

The Days of Creation

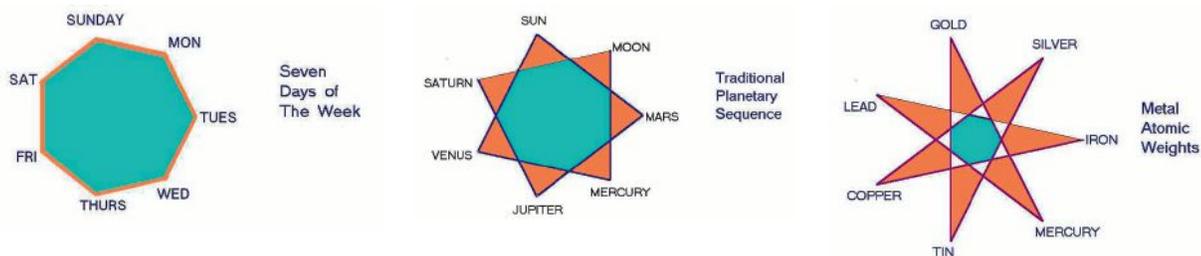
By Nicholas Kollerstrom

Editor's note: This article has been peer reviewed. ISAR welcomes authors who wish their work to be reviewed by this process.

Summary:

How do astrological archetypes come to be embedded in the seven days of the week, and what does this have to do with the first chapter of Genesis? The ancient city of Alexandria was the centre where astrology as we know it was formulated and developed, and was where that first chapter was written down, in Greek. The burning of the great library in Alexandria meant that much of the ancient *astro-logos* or the logic of astrology vanished forever – but, we here try to reconstruct the origin of the seven-day week sequence: it was connected to the hours of the day and the *horoscopus* or hour that is rising.

Mysterious heptagons connect up the seven days of the week and what were traditionally the seven visible “planets”: moving in sequence from Saturn the outermost sphere to the Moon as the nearest. The Sun was placed in the middle, as revolving around Earth once a year: that was the old, Ptolemaic ordering of the planets, believed in by the West for nearly two thousand years.



A heptagon then links these to the seven traditionally known metals, connected to the seven planets (1) - their atomic weights relate in sequence to that old, Ptolemaic ordering. What are these heptagons doing, linking up Heaven and Earth, connecting atomic numbers of metals to ancient sky-gods via the seven days of the week?



A 19th-century bracelet shows these deity-figures in week-day order: (2) Luna for Monday (*Lundi* in French), Mars (*Mardi* in French), Mercury (*Mercredi* in French), Zeus for Thor's day (*Jeudi* in French, Jupiter's day), Venus (*Vendredi* in French), then Chronos for Saturn's day, and Apollo for Sun-day. Here the week began on a Monday.

Latin *dies Veneris*.

In modern German, Wednesday is called Mittwoch, “middle of week,” implying that the week starts on a Sunday (earlier that day was Wodanstag, “Wodan's day”). Likewise the New Testament has the week

beginning on a Sunday: “Upon the first day of the week, the disciples came together to break bread.” (Acts 20:7), why should that be?

The Romans imposed the seven-day week wherever they conquered, with days named after their deities, (3) e.g. Wednesday was Dies Mercurii, and we here enquire where they got these from. As the Roman Empire collapsed, one might have expected the captive nations to throw off the Roman customs - but no, the week was kept and local deities were imprinted onto it - pressed into service by analogy with the Roman gods. Thus, Tuesday Tiwes daeg in old English features the Norse war-god Tiw, instead of Mars.

Wednesday had Odin / Wotan as the local substitute. These deities had no planetary associations, however Wotan had some reputation for guiding the souls of the dead, as did Hermes, so he was pressed into service. Why did they want to do that? By analogy, the ancient Greek gods were not originally planetary, but had become so linked as the influence of astrological-Babylonian star-lore grew and developed.

For Thursday there was Thor, making an analogy with Zeus as wielder of thunderbolts: old English Thunres Daeg; Swedish Torsdag, Italian: Giovedì, Spanish: Jueves.

Friday was Frig Daeg, Freya’s day, a goddess who was a daughter of the Vanir and lived in Asgard, from which the gods could travel to Earth over a Rainbow Bridge. Freya, leader of the Valkyrie, is associated with the golden apples of immortality, which kept the gods ever young. In Swedish this day is Fredag, in Latin dies Veneris.

The planetary names of the seven days spread through all the European countries, except Greece. What was the power and allure of this system, enabling it to spread though different deity-systems? People seem hardly able to live without it – the

CALENDAR 1752						
September						
Su	Mo	Tu	We	Th	Fr	Sa
		1	2	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

French revolution tried to get rid of the 7-day week but soon had to bring it back again. Never has that cycling seven-day week been interrupted for over two thousand years! When eleven days were chopped off the British calendar in the 18th century that did not interrupt the cycling weeks.

Where did it come from? We first quote a mistaken view by a well-known astronomy historian:

The planetary week belongs to the Chaldeans ... They introduced the idea to the Hellenistic Mediterranean world in about the second century BC. It had evolved out of their astrological notions. (4)

It did indeed appear in the Hellenistic world in the 2nd century BC, but had nothing to do with the Chaldeans. There is “no evidence that an actual astrological seven-day cycle ever existed in ancient Mesopotamia ... The astrological seven-day week came into being only in the aftermath of Alexander the Great’s conquest of Western Asia, and was essentially a Hellenistic invention.... This cycle is therefore the product of the successful Hellenistic fusion of astronomy, astrology, and mathematics, as well as the great cultural heritage of Egypt, Babylonia and Greece.” (5)

The Chaldeans had a Sabbath which was honoured at lunar quarters, which could roughly have looked like a seven-day week - but isn’t actually the same thing. Our story will focus upon the great cultural centre of Alexandria, where astrology was designed for ordinary folk not just the King - created in the 2nd century AD. The 24-hour day was Egyptian: the idea of the first hour of the day being its “ruler” relates to the *horoscopus* or hour-rising in a “horoscope,” later on called the “ascendant.” The essentials of astrology were surely forged in Chaldea, however no “horoscope” ever formed there had an hour “rising” – only as it moved Westwards through Syria into Egypt did that come about. (6)

The traditional sequence of the planets goes back as far as the 3rd century BC, e.g.:

The divine moon is the nearest to the earth; The second is *Stilbon*, “the shining one,” star of Hermes, the inventor of the lyre; Next comes *Phosphorus*, brilliant star of the goddess of Cythera (Venus); Above is the *Sun* whose chariot is drawn by horses, occupying the fourth rung.

Pyrois, star of the deadly Mars of Thrace, is fifth;

Phaeton, shining star of Jupiter is sixth;

And *Phenon*, star of Saturn, near the distant stars, is seventh.

The seven spheres give the seven sounds of the lyre (Alexander of Aetolia, c. 280 BC)

(7)

Here Greek names for the planets are being used. There was some disagreement over whether Venus or Mercury was closer to the Earth. Mercury moves faster in the sky than Venus, for the brief time it's visible, which may have been why they put it closer.

That sequence then generates the day-of-week sequence. It does that through the doctrine of planetary hours, which seems to have originated in Alexandria, assigning to each one of the twenty-four hours of the day a planetary deity, in the above order. That sequence repeated though the hours of each day, three times every day, the first hour being the "regent" of the day. (8) This is the only "reason" for the day-of-week sequence you will ever come across. This diagram shows how two 24-hour days would cycle through this "planetary hour" sequence, starting on a Saturday:

The first day here is a Saturday, the day of Saturn, and then we see how the sequence of days jumps on three steps to start on a Sunday. After that the next day will be a Monday, and so on.

This astro-logic cannot be any earlier than the first or second century BC (or the Hellenistic period *-ed.*) (9) and hence what is called the "astrological week" with its planetary deities cannot be any earlier than that.

SA	1	8	15	22	5	12	19
JU	2	9	16	23	6	13	20
MA	3	10	17	24	7	14	21
SU	4	11	18	1	8	15	22
VE	5	12	19	2	9	16	23
ME	6	13	20	3	10	17	24
MO	7	14	21	4	11	18	

Experts reckon that the first known day-of-week for a given date was 30th August, 30 BC, which was a

Sunday. (10) Then the "Augustan" era began in Egypt, as Caesar Augustus entered Alexandria as a conqueror - remembered chiefly for Queen Cleopatra clasping an asp to her bosom to die rather than having to submit to Roman rule; since when the week days have rolled on with inexorable un-brokenness. The date of 1.1.1 AD was a Saturday.

From the Sabbath to Saturday

A Jewish week however started far earlier. *Jews invented the seven-day week*. The Roman Empire had an eight-day week, the so-called "nonagesimal," and this was gradually replaced by the Jewish-Egyptian week.

The Jewish week was defined only by the "Sabbath," and centuries later that turned into Saturday: "The Jewish and astrological weeks evolved quite independently of each other....A permanent correspondence between the Sabbath and "the day of Saturn" was established no later than the first century of the present era."(11) "There is no evidence that the Jews used such a system [a seven-day weekly "Sabbath"] prior to the Exile (which followed ... 586 BC), but they were using it a few centuries thereafter, certainly by 100 BC." (12)

The Fourth Commandment as recorded in the Book of Exodus said:

"Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work. But the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, neither thou nor thy son, nor thy daughter, nor thy maidservant nor thy cattle nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." (Exodus 20:8-11)

- implying that a seven-day week was then in use, with one of its days especially blessed, when all work had to cease. This was in remembrance of the seven Days of Creation of the world!

The Book of Ezekiel restates this, but with a difference: "Six days shall work be done; but on the seventh day is a Sabbath of solemn rest, holy to the Lord; whosoever doeth any work in the Sabbath day,

he shall surely be put to death... It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He ceased from work and rested.” (Ch.31: 15) The blessing has here become a death-curse. If a farmer rescued his sheep on the wrong day of the week – tough, he’s doomed to die! Astrologers will here appreciate the “Saturnine” meaning of this logic.

That day’s lethal meaning enters into the New Testament when Jesus performs a healing on the Sabbath-day, (John, Ch. 5) “And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day.” They put a hit on the Prince of Peace! His words “The Sabbath was made for man, not man for the Sabbath” concern time, law and human fate: Saturnine issues.

What could be a calendar of weeks appears in the books of Enoch and of Jubilees, dateable to the first or second centuries BC. (13) A year of 52 weeks, or 364 days would have the advantage of the festivals always turning up on the same day of the week every year, however it needed to be periodically re-set: The years “come neither early nor late by one day... Each is exactly 364 days....” and “When five years are added up, ... the extra amount for the sun and stars comes to six days.” (14)

Enoch the prophet was shown as one of his visions a hell with some stars in it. They are burning in some fire and he enquires as to what they have done wrong? He is told, “These are stars which failed to rise at the right time.”(15) One would tend to experience something like this using such a 52-week calendar, where the seasons slip round year by year and the stars soon stop rising at their appointed times!

The Septuagint

The first chapter of the Book of Genesis echoes the seven-day sequence with the planetary archetypes there expressed, imposing I suggest a limit upon how early that text could have been composed.

Only astrologers can really comprehend this matter, which theologians and historians have over the centuries greatly failed to understand. They need to (gasp) consult an astrologer who can explain to them how these eternal archetypes have here functioned.

This text was, after all, composed in Alexandria. A Jungian psychologist could also here be of some assistance - which is in itself father strange for a text composed twenty-two centuries ago.

In or near Alexandria, the Greek text of the Old Testament was composed, the “Septuagint.” As to when it happened, “Evidence begins to accumulate for the existence of many books of the Hebrew bible in Greek from the mid-second century BC.” (16) It was surely more than a translation, which then took place. There may not have been a pre-existent Hebrew text for the first chapter of Genesis but oral traditions would have been used. Of what happened in Alexandria, one expert expressed the view that: “This was a moment of creative genius from which the LXX [i.e., the Septuagint] emerged as something generically new.”(17)

The Jewish philosopher Philo (20 BC – 50 AD: *De Vita Mosis* 2.36) described it thus. The scholars wrote

“with none present save the elements of nature - earth, water, air, heaven – of whose genesis they were about to give the first sacred exposition, for the laws begin with the story of the world’s creation –[and] as if divinely possessed they proclaimed [literally ‘prophesied’], not some one thing and some another, but all of them identical words and phrases, as though a prompter [or ‘interpreter’] was calling out to each one individually without being seen.”

He added that an annual festival was held, to honour the translation and thanking God for the “good gift, so old, yet ever young,” in which Greeks and Jews participate. (18) That is a memorable image, of Greeks and Jews participating in a yearly festival, to remember that “good gift” from God, viz the Septuagint.

Let us focus on the classic first chapter. It has a wonderful sevenfold affirmation thrumming through it, whereby *Elohim* the creator-gods continually see the result of their Days of Creation as good. This has a lot to do with the forward-moving optimism of the Western world. The world is not made as a mistake, or by some evil or inferior deity.

The first Day of Creation, Sun-Day: In the beginning God created heaven and earth. Now the earth was a

formless void, there was darkness over the deep, with a divine wind sweeping over the waters. God said, "Let there be light," and there was light. God saw that light was good, and God divided light from darkness. God called light "day" and darkness he called "night." Evening came and morning came: the first day.

But the creator-gods are here the *Elohim*, neither singular nor masculine: the singular "God" in the English text is a dire mistranslation. The first Day here expresses the primary solar image, of the Light appearing, separate from the dark.

The second Day is amniotic, with water above and below, quite lunar: *God said, "Let there be a vault through the middle of the waters to divide the waters in two." And so it was. God made the vault, and it divided the waters under the vault from the waters above the vault. God called the vault "Heaven."* This second Day of the seven is not seen as "good." It's the only one not seen as good. (19) You know that Monday morning feeling? The number two is concerned with duality and stress, and the stressful opposition aspect.

The Third Day, the Tuesday of Creation, is the Mars-day. How would Mars-energies work in a creation-process? It cannot be through fire, for that is destructive, nor war, nor the Smithy's forge. *God said, "Let the waters under heaven come together into a single mass, and let dry land appear." And so it was. God called the dry land Earth and the mass of waters "seas," and God saw that it was good. God said, "Let the earth produce vegetation: seed-bearing plants, and fruit trees on Earth, bearing fruit with seed inside, each corresponding to its own species." And so it was. The earth produced vegetation: the various kinds of seed-bearing plants and the fruit trees with seed inside, each corresponding to its own species. God saw that it was good.* That which is dry first appears, then Earth is inseminated with seed. The Mars-process here is that of insemination - of Earth with seeds. (20)

The third Day has the *Elohim* twice seeing that it was good, reminding us of the harmony of a trine aspect. That Day gets a double blessing! Our space-time world first begins to appear on this 3rd Day.

The next day, that of Mercury, has *the signs placed in the firmament, in order that the festivals can take*

place here on Earth at their proper times. That interlinking between Earth and sky is the Mercury-process: God said, "Let there be lights in the vault of heaven to divide the day from night, and let them indicate festivals, days and years. Let there be lights in the vault of heaven to shine on the Earth." And so it was. God made the two great lights: the greater light to govern the day, the smaller light to govern the night, with the stars. God send them in the vault of heaven to shine on the Earth, to govern the day and the night and to divide light from the darkness. God saw that it was good.

Theologians and scientists can discuss ad nauseam how plants appeared on dry land *the day before* the stars appear in the sky – but, they are never going to get anywhere until they ask the astrologer, who will explain to them why the Mars-day has to come before the Mercury-day. The Mars-process of seeds fertilising the Earth had to come first, followed by the Hermes-Mercury process linking together Heaven and Earth, with signs and lights in the heavens to enable seasons and festivals to take place at the right time. (21)

The Thursday of Creation is expansive and optimistic, as the deep teems with all manner of life: *God said, "Let the waters be alive with a swarm of living creatures, and let birds wing their way above the earth across the vault of heaven." And so it was. God created great sea-monsters and all the creatures that glide and teem in the waters in their own species, and winged birds in their own species. God saw that it was good. God blessed them, saying "be fruitful, multiply, and fill the waters of the seas."* There is a grand optimism in the way the birds wing their way across the vault of heaven while huge monsters teem in the deep, and in the divine affirmation: "be fruitful and multiply."

The Septuagint is said to have been composed by the seaside, on the island of Pharos, and we sense a certain maritime flavour in this account of Jupiter's Day. (22)

On Friday, Venus' day, are the man and woman created, "in the image" of the *Elohim*: *God said, "Let us make man in our own image, in the likeness of ourselves, and let them be masters of the fish of the sea, the birds of heaven, the cattle, all the wild animals and all the creatures that creep along the ground." God created man in the image of himself, in*

the image of god he created them, male and female he created them. God blessed them, saying to them, "be fruitful and multiply, fill the earth ..." God saw all that he had made, and indeed it was very good.

This day is "very good," reminding us of the euphoric "Thank God it's Friday!" feeling. The third and sixth Days get extra blessings: these are the numbers of harmony, as the trine and sextile aspects are stress-free. Also, on the 6th day, "to you I give all the seed-bearing plants everywhere on the surface of the earth, and all the trees with seed – bearing fruit, this will be your food." Both the Mars and Venus Days of Creation concern seeds and fertility. The text "in our own image" is the only hint of plural creator-gods allowed in the modern translation!

The Seventh Day concerns Time and Memory, as the Elohim look back at their earlier steps of Creation: *And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made. And God blessed the seventh day, and sanctified it.* Only astrologers are in a position to comprehend the role of Saturn/Chronos, on this Day of reviewing the past.

This sequence has the *identical seven archetypes* as became expressed in the days of the week. The background of this story's telling has been (I'm suggesting) lost in the flames that engulfed the great Library of Alexandria.

The earliest texts of the Book of Genesis, experts agree, do not start at its beginning. It's been widely assumed that the first chapter of Genesis dates from the 5th-6th century BC, but this would imply that these primal archetypes in their day-of-week order were there impossibly early, only centuries later appearing in the historical record. One might prefer to conclude that this text cannot be older than the "astrological" week. The oldest actual evidence for the first chapter of Genesis, is the text found in the Dead Sea Scrolls: there is no literary or historical allusion to it any earlier.

Genesis, Chapter Two

After Chapter One and four verses of Chapter Two, the male-singular deity Yahweh then appears, with an account of creation, which does *not* follow on from the earlier one. The first chapter had man and women created on the 6th Day and so able to eat the plants, which had grown on the 3rd day: whereby these two

harmonious numbers were interlinked. But, Yahweh creates man out of dust, *before* plants or trees had grown. The Chapter Two account has. I suggest, to be *earlier*: (23) it has seeds in the ground not yet germinated, because rain had not yet fallen - implying that their author had not the previous chapter text available, in which seeds had repeatedly germinated on two of the Days.

Astrologers tend to prefer polytheistic systems, not least because they have been beaten around the head over centuries by monotheistic religious spokespersons. Although not centrally relevant to our argument, we may here quote Karen Armstrong: "It is very difficult to find a single monotheistic statement in the whole of the Pentateuch." (24) Why have the wonderful names of god been deleted from all the Bible translations? *El-Shaddai, Elohim, Yahweh, Adonai* – instead we just have, "The Lord." I suggest we could be more interested in these ancient texts if these names were left in.

A Hermetic Creation-story in Seven Steps

There is an account of creation in the Egyptian *Hermetica*, which also unfolds through seven steps. But, whereas the Genesis account has the Elohim speaking each time, "Let there be..." this creation unfolds in seven laughs! (25)

- When the god laughed, 7 gods were born (who encompass the cosmos...)
- When he laughed first, Phos-Auge [light-radiance] appeared and irradiated everything and became god over the cosmos and fire...
- Then he laughed a second time. All was water. Earth, hearing the sound, cried out and heaved, and the water came to be divided into three parts. A god appeared, he was given charge of the abyss [of primal waters]
- ...
- When he wanted to laugh a third time, Nous or Phrenes [mind or wits] appeared holding a heart, because of the sharpness of the god. He was called Hermes,
- The god laughed the fourth time, and Genna [generative power] appeared, controlling Spora [Procreation] ..
- He laughed the fifth time and was gloomy as he laughed, and Moira [fate] appeared....
- He laughed a sixth time, and was much gladdened, and Kairos [time appeared] holding a sceptre

- When the god laughed a seventh time,
Psyche [soul] came into being, and he wept
while laughing.

This sequence of laughs opens with the Sun, Moon and Hermes.

Holy Week

“For behold, upon the stone which I have set before Joshua, upon a single stone with seven facets, I will engrave its inscription, says the Lord.” (Zachariah, 3:9)

The Bible begins with the seven Days of Creation, and culminates with the seven days of Holy Week. At sunrise on Easter Sunday, the Sun-hero arose from the tomb: “early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun ... Now when Jesus was risen early the first day of the week...” (Mark, Ch. 16). Should we try other days of Holy week in this manner? On Easter Saturday the Saviour descends into the hells of Earth and releases the damned - traditional Catholic doctrine, and very Saturnine. Before that was the Venus-day, “Good Friday” of the Sacrifice. Then the Jupiter-day of the Last Supper is a *wisdom*-discourse. One might feel that the basic planetary archetypes are here appearing, in the day-of-week order, but ending not starting on the Sun-day.

From Saturday being the Sabbath, the Christian tradition moved to Sunday as “the Lord’s day,” after the “Passion week” imprinted its new story on the days of the week. In modern times the “weekend” emerged by integrating these two days.

A Modern Song

We conclude with words from a song by the Incredible String Band in 1969 entitled “Creation” (from their album, *Changing Horses*). I met its author, Robin Williamson, in the 1990s and asked him about it, but he had moved on and could no longer recall it, as if it were from some different lifetime! His song has a unique view of the Days of Creation:

*The first day was golden
And she colored the sun
And she named it Hyperion
And she made it a day of light and healing*

The second was silver

*And she colored the moon
And she named it Phoebe
And she made a day of enchantment and the
living waters*

*And the third was many-colored
And she colored the earth
And she made a day of joy
With the scarlet strength of seed*

*In the fourth the black and white were
mingled into quicksilver
And she colored Mercury
And she made a day of wisdom
And the signs that are placed in the
firmament*

*The fifth was bright blue
And she envisaged Jupiter
And she made a day of awe and circles,
circles
And she sent it to guide the blood of the
universe*

*The sixth was burning with icy, green
flames that glowed white
And of her beauty she made Venus
And she made a day of love
Whereby all beings are united*

*The seventh was rich purple of the mollusks
And she colored Chronos
And she made a day of idleness and repose
Whereon, all beings cease from struggle.*

Biography:

Nicholas Kollerstrom is a science historian who has long been interested in Hermetic matters. His first book concerned the alchemic connection between metals and planets, *Astrochemistry* of 1984. He is presently setting up New Alchemy Press. For thirty years he has produced Britain’s Moon-gardening calendar, *Planting and Gardening by the Moon*.

His published articles may be found here: <http://www.astrozero.co.uk/astroscience/koll2indx.htm>

In 1999 he was elected a Member of the New York Academy of sciences for his history of astronomy work. In 2008 he was removed from his college

(UCL, London) for holding an incorrect political view. Neptune rising helps him to envisage ideal solutions, but the absence of any planets in Earth signs makes this hard to accomplish.

References

1. For discussion, see www.alchemywebsite.com/sevenmetals.html Lead has atomic number 82, going down in heptagon sequence to Iron, atomic number 26.
2. http://en.wikipedia.org/wiki/Days_of_the_week
3. I've used *The Seven Day circle, the History and Meaning of the Week*, by Eviatar Zerubavel, 1985, and *Marking time, The Epic Quest to Invent the perfect Calendar*, by Duncan Steel, 2000.
4. E. Krupp, *Beyond the Blue Horizon, Myths and Legends of the Sun, Moon, Stars & Planets* 1991, p.176
5. Zerubavel (ref. 3), p.14. See also, Cassius Dio, *Roman History*, Vol. 3 Harvard U.P. 1927, Book 37, 18: (composed c. 210) 'The custom, however, of referring the days to the seven stars called planets was instituted by the Egyptians, but is now found among all mankind.'
6. The first horoscope with an Ascendent was in 4 BC: Otto Neugebauer & Van Hoesen, *Greek Horoscopes*, Philadelphia 1987, p.18, also *The Oxford Companion to the history of modern Science* 2003 under 'Astrology.' 'The first known horoscope dates from 4 BC.'
7. I found this in Theon of Smyrna's *Mathematics Useful for understanding Plato*, San Diego 1979, p.92.
8. Zerubavel, p.16.
9. Dorian Greenbaum in a forthcoming work characterises this as a 'late antique' astrological practice (*The Daimon in Hellenistic Astrology: Origins and Influence*; Brill, 2014): 'The names for the weekdays and their associated planets fit into a complex system which depends on the Chaldean order to assign planetary hours, a staple of late antique astrological practice. The procedure is described, using Egyptian months, by Vettius Valens (b. 120 CE), who calculates his own birth day as an example.' There is a lost text by Plutarch (46-120 AD) entitled, *Why are the days named after the planets reckoned in a different order from the actual order?*
10. Steel, p.88
11. Zerubavel, p.17
12. Steel, p.76
13. *The Dead Sea Scrolls in their Historical context*, Ed. Timothy Lim 2004, Ch 10 Qumran calendars.
14. *I Enoch, a New Translation*, G Nickelsburg and J Vanderkam, Minneapolis, 2004, 74:10. None of these 'week' calculations or calendars are found in the Hebrew-Aramaic of the Dead Sea Scrolls texts of Enoch or Jubilees, they only turn up in the much later Ethiopian texts.
15. Ibid, p.40: "The stars that are rolling over in the fire, these are they that transgressed the command of the Lord in the beginning of their rising, for they did not come out at their appointed times.'
16. *The Septuagint*, J. Dires, 2004, p, 27.
17. Ibid, p.61.
18. Ibid, p.67.
19. But, N.B., the Greek Septuagint of Genesis 1 *does* have the Elohim see that second Day as 'good,' whereas in Hebrew texts that affirmation is lacking. All quotes here are from the New Jerusalem Bible of 1985. Another ancient source is called the Samaritan Pentateuch, which likewise did not have second day being 'good'.
20. The Hebrew word for seed here is the same as for semen; likewise the Greek word in the Septuagint, ~, 'sperma,' i.e. semen.)
21. The word for star on this 4th Day is *Kokab*, also the Hebrew word for Mercury.
22. 'Demetrius took the men ... to the island, crossed the bridge and made for the northern districts of Pharos. There he assembled them in a house, which had been built upon the sea-shore, of great beauty and in a secluded situation, and invited them to carry out the work of translation" – The Letter of Aristaeus, 301. allegedly remembering the great event.
23. 'This passage [Chapter 2:4-6] marks the beginning of an older section of the Old Testament records.' Christian O'Brian, *The Genius of the Few* 1999, p.30..
24. Karen Armstrong, *A History of God*, 1999, p.32.
25. Brian Copenhauer, *Hermetica*, Cambridge 1992, p.97: Poimandres, 'Account of Creation,'