

Beraishit & Noach timeline (Seder Olam*)

Week 1 The Creation G-d's word brought everything into being — heaven and earth, land and sea, light and life — shaping a world of beauty and order in six days. Day 1: G-d said, "Let there be light," and light was created. Day 2: He formed the sky and called it Heaven. Day 3: G-d gathered the waters into seas so dry land could appear, and He filled the earth with plants and trees, each bearing seeds. Day 4: He made the sun, moon, and stars to give light and mark time and seasons. Day 5: He filled the seas with fish and the skies with birds. Day 6: He created animals and, finally, humans — giving them a divine soul, intelligence, and speech, placing the world under their care. Day 7: G-d rested and blessed the seventh day as Shabbat — a time for humanity to rest and remember that He is the Creator.	
0-1	Kain kill Abel.
130	Seth Born
930	Adam Dies
1056	Noah born, Nefilin start corruption
1656	Year of flood. Metushelach dies, seven days later the rain starts. Noach enters ark, rains for 40 days. After a year and 11 days, all leave the ark.
1948	Abraham born
1973	Abraham marries Sarah
1996	Year of dispersion (Tower of babel)
2001	Abraham & Sarah "make new souls in Charan" (start of 2000 years of Torah)
2006	Noach dies

*Seder HaDorot is an 18th-century chronicle by Rabbi Yechiel Heilprin of Minsk. Drawing on earlier sources like Sefer HaYashar, Seder Olam, and Rav Sherira Gaon's Epistle, it records world history from Creation to the author's time, listing biblical figures, rabbinic sages, and later scholars with their dates.

LARGE CREATURES

1. Beraishit 1, 21

And God created the great sea monsters.

2. Rashi (Rabbi Shlomo Yitzchaki, 1040–1105, France)

the...sea monsters. The great fish in the sea, and in the words of the Aggadah (*B.B.* 74b), this refers to the Leviathan and its mate, for He created them male and female, and He slew the female and salted her away for the righteous in the future, for if they would propagate, the world could not exist because of them.

3. Bava Batra 74

And Rabba bar bar Ḥana said: Once we were traveling on a ship and we saw a certain fish upon which sand had settled, and grass grew on it. We assumed that it was dry land and went up and baked and cooked on the back of the fish, but when its back grew hot it turned over. And were it not for the fact that the ship was close by, we would have drowned.

4. Vayikra Rabba 22

The Ziz spreads its wings and dims the sun.

Draw a snake with legs, and hands:

5. Beraishit 3, 15

And the Lord God said to the serpent, "Because you have done this, cursed be you more than all the cattle and more than all the beasts of the field; you shall walk on your belly, and you shall eat dust all the days of your life.

6. Bereshit Rabbah 20:5

"On your belly you shall go" – when the Holy One blessed be He said to it: "On your belly you shall go," the ministering angels descended and severed its arms and its legs.

7. Maharsha (Rabbi Shmuel Eliezer Eidels, 1555–1631 Poland), *ibid*

Everything that exists on land has its counterpart in the sea, and the largest creature mentioned on land is the *re'em*, we can say that the great sea creatures (*tanninim hagedolim*) are also of a species similar to the *re'em*. The Torah specifies the creation of the great creatures of the sea more than those of the land because those in the sea are far larger than their counterparts on land, even though the Torah already emphasized the great size of the land creatures earlier.

RE'EM AND THE ARK

8. Zevachim 114b

The Gemara asks: **Granted, according to the one who says the flood did not descend upon Eretz Yisrael**, i.e., Rabbi Yoḥanan, **this is the explanation of the fact that the *reima* remained there**, in Eretz Yisrael, and survived the flood. **But according to the one who says the flood descended upon Eretz Yisrael**, i.e., Reish Lakish, **how did the *reima* remain?** Given its large size, it clearly could not have fit into Noah's ark. **Rabbi Yannai says:** They **brought *reima* cubs into the ark**, and they survived the flood.

The Gemara asks: **But doesn't Rabba bar bar Ḥana say: I have seen a day-old offspring of the *reima*, and it was as large as Mount Tabor. And how large is Mount Tabor?** It is **forty parasas**. And **the length of the cub's neck was three parasas**, and **the place where its head rests**, i.e., its neck, was **a parasas and a half**. **It cast feces, and thereby dammed up the Jordan river**. Even the cub would have been too large for the ark.

Rabbi Yoḥanan says: They brought only **the head of the cub into the ark**, while its body remained outside. The Gemara asks: **But doesn't the Master**, i.e., Rabba bar bar Ḥana, **say that the size of the place where its head rests was a parasas and a half?** Consequently, even its head alone would not fit into the ark. **Rather, they brought the head**, i.e., edge, **of its nose into the ark**, so that it might breathe. ...**But the ark was moving upon the water**. How it was possible to keep the nose of the *reima* in the ark? **Reish Lakish says:** They **tied its horns to the ark**, so that the *reima* would move with it. The Gemara asks: **But doesn't Rav Ḥisda say that the people of the generation of the flood sinned with boiling heat and were punished with boiling heat?** How could the *reima* have survived the boiling water? The Gemara replies: **And according to your reasoning**, that it was impossible to survive the boiling water, **how did the ark itself move?** It was covered with pitch, which melts in boiling water. **Moreover, how did Og, king of the Bashan** who according to tradition was of the generation of the flood, **stand**, i.e., survive the boiling water? **Rather**, it must be that **a miracle was performed for them**, namely **that the water on the sides of the ark cooled**, allowing the ark, the *reima*, and Og to survive.

VARIED SPECIES

9. Beraishit 6, 12

And God saw the earth, and behold it had become corrupted, for all flesh had corrupted its way on the earth.

10. Rashi *ibid*

for all flesh had corrupted. Even cattle, beasts, and fowl would mate with those who were not of their own species. — [from Tan. Noach 12]

FOSSILS

11. Beraishit 7, 23

And it [the Flood] blotted out all beings that were upon the face of the earth,

12. Malbim (Rabbi Meir Leibush Weiser, 1809–1879 Ukraine)

Even though many of their strong bones, like bars of iron, did not decay, nevertheless they were erased *from the earth*, for through the surge of the waters the carcasses were swept into the valleys, and most were swallowed in the depths of the abyss, as the earth opened its mouth from the great depths of the watery deep, and they descended thousands of cubits into the depths. Thus, when Noah came out of the Ark, he found no trace of the carcasses of animals, nor of the bones of the giants and great beasts that had existed before the Flood.

A response to the scholars of *geology*, who dig into the depths of the earth and find large bones of giants and great beasts that vanished from the earth and no longer exist since the days of the Flood, and who argue from this the antiquity of the world. For they imagine that the earth is composed of various layers... concluding that the world is ancient by tens of thousands of years, and that beasts existed in earlier epochs before our present creation.

All this is *vanity and emptiness*, for at the time of the Flood the earth opened its mouth through the convulsions that came from the depths of Sheol and the great abyss; it overturned the lower layers upward and the upper downward, and sank the carcasses of the animals very deep. The wisdom of those who probe and dig to determine the quality of this upheaval is confounded — that which wrought wonders during the hundred and fifty days of the waters' duration. Thus all the systems the scientists arranged regarding the composition of the earth at every layer, and all their calculations, were confused at that time, and all their conjectures and theories are carried off by the wind and taken by emptiness.

13. Emek Davar (Rabbi Naftali Tzvi Yehuda Berlin – “Netziv,” 1816–1893)

Many bodies remained that had been covered by a great amount of earth carried by the floodwaters, and their bodies stayed preserved. These are the bones that diggers of the earth find — remains of creatures that no longer exist in the world today.

From this, many have concluded that there was another world before this creation, inhabited by other beings.

Indeed, *Bereishit Rabbah* (ch. 3) comments on the verse ‘*And behold, it was very good*’ — teaching that the Holy One, blessed be He, created worlds and destroyed them, saying of each: ‘These please Me, these do not please Me.’ The *Zohar* (Vayikra, on ‘*If his offering is a peace offering*’) says likewise.

Nevertheless, it is difficult for me to accept this literally...He looked upon them, saw they did not please Him, and returned them to *tohu va’vohu* (chaos). Thus, nothing of them remained — no remnant or survivor.

Rather, it appears that these bones are from before the time of the Flood. And although they are found in climates where such creatures do not live now, this is because before the Flood beings had deviated from their natural paths on the earth and migrated elsewhere.

The discovery of strange creatures is due to the interbreeding of different species, producing hybrid beings — like the mule born of a horse and a camel. Divine Providence willed that these bones should remain, so that a later generation would uncover them and gain insight into the hidden workings of nature — which is the glory of the Creator, as it is written in *Ha’azinu*, ‘For I will lift My hand to the heavens.’

However, at that time, it was G-d’s will that they be erased from the earth entirely, so they would not be seen. People would then attempt to reproduce or reconstruct such beings anew. Therefore, Scripture adds again ‘*and they were obliterated from the earth*’ — meaning Providence ensured that those unusual bones would not be found in that generation or for many generations afterward, so that no one would attempt to recreate them.

DESTROYED WORLDS AND AN AGED UNIVERSE

14. Midrash Rabba 3, 7

Rabbi Abahu said: This teaches that He continuously created worlds and destroyed them, until He created the current one, and said: 'This one pleases Me, those did not please Me.'

15. Sefer Temunah (Attributed to early Kabbalists, linked to Rabbi Neḥunya ben HaKana 1st century CE)

Shmita theory: We are in the 6th 7000 year Sabbatical cycle. World is therefore 42000 years old.

16. Rabbi Yitzchak of Acco (13th–14th century)

They are divine years not human years. As it is before Adam. Therefore 420000.

17. Psalm 90, 4

For a thousand years are in Your eyes like yesterday

42000 X 365,250 earth years old. Around 15bil.

18. Dr. Gerald Schroeder (b. 1937)

Adam is when time starts naturally, before then time is different. Nucleosynthesis and today's times, ratio 1 to 1trillion of first moments. 5.5 Days X 1trillion of creation precreation, cosmic time. 5.5 trillion days = 15 bil.

TORAH LITERAL

19. Arizal (Rabbi Yitzchak Luria Ashkenazi, 1534–1572 Safed)

The previous worlds were all spiritual not physical.

20. The Lubavitcher Rebbe – Age of the Universe:

The argument from the discovery of the fossils is by no means conclusive evidence of the great antiquity of the earth, for the following reasons:

(a) In view of the unknown conditions which existed in prehistoric" times, conditions of atmospheric pressures, temperatures, radioactivity, unknown catalyzers, etc., etc. as already mentioned, conditions that is, which could have caused reactions and changes of an entirely different nature and tempo from those known under the present-day orderly processes of nature, one cannot exclude the possibility that dinosaurs existed 5722 years ago, and became fossilized under terrific natural cataclysms in the course of a few years rather than in millions of years; since we have no conceivable measurements or criteria of calculations under those unknown conditions.

(b) Even assuming that the period of time which the Torah allows for the age of the world is definitely too short for fossilization (although I do not see how one can be so categorical), we can still readily accept the possibility that G-d created ready fossils, bones or skeletons (for reasons best known to him), just as he could create ready living organisms, a complete man, and such ready products as oil, coal or diamonds, without any evolutionary process.

As for the question, if it be true as above (b), why did G-d have to create fossils in the first place? The answer is simple: We cannot know the reason why G-d chose this manner of creation in preference to another, and whatever theory of creation is accepted, the question will remain unanswered. The question, Why create a fossil? is no more valid than the question, Why create an atom? Certainly, such a question cannot serve as a sound argument, much less as a logical basis, for the evolutionary theory.

21. Conclusion

It was quite a surprise to me to learn that you are still troubled by the problem of the age of the world as suggested by various scientific theories which cannot be reconciled with the Torah view that the world is 5722 years old. I underlined the word theories, for it is necessary to bear in mind, first of all, that science formulates and deals with theories and hypotheses while the [Torah](#) deals with absolute truths. These are two different disciplines, where reconciliation is entirely out of place.

It was especially surprising to me that, according to the report, the said problem is bothering you to the extent that it has trespassed upon your daily life as a Jew, interfering with the actual fulfilment of the daily Mitzvoth. I sincerely hope that the impression conveyed to me is an erroneous one. For, as you know, the basic Jewish principle of na'aseh (first)and v'nishma (afterwards) makes it mandatory upon the Jew to fulfil [G-d](#)'s commandments regardless of the degree of understanding.

4. Rabbi Mendel Cohen Parsha Class.