a time when death was or came to be. Who or what introduced death into time? The only occurrence we can find recorded in Divine Revelation is the Rebellion of Lucifer, one of the Archangels of God, when sin, the most corrosive of all things came into being. Corruption and death were introduced as the consequence of Lucifer's sin. This phenomenon of "accelerated decay-rates" manifests itself in both adult and children alike, that is, it can, and does manifest in varied, unique "decay-rates" in individuals, as well as the entire human species.

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

many cells of kids with progeria, causing them to grow old quickly. Progeria is not inherited or passed down in families”

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

“Werner syndrome, also called progeria, is a hereditary condition associated with premature aging and an increased risk of cancer and other diseases. Signs of Werner syndrome usually develop in the childhood or teenage years. A person with Werner syndrome does not have the usual growth spurt typical of a teenager and tends to be shorter than others. Signs of aging, including wrinkles, gray hair and hair loss, may appear in people in their 20s. In their 30’s, signs that may develop include cataracts or clouding of the eye’s lens, type 2 diabetes, skin ulcers, a beaked nose, cancers, and osteoporosis, meaning decrease in bone mineral density. One of the most significant health problems faced by people with Werner syndrome is the early development of various types of cancer and atherosclerosis, commonly known as hardening of the arteries, which can lead to a heart attack” Retrieved from: <https://mosaicscience.com/man-who-aging-fast-werner-syndrome-japan-epigenome-epigenetics/>

The Third Divine Judgment: The Flood

Moses describes this judgement against the wickedness of mankind in Genesis 6:13, stating: “And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth” (KJV). MacGregor (2017) observed:

“The biblical account does not allow for the death of an entire species after the flood. In Genesis 8:17, God commanded Noah to ‘bring forth’ with him all animals...so they might *‘breed abundantly on the earth and be fruitful and multiply upon the earth.’* It

was clearly God’s intention that all creatures that boarded the ark be preserved to replenish the earth after the flood. Genesis 9:11–12 says that the covenant not to destroy the living creation with another flood was with Noah and ‘every living creature that is with you, for all successive (Hebrew *olam*, translated everlasting) generations.’” (Kindle Edition).

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

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (KJV).

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

when God alone is the One Who exists independently of it; for, He is the beginning and ending of all time, and times.

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

“And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they are children to them, the same became mighty men which were of old, men of renown. And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart” (KJV).

In the account recorded in Jonah 3:7-10, verse 10 specifically states: “And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not” (KJV). Repented is from נָחַם nâcham, naw-kham'; a primitive root; properly, to sigh, i.e. breathe strongly; by

implication, to be sorry, i.e. (in a favorable sense) to pity, console or (reflexively) rue; or (unfavorably) to avenge (oneself): —comfort (self), ease (one's self), repent (-er,-ing, self).

In the above Genesis 6 & Jonah 3 accounts, God is depicted as One expressing grief, a *“sigh of regret”* toward first, the disappointment in the man He created; and secondly, a sigh of relief toward the Ninevites in light of their willingness to turn from their evil and not find their destruction (the evil) which God had pronounced upon them necessary. In neither case does the Bible present a Godhead who takes pleasure in the death of the wicked.

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

Divine-Climate Change

Through research into both the decay-rates and life-spans within both the Old and New covenant scriptures, correlatives, along with antithetical features can be evaluated, in order that an appreciation for Divine-Climate change can be realized. The Divine Ratio demonstrates a deliberately designed governance of the entire

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Regenerated Earth

Instantly Regenerated

The Reigning Christ: *The Throne of David*

Christ Regenerates a Kingdom Earth: *God's purpose for the earth to be replenished is accomplished by the last Adam.*

First Law of Thermodynamics: **Antediluvian Lifespan restored.**

Third Cause and Effect: *Earth regenerated; 1,000-year reign replenishes the earth.*

The Fourth Divine Judgment: *Repaired Earth replenished; Satan Bound 1,000-years and cast into the Abyss*

Third Interval: *1,000-year reign; Definite and Relative*

The Last Adam

Of the last Adam the Scriptures in Colossians 2:9 expressly state: “For in him dwelleth all the fulness of the Godhead bodily” (KJV). The verb “dwelleth” conveys the idea of continuous action, that is, all the fulness of the Godhead is always, continuously dwelling in Him accordingly: Corporeally. The “Body” prepared for the Son of God became that in which all the fulness of the Godhead would be dwelling. Either “all the fulness of the Godhead” was dwelling in Jesus bodily or it was not. It was.

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

The Thousand Year Reign of the Second Adam

The faithfulness of the Godhead is demonstrated in His persistence to finish that which He had intended in the Garden of Eden. Consequently, since the first Adam abrogated his dominion over the earth by willfully preferring to be like the Godhead, one knowing good and evil, than the former privilege of co-gardening with God in Genesis 3:8 which stated:

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

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

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

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

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

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

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

Just as the Second Adam ***“repaired the judged Earth:”***The Earth whose original form was retracted, and; by so doing, it was catapulted into “a formless and empty” state at a 1,000 year per 1-day speed rate, so also does ***the character of Jesus the Christ***-His

Immutable Form-*necessitate and obligate Him* to exercise dominion over the Earth, fulfilling the Godhead's original purpose for His creation of the first Adam.

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

“Remember this, and shew yourselves men: bring it again to mind, O ye transgressors. 9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, 10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: 11 Calling a ravenous bird from the east, *the man that executeth my counsel* from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it” (KJV).

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

The term *Purposed* is from **יָצַר** yâtsar, yaw-tsar'; probably identical with H3334 (through the squeezing into shape); (compare H3331); to mold into a form; especially as a potter; figuratively, to

determine (i.e. form a resolution): —× earthen, fashion, form, frame,
 make(-r), potter, purpose.

First man Adam and the Last Adam: Some Contrasts

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

The New Earth

Instantly Created

Christ destroys the last Enemy: *He delivers up the kingdom to His Father*

Christ Creates the Final World: *The New Heaven and Earth*

Final Law of Thermodynamics: *Eternal Negentropy*

Fourth Cause and Effect: *First Earth passes away; dissolved with fervent heat.*

New Earth created.

The Final Judgment: *Destruction of the First Earth; The End of the Decay-rate: The last enemy destroyed. Referential Time ends.*

The Fourth & Final Interval: Absolute and Eternal

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

I have stated in prior writing that I claim no proficiency in the Biblical Languages. Like everyone who studies them at this time, we have to believe that someone else has copied them. It is highly unlikely that any person that presumes to have discovered something new at

this stage in history concerning the languages used in writing the Bible; especially Hebrew, nor do I believe that one can claim that they stand above and beyond the ancient Hebrew scholars in the art of translation. For this reason, I try to reach back as far as possible. The seventy Jewish scribes who gave us the Septuagint, surely understood Hebrew literature better than any living person today. Nevertheless, Glover (1976) affirmed:

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

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

“The Septuagint interpreters translate the second verse in such a manner as to let us understand that between the first and second verses intervened a very long time; or at least, that between the five verses there was a break, a literary gap, a suspension of meaning; that the narration of the creation of the heavens and the earth there stops in order to pass to something else quite different. In fact, the second verse opens with an adversative particle which the Greeks use when they want to distinguish one thing from another, or to oppose a former to a

latter: i.e., “but the earth was . . .” “now, as for the earth, it was.”

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

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

Subjected to Vanity

The earth groans to be delivered from the sin of Satan. All of mankind groans to be delivered from the sin of Adam. Jesus the creator, by His death, will deliver the earth from the consequences of Satan’s sin and He died (the same redemptive death) to deliver mankind from the consequences of Adam’s fall.

Then who is equal to the Father, for they are one in all things. He will, as the creator, die for His creation. The son dies in

redemption, not the Father. There is a fullness of time for Satan's death as there was a fullness of time for the death of Jesus.

In Romans 8: 18-23 the Bible describes for us of that which the earth is now experiencing:

Romans 8:18-23, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Although God heals, the healed body continues to be subject to death. God might mend a broken heart, but it will continue to groan for deliverance. The earth being created suddenly and complete is found in Genesis 1:1, "In the beginning God created the heaven and the earth." In the second chapter of this book, we will learn how Jesus mended a broken earth.

The First & New Earths Compared

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

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

The Final Judgment: Destruction of the First Earth

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

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

“By this is meant the basic building blocks of all material things, the very atoms themselves. ‘These words were written by Peter long before the atomic age, but they fit strikingly into the atomic vocabulary.’ Well into the period spanned by countless people now living, the scientific world was certain that such a thing as that mentioned by Peter here was impossible. During this writer’s years in school, a science professor ridiculed him for being baptized, observing that, ‘One cannot believe the New Testament, because it teaches that the earth will burn up.’ He even ‘proved’ that it cannot burn (with a Bunsen burner, no less!), by applying it to a handful of soil! **Well, science has at last caught up with revelation.** And if such a fact as this does not convince one of the apostles’ inspiration, such a person cannot be convinced. Today, all nations tremble in fear of atomic fires that may devastate and make uninhabitable the whole earth” (pg. 336).

The End of the First Earth:

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

In 2 Peter 3:10, the Bible says that ‘the heavens shall pass away.’ The ‘day of the Lord’ will be terminated at the end of the millennium with the long-awaited destruction of the old earth by fire. The earth will not be annihilated, any more than it was annihilated at the time of the Flood, but will be completely changed and purified, made new, as it were. All the elements themselves have been under God’s curse (Genesis 3:17-19), so they must be purified, along with the vast evidences of decay and death now preserved as fossils in the earth’s crust. Possibly this will be a global atomic fission reaction (note the word “dissolved” in II Peter 3:11), or else simply a vast explosive disintegration, involving transformation of the chemical energy of the elements into heat, light and sound energy. What remains after the global fiery disintegration will be other forms of energy, so that, although God’s principle of conservation still holds, the solid earth will seem to have “fled away” (Revelation 20:11).

Christ Frames the Final World: The New Heaven and Earth

The term G2537 *καινός* *kainós* new, “as respects form, means recently made, fresh, recent, unused, unworn; as respects substance means ‘of a new kind, *unprecedented*, novel, uncommon, unheard of.” The New Earth, therefore, like the First Earth, will become instantly; yet, unlike the repaired earth, it will never be subject to any

“hyper-inflation” rate; for, only the “elect angels,” along with a resurrected human population—a population of those who have been, and remain fathered out from God—not only created, more rather, new creations in Christ Jesus in immortal, resurrected bodies.

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

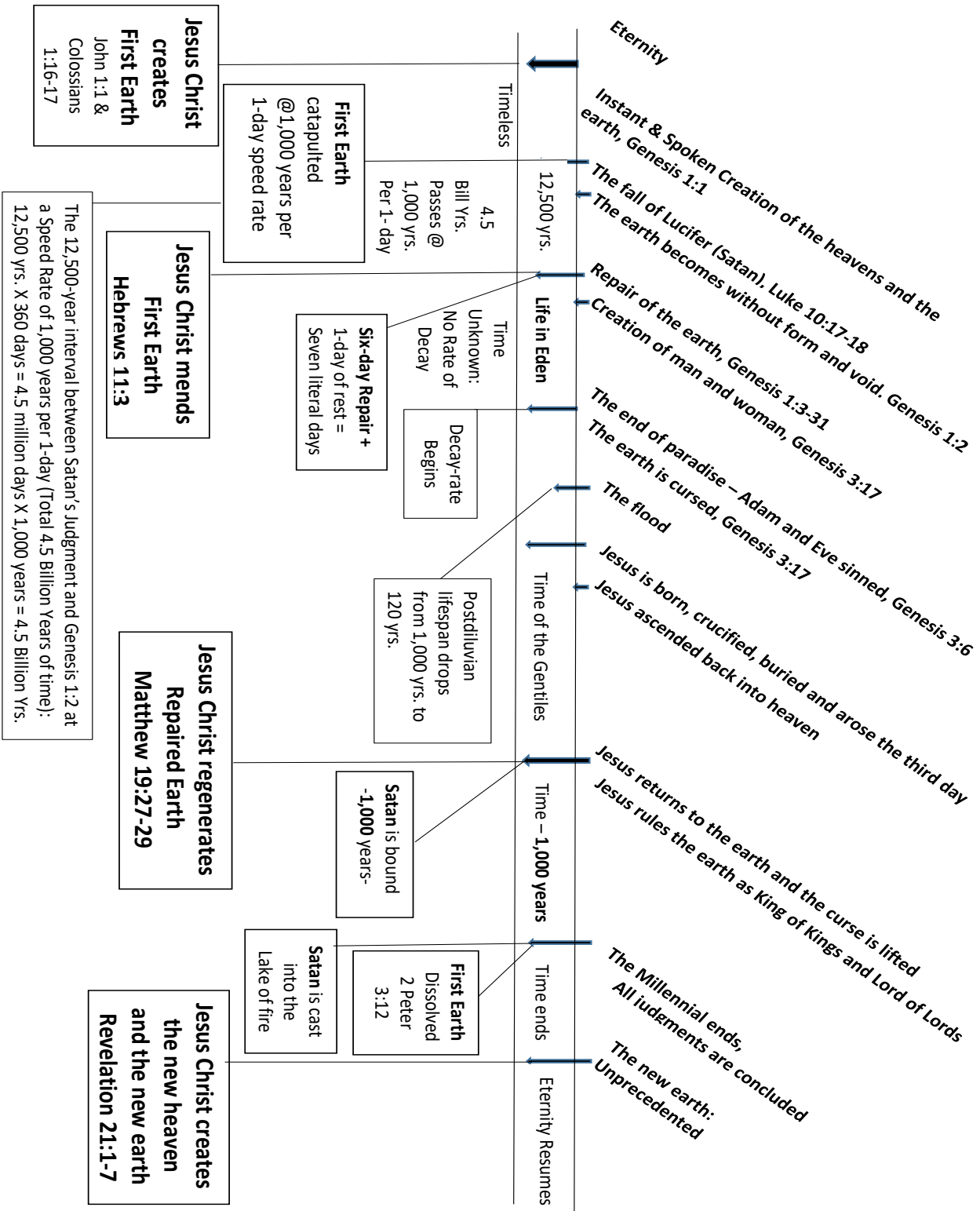
The Fourth & Final Interval: The First Earth had an “in beginning” moment, along with a future ending that, ironically, will be the beginning of the New Earth. The New Earth, however, like the First

Earth will have a beginning, yet without an ending. This anomalous interval is “unprecedented,” like the unprecedented earth with which it is associated.

The End of the Decay Rate: *Immortality*

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

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



Bibliography

- Barrick, W. D. (2008) *Exegetical fallacies: common interpretive mistakes every student must avoid* TMSJ 19/1 (Spring 2008) 15-27
The Master's Seminary Journal, The Master's Seminary
Retrieved from <https://www.tms.edu/m/msj19.1.pdf>
- Baxter, J. Sidlow. (1986) *Baxter's Explore the Book*. Zondervan.
Baxter, J. Sidlow *Explore the Book*, Zondervan Publishers,
Grand Rapids, Michigan Kindle Edition.
- Bergman, David, L., Collins, Glen, C. (2004) *The Law of Cause and Effect
Dominant Principle of Classical Physics* © 2004, Common Sense
Science <http://CommonSenseScience.org>
- Botterweck G. J., Ringren H., (1975) *Theological Dictionary of the
Old Testament* Volume II Copyright William B. Eerdmans
Publishing Co.
- Braun, Frank X., Ph.D. *English Grammar for Language Students*.
Resource Publications Eugene, Oregon. 2013
- Bruce, F. F. (1979) *The International Bible Commentary* Copyright @
Pinkering & Inglis Ltd. 1979
- Brenner, Jeff, A. (2007) *A Mechanical Translation of the Book of
Genesis the Hebrew Text literally translated word for word*.
Copyright @ 2007 Jeff A. Brenner
Retrieved from:
<https://www.ancient-hebrew.org/free/files/mtg.pdf>
- Buchanan, G., Gray, D. (2002) *The Forms of Hebrew Poetry* Wipf
and Stock Publishers 150 West Broadway Eugene, Oregon
97401
- Capell, L. D. (1970) *Biblical Figures of Speech* Second Edition Seminary
Press Little Rock, Arkansas

Chafer, Lewis, S., *Systematic Theology Volume One* (1984) Copyright 1988 by SP Publications, Inc., Victor Books A Division of Scripture Press Wheaton, Illinois 60187

Clarke, Adam. *Clarke On The Whole Bible: Adam Clarke's Bible Commentary* New York Published by T. Mason & G. Lane 1837 Kindle Edition.

Coffman, James Burton. "Commentary on 2 Peter 3:10". "Coffman Commentaries on the Old and New Testament". <https://www.studylight.org/commentaries/bcc/2-peter-3.html>. Abilene Christian University Press, Abilene, Texas, USA. 1983-1999.

Custance, Arthur C., Time and Eternity and other Biblical Studies Copyright © 1988 Evelyn White. All rights reserved
COPYRIGHT NOTICE: The material in the ARTHUR CUSTANCE ONLINE LIBRARY is copyrighted and can be reproduced with permission from Doorway Publications c/o Dr. R. Gary Chiang, 346 Southcote Rd, Ancaster, ON, L9G 2W2, Canada. Telephone: 905-648-8491.
E-Mail: doorway.publications@gmail.com.

Dana & Mantey *A Manual Grammar of the Greek New Testament* McMillian Publishing Company, Inc. New York 1927

Dalrymple, Brent G. (1991) *The Age of the Earth*, published by the Stanford University Press (Stanford, Calif.) in 1991 (492 p.). Retrieved from: <https://pubs.usgs.gov/gip/geotime/age.html>

Davis, William Hersey., M.A., Th.D. *Beginner's Grammar of the Greek New Testament* Harper & Row, Publishers 1923

Dill, S. E. (2010) *In The Beginnings The Story of the Original Earth, Its Destruction, and Its Restoration*

Edersheim, A. (1995) *Bible History Old Testament* Hendrickson Publishers Inc.

Faculty (1984) CREDENDA II by Faculty Missionary Baptist
Seminary Copyright 1984 Printed in the USA by D & M
Composition 18205 Arch Street Pike Little Rock, Arkansas

Fee, G. D., Stuart, D. (1993) *How to Read the Bible for all its Worth*
Second Edition A Guide to Understanding the Bible Copyright
1981, 1993 by Gordan D. Fee and Douglas Stuart

Foreman, L. D. (1955) Fourteenth Printing 1992 *Bible in Eight Ages*
Bogard Press 1984 Texarkana AR-TX

Glover, Dr. Conrad, N. (1976) *Three Worlds: The World That Then
WAS—The World That Is NOW—The World That Is To
COME—The Kingdom of God*, Th.B, D.D., copyright 1976,
Bogard Press, 4605 North State Line, Texarkana, Texas 75502.
(Dr. Glover was one of the three founders of the Missionary
Baptist Seminary, Little Rock, Arkansas, and an instructor for
many years.)

Gould, Stephen Jay. *Questioning the Millennium*. Crown/Archetype.
Kindle Edition. Copyright © 1997, 1999 by Stephen Jay Gould

Gadamer, H., Smith P. C. (1971) *Hegel's Dialectic Five Hermeneutical
Studies* Copyright @ Yale University 1976

Grudem, W. (1994) *Systematic Theology An Introduction to Biblical
Doctrine* Zondervan Publishing

Harris, L. R., Archer, G. L., Waltke, Bruce K. (1980) *Theological
Wordbook of the Old Testament* The Moody Bible Institute of
Chicago

H.E.V. Hebrew English Version. Translation from the Hebrew text by
research assistant, Timothy Evans Carter

Henry, V. (1981) *Hermeneutics principles and processes of biblical
interpretation*. Copyright 1981 by Baker Books A division of
Baker Book House Company P. O. Box 6287, Grand Rapids,
MI 49516-6287

Heeren, Fred (1997) *Show Me God* Day Star Publications/ Wheeling, Illinois

Higley, L. A., Bryan B. S. (2001) *Science and Truth*
Copyright 2001 by Betty Sue Bryan. ISBN: 75960-401-0

Hood, R., W; Hill, P., C; Spilka, B., (2009) *The Psychology of Religion: An Empirical Approach* The Guilford Press

Humphreys, Russell. (1994) *Starlight & Time* (Kindle Locations 48-66). Master Books. Kindle Edition.

Keil, C. F., Delitzsch (1996) *Keil & Delitzsch Commentary on the Old Testament* Volume 4 Originally Published by T. & T. Clark, Edinburgh, 1866-91

K.E.V. Koine English Version. Translation of the koine Greek by research assistant, Timothy Evans Carter

Kidd, James D.D. (1823) *A Dissertation on The Eternal Sonship of Christ* Professor of Oriental Languages in Marischal-College and University of Aberdeen, & C. Lc. Philadelphia: Published and Sold by Alexander Towar, No. 255, Market Street. J. Anderson, Printer.

Kinson, John M. *Does Mathematics Point to God? Vignettes from an ex-Atheist Scientist (God & Science Book 7)*. UNKNOWN. Kindle Edition.

Kugel, J. L. (2007) *How to Read the Bible* Free Press 1230 Avenue of the Americas New York, NY 10020

Kyeyune, Pastor Stephen. (2012) *Shaping the Society Christianity and Culture: Special Reference to the African Culture of Baganda* Volume II Author House. Kindle Edition.

Lamerson, Samuel, *English Grammar to ACE New Testament Greek* Zondervan Grand Rapids, Michigan USA 2004

Lowen, J. W., (1995) *Lies My Teacher Told Me* Published by

Arrangement with the New Press

Maor, Eli, (1987) *To Infinity and Beyond* Copyright 1987 by Birkhauser
Boston First Princeton University Press printing 1991

Meisner, Gary B.; Araujo, Rafael. *The Golden Ratio: The Divine
Beauty of Mathematics* (Kindle Location 2842). Race Point
Publishing. Kindle Edition.

Mickelsen, A. (1963) *Interpreting the Bible* Wm. B. Eerdmans Publishing
Company Grand Rapids, Michigan

Morris, Henry M. (1972) *The Remarkable Birth of Planet Earth* by The
Institute of Creation Research, San Diego, California
ISBN-No. 0-87123-485-8

Mortenson, T., Ury, T. H. (2008) *Coming to Grips with Genesis
biblical authority and the age of the earth* Copyright 2008 by
Master Books, P. O. Box 726, Green Forest, AR 72638
masterbooks.net

Nicoll, W. R. (2002) *The Expositor's Greek Testament* Volume Five
Hendrickson Publishers, Inc. edition

Owens, J. J. (1991) *Analytical Key to the Old Testament* Volume 3
Copyright @ 1991 by Baker Books

Pink, A. (1972) *Interpretation of the Scriptures*. Published by Baker Books
A division of Baker Book House Company P. O. Box 6287,
Grand Rapids, MI 49516-6287

Pfeiffer, C. P., Harrison E. F. (1962) *The Wycliffe Bible Commentary*
Copyright @ 1196, 1990 The Moody Bible Institute of Chicago

Ramm, B. (1970) *Protestant Biblical Interpretation*. 3rd Edition
Copyright 1970 by Bernard Ramm Published by Baker Books
A division of Baker Book House Company
P.O. Box 6287, Grand Rapids, MI 49516-6287 Printed in the
United States

- Ransford, Chris. *God and the Mathematics of Infinity: What Irreducible Mathematics Says about Godhood*. ibidem-Verlag. Kindle Edition.
- Ross, Hugh (2011-10-01). *Hidden Treasures in the Book of Job (Reasons to Believe): How the Oldest Book in the Bible Answers Today's Scientific Questions* (pp. 225-226). Baker Publishing Group. Kindle Edition.
- Sanford, John. (2014) Fourth Edition *Genetic Entropy* Publications. Kindle Edition.
- Strogatz, Steven (2019) *Infinite Powers: How Calculus Reveals the Secrets of the Universe*
<http://scherlund.blogspot.com/2019/03/the-language-of-calculus-math-science.html>
- Strong's Definitions Legend Retrieved from:
<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongsgs=G1096&t=KJV>
- Stark, Dr. Thomas. *God Is Mathematics: The Proofs of the Eternal Existence of Mathematics* (The Truth Series Book 10). The Ontological Mathematics Foundation. Kindle Edition.
- Summers, Ray, *Essentials of New Testament Greek* Broadman Press, Nashville, Tennessee 1950
- Telushkin, J. (1997) *Biblical Literacy* William Morrow and Company, Inc. New York Copyright © 1997 by Joseph Telushkin
- Thayer, J. H. (1979) *The New Thayer's Greek-English Lexicon* Copyright © 1979, 1981 by Jay P. Green, Sr.
- Thomas, Andrew. *Hidden In Plain Sight: The simple link between relativity and quantum mechanics* (p. 2). Kindle Edition.
- Trench, Richard *Synonyms in the New Testament* (Grand Rapids: Eerdmans, 1953)

- Vallowe, Edward, F., (1998) *Biblical Mathematics Keys to Scripture Numerics* The Olive Press P.O. Box 280008 Columbia, SC 29228
- Vanhoozer, K. J. (1998) *Is there a Meaning in this Text?* Zondervan Publishing House Grand Rapids, Michigan 49530
- Vincent, M. R. (1900) *Vincent's Word Studies in the New Testament* Volume I Published 1900 New York Charles Scribner's Sons
- Waltke, Bruce K., O'Connor M. (1990) *An Introduction to Biblical Hebrew Syntax* Copyright by Eisenbrauns
- Wilkinson, Bruce; Boa, K. (2002) *The Wilkinson & Boa Bible Handbook: The Ultimate Guide to Help You Get More Out of the Bible* Bruce Wilkinson, Kenneth Boa Thomas Nelson Publishers
- White, James R., *The Forgotten Trinity* (p. 198). Baker Publishing Group. Kindle Edition.
- Wolf, H. (1991) *An Introduction to the Old Testament PENTATEUCH* Moody Press Chicago (1991)
- Wuest, Kenneth S. *Wuest's Word Studies in the Greek New Testament for the English Reader* Retrieved from www.chirpz.com/.../2013/04/Hebrews-GNT-by-Kenneth-S-Wuest.pdf

About the Author



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

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

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

Dr. John Penn is the author and developer of "Historical Wholistic Hermeneutics." He is the author of the books: "Jesus Christ and the Planet Earth, The First Adam and the Planet Earth." He is the Founder of LAMP Theological Institute @ BaptistLamp.org His wife Betty faithfully works alongside him through Landmark Media Productions Inc. Betty Penn authors literature through her own "Train Up A Child" ministry.