The Beginning: A Literal Translation of Creation

I remember it hitting me like a shot right between my eyes. I wasn't looking for it, wasn't expecting it, and definitely wasn't ready for it. I was in my Saturday morning men's breakfast. This is a group of about 6-12 guys that meet each Saturday morning from 7:00 am to 9:00 am. It's a time for guys to get together, share some food, and study the Bible. I loved my Saturday mornings and really cherished the relationships that had been built over the years there. This is also the group of guys that the church would call on to help someone in need. Usually that would be a widow or single mom needing help to unclog a sink, rake up leaves in the fall, or some more substantial jobs like building a handicap ramp. It was in these times that I learned what a real Christian man was like. Things like commitment, honesty, hard work, etc. were modeled and I soaked up as much as I could. This was a time where I also grew closer to God and dived into His Word like never before. I learned how the scriptures supported each other both historically and theologically. This was new territory for me even though I was a "Christian" all of my life.

I grew up in a middle-class family in southern California in the 60's and 70's. I remember my parents taking my sister and me to church at a very young age. I still have a picture of my baptism when I was about 3 years old. I attended Sunday school, participated in a few Christmas pageants, and even went through confirmation. That's when I received two pencils with the names of the books of the Bible printed on them. As an example though of how much I was not involved nor didn't know God or His Word, I remember going to church with just my sister. We were sitting in the back when the pastor started calling the names of kids one by one. Each time the student went up to the front he/she was handed a Bible,

and I thought to myself that some of these people looked familiar. I was so embarrassed when my name was called that I don't think I went up to get my bible.

It wasn't that my parents didn't instill in me my belief in God, they did. Every Christmas Eve, my mother would have my sister get the large family bible, open it up to Matthew, and read the Christmas story. I looked forward to that time, and it showed me that my mother wanted us to know about Jesus. What I remember most about my father was how much he would get choked up after church reciting something the pastor said. It moved him deeply, and I knew that he had a great reverence for Jesus. That's about the extent of my parent's involvement in my spiritual growth as a child.

I don't know how old I was but probably when I was 10 my parents stopped taking my sister and me to church every Sunday. They would still go on Easter and Christmas, and we would dress up for the occasion. I don't know why they stopped, because I remember my dad still getting moved by the sermons on those days. So my sister and I walked to church until she got bit by a dog. That ended our weekly attendance at church.

I attended confirmation classes when I was in junior high and tried to get involved in some high school groups, but I was too shy and stopped going all together. The only other time I was involved at all was when I joined the church basketball team. I remember the pastor talking to the team at the first practice and telling us how he expected to see us in church. It didn't have much effect on me.

So there I was at one of our Saturday morning men's breakfast. We weren't studying Creation or Genesis. I can't even remember what we were studying. Many times we go on rabbit trails in our discussions, and sometimes we never find our way back. But sometimes that's where we find God talking directly to us. The verse that hit me right between the eyes was Genesis 1:9:

Gen. 1:9 Then God said, "Let the waters below the heavens be gathered into one place and let the dry land appear"; and it was so. New American Standard Bible (NASB)

It doesn't sound like the most profound concept you've ever heard, but to me it was a great revelation. Probably because I didn't have someone spiritually guiding me through my years of schooling, I came out of college believing in what science taught about things like evolution, the Big Bang, and the age of the earth. I thought about these things from time to time and how they conflicted with the Biblical view of man being created by God and that the earth was supposed to be only 6,000-8,000 years old. But I wasn't really confronted with what I truly believed until I started attending the Saturday morning meetings. Here the guys that I looked up to talked about the Bible being God's true word, without error, and not to be questioned. These were men who had real-life experiences with God, a living God that I didn't know. God had transformed these men into warriors for God, and I wanted to be one of them. So when they talked about God's word, from a level of wisdom and understanding I had never witnessed before, I really had to question my own understanding of nature and science.

Some things I heard had me questioning what we saw in nature. When science tells us that rocks are millions of years old, are they really that old or could God have made a rock appear to be a million years old? Did God create the folding rock formations and river valleys to appear like it took a long time for them to form? What about all the fossil record of primitive man, apes, and everything in between? Was this evidence of the evolution of man, or was it simply either different types of ape or man but nothing in between? These were questions I started asking myself.

David Snoke addresses the young-earther's belief that God created things to look old in his book A Biblical Case for an Old Earth. He states that in a period of Darwin and Freud, Christians began to "leap to belief in any value system we want. The Bible in this approach is no longer a report of events in the world of science and experience, but a book of morality and 'values.' In so doing, they protected Christianity, but they also made it irrelevant. People may choose to leap to other belief systems, and there is nothing we can say to convince them otherwise. Once we stop thinking that the Bible deals with facts about the real world, we have no common ground on which to say that our God has intervened in their history."[a]

At this time I was also reading about concepts like irreducible complexity in microbiology and intelligent design. I also read what theorists like Richard Dawkins believed about evolution and investigated string theory and other concepts about how everything got started. Some science is theoretical while other science is proven. I define proven science as that which can be

proven over and over through the scientific method and physical experimentation. I find theoretical science is more philosophy then science. What I find interesting is that theoretical scientists say God cannot be considered because God is unobservable at the same time they include unobservable ideas in their theories. It's amazing how much faith they have in their unobservable theories but consider you crazy for your faith in a divine entity. As an example, when you ask a string theorist where everything came from if not from an ultimate creator, the string theorist will tell you that it started when two or more other universes collided with each other. One, that doesn't answer the question of how everything got started - where did the other universes come from. And two, doesn't it require a greater leap of faith to believe the collision of different universes occurred instead of just believing a creator outside the bounds of time and space created everything? I do.

So there I sat, probably eating a donut and a bagel, thinking about the age of the earth and rocks. If the earth was only 8,000 years old then why do scientists think they're millions and billions years old? Then I read the verse: "Let the waters below the heavens be gathered into one place and let the dry land appear". That means the land wasn't created, it <u>appeared</u> when the waters were gathered into one place! It "appeared" means it was already there! It was under the waters all the time. How long was it there under the waters? That means the rocks could be as old as the earth itself. How old is the earth? How old is the universe? These were questions that I was now very interested to investigate. I knew what science said. What did the Bible say? The Bible says the heavens and earth were created in six days. This is God's word. It's the truth. Is

there something to learn about the age of the earth by reading Genesis in depth? I determined to investigate for myself and to look at the Hebrew text and not just the English translations.

I decided to get some men together and study this in a Bible study. The chapters in this book are based on the fifteen handouts I prepared for our study. I hope you find the journey in this book as fascinating and educational as I did. I found a new appreciation for learning what the source documents include and not just relying on the English translations. This study also challenged some of the beliefs I learned from Sunday school and other Bible studies I've participated.

One source I found very helpful was the internet site QBible.com.[b] It has parallel bibles and a Hebrew Dictionary with Strong's Concordance.[c] The most helpful part of this website was the transliteration from the Masoretic Hebrew Old Testament to the 1769 King James Bible (KJV). From this site I could look up any bible verse, click a Hebrew word and get the Strong's Concordance definitions and related verses, see the Hebrew sentence structure, and maybe most importantly and definitely most surprising was to see the words that were added or omitted in the KJV or other English versions. It was very helpful to be able to click on a Hebrew word and get a list of all the other bible verses where that word was used. I could then see the different ways the word was used and how it was translated into different words in English. For example, the Hebrew word Erets {eh'-rets} is Strong's Concordance #0776 and in Hebrew is spelled אֶרֶץ. This word has been translated as land, earth, country and ground to name a few. So one of the issues we'll see is

that using another use of the word can change the way you can interpret the verse.

From the outset of our study, I wanted to make sure that we stayed true to the context of the verse, the chapter, the book, and the Bible as a whole. The Bible is supposed to interpret the Bible. That means there shouldn't be any discrepancies. So if we came up with another way to interpret a verse, it had to be supported by other verses. It had to make sense in the context of the chapter and book. And it needed to be supported by all of God's word.

Another rule I started with was that the interpretation of the Bible regarding the beginning should be supported by the evidence of God's creation. It didn't make sense to me that God would trick His creation (us) by making His creation appear as one thing when it was another. His creation should be supported by what we can observe both in outer space and on the earth. There are two verses that support this view.

Psalms 19:1-4 NASB
The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. 2 Day to day pours forth speech, And night to night reveals knowledge. 3 There is no speech, nor are there words; Their voice is not heard. 4 Their line has gone out through all the earth, And their utterances to the end of the world. In them He has placed a tent for the sun,

Romans 1:18-20 NASB
For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, 19 because that which is

known about God is evident within them; for God made it evident to them. 20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

We'll return to these verses several times to remember that what we see in nature, both here on earth and in space, should support His word and His description on how He made the heavens and earth. When citing Old Testament Bible verses, I'll usually use QBible which includes Strong's reference number and the Hebrew spelling for some words. Let's use Genesis 1:1 as an example:

Genesis 1:1 In the beginning **7225** ʼÉlöhîm אֱלֹהִים **430** created **1254** **853** **z8804** the heaven **8064** and **y853** the earth. **776**

Strong's concordance for "beginning" is #7225. If you click the hypertext you would see the following:

Strong's #7225 רֵאשִׁית re'shiyth {ray-sheeth'}

—Hebrew Word Study (Transliteration-Pronunciation Etymology & Grammar)
1) first, beginning, best, chief
1a) beginning
1b) first
1c) chief
1d) choice part

NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries

AV - beginning 18, firstfruits 11, first 9, chief 8, misc 5; 51

Beginning: Genesis 1:1; 10:10; 49:3. Deuteronomy 11:12; 21:17. Job 8:7; 42:12. Psalms 111:10. Proverbs 1:7; 8:22; 17:14. Ecclesiastes 7:8. Isaiah 46:10. Jeremiah 26:1; 27:1; 28:1; 49:34. Micah 1:13.

Chief: 1 Samuel 15:21. Job 40:19. Psalms 78:51; 105:36. Jeremiah 49:35. Daniel 11:41. Amos 6:1, 6.

First: Exodus 23:19; 34:26. Numbers 15:20, 21; 24:20. Deuteronomy 18:4; 26:2. Ezekiel 44:30, 30.

Firstfruit: Deuteronomy 18:4.

Firstfruits: Leviticus 2:12; 23:10. Numbers 18:12. 2 Chronicles 31:5. Nehemiah 10:37; 12:44. Proverbs 3:9. Jeremiah 2:3. Ezekiel 20:40; 48:14.

Part: Deuteronomy 33:21.

Thing: Proverbs 4:7.

Time: Hosea 9:10.

So it is really helpful to see how the same Hebrew word was translated into different English words and how the meaning changed in the context of the verse in which it was used.

When citing New Testament Bible verses, I'll usually use the New American Standard Bible (NASB) or the New International Version (NIV) from Biblegateway.com.[d]

Okay, let's start our journey to discover what He says in His word about The Beginning.

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[a] David Snoke, A Biblical Case for an Old Earth, 2006, Baker Books

[b] http://qbible.com/

[c] Strong's Concordance Per Widipedia: ***Strong's Exhaustive Concordance of the Bible***, generally known as ***Strong's Concordance***, is a concordance of the King James Bible (KJV) that was constructed under the direction of Dr. James Strong (1822–1894) and first published in 1890. Dr. Strong was Professor of exegetical theology at Drew Theological Seminary at the time. It is an exhaustive cross-reference of every word in the KJV back to the word in the original text.

[d] https://www.biblegateway.com/

Prefix: “The Bible says…”

It was in another Bible study that it really became apparent that you need to be careful when you say or you hear someone say “The Bible says…” As I already indicated, Qbible is very helpful in researching the older sources to see what was inserted or deleted or where a paragraph break in our more recent translations were inserted when it never existed in the first place. At the same time our small group was studying the Creation story, the regular Sunday morning group was studying Ephesians. We stopped one particular Sunday just before the part in Chapter 5 where “the Bible says” wives are to submit to their husbands. Since I learned in our study of Genesis that you need to go back to the source, I decided to do the same for the “submission” part of Genesis chapter 5.

Here is Ephesians 5:20-22, 25 from the 1611 King James Version from Qbible:

5:20 Giuing thankes **2168** **z5723** alwayes **3842** for **5228** all things **3956** vnto God, **2316** and **2532** the Father, **3962** in **1722** the Name **3686** of our **2257** Lord **2962** Iesus **2424** Christ, **5547**

5:21 Submitting your selues **5293** **z5746** one to another **240** in **1722** the feare **5401** of God. **2316**

5:22 Wivues, **1135** submit your selues **5293** **z5732** vnto your own **2398** husbands, **435** as **5613** vnto the **x3588** Lord. **2962**

5:25 Husbands, **435** loue **25** **z5720** your **1438** wiues, **1135** euen as **2531** Christ **5547** also **2532** loued **25** **z5656** the **x3588** Church, **1577** and **2532** gaue **3860** **z5656** himselfe **1438** for **5228** it: **846**

There are two issues that I want to address in how these verses have been translated. First, many of our bibles break chapters into sections with headings that were not in the source text. Using BibleGateway.com is helpful to quickly look up bible verses in various translations. The following translations have a section heading between verses 5:21 and 5:22 when no break exists in the older texts:

New Kings James
English Standard Version
New American Standard Bible

By breaking between verses 5:21 and 5:22, the reader is left with the impression that the writer is emphasizing wives submitting to their husbands even though the last verse of the previous subsection ends with the command that we are all supposed to submit to one another.

The other bible versions had either no break or a break between verses 5:20 and 5:21.

So which is correct?

If you read Chapter 5 from the beginning, verses 1-20 talk about how we need to be followers of God by walking in love like Christ, avoiding sin and sinners, understanding the will of God, being filled with the Holy Spirit, and always giving thanks to God. These verses are wrapped up with an urge to give thanks for all things to God the Father in the name of our Lord Jesus Christ. This type of ending is found many times throughout the New Testament. Also, there is no mention of husbands

or wives or submitting to others. This is probably why most translations, if they have a break at all, break between verses 5:20 and 5:21. So we really need to be careful when we put to much emphasis in section breaks, and we need to make sure if the breaks were in the older sources.

The second issue is the word “submit” included in verses 5:21 and 5:22, but not in verse 5:25. The following translations include “submit” or similar word or phrase in verse 5:22:

American Standard Version
Amplified Bible
English Standard Version
Expanded Bible
Good News Translation
King James Version
Living Bible
The Message
New American Standard Bible
New International Version
New King James Version
New Living Translation
New Revised Standard Version
The Voice
Young’s Literal Translations

The only translation I could find where “submit” was not added is from the Lexham English Bible: “wives to their own husbands as to the Lord.”

So in most all translations, it appears verse 5:21 tells us to submit to one another and verse 5:22 tells wives to submit to their husbands. On the other hand the word

“submit” is not included in verse 5:25. Many have used these verses to show that God literally says that wives need to submit to their husbands while husbands do not need to submit to their wives.

Is this correct?

Let’s look at Westcott & Hort's The New Testament in the Original Greek from BibleGateway.com.

5:21 ὑποτασσόμενοι "being-arranged-under" ἀλλήλοις "unto-one-to-other" ἐν "in" φόβῳ "unto-a-fearee" Χριστοῦ. "of-Anointed."

5:22 Αἱ "The-ones" γυναῖκες "women" τοῖς "unto-the-ones" ἰδίοις "unto-private-belonged" ἀνδράσιν "unto-men" ὡς "as" τῷ "unto-the-one" κυρίῳ, "unto-Authority-belonged,"

5:25 Οἱ "The-ones" ἄνδρες, "men," ἀγαπᾶτε "ye-should-excess-off-unto" τὰς "to-the-ones" γυναῖκας, "women," καθὼς "down-as" καὶ "and" ὁ "the-one" χριστὸς "Anointed" ἠγάπησεν "it-excessed-off-unto" τὴν "to-the-one" ἐκκλησίαν "to-a-calling-out-unto" καὶ "and" ἑαυτὸν "to-self" παρέδωκεν "it-gave-beside" ὑπὲρ "over" αὐτῆς, "of-it,"

The Greek is shown with the English literal translation after each word.

Let’s look at the first Greek word in verse 5:21 ὑποτασσόμενοι which means “being arranged under” or what has been translated as “submit.” So verse 5:21 can be translated as “Being arranged under one to the other in the fear of God.”

Now let's look at verse 5:22 which in most bibles is translated as "Wives submit yourselves unto your husbands" or something similar. Verse 5:22 in the Greek does not contain the word ὑποτασσόμενοι! It should be translated as "Wives unto your husbands as unto the Lord." But what should wives "unto" their husbands? Taken alone this verse is missing what wives should "unto" their husbands. It is only by looking at the verse preceding it can we interpret that wives should submit to their husbands, but that same preceding verse says husbands should submit to their wives because they should submit to one another! It only makes sense that we also look back at verse 5:21 when we also read verse 5:25, which means that husbands submit to their wives by loving them as Christ loved the Church.

By adding the word "submit" to verse 5:22 but not verse 5:25, the translators have given a false emphasis to wives submitting to their husbands while eliminating the need for husbands to submit to their wives through love. To get back to the original intent of both wives and husbands submitting to one another, either the word "submit" should not be included in verse 5:22 or it should also be added in verse 5:25.

So this was a real eye-opener for me. I now knew that in order to properly interpret the bible I had to understand how it was translated and study the original source text.

It also impressed upon me that bias can creep into translations over the years. The King James Bible was written in the 1600s. That was only 400 years ago, and

the insertion of the word “submit” is still in most translations. Was the English speaking world’s society run by males when the King James Bible was written? Yes. Did that paradigm creep into translating the Bible and inserting the word “submit” when it wasn’t in the source text? Probably. Did the translators place a break between verses 21 and 22 to intentional focus on wives submission instead of us submitting to each other? Most definitely!

Let’s keep this in mind as we look at the Hebrew Old Testament story of Creation and remember that the people who translated the original text century after century were exactly that, people prone to bias as they lived in the current world view.

With that understanding in mind, we’ll now start our study of the literal translation and interpretation of the Creation story.

Chapter 1: The Creation Story Genesis 1:1-2

We start our journey with the first two verses of Genesis:

Genesis 1:1 In the beginning **7225** ʼÉlöhîm אֱלֹהִים **430** created **1254** **853** **z8804** the heaven **8064** and **y853** the earth. **776**

Genesis 1:2 And the earth **776** was **1961** **z8804** without form, **8414** and void; **922** and darkness **2822** [*was*] upon **x5921** the face **6440** of the deep. **8415** And the Spirit **7307** of ʼÉlöhîm אֱלֹהִים **430** moved **7363** **z8764** upon **5921** the face **6440** of the waters. **4325**

What is the meaning of Genesis 1:1? Is it a topic sentence describing what will be discussed in the immediately succeeding verses? This would mean that nothing is actually created in Genesis 1:1 but just tells us what is going to happen next. On the other hand, Genesis 1:1 could be the literal creation of heaven and earth, and the subsequent verses describe things that happened after their creation. Or does it mean something entirely different?

If Genesis 1:1 is a topic sentence, then when was the earth created? Genesis 1:2 states the earth "was", so does that mean it already existed and we are never told when it was created? Strong's #1961 "was" has also been translated as "become" in other verses, so this could mean the earth "became" without form and void supporting the view that Genesis 1:1 is a topic sentence. However, Strong's #8804 perfect mood references #8816 which says the "Perfect expresses a completed action." That means the already completed earth is described as being without form and void.

We should pause here to affirm that Christians believe God always existed. He is not part of what is created.

How do Genesis 2:4, Exodus 20:11, and Exodus 31:17 shed light on this question?

Genesis 2:4 These **428** [*are*] the generations **8435** of the heavens **8064** and of the earth **776** when they were created, **1254** **z8736** in the day **3117** that Yähwè יְהוָה **3068** ʼÉlöhîm אֱלֹהִים **430** made **6213** **z8800** the earth **776** and the heavens, **8064**

Exodus 20:11 For **x3588** [*in*] six **8337** days **3117** Yähwè יְהוָה **3068** made **6213** **z8804** **x853** heaven **8064** and earth, **776** **x853** the sea, **3220** and all **x3605** that **x834** in them [*is*], and rested **5117** **z8799** the seventh **7637** day: **3117** wherefore **x5921** **x3651** Yähwè יְהוָה **3068** blessed **1288** **z8765** the **x853** sabbath **7676** day, **3117** and hallowed **6942** **z8762** it.

Exodus 31:17 It **x1931** [*is*] a sign **226** between **x996** me and the children **1121** of Yi$rä´ël יִשְׂרָאֵל **3478** for ever: **5769** for **x3588** [*in*] six **8337** days **3117** Yähwè יְהוָה **3068** made **6213** **z8804** **x853** heaven **8064** and earth, **776** and on the seventh **7637** day **3117** he rested, **7673** **z8804** and was refreshed. **5314** **z8735**

Genesis 2:4 says the heavens and earth were created in "the" day. If this means one day, then we couldn't have a topic sentence followed by six creative days. The phrase "the day" could refer to a period of time like when we say "in my day we used to respect our elders." This would allow for the creation to occur over the 6 creative days referenced in Exodus but it still doesn't answer the question of whether Genesis 1:1 is a topic sentence.

It's time to introduce you to two important Hebrew words for "create" or "make":

Strong's #1254 Bara: making or creating something new
Strong's #6213 Asah: do or make.

#1254 בָּרָא **bara' {baw-raw'}** to create, shape, form
New American Standard Bible: 9 translations: choose, create, creator, dispatch, done, down, fat, made, make; 56 verses

#6213 עָשָׂה **`asah {aw-saw'}** to do, fashion, accomplish, make
New American Standard Bible: 202 translations, 2,421 verses

The use of bara is only found in 54 verses in the Old Testament. Out of those 54, bara was translated as create, created or creatheth 33 times. We should consider why it is/is not used in the various creation story verses.

CREATE

1) Psalm 51:10 Create in me a clean heart, O God, And renew a steadfast spirit within me.

2) Isaiah 4:5 then the LORD will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy.

3) Isaiah 45:7 The One forming light and creating darkness, Causing well-being and creating calamity; I am the LORD who does all these.

4) Isaiah 57:19 Creating the praise of the lips. Peace, peace to him who is far and to him who is near," Says the LORD, "and I will heal him."

5) Isaiah 65:17-18 "For behold, I create new heavens and a new earth; And the former things will not be remembered or come to mind. "But be glad and rejoice forever in what I create; For behold, I create Jerusalem [for] rejoicing And her people [for] gladness.

CREATED

6) Gen. 1:1 In the beginning God created the heavens and the earth.

7) Gen. 1:21 God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

8) Gen. 1:27 God created man in His own image, in the image of God He created him; male and female He created them.

9) Gen. 2:3-4 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. This is the account of the heavens and the earth

when they were created, in the day that the LORD God made earth and heaven.

10) Gen. 5:1-2 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God. He created them male and female, and He blessed them and named them Man in the day when they were created.

11) Gen. 6:7 The LORD said, “I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.”

12) Deut 4:32 “Indeed, ask now concerning the former days which were before you, since the day that God created man on the earth, and [inquire] from one end of the heavens to the other. Has [anything] been done like this great thing, or has [anything] been heard like it?

13) Psalm 89:12 The north and the south, You have created them; Tabor and Hermon shout for joy at Your name.

14) Psalm 89:47 Remember what my span of life is; For what vanity You have created all the sons of men!

15) Psalm 102:18 This will be written for the generation to come, That a people yet to be created may praise the LORD.

16) Psalm 104:30 You send forth Your Spirit, they are created; And You renew the face of the ground.

17) Psalm 148:5 Let them praise the name of the LORD, For He commanded and they were created.

18) Isaiah 40:26 Lift up your eyes on high And see who has created these [stars], The One who leads forth their host by number, He calls them all by name; Because of the greatness of His might and the strength of [His] power, Not one [of them] is missing.

19) Isaiah 41:20 That they may see and recognize, And consider and gain insight as well, That the hand of the LORD has done this, And the Holy One of Israel has created it.

20) Isaiah 42:5 Thus says God the LORD, Who created the heavens and stretched them out, Who spread out the earth and its offspring, Who gives breath to the people on it And spirit to those who walk in it,

21) Isaiah 43:1 But now, thus says the LORD, your Creator, O Jacob, And He who formed you, O Israel, “Do not fear, for I have redeemed you; I have called you by name; you are Mine!

22) Isaiah 43:7 Everyone who is called by My name, And whom I have created for My glory, Whom I have formed, even whom I have made.”

23) Isaiah 45:8 “Drip down, O heavens, from above, And let the clouds pour down righteousness; Let the earth open up and salvation bear fruit, And righteousness spring up with it. I, the LORD, have created it.

24) Isaiah 45:12 “It is I who made (asah) the earth, and created (bara) man upon it. I stretched out the heavens with My hands And I ordained all their host.

25) Isaiah 45:18 For thus says the LORD, who created the heavens (He is the God who formed the earth and made it, He established it [and] did not create it a waste place, [but] formed it to be inhabited), “I am the LORD, and there is none else.

26) Isaiah 48:7 “They are created now and not long ago; And before today you have not heard them, So that you will not say, ‘Behold, I knew them.’

27) Isaiah 54:16 “Behold, I Myself have created the smith who blows the fire of coals And brings out a weapon for its work; And I have created the destroyer to ruin.

28) Jer. 31:22 “How long will you go here and there, O faithless daughter? For the LORD has created a new thing in the earth— A woman will encompass a man.”

29) Ezek. 21:30 ‘Return [it] to its sheath. In the place where you were created, in the land of your origin, I will judge you.

30) Ezek. 28:13 “You were in Eden, the garden of God; every precious stone was your covering: The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the turquoise and the emerald; And the gold, the workmanship of your settings and sockets, Was in you. On the day that you were created they were prepared.

31) Ezek. 28:15 “You were blameless in your ways from the day you were created until unrighteousness was found in you.

32) Mal. 2:10 “Do we not all have one father? Has not one God created us? Why do we deal treacherously each against his brother so as to profane the covenant of our fathers?

CREATETH

33) Amos 4:13 For behold, He who forms mountains and creates the wind And declares to man what are His thoughts, He who makes dawn into darkness And treads on the high places of the earth, The LORD God of hosts is His name.

While bara is found in only 54 verses, asah is found in 2,633 verses, yet in the KVJ, there are no translations for “asah” as “create”. There are translations as “made” or “make”. Let’s look at several of those in the Creation story.

Gen. 5:1 This is the book of the generations of Adam. In the day when God created man, He made him in the

likeness of God. This verse uses both “bara” for created and “asah” for made.

So we can translate it as “In the day when God created man, He did it in the likeness of God.”

Gen. 6:6 The LORD was sorry that He had made man on the earth, and He was grieved in His heart. Gen. 6:7 The LORD said, “I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.”

So in essence God is sorry he made something he created out of nothing. There is a distinction between his “bara” creating and the fashioning or making something “asah” from His creation.

Gen. 8:6 Then it came about at the end of forty days, that Noah opened the window of the ark which he had made;

Noah didn’t create the ark out of nothing. He used wood from trees.

There are other verses where God uses “asah” to refer to the creation He made, but the vast majority of the verses in the Old Testament using “asah” for “made” or “make” refer to something that was made by man like Gen. 8:6.

So going back to our question of whether Genesis 1:1 is a topic sentence or not, we see that Genesis 2:4 uses both bara and asah. Genesis 2:3 also shows this distinction:

Genesis 2:3 And ʼÉlöhîm אֱלֹהִים **430** blessed **1288** **z8762** **x853** the seventh **7637** day, **3117** and sanctified **6942** **z8762** it: because **3588** that in it he had rested **7673** **z8804** from all **x4480** **x3605** his work **4399** which **x834** ʼÉlöhîm אֱלֹהִים **430** created **1254** **z8804** and made. **6213** **z8800**†.
†*Heb. created to make.* **(Margin note in the 1611 KJV.)**

Again, bara is used when making or creating something new. Asah is never used in conjunction with creating something new. Going back to the two Exodus verses, we can see that the six creative days refer to "asah" making or fashioning something out of something that already exists - not creating something new. Genesis 2:3 refers to all of God's work when He both created something new and did something to that creation. We'll look into Genesis 2:4 in depth later as many people think Genesis 2:4 is the beginning of another version of the same story of creation. Another interpretation of Genesis 2:4 is that it is a summation of everything preceding it. That view would be supported in what we've discussed so far because we would read it as an account of the heavens and earth when they were created (bara), in the day (remember "In my day we respected our elders") that God fashioned (asah) the earth and the heavens.

The word "*in*" does **not** appear in the Hebrew text of Exodus 20:11 (or Exodus 31:17). The word "*in*" is a word added by the KJV translators. The KJV writes the word "*in*" in italics indicating that this word does not exist in the Hebrew text. But, the "*in*" is not italicized in most other English translations or in some recent printings of the KJV. The insertion of the word "*in*" into the

translation of Exodus 20:11and 31:17 distorts the meaning. By removing the word "*in*" these verses can be interpreted that **all** making did not take place within the six creative days and allow for the creation of the heavens and earth in Genesis 1:1 separate from what He "did" to the heavens and earth starting in Genesis 1:3. [a]

If we're to use the topic sentence approach then the meaning of the two Exodus verses would not make sense because we would need to conclude that nothing new was ever created but just made or fashioned in the six creative days. That would mean heaven and earth always existed just like God always existed or that the actual creation of heaven and earth are not mentioned.

You can jump ahead to Appendices A and B for an in-depth study of the Neqqudot starting Genesis 1:2. The study proves that this Neqqudot is translated as "Now" and is a transition from one event to the next. It literally divides the creation of the heavens and earth in verse 1:1 and setting the stage in verse 1:2 before God shapes the earth from a formless void.

So let's summarize. Genesis 1:1 is the creation of the heavens and earth. Genesis 1:2 indicates that at some point after its creation, earth is without form and void. Genesis 2:3 says God rested from all His work which He created and made. As we'll see later this refers to the creation of the earth and heavens in Genesis 1:1 and doing something to that creation in subsequent verses including the creation of plants, fish, and man and the making of the land animals. Genesis 2:4 says God both created and made the earth and heavens in the "day" (including Genesis 1:1 and six creative days). Exodus

20:11 and 31:16 say God “made” or did something to the already created heaven and earth.

Which brings me back to my revelation from Genesis 1:9 that the land wasn’t created, it appeared when the waters were gathered into one place! It “appeared” means it was already there! It was under the waters all the time. Remember my questions I asked earlier? How long was it there under the waters? That means the rocks could be as old as the earth itself. How old is the earth? How old is the universe?

Let’s quickly pause and take a look at the difference in how Strong’s #3220 has been translated differently. Both verses below use Strong’s #3220 for Seas and sea.

Gen. **1:10** And ´Élöhîm אֱלֹהִים **430** called **7121** **z8799** the dry **3004** [*land*] Earth; **776** and the gathering together **4723** of the waters **4325** called **7121** **z8804** he Seas: **3220** and ´Élöhîm אֱלֹהִים **430** saw **7200** **z8799** that **x3588** [*it was*] good. **2896**

Gen. **49:13** ¶ Zævûlûn זְבוּלוּן **2074** shall dwell **7931** **z8799** at the haven **2348** of the sea; **3220** and he **x1931** [*shall be*] for an haven **2348** of ships; **591** and his border **3411** [*shall be*] unto **x5921** Xîðôn צִידוֹן. **6721**

So why did the translators use seas plural instead of sea singular in Genesis 1:10? Did man’s understanding of the continents dividing the various main oceans bias his choice to use the plural? They had no knowledge of the theory of one land mass at the beginning and plate tectonics separating them into the continents we see

today.[b] If there was one land mass, then there was one sea that was eventually divided into the various oceans we see today. There really is no plural for land. It's interchangeable between singular and plural. So when God gathered the waters into one place, it was probably gathered into one single sea leaving one land mass. That was a quick pause. Let's get back to what we've learned so far in determining that Genesis 1:1 is a topic sentence.

Since Genesis 1:1 is not a topic sentence but the actual creation of the heaven and earth and Genesis 1:2 tells us the current status of the earth after its creation, then Genesis 1:3 and on begins God's fashioning of His creation and starts the first creative day. We don't know how long a period of time occurred between when He created the heaven and earth and when He started doing something with the created heaven and earth. It could have been 24 hours, several years, or a billions years. If it was a billion years, then the earth could be a billions years old even if man is only 6,000 years old.

I think as we go further we'll see that the Bible provides more clues to answer these questions. But I could see now that the Bible could support the idea of the land and rocks sitting under the waters for a very long time until God gathered the waters into one place. This is also supported by the scientific premise that the earth is over 4 billion years old.

Before we move on to Genesis 1:3, we're going to look at the Hebrew word "Yom" which was translated as "day" in Genesis Chapter 1.

So let's see where we are in our alternative literal translation of the Creation narrative. I'll provide an alternative literal translation and an expanded narrative that will provide more information based on what we've learned from both a Biblical and scientific perspective.

Literal Translation	Expanded Narrative
1 In the beginning, God created the heaven and the earth.	1 In the beginning and over a long period of time, God created the heavens and the earth, including the sun, moon and stars.
2 Now the earth was waste and void, and darkness covered the surface of the deep, and the Spirit of God moved over the surface of the water.	2 Now at some point the earth was in a formless and void state, and darkness was over the surface of the ocean which covered the earth, and the Spirit of God was moving over the surface of the water.

[a] Whitefield, Genesis One and the Age of the Earth

[b] According to Widipedia: **Pangaea** or **Pangea** (/pænˈdʒiːə/[1]) was a supercontinent that existed during the late Paleozoic and early Mesozoic eras.[2] It formed approximately 300 million years ago and then began to break apart after about 100 million years.[3] Unlike the present Earth, much of the land mass was in the Southern Hemisphere. Pangaea was the first reconstructed supercontinent and its global ocean was accordingly named Panthalassa.

Chapter 2: “Yom”

Let's now turn our attention to a key Hebrew word in the creation story, the word translated as "day". The Hebrew word is "yowm" or often "yom" and Strong's Concordance provides the following information.

#3117 יוֹם yowm {yome}
1) day, time, year
  1a) day (as opposed to night)
  1b) day (24 hour period)
    1b1) as defined by evening and morning in Genesis 1
    1b2) as a division of time
      1b2a) a working day, a day's journey
  1c) days, lifetime (pl.)
  1d) time, period (general)
  1e) year
  1f) temporal references
    1f1) today
    1f2) yesterday
    1f3) tomorrow

So "yom" means a length of time like day, time or year and also means a division of time. Let's look at some of the uses of yom.

One meaning of יוֹם yom is daytime which is the length of time during the day.

Genesis 18:1 And Yähwè יְהוָה **3068** appeared **7200** **z8735** unto **x413** him in the plains **436** of Mamrë´ מַמְרֵא: **4471** and he **x1931** sat **3427** **z8802** in the tent **168** door **6607** in the heat **2527** of the day; **3117**

The second most frequent use of יוֹם yom is to refer to long periods of time. In Exodus 34:28 éií "**in the day"**

includes the entire 40 daytimes and 40 nighttimes, and means a long period of time.

Exodus 34:28 And he was **x1961** there **x8033** with **x5973** Yähwè יְהוָה **3068** forty **705** days **3117** and forty **705** nights; **3915** he did neither **x3808** eat **398** **z8804** bread, **3899** nor **x3808** drink **8354** **z8804** water. **4325** And he wrote **3789** **z8799** upon **x5921** the tables **3871** **x853** the words **1697** of the covenant, **1285** the ten **6235** commandments. **1697**

In Genesis 2:4 éií "in the day" refers to all the preceding six "yom," possibly a long period of time, not 24 hours.

Genesis 2:4 These **428** [*are*] the generations **8435** of the heavens **8064** and of the earth **776** when they were created, **1254** **z8736** in the day **3117** that Yähwè יְהוָה **3068** ´Élöhîm אֱלֹהִים **430** made **6213** **z8800** the earth **776** and the heavens, **8064**

Here are some more verses which use yom #3117 for a long time.

Genesis 26:8 And it came to pass, **x1961** when **x3588** he had been there **x8033** a long **748** **z8804** time, **3117** that ´Ávîmeleȼ אֲבִימֶלֶךְ **40** king **4428** of the Pælištîm פְּלִשְׁתִּים **6430** looked out **8259** **z8686** at **1157** a window, **2474** and saw, **7200** **z8799** and, behold, **x2009** Yixçäk יִצְחָק **3327** [*was*] sporting **6711** **z8764** with **x853** Rivkà רִבְקָה **7259** his wife. **802**

Genesis 39:11 And it came to pass **x1961** about this **x2088** time, **3117** that [*Yôsëf יוֹסֵף*] went **935** **z8799** into the house **1004** to do **6213** **z8800** his business; **4399**

and [*there was*] none **x369** **x376** of the men **376** **y582** **x4480** of the house **1004** there **x8033** within. **x1004**

Numbers 20:15 How our fathers **1** went down **3381** **z8799** into Mixrayim מִצרַיִם, **4714** and we have dwelt **3427** **z8799** in Mixrayim מִצרַיִם **4714** a long **7227** time; **3117** and the Mixrîm מִצרִים **4714** vexed **7489** **z8686** us, and our fathers: **1**

Deuteronomy 20:19 ¶ When **x3588** thou shalt besiege **6696** **z8799** **x413** a city **5892** a long **7227** time, **3117** in making war **3898** **z8736** against **x5921** it to take **8610** **z8800** it, thou shalt not **x3808** destroy **7843** **z8686** **x853** the trees **6086** thereof by forcing **5080** **z8800** an axe **1631** against **x5921** them: for **x3588** thou mayest eat **398** **z8799** of **x4480** them, and thou shalt not **x3808** cut them down **3772** **z8799** **x853** (for **x3588** the tree **6086** of the field **7704** [*is*] man's **120** [*life*]) to employ **935** **z8800** **x4480** **x6440** [*them*] in the siege: **4692** **y6440**

Joshua 11:18 Yæhôšuå` יְהוֹשֻׁעַ 3091 made 6213 z8804 war 4421 a long 7227 time 3117 with x854 all x3605 those **x428** kings. **4428**

Joshua 23:1 ¶ And it came to pass **x1961** a long **7227** time **3117** **x4480** after **310** that **x834** Yähwè יְהוָה **3068** had given rest **5117** **z8689** unto Yi$rä´ël יִשׂרָאֵל **3478** from all **x4480** **x3605** their enemies **341** **z8802** round about, **5439** **x4480** that Yæhôšuå` יְהוֹשֻׁעַ **3091** waxed old **2204** **z8804** [*and*] stricken **935** **z8804** in age. **3117**

2 Samuel 14:2 And Yô´äv יוֹאָב **3097** sent **7971** **z8799** to Tækô`à תְּקוֹעָה, **8620** and fetched **3947** **z8799** thence **x4480** **x8033** a wise **2450** woman, **802** and said **559** **z8799** unto **x413** her, I pray thee, **x4994** feign thyself to

be a mourner, 56 z8693 and put on 3847 z8798 now x4994 mourning 60 apparel, 899 and anoint 5480 z8799 not x408 thyself with oil, 8081 but be x1961 as a woman 802 that x2088 had a long 7227 time 3117 mourned 56 z8690 for x5921 the dead: 4191 z8801

Lamentations 5:20 Wherefore x4100 dost thou forget 7911 z8799 us for ever, 5331 [*and*] forsake 5800 z8799 us so long 753 time? 3117

This next verse uses yom for “unto this time” representing a long period of time.

Genesis 19:37 And the firstborn 1067 bare 3205 z8799 a son, 1121 and called 7121 z8799 his name 8034 Mô´äv מוֹאָב: 4124 the same 1931 [*is*] the father 1 of the Mô´ävîm מוֹאָבִים 4124 unto x5704 this day. 3117

The following verse can be interpreted as “in that time”.

Deuteronomy 1:39 Moreover your little ones, 2945 which x834 ye said 559 z8804 should be x1961 a prey, 957 and your children, 1121 which x834 in that day 3117 had no knowledge 3045 z8804 x3808 between good 2896 and evil, 7451 they x1992 shall go in 935 z8799 thither, x8033 and unto them will I give 5414 z8799 it, and they x1992 shall possess 3423 z8799 it.

These two verses say a day can be a thousand years.

Psalm 90:4 For x3588 a thousand 505 years 8141 in thy sight 5869 [*are but*] as y3117 yesterday 865 x3117 when x3588 it is past, 5674 z8799 and [*as*] a watch 821 in the night. 3915

2 Peter 3:8 But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day.

So we see that “yom” refers to a length of time: a day, year, or a long period of time.

Something else of interest is the order of Day and Night in describing a “Day” versus the creation story’s use of the phrase “And the evening and the morning were the # day”.

Genesis 1:5 contains both when God calls the light Day and the darkness night. This is followed by describing the first “day” as evening and morning.

Genesis 1:5 And ʼÉlöhîm אֱלֹהִים **430** called **7121** **z8799** the light **216** Day, **3117** and the darkness **2822** he called **7121** **z8804** Night. **3915** And the evening **6153** and the morning **1242** were **x1961** the first **259** day. **3117**

These next three verses, all from Genesis Chapter 1, describe how God used lights in the heaven (sun and moon) to divide the day and night. Notice day is always listed before night.

Genesis 1:14 And ʼÉlöhîm אֱלֹהִים **430** said, **559** **z8799** Let there be **x1961** lights **3974** in the firmament **7549** of the heaven **8064** to divide **914** **z8687** **x996** the day **3117** from **x996** the night; **3915** and let them be **x1961** for signs, **226** and for seasons, **4150** and for days, **3117** and years: **8141**

Genesis 1:16 And ʼÉlöhîm אֱלֹהִים **430** made **6213** **z8799** **x853** two **8147** great **1419** lights; **3974** **x853** the greater

1419 light **3974** to rule **4475** the day, **3117** and the lesser **6996** light **3974** to rule **4475** the night: **3915** [*he made*] the stars **3556** also.

Genesis 1:18 And to rule **4910** **z8800** over the day **3117** and over the night, **3915** and to divide **914** **z8687** **x996** the light **216** from **x996** the darkness: **2822** and ʼÉlöhîm אֱלֹהִים **430** saw **7200** **z8799** that **x3588** [*it was*] good. **2896**

Here's another verse that lists the order of the day as day and then night.

Genesis 8:22 While **x5750** the earth **776** remaineth, **3117** **x3605** seedtime **2233** and harvest, **7105** and cold **7120** and heat, **2527** and summer **7019** and winter, **2779** and day **3117** and night **3915** shall not **x3808** cease. **7673** **z8799**

Judges 19:9 and Psalms 104:23 provide more support that a day was considered as day and then night.

Judges 19:9 And when the man **376** rose up **6965** **z8799** to depart, **y3212** **z8800** **x1980** he, **x1931** and his concubine, **6370** and his servant, **5288** his father in law, **2859** **z8802** the damsel's **5291** father, **1** said **559** **z8799** unto him, Behold, **x2009** now **x4994** the day **3117** draweth **7503** **z8804** toward evening, **6150** **z8800** I pray you **x4994** tarry all night: **3885** **z8798** behold, **x2009** the day **3117** groweth to an end, **2583** **z8800** lodge **3885** **z8798** here, **x6311** that thine heart **3824** may be merry; **3190** **z8799** and to morrow **4279** get you early **7925** **z8689** on your way, **1870** that thou mayest go **1980** **z8804** home. **168**

Psalms 104:23 Man **120** goeth forth **3318** **z8799** unto his work **6467** and to his labour **5656** until **x5704** the evening. **6153**

So if the Bible describes a day as first day and then night, why is the order “evening and morning” used between the creation “days” in Genesis Chapter 1?

Notice that “morning” is not mentioned before the first creative thing is done in either Genesis 1:1 (heaven and earth created – not a topic sentence) or Genesis 1:3 (light is created – Genesis 1:1 a topic sentence). So if a “day” includes the day followed by the night, why would the creative “days” be summed up with the “evening and morning”? It doesn’t make sense that this refers to a 24 hour period. An evening and morning is only about 12 hours. If creation took place over six 24 hour days, then each of those days would have either been summed up as “the morning and evening” or each creative day could have opened with the morning and concluded with the evening. Neither is used. An alternative is that “evening and morning” refers to the transition from one creative “day” to the next.

This alternative is supported in the fact that there is no morning referenced for the first “day” but transitions with the “evening” of the first “day” to the morning of the second “day”. This pattern continues until the seventh “day”. At the end of the sixth day, there is an “evening and morning” transition to the seventh day, but there is no evening of the seventh day.

The evening and morning were indicative of a developing process, beginning in an incomplete state and moving toward a created state. Yet on this seventh

day there is no evening and morning. Twice in this passage is the word, "finished". "Thus the heavens and the earth were finished" (Genesis 2:1) and "God finished his work" (Genesis 2:2). There is no longer a need for development. The work of God is complete on the seventh day, and so no evening or morning is mentioned. If there was not evening to the seventh day, then are we still in the seventh day or seventh time period? This provides more support that the creative "days" were not 24 hour days but long periods of time. Remember, to God a day is like a thousand years.

I wanted to make sure that "the evening and morning" couldn't have described a normal day. So I searched for other verses that just had "and the evening" or "and the morning". The only instance of "and the evening" in the KJV other than in the creative days is 2 Kings 16:15.

2 Kings 16:15 And king **4428** ʼÄçäz אָחָז **271** commanded **6680** **z8762** **x853** ʼÛriyyà אוּרִיָּה **223** the priest, **3548** saying, **559** **z8800** Upon **x5921** the great **1419** altar **4196** burn **6999** **z8685** **x853** the morning **1242** burnt offering, **5930** and the evening **6153** meat offering, **4503** and the king's **4428** burnt sacrifice, **5930** and his meat offering, **4503** with the burnt offering **5930** of all **x3605** the people **5971** of the land, **776** and their meat offering, **4503** and their drink offerings; **5262** and sprinkle **2236** **z8799** upon **x5921** it all **x3605** the blood **1818** of the burnt offering, **5930** and all **x3605** the blood **1818** of the sacrifice: **2077** and the brasen **5178** altar **4196** shall be **x1961** for me to enquire **1239** **z8763** [*by*].

This verse describes the evening meat offering and actually reconfirms that a day included the morning first and evening second.

The only instance of “and the morning” in the KJV other than in the creative days is Daniel 8:26.

Daniel 8:26 And the vision **4758** of the evening **6153** and the morning **1242** which **x834** was told **559** **z8738** [*is*] true: **571** wherefore shut thou up **5640** **z8798** **x859** the vision; **2377** for **x3588** it [*shall be*] for many **7227** days. **3117**

“Evening and morning” here probably refers to the fact that Daniel was sleeping (see verse 8:18) probably at night and the vision he had continued through the next morning. It does not provide support that a day was considered to start with the evening and end with the next morning.

Let’s looks at another clue that the creative days were probably not 24 hour days. Rodney Whiteifield[a] provided research into how the word “yom” is used with a number in Genesis 1. He noted that in Genesis 1 the singular יוֹם “yom” appears with a number at the conclusion of each of the creative times. He also quotes Gleason L. Archer’s *Encyclopedia of Bible Difficulties:*

> “it is important to observe that “none of the six creative days bears a definite article in the Hebrew text; the translations “the first day,” “the second day,” etc., are in error.”

Archer goes on to say “In Hebrew prose of this genre, the definite article was generally used where the noun was intended to be definite; only in poetic style could it be omitted.” The definite

article Archer refers to is the Hebrew letter הַ "heh" which we'll find prefixes the number and means "the." Let's looks at the verses in Genesis Chapter 1 and 2 comprising the seven creative "days" with the number and "yom" day. I provide the KVJ and the American Standard Version, ASV. Please note that the Hebrew text provided after the verse citation is read left to right but in Hebrew it is actually written and read from right to left. For example, "first day" in Genesis 1:5 is read from right to left as cited below:
אֶחָד יוֹם but left to right looks like אֶחָדיוֹם .

So reading the Masoretic text we read יוֹם first which is "yom" translated in the KJV as "day" and then we read אֶחָד next which is "echad" translated in the KJV as "first". Let's look at the Hebrew word "echad".

#0259 אֶחָד 'echad {ekh-awd'}
1) one (number)
1a) one (number)
1b) each, every
1c) a certain
1d) an (indefinite article)
1e) only, once, once for all
1f) one...another, the one...the other, one after another, one by one
1g) first
1h) eleven (in combination), eleventh (ordinal)

Notice the translation "first" is one among many translations including "one". Okay, let's look at the verses in Genesis Chapter 1 and 2 that

include the word “yom” from the KJV and
American Standard Bible.

Genesis1:5 יוֹם אֶחָד
KJV: And God called the light Day and the darkness he called Night And the evening and the morning were the first day
ASV: And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

Genesis1:8 יוֹם שֵׁנִי
KJV...God called the firmament Heaven And the evening and the morning were the second day
ASV: And God called the firmament Heaven. And there was evening and there was morning, a second day.

Genesis1:13 יוֹם שְׁלִישִׁי
KJV: And the evening and the morning were the third day
ASV: And there was evening and there was morning, a third day.

Genesis1:19 יוֹם רְבִיעִי
KJV: And the evening and the morning were the fourth day
ASV: And there was evening and there was morning, a fourth day.

Genesis1:23 יוֹם חֲמִישִׁי
KJV: And the evening and the morning were the fifth day
ASV: And there was evening and there was morning, a fifth day.

Genesis1:31 יוֹם שִׁשִּׁיהַ
KJV: ...ade and behold it was very good And the evening and the morning were the sixth day
ASV: And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

Genesis2:3 יוֹם שְׁביעיהַ
KJV: And ´Élöhîm blessed the seventh day, and sanctified it: because that in it he had rested from all his work which ´Élöhîm created and made.
ASV: And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made.

So the pattern is day followed by the reference number. The verses for the first five creative days do not include the definitive article הַ "heh". Verses 1:31 and 2:3 include the "heh" on the reference numbers "sixth" and "seventh" but not on yom. I looked at every other verse in the entire Old Testament where a number was associated with a day. I did not include verses that referenced a day in a period like "in or on the third day of the fourth month" or similar preposition. Let's look at what I found.

Genesis40:20 יוֹמבַּ שְׁלישׁיהַ
KJV: And it came to pass the third day which was Pharaohs birthday that he made a feast unto all his servants and he lifted up the head of the chief butler and of the chief baker among his servants
ASV: And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and the head of the chief baker among his servants.

Genesis42:18 יוֹם־בַּ שְׁלִישִׁיָּה
KJV: And Joseph said unto them the third day This do and live for I fear God
ASV: And Joseph said unto them the third day, This do, and live: for I fear God:

Exodus2:13 יוֹם־בַּ שֵׁנִיָּה
KJV: And when he went out the second day behold two men of the Hebrews strove together and he said to him that did the wrong Wherefore smitest thou thy fellow?
ASV: And he went out the second day, and, behold, two men of the Hebrews were striving together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

Exodus19:11 יוֹם־לַ שְׁלִישִׁיָּה
KJV: And be ready against the third day for the third day the LORD will come down in the sight of all the people upon mount Sinai
ASV: and be ready against the third day; for the third day Jehovah will come down in the sight of all the people upon mount Sinai.

Numbers7:12 יוֹם־בַּ רִאשׁוֹנָה
KJV: And he that offered his offering the first day was Nahshon the son of Amminadab of the tribe of Judah
ASV: And he that offered his oblation the first day was Nahshon the son of Amminadab, of the tribe of Judah:

Numbers19:12 יוֹם־בַּ שְׁלִישִׁיָּה
KJV: He shall purify himself with it on the third day and on the seventh day he shall be clean but if he purify not himself the third day then the seventh day he shall not be clean

ASV: the same shall purify himself therewith on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

Deuteronomy16:4 יוֹם בָּ רִאשׁוֹנָה
KJV: And there shall be no leavened bread seen with thee in all thy coast seven days neither shall there any thing of the flesh which thou sacrificedst the first day at even remain all night until the morning
ASV: And there shall be no leaven seen with thee in all thy borders seven days; neither shall any of the flesh, which thou sacrificest the first day at even, remain all night until the morning.

Joshua6:14 יוֹם בָּ שֵׁנִיָּה
KJV: And the second day they compassed the city once and returned into the camp so they did six days
ASV: And the second day they compassed the city once, and returned into the camp: so they did six days.

Judges20:22 יוֹם בָּ רִאשׁוֹנָה
KJV:...attle again in array in the place where they put themselves in array the first day
ASV: And the people, the men of Israel, encouraged themselves, and set the battle again in array in the place where they set themselves in array the first day.

Judges20:24 יוֹם בָּ שֵׁנִיָּה
KJV: ...d the children of Israel came near against the children of Benjamin the second day
ASV: And the children of Israel came near against the children of Benjamin the second day.

Judges20:25 יוֹם־בַּ שֵׁנִיָּה
KJV: And Benjamin went forth against them out of Gibeah the second day and destroyed down to the ground of the children of Israel again eighteen thousand men all these drew the sword
ASV: And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

1Samuel20:34 הַחֹדֶשׁ־הַשֵּׁנִי יוֹם־בַּ
KJV: ...o Jonathan arose from the table in fierce anger and did eat no meat the second day of the month for he was grieved for David because his father had done him shame
ASV: So Jonathan arose from the table in fierce anger, and did eat no food the second day of the month; for he was grieved for David, because his father had done him shame.

1Kings3:18 יוֹם־בַּ שְׁלִישִׁיָּה
KJV: And it came to pass the third day after that I was delivered that this woman was delivered also and we were together there was no stranger with us in the house save we two in the house
ASV: And it came to pass the third day after I was delivered, that this woman was delivered also; and we were together; there was no stranger with us in the house, save we two in the house.

1Kings12:12 יוֹם־בַּ שְׁלִישִׁיָּה
KJV: So Jeroboam and all the people came to Rehoboam the third day as the king had appointed saying Come to me again the third day

ASV: So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me again the third day.

2Kings20:8 בַּיּוֹם הַשְּׁלִישִׁי
KJV: ... LORD will heal me and that I shall go up into the house of the LORD the third day?
ASV: And Hezekiah said unto Isaiah, What shall be the sign that Jehovah will heal me, and that I shall go up unto the house of Jehovah the third day?

Jeremiah41:4 בַּיּוֹם הַשֵּׁנִי
KJV: And it came to pass the second day after he had slain Gedaliah and no man knew it
ASV: And it came to pass the second day after he had slain Gedaliah, and no man knew it,

As we've seen, every non-prepositional verse that directly references a specific numbered day includes the definitive article הַ ־ַ "heh" and the word "yom". We can conclude that because the creative "days" do not have the "heh" that the KJV insertion of the word "the" is incorrect. So instead of "yom echad" being translated as "first day" it can and should be translated as "one day." We can see this in the ASV translations where we see "one day" "a second day", etc. I contend that the ASV insertion of "the" for the sixth and seventh days is also in error since "heh" is missing from "yom". I've been placing quotation marks around the creative "day" so let's see if we can agree on what the Hebrew word "yom" can be translated to for the creative days. Let's first summarize what we know so far.

1. The word "yom" can refer to a long period of time

2. “evening and morning” does not describe a 24 hour period but is instead a transition between the creative yoms
3. Genesis 1:1-2 describes the creation of the heaven and earth and the status of the earth before the first creative yom; we don’t know how long this could have taken
4. There is no evening to the seventh yom, and we could still be in the seventh yom indicating a very long time

Based on what we’ve learned so far, and what we’ll learn later, ”yom” can be translated as “period” or “creative period” to be more specific. I’ll use that term from now on to describe the six creative time periods in Genesis Chapter 1 and 2. We’ll see in our journey that there are many more verses that support the creative periods were very long periods of time instead of 24 hour days.

Fact Check: Were there other Hebrew words that would have been used for a historical time period instead of “yom”?

I searched for every occurrence of the word “time” in QBible and came up with the following Hebrew words. Note that some are from the Aramaic used in the books written after the Jews were taken from Jerusalem.

#0116 אֱדַיִן 'edayin (Aramaic) {ed-ah'-yin} afterwards
#0227 אָז 'az {awz} then, at that time
#0319 אַחֲרִית 'achariyth {akh-ar-eeth'} latter part
#0570 אֶמֶשׁ 'emesh {eh'-mesh} yesterday

#0865 אֶתְמוֹל 'ethmowl {eth-mole'} yesterday
#1767 דַּי day {dahee}
#2165 זְמַן z@man {zem-awn'} set time
#2166 זְמַן z@man (Aramaic) {zem-awn'} set time, season
#2233 זֶרַע zera` {zeh'-rah} sowing time
#2549 חֲמִישִׁי chamiyshiy {kham-ee-shee'} fifth time, again
#2758 חָרִישׁ chariysh {khaw-reesh'} ploughing time
#3117 יוֹם yowm {yome} day, time, year
#3118 יוֹם yowm (Aramaic) {yome} day, this was not used in the Creation story.
#3119 יוֹמָם yowmam {yo-mawm'} daytime
#3259 יָעַד ya`ad {yaw-ad'} appoint, to be set
#3318 יָצָא yatsa' {yaw-tsaw'} go forth
#3706 כְּעֶנֶת k@`eneth (Aramaic) {keh-eh'-neth} now
#4150 מוֹעֵד mow`ed {mo-ade'} appointed time
#4279 מָחָר machar {maw-khar'} tomorrow, in time to come
#5732 עִדָּן `iddan (Aramaic) {id-dawn'} moment, situation
#5769 עוֹלָם `owlam {o-lawm'} ancient, long time (of past)
#5921 עַל `al {al} in excess
#6256 עֵת `eth {ayth} time of an event, occasion
#6440 פָּנִים paniym {paw-neem'} formerly
#6471 פַּעַם pa`am {pah'-am} occurrence
#6635 צָבָא tsaba' {tsaw-baw'} appointed time
#6924 קֶדֶם qedem {keh'-dem} ancient, old
#7105 קָצִיר qatsiyr {kaw-tseer'} harvest time
#7223 רִאשׁוֹן ri'shown {ree-shone'} former time
#7225 רֵאשִׁית re'shiyth {ray-sheeth'} first time
#7227 רַב rab {rab} many a time
#7235 רָבָה rabah {raw-baw'} many a time
#7637 שְׁבִיעִי sh@biy`iy {sheb-ee-ee'} seventh time, again
#7674 שֶׁבֶת shebeth {sheh'-beth} loss of time

#7992 שְׁלִישִׁי sh@liyshiy {shel-ee-shee'} third time, again
#8027 שׁלשׁ shalash {shaw-lash'} third time, again
#8032 שִׁלְשׁוֹם shilshowm {shil-shome'} in times past
#8138 שָׁנָה shanah {shaw-naw'} to repeat a second time
#8145 שֵׁנִי sheniy {shay-nee'} second time, again
#8462 תְּחִלָּה t@chillah {tekh-il-law'} first time
#8543 תְּמוֹל t@mowl {tem-ole'} before

Out of all these Hebrew words, only three appear to reference a long time or period for a historic event. #3117, #5769, and #6256. Let's look at the second word.

#5769 עוֹלָם `owlam {o-lawm'}
NASB - ages(1), all successive(1), always(1), ancient(13), ancient times(3), continual(1), days of old(1), eternal(2), eternity(3), ever(10), Everlasting(2), everlasting(110), forever(136), forever and ever(1), forever*(70), forevermore*(1), lasting(1), long(2), long ago(3), long past(1), long time(3), never*(17), old(11), permanent(10), permanently(1), perpetual(29), perpetually(1).

I looked at the verses that contained "olam" and it appears it was used for long term or ancient, but it doesn't appear to have been used for a more specific, historical event over a period or length of time. It's used to refer back to an ancient or time long ago. Strong's includes the following translations that do not appear to refer to a specific, historic event over a length of time or period:

Alway, always, ancient, continuance, eternal, ever, everlasting, evermore, lasting, long, never, old, perpetual, world, and more.

That leaves two translations for “olam” that could be used for a historic event over a long period of time: times and time.

Psalms 77:5 I have considered 2803 z8765 the days 3117 of old, 6924 x4480 the years 8141 of ancient times. 5769
This appears to be a reference to an ancient point in time, not a length of time.

Leviticus 25:32 Notwithstanding the cities 5892 of the Læwiyyim לְוִיִּם, 3881 [*and*] the houses 1004 of the cities 5892 of their possession, 272 may the Læwiyyim לְוִיִּם 3881 redeem 1353 x1961 at any time. 5769
This appears to mean that the Levites had a perpetual right to their possessions at any point in time, but it doesn’t refer to a length of time.

Joshua 24:2 And Yæhôšuå` יְהוֹשֻׁעַ 3091 said 559 z8799 unto x413 all x3605 the people, 5971 Thus x3541 saith 559 z8804 Yähwè יְהוָה 3068 ´Élöhîm אֱלֹהִים 430 of Yi$rä´ël יִשְׂרָאֵל, 3478 Your fathers 1 dwelt 3427 z8804 on the other side 5676 of the flood 5104 in old time, 5769 x4480 [*even*] Teraç תֶּרַח, 8646 the father 1 of ´Avrähäm אַבְרָהָם, 85 and the father 1 of Näçôr נָחוֹר: 5152 and they served 5647 z8799 other 312 ´élöhîm אֱלֹהִים. 430
This appears to be a reference to an ancient point in time, but it doesn’t refer to a length of time.

Ecclesiastes 1:10 Is there 3426 [*any*] thing 1697 whereof it may be said, 559 z8799 x7945 See, 7200 z8798 this x2088 [*is*] new? 2319 it x1931 hath been x1961 already 3528 of old time, 5769 which x834 was x1961 before 6440 x4480 us.

Another reference to an ancient point in time but not length of time.

Isaiah 42:14 I have long time 5769 x4480 holden my peace; 2814 z8689 I have been still, 2790 z8686 [*and*] refrained y662 z8691 myself: x662 [*now*] will I cry 6463 z8799 like a travailing woman; 3205 z8802 I will destroy 5395 z8799 z8676 y8074 and devour 7602 z8799 at once. 3162
This appears to mean long lasting period in time, but not a specific event that took place over a long length of time.

Jeremiah 2:20 For x3588 of old time 5769 x4480 I have broken 7665 z8804 thy yoke, 5923 [*and*] burst 5423 z8765 thy bands; 4147 and thou saidst, 559 z8799 I will not x3808 transgress; 5674 z8799 z8675 y5647 when x3588 upon x5921 every x3605 high 1364 hill 1389 and under x8478 every x3605 green 7488 tree 6086 thou x859 wanderest, 6808 z8802 playing the harlot. 2181 z8802
Same as Isaiah 42:14. With Strong's 4480 complement, this appears to mean long lasting but not a specific event over a long length of time.

Ezekiel 26:20 When I shall bring thee down 3381 z8689 with x854 them that descend 3381 z8802 into the pit, 953 with x413 the people 5971 of old time, 5769 and shall set 3427 z8689 thee in the low parts 8482 of the earth, 776 in places desolate 2723 of old, 5769 x4480 with x854 them that go down 3381 z8802 to the pit, 953 that x4616 thou be not x3808 inhabited; 3427 z8799 and I shall set 5414 z8804 glory 6643 in the land 776 of the living; 2416

This appears to refer to an ancient period in times but not a length of time.

Let's look at the third word.

#6256 עֵת `eth {ayth}
NASB - always*(1), appointed time(1), circumstances(1), continually*(1), interval*(1), mealtime*(1), now(3), period(1), season(10), some(1), time(226), timely(1), times(27), when(8), whenever(1), year(2).

Again, these translations refer to a specific period in time but not a length of time. I looked at all 226 verses where "eth" was translated as "time" to make sure.

Genesis 18:10 uses "time" but other translations use "season" to refer to a specific period in time, not a length of time.

Genesis 21:22 is translated as "And it came to pass, at that time, that …" In English this could be translated as "Then it came to pass…", but you wouldn't say "A second then it came to pass." This also seems to refer to a specific time or date in history but not how long an event took. Other verses that could also be translated as "then" include Genesis 38:1; Deuteronomy 10:1, 10:8; Joshua 5:2, 11:21; 1 Samuel 4:20; 1 Kings 8:65, 11:29, 14:1; 2 Kings 16:6, 18:16, 20:12, 24:10; 1 Chronicles 21:28; 2 Chronicles 7:8, 16:7, 28:16; Jeremiah 31:1; Zephania 3:19-20

Genesis 24:11 is translated as "at the time of the evening." Again this refers to a specific time or date in history but not how long an event took. Other verses

that refer to a specific time or date include Genesis 29:7, 31:10, 38:27; Exodus 9:18; Leviticus 15:25; Numbers 22:4, 23:23; Deuteronomy 1:9, 1:16, 1:18, 2:34, 3:4, 3:8, 3:12, 3:18, 3:21, 3:24, 4:14, 5:5, 9:20, 32:35; Joshua 6:26, 10:27, 11:6, 11:10; Judges 3:29, 4:4, 10:14, 12:6, 13:23, 14:4, 21:14, 21:22, 21:24; 1 Samuel 9:16, 18:19, 20:12; 2 Samuel 11:1, 24:15, 1 Kings 15:23, 19:2, 20:6; 2 Kings 4:16-17, 5:26, 7:1, 7:18, 8:22, 10:6; 1 Chronicles 9:25, 12:22, 20:1; 2 Chronicles 13:18, 16:10, 18:34, 21:10, 24:11, 25:27, 28:22, 30:3, 35:17; Ezra 8:34, 10:13; Nehemiah 4:22, 6:1, 9:27, 13:21; Esther 4:14, 8:9; Job 6:17, 22:16, 38:23, 39:1-2, 39:18; Psalms 4:7, 21:9, 32:6, 37:19, 37:39, 69:13, 71:9, 81:15, 102:13, 105:19, 119:126; Ecclesiastes 3:1-8, 3:11, 3:17, 7:17, 8:5-6, 8:9, 9:11-12; Song of Songs 2:12; Isaiah 13:22, 18:7, 20:2, 33:2, 39:1, 48:16, 49:8, 60:22; Jeremiah 2:27-28, 3:17, 4:11, 6:15, 8:1, 8:12, 8:15, 10:15, 11:12, 11:14, 14:8, 14:19, 15:11, 18:23, 27:7, 30:7, 33:15, 46:21, 49:8, 50:4, 50:16, 50:20, 50:27, 50:31, 51:6, 51:18, 51:33; Ezekiel 4:10-11, 7:7, 7:12, 16:8, 16:57, 22:3, 27:34, 30:3, 35:5, Daniel 8:17, 9:21, 11:24, 11:35, 11:40, 12:1, 12:4, 12:9, 12:11; Hosea 2:9, 10:12; Joel 3:1; Amos 5:13; Micah 2:3, 3:4, 5:3; Zephania 1:12; Haggai 1:2, 1:4; Zechariah 10:1, 14:7

Only one verse stood out where #6256 looked like it meant a length of time:

Judges 11:26 While Yi$rä´ël יִשְׂרָאֵל **3478** dwelt **3427** **z8800** in Çešbôn חֶשְׁבּוֹן **2809** and her towns, **1323** and in `Árö`ër עֲרֹעֵר **6177** and her towns, **1323** and in all **x3605** the cities **5892** that **x834** [*be*] along by **x5921** the coasts **3027** of ´Arnôn אַרְנוֹן, **769** three **7969** hundred **3967** years? **8141** why **x4069** therefore did ye not **x3808** recover **5337** **z8689** [*them*] within that **x1931** time? **6256**

At first glance it looks like #6256 means a length of 300 years. However, this verse is asking why the cities were not taken during that period in time.

So out of all the Hebrew words used for “time” only “yom" was used to refer to a length of time like a day, year, or long period of time. So in the Creation story, “yom” can be translated as day or long period of time. Only by looking at the rest of the Creation story can we make an informed decision on which makes more sense.

Let’s now move on to Genesis 1:3.

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[a] Whitefield, Genesis One and the Age of the Earth

Chapter 3: “Let There Be Light”

Genesis 1:3 And ʼÉlöhîm אֱלֹהִים **430** said, **559** **z8799** Let there be **1961** **z8799** light: **216** and there was **x1961** light. **216**

“Let there be” according to Strong’s #1961 is “to be, become, come to pass, exist, happen, fall out.” And the mood according to Strong’s #8799 is the imperfect. I thought it was interesting what Strong’s provided for the imperfect.

#8811 Imperfect

The imperfect expresses an action, process or condition which is
incomplete, and it has a wide range of meaning:

1a) It is used to describe a single (as opposed to a repeated) action
in the past; it differs from the perfect in being more vivid and
pictorial. The perfect expresses the "fact", the imperfect adds
colour and movement by suggesting the "process" preliminary to its
completion.

So we could say that in Genesis 1:3 God starts a process of allowing light “to be” but this process is incomplete because the process of allowing light continues in verses 14-18.

Genesis 1:14 And ʼÉlöhîm אֱלֹהִים **430** said, **559** **z8799** Let there be **x1961** lights **3974** in the firmament **7549** of the heaven **8064** to divide **914** **z8687** **x996** the day **3117** from **x996** the night; **3915** and let them be **x1961** for

signs, **226** and for seasons, **4150** and for days, **3117** and years: **8141**

Genesis 1:15 And let them be **x1961** for lights **3974** in the firmament **7549** of the heaven **8064** to give light **215** **z8687** upon **x5921** the earth: **776** and it was **x1961** so. **x3651**

Genesis 1:16 And ʹÉlöhîm אֱלֹהִים **430** made **6213** **z8799** **x853** two **8147** great **1419** lights; **3974** **x853** the greater **1419** light **3974** to rule **4475** the day, **3117** and the lesser **6996** light **3974** to rule **4475** the night: **3915** [*he made*] the stars **3556** also.

Genesis 1:17 And ʹÉlöhîm אֱלֹהִים **430** set **5414** **z8799** them in the firmament **7549** of the heaven **8064** to give light **215** **z8687** upon **x5921** the earth, **776**

Genesis 1:18 And to rule **4910** **z8800** over the day **3117** and over the night, **3915** and to divide **914** **z8687** **x996** the light **216** from **x996** the darkness: **2822** and ʹÉlöhîm אֱלֹהִים **430** saw **7200** **z8799** that **x3588** [*it was*] good. **2896**

There are two scenarios for when the sun, moon and stars were created. Either they were created on the first creative day, or they were created after the first creative day. I've already hinted that the Bible supports the sun, moon and stars being created on the first creative day and then there was a process in which light was allowed to shine. Let's look at these two alternatives.

First, we'll introduce ourselves to some Hebrew words and their translations.

#8064 שָׁמַיִם shamayim {shaw-mah'-yim}
1) heaven, heavens, sky
1a) visible heavens, sky
1a1) as abode of the stars
1a2) as the visible universe, the sky, atmosphere, etc
1b) Heaven (as the abode of God

#7549 רָקִיעַ raqiya` {raw-kee'-ah}
1) extended surface (solid), expanse, firmament
1a) expanse (flat as base, support)
1b) firmament (of vault of heaven supporting waters above)
1b1) considered by Hebrews as solid and supporting 'waters' above

#0215 אוֹר 'owr {ore}
1) to be or become light, shine
1a) (Qal)
1a1) to become light (day)
1a2) to shine (of the sun)
1a3) to become bright
1b) (Niphal)
1b1) to be illuminated
1b2) to become lighted up
1c) (Hiphil)
1c1) to give light, shine (of sun, moon, and stars)
1c2) to illumine, light up, cause to shine, shine
1c3) to kindle, light (candle, wood)
1c4) lighten (of the eyes, his law, etc)
1c5) to make shine (of the face)

#0216 אוֹר 'owr {ore}

1) light
    1a) light of day
    1b) light of heavenly luminaries (moon, sun, stars)
    1c) day-break, dawn, morning light
    1d) daylight
    1e) lightning
    1f) light of lamp
    1g) light of life
    1h) light of prosperity
    1i) light of instruction
    1j) light of face (fig.)
    1k) Jehovah as Israel's light

#3974 מָאוֹר ma'owr {maw-ore'}
1) light, luminary

First though let's consider using "sky" instead of "heaven" and "expanse" instead of "firmament" in order to better understand what is going on in the following verses describing the creation and development of the sky and the lights in the sky.

1:1 ¶ In the beginning **7225** ʼÉlöhîm אֱלֹהִים **430** created **1254** **853z88 04** the heaven **8064** and **y853** the earth. **776**

In the beginning, God created the sky and the earth.

1:6 ¶ And ʼÉlöhîm אֱלֹהִים **430** said, **559** **z8799** Let there be **x1961** a firmament **7549** in the midst **8432** of the waters, **4325** and let **x1961** it divide **914** **z8688x996** the waters **4325** from the waters. **4325**

Let there be an expanse between the waters of the seas and the waters in the sky.

1:7 And ´Élöhîm אֱלֹהִים **430** made **6213** **z8799** **x853** the firmament, **7549** and divided **914** **z8686** **x996** the waters **4325** which **834** [*were*] under **8478** **x4480** the firmament **7549** from **x996** the waters **4325** which **834** [*were*] above **5921** **x4480** the firmament: **7549** and it was **x1961** so. **3651**

God made the expanse and divided the waters under the expanse from the waters above the expanse. People thought rain came from water above the expanse.

1:8 And ´Élöhîm אֱלֹהִים **430** called **7121** **z8799** the firmament **7549** Heaven.**8064** And the evening **6153** and the morning **1242** were **x1961** the second **8145** day.**3117**

And God called the expanse sky.

1:9 ¶ And ´Élöhîm אֱלֹהִים **430** said, **559** **z8799** Let the waters**4325** under **x4480** **x8478** the heaven **8064** be gathered together **6960** **z8735**unto **413** one **259** place, **4725** and let the dry **3004** [*land*] appear: **7200z8735** and it was **x1961** so. **x3651**

Let the waters under the sky be gathered together unto one place, and let the dry land appear; and it was so.

1:14 ¶ And ´Élöhîm אֱלֹהִים **430** said, **559** **z8799** Let there be **x1961** lights**3974** in the firmament **7549** of the heaven **8064** to divide **914** **z8687** **x996** the

day **3117**from **x996** the night; **3915** and let them be **x1961** for signs, **226** and for seasons, **4150**and for days, **3117** and years: **8141**

And God said Let there be lights in the expanse of the sky...

1:15 And let them be **x1961** for lights **3974** in the firmament **7549** of the heaven**8064** to give light **215** **z8687** upon **x5921** the earth: **776** and it was **x1961** so. **x3651**

And let them be for lights in the expanse of the sky to give light...

1:17 And ʼÉlöhîm אֱלֹהִים **430** set **5414** **z8799** them in the firmament **7549** of the heaven **8064** to give light **215** **z8687** upon **x5921** the earth, **776**

And God set them in the expanse of the sky to give light upon the earth,

1:20 And ʼÉlöhîm אֱלֹהִים **430** said, **559** **z8799** Let the waters **4325** bring forth abundantly **8317** **z8799** the moving creature **8318** that hath **y5315** life, **2416** **x5315**and fowl **5775** [*that*] may fly **5774** **z8787** above **5921** the earth **776** in **x5921** the open**6440** firmament **7549** of heaven. **8064**

Let the waters bring forth abundantly the moving creature that hath life, and fowl may fly above the earth in the open expanse of sky.

Now let's go back to the creation of light and lights continuing with the use of "expanse" and "sky".

Light

The three verses below tell about the general light #216 that God lets be or allows to happen which distinguishes between day and night.

1:3 And ʼÉlöhîm אֱלֹהִים **430** said, **559** **z8799** Let there be **1961** **z8799** light:**216** and there was **x1961** light. **216**

1:4 And ʼÉlöhîm אֱלֹהִים **430** saw **7200** **853** **z8799** the light, **216** that **3588** [*it was*] good: **2896** and ʼÉlöhîm אֱלֹהִים **430** divided **914** **996** **z86 86** the light **216** from**996** the darkness. **2822**

1:5 And ʼÉlöhîm אֱלֹהִים **430** called **7121** **z8799** the light **216** Day, **3117** and the darkness **2822** he called **7121** **z8804** Night. **3915** And the evening **6153** and the morning **1242** were **x1961** the first **259** day. **3117**

Lights

The three verses below tell about the specific lights #3974 which provide the light #216 or #215.

1:14 ¶ And ʼÉlöhîm אֱלֹהִים **430** said, **559** **z8799** Let there be **x1961** lights**3974** in the firmament **7549** of the heaven **8064** to divide **914** **z8687** **x996** the day **3117**from **x996** the night; **3915** and let them be **x1961** for signs, **226** and for seasons, **4150**and for days, **3117** and years: **8141**

Let there be lights in the expanse of the sky to divide the day from the night; and let them be for signs and for seasons, and for days, and years:

1:15 And let them be **x1961** for lights **3974** in the firmament **7549** of the heaven**8064** to give light **215** **z8687** upon **x5921** the earth: **776** and it was **x1961** so. **x3651**

And let them be for lights in the expanse of the sky to give light upon the earth: and it was so.

1:16 And ʼÉlöhîm אֱלֹהִים **430** made **6213** **z8799** **x853** tw o **8147** great **1419**lights; **3974** **x853** the greater **1419** light **3974** to rule **4475** the day, **3117** and the lesser**6996** light **3974** to rule **4475** the night: **3915** [*he made*] the stars **3556** also.

1:17 And ʼÉlöhîm אֱלֹהִים **430** set **5414** **z8799** them in the firmament **7549** of the heaven **8064** to give light **215** **z8687** upon **x5921** the earth, **776**

And God set them in the expanse of the sky to give light upon the earth,

1:18 And to rule **4910** **z8800** over the day **3117** and over the night, **3915** and to divide **914** **z8687** **x996** the light **216** from **x996** the darkness: **2822** and ʼÉlöhîmאֱלֹהִים **430** saw **7200** **z8799** t hat **x3588** [*it was*] good. **2896**

Let's see if Scenario #1 makes sense. Remember Scenario #1 says the sun, moon and stars are created after Genesis 1:1

How does God create light in Genesis 1:3-5 without creating the objects that give off light (sun, moon and stars) until Genesis 1:14-18? Is this possible by God?

1) Could God create light, the idea of light, the essence of light, without light actually shining anywhere or from a source?

2) Did God create light in Genesis 1:3-5 and describe its purposes (to divide day from night; signs for seasons, days, years; to give light upon the earth) before light ever actually shined on the earth in Genesis 1:16? Maybe God is just describing how light would in the future separate day and night.

3) However, there must have been light before Genesis 1:16 because God makes the earth bring forth grass, herbs and fruit trees in Genesis 1:11-12.

1:11 And ʼÉlöhîm אֱלֹהִים **430** said, **559** **z8799** Let the earth **776** bring forth**1876** **z8686** grass, **1877** the herb **6212** yielding **2232** **z8688** seed, **2233** [*and*] the fruit**6529** tree **6086** yielding **6213** **z8802** fruit **652 9** after his kind, **4327** whose **834** seed **2233**[*is*] in itself, upon **x5921** the earth: **776** and it was **x1961** so. **x3651**

1:12 And the earth **776** brought
forth **3318** **z8686** grass, **1877** [*and*]
herb **6212**yielding **2232** **z8688** seed **2233** after
his kind, **4327** and the
tree **6086** yielding **6213z8802** fruit, **6529** whose
x834 seed **2233** [*was*] in itself, after his
kind: **4327** and ʼÉlöhîm אֱלֹהִים **430** saw **7200** **z879**
9 that **x3588** [*it was*] good. **2896**

Did God cause the grass and trees to grow without light? Anything is possible with God but this isn't the probable way He did it.

4) If God created actual light in Genesis 1:3 without creating the sun until Genesis 1:16, then light must have been emanating everywhere if there was no object providing the light. If that is true, then it would have always been day. I bet the plants would have grown a lot that way!

5) If there was no night until the sun was created in Genesis 1:16 so it was shining from a specific direction and therefore providing night on the opposite side of the earth, then that puts a new perspective on "evening and morning" in the following verses since there was no night or evening:
    a. Genesis 1:5 "one day" creation of light possibly emanating everywhere

b. Genesis 1:8 “a second day” separation of water and sky
c. Genesis 1:13 “a third day” separation of water and land and brings forth plants

6) If it wasn’t an actual evening and morning, could it have been a poetic or some other form of a break between creative episodes and/or times? We’ve already seen that “yom” could have been used for “time” instead of “day”.

7) If “evening and morning” are not actual 24-hour days, then is that also true in:
   a. Genesis 1:19 “a fourth day” creates sun, moon, stars to divide day/night, light/darkness
   b. Genesis 1:23 “ a fifth day” creates sea creatures
   c. Genesis 1:31 “ a sixth day” creates land creatures and man

God asah makes two great lights (sun and moon) and stars. This makes sense if again we interpret this that God created the sun and moon in Genesis 1:1 but is “making” the light from the sun, moon and stars by continuing this incomplete process by allowing the light to shine more and more. Most commentaries consider the first creation of light in Genesis 1:3 instead of Genesis1:1. Either it’s real light or the light of the world, Jesus. However, this goes counter to Genesis using the word bara or asah for the creation of everything created

or made, including the heavens and earth, expanse between earth and sky, lights in the sky, all creatures, and man. The only thing that appears new without using bara or asah are the plants and trees. God tells the earth to bring them forward. We'll go more into this later. God doesn't have something bring forth the light. He just says let there be light without bara creating it. Wouldn't He say he created light when He says He created or made everything else? If God didn't create light in Genesis 1:3, then we're left with scenario #2 where the earth, sun, moon and stars are created in Genesis 1:1.

Let's see why the Bible supports this view.

1:1 ¶ In the beginning **7225** ʼÉlöhîm אֱלֹהִים **430** created **1254** **853z88 04** the heaven **8064** and **y853** the earth. **776**

In the beginning, God created new the earth and sky, including sun, moon and stars.

1:2 And the earth **776** was **1961** **z8804** without form, **8414** and void; **922** and darkness **2822** [*was*] upon **x5921** the face **6440** of the deep. **8415** And the Spirit **7307** of ʼÉlöhîm אֱלֹהִים **430** moved **7363** **z8764** upon **5921** the face **6440** of the waters. **4325**

Despite the presence of the sun, moon and stars, darkness covered the deep. Could this have been due to the atmosphere/firmament/sky not being divided yet, so you didn't have actual day & night?

1:3 And ʼÉlöhîm אֱלֹהִים **430** said, **559** **z8799** Let there be **1961** **z8799** light:**216** and there was **x1961** light. **216**

1:4 And ʼÉlöhîm אֱלֹהִים **430** saw **7200** **853** **z8799** the light, **216** that **3588** [*it was*]
good: **2896** and ʼÉlöhîm אֱלֹהִים **430** divided **914** **996** **z86** **86** the light **216** from **996** the darkness. **2822**

1:5 And ʼÉlöhîm אֱלֹהִים **430** called **7121** **z8799** the light **216** Day, **3117** and the darkness **2822** he called **7121** **z8804** Night. **3915** And the evening **6153** and the morning **1242** were **x1961** the first **259** day. **3117**

Over time some light was “let” or allowed to penetrate to the earth causing day and night, but you still couldn’t see the sun, moon and stars.

1:6 ¶ And ʼÉlöhîm אֱלֹהִים **430** said, **559** **z8799** Let there be **x1961** a firmament **7549** in the midst **8432** of the waters, **4325** and let **x1961** it divide **914** **z8688x996** the waters **4325** from the waters. **4325**

Let there be an expanse between the waters of the seas and the waters in the sky.

1:7 And ʼÉlöhîm אֱלֹהִים **430** made **6213** **z8799** **x853** the firmament, **7549** and divided **914** **z8686** **x996** the waters **4325** which **834** [*were*] under **8478** **x4480** the firmament **7549** from **x996** the
waters **4325** which **834** [*were*] above **5921** **x4480** the firmament: **7549** and it was **x1961** so. **3651**

God “made” but did not newly create the expanse and divided the waters under the expanse from the waters above the expanse, but the expanse was still thick and not as developed until the fourth creation period.

1:8 And ´Élöhîm אֱלֹהִים **430** called **7121** **z8799** the firmament **7549** Heaven.**8064** And the evening **6153** and the morning **1242** were **x1961** the second **8145** day.**3117**

And God called the expanse sky.

1:9 ¶ And ´Élöhîm אֱלֹהִים **430** said, **559** **z8799** Let the waters**4325** under **x4480** **x8478** the heaven **8064** be gathered together **6960** **z8735**unto **413** one **259** place, **4725** and let the dry **3004** [*land*] appear: **7200z8735** and it was **x1961** so. **x3651**

Let the waters under the sky be gathered together unto one place, and let the dry land appear; and it was so.

1:10 And ´Élöhîm אֱלֹהִים **430** called **7121** **z8799** the dry **3004** [*land*] Earth; **776** and the gathering together **4723** of the waters **4325** called **7121** **z8804** he Seas: **3220** and ´Élöhîm אֱלֹהִים **430** saw **7200** **z8799** that **x3588** [*it was*] good. **2896**

1:11 And ´Élöhîm אֱלֹהִים **430** said, **559** **z8799** Let the earth **776** bring forth **1876** **z8686** grass, **1877** the herb **6212** yielding **2232** **z8688** seed, **2233** [*and*] the fruit **6529** tree **6086** yielding **6213** **z8802** fruit **6529** after his kind, **4327** whose **834** seed **2233** [*is*] in itself, upon **x5921** the earth: **776** and it was **x1961** so. **x3651**

1:12 And the earth **776** brought forth **3318** **z8686** grass, **1877** [*and*] herb **6212** yielding **2232** **z8688** seed **2233** after his kind, **4327** and the tree **6086** yielding **6213** **z8802** fruit, **6529** whose **x834** seed **2233** [*was*] in itself,

after his kind: **4327** and ´Élöhîm אֱלֹהִים **430** saw **7200** **z8799** that **x3588** [*it was*] good. **2896**

Even though the sun wasn't visible, there was enough light for the plants to grow.

1:13 And the evening **6153** and the morning **1242** were **x1961** the third **7992** day. **3117**

1:14 ¶ And ´Élöhîm אֱלֹהִים **430** said, **559** **z8799** Let there be **x1961** lights**3974** in the firmament **7549** of the heaven **8064** to divide **914** **z8687** **x996** the day **3117**from **x996** the night; **3915** and let them be **x1961** for signs, **226** and for seasons, **4150**and for days, **3117** and years: **8141**

Between the third and fourth creation periods, the sky and atmosphere change so the sun, moon and stars are fully visible.

1:15 And let them be **x1961** for lights **3974** in the firmament **7549** of the heaven**8064** to give light **215** **z8687** upon **x5921** the earth: **776** and it was **x1961** so. **x3651**

1:16 And ´Élöhîm אֱלֹהִים **430** made **6213** **z8799** **x853** two **8147** great **1419** lights; **3974** **x853** the greater **1419** light **3974** to rule **4475** the day, **3117** and the lesser **6996** light **3974** to rule **4475** the night: **3915** [*he made*] the stars **3556** also.

God "made" (not created new) the sun, moon and stars.

1:17 And ´Élöhîm אֱלֹהִים **430** set **5414** **z8799** them in the firmament **7549** of the heaven **8064** to give light **215** **z8687** upon **x5921** the earth, **776**

And God set them in the expanse of the sky to give light upon the earth.

Some point to this verse to prove that God created the sun, moon and stars after He created the Earth because in this verse He physically "sets" them in the sky which we know as space. We'll look more closely at what it means when God "set" the sun, moon and stars in the sky in the next chapter.

1:18 And to rule **4910** **z8800** over the day **3117** and over the night, **3915** and to divide **914** **z8687** **x996** the light **216** from **x996** the darkness: **2822** and ´Élöhîm אֱלֹהִים **430** saw **7200** **z8799** that **x3588** [*it was*] good. **2896**

1:19 And the evening **6153** and the morning **1242** were **x1961** the fourth **7243** day. **3117**

Before we move on let's go back to Genesis 1:2 and look at what science says about darkness being upon the face of the deep. A fundamental question needs to answered. If the sun was created in Genesis 1:1, then how can the ocean surface be dark? I think scientists will one day come up with the answer, but for now we need to look to God's word and current scientific theory to determine the meaning of this verse.

What do scientists think about the early earth's atmosphere and the oceans. An article in In The News by Sid Perkins cited a recent study by researchers in

geology and environmental science hypothesize that four billion years ago the Sun shined 70 to 75 percent as much as it does today.

"Early in the sun's lifetime, the portion of the solar core where light- and heat-generating fusion reactions take place was much smaller than it is today. So, for an extended period, the sun could have been up to 30 percent dimmer than it is now."

"Though the Sun was dim billions of years ago that the young Earth should have been literally freezing, the planet remained largely covered with liquid water. That was thanks to a substantially darker surface and a dearth of light-scattering clouds. The Earth should have been frozen over for the first half of its existence, but it wasn't. Researchers propose that the early Earth stayed above freezing because the planet was darker and therefore absorbed more of the sun's energy – the same phenomenon that renders dark vinyl car seats scorching hot while light-colored seats stay relatively cool." [a]

So what does God mean when He says darkness covered the oceans and then He allows the light to shine? Scientists may find out the amount of sunlight was much less than even the 70 percent figure quoted in the study. How dark is dark? Is God saying it was pitch back or just darker than it is now? When God allows light to appear starting in Genesis 1:3, was it pitch black before and now it's not? Or is Genesis 1:3 the start of a progression of more and more light shining on earth from 70 percent to what we see today?

Snoke[b] in his book A Biblical Case for an Old Earth, says old-earth "proponents argue from modern science that the clouds parted on the earth at a definite time in history, utterly changing the ecology of the world, and that this change occurred after the green plants ad appeared and before animal life. The fact that our atmosphere is transparent is actually quite surprising; the most likely state of the earth is to have a cloudy atmosphere like the other planets." He goes on to say "Light appears, but – according to all we know from modern science – the earth was still cloudy, like the planet Venus. Light and darkness alternated as the earth turned on its axis, but the sun, moon, and stars were not visible in the sky."

It may be a while before scientists get a better picture of the early earth. They may find that the early Sun was even fainter, even to the point of appearing like night. This would support the interpretation that darkness covered the ocean and then light appeared where it didn't before as the atmosphere changed over time. But God's word also supports the interpretation that the darkness was relative to what we see today. Compared to today it was dark, and as the atmosphere changed more of the Sun's light was allowed to shine on the Earth.

So let's once again see where we are on our alternative literal translation of the Creation narrative and our expanded narrative.

Literal Translation	Expanded Narrative
[1] In the beginning, God created the heaven and the earth.	[1] In the beginning over a long period of time, God created new the earth and sky,

	including sun, moon and stars.
[2] Now the earth was waste and void, and darkness covered the surface of the deep, and the Spirit of God moved over the surface of the water.	[2] Now at some point the earth was in a formless and void state, and despite the presence of the sun, moon and stars darkness was over the surface of the ocean which covered the earth, and the Spirit of God was moving over the surface of the waters.
[3] Then God said "Let the light become light."	[3] Then over time, God spoke and some light was allowed to penetrate to the earth causing day and night, but you still couldn't see the sun, moon and stars.
[4] Then God saw the light was good; then God separated the light from the darkness.	[4] Then God saw that the light was good; and God separated the light from the darkness.
[5] Then God called the light day, and the darkness called night. Then evening. Then morning. One period of time.	[5] Then God called the light day, and the darkness He called night. This was accomplished in the first creative period.
[6] Then God said "Let the firmament be in the midst of the waters and divide between the waters and the waters."	[6] Then over another long period of time, God spoke and allowed there to be an expanse between the waters of the seas and the heavens.
[7] Then God made the firmament, then divided between the waters which were below the	[7] Then God "made" but did not newly create the expanse and divided the waters under the expanse from the heavens

firmament between the waters which were above the firmament. Then it was so.	above the expanse, but the expanse was still thick and not as developed until the fourth creation period.
8 Then God called the firmament sky. Then evening. Then morning. Second period of time.	8 Then God called the expanse sky. This was accomplished in the second creative period.
9 Then God said "bind the waters below the sky to one place and dry ground appear. Then it was so.	9 Over another long period of time, God spoke and allowed the waters under the sky be gathered together unto one place, and let the dry ground appear; and it was so.
10 Then God called the dry ground earth, and the gathering together called seas. Then God saw was good.	10 Then God called the dry ground earth, and the gathering of the waters He called seas; and God saw that it was good.

[a] Sid Perkins, "Dark ocean kept early Earth warm under a faint sun", In the News, April 24, 2010

[b] David Snoke, "A Biblical Case for an Old Earth", 2006, Baker Books

Chapter 4: “God set them in the expanse of the firmament”

Let's look more in-depth in how the word "set" can be translated in Genesis 1:17.

Gen. 1:17 And ʼÉlöhîm אֱלֹהִים **430** set **5414** **z8799** them in the firmament **7549** of the heaven **8064** to give light **215** **z8687** upon **x5921** the earth, **776**

Actual Hebrew: "And 5414 them God in expanse the sky to make light upon the earth."

#5414 נָתַן nathan {naw-than'}

1) to give, put, set
  1a) (Qal)
    1a1) to give, bestow, grant, permit, ascribe, employ, devote,
      consecrate, dedicate, pay wages, sell, exchange, lend,
      commit, entrust, give over, deliver up, yield produce,
      occasion, produce, requite to, report, mention, utter,
      stretch out, extend
    1a2) to put, set, put on, put upon, set, appoint, assign,
      designate
    1a3) to make, constitute
  1b) (Niphal)
    1b1) to be given, be bestowed, be provided, be entrusted to, be
      granted to, be permitted, be issued, be published, be
      uttered, be assigned
    1b2) to be set, be put, be made, be inflicted
  1c) (Hophal)

1c1) to be given, be bestowed, be given up, be delivered up
1c2) to be put upon

There are 131 different Strong's translations for #5414 and used 1,995 times in the Old Testament. One of the 131 different translations is the word "set". Another variation was forms of the word "suffer" which other Bibles have translated as "permit", "allow", "let", or the opposites "keep from" and "prevent". Here are 22 verses from the New Ammerican Standard Bible with Strong's #5414 underlined in each verse:

Gen. 20:6 Then God said to him in the dream, "Yes, I know that in the integrity of your heart you have done this, and I also kept you from sinning against Me; therefore I did not **let** you touch her.

Gen. 31:7 Yet your father has cheated me and changed my wages ten times; however, God did not **allow** him to hurt me.

Exod. 12:12 For the LORD will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not **allow** the destroyer to come in to your houses to smite *you*.

Exod. 22:18 You shall not **allow** a sorceress to live.

Numbers 21:23 But Sihon would not **permit** Israel to pass through his border. So Sihon gathered all his people and went out against Israel in the wilderness, and came to Jahaz and fought against Israel.

Duet. 18:14 For those nations, which you shall dispossess, listen to those who practice witchcraft and to diviners, but as for you, the LORD your God has not **allowed** you *to do* so.

Josh. 10:19 but do not stay *there* yourselves; pursue your enemies and attack them in the rear. Do not **allow** them to enter their cities, for the LORD your God has delivered them into your hand."

Judg 1:34 Then the Amorites forced the sons of Dan into the hill country, for they did not **allow** them to come down to the valley;

Judg 3:28 He said to them, "Pursue *them*, for the LORD has given your enemies the Moabites into your hands." So they went down after him and seized the fords of the Jordan opposite Moab, and did not **allow** anyone to cross.

Judg 15:1 But after a while, in the time of wheat harvest, Samson visited his wife with a young goat, and said, "I will go in to my wife in *her* room." But her father did not **let** him enter.

1 Sam 24:7 David persuaded his men with *these* words and did not **allow** them to rise up against Saul. And Saul arose, left the cave, and went on *his* way.

2 Sam 21:10 And Rizpah the daughter of Aiah took sackcloth and spread it for herself on the rock, from the beginning of harvest until it rained on them from the sky; and she **allowed** neither the birds of the sky to rest on them by day nor the beasts of the field by night.

1 Kings 15:17 Baasha king of Israel went up against Judah and fortified Ramah in order to **prevent** *anyone* from going out or coming in to Asa king of Judah.

Job 9:18 “He will not **allow** me to get my breath, But saturates me with bitterness.

Job 31:30 No, I have not **allowed** my mouth to sin By asking for his life in a curse.

Psalm 16:10 For You will not abandon my soul to Sheol; Nor will You **allow** Your Holy One to undergo decay.

Psalm 55:22 Cast your burden upon the LORD and He will sustain you; He will never **allow** the righteous to be shaken.

Psalm 66:9 Who keeps us in life And does not **allow** our feet to slip.

Psalm 107:38 Also He blesses them and they multiply greatly, And He does not **let** their cattle decrease.

Psalm 121:3 He will not **allow** your foot to slip; He who keeps you will not slumber.

Prov 10:3 The LORD will not **allow** the righteous to hunger, But He will reject the craving of the wicked.

Eccl 5:6 Do not **let** your speech cause you to sin and do not say in the presence of the messenger *of God* that it was a mistake. Why should God be angry on account of your voice and destroy the work of your hands?

So what are some modern English translations that are still true to the original Hebrew? Is there 0% probability the translations below were closer to the original source Hebrew text?

And God permitted them in the expanse of the sky to make light upon the earth.
And God permitted them to make light upon the earth in the expanse of the sky.

And God allowed them in the expanse of the sky to make light upon the earth.
And God allowed them to make light upon the earth in the expanse of the sky.

And God let them in the expanse of the sky to make light upon the earth.
And God let them make light upon the earth in the expanse of the sky.
Remember we should be able to see God in His creation. To me that means what we read in the Bible should validate what we see in science.

Psalms 19:1-4
The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. [2] Day to day pours forth speech, And night to night reveals knowledge.
[3] There is no speech, nor are there words; Their voice is not heard. [4] Their line has gone out through all the earth, And their utterances to the end of the world. In them He has placed a tent for the sun,

Romans 1:18-20
For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, [19] because that which is known about God is evident within them; for God made it evident to them. [20] For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

If we come across something we can't explain like God creating light without creating and placing the sun in the sky, then isn't God saying that we should see how He made His creation not only in the ancient scriptures but also by looking at His creation. What can we see in His creation through our science and observations that validates His story if we assume scenario #2 is correct? What can we see in His creation through our science and observations that is invalidated if we assume scenario #2 is incorrect?

If we do not allow for the possibility for the original translations of the Hebrew, then are we saying that we know the exact translations of the original texts that were written probably 3,500 years ago by Moses? Couldn't man's changing understanding of nature, science and the cosmos have also affected the translations throughout the years? For example, let's look at Ecclesiastes 1:5.

Ecclesiastes 1:5 The sun rises and the sun goes down, and hastens to the place where it rises.

We can take this verse literally and be 100% certain that the sun revolves around the earth. But we now know from observing God's creation through science, which has advanced over the years that this is not true.

God confirms that He didn't just set the Sun, Moon and stars in space when He describes how He created the universe, which is supported by scientific observation that our universe is expanding. Let's look at 11 verses that describe God stretching the heavens. I also point out whether the verse is present or past tense to show His stretching of the universe happened in the past and continues today.

Isaiah 40:22 It is He who [s]sits above the [t]circle of the earth, And its inhabitants are like grasshoppers, Who stretches out the heavens like a curtain And spreads them out like a tent to dwell in. **Present tense**

Isaiah 42:5 Thus saith God the LORD he that created the heavens and stretched them out he that spread forth the earth and that which cometh out of it he that giveth breath unto the people upon it and spirit to them that walk therein **Past tense**

Isaiah 44:24 Thus says the Lord, your Redeemer, and the one who formed you from the womb, "I, the Lord, am the maker of all things, Stretching out the heavens by Myself And spreading out the earth [s]all alone, **Present tense**

Isaiah 45:12 I have made the earth and created man upon it I even my hands have stretched out the heavens and all their host have I commanded **Past tense**

Isaiah 48:13 Surely My hand founded the earth, And My right hand spread out the heavens; When I call to them, they stand together. **Past tense**

Isaiah 51:13 And forgettest the LORD thy maker that hath stretched forth the heavens and laid the foundations of the earth and hast feared continually every day because of the fury of the oppressor as if he were ready to destroy? **Past tense**

Job 9:8 Who alone stretches out the heavens And [f]tramples down the waves of the sea **Present tense**

Psalm 104:2 Covering Yourself with light as with a cloak, Stretching out heaven like a tent curtain. **Present tense**

Jeremiah 10:12 It is He who made the earth by His power, Who established the world by His wisdom; And by His understanding He has stretched out the heavens. **Past tense**

Jeremiah 51:15 It is He who made the earth by His power, Who established the world by His wisdom, And by His understanding He stretched out the heavens. **Past tense**

Zechariah 12:1 The [a]burden of the word of the Lord concerning Israel. Thus declares the Lord who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him, **Past and present tense**

So God describes how He <u>did</u> and <u>is</u> stretching out the heavens, or as we've discovered, the sun, moon and stars. Doesn't this validate scientific observation in

nature that our universe is expanding? So God's word says there was a beginning to the heavens (sun, moon and stars) and that these are stretching or you could say expanding. They were expanding in the past and continue to expand in the present.
How long do you think Genesis 1:1 took? If you accept Scenario #2, then the heaven (sun, moon and stars) were created as well as the earth in Genesis 1:1. Did it take 24 hours? We've seen that "yome" can be a very long time. I would suggest that this is what happened in Genesis 1:1 using God's Hebrew word for our source and what we can observe scientifically in His creation:

God created a great explosion of energy, gas and dust. This mixture expanded and stretched out over a very long period of time. Next groups of this energy, gas and dust collected in pockets and some started rotating around its gravitational axis and some formed thin, circular disk shapes. This also took a very long time. In one of these disks of energy, gas and dust, an outside arm developed and in that arm a star started to develop with its own collection of gas and dust rotating around it. This took a very long time. Next the lighter gases rotating around the star spread out further and the heavier material collected closer to the star, and eventually several clumps around the star formed their own masses, themselves covered with a thick layer of gas and dust. This also took a very long time. This is where we find ourselves at the end of Genesis 1:1.

We've gone through how the early earth's atmosphere allowed more and more light to penetrate to the surface and how the seas were gathered to one place to reveal land. We'll now move on to when God started the

process of creating the plants, sea creatures, land animals, and finally man. We'll start with the plants.

Chapter 5: Creation of the plants

Let's look at how the plants were formed on the earth.

Gen. **1:11** And ´Élöhîm אֱלֹהִים **430** said, **559** **z8799** Let the earth **776** bring forth**1876** **z8686** grass, **1877** the herb **6212** yielding **2232** **z8688** seed, **2233** [*and*] the fruit**6529** tree **6086** yielding **6213** **z8802** fruit **6529** after his kind, **4327** whose **834** seed **2233**[*is*] in itself, upon **x5921** the earth: **776** and it was **x1961** so. **x3651**

Gen. **1:12** And the earth **776** brought forth **3318** **z8686** grass, **1877** [*and*] herb **6212**yielding **2232** **z8688** seed **2233** after his kind, **4327** and the tree **6086** yielding **6213z8802** fruit, **6529** whose **x834** se ed **2233** [*was*] in itself, after his kind: **4327** and´Élöhîm אֱלֹהִים **430** saw **7200** **z8799** that **x 3588** [*it was*] good. **2896**

"bring forth": Strong's **#1876** דָּשָׁא dasha; to sprout, shoot, grow green

"brought forth": Strong's**#3318** יָצָא yatsa'; to go out, come out, exit, go forth

"kind": Strong's **#4327** מִין miyn; kind, sometimes a species

If God brought forth the plants by sprouting them or having them come out, then how long did that take? Did they instantly appear or does sprouting take some time? If it took more than 24 hours, does this support the idea that the creative "days" were actually long periods of time? If so, does this provide more support that "evening and morning" were used to divide these

creative times instead of referring to an actual evening and morning?

What does “after his kind” mean? Does it mean God let the earth bring forth every “kind” of grass, herb and fruit tree that ever existed and would exist on the third day? Using animals as an example, did God create both the small horse found in the fossil records and the larger horse we have today?

Or does it mean God created a certain amount of kinds of plants, herbs and trees and then allowed nature’s microevolution (defined as the evolutionary change involving the gradual accumulation of mutations leading to new varieties within a species) to develop more and more kinds of plants, herbs and trees over a long time? Again using the horse for an example, did God create a small horse a long time ago, and over time, that horse has “evolved” into the large horse we see today?

Could God have <u>let</u> the Earth over a long period of time allow the different plant kinds to naturally grow forth under His control and plan through His natural processes? Could He have made a few basic plants to sprout from the Earth and then over a long period of time these plants “evolved” by His natural processes into the plants we have today? The Hebrew actually does not include the word “Let” but God just told the Earth to sprout plants.

Below is detail information on some of the Hebrew words in the two verses provided above.

Strong’s #1877 ãÌÆùÑÆà deshe' {deh'-sheh}: grass, new grass, green herb, vegetation, young

NASB - fresh grass(1), grass(3), green(1), herb(3), new grass(1), new growth(1), tender grass(2), vegetation(2).

Strong's #6212 עֵשֶׂב `eseb {eh'-seb}: herb, herbage, grass, green plants
NASB - grass(5).

Strong's #2233 זֶרַע zera` {zeh'-rah}: seed, sowing, offspring
seed, sowing, offspring
NASB - carnally*(1), child(1), children(3), descendant(3), descendants(105), descent(1), family(6), fertile(1), grain(3), intercourse*(2), line(1), nation(1), offspring(38), offspring's offspring(1), origin(1), posterity(1), race(1), seed(48), seedtime(1), seminal(4), seminal*(1), son*(1), time(1), what you sow(1).

Strong's #6529 פְּרִי p@riy {per-ee'}: fruit
NASB - earnings*(1), foliage(1), fruit(84), fruitful(2), fruits(2), fruits*(1), offspring(11), price(1), produce(12), product(1), results(2), reward(1).

Strong's #6086 עֵץ `ets {ates}: tree, wood, timber, stock, plank, stalk, stick, gallows
NASB - carpenters*(4),

Strong's #4327 מִין miyn {meen}: kind, sometimes a species (usually of animals)
Groups of living organisms belong in the same created "kind" if they have descended from the same ancestral gene pool. This does not preclude new species because this represents a partitioning of the original gene pool. Information is lost or conserved not gained. A new species could arise when a population is isolated and inbreeding occurs. By this definition a new species is not

a new "kind" but a further partitioning of an existing "kind".

An example of microevolution was found in very old DNA of an Antarctica penguin. Researchers examined well-preserved bones of Adélie penguins found in Antarctica and compared them to the birds' living descendants.[a] The scientists discovered small changes in gene frequency, the relative percentage of an allele compared to nearby genes. Alleles are different forms of a gene (the code for blue or brown eyes, for example) that are inherited from each parent and that occupy a given space on a chromosome.

The evolutionary changes in the penguin genes have several possible causes. The most likely may be a recurring natural event in the birds' environment—the mega-icebergs that intermittently alter the ways the penguins migrate and breed.

Biology professor David Lambert said that while many people might assume that natural selection propels evolution, "virtually all biologists define evolution as changes in gene frequencies over time."

The preserved DNA of ancient Adélie penguins provided researchers with the opportunity for a much longer-term look at the process. The fossil bones contain the highest quality ancient DNA ever discovered, study authors say.

Adélie penguins breed in large colonies, ranging from 100 to 170,000 breeding pairs. The animals spend most

of the winter on pack ice and invariably return to their birthplace to breed in ice-free coastal areas in summer.

Females usually produce two eggs, but almost a quarter of the chicks perish. This leaves large quantities of bones below the birds' nests that are preserved in distinct layers. Radiocarbon analysis can date the layers.

Put these circumstances together, and scientists are left with a bounty of DNA of known age and—most importantly—individual ancestry.

The researchers had all the right elements in place to watch evolution in action:

• a species that inhabits the same, very limited geographical area generation after generation;
• a significant number of deaths of individuals in a specific location;
• a cold and dry climate that preserves bones and DNA; and
• easy-to-identify and -date soil layers.

The scientists examined nine genetic areas inherited from both parents. The zones occur in noncoding regions of the penguins' total genetic makeup, or genome, that do not make proteins, Lambert explained.

"The usual expectation is that if a region is noncoding, it will not have an effect on the organism in terms of its [form and structure], behavior, and so on," he said. "Hence it is not likely that [the creature] will be acted upon by natural selection, because individuals with different DNA sequences are not likely to have different abilities to survive and reproduce."

The researchers found significant changes in the birds' allele frequencies over time and demonstrated for the first time a difference in the genetic composition of penguin populations separated by geologic time.

Natural selection, the scientists concluded, probably doesn't explain the genetic changes. Rather, the researchers have identified large icebergs as the probable cause.

In 2001 a large iceberg broke from Antarctica's Ross Ice Shelf, drifting to an area with large concentrations of Adélie penguin colonies. This blocked the penguins' normal migration routes, which they swim to return to their birthplace breeding grounds.

As a result, some of the colonies produced no offspring that year. The phenomenon has occurred often over time. Estimates are that as many as 200 such icebergs have calved during the past 10,000 years.

Researchers say it was almost certainly these geological changes and their effect on migration, and not natural selection, that induced the penguins' gene changes and caused microevolution.

"We are convinced that the changes are due, largely, to the effects of mega-icebergs, which cause breeding birds to move form their natal colonies to other breeding colonies," Lambert said. "This has caused the gene frequency changes over time, i.e., evolution."

So microevolution can explain how a few species of plants and animals were created by God and then the process of microevolution He setup produced all the plants and animals we see today. We are not limited to the belief that God created all the plants and animals we see today at the same time.

So it is rational to interpret the Bible literally as saying that God created the plants in verses 11-12 by telling the Earth to bring them forth and that this took a very long time as those plants “evolved” through microevolution.

This does pose a problem. If The Flood destroyed everything on Earth, then either Noah put all the plants and animals that we see today on the ark, or there wasn’t enough time for the small number of animals on the ark to evolve into all the animals we see today. There is another possibility to explain The Flood and how it does not contradict a long process of microevolution for the plants and animals. And of

course, it involves looking at The Flood narrative literally and in context.

But before we look at The Flood, let's summarize where we are in our alternative for a literal translation of the Creation narrative.

Literal Translation	Expanded Narrative
[1] In the beginning, God created the heaven and the earth.	[1] In the beginning over a long period of time, God created new the earth and sky, including sun, moon and stars.
[2] Now the earth was waste and void, and darkness covered the surface of the deep, and the Spirit of God moved over the surface of the water.	[2] Now at some point the earth was in a formless and void state, and despite the presence of the sun, moon and stars darkness was over the surface of the ocean which covered the earth, and the Spirit of God was moving over the surface of the waters.
[3] Then God said "Let the light become light."	[3] Then over time, God spoke and some light was allowed to penetrate to the earth causing day and night, but you still couldn't see the sun, moon and stars.
[4] Then God saw the light was good; then God separated the light from the darkness.	[4] Then God saw that the light was good; and God separated the light from the darkness.

[5] Then God called the light day, and the darkness called night. Then evening. Then morning. One period of time.	[5] Then God called the light day, and the darkness He called night. This was accomplished in the first creative period.
[6] Then God said “Let the firmament be in the midst of the waters and divide between the waters and the waters.”	[6] Then over another long period of time, God spoke and allowed there to be an expanse between the waters of the seas and the heavens.
[7] Then God made the firmament, then divided between the waters which were below the firmament between the waters which were above the firmament. Then it was so.	[7] Then God “made” but did not newly create the expanse and divided the waters under the expanse from the heavens above the expanse, but the expanse was still thick and not as developed until the fourth creation period.
[8] Then God called the firmament sky. Then evening. Then morning. Second period of time.	[8] Then God called the expanse sky. This was accomplished in the second creative period.
[9] Then God said “bind the waters below the sky to one place and dry ground appear. Then it was so.	[9] Over another long period of time, God spoke and allowed the waters under the sky be gathered together unto one place, and let the dry ground appear; and it was so.
[10] Then God called the dry ground earth, and the gathering together	[10] Then God called the dry ground earth, and the gathering of the waters He

called seas. Then God saw was good.	called seas; and God saw that it was good.
11 Then God “Earth bring forth grass and plants bearing seed and fruit trees bearing fruit after their kind on the earth,” and it was so.	11 Even though the sun still wasn’t visible, there was enough light for God to speak and allow the earth, over a long period of time and through microevolution, to sprout vegetation, plants yielding seed and fruit trees into various subspecies, and it was so.
12 Then the earth brought forth grass and plants bearing seed after their kind and tree bearing fruit after their kind, and God saw it was good.	12 The earth brought forth vegetation, plants yielding seed into various subspecies, and trees bearing fruit with seed in them into various subspecies; and God saw that it was good.
13 Then evening. Then morning. Third period of time.	13 This was accomplished in the third creative period.
14 Then God said let there be lights in the expanse of the sky to divide the day from the night, and let them be for signs for seasons, and for days and for years.	14 Over another long period of time, God spoke and allowed the atmosphere to clear enough so the sun, moon and stars became visible in the sky, and let them be for signs and for seasons and for days and years;
15 And let them be for lights in the expand of the sky to give light upon the face of the earth, and it was so.	15 and let them be for lights in the sky to give light on the earth; and it was so.

[16] Then God made two great lights; the greater light to rule the day, and the stars also.	[16] God had made the two great lights, the greater light to govern the day, and the lesser light to govern the night; the stars also.
[17] Then God allowed them to make light upon the earth in the expanse of the sky.	[17] Then God allowed them to make light upon the earth in the expanse of the sky.
[18] And to rule over the day and over the night, and to divide the light from the darkness, and God saw it was good.	[18] and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good.
[19] Then evening. Then morning. Fourth period of time.	[19] This was accomplished in the fourth creative period.

[a] Lambert, a researcher at the Institute of Molecular Biosciences at Massey University in Auckland, New Zealand, co-authored the new study. The findings were published yesterday in the *Proceedings of the National Academy of Sciences* Online Early Edition.

Chapter 6: The Flood

In the previous chapter we discussed how God caused the earth to sprout vegetation, plants and trees and how this probably took a long time. We also discussed whether all plants ever known and currently in existence were “created” on the third “day.” Or were some basic plants “created” and then through microevolution, those plants ‘evolved” “after their kind” to the plants we see today? The same questions were discussed for the animals. Did God create all the animals ever known or did He create a few basic forms or “kinds” of animals and then they evolved through microevolution to the animals we see today.

In my Bible study, the Flood came up because one thought that if the Flood destroyed all of mankind then this would not give enough time for man to “evolve” into the different types of man (black, brown, white, red, etc) we see today. God must have not only scattered man after the Tower of Babel, but He must have also changed the way man looks. This is counter to the idea that microevolution created these differences, but that God’s hand was directly involved. Even though that last assumption about God changing the way man looks is not in the Bible, it was a compelling question as to how the different types of people came about. This will also be something useful going further in our study, so I did some research on the Flood.

I found the following very compelling as it looks at Psalm 104 as another account of the Creation Story. Psalm 104 describes the creation of the earth in the same order as that seen in Genesis 1 (with a few more details added). It begins with an expanding universe model and describes the formation of a stable water cycle. The

earth is then described as a planet completely covered with water. God then causes the dry land to appear.[a]

Verse	Psalm 104	Other Creation Passages
2	He wraps himself in light as with a garment; he stretches out the heavens like a tent.	In the beginning God created the heavens and the earth. (*Genesis 1:1*) And God said, "Let there be light," and there was light. (*Genesis 1:3*) Who alone stretches out the heavens, And tramples down the waves of the sea; (*Job 9:8*)
3	and lays the beams of His upper chambers on their waters. He makes the clouds His chariot and rides on the wings of the wind.	The One who builds His upper chambers in the heavens, And has founded His vaulted dome over the earth, He who calls for the waters of the sea And pours them out on the face of the earth, The LORD is His name. (*Amos 9:6*)
4	He makes winds His messengers, flames of fire His servants.	
5	He set the earth on its foundations; it can never be moved.	In the beginning you laid the foundations of the earth, and the heavens are the work of your hands. (*Psalm 102:25*)

6	You covered it with the deep as with a garment; the waters stood above the mountains.	So God made the expanse and separated the water under the expanse from the water above it. And it was so. (*Genesis 1:7*) Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. (*Genesis 1:2*)
7	But at Your rebuke the waters fled, at the sound of Your thunder they took to flight;	And God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so. (*Genesis 1:9*) For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, (*2 Peter 3:5*)
8	they flowed over the mountains, they went down into the valleys, to the place You assigned for them.	God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good. (*Genesis 1:10*) To Him who made the heavens with skill, For His

		lovingkindness is everlasting; To Him who spread out the earth above the waters, For His lovingkindness is everlasting; (*Psalm 136:5-6*)
9	You set a boundary they cannot cross; never again will they cover the earth.	when he gave the sea its boundary so the waters would not overstep his command, and when he marked out the foundations of the earth. (*Proverbs 8:29*)...For I have placed the sand as a boundary for the sea, An eternal decree, so it cannot cross over it. Though the waves toss, yet they cannot prevail; Though they roar, yet they cannot cross over it. (*Jeremiah 5:22*) "Or who enclosed the sea with doors, When, bursting forth, it went out from the womb...And I placed boundaries on it, And I set a bolt and doors, And I said, 'Thus far you shall come, but no farther; And here shall your proud waves stop'? (*Job 38:8-11*)

What does verse 9 mean? If the seas originally covered the entire earth, and then God gathered the waters to one place to reveal the land, then verse 9 says God would never again cover the earth. So could the flood have covered the entire earth, contradicting God's promise? If the waters never again covered the earth, then the flood must have been local.

Deem points out that there are a number of figures of speech used in Psalm 104 that clearly refer to the original creation as opposed to the flood. The reference to the boundaries of the deep are a clear reference to the original creation (Proverbs 8:29, Psalm 33:6-7, Jeremiah 5:22, and Job 38:8-11). There are no references to "boundaries" in any of the flood references. A second figure of speech is the idea of the earth being covered by a garment, which is only found in the creation passages, and never in the flood passages (Proverbs 30:4, Job 38:9). In addition, there are no references to the mountains rising and the valleys sinking (Psalm 104:8) after the flood, although these events could be clearly linked to the setting of the boundaries of the sea as described in Genesis 1 and Job 38. (Deem)

Genesis 6:17 says everything in the earth shall die from the flood. Deem noted that there is a Hebrew word that *always* refers to the entire earth or the entire inhabited earth. The word is *tebel* (Strong's H8398), which is found 37 times in the Old Testament. Curiously, this word is never used to describe the flood, although it is used extensively to describe the creation of the earth and the judgment of the peoples of the earth.

Strong's #8398 **world**

1 Samuel 2:8. 2 Samuel 22:16. 1 Chronicles 16:30.
Job 18:18; 34:13; 37:12.
Psalms 9:8; 18:15; 19:4; 24:1;33:8; 50:12; 77:18; 89:11; 90:2; 93:1; 96:10, 13; 97:4; 98:7, 9. Proverbs 8:26.
Isaiah 13:11; 14:17, 21; 18:3;24:4; 26:9, 18; 27:6; 34:1.
Jeremiah 10:12; 51:15. Lamentations 4:12. Nahum 1:5.

So why wasn't tebel (world) used to describe the flood instead of erets which means earth or land or country?

The verses that follow use the same Hebrew words for every, all, throughout, or whole and earth, land, or countries. However, theses verses speak to a local context as opposed to the entire planet earth.

Gen. 6:17 **And, behold,** 2009 **I,** y589 **even I,** x589 **do bring** 935 z8688 x853 **a flood**3999 **of waters** 4325 **upon** x5921 **the earth,** 776 **to destroy** 7843 z8763 **all** x3605 **flesh,**1320 **wherein** x834 **[*is*] the breath** 7307 **of life,** 2416 **from under** 8478 x4480 **heaven;**8064 **[*and*] every thing** 3605 **that** x834 **[*is*] in the earth** 776 **shall die.** 1478 z8799

Gen. 2:11 **The name** 8034 **of the first** 259 **[*is*] Pîšôn** פִּישׁוֹן: 6376 **that** y1931 **[*is*] it**x1931 **which compasseth** 5437 z8802 x853 **the whole** x3605 **land** 776 **of Çáwîlà**חֲוִילָה, 2341 **where** 834 x8033 **[*there is*] gold;** 2091

Gen. 2:13 **And the name** 8034 **of the second** 8145 **river** 5104 **[*is*] Gîçôn** גִּיחוֹן: 1521**the same** x1931 **[*is*] it that compasseth** 5437 z8802 x853 **the whole** x3605 **land** 776 **of Cûš** כּוּשׁ. 3568

Gen. 13:9 [*Is*] not x3808 the whole x3605 land 776 before x6440 thee? y6440 separate thyself, 6504 z8734 I pray thee, x4994 from x4480 x5921 me: if x518 [*thou wilt take*] the left hand, 8040 then I will go to the right; 3231 z8686 or if x518 [*thou depart*] to the right hand, 3225 then I will go to the left. 8041 z8686

Gen. 41:57 And all x3605 countries 776 came 935 z8804 into Mixrayim מִצְרַיִם 4714to x413 Yôsëf יוֹסֵף 3130 for to buy 7666 z8800 [*corn*]; because x3588 that the famine 7458 was [*so*] sore 2388 z8804 in all x3605 lands. 776

Exod. 34:10 ¶ And he said, 559 z8799 Behold, x2009 I x595 make 3772 z8802 a covenant: 1285 before x5048 all x3605 thy people 5971 I will do 6213 z8799 marvels,6381 z8737 such as x834 have not x3808 been done 1254 z8738 in all x3605 the earth,776 nor in any x3605 nation: 1471 and all x3605 the people 5971 among 7130 whichx834 thou x859 [*art*] shall see 7200 z8804 x853 the work 4639 of Yähwè יְהוָה: 3068for x3588 it x1931 [*is*] a terrible thing 3372 z8737 that x834 I x589 will do 6213 z8802with x5973 thee.

Lev. 25:9 Then shalt thou cause the trumpet 7782 of the jubile 8643 to sound 5674z8689 on the tenth 6218 [*day*] of the seventh 7637 month, 2320 in the day 3117 of atonement 3725 shall ye make the

trumpet 7782 **sound** 5674 z8686 **throughout**
allx3605 **your land.** 776

Judg. 6:37 **Behold,** x2009 **I** x595 **will**
put 3322 z8688 x853 **a fleece** 1492 **of wool** 6785 **in**
the floor; 1637 **[*and*] if** x518 **the**
dew 2919 **be** x1961 **on** x5921 **the**
fleece 1492 **only,**x905 **and [*it be*]**
dry 2721 **upon** x5921 **all** x3605 **the earth** 776 **[*beside*],**
then shall I know 3045 z8804 **that** x3588 **thou wilt**
save 3467 z8686 x853 **Yi$rä´ël** יִשְׂרָאֵל 3478 **by mine**
hand, 3027 **as** x834 **thou hast said.** 1696 z8765

1Sam. 13:3 **And Yæhônä±än** יְהוֹנָתָן y3129 x3083 **smot**
e 5221 z8686 x853 **the garrison**5333 **of**
the Pælištîm פְּלִשְׁתִּים 6430 **that** x834 **[*was*]**
in Geva` גֶּבַע, 1387 **and**
thePælištîm פְּלִשְׁתִּים 6430 **heard** 8085 z8799 **[*of it*].**
And Šä´ûl שָׁאוּל 7586 **blew** 8628z8804 **the**
trumpet 7782 **throughout all** x3605 **the**
land, 776 **saying,** 559 z8800 **Let**
the`Ivrîm עִבְרִים 5680 **hear.** 8085 z8799

1 Sam. 14:25 **And all** x3605 **[*they of*] the**
land 776 **came** 935 z8804 **to a wood;** 3293**and there**
was x1961 **honey** 1706 **upon** 6440 x5921 **the**
ground. 7704

2 Sam. 15:23 **And all** x3605 **the**
country 776 **wept** 1058 z8802 **with a**
loud 1419 **voice,**6963 **and all** x3605 **the**
people 5971 **passed over:** 5674 z8802 **the**
king 4428 **also himself passed over** 5674 z8802 **the**
brook 5158 **Kiðrôn** קִדְרוֹן, 6939 **and all** x3605**the**
people 5971 **passed**

over, 5674 z8802 toward 6440 x5921 the way 1870 of x853the wilderness. 4057

2 Sam. 18:8 For the battle 4421 was x1961 there x8033 scattered 6327 z8737 over x5921the face 6440 of all x3605 the country: 776 and the wood 3293 devoured 398 z8800more 7235 z8686 people 5971 that x1931 day 3117 than the sword 2719 devoured.398 z8804

2 Sam. 24:8 So when they had gone 7751 z8799 through all x3605 the land, 776 they came 935 z8799 to Yærûšälaim יְרוּשָׁלִַם 3389 at the end 7097 x4480 of nine 8672months 2320 and twenty 6242 days. 3117

1 Kings 10:24 ¶ And all x3605 the earth 776 sought 1245 z8764 x853 to 6440 Šælömò שְׁלֹמֹה, 8010 to hear 8085 z8800 x853 his wisdom, 2451 which x834 ʼÉlöhîmאֱלֹהִים 430 had put 5414 z8804 in his heart. 3820

1Chron. 22:5 And Däwiḏ דָּוִד 1732 said, 559 z8799 Šælömò שְׁלֹמֹה 8010 my son1121 [*is*] young 5288 and tender, 7390 and the house 1004 [*that is*] to be builded1129 z8800 for Yähwè יְהוָה 3068 [*must be*] exceeding 4605 magnifical, 1431 z8687of fame 8034 and of glory 8597 throughout all x3605 countries: 776 I will [*therefore*] now x4994 make preparation 3559 z8686 for it. So Däwiḏ דָּוִד 1732 prepared 3559z8686 abundantly 7230 before 6440 his death. 4194

2 Chron. 9:28 **And they brought** 3318 z8688 **unto Šælömò** שְׁלֹמֹה 8010 **horses** 5483**out of Mixrayim** מִצְרַיִם, 4714 x4480 **and out of all** x4480 x3605 **lands.** 776

Deem also points out that Genesis 7:4 is the verse from the flood story which uses the phrase “face of the earth”. In Genesis 4:14 Cain is driven out from the face of the earth. But Cain wasn’t driven off the face of the earth into outer space but banished from the local area. So similar to “all the earth”, “face of the earth” must have had a local context.

Gen.
7:4 For **x3588** yet **5750** seven **7651** days, **3117** and I **x595** will cause it to rain**4305** **z8688** upon **x5921** the earth **776** forty **705** days **3117** and forty **705** nights; **3915**and **x853** every **3605** living substance **3351** that **x834** I have made **6213** **z8804** will I destroy **4229** **z8804** from off **5921** **x4480** the face **6440** of the earth. **127**

Gen. 4:14 **Behold,** x2005 **thou hast driven me out** 1644 z8765 x853 **this day** 3117 **from**x4480 x5921 **the face** 6440 **of the earth;** 127 **and from** y5921 **thy face** 6440 x4480 **shall I be hid;** 5641 z8735 **and I shall be** x1961 **a fugitive** 5128 z8801 **and a vagabond** 5110z8802 **in the earth;** 776 **and it shall come to pass,** 1961 z8804 **[*that*] every one** x3605**that findeth** x4672 **me** y4672 z8802 **shall slay** x2026 **me.** y2026 z8799

Does the Genesis text indicate that the flood was local? As we’ve seen based on context and review of other

verses throughout the bible using the same phrase, we can interpret the flood as a local event. Deem notes that most English translations are actually interpretations that may be intentionally skewed to favor a global flood interpretation. Deem uses Genesis 7:20 as an example which is usually translated as:

Genesis 7:20 The water prevailed fifteen cubits higher, and the mountains were covered. Here is the King James translation:

Gen.**7:20** Fifteen **6240** **2568** cubits **520** upward **4605** **x4** **480** did the waters **4325**prevail; **1396** **z8804** and the mountains **2022** were covered. **3680** **z8792**

Deem notes the Hebrew word *maʿal*, translated "higher" really means "upward." So, in essence, the text is saying that the flood was 15 cubits (20 feet) deep, *in total*, not 15 cubits above the mountains. In addition, the Hebrew word *har* can refer to “hills” instead of mountains.

Gen 8:5 And the water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible. (Gen 8:6) Then it came about at the end of forty days, that Noah opened the window of the ark which he had made; (Gen 8:7) and he sent out a raven, and it flew here and there until the water was dried up from the earth. (Gen 8:8) Then he sent out a dove from him, to see if the water was abated from the face of the land; (Gen 8:9) but the dove found no resting place for the sole of her foot, so she returned to him into the ark; for the water was on the surface of all the earth. Then he put out his hand and took her, and brought her into the ark to himself.

Deem asks if in the tenth month the mountains became visible to Noah (Gen 8:5), how could in some 40+ days later in (*Gen 8:6-9*) could water cover the surface of all the earth? Is this a bad translation of *kol erets*, since we know that the water had not covered the mountains for at least 40 days? The context makes it clear that *kol erets* may refer to local geography and could be translated as "all the land" or "all the ground."

Deem concludes that the method by which the flood ended also tells us that the flood may have been local. According to Genesis, the water receded and was dried by the wind. If the flood was global, where did the waters recede? Likewise, a wind would not significantly affect a global flood, further suggesting that the Genesis flood was local in extent.

Another problem for the global flood interpretation is what happened to the "earth" after the flood.

Gen 8:13 Now it came about in the six hundred and first year, in the first month, on the first of the month, the water was dried up from the earth: and in the second month, on the twenty-seventh day of the month, the earth was dry. (*Gen 8:14*) By the twenty-seventh day of the second month the earth was completely dry.

Deem points out that if we were to interpret these verses from a global perspective, we would have to conclude that the entire earth became a desert after the flood. The dryness of the earth is obviously referring to the local land area and *not* the entire planet earth. So should the translation instead refer to all the local land or all the visible ground instead of all the earth?

Gen 7:24 says the waters stayed on the earth for 150 days. Gen 8:3 says the waters receded for 150 days. Gen 8:4 says the ark rested on the hills of Ararat. Gen 8:5 says the waters receded three more months until the tops of the hills became visible. Gen 8:6-7 says forty days later Noah opened the window and sent out a raven which flew around until the land was dry. We never hear about the raven again. In Gen 8:8-12, Noah sends out the dove to look for dry land. The dove goes out and finds no place to land because the water is covering the whole earth. He waited seven days and sent the dove out again. That evening the dove came back with a freshly picked olive leaf. He waited another seven days and then sent out the dove again, but it did not return. Below is a timeline of the flood events showing the number of days between each event and the calculation of Noah's age.

Verse	What happened?	# of Days	Date	Noah' Age
Gen. 7:11	Flood starts		Feb 7	600
Gen. 7:17	Rain	40	Mar 18	
Gen. 7:24	Water prevails	150	Aug 15	
Gen. 8:3	Water recedes	150	Jan 12	
Gen. 8:4	Water recedes	186	Jul 17	
Gen. 8:5	Mountain visible	76	Oct 1	
Gen. 8:6	Opens window	40	Nov 10	
Gen. 8:10	Send dove 2nd time	7	Nov 17	
Gen: 8:12	Send dove 3rd time	7	Nov 24	
Gen. 8:13	Water dried up from Earth	38	Jan 1	601
Gen. 8:14	Earth was dry	57	Feb 27	

So the water covered the earth for 649 days. Is it possible that after only 102 days the entire earth was dry? Did the dove fly around the entire earth in less

than 12 hours? Remember it returned that same evening. Doesn't it make sense that the dove flew around the local area and couldn't find dry land, but that it didn't fly far enough to find dry land outside the local flood area?

Deem also points out that outside Genesis 1 through Genesis 2:5, the entire Genesis account through the Tower of Babel in Genesis 11 specifically refers to local geography. All the place names mentioned are in the Mesopotamian flood plain. Therefore, all the instances of the word "erets" can be translated "land" or "country," instead of "earth," since it all refers to local geography. Is there a reason to think that the flood account is any different from the rest of the Genesis accounts through chapter 11? Genesis 11:1 says the whole land used the same language and the same words. Was God talking about the entire earth or the people of the local Mesopotamian flood plain?

What does the New Testament tell us about the flood? The New Testament tells us that the flood was universal in its judgment. Besides this, Deem points out there is an interesting passage from 2 Peter that gives some insight into the nature of the flood:

2 Peter 3:5-6 "For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the land was formed out of water and by water, through which the world <u>at that time</u> was destroyed, being flooded with water." Deems suggests that Peter, instead of just telling us that the entire planet was flooded, qualifies the verse by telling us that the "world at that time" was flooded with water. Was the "world at the time" considered the known world of the

Mesopotamian plain? There would be no reason to qualify the verse if the flood were global in extent.

So, can we say with 100% certainty that the Flood was global, or is there a good possibility that God's Hebrew word says the flood was local?

So we've made it through the fourth creative period. We've seen God create the heavens and Earth, divide the land from the oceans, and starte the plants to grow. Now we'll move to verse 21 when God creates the sea creatures. First though let's go back and revisit the difference between "bara" create and "asah" make.

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[a] Rich Deem, The Genesis Flood Why the Bible Says It *Must* be Local, http://www.godandscience.org/apologetics/localflood.html

Chapter 7: Create vs. Make

Let's look once again at bara and asah for create and make, as these two words are important in understanding the creation of the plants, sea creatures, land animals, and man.

Strong's #1254 בָּרָא **bara' {baw-raw'}** to create, shape, form
New American Standard Bible: 9 translations: choose, create, creator, dispatch, done, down, fat, made, make; 56 verses

Strong's #6213 עָשָׂה **`asah {aw-saw'}** to do, fashion, accomplish, make
New American Standard Bible: 202 translations, 2,421 verses

The use of bara for create is seldom used as shown in the 32 verses below taken from the KJV. We should consider why it is/is not used in the creation story verses.

CREATE

Psalm 51:10 Create in me a clean heart, O God, And renew a steadfast spirit within me.

Isaiah 4:5 then the LORD will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy.

Isaiah 45:7 The One forming light and creating darkness, Causing well-being and creating calamity; I am the LORD who does all these.

Isaiah 57:19 Creating the praise of the lips. Peace, peace to him who is far and to him who is near," Says the LORD, "and I will heal him."

Isaiah 65:17-18 "For behold, I create new heavens and a new earth; And the former things will not be remembered or come to mind. "But be glad and rejoice forever in what I create; For behold, I create Jerusalem [for] rejoicing And her people [for] gladness.

CREATED

Gen. 1:1 In the beginning God created the heavens and the earth.

Gen. 1:21 God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

Gen. 1:27 God created man in His own image, in the image of God He created him; male and female He created them.

Gen. 2:3-4 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven.

Gen. 5:1-2 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God. He created them male and female, and He blessed them and named them Man in the day when they were created.

Gen. 6:7 The LORD said, “I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.”

Deut 4:32 “Indeed, ask now concerning the former days which were before you, since the day that God created man on the earth, and [inquire] from one end of the heavens to the other. Has [anything] been done like this great thing, or has [anything] been heard like it?

Psalm 89:12 The north and the south, You have created them; Tabor and Hermon shout for joy at Your name.

Psalm 89:47 Remember what my span of life is; For what vanity You have created all the sons of men!

Psalm 102:18 This will be written for the generation to come, That a people yet to be created may praise the LORD.

Psalm 104:30 You send forth Your Spirit, they are created; And You renew the face of the ground.

Psalm 148:5 Let them praise the name of the LORD, For He commanded and they were created.

Isaiah 40:26 Lift up your eyes on high And see who has created these [stars], The One who leads forth their host by number, He calls them all by name; Because of the greatness of His might and the strength of [His] power, Not one [of them] is missing.

Isaiah 41:20 That they may see and recognize, And consider and gain insight as well, That the hand of the LORD has done this, And the Holy One of Israel has created it.

Isaiah 42:5 Thus says God the LORD, Who created the heavens and stretched them out, Who spread out the earth and its offspring, Who gives breath to the people on it And spirit to those who walk in it,

Isaiah 43:1 But now, thus says the LORD, your Creator, O Jacob, And He who formed you, O Israel, “Do not fear, for I have redeemed you; I have called you by name; you are Mine!

Isaiah 43:7 Everyone who is called by My name, And whom I have created for My glory, Whom I have formed, even whom I have made.”

Isaiah 45:8 “Drip down, O heavens, from above, And let the clouds pour down righteousness; Let the earth open up and salvation bear fruit, And righteousness spring up with it. I, the LORD, have created it.

Isaiah 45:12 “It is I who made (asah) the earth, and created (bara) man upon it. I stretched out the heavens with My hands And I ordained all their host.

Isaiah 45:18 For thus says the LORD, who created the heavens (He is the God who formed the earth and made it, He established it [and] did not create it a waste place, [but] formed it to be inhabited), “I am the LORD, and there is none else.

Isaiah 48:7 “They are created now and not long ago; And before today you have not heard them, So that you will not say, ‘Behold, I knew them.’

Isaiah 54:16 “Behold, I Myself have created the smith who blows the fire of coals And brings out a weapon for its work; And I have created the destroyer to ruin.

Jer. 31:22 “How long will you go here and there, O faithless daughter? For the LORD has created a new thing in the earth— A woman will encompass a man.”

Ezek. 21:30 ‘Return [it] to its sheath. In the place where you were created, in the land of your origin, I will judge you.

Ezek. 28:13 “You were in Eden, the garden of God; every precious stone was your covering: The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the turquoise and the emerald; And the gold, the workmanship of your settings and sockets, Was in you. On the day that you were created they were prepared.

Ezek. 28:15 “You were blameless in your ways from the day you were created until unrighteousness was found in you.

Mal. 2:10 “Do we not all have one father? Has not one God created us? Why do we deal treacherously each against his brother so as to profane the covenant of our fathers?

CREATETH

Amos 4:13 For behold, He who forms mountains and creates the wind And declares to man what are His thoughts, He who makes dawn into darkness And treads on the high places of the earth, The LORD God of hosts is His name.

In the KVJ, there are no translations for “asah” as “create”. There are translations as “made” or “make”. Let’s look at several of those in the Creation story.

Gen. 5:1 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God. This verse uses both “bara” for created and “asah” for made.

So we can translate it as “In the day when God created man, He did it in the likeness of God.”

Gen. 6:6 The LORD was sorry that He had made man on the earth, and He was grieved in His heart. Gen. 6:7 The LORD said, “I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.”

So in essence God is sorry he made something he created out of nothing. There is a distinction between his “bara” creating and the actual doing “asah” his creation.

Gen. 8:6 Then it came about at the end of forty days, that Noah opened the window of the ark which he had made;

There are other verses where God uses “asah” to refer to the creation He made, but the vast majority of the verses in the Old Testament using “asah” for “made” or “make” refer to something that was made by man like Gen. 8:6.

Next we look at the creation of the sea creatures and land animals.

Chapter 8: The Sea Creatures and Land Animals

Now that we've looked at the creation of the plants and also reviewed "Bara" and "Asah" for create and make, let's look at the creation of the sea creatures, birds and land animals.

Gen. **1:20** And ´Élöhîm אֱלֹהִים **430** said, **559** **z8799** Let the waters **4325** bring forth abundantly **8317** **z8799** the moving creature **8318** that
hath **y5315** life, **2416** **x5315**and fowl **5775** [*that*] may fly **5774** **z8787** above **5921** the earth **776** in **x5921** the open**6440** firmament **7549** of heaven. **8064**

Gen.**1:21** And ´Élöhîm אֱלֹהִים **430** created **1254** **z8799** **x 853** great **1419** whales,**8577** and
every **x3605** living **2416** creature **5315** that
moveth, **7430** **z8802** which **x834**the
waters **4325** brought forth abundantly, **8317** **z8804** after their kind, **4327** and
every **x3605** winged **3671** fowl **5775** after his
kind: **4327** and ´Élöhîm אֱלֹהִים **430**saw **7200** **z8799** that **x 3588** [*it was*] good. **2896**

Gen. **1:22** And ´Élöhîm אֱלֹהִים **430** blessed **1288** **z8762** t hem, saying, **559** **z8800** Be fruitful, **6509** **z8798** and multiply, **7235** **z8798** and fill **4390** **z8798** **x853** the waters **4325** in the seas, **3220** and let
fowl **5775** multiply **7235** **z8799** in the earth. **776**

Gen. **1:23** And the evening **6153** and the morning **1242** were **x1961** the fifth **2549** day.**3117**

In chapter 5 we looked at two words:

"bring forth": **#1876** דָּשָׁא dasha; to sprout, shoot, grow green

“brought forth”: **#3318** יָצָא yatsa'; to go out, come out, exit, go forth

When God created the plants, He let the Earth do the working by sprouting “dasha” and bringing out “yatsa” from the Earth the plants. There is no use of either “bara” or “asah”. Here in Genesis 1:20 we see that God tells the water to swarm with breathing life and birds flying in the sky. Like the creation of the plants, there is no “Let” in the Hebrew. It was added in the KJV. In Genesis 1:21 God “bara” creates the great whales and every living creature that moves and which the waters bring forth after their kind. God also creates every bird after its kind. He then says be fruitful and multiply and fill the seas and also the birds to multiply in the earth.

Creature: Strong’s **#8318** שֶׁרֶץ sherets
1) teeming or swarming things, creepers, swarmers
  1a) of insects, animals, small reptiles, quadrupeds
  NASB - insects(3), swarming thing(3), swarming things(5), swarms(1), teeming life(2), teeming things(1).

Fowl: Strong’s **#5775** עוף `owph
1) flying creatures, fowl, insects, birds
  1a) fowl, birds
  1b) winged insects
  NASB - bird(17), birds(49), fowl(1), winged(3), wings(1).

Whales: Strong’s **#8577** תַּנִּין tanniyn
1) dragon, serpent, sea monster
  1a) dragon or dinosaur
  1b) sea or river monster

1c) serpent, venomous snake
NASB - dragon(2), monster(3), sea monster(1), sea monsters(3), serpent(3), serpents(2).

Creature: **#5315** נֶפֶשׁ nephesh
1) soul, self, life, creature, person, appetite, mind, living being,desire, emotion, passion
NASB - any(1), anyone(2), anyone*(1), appetite(7), being(1), beings(3), body(1), breath(1), corpse(2), creature(6), creatures(3), dead(1), dead person(2), deadly(1), death(1), defenseless*(1), desire(12), desire*(2), discontented*(1), endure*(1), feelings(1), fierce*(2), greedy*(1), heart(5), heart's(2), herself(12), Himself(4), himself(19), human(1), human being(1), hunger(1), life(146), life*(1), lifeblood*(2), lives(34), living creature(1), longing*(1), man(4), man's(1), men*(2), mind(2), Myself(3), myself(2), number(1), ones(1), others(1), ourselves(3), own(1), passion*(1), people(2), people*(1), perfume*(1), person(68), person*(1), persons(19), slave(1), some(1), soul(238), soul's(1), souls(12), strength(1), themselves(6), thirst(1), throat(2), will(1), wish(1), wishes(1), yourself(11), yourselves(13).

Fruitful: **#6509** פָּרָה parah
1) to bear fruit, be fruitful, branch off
NASB - bear fruit(2), bearing...fruit(1), become fruitful(1), flourishes(1), fruitful(18), fruitful tree(1), increased(1), made me fruitful(1), make him fruitful(1), make you fruitful(3).

Notice “fruitful” can also mean “branch off”. Could branching off mean to “evolve” into other kinds? That doesn’t mean macroevolution of one species into

another species, but microevolution into variations of the same species as we discussed previously.

Could one possible reason God “creates” the sea creatures and birds but allows the Earth to bring forth the plants is a matter of timing? Suppose God allows the Earth to sprout the plants over a very long time. In contrast, God creates the sea creatures in a relatively shorter period of time. We’re still talking hundreds of thousands and even millions of years, but in terms of the history of the earth this creation period could have been short.

Scientists believe there was such a short period in history where there was an explosion of new types of sea creatures. It is called the Cambrian explosion. Wikipedia includes the following for the Cambrian explosion:

The Cambrian explosion was the relatively rapid appearance, around 542 million years ago, of most major animal phyla, as demonstrated in the fossil record. This was accompanied by major diversification of other organisms. Before about 580 million years ago, most organisms were simple, composed of individual cells occasionally organized into colonies. Over the following 70 or 80 million years, the rate of evolution accelerated by an order of magnitude and the diversity of life began to resemble that of today. All present phyla appeared within the first 20 million years of the period, with the exception of Bryozoa, which made its earliest known appearance in the Lower Ordoician.

The Cambrian explosion has generated extensive scientific debate. The seemingly rapid appearance of fossils in the "Primordial Strata" was noted as early as the 1840s, and in 1859 Charles Darwin discussed it as one of the main objections that could be made against his theory of evolution by natural selection.

The Ediacaran period was before the Cambrian period: *The fossil record from this period is sparse, as more easily-fossilized hard-shelled animals had yet to evolve. The Ediacaran biota include the oldest definite multi-cellular organisms with tissues, and the most common types resemble segmented worms, fronds, disks, or immobile bags. Ediacara biota bear little resemblance to modern life forms, and their relationship even with the later life forms of the Cambrian explosion is rather difficult to interpret.*

Scientists believe the Cambrian explosion was from about 542 million years ago to about 462 million years ago. Scientists think the first reptiles appeared around 300 millions ago. So the Cambrian explosion is of marine creatures. Before the Cambrian explosion the seas contained a few species described above which do not resemble modern life forms. Since these forms of life were not around when the Bible was written, could the Bible have been silent about their creation and instead focus on the creation of the forms of life we know today? Was the word "bara" create used to

differentiate the type and timing of His creation of the sea creatures from how the plants were made?

Scientists think the first birds appeared 150 million years ago. Since we're talking about long periods of time for each creation period, could there be overlap between the periods? Could the sudden creation of the sea creatures and birds in the fifth creation period overlap with the creation of the land animals in the sixth creation period?

Let's quickly look ahead to how the land animals were made.

Gen. **1:24** ¶ And ʼÉlöhîm אֱלֹהִים **430** said, **559** **z8799** Let the earth **776** bring forth**3318** **z8686** the living **2416** creature **5315** after his kind, **4327** cattle, **929** and creeping thing, **7431** and beast **2416** of the earth **776** after his kind: **4327** and it was **x1961** so.**x3651**

Gen. **1:25** And ʼÉlöhîm אֱלֹהִים **430** made **6213** **z8799** **x853** the beast **2416** of the earth **776** after his kind, **4327** and cattle **929** after their kind, **4327** and every thing**x3605** that creepeth **7431** upon the earth **127** after his kind: **4327** and ʼÉlöhîmאֱלֹהִים **430** saw **7200** **z8799** that **x3588** [*it was*] good. **2896**

So God lets the Earth "bring forth" and "asah" make the land animals after their kind. One possibility is that the bringing forth process took a longer period of time and was not like the Cambrian explosion. Could it be that

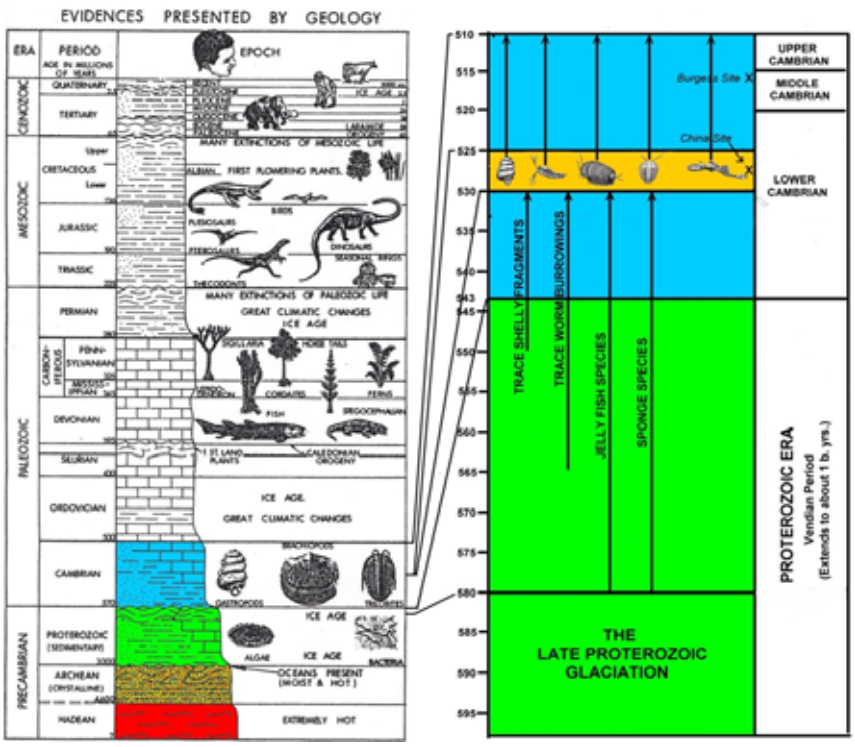
God making the animals was asah “done” in stages: first the amphibians, then the reptiles, then the dinosaurs, and then the mammals.

Also notice that the Earth brings forth the living creature, cattle, creeping thing and what is interpreted as “beast of the earth” and that God does make the “beast of the earth”, cattle, and creeping thing. Let’s look at the word cattle in more depth.

Cattle: **#0929** בְּהֵמָה b@hemah
1) beast, cattle, animal
  1a) beasts (coll of all animals)
  1b) cattle, livestock (of domestic animals)
  1c) wild beasts
NASB - animal(33), animals(27), beast(44), beasts(31), cattle(49), cattle*(1), herd(1), kinds of cattle(1), mount(1).

So the NASB translated this as cattle the majority of the time. It could have also been translated as animal or beast.

The chart below shows the fossil records and the timeline of the various records.



According to Wikipedia: *Evidence suggests that an algal scum formed on the land 1,200 million years ago, but it was not until the Ordovician Period, around 450 million years ago, that land plants appeared. However, new evidence from the study of carbon isotope ratios in Precambrian rocks has suggested that complex photosynthetic plants developed on the earth over 1,000 million years ago.*

So the geological evidence points to God creating the plants (both in the sea and on the land) before any type of animal-type life appeared. This is consistent with the

Creation narrative. The Earth brought forth or sprouted these plants after their kind over a long period of time (third creative period) as seen in the chart above. The "creation" of the sea creatures and birds in the fifth creative period probably started with the Cambrian period but extended through the Jurassic period when birds appeared. The sixth creative period when the land animals are "made" probably occurred in steps starting around the Devonian period.

Let's look at the creation of the land animals some more.

Gen. **1:24** ¶ And ʼÉlöhîm אֱלֹהִים **430** said, **559** **z8799** Let the earth **776** bring forth**3318** **z8686** the living **2416** creature **5315** after his kind, **4327** cattle, **929** and creeping thing, **7431** and beast **2416** of the earth **776** after his kind: **4327** and it was **x1961** so.**x3651**

Gen. **1:25** And ʼÉlöhîm אֱלֹהִים **430** made **6213** **z8799** **x853** the beast **2416** of the earth **776** after his kind, **4327** and cattle **929** after their kind, **4327** and every thing**x3605** that creepeth **7431** upon the earth **127** after his kind: **4327** and ʼÉlöhîmאֱלֹהִים **430** saw **7200** **z8799** that **x3588** [*it was*] good. **2896**

Notice the use of "yatsa" in Gen. 1:24 to say the Earth will bring forth the land creatures similar to the Earth bringing forth the plants.

Let's look closer at Strong's #3318:
1) "Yatsa": to go out, come out, exit, go forth

1a) (Qal)
1a1) to go or come out or forth, depart
1a2) to go forth (to a place)
1a3) to go forward, proceed to (to or toward something)
1a4) to come or go forth (with purpose or for result)
1a5) to come out of
1b) (Hiphil)
1b1) to cause to go or come out, bring out, lead out
1b2) to bring out of
1b3) to lead out
1b4) to deliver
1c) (Hophal) to be brought out or forth

When God created the plants he also used the word sprout, so we can see how plants grew out of the Earth. Since that word is not used for the animals, then can we assume they also did not come out from the ground? Maybe the bringing forth refers to what happens after God actually creates the animals. The two verses below use "yatsa" but don't refer to the process of creation.

Exodus 6:6 "Say, therefore, to the sons of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments.

Exodus 12:17 'You shall also observe the [*Feast of*] Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance.

Genesis uses “asah” in Genesis 1:25 instead of “bara”. Why is this? Didn’t God create from new the land animals just like he created the sea creatures and birds?

So God lets the Earth bring forth the sprouting plants, he creates the swarming sea creatures and birds, but he has the Earth bring forth and makes “asah” the land animals. Can we read anything into these differences? Were these different words chosen for a reason? Was it an error entered into the text over time?

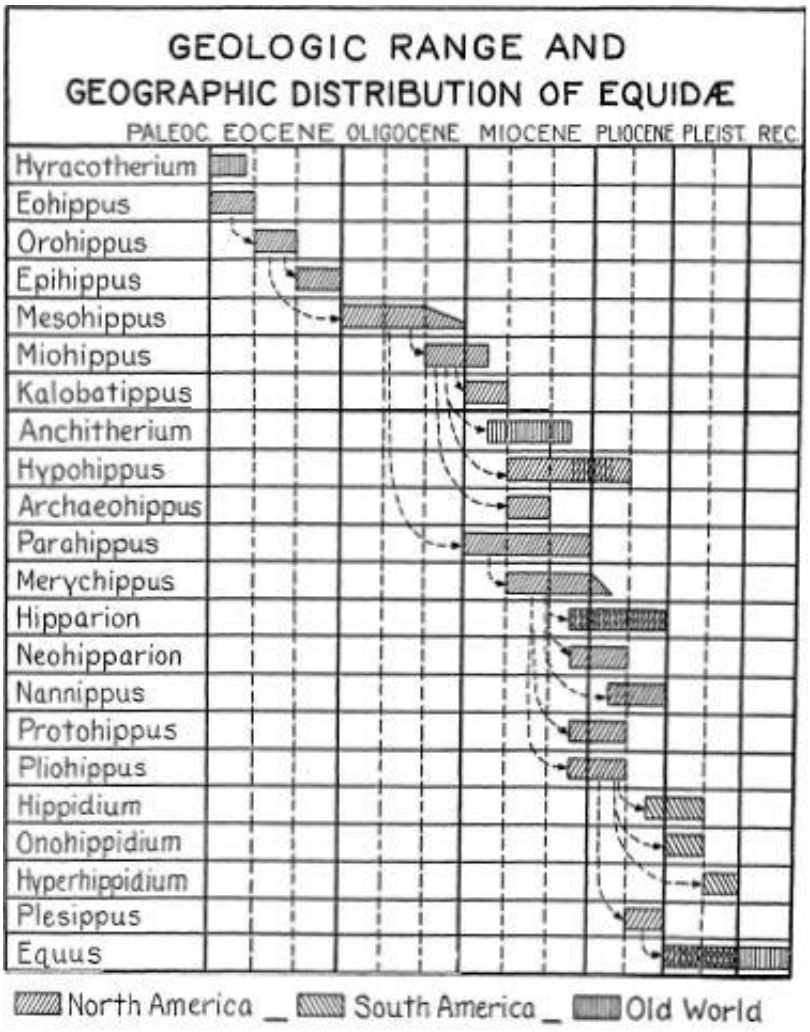
And again, did God create every creature that ever existed or just a small set of sea creatures, birds and land animals and then they “evolved” over time?

Some estimate the number of years between Adam and The Flood were about 2,256 years. I’ve also seen 1,656 and even 6,373 years. Let’s assume it took the larger 6,373 years.

(Gen. 5:3)
* When Adam became the father of Seth he was 230
* When Seth became the father of Enosh he was 205
* When Enosh became the father of Kenan he was 190
* When Kenan became the father of Mahalalel he was 170
* When Mahalalel became a father of Jared he was 165
* When Jared became the father of Enoch he was 162
* When Enoch became the father of Methuselah he was 165
* When Methuselah became the father of Lamech he was 187
* When Lamech became the father of Noah he was 182
* The flood came at the 600 age of Noah 600
Sum 2,256 years

0……..11013B.C…..Adam Created
130……..10883B.C…..Seth Born……..Gen 5:3
235……..10778B.C…..Enas Born……..Gen 4:26
1140……9873B.C……Cainan Born……..Gen 5:10
2050……8963B.C……Mahalaleel Born…Gen 5:12
2945……8068B.C……Jared Born……..Gen 5:15
3907……7106B.C……Enoch Born……Gen 5:18
4272……6741B.C……Methuselah Born...Gen 5:21
5241……5772B.C……Lamech Born…….Gen 5:25
5423……5590B.C……Noah Born……..Gen 5:28-29
5925……5088B.C……Shem Born……..Gen 11:10-11
6023……4990B.C……Flood Begins……..Gen 7:11
6024……4989B.C……Flood Over……..Gen 8:13
6025……4988B.C……Shem 100yrs old…Gen 11:10-11
6373……4640B.C……Noah Dies……...Gen 9:29

So if there were only 6,373 years between the creation of all the animals and man (in Day 6) and The Flood, then either most of the animals we see in the fossil record died in this short amount of time or the ark was big enough to contain two of each type of animal we see in the fossil record. On the next page is a map of the different species of horse based on fossil records. There was a large number of horses that would have needed room on the ark if they had all survived up to The Flood after their creation on Day 6. Multiply this by all the known animal types to see how big the ark needed to be!



Another hypothesis is that the ark only contained the basic types of life as we know it today. So the “horse” was on the ark which led to the horse, donkey, and zebra. That means that the one horse “evolved” into the

horse, donkey and zebra since The Flood or about 3,000 years. This doesn't make sense as well since 3,000 years does not allow enough time for the process of microevolution to take place. This is another reason to think that The Flood was a local event wiping out the animals in that local region, but not wiping out all the horses, donkeys and zebras in the world.
Let's see where we are in our alternative literal translation of the Creation narrative.

Literal Translation	Expanded Narrative
1 In the beginning, God created the heaven and the earth.	1 In the beginning over a long period of time, God created new the earth and sky, including sun, moon and stars.
2 Now the earth was waste and void, and darkness covered the surface of the deep, and the Spirit of God moved over the surface of the water.	2 Now at some point the earth was in a formless and void state, and despite the presence of the sun, moon and stars darkness was over the surface of the ocean which covered the earth, and the Spirit of God was moving over the surface of the waters.
3 Then God said "Let the light become light."	3 Then over time, God spoke and some light was allowed to penetrate to the earth causing day and night, but you still couldn't see the sun, moon and stars.
4 Then God saw the light was good; then God separated the light from the darkness.	4 Then God saw that the light was good; and God separated the light from the darkness.

[5] Then God called the light day, and the darkness called night. Then evening. Then morning. One period of time.	[5] Then God called the light day, and the darkness He called night. This was accomplished in the first creative period.
[6] Then God said “Let the firmament be in the midst of the waters and divide between the waters and the waters.	[6] Then over another long period of time, God spoke and allowed there to be an expanse between the waters of the seas and the heavens.
[7] Then God made the firmament, then divided between the waters which were below the firmament between the waters which were above the firmament. Then it was so.	[7] Then God “made” but did not newly create the expanse and divided the waters under the expanse from the heavens above the expanse, but the expanse was still thick and not as developed until the fourth creation period.
[8] Then God called the firmament sky. Then evening. Then morning. Second period of time.	[8] Then God called the expanse sky. This was accomplished in the second creative period.
[9] Then God said “bind the waters below the sky to one place and dry ground appear. Then it was so.	[9] Over another long period of time, God spoke and allowed the waters under the sky be gathered together unto one place, and let the dry ground appear; and it was so.
[10] Then God called the dry ground earth, and the gathering together	[10] Then God called the dry ground earth, and the gathering of the waters He called seas;

called seas. Then God saw was good.	and God saw that it was good.
11 Then God said "Earth bring forth grass and plants bearing seed and fruit trees bearing fruit after their kind on the earth," and it was so.	11 Even though the sun still wasn't visible, there was enough light for God to speak and allow the earth, over a long period of time and through microevolution, to sprout vegetation, plants yielding seed and fruit trees into various subspecies, and it was so.
12 Then the earth brought forth grass and plants bearing seed after their kind and tree bearing fruit after their kind, and God saw it was good.	12 The earth brought forth vegetation, plants yielding seed into various subspecies, and trees bearing fruit with seed in them into various subspecies; and God saw that it was good.
13 Then evening. Then morning. Third period of time.	13 This was accomplished in the third creative period.
14 Then God said "Let there be lights in the expanse of the sky to divide the day from the night, and let them be for signs for seasons, and for days and for years."	14 Over another long period of time, God spoke and allowed the atmosphere to clear enough so the sun, moon and stars became visible in the sky, and let them be for signs and for seasons and for days and years;
15 And let them be for lights in the expand of the sky to give light upon the face of the earth, and it was so.	15 and let them be for lights in the sky to give light on the earth; and it was so.
16 Then God made two	16 God had made the two great

great lights; the greater light to rule the day, and the stars also.	lights, the greater light to govern the day, and the lesser light to govern the night; the stars also.
17 Then God allowed them to make light upon the earth in the expanse of the sky.	17 Then God allowed them to make light upon the earth in the expanse of the sky.
18 And to rule over the day and over the night, and to divide the light from the darkness, and God saw it was good.	18 and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good.
19 Then evening. Then morning. Fourth period of time.	19 This was accomplished in the fourth creative period.
20 Then God said "Waters swarm with living creatures, and birds fly above the earth in the open expanse of the sky."	20 Then in a brief period of time compared to the history of the universe, God spoke and created various complex living creatures and allowed the oceans to teem with swarms of these new, complex living creatures, and let birds fly above the earth in the open sky.
21 Then God created the great sea monster and every living creature that moves which swarm the waters after their kind, and ever winged bird after their kind: then	21 Then God created the great sea monsters and every living creature that moves, with which the oceans swarmed and allowed them to evolve into various subspecies, and He created every winged bird and allowed them to evolve into

God saw it was good.	various subspecies; and God saw that it was good.
22 Then God blessed them, saying “Bear fruit and multiply, and fill the waters in the seas and birds increase in the earth.	22 Then God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.”
23 Then evening. Then morning. Fifth period of time.	23 This was accomplished in the fifth creative period.
24 Then God said “Earth bring forth the living creature after their kind, cattle, and creeping thing, and living thing on the earth after their kind,” and it was so.	24 Then over a very long period of time, God spoke and created new land animals and allowed these living creatures through His natural processes to evolve into various subspecies: cattle and creeping things and beasts of the earth and they evolved into various subspecies; and it was so.
25 Then God made the living creature on the earth after their kind, and cattle after their kind, and every thing that creeps on the earth after their kind: then God saw it was good.	25 Then God made the beasts of the earth and they evolved into various subspecies, and He made the cattle and they evolved into various subspecies, and He made everything that creeps on the ground and they evolved into various subspecies; and God saw that it was good.

Now we turn to the creation of man.

Chapter 9: Man

Let's now turn our attention to the creation of man and finish Genesis Chapter 1.

Gen. 1:26 ¶ And ʼÉlöhîm אֱלֹהִים **430** said, **559 z8799** Let us make **6213 z8799** man**120** in our image, **6754** after our likeness: **1823** and let them have dominion **7287z8799** over the fish **1710** of the sea, **3220** and over the fowl **5775** of the air, **8064** and over the cattle, **929** and over all **x3605** the earth, **776** and over every **x3605** creeping thing **7431** that creepeth **7430 z8802** upon **x5921** the earth. **776**

As in the previous times God created or made something, He "says" and then explains what He is going to do. God says "Let us" make "asah" man in our image. I'm not going to get into the use of "us" and "our" and the Trinity as that is not part of this study.

Image: #6754 צֶלֶם tselem {tseh'-lem}**NASB:** form(1), image(5), images(6), likenesses(3), phantom(1)

Likeness: #1823 דְּמוּת d@muwth {dem-ooth'} **NASB -** figure(1), figures like(1), figures resembling(1), form(4), like(4), likeness(8), pattern(1), resembling(1), something resembling(1), which resembled(1), who resembled(1)

Dominion: #7287 רָדָה radah {raw-daw'} **NASB -** dominated(1), had dominion(1), have dominion(1), prevailed(1), rule(12), ruled(4), ruling(1), subdued(1), subdues(1)

Fish: #1710 דָּגָה dagah {daw-gaw'} **NASB -** fish(16)

Sea: #3220 יָם yam {yawm} **NASB -** red*(24), sea(278), seacoast*(5), seas(27), seashore(1), seashore*(9), south(1), west(59), west side(4), western(1), westward(12)
1a) Mediterranean Sea
1b) Red Sea
1c) Dead Sea
1d) Sea of Galilee
1e) sea (general)
1f) mighty river (Nile)
1g) the sea (the great basin in the temple court)
1h) seaward, west, westward

The KJV added the words “Let us” which adds some nuance that wasn’t in the source Hebrew text. Notice the word “sea” is the same word used in Genesis 1:22 where God created the creatures of the water and told them to be fruitful and multiply and fill the waters in the seas.

The words “fowl”, “air”, “cattle”, and “creeping thing” are words introduced previously in the creation story.

For “over all the earth” and “upon the earth”, we saw in Chapter 6 on The Flood that this phrase in other chapters and context could mean the entire earth or a local area. What does it mean in this context? Is God talking about man having dominion over every living creature over the entire earth? Let’s look at the word “all” and “every” which is the same Hebrew word.

All or Every: #3605 כֹּל kol {kole}
1) all, the whole
1a) all, the whole of
1b) any, each, every, anything

1c) totality, everything

God is giving man a special place in His creation - that of a ruler on earth. Is God referring to the entire earth or a local region? In Chapter 6 we saw that “over all the earth” could be a local context and that “world” has been used to refer to the entire earth. However, in Genesis Chapter 1 God uses “earth” not “world” to describe the creation of the whole world. So since God uses the word “earth” to describe the whole world in the entire creation account, we must conclude that He is referring to the entire world and that He gave man dominion over the entire world, creatures and plants.

Gen.
1:27 So ʼÉlöhîm אֱלֹהִים **430** created **1254** **z8799** **x853** m an **120** in his [*own*] image, **6754** in the image **6754** of ʼÉlöhîm אֱלֹהִים **430** created **1254** **z8804** h e him; male **2145** and female **5347** created **1254** **z8804** he them.

God creates “barah” man in his image. The word “own” is added in KJV.

Male: #2145 זָכָר zakar {zaw-kawr'} **NASB** - boy(2), intimately*(3), male(56), males(19), man(4)

Female: #5347 נְקֵבָה n@qebah {nek-ay-baw'} **NASB** - female(20), woman(1), women(1)

God creates man in His image which is both male and female. And He creates both man and woman apparently at the same time. The words “him” and “them” were added in the KJV. So we don’t know if He

created one man and one woman or several men and several women.

Gen.
1:28 And ʼÉlöhîm אֱלֹהִים **430** blessed **1288** **z8762** them, and ʼÉlöhîmאֱלֹהִים **430** said **559** **z8799** unto them, Be fruitful, **6509** **z8798** and multiply, **7235z8798** and replenish **4390** **z8798** **x853** the earth, **776** and subdue **x3533** it: **y3533** **z8798**and have dominion **7287** **z8798** over the fish **1710** of the sea, **3220** and over the fowl**5775** of the air, **8064** and over every **x3605** living thing **2416** that moveth **7430** **z8802**upon **x5921** the earth. **776**

God blesses man and tells them to be fruitful and multiply like He did the sea creatures and birds in Genesis 1:22. He tells man to replenish the earth like He did the sea creatures to fill the waters in the seas. The word “them” was added in the KJV.

God also tells man to “subdue” the earth. Let’s look at this word.

Subdue: #3533 כָּבַשׁ kabash {kaw-bash'**} NASB** - assault(1), brought them into subjection(2), forced into bondage(1), forcing(1), subdue(1), subdued(5), subjugate(1), trample(1), tread our under foot(1), under foot(1)
1) to subject, subdue, force, keep under, bring into bondage
1a) (Qal)
1a1) to bring into bondage, make subservient
1a2) to subdue, force, violate
1a3) to subdue, dominate, tread down
1b) (Niphal) to be subdued

1c) (Piel) to subdue
1d) (Hiphil) to bring into bondage

God gives man dominion over the fish, birds, and every living thing that moves (creeps) on the earth. Let's look at this more closely. In Genesis 1:24-25 God makes the beasts of the earth, cattle, and everything that creeps on the earth.

Beast: #2416 חַי chay {khah'-ee} **NASB** - alive(38), flowing(2), fresh(1), green(1), life(7), live(44), lives(54), living(63), living one(4), living thing(6), man living(1), next(2), next year(2), raw(6), renewed(1), running(6), next year(1), vigorous(1), who lives(1)

Creeping thing: #7431 רֶמֶשׂ remes {reh'-mes} **NASB** - creeping thing(5), creeping things(9), creeps(1), moving thing(1), swarms(1)

Creep: #7430 רָמַשׂ ramas {raw-mas'} **NASB** - creep(1), creeps(7), moved(1), moves(6), prowl about(1), swarm(1)

In Genesis 1:24-25, God makes the beast of the earth after his kind, and cattle after their kind, and every thing that creeps upon the earth after his kind. Notice that beasts of the earth are different from every thing that creeps on the earth and cattle. In Genesis 1:26, God says He wants to make man to have dominion over the fish of the sea, fowl of the air, cattle, over all the earth, and over every creeping thing that creeps on the earth. Why doesn't He include the beast of the earth?

In Genesis 1:27, God creates man. Then in Genesis 1:28, He gives man dominion over the fish of the sea,

fowl of the air, and every living thing that moves (creeps, Strongs #7430) on the earth. In Genesis 1:30, God gives to every beast of the earth, every fowl of the air, and to every thing that creeps on the earth that has life every green herb for food. Notice the word “moveth” is the same Hebrew word for “creeps” so this is a reference to the creeping things and not the beasts.

Genesis 7:14 lists the animals that went into the ark included every beast after his kind, all the cattle after their kind, every creeping thing that creeps upon the earth after his kind, every fowl after his kind, and every bird of every sort. So beasts are again distinct from creeping things. “Creeping thing” is seldom used in the Bible whereas “beast” is used quite often. Below are the other verses with “creeping thing”:

Genesis 6:7 The LORD said, “I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.” **Notice the distinction of animals and creeping things.**

Genesis 6:20 “Of the birds after their kind, and of the animals after their kind, of every creeping thing of the ground after its kind, two of every [kind] will come to you to keep [them] alive. **Notice the distinction of animals and creeping things.**

Genesis 7:23 Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah was left, together with those that were with him in the ark. **Notice the distinction of animals and creeping things.**

Genesis 8:17 "Bring out with you every living thing of all flesh that is with you, birds and animals and every creeping thing that creeps on the earth, that they may breed abundantly on the earth, and be fruitful and multiply on the earth." **Notice the distinction of animals and creeping things.**

Genesis 8:19 Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by their families from the ark. **Notice the distinction of animals and creeping things.**

Genesis 9:3 "Every moving thing that is alive shall be food for you; I give all to you, as [I gave] the green plant.

1 Kings 4:33 He spoke of trees, from the cedar that is in Lebanon even to the hyssop that grows on the wall; he spoke also of animals and birds and creeping things and fish. **Notice the distinction of animals and creeping things.**

Psalms 148:10 Beasts and all cattle; Creeping things and winged fowl; **Notice the distinction of animals and creeping things.**

Exekiel 8:10 So I entered and looked, and behold, every form of creeping things and beasts [and] detestable things, with all the idols of the house of Israel, were carved on the wall all around. **Notice the distinction of animals and creeping things.**

Exekiel 38:20 "The fish of the sea, the birds of the heavens, the beasts of the field, all the creeping things that creep on the earth, and all the men who are on the

face of the earth will shake at My presence; the mountains also will be thrown down, the steep pathways will collapse and every wall will fall to the ground. **Notice the distinction of animals and creeping things.**

Hosea 2:18 "In that day I will also make a covenant for them With the beasts of the field, The birds of the sky And the creeping things of the ground. And I will abolish the bow, the sword and war from the land, And will make them lie down in safety. **Notice the distinction of animals and creeping things.**

Habakkuk 1:14 [Why] have You made men like the fish of the sea, Like creeping things without a ruler over them? **This appears to refer only to creeping things and not beasts.**

So if we take God's word literally, He gave man dominion over all the animals except the beasts.

Gen. 1:29 ¶
And ʼÉlöhîm אֱלֹהִים **430** said, **559** **z8799** Behold, **2009** I have
given **5414** **z8804** you **x853** every **x3605** herb **6212** bear
ing **2232** **z8802** seed, **2233** which **x834**[*is*]
upon **x5921** the face **6440** of all **x3605** the
earth, **776** and every **x3605** tree, **6086** in the
which **x834** [*is*] the fruit **6529** of a
tree **6086** yielding **2232** **z8802** seed; **2233** to you it shall
be **1961** **z8799** for meat. **402**

God gives man every herb bearing seed on the face of all the earth and every tree in which fruit yields seed for food. Let's look at some of these words.

Herb: #6212 עֵשֶׂב `eseb {eh'-seb}**NASB** - grass(8), herb(1), herbs(1), plant(9), plants(3), vegetation(11)

Bearing: #2232 זָרַע zara` {zaw-rah'}**NASB** - conceive(1), gives birth(1), perpetuated(1), plant seed(1), scatter(1), set(1), sow(28), sowed(2), sower(2), sowing(2), sown(10), sows(2), unsown*(1), yielding(4)

Seed: #2233 זֶרַע zera` {zeh'-rah}**NASB** - carnally*(1), child(1), children(3), descendant(3), descendants(105), descent(1), family(6), fertile(1), grain(3), intercourse*(2), line(1), nation(1), offspring(38), offspring's offspring(1), origin(1), posterity(1), race(1), seed(48), seedtime(1), seminal(4), seminal*(1), son*(1), time(1), what you sow(1)

Tree: #6086 עֵץ `ets {ates}**NASB** - carpenters*(4), framework(1), gallows(9), handle(1), logs(1), shaft(3), stalks(1), stick(8), sticks(3), timber(19), timbers(5), tree(74), trees(71), wild*(1), wood(111), wooden(6)

Fruit: #6529 פְּרִי p@riy {per-ee'}**NASB** - earnings*(1), foliage(1), fruit(84), fruitful(2), fruits(2), fruits*(1), offspring(11), price(1), produce(12), product(1), results(2), reward(1)

Meat: #0402 אָכְלָה 'oklah {ok-law'}**NASB** - eat(1), food(13), fuel(3)

If the context of Genesis Chapter 1 is global instead of local and man's dominion is over the entire earth and all the creatures (except the beasts), then the context continues that God gave man all vegetation that was on the earth for food. This includes all plants and trees bearing fruit.

Gen. **1:30** And to every **x3605** beast **2416** of the earth, **776** and to every **x3605** fowl**5775** of the air, **8064** and to every thing **x3605** that creepeth **7430** **z8802** upon **x5921**the earth, **776** wherein **x834** [*there is*] life, **2416** **5315** [*I have given*] **x853** every**x3605** green **3418** herb **6212** for meat: **402** and it was **x1961** so. **x3651**

Let's recall Genesis verses 1:24 and 1:25 again.

Gen. **1:24** ¶ And ʹÉlöhîm אֱלֹהִים **430** said, **559** **z8799** Let the earth **776** bring forth**3318** **z8686** the living **2416** creature **5315** after his kind, **4327** cattle, **929** and creeping thing, **7431** and beast **2416** of the earth **776** after his kind: **4327** and it was **x1961** so.**x3651**

Gen. **1:25** And ʹÉlöhîm אֱלֹהִים **430** made **6213** **z8799** **x853** the beast **2416** of the earth **776** after his kind, **4327** and cattle **929** after their kind, **4327** and every thing**x3605** that creepeth **7431** upon the earth **127** after his kind: **4327** and ʹÉlöhîmאֱלֹהִים **430** saw **7200** **z8799** that **x 3588** [*it was*] good. **2896**

Notice that verse 1:24 lists living creature, cattle, creeping thing, and beast of the earth. Verse 1:25 lists beasts of the earth, cattle, and creeping thing. However, verse 1:30 does not include cattle, but we know of all the animals listed the cattle ate green plants for food. Could it be that the "beast of the earth" in verse 1:30 was a reference to cattle and not beasts? If this is true, then it can be interpreted that God gave to

every living creature except the beasts plants for their food. We're not told what the beasts ate. They probably ate other animals as they do now. Just because animals eating other animals is not mentioned doesn't mean it didn't happen.

David Snope, in his book A Biblical Case for an Old Earth explains that "a hierarchy is introduced: humans rule over the creatures of the land and the sea and the air, as well as the green plants; the animals rue over the green plants. The sense of this passage is not a restriction – do not eat animals – but a commission and a blessing: God says, in effect, 'Go out and rule, for I have given them into your hand.' Animals are not given a commission to rule over other animals, but they are given a commission to rule over the plants."[a]

Let's look at one more distinction for the creeping things between Genesis 1:25 and 1:26.

Gen. 1:26 ¶ And ʼÉlöhîm אֱלֹהִים **430** said, **559** **z8799** Let us make **6213** **z8799** man**120** in our image, **6754** after our likeness: **1823** and let them have dominion **7287z8799** over the fish **1710** of the sea, **3220** and over the fowl **5775** of the air, **8064** and over the cattle, **929** and over all **x3605** the earth, **776** and over every **x3605** creeping thing **7431** that creepeth **7430** **z8802** upon **x5921** the earth. **776**

In Genesis 1:25 there are two different words for earth. The Hebrew word "erets" for Earth which we've seen throughout Chapter 1 is used in reference to the beast of the earth. Then it refers to every creeping thing that

creeps on the earth, but this earth is Strong's #127 adamah, instead of erets.

Earth: #0127 אֲדָמָה 'adamah {ad-aw-maw'} 1) ground, land
NASB - country(1), dirt(1), dust(3), earth(32), farming*(1), fields(1), ground(64), land(112), lands(2), soil(7)

Then in Genesis 1:26 it refers to every creeping thing on the earth "erets". Maybe Genesis 1:25 refers to where the creeping things live, in the ground, whereas Genesis 1:26 is acknowledging that the creeping things will be found all over the earth.

Gen. 1:31 And ʼÉlöhîm אֱלֹהִים **430** saw **7200** **z8799** **x853** every thing **x3605** that **834**he had made, **6213** **z8804** and, behold, **x2009** [*it was*] very **3966** good. **2896** And the evening **6153** and the morning **1242** were **x1961** the sixth **8345** day. **3117**

God saw ever thing he had made "asah" and it was "very" good. All the other creative times God says it was good, but not very good.

Very: #3966 מְאֹד m@`od {meh-ode'}1) exceedingly, much

This completes the sixth creative time as there is a beginning and end to it.

So let's summarize the condition of man and creatures after the 6th creative time as if this was the only story we knew about in Genesis. Man and woman have dominion over all the earth, all the creatures of the sea,

the birds in the air, and over every living thing that creeps on the earth. Man does not have dominion over the beasts of the earth. Man is to subdue the earth. He has all the plants and fruit trees to eat. All the animals have plants to eat as well, but not the fruit trees. The beasts either have plants or something else to eat. God told man to be fruitful and multiply.

Let's update our alternative literal translation of the Creation narrative.

Literal Translation	Expanded Narrative
[1] In the beginning, God created the heaven and the earth.	[1] In the beginning over a long period of time, God created new the earth and sky, including sun, moon and stars.
[2] Now the earth was waste and void, and darkness covered the surface of the deep, and the Spirit of God moved over the surface of the water.	[2] Now at some point the earth was in a formless and void state, and despite the presence of the sun, moon and stars darkness was over the surface of the ocean which covered the earth, and the Spirit of God was moving over the surface of the waters.
[3] Then God said "Let the light become light."	[3] Then over time, God spoke and some light was allowed to penetrate to the earth causing day and night, but you still couldn't see the sun, moon and stars.
[4] Then God saw the light was good; then God separated the light from the	[4] Then God saw that the light was good; and God separated the light from the darkness.

darkness.	
[5] Then God called the light day, and the darkness called night. Then evening. Then morning. One period of time.	[5] Then God called the light day, and the darkness He called night. This was accomplished in the first creative period.
[6] Then God said let the firmament be in the midst of the waters and divide between the waters and the waters.	[6] Then over another long period of time, God spoke and allowed there to be an expanse between the waters of the seas and the heavens.
[7] Then God made the firmament, then divided between the waters which were below the firmament between the waters which were above the firmament. Then it was so.	[7] Then God "made" but did not newly create the expanse and divided the waters under the expanse from the heavens above the expanse, but the expanse was still thick and not as developed until the fourth creation period.
[8] Then God called the firmament sky. Then evening. Then morning. Second period of time.	[8] Then God called the expanse sky. This was accomplished in the second creative period.
[9] Then God said "bind the waters below the sky to one place and dry ground appear. Then it was so.	[9] Over another long period of time, God spoke and allowed the waters under the sky be gathered together unto one place, and let the dry ground appear; and it was so.
[10] Then God called the dry ground earth, and	[10] Then God called the dry ground earth, and the

the gathering together called seas. Then God saw was good.	gathering of the waters He called seas; and God saw that it was good.
11 Then God said "Earth bring forth grass and plants bearing seed and fruit trees bearing fruit after their kind on the earth," and it was so.	11 Even though the sun still wasn't visible, there was enough light for God to speak and allow the earth, over a long period of time and through microevolution, to sprout vegetation, plants yielding seed and fruit trees into various subspecies, and it was so.
12 Then the earth brought forth grass and plants bearing seed after their kind and tree bearing fruit after their kind, and God saw it was good.	12 The earth brought forth vegetation, plants yielding seed into various subspecies, and trees bearing fruit with seed in them into various subspecies; and God saw that it was good.
13 Then evening. Then morning. Third period of time.	13 This was accomplished in the third creative period.
14 Then God said "Let there be lights in the expanse of the sky to divide the day from the night, and let them be for signs for seasons, and for days and for years."	14 Over another long period of time, God spoke and allowed the atmosphere to clear enough so the sun, moon and stars became visible in the sky, and let them be for signs and for seasons and for days and years;
15 And let them be for lights in the expand of the sky to give light upon the face of the	15 and let them be for lights in the sky to give light on the earth; and it was so.

earth, and it was so.	
[16] Then God made two great lights; the greater light to rule the day, and the stars also.	[16] God had made the two great lights, the greater light to govern the day, and the lesser light to govern the night; the stars also.
[17] Then God allowed them to make light upon the earth in the expanse of the sky.	[17] Then God allowed them to make light upon the earth in the expanse of the sky.
[18] And to rule over the day and over the night, and to divide the light from the darkness, and God saw it was good.	[18] and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good.
[19] Then evening. Then morning. Fourth period of time.	[19] This was accomplished in the fourth creative period.
[20] And God said "Waters swarm with living creatures, and birds fly above the earth in the open expanse of the sky."	[20] In a brief period of time compared to the history of the universe, God spoke and created various complex living creatures and allowed the oceans to teem with swarms of these new, complex living creatures, and let birds fly above the earth in the open sky.
[21] Then God created the great sea monster and every living creature that moves which swarm the waters after their kind,	[21] Then God created the great sea monsters and every living creature that moves, with which the oceans swarmed and allowed them to evolve into various subspecies, and

and ever winged bird after their kind: then God saw it was good.	He created every winged bird and allowed them to evolve into various subspecies; and God saw that it was good.
22 Then God blessed them, saying “Bear fruit and multiply, and fill the waters in the seas and birds increase in the earth.	22 Then God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.”
23 Then evening. Then morning. Fifth period of time.	23 This was accomplished in the fifth creative period.
24 Then God said “Earth bring forth the living creature after their kind, cattle, and creeping thing, and living thing on the earth after their kind,” and it was so.	24 Then over a very long period of time, God spoke and created new land animals and allowed these living creatures through His natural processes to evolve into various subspecies: cattle and creeping things and beasts of the earth and they evolved into various subspecies; and it was so.
25 Then God made the living creature on the earth after their kind, and cattle after their kind, and every thing that creeps on the earth after their kind: then God saw it was good.	25 Then God made the beasts of the earth and they evolved into various subspecies, and He made the cattle and they evolved into various subspecies, and He made everything that creeps on the ground and they evolved into various subspecies; and God saw that it was good.
26 Then God said,	26 Then God said, “Let Us

“Make man in image of likeness, and rule over the fish in the sea, and over the birds in the sky, and over all the earth, and over every creeping thing that creeps on the earth.”	make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.”
27 Then God created man according to image, according to God’s image created him, male and female created him.	27 Then God created man and woman in His own image, in the image of God He created them; male and female He created them.
28 Then God blessed, then said “be fruitful and multiply and fill the earth and subdue and rule over the fish in the sea, over the birds in the sky, and over every creature that creeps on the earth.”	28 Then God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that creeps on the earth.” God did not include the beast of the earth for man to rule.
29 Then God said “Behold, give to you every plant bearing seed which is on the face of all the earth, and every tree which fruit bears seed, for you it shall be food.	29 Then God said, “Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you;
30 and to every beast of the earth and to	30 and to every beast of the earth and to every bird of the

every bird of the sky and to every thing that creeps on the earth which has life, every green plant for food"; and it was so.	sky and to every thing that creeps on the earth which has life, I have given every green plant for food"; and it was so.
31 Then God saw all which was made, and behold, very good and then evening, then morning. Sixth period of time.	31 Then God saw all that He had made, and behold, it was very good. This was accomplished during the sixth creative period.

We've concluded our study of the first chapter of Genesis. Let's now look at the first part of the second chapter.

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[a] David Snope, A Biblical Case for an Old Earth, 2006, Baker Books

Chapter 10: Is this the end?

Now we'll look at the first three verses of Genesis Chapter 2 which complete the story of the creation of the heavens and earth.

Genesis 2:1 ¶ Thus the heavens **8064** and the earth **776** were finished, **3615** **z8792** and all **x3605** the host **x6635** of them. **y6635** וַיְכֻלּוּ שָׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם׃

I put the Hebrew here showing that "of them" was added in the KJV.

Genesis **2:2** And on the seventh **7637** day **3117** ׳Élöhîm אֱלֹהִים **430** ended **3615** **z8762**his work **4399** which **x834** he had made; **6213** **z8804** and he rested **7673** **z8799** on the seventh **7637** day **3117** from all **x4480** **x3605** his work **4399** which **x834** he had made.**6213** **z8804**

Genesis **2:3** And ׳Élöhîm אֱלֹהִים **430** blessed **1288** **z8762** **x853** th e seventh **7637** day,**3117** and sanctified **6942** **z8762** it: because **3588** that in it he had rested **7673** **z8804**from all **x4480** **x3605** his work **4399** which **x834** ׳Élöhîm אֱלֹהִים **430** created **1254z 8804** and made. **6213** **z8800**

Verse 2:1 is very similar to Genesis 1:1:

Genesis 1:1 ¶ In the beginning **7225** ׳Élöhîm אֱלֹהִים **430** created **1254** **853** **z8 804** the heaven **8064** and **y853** the earth. **776**

Notice that in Genesis 1:1 "heaven" שָׁמַיִם was singular whereas in Genesis 2:1 "heavens" שָׁמַיִם is plural. Also,

there is no difference in the Hebrew spelling differentiating between a singular or plural heaven(s).

This makes sense if we take the approach that God created the heaven and earth in the beginning where "heaven" meant the sun, moon and stars and everything else outside earth. It was in the succeeding creation periods that the other "heavens" were created including the expanse between the earth and sky as we saw in Chapter 3.

Finished/Ended: #3615 כָּלָה kalah {kaw-law'} NASB - accomplish(2), accomplished(1), annihilate(1), annihilated(2), been consumed(2), been spent(1), brings to pass(1), brought(1), came to an end(1), ceased(1), come to an end(5), complete(1), completed(10), completely gone(1), completion(1), consume(6), consumed(16), decided(3), demolish(1), destroy(10), destroyed(4), destroyed them all(1), destroys(1), destruction(1), determined(1), devoured(1), died(1), end(4), ended(3), ending(1), exhausted(2), exterminated(1), fail(10), failed(1), fails(2), faints(1), feed(1), finish(6), finished(67), finishes(1), fulfill(2), languish(1), languishes(1), longed(1), make an end(1), over(1), perish(1), perishing(1), plotted(1), put an end(2), ravage(1), settled(1), spend(3), spent(5), terminate(1), use(1), used(1), vanish(2), vanishes(1), waste away(1), wastes away(1), yearned(1)

Host: #6635 צָבָא tsaba' {tsaw-baw'} NASB - armies(23), army(79), army*(1), battle(1), combat(1), conflict(1), forced to labor(1), hardship(1), host(30), hosts(292), hosts is the army(1), most(1), service(10), struggle(1), trained(1), war(35), warfare(1)

What does “all the host” mean? Does it mean everything that was created? Does it include the angels? That is for another study as well.

On the seventh day God finishes and rests from all his work which He had done. He blesses the seventh day and sanctified it because He rested from all His work which He created “barah” and made “asah”.

Rested: #7673 שָׁבַת shabath {shaw-bath'} NASB - brought to an end(1), cease(21), ceased(7), ceases(3), did away(2), disappear(1), do away(1), eliminate(3), gone(1), hear...more(1), lacking(1), left you without(1), made an end(1), make an end(1), no*(1), observe(1), observe the rest(1), put a stop(3), put an end(3), puts an end(1), remove(2), removed(1), rest(3), rested(3), silence(1), stop(2), stopped(1)

Work: #4399 מְלָאכָה m@la'kah {mel-aw-kaw'} NASB - anything(4), article made(1), business(4), cattle(1), craftsmanship(3), details(1), duties(1), everything*(1), industrious*(1), laborer(1), material(1), occupation(1), performed(1), project(1), property(2), purpose(1), service(2), something(1), supplies(1), task(2), use(2), used(2), work(118), workers(1), workmanship(1), workmen(5), workmen*(5), works(1)#4399

Sanctified: #6942 קָדַשׁ qadash {kaw-dash'} NASB - become consecrated(2), become defiled(1), become holy(1), consecrate(43), consecrated(35), consecrates(7), consecration(2), declare holy(1), dedicate(2), dedicated(8), dedicating(1), holier(1), holy(5), keep(1), keep it holy(2), keep the holy(3), made it holy(1), manifest my holiness(2), prepare(2), prove myself holy(2), proved himself holy(1), purified(1),

regard as holy(1), sanctified(9), sanctifies(10), sanctify(12), set them apart(1), set apart(4), set apart the consecrated(2), show himself holy(1), transmit holiness(2), treat me as holy(3), treated as holy(1), vindicate the holiness(1), wholly dedicate(1)

If Genesis 2:1-3 talks about the completion of the creation of the heavens and earth, which took place in Chapter 1, why aren't these verses at the end of Chapter 1? I talked to the person who has been my source for the Dead Sea Scrolls and asked if there was any chapter mark after Genesis 1:31. Here is his response:

"Unfortunately, there isn't a single Dead Sea Scroll manuscript that goes from Genesis 1:31 to 2:1. There also isn't a single manuscript that contains Genesis 1:29-31. –There are three that contain certain verses up to 1:28 (4QGen^{b}; 4QGen^{k}; 4Q483), but then they either break off, or that's the last/only verse that we have extant."

The Masoretic Text we've been using has a paragraph mark ô after Genesis 1:31, but this is not an indication of a new chapter. It's the same mark that has been used to indicate a paragraph mark within Genesis Chapter 1, namely after Genesis 1:5, 8, 13, 19, 23, and 31.

So why did the translators put these three verses at the beginning of Chapter 2 instead of at the end of Chapter 1? If you read Appendices A, B and C, you'll see that Genesis 2:4 is the summation of the creation of the heavens and earth in Chapter 1 and that Genesis 2:5 starts the new story of Adam and Eve.

Appendix A shows that whenever the NIV or NASB interpreted the "וְ" as "Now" to start a new verse, it was the start of a new topic. And most importantly to the study of the Creation story, this includes Genesis 1:2 and 2:5. I provide the table summarizing the findings in Appendeix A below.

Verse	Trans	New Topic
Gen. 1:2	NIV	God forming the earth
Gen. 2:5	NIV, NASB	Creation of man from dust
Gen. 3:1	KJV, NIV, NASB	Story of the fall of man
Gen. 4:1	NASB	Story of Cain and Able
Gen. 7:6	NASB	Noah/family going into the ark
Gen. 10:1	KJV, NASB	Noah's sons and descendants
Gen. 11:27	KJV, NIV, NASB	Terac's sons and descendants
Gen. 12:1	KJV, NASB	Call of Abram
Gen. 16:1	KJV, NIV, NASB	Story of Hagar
Gen. 25:12	KJV, NASB	Story of Ishmael and his descendants
Gen. 25:19	NASB	Story of Isaac, Abraham's son
Gen. 36:1	KJV, NASB	Story of his son Esau
Gen. 36:9	none	Account of Esau's sons in mount Seir; probably correctly translated as "Now"
Gen. 37:3	KJV, NIV, NASB	Conjunction between setting up Joseph tending the sheep and telling about the entire story of Joseph, the coat and his brothers
Gen. 42:1	KJV, NASB	Jacob sending his sons to Egypt
Gen. 45:19	KJV	and take your father and your households
Gen. 48:10	KJV, NIV, NASB	conjunction between Israel telling Joesph to bring his sons to him and Israel giving a blessing to Jeseph's sons
Exod. 1:1	KJV, NASB	start of Exodus
Exod: 21:1	KJV, NASB	God listing the ordinances for Israel

Num. 3:1	NASB	account of Aaron's generation
Deut. 6:1	KJV, NASB	Mose's receives more specific commandments/statutes/judgments
Josh. 12:1	KJV, NASB	account of the kings of the land whom the sons of Israel defeated, and whose land they possessed beyond the Jordan
Ruth 4:18	KJV, NASB	account of Perez
2 Sam. 23:1	KJV, NASB	David's last words
1 Chr. 1:43	KJV, NASB	account of the kings who reigned in the land of Edom
1 Chr. 3:1	KJV, NASB	account of the sons of David
1 Chr. 6:54	KJV, NASB	account of the settlements according to their camps within their borders
1 Chr. 12:1	KJV, NASB	account of the mighty men who helped David
1 Chr. 14:4	KJV	naming of the sons of David born in Jerusalem; probably correctly translated as "and"
1 Chr. 24:1	KJV, NASB	account of the descendants of Aaron
2 Chr. 3:3	KJV, NASB	listing of the foundations of the temple Solomon built
Ezra 2:1	KJV, NIV, NASB	listing of the people who came out of the exile in Babylon
Neh. 1:10	KJV	asking God to hear the prayers of those who have actually come out of captivity; probably correctly translated as "and"
Neh. 11:3	KJV, NASB	start of the heads of the provinces that lived in Jerusalem
Neh. 12:1	KJV, NASB	start of the priests and the Levites that went up with Zerubbabel
Jerm. 29:1	KJV, NASB	start of the words of the letter which Jeremiah the prophet sent from Jerusalem to the rest of the elders of the exile
Ezek. 48:1	KJV, NASB	start of naming the tribes

Appendix B shows how the three translations interpreted "וְ" and whether the verse started a new topic. You can see that the NIV and/or NASB and sometimes the KJV translated "וְ" correctly as "Now" whenever the verse started a new topic. This includes Genesis 1:2 starting the fashioning of the already created heavens and earth and Genesis 2:5 starting the story of the creation of Adam and Eve. I provide the table summarizing the findings in Appendeix B below.

Verse	KJV	NIV	NASB	New topic?
Gen. 1:2	And	Now	Now	Yes
Gen. 1:15	And	And	And	No
Gen. 1:18	And	-	And	No
Gen. 2:5	And	Now	Now	Yes
Gen. 2:6	But	But	But	No
Gen. 2:13	And	-	-	No
Gen. 2:14	And	-	-	No
Gen. 3:1	Now	Now	Now	Yes
Gen. 3:15	And	And	And	No
Gen. 3:18	-	-	-	No
Gen. 4:1	Now	Now	-	Yes
Gen. 4:4	And	And	-	No
Gen. 4:5	But	But	But	No
Gen. 4:11	And now	Now	Now	Yes
Gen. 4:21	And	-	-	No
Gen. 4:22	And	-	-	No
Gen. 6:8	But	But	But	No
Gen. 6:15	And	-	-	No
Gen. 6:21	And	-	-	No
Gen. 7:6	And	-	Now	Yes
Gen. 7:16	And	-	-	No
Gen. 7:19	And	-	-	No
Gen. 8:5	And	-	-	No
Gen. 8:9	But	But	But	No
Gen. 9:5	And	And	-	No
Gen. 9:7	And	-	-	No
Gen.9:10	And	And	And	No

Verse	KJV	NIV	NASB	New topic?
Gen. 9:14	And	-	-	No
Gen. 9:15	And	-	And	No
Gen. 9:16	And	-	-	No
Gen. 10:1	Now	-	Now	Yes
Gen. 10:8	And	-	Now	Yes
Gen. 10:12	And	-	And	No
Gen. 10:14	And	-	And	No
Gen. 10:16	And	-	And	No
Gen. 10:17	-	-	And	No
Gen. 10:18	And	-	And	No
Gen. 10:24	And	-	-	No
Gen. 10:26	And	-	-	No
Gen. 10:27	And	-	And	No
Gen. 10:28	And	-	And	No
Gen. 10:29	And	-	And	No
Gen. 11:12	And	-	-	No
Gen. 11:13	-	And	And	No
Gen. 11:14	And	-	-	No
Gen. 11:15	And	-	And	No
Gen. 11:27	-	Now	Now	Yes
Gen. 12:1	-	-	Now	Yes
Gen. 12:2	And	-	And	No
Gen. 12:12	Therefore	When	And When	No
Gen. 13:2	And	-	Now	Yes
Gen. 13:5	And	Now	Now	Yes
Gen. 13:6	And	But	And	No
Gen. 13:13	But	Now	Now	Yes
Gen. 13:16	And	-	-	No
Gen. 14:6	And	-	And	No
Gen. 14:10	And	Now	Now	Yes
Gen. 15:4	And	Then	Then	No
Gen. 15:6	And	-	Then	No
Gen. 15:14	And	But	But	No
Gen. 15:15	And	-	-	No
Gen. 15:16	But	-	Then	No
Gen. 15:20	And	-	And	No
Gen. 15:21	And	-	And	No
Gen. 16:1	Now	Now	Now	Yes
Gen. 16:12	And	-	-	No

Verse	KJV	NIV	NASB	New topic?
Gen. 16:16	And	-	-	No
Gen. 17:1	-	-	Now	Yes
Gen. 17:2	And	-	-	No
Gen. 17:5	Neither	No longer	-	No
Gen. 17:6	And	-	-	No
Gen. 17:8	And	-	-	No
Gen. 17:14	And	-	But	No
Gen. 17:21	But	But	But	No
Gen. 17:24	And	-	Now	Yes
Gen. 17:25	And	And	And	No
Gen. 17:27	And	And	-	No
Gen. 18:5	And	-	And	No
Gen. 18:7	And	-	-	No
Gen. 18:11	-	Now	Now	Yes
Gen. 18:18	-	Then	Since	No
Gen. 19:11	And	Then	-	No
Gen. 19:38	And	-	-	No
Gen. 20:7	Now	Now	Now	Yes

Appendix C show that of the thirteen times “these are the generations” starts a verse in the Old Testament, eight start with “ן” and start a new story: Gen. 10:1, 11:27, 25:12, 25:19, 36:1, 36:9, Num 3:1, and Ruth 4:18. That leaves 5 without any preceding article: Genesis. 2:4, 6:9, 11:10, 37:2, and 1 Chronicles 1:29. Out of these remaining five verses, only one verse has the immediately following sentence start with “Now,” Genesis 2:4. Therefore, Genesis 2:4 is not the start of a new version of the creation of heaven and earth but a summary of the Chapter 1 creation story.

Appendix C also shows that the paragraph mark before Genesis 2:4 does not indicate a new topic but pauses to highlight the transition between two stories: one that involves Elohim and the next that involves Yahweh Elohim. Genesis 2:4 looks back at the “book” or

"account" of the creation of everything: heavens, earth, plants, animals and man by a lofty God - Elohim. On the other hand, Genesis 2:5 and on is not an alternative account of the creation of heaven and earth but starts with "Now" and starts a new story about the creation of man where God – Yahweh Elohim - is going to have a personal relationship as their protector and the object of their worship.

I provide the table summarizing the findings in Appendeix C below.

Verse	Starts	Next
Genesis 2:4	These	Now
Genesis 6:9	These	Then
Genesis 10:1	Now	n/a
Genesis 11:10	These	Shem
Genesis 11:27	Now	n/a
Genesis 25:12	Now	n.a
Genesis 25:19	Now	n.a
Genesis 36:1	Now	n.a
Genesis 36:9	Now	n.a
Genesis 37:2	These	Joseph
Numbers 3:1	Now	n/a
Ruth 4:18	Now	n/a
1 Chronicles 1:29	These	Mishma

Let's see where we are in our alternative literal translation of the Creation narrative.

Literal Translation	Expanded Narrative
[1] In the beginning, God created the heaven and the earth.	[1] In the beginning over a long period of time, God created new the earth and sky, including sun, moon and stars.
[2] Now the earth was	[2] Now at some point the earth

waste and void, and darkness covered the surface of the deep, and the Spirit of God moved over the surface of the water.	was in a formless and void state, and despite the presence of the sun, moon and stars darkness was over the surface of the ocean which covered the earth, and the Spirit of God was moving over the surface of the waters.
3 Then God said “Let the light become light.”	3 Then over time, God spoke and some light was allowed to penetrate to the earth causing day and night, but you still couldn’t see the sun, moon and stars.
4 Then God saw the light was good; then God separated the light from the darkness.	4 Then God saw that the light was good; and God separated the light from the darkness.
5 Then God called the light day, and the darkness called night. Then evening. Then morning. One period of time.	5 Then God called the light day, and the darkness He called night. This was accomplished in the first creative period.
6 Then God said let the firmament be in the midst of the waters and divide between the waters and the waters.	6 Then over another long period of time, God spoke and allowed there to be an expanse between the waters of the seas and the heavens.
7 Then God made the firmament, then divided between the waters which were	7 Then God “made” but did not newly create the expanse and divided the waters under the expanse from the heavens

below the firmament between the waters which were above the firmament. Then it was so.	above the expanse, but the expanse was still thick and not as developed until the fourth creation period.
8 Then God called the firmament sky. Then evening. Then morning. Second period of time.	8 Then God called the expanse sky. This was accomplished in the second creative period.
9 Then God said "bind the waters below the sky to one place and dry ground appear. Then it was so.	9 Over another long period of time, God spoke and allowed the waters under the sky be gathered together unto one place, and let the dry ground appear; and it was so.
10 Then God called the dry ground earth, and the gathering together called seas. Then God saw was good.	10 Then God called the dry ground earth, and the gathering of the waters He called seas; and God saw that it was good.
11 Then God said "Earth bring forth grass and plants bearing seed and fruit trees bearing fruit after their kind on the earth," and it was so.	11 Even though the sun still wasn't visible, there was enough light for God to speak and allow the earth, over a long period of time and through microevolution, to sprout vegetation, plants yielding seed and fruit trees into various subspecies, and it was so.
12 Then the earth brought forth grass and plants bearing seed after their kind	12 The earth brought forth vegetation, plants yielding seed into various subspecies, and trees bearing fruit with

and tree bearing fruit after their kind, and God saw it was good.	seed in them into various subspecies; and God saw that it was good.
13 Then evening. Then morning. Third period of time.	13 This was accomplished in the third creative period.
14 Then God said “Let there be lights in the expanse of the sky to divide the day from the night, and let them be for signs for seasons, and for days and for years.”	14 Over another long period of time, God spoke and allowed the atmosphere to clear enough so the sun, moon and stars became visible in the sky, and let them be for signs and for seasons and for days and years;
15 And let them be for lights in the expand of the sky to give light upon the face of the earth, and it was so.	15 and let them be for lights in the sky to give light on the earth; and it was so.
16 Then God made two great lights; the greater light to rule the day, and the stars also.	16 God had made the two great lights, the greater light to govern the day, and the lesser light to govern the night; the stars also.
17 Then God allowed them to make light upon the earth in the expanse of the sky.	17 Then God allowed them to make light upon the earth in the expanse of the sky.
18 And to rule over the day and over the night, and to divide the light from the darkness, and God saw it was good.	18 and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good.
19 Then evening. Then	19 This was accomplished in

morning. Fourth period of time.	the fourth creative period.
[20] And God said "Waters swarm with living creatures, and birds fly above the earth in the open expanse of the sky."	[20] In a brief period of time compared to the history of the universe, God spoke and created various complex living creatures and allowed the oceans to teem with swarms of these new, complex living creatures, and let birds fly above the earth in the open sky.
[21] Then God created the great sea monster and every living creature that moves which swarm the waters after their kind, and ever winged bird after their kind: then God saw it was good.	[21] Then God created the great sea monsters and every living creature that moves, with which the oceans swarmed and allowed them to evolve into various subspecies, and He created every winged bird and allowed them to evolve into various subspecies; and God saw that it was good.
[22] Then God blessed them, saying "Bear fruit and multiply, and fill the waters in the seas and birds increase in the earth.	[22] Then God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."
[23] Then evening. Then morning. Fifth period of time.	[23] This was accomplished in the fifth creative period.
[24] Then God said "Earth bring forth the living creature after their kind, cattle, and	[24] Then over a very long period of time, God spoke and created new land animals and allowed these living creatures

creeping thing, and living thing on the earth after their kind," and it was so.	through His natural processes to evolve into various subspecies: cattle and creeping things and beasts of the earth and they evolved into various subspecies; and it was so.
25 Then God made the living creature on the earth after their kind, and cattle after their kind, and every thing that creeps on the earth after their kind: then God saw it was good.	25 Then God made the beasts of the earth and they evolved into various subspecies, and He made the cattle and they evolved into various subspecies, and He made everything that creeps on the ground and they evolved into various subspecies; and God saw that it was good.
26 Then God said, "Make man in image of likeness, and rule over the fish in the sea, and over the birds in the sky, and over all the earth, and over every creeping thing that creeps on the earth."	26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."
27 Then God created man according to image, according to God's image created him, male and female created him.	27 Then God created man and woman in His own image, in the image of God He created them; male and female He created them.
28 Then God blessed, then said "be fruitful and multiply and fill the	28 Then God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth,

earth and subdue and rule over the fish in the sea, over the birds in the sky, and over every creature that creeps on the earth."	and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that creeps on the earth." God did not include the beast of the earth for man to rule.
29 Then God said "Behold, give to you every plant bearing seed which is on the face of all the earth, and every tree which fruit bears seed, for you it shall be food.	29 Then God said, "Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you;
30 and to every beast of the earth and to every bird of the sky and to every thing that creeps on the earth which has life, every green plant for food"; and it was so.	30 and to every beast of the earth and to every bird of the sky and to every thing that creeps on the earth which has life, I have given every green plant for food"; and it was so.
31 Then God saw all which was made, and behold, very good and then evening, then morning. Sixth period of time.	31 Then God saw all that He had made, and behold, it was very good. This was accomplished during the sixth creative period.
32 Thus finished the sky and the earth and all of them.	32 Thus the sky and the earth were completed, and everything in them.
33 Then on the seventh period of time God finished work which	33 During the seventh creative period God completed His work which He had done, and

made, then rested on seventh day from all work which made.	He rested from all His work which He had done.
34 Then God blessed the seventh period of time, then consecrated it because in rest from all work which God created to made.	34 Then God blessed the seventh creative period and sanctified it, because in it He rested from all His work which God had created and made.
35 This is the account of the sky and the earth created in day Lord God made the earth and sky.	35 This is the account of the sky and the earth when they were created, in the time that the Lord God made earth and heaven.

Chapter 11: Special Man

Let's look at Genesis 2:5-2-8 and include Genesis 2:15, 2:19 and 3:23 for reference.

Gen. **2:5** And (Now) every **x3605** plant **7880** of the field **7704** before **2962** it was **x1961** in the earth, **776** and every **x3605** herb **6212** of the field **7704** before **2962** it grew: **6779** **z8799**for **3588** Yähwè יְהוָה **3068** ´Élöhîm אֱלֹהִים **430** had not **3808** caused it to rain**4305** **z8689** upon **x5921** the earth, **776** and [*there was*] not **369** a man **120** to till **5647z8800** **x853** the ground. **127**

Gen. **2:6** But there went up **5927** **z8799** a mist **108** from **4480** the earth, **776** and watered **8248** **z8689** **x853** the whole **x3605** face **6440** of the ground. **127**

Gen. **2:7** And (Then) Yähwè יְהוָה **3068** ´Élöhîm אֱלֹהִים **430** formed **3335** **z8799** **x853** man**120** [*of*] the dust **6083** of **4480** the ground, **127** and breathed **5301** **z8799** into his nostrils **639** the breath **5397** of life; **2416** and man **120** became **x1961** a living **2416**soul. **5315**

Gen. **2:8** ¶ And (Then) Yähwè יְהוָה **3068** ´Élöhîm אֱלֹהִים **430** planted **5193** **z8799** a garden **1588** eastward **6924** **x4480** in `Ëðen עֵדֶן; **5731** a nd there **8033** he put **7760z8799** **x853** the man **120** whom **834** he had formed. **3335** **z8804**

Gen. **2:9** And out **y4480** of **x4480** the ground **127** made **y6779** **z0** Yähwè יְהוָה **3068**´Élöhîm אֱלֹהִים **430** to

grow **6779** **z8686** every **x3605** tree **6086** that is
pleasant **2530z8737** to the sight, **4758** and
good **2896** for food; **3978** the tree **6086** of life **2416** also
in the midst **8432** of the garden, **1588** and the
tree **6086** of knowledge **1847** of good**2896** and
evil. **7451**

Gen.
2:15 And Yähwè יְהוָה **3068** ´Élöhîm אֱלֹהִים **430** took **3947**
z8799 **x853** the man, **120** and
put **x5117** him **y3240** **z8686** into the
garden **1588** of `Ëðen עֵדֶן **5731** to dress **5647** **z8800** it
and to keep **8104** **z8800** it.

Gen. **2:19** And out of **x4480** the
ground **127** Yähwè יְהוָה **3068** ´Élöhîm אֱלֹהִים**430** formed
3335 **z8799** every **x3605** beast **2416** of the
field, **7704** and every **x3605** fowl**5775** of the
air; **8064** and brought **935** **z8686** [*them*]
unto **x413** ´Äðäm אָדָם **y120** **x121**to
see **7200** **z8800** what **x4100** he would
call **7121** **z8799** them: and
whatsoever **x3605x834** ´Äðäm אָדָם **y120** **x121** called **71**
21 **z8799** every
living **2416** creature, **5315** that**1931** [*was*] the
name **x8034** thereof. **y8034**

Gen.
3:23 Therefore Yähwè יְהוָה **3068** ´Élöhîm אֱלֹהִים **430** sent
him forth **7971z8762** from the
garden **1588** **x4480** of `Ëðen עֵדֶן, **5731** to
till **5647** **z8800** **x853** the ground **127** from
whence **x4480** **x8033** **x834** he was taken. **3947** **z8795**

Plant: #7880 שִׂיחַ siyach {see'-akh}

1) bush, plant, shrub **NASB** - bushes(3), shrub(1)

Field: #7704 שָׂדֶה sadeh {saw-deh'}
1) field, land
1a) cultivated field
1b) of home of wild beasts
1c) plain (opposed to mountain)
1d) land (opposed to sea)
NASB - agricultural(1), battlefield*(1), country(14), countryside(1), countryside*(1), field(235), fields(32), ground(3), ground*(1), land(16), lands(1), mainland(2), soil(2), territory(2), wild(7)

Two new Hebrew words are introduced in Genesis 2:5 - "Plant" and "Field". The words used in Genesis Chapter 1 to describe plants and food were the following:

Grass: #1877 דֶּשֶׁא deshe' {deh'-sheh} 1) grass, new grass, green herb, vegetation, young

Herb: #6212 עֵשֶׂב `eseb {eh'-seb} 1) herb, herbage, grass, green plants

Seed: #2233 זֶרַע zera` {zeh'-rah} 1) seed, sowing, offspring

Fruit tree: #6086 עֵץ `ets {ates} 1) tree, wood, timber, stock, plank, stalk, stick, gallows **Fruit: #6529** פְּרִי p@riy {per-ee'}

As you can see, Strong's **#7704 שָׂדֶה sadeh {saw-deh'}** was translated as "field" or "fields" 267 times. Why is Yahweh introducing a new concept of plants in a field instead of the grass, herbs and fruit trees that the earth sprouted after their kind? It says there were no plants or

herbs of the field because Yahweh hadn't caused it to rain and because there was no man to till the ground.

Earth: #0127 אֲדָמָה 'adamah {ad-aw-maw'} 1) ground, land
NASB - country(1), dirt(1), dust(3), earth(32), farming*(1), fields(1), ground(64), land(112), lands(2), soil(7)

Rain: #4305 מטר matar {maw-tar'} **NASB** - bring rain(1), rain(5), rained(5), rained down(1), send(1), send rain(3), sent rain(1)

Till: #5647 עָבַד `abad {aw-bad'}
1) to work, serve
  1a) (Qal)
    1a1) to labour, work, do work
    1a2) to work for another, serve another by labour
    1a3) to serve as subjects
    1a4) to serve (God)
    1a5) to serve (with Levitical service)
  1b) (Niphal)
    1b1) to be worked, be tilled (of land)
    1b2) to make oneself a servant
  1c) (Pual) to be worked
  1d) (Hiphil)
    1d1) to compel to labour or work, cause to labour, cause to serve
    1d2) to cause to serve as subjects
  1e) (Hophal) to be led or enticed to serve
NASB - become slaves(1), been slaves(1), bondage(2), burdened(2), cultivate(7), cultivated(2), cultivates(1), do(6), do the work(1), enslaved(3), given(1), holding in bondage(1), imposed(1), keep(2), labor(3), laborers*(2), make servant(1), make slaves(2), manufacturers(1),

observe(1), perform(9), performed(2), plowed(1), rendered(1), serve(141), served(52), serves(2), serving(5), slave(1), slaves(1), subject(1), till(1), tiller(1), tiller*(1), tills(2), use as slaves(1), used(1), uses services(1), work(7), worked(2), workers(2), working(1), worship(7), worshipers(6)

Let's jump ahead to Genesis 2:15 to see something interesting. It says Yahweh took the man and put him in the garden to dress and keep it. Let's look at these two new words.

Dress: #5647 עָבַד `abad {aw-bad'} 1) to work, serve
NASB - become slaves(1), been slaves(1), bondage(2), burdened(2), cultivate(7), cultivated(2), cultivates(1), do(6), do the work(1), enslaved(3), given(1), holding in bondage(1), imposed(1), keep(2), labor(3), laborers*(2), make servant(1), make slaves(2), manufacturers(1), observe(1), perform(9), performed(2), plowed(1), rendered(1), serve(141), served(52), serves(2), serving(5), slave(1), slaves(1), subject(1), till(1), tiller(1), tiller*(1), tills(2), use as slaves(1), used(1), uses services(1), work(7), worked(2), workers(2), working(1), worship(7), worshipers(6)

Keep: #8104 שָׁמַר shamar {shaw-mar'} 1) to keep, guard, observe, give heed

So we can see man wasn't just going to be sitting around eating fruit from trees created there in Genesis 2:9, but he was going to be working, keeping, and guarding the garden. Also, Genesis 2:19 says Yahweh brought every beast of the field to man. Why did man need a beast of the field unless he was going to work the field in the garden? We'll come back to Genesis

2:9-20 in a future chapter, but for now I wanted to refer to these verses for the context of what man was doing in the garden.

So, can we reword Genesis 2:5 this way? Now Yahweh had not caused it to rain because there was no man to work the field in which the plants and herbs would have sprouted. Genesis 3:23 tells us that Yahweh sent Adam from the garden back to the ground from where he was taken to work the ground.

Why did Yahweh water the ground outside the garden if he was going to place Adam in the garden? Did Yahweh know ahead of time that Adam and Eve would sin and be sent back to work the fields? Did Yahweh get the plants growing ahead of time so Adam and Eve would have something to eat when they were banished from the garden?

Let's look at how Yahweh watered the ground or fields.

Went up: #5927 עָלָה `alah {aw-law'} to go up, ascend, climb
Mist: #0108 אֵד 'ed {ade}

So Yahweh didn't actually make it rain on the ground but a mist came up from the earth and watered the ground. This sounds like water from springs coming up and flooding the ground. The word "rain" doesn't appear again until the story of Noah and the Ark. Did Yahweh water the entire earth or just a local section of ground? Remember our discussion of context for "the entire earth" and how that can refer to local areas.

Next, Yahweh forms man out of the ground and breathes the breath of life into his nostrils, and man becomes a living soul.

Formed: #3335 יָצַר yatsar {yaw-tsar'} **NASB** - Creator(1), devises(1), earthenware*(1), fashion(1), fashioned(1), fashioning(2), fashions(1), formed(20), forming(2), forms(2), made(1), Maker(2), maker(4), ordained(1), planned(4), potter(9), potter's(7), potters(1)

Dust: #6083 עָפָר `aphar {aw-fawr'} **NASB -** ashes(2), debris(2), dirt(1), dry soil(1), dust(91), dusty(1), earth(5), ground(1), heap(2), loose earth(1), plaster(3), rubbish(1), rubble(1)

Breathed: #5301 נָפַח naphach {naw-fakh' **NASB** - blow(3), blows(1), boiling(2), breathe(1), breathed(1), breathing is labored*(1), disdainfully sniff(1), lose(1), unfanned(1)

Nostrils: #0639 אַף 'aph {af} **NASB** - anger(205), angry(2), angry*(5), before(2), breath(1), countenance(1), double(1), face(15), faces(4), forbearance*(1), ground(1), nose(10), noses(1), nostril(1), nostrils(13), quick-tempered*(1), snout(1), wrath(8), wrath with his anger(1)

Breath: #5397 נְשָׁמָה n@shamah {nesh-aw-maw'} **NASB** - blast(2), breath(15), breathes(1), life(1), persons alive(1), spirit(2), who breathed(3)

Life: #2416 חַי chay {khah'-ee} NASB - alive(38), flowing(2), fresh(1), green(1), life(7), live(44), lives(54), living(63), living one(4), living thing(6), man living(1),

next(2), next year(2), raw(6), renewed(1), running(6), next year(1), vigorous(1), who lives(1)

Living: #2416 חַי chay {khah'-ee} NASB - alive(38), flowing(2), fresh(1), green(1), life(7), live(44), lives(54), living(63), living one(4), living thing(6), man living(1), next(2), next year(2), raw(6), renewed(1), running(6), next year(1), vigorous(1), who lives(1)

Soul: #5315 נֶפֶשׁ nephesh {neh'-fesh} NASB - any(1), anyone(2), anyone*(1), appetite(7), being(1), beings(3), body(1), breath(1), corpse(2), creature(6), creatures(3), dead(1), dead person(2), deadly(1), death(1), defenseless*(1), desire(12), desire*(2), discontented*(1), endure*(1), feelings(1), fierce*(2), greedy*(1), heart(5), heart's(2), herself(12), Himself(4), himself(19), human(1), human being(1), hunger(1), life(146), life*(1), lifeblood*(2), lives(34), living creature(1), longing*(1), man(4), man's(1), men*(2), mind(2), Myself(3), myself(2), number(1), ones(1), others(1), ourselves(3), own(1), passion*(1), people(2), people*(1), perfume*(1), person(68), person*(1), persons(19), slave(1), some(1), soul(238), soul's(1), souls(12), strength(1), themselves(6), thirst(1), throat(2), will(1), wish(1), wishes(1), yourself(11), yourselves(13)

So Yahweh forms man out of the ground in which man will ultimately work to get his food. This is the first time Strong's #5315 is translated as "soul" because before this it was used in Genesis 1:20 but translated as: "Let the waters bring forth abundantly the moving creature that hath (#5315) life (#2415)," and Genesis 1:24 is translated as: "Let the earth bring forth the living (#5315 and #2416) creature." Strong's #5315 wasn't used to refer to a soul for the other created

creatures or Chapter 1 man, so we can probably assume it doesn't refer to "soul" in Genesis 1:20 or 1:24.

Why is Genesis 2:7 translated as "soul" instead of being, living creature, human being, man, or person?

It's probably correct since this is man who was created to have a special relationship with Yahweh and this man is differentiated from all previously created creatures.

Now let's look at Genesis 2:8. Yahweh plants a garden in Eden and puts the man He formed there.

Planted: #5193 נָטַע nata` {naw-tah'} **NASB** - establish(1), pitch(1), plant(31), planted(21), planters(1), plants(2), well-driven(1)

Garden: #1588 גָּן gan {gan} **NASB** - garden(40), gardens(2)

Eastward: #6924 קֶדֶם qedem {keh'-dem} **NASB** - ancient(4), ancient times(3), before(1), before his of old(1), earliest times(1), East(1), east(26), east side(1), eastward(1), eternal(1), everlasting(1), formerly(1), forward(1), gone(1), long ago(1), old(16), times*(2)

Eden: #5731 עֵדֶן `Eden {ay'-den} **NASB** - Eden(14)

So Yahweh puts the man with a soul in the garden. So doesn't this mean that the man with a soul was formed out of the ground and then put into the garden of Eden?

Let's compare and contrast Chapter 1 man and Chapter 2 man.

What we know	Chapter 1 Man	Chapter 2 Man
When man created	Sixth creative time	After God rested from creating
How man created	Male and female in image of God	Out of dust of ground and breathed breath of life into man
Man has a soul	Not mentioned	Man has soul
Relationship to God	Part of creation of heaven and earth	Separate from Chapter 1 creation; set apart in garden
Who is God	Elohim: lofty, creator of everything	Yahweh Elohim: personal God
Location of man	Dominion over all the earth	In the garden
Dominion over what?	Sea creatures, birds, creeping things	Not mentioned
Purpose of man	Subdue the earth and multiply	Adam to tend the garden
What man eats	Fruit trees, herbs, and seeds the earth has sprouted	Fruit trees and plants from the garden worked by man
What animals eat	Herbs and seeds	Not mentioned
Animals	Sea creatures, beasts of earth, birds, cattle, creeping things,	Beast of field, cattle, and birds

Why are there so many contrasts between Chapter 1 man and Chapter 2 man? If you think that Chapter 2 is a retelling of Chapter 1, then how do you explain these differences? The Bible does not say Chapter 2 is a retelling of Chapter 1. We've seen in our study how literally Genesis 2:4 is a bridge looking back to the creation in Chapter 1 and how Genesis 2:5 starts a new story but not a retelling of Creation. The differences above only make logical sense if we consider the literal translation and interpretation: that man was created in Chapter 1 and then a new "special" man was created in Chapter 2. This will help explain in the next chapter when we look at where Cain went after being banished, the Nephilim, and prehistoric man.

Chapter 12: Who was Special Man?

Genesis 4:14 Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me."

Genesis 4:15 But the Lord said to him, "Not so[a]; anyone who kills Cain will suffer vengeance seven times over." Then the Lord put a mark on Cain so that no one who found him would kill him.

Genesis 4:16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

Genesis **4:17** And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

Who were the people Cain was afraid of and who God said he would protect with the mark? Cain left his part of the country and dwelt in the land of Nod and married his wife. Where did she come from? The Bible doesn't say any of his sisters went with him or were already in Nod. The simple explanation is that people were already in Nod. Who were these people? The literal translation tells us these were the people of Chapter 1 man.

Genesis **6:1** ¶ And it came to pass, **x1961** when **x3588** men **120** began **2490** **z8689** to multiply **7231** **z8800** on **5921** the face **6440** of the earth, **127** and daughters **1323** were born **3205** **z8795** unto them,

Genesis 6:2 That the
sons 1121 of ʼÉlöhîm אֱלֹהִים 430 saw 7200 z8799 x853 t
he daughters 1323 of
men 120 that x3588 they 2007 [*were*] fair; 2896 and
they took 3947z8799 them wives 802 of
all x4480 x3605 which x834 they chose. 977 z8804
“Sons of God” הָאֱלֹהִיםבְּנֵי-

Genesis 6:3 And Yähwè יְהוָה 3068 said, 559 z8799 My
spirit 7307 shall
not x3808always 5769 strive 1777 z8799 with
man, 120 for that he x1931 also 1571 x7945 [*is*]
flesh: 1320 y7683 z8800 yet his days 3117 shall
be x1961 an hundred 3967 and twenty6242 years. 8141

Genesis 6:4 There were x1961 giants 5303 in the
earth 776 in those x1992 days; 3117 and
also x1571 after 310 that, 3651 when 834 the
sons 1121 of ʼÉlöhîm אֱלֹהִים 430came
in 935 z8799 unto x413 the daughters 1323 of
men, 120 and they bare 3205z8804 [*children*] to them,
the same 1992 [*became*] mighty
men 1368 which x834[*were*] of
old, 5769 x4480 men y582 x376 of renown. 8034 “Sons
of God” בְּנֵי אֱלֹהִיםהָ

Genesis 6:6 And it
repented 5162 z8735 Yähwè יְהוָה 3068 that x3588 he
had made 6213z8804 x853 man 120 on the
earth, 776 and it grieved 6087 z8691 him at 413 his
heart.3820

Genesis 6:7 And Yähwè יְהוָה 3068 said, 559 z8799 I will
destroy 4229 z8799 x853 man120 whom x834 I have
created 1254 z8804 from x4480 x5921 the face 6440 of

the earth; **127** both
man, **120** **x4480** and **5704** beast, **929** and **x5704** the
creeping thing,**7431** and **x5704** the fowls **5775** of the
air; **8064** for **x3588** it repenteth **5162** **z8738** me
that **x3588** I have made **6213** **z8804** them.

When did man begin to multiply on the face of the earth and daughters were born to them? Was it when Chapter 1 or Chapter 2 man started to multiply? Genesis 6:4 says there were giants on the earth in those days and also after that. What does "Those days" refer to? Let's look at the Hebrew word which was translated into "those".

Those: #1992 הֵם hem {haym} 1) they, these, the same, who

NASB - both(1), both*(1), ones(1), others(1), part(1), places(1), same(1), such(1), theirs(8), theirs*(3), themselves(9), there(5), these(13), things(1), this(2), those(65), very(1), where(1), which(8), which*(1), who(5), whom(3), women(1)

Could "those" have been translated as "these" to indicate that the Nephilim were created when man first started to multiply but in "these" days the Nephilim were already on the earth and after? Most commentators view "these" or "those" days refer to pre-flood time and "after" as after the flood. In fact the AV or 1611 first edition of the Authorized Version Bible shows the following verses with #1992: 44 verses with "these" translated 7 times and none translated as "those". So the Nephilim or giants were around before Adam and Eve and therefore probably before the creation of Adam and Eve. This is consistent with man being created in

Chapter 1 separate from Adam and Eve created in Chapter 2. The Nephilim were around and probably corrupted Chapter 2 man up until God destroyed all man except for Noah and his family. I've also read where the Nephilim were an attempt by Satan to pollute the human blood line in order to prevent the coming of the Messiah, Jesus Christ. God had promised that a Messiah would come from the line of Eve (Genesis 3:15) who would crush the head of the serpent, Satan. What better way than to create a corrupt version of man that would then corrupt God's special line of man?

Another thought is that it says the Nephilim were around before and after. This gives more support to the theory that the Flood was local and not global. If it was global, then the Nephilim would have been wiped out as well.

The phrase "sons of God" is also used in Job 1:6, 2:1, 38:7, and Psalm 89:6. In all cases this refers to angelic beings.

Job **1:6** ¶ Now there was **x1961** a day **3117** when the sons **1121** of ʼÉlöhîmאֱלֹהִים **430** came **935** **z8799** to present **y3320** **z8692** themselves **x3320** before **x5921**Yähwè יְהוָה, **3068** and §ä+än שָׂטָן **7854** came **935** **z8799** a lso **x1571** among **8432**them. "Sons of God" בְּנֵי אֱלֹהִים Septuagint: **1:6** ¶ And it came to pass on a day, that behold, the angels of God came to stand before the Lord, and the devil came with them.

Job **2:1** ¶ Again there was **x1961** a day **3117** when the sons **1121** of ʼÉlöhîmאֱלֹהִים **430** came **935** **z8799** to present **y3320** **z8692** themselves **x3320** before **x5921**Yähwè יְהוָה, **3068** and §ä+än שָׂטָן **7854** came **935** **z8799** a lso **x1571** among **8432**them to

present **y3320** **z8692** himself **x3320** before **x5921** Yähwè יְהוָה. **3068** "Sons of God" בְּנֵי אֱלֹהִים Septuagin: **2:1** ¶ And it came to pass on a certain day, that the angels of God came to stand before the Lord, and the devil came among them to stand before the Lord.

Job **38:7** When the morning **1242** stars **3556** sang **7442** **z8800** together, **31 62** and all **x3605** the sons **1121** of ´Élöhîm אֱלֹהִים **430** shouted **y7321** **z8686** for joy? **x7321** "Sons of God" בְּנֵי אֱלֹהִים
Psalm **89:6** For **x3588** who **x4310** in the heaven **7834** can be compared **6186** **z8799** unto Yähwè יְהוָה? **3068** [*who*] among the sons **1121** of the ´ëlîm אֵלִים **410** can be likened **1819** **z8799** unto Yähwè יְהוָה? **3068** "Sons of God" בְּנֵי יְהוֹהַל

New testament verses related to "Sons of God":

Jude 6-7 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.
Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

2 Peter 2:4 For if God spared not the angels that sinned, but cast [them] down to hell, and delivered [them] into chains of darkness, to be reserved unto judgment;

"Nephilim" is a Hebrew word translated in the Authorized King James version as "giants." "There were giants in the earth in those days" (Genesis 6:4). It is true that they were giants in more senses than one. However, the word Nephilim does not mean "giants." It comes from the root "naphal," meaning "fallen ones," and most modern versions of the Bible have left the word "Nephilim" untranslated.

When the Greek Septuagint was made, "Nephilim" was translated as "gegenes." This word suggests "giants" but actually it has little reference to size or strength. "Gegenes" means "earth born." The same term was used to describe the mythical "Titans" -- being partly of celestial and partly of terrestrial origin. (7)

The Hebrew and the Greek words do not exclude the presence of great physical strength. Indeed, a combined supernatural and natural parentage would imply such a characteristic. Angels, according to Scripture, are known for their power. They are often referred to as "sons of the Mighty" (Psalm 103:20). Therefore, if the ones who sired them were strong and mighty, it could be assumed that their offspring were likewise.[a]

Two other views of who “Sons of God” were:

VIEW 1: THE MERGING OF THE UNGODLY CAINITE WITH THE GODLY SETHITES [b]

The ‘sons of God’ are generally said by those who hold this view to be the godly men of the Sethite line. The ‘daughters of men’ are thought to be the daughters of

the ungodly Cainite. The Nephilim are the ungodly and violent men who are the product of this unholy union.

The major support for this interpretation is the context of chapters 4 and 5. Chapter four describes the ungodly generation of Cain, while in chapter five we see the godly Sethite line. In Israel, separation was a vital part of the religious responsibility of those who truly worshipped God. What took place in chapter six was the breakdown in the separation which threatened the godly seed through whom Messiah was to be born. This breakdown was the cause of the flood which would follow. It destroyed the ungodly world and preserved righteous Noah and his family, through whom the promise of Genesis 3:15 would be fulfilled.
While this interpretation has the commendable feature of explaining the passage without creating any doctrinal or theological problems, what it offers in terms of orthodoxy, it does at the expense of accepted exegetical practices.

First and foremost this interpretation does not provide definitions that arise from within the passage or which even adapt well to the text. Nowhere are the Sethites called the ‘the sons of God.’

The contrast between the godly line of Seth and the ungodly line of Cain may well be overemphasized. It is not at all certain that the line of Seth, as a whole, was godly. While all of the Cainite line appears to be godless, only a handful of the Sethites are said to be godly. The point which Moses makes in chapter 5 is that God has preserved a righteous remnant through whom His promises to Adam and Eve will be accomplished. One has the distinct impression that few were godly in these days (cf. 6:5-7, 12). It seems that only Noah and his family could be called righteous at the time of the flood. Would God have failed to deliver any who were righteous?

Also, the ‘daughters of men’ can hardly be restricted to only the daughters of the Cainites. In verse 1 Moses wrote, “Now it came about, when men began to multiply on the face of the land, and daughters were born to them” (Genesis 6:1).
It is difficult to conclude that the ‘men’ here are not men in general or mankind. It would follow that the reference to their ‘daughters’ would be equally general. To conclude that the ‘daughters of men’ in verse two is some different, more restrictive group is to ignore the context of the passage.

VIEW 2: THE DESPOT INTERPRETATION

Recognizing the deficiencies of the first view, some scholars have sought to define the expression ‘the sons of God’ by comparing it with the languages of the Ancient Near East. It is interesting to learn that some rulers were identified as the son of a particular god. In Egypt, for example, the king was called the son of Re.**84** In the Old Testament, the Hebrew word for God, *Elohim*, is used for men in positions of authority:

Then his master shall bring him unto the judges who acted in God’s name (Exodus 21:6, following the marginal reading of the NASV).

God takes His stand in His own congregation; He judges in the midst of the rulers (literally, the gods, Psalm 82:1, cf. also 82:6).

This interpretation, like the fallen angel view, has its roots in antiquity.**85** According to this approach the ‘sons of God’ are nobles, aristocrats, and kings. These ambitious despots lusted after power and wealth and desired to become ‘men of a name’ that is, somebodies (cf. 11:4)! Their sin was ‘not intermarriage between two groups—whether two worlds, (angels and man), two religious communities (Sethite and Cainite), or two social classes (royal and common)—but that the

sin was polygamy.' It was the same type of sin that the Cainite Lamech practiced, the sin of polygamy, particularly as it came to expression in the harem, the characteristic institution of the ancient oriental despot's court. In this transgression the 'sons of God' frequently violated the sacred trust of their office as guardians of the general ordinances of God for human conduct.**86**

In the context of Genesis 4 and 5 we do find some evidence which could be interpreted as supportive of the despot view. Cain did establish a city, named after his son Enoch (verse 4:17). Dynasties would be more easily established in an urban setting. So, also, we know that Lamech did have two wives (verse 4:19). Although this is far from a harem, it could be viewed as a step in that direction. Also the view defines 'the daughters of men' as womankind, and not just the daughters of the Cainite line.

In spite of these factors, this interpretation would probably never have been considered had it not been for the 'problems' which the fallen angel view is said to create. While pagan kings were referred to as sons of a foreign deity, no Israelite king was so designated. True, nobles and those in authority were occasionally called 'gods,' but not the 'sons of God.' This definition chooses

to ignore the precise definition given by the Scriptures themselves.

Further, the whole idea of power hungry men, seeking to establish a dynasty by the acquisition of a harem seems forced on the passage. Who would ever have found this idea in the text itself, unless it were imposed upon it? Also, the definition of the Nephilim as being merely violent and tyrannical men seems inadequate. Why should these men be sorted out for special consideration if they were merely like all the other men of that day (cf. 6:11,12)? While the despot view does less violence to the text than does the Cainite/Sethite view, it seems to me to be inadequate.

Here is another source describing the three views:

The three primary views on the identity of the sons of God are 1) they were fallen angels, 2) they were powerful human rulers, or 3) they were godly descendants of Seth intermarrying with wicked descendants of Cain. Giving weight to the first theory is the fact that in the Old Testament the phrase “sons of God” always refers to angels (Job 1:6; 2:1; 38:7). A potential problem with this is in Matthew 22:30, which indicates that angels do not marry. The Bible gives us no reason to believe that angels have a gender or are able to reproduce. The other two views do not present this problem.

The weakness of views 2) and 3) is that ordinary human males marrying ordinary human females does not account for why the offspring were “giants” or “heroes of old, men of renown.” Further, why would God decide to bring the flood on the earth (Genesis 6:5-7) when God had never forbade powerful human males or descendants of Seth to marry ordinary human females or descendants of Cain? The oncoming judgment of Genesis 6:5-7is linked to what took place in Genesis 6:1-4. Only the obscene, perverse marriage of fallen angels with human females would seem to justify such a harsh judgment.

As previously noted, the weakness of the first view is that Matthew 22:30 declares, “At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.” However, the text does not say “angels are not able to marry.” Rather, it indicates only that angels do not marry. Second, Matthew 22:30 is referring to the “angels in heaven.” It is not referring to fallen angels, who do not care about God’s created order and actively seek ways to disrupt God’s plan. The fact that God’s holy angels do not marry or engage in sexual relations does not mean the same is true of Satan and his demons.

View 1) is the most likely position. Yes, it is an interesting “contradiction” to say that angels are sexless and then to say that the “sons of God” were fallen angels who procreated with human females. However, while angels are spiritual beings (Hebrews 1:14), they can appear in human, physical form (Mark 16:5). The men of Sodom and Gomorrah wanted to have sex with the two angels who were with Lot (Genesis 19:1-5). It is

plausible that angels are capable of taking on human form, even to the point of replicating human sexuality and possibly even reproduction. Why do the fallen angels not do this more often? It seems that God imprisoned the fallen angels who committed this evil sin, so that the other fallen angels would not do the same (as described in Jude 6). Earlier Hebrew interpreters and apocryphal and pseudopigraphal writings are unanimous in holding to the view that fallen angels are the "sons of God" mentioned in Genesis 6:1-4. This by no means closes the debate. However, the view that Genesis 6:1-4 involves fallen angels mating with human females has a strong contextual, grammatical, and historical basis. [c]

Let's once again look at God's creation to tell us about the creator and His creation. Do you think Neanderthal Man or any other prehistoric man (I'll call "cave man" for future reference) of which we have fossil records was of the same lineage of Adam and Eve? Or do you consider cave man was included in the beasts of the earth which God created? I would suggest that cave man was not included in the beasts of the earth, but cave man was also not in the lineage of Adam and Eve. Cave man came from Chapter 1 man and therefore could have existed long before Adam and Eve, populated over the earth, had offspring from the Sons of God, and the offspring were called Nephilim – the earth-born, powerful, fallen ones. They could also have had offspring and lineage that had nothing to do with the Nephilim.

1. *Pan* sp. (chimpanzee), 2. *Australopithecus africanus*, 3. *Pithecanthropus erectus*, 4. *Homo heidelbergensis*, 5. *Homo neanderthalensis, 6. Ar*

http://origins.swau.edu/papers/man/hominid/

Genetic evidence published in 2010 suggests that Neanderthals contributed to the DNA of anatomically modern humans, probably through interbreeding between 80,000 and 30,000 years ago with a population of anatomically modern humans. According to the study, by the time that population began dispersing across Eurasia, Neanderthals genes constituted as much as 1–4% of its genome (roughly equivalent to having one Neanderthal great-great-great-grandparent).

To the contrary of how “Sons of God” has been translated as angels, could these sons of God actually refer to prehistoric man having sex with the daughters of modern (Chapter 2) man? There is evidence that prehistoric man did cross-breed with modern man. That could have been the abomination God referred to as a reason for wiping out man.

So let’s summarize what we’ve learned and provide a final alternate literal translation for the Creation narrative.

[a] http://www.mt.net/~watcher/enoch5.html
[b] Bob Deffinbaugh, The Sons of God and the Daughters of Men (Genesis 6:1-8), https://bible.org/seriespage/sons-god-and-daughters-men-genesis-61-8
[c] http://www.gotquestions.org/sons-of-God.html

Chapter 13: Literal Translation of Creation

Literal Translation	Expanded Narrative
[1] In the beginning, God created the heaven and the earth.	[1] In the beginning over a long period of time, God created new the earth and sky, including sun, moon and stars.
[2] Now the earth was waste and void, and darkness covered the surface of the deep, and the Spirit of God moved over the surface of the water.	[2] Now at some point the earth was in a formless and void state, and despite the presence of the sun, moon and stars darkness was over the surface of the ocean which covered the earth, and the Spirit of God was moving over the surface of the waters.
[3] Then God said "Let the light become light."	[3] Then over time, God spoke and some light was allowed to penetrate to the earth causing day and night, but you still couldn't see the sun, moon and stars.
[4] Then God saw the light was good; then God separated the light from the darkness.	[4] Then God saw that the light was good; and God separated the light from the darkness.
[5] Then God called the light day, and the darkness called night. Then evening. Then morning. One period of time.	[5] Then God called the light day, and the darkness He called night. This was accomplished in the first creative period.
[6] Then God said let the firmament be in the midst of the waters	[6] Then over another long period of time, God spoke and allowed there to be an expanse

and divide between the waters and the waters.	between the waters of the seas and the heavens.
7 Then God made the firmament, then divided between the waters which were below the firmament between the waters which were above the firmament. Then it was so.	7 Then God “made” but did not newly create the expanse and divided the waters under the expanse from the heavens above the expanse, but the expanse was still thick and not as developed until the fourth creation period.
8 Then God called the firmament sky. Then evening. Then morning. Second period of time	8 Then God called the expanse sky. This was accomplished in the second creative period.
9 Then God said “bind the waters below the sky to one place and dry ground appear. Then it was so.	9 Over another long period of time, God spoke and allowed the waters under the sky be gathered together unto one place, and let the dry ground appear; and it was so.
10 Then God called the dry ground earth, and the gathering together called seas. Then God saw was good.	10 Then God called the dry ground earth, and the gathering of the waters He called seas; and God saw that it was good.
11 Then God said “Earth bring forth grass and plants bearing seed and fruit trees bearing fruit after their kind on the earth,” and it was so.	11 Even though the sun still wasn’t visible, there was enough light for God to speak and allow the earth, over a long period of time and through microevolution, to sprout vegetation, plants yielding

	seed and fruit trees into various subspecies, and it was so.
12 Then the earth brought forth grass and plants bearing seed after their kind and tree bearing fruit after their kind, and God saw it was good.	12 The earth brought forth vegetation, plants yielding seed into various subspecies, and trees bearing fruit with seed in them into various subspecies; and God saw that it was good.
13 Then evening. Then morning. Third period of time.	13 This was accomplished in the third creative period.
14 Then God said "Let there be lights in the expanse of the sky to divide the day from the night, and let them be for signs for seasons, and for days and for years."	14 Over another long period of time, God spoke and allowed the atmosphere to clear enough so the sun, moon and stars became visible in the sky, and let them be for signs and for seasons and for days and years;
15 And let them be for lights in the expand of the sky to give light upon the face of the earth, and it was so.	15 and let them be for lights in the sky to give light on the earth; and it was so.
16 Then God made two great lights; the greater light to rule the day, and the stars also.	16 God had made the two great lights, the greater light to govern the day, and the lesser light to govern the night; the stars also.
17 Then God allowed them to make light upon the earth in the expanse of the sky.	17 Then God allowed them to make light upon the earth in the expanse of the sky.

[18] And to rule over the day and over the night, and to divide the light from the darkness, and God saw it was good.	[18] and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good.
[19] Then evening. Then morning. Fourth period of time.	[19] This was accomplished in the fourth creative period.
[20] And God said "Waters swarm with living creatures, and birds fly above the earth in the open expanse of the sky."	[20] In a brief period of time compared to the history of the universe, God spoke and created various complex living creatures and allowed the oceans to teem with swarms of these new, complex living creatures, and let birds fly above the earth in the open sky.
[21] Then God created the great sea monster and every living creature that moves which swarm the waters after their kind, and ever winged bird after their kind: then God saw it was good.	[21] Then God created the great sea monsters and every living creature that moves, with which the oceans swarmed and allowed them to evolve into various subspecies, and He created every winged bird and allowed them to evolve into various subspecies; and God saw that it was good.
[22] Then God blessed them, saying "Bear fruit and multiply, and fill the waters in the seas and birds increase in the earth.	[22] Then God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."

23 Then evening. Then morning. Fifth period of time.	23 This was accomplished in the fifth creative period.
24 Then God said "Earth bring forth the living creature after their kind, cattle, and creeping thing, and living thing on the earth after their kind," and it was so.	24 Then over a very long period of time, God spoke and created new land animals and allowed these living creatures through His natural processes to evolve into various subspecies: cattle and creeping things and beasts of the earth and they evolved into various subspecies; and it was so.
25 Then God made the living creature on the earth after their kind, and cattle after their kind, and every thing that creeps on the earth after their kind: then God saw it was good.	25 Then God made the beasts of the earth and they evolved into various subspecies, and He made the cattle and they evolved into various subspecies, and He made everything that creeps on the ground and they evolved into various subspecies; and God saw that it was good.
26 Then God said, "Make man in image of likeness, and rule over the fish in the sea, and over the birds in the sky, and over all the earth, and over every creeping thing that creeps on the earth."	26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."
27 Then God created man according to	27 Then God created man and woman in His own image, in

image, according to God's image created him, male and female created him.	the image of God He created them; male and female He created them.
[28] Then God blessed, then said "be fruitful and multiply and fill the earth and subdue and rule over the fish in the sea, over the birds in the sky, and over every creature that creeps on the earth."	[28] Then God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that creeps on the earth." God did not include the beast of the earth for man to rule.
[29] Then God said "Behold, give to you every plant bearing seed which is on the face of all the earth, and every tree which fruit bears seed, for you it shall be food.	[29] Then God said, "Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you;
[30] and to every beast of the earth and to every bird of the sky and to every thing that creeps on the earth which has life, every green plant for food"; and it was so.	[30] and to every beast of the earth and to every bird of the sky and to every thing that creeps on the earth which has life, I have given every green plant for food"; and it was so.
[31] Then God saw all which was made, and behold, very good and then evening, then morning. Sixth period	[31] Then God saw all that He had made, and behold, it was very good. This was accomplished during the sixth creative period.

of time.	
32 Thus finished the sky and the earth and all of them.	32 Thus the sky and the earth were completed, and everything in them.
33 Then on the seventh period of time God finished work which made, then rested on seventh period of time from all work which made.	33 During the seventh creative period God completed His work which He had done, and He rested from all His work which He had done.
34 Then God blessed the seventh period of time, then consecrated it because in rest from all work which God created to made.	34 Then God blessed the seventh creative period and sanctified it, because in it He rested from all His work which God had created and made.
35 This is the account of the sky and the earth created in day Lord God made the earth and sky.	35 This is the account of the sky and the earth when they were created, in the time that the Lord God made earth and heaven.
2 Now every plant of the field not yet exist because earth and every plant of the field before sprout because Lord God has not caused rain on the earth and man did not exist to work the ground.	2 Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the LORD God had not sent rain upon the earth, and there was no man to cultivate the ground.
2 But mist ascended from the earth and watered the whole	2 But a mist from the earth rose up and watered the whole surface of the ground.

face of the ground.	
3 Then Lord God formed the man out of dust from the ground, then breathed into his nostrils the breath of life, then the man became a living soul.	3 Then the LORD God formed a special man out of the dust from the ground, and breathed into his nostrils the breath of life, and man became a living soul.

Appendix A – “Now” starts a new topic

According to Wikipedia:

The Septuagint from the Latin word septuaginta (meaning seventy), is a translation of the Hebrew Bible and some related texts into Koine Greek. The title and its Roman numeral acronym "LXX" refer to the legendary seventy Jewish scholars that completed the translation as early as the late 2nd century BC. However, it was not until the time of Augustine of Hippo (354–430 AD) that the Greek translation of the Jewish scriptures came to be called by the Latin term Septuaginta. As the primary Greek translation of the Old Testament, it is also called the "Greek Old Testament". This translation is quoted in the New Testament, particularly in the writings of Paul the Apostle, and also by the Apostolic Fathers and later Greek Church Fathers.

The traditional story is that Ptolemy II sponsored the translation for use by the many Alexandrian Jews who were not fluent in Hebrew but fluent in Koine Greek, which was the language of Alexandria, Egypt and the Eastern Mediterranean from the death of Alexander the Great in 323 BC until the development of Byzantine Greek around 600 AD.

King Ptolemy once gathered 72 Elders. He placed them in 72 chambers, each of them in a separate one, without revealing to them why they were summoned. He entered each one's room and said: "Write for me

the Torah of Moshe, your teacher". God put it in the heart of each one to translate identically as all the others did. Philo of Alexandria, who relied extensively on the Septuagint, says that the number of scholars was chosen by selecting six scholars from each of the 12 tribes of Israel.

Since late antiquity, once attributed to a Council of Jamnia, mainstream rabbinic Judaism rejected the Septuagint as valid Jewish scriptural texts. Several reasons have been given for this. First, some mistranslations were claimed. Second, the Hebrew source texts used for the Septuagint differed from the Masoretic tradition of Hebrew texts, which was chosen as canonical by the Jewish rabbis. Third, the rabbis wanted to distinguish their tradition from the newly emerging tradition of Christianity. Finally, the rabbis claimed for the Hebrew language a divine authority, in contrast to Aramaic or Greek—even though these languages were the language of Jews during this period (and Aramaic would eventually be given the same holy language status as Hebrew).

Pre-Christian Jews, Philo and Josephus considered the Septuagint on equal standing with the Hebrew Masoretic text. Manuscripts of the Septuagint have been found among the Qumran Scrolls in the Dead Sea, and were thought to have been in use among Jews at the time.

Starting approximately in the 2nd century AD, several factors led most Jews to abandon use of the LXX. The earliest gentile Christians of necessity used the LXX, as it was at the time the only Greek version of the Bible,

and most, if not all, of these early non-Jewish Christians could not read Hebrew. The association of the LXX with a rival religion may have rendered it suspect in the eyes of the newer generation of Jews and Jewish scholars. Instead, Jews used Hebrew/Aramaic Targum manuscripts later compiled by the Masoretes; and authoritative Aramaic translations, such as those of Onekelos and Rabbi Yonathan ben Uziel.

The oldest manuscripts of the LXX include 2nd century BC fragments of Leviticus and Deuteronomy, and 1st century BC fragments of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and the Minor Prophets. Relatively complete manuscripts of the LXX postdate the Hexaplar rescension and include the Codex Vaticanus from the 4th century AD and the Codex Alexandrinus of the 5th century. These are indeed the oldest surviving nearly complete manuscripts of the Old Testament in any language; the oldest extant complete Hebrew texts date some 600 years later, from the first half of the 10th century. The 4th century Codex Sinaiticus also partially survives, still containing many texts of the Old Testament. While there are differences between these three codices, scholarly consensus today holds that one LXX—that is, the original pre-Christian translation—underlies all three. The various Jewish and later Christian revisions and recensions are largely responsible for the divergence of the codices.

The sources of the many differences between the Septuagint, the Latin Vulgate and the Masoretic Text (MT) have long been discussed by scholars. Following

the Renaissance, a common opinion among some humanists was that the LXX translators bungled the translation from the Hebrew and that the LXX became more corrupt with time. The most widely accepted view today is that the original Septuagint provided a reasonably accurate record of an early Hebrew textual variant that differed from the ancestor of the MT as well as those of the Latin Vulgate, where both of the latter seem to have a more similar textual heritage. These issues notwithstanding, the text of the LXX is generally close to that of the Masoretes and Vulgate.

The MT is the authoritative Hebrew text of the Jewish Bible. While the MT defines the books of the Jewish canon, it also defines the precise letter-text of these biblical books, with their vocalization and accentuation known as the Masorah.

The MT is widely used as the basis for translations of the Old Testament in Protestant Bibles. In modern times the Dead Sea Scrolls have shown the MT to be nearly identical to some texts of the Tanakh dating from 200 BC but different from others.

The MT was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries AD. Though the consonants differ little from the text generally accepted in the early 2nd century (and also differ little from some Qumran texts that are even older), it has numerous differences of both greater and lesser significance when compared to (extant 4th century) manuscripts of the Septuagint.

The Hebrew word mesorah refers to the transmission of a tradition. In a very broad sense it can refer to the entire chain of Jewish tradition, but in reference to the MT the word mesorah has a very specific meaning: the diacritic markings of the text of the Hebrew Bible and concise marginal notes in manuscripts (and later printings) of the Hebrew Bible which note textual details, usually about the precise spelling of words.

The Talmud states that a standard copy of the Hebrew Bible was kept in the court of the Temple in Jerusalem for the benefit of copyists; there were paid correctors of Biblical books among the officers of the Temple. This copy is mentioned in the Aristeas Letter; in the statements of Philo (preamble to his "Analysis of the Political Constitution of the Jews") and in Josephus (Contra Ap. i. 8).

Another Talmudic story, perhaps referring to an earlier time, relates that three Torah scrolls were found in the Temple court but were at variance with each other. The differences were then resolved by majority decision among the three.

The discovery of the Dead Sea Scrolls at Qumran, dating from c. 150 BC-75 AD, shows however that in this period there was not always the scrupulous uniformity of text that was so stressed in later centuries. According to Menachem Cohen the Dead Sea scrolls decided these issues, 'by showing that there was indeed a Hebrew text-type on which the Septuagint-translation was based and which differed substantially from the received MT. The scrolls show numerous small variations in

*orthography, both as against the later MT, and between each other. It is also evident from the notings of corrections and of variant alternatives that scribes felt free to choose according to their personal taste and discretion between different readings.*http://en.wikipedia.org/wiki/Masoretic - cite_note-Cohen1979-5 *However, despite these variations, most of the Qumran fragments can be classified as being closer to the MT than to any other text group that has survived.*

Very few manuscripts are said to have survived the destruction of Jerusalem in 70 AD. This both drastically reduced the number of variants in circulation, and gave a new urgency that the text must be preserved.

By long tradition, a ritual Torah scroll shall contain only the Hebrew consonantal text – nothing may be added, nothing taken away. However, perhaps because they were intended for personal study rather than ritual use, the Masoretic codices provide extensive additional material, called masorah, to show correct pronunciation and cantillation, protect against scribal errors, and annotate possible variants. The manuscripts thus include vowel points, pronunciation marks and stress accents in the text, short annotations in the side margins, and longer more extensive notes in the upper and lower margins and collected at the end of each book.

QBible uses the MT and translates it into the King James. We will now look at some of the symbols used

in the MT which help us differentiate translations of the same Hebrew word.

Strong's #9007 וְ or וֵ or וָ or ו : conjunction - ***and***, ***and therefore***, ***also***, ***then***, ***yet***. See pages 11-14 of this chapter for a study of the uses of these conjunctions.

The dots and dashes below the "ו" are known as Neqqudot, a vowel-pointing system for Hebrew that wasn't developed until about 600 AD, to aid in the pronunciation of Hebrew characters that at that time was waning. The Dead Sea Scrolls never had neqqudot/vowel points, as people at that time could read Hebrew without any problems

וְ "now": appears to be a transition between one significant event and the next when it starts a new verse. The differences between KJV, NIV and NASB will be highlighted. Remember to read the Hebrew from left to right even though Hebrew is normally read right to left. The same Neqqudot is also used for "and."

וְ "and": used as we think of the word "and"

Genesis 1:2

רוּחַ֖ אֱלֹהִ֑ים מְרַחֶ֖פֶת עַל־פְּנֵ֥י הַמָּֽיִם׃

NIV has "Now", KJV has "And", NASB has neither. This is a transition between God creating the heavens and earth and the next chronological event of God forming the earth into what it is today.

וְ: “then”: used as we think of the word “then” or “thus”

Genesis 1:3-14 use “וְ” as “then” when telling of the sequence of forming the earth from formless void to God saying “let there be lights.” We’ll come back to this.

Genesis 1:15 starts with "וְ" and probably Genesis 1:15 should be included with Genesis 1:14 instead of starting its own verse.

KJV, NIV and NASB all use “and” to start Genesis 1:15. Same with Genesis 1:17-18. KJV and NASB use “and” to start Genesis 1:18, but NIV does not include “and”.

The use of “וְ” as “then” continues with Genesis 1:16 through Genesis 1:31.

Genesis 2:1 in Hebrew and KJV is shown below:

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם

2:1 ¶ Thus the heavens **8064** and the earth **776** were finished, **3615** **z8792** and all **x3605** the host **x6635** of them. **y6635**

Notice the Hebrew starts with “וְ” and would be translated as “then” but it is translated as “thus”. This seems reasonable as the verse refers to the completed heaven, earth, and everything in them.

The use of “וְ” as “then” continues with Genesis 2:2 and Genesis 2:3.

The next use of "וְ" as "now" (NIV, NASB) at the beginning of a verse is Genesis 2:5 where the setting of the creation of man from dust is provided. This is a transition between the creation of heaven, earth and everything in them and the next chronological event of the story of the creation of man from dust. We'll look at this verse in more depth later in the chapter.

Gen. 2:6 "but streams came up from the earth and watered the whole surface of the ground."

Genesis 2:7 continues with the use of "וְ" as "then" and "וְ" as "and"

The next use of "וְ" as "now" (KJV, NIV, NASB) at the beginning of a verse is Genesis 3:1 where the devil is introduced. This is a transition between the creation of Adam and Eve and the next chronological event of the story of the fall.

The next use of "וְ" as "now" is Genesis 4:1 (NASB). This is a transition between man being thrown out of the garden and the next chronological event of the story of Cain and Able.

The next use of "וְ" as "now" is Genesis 7:6 (NASB). This is a transition between Noah building the ark and Noah and his family going into the ark.

The next use of "וְ" as "now" is Genesis 10:1 (KJV, NASB). This is a transition between Noah's death and the story of his sons and descendants.

The next use of "ן" as "now" is Genesis 11:27 (KJV, NIV, NASB). This is a transition between Terac's death and the story of his sons and descendants.

The next use of "ן" as "now" is Genesis 12:1 (KJV, NASB). This is a transition between the story of Terac and the call of Abram.

The next use of "ן" as "now" is Genesis 16:1 (KJV, NIV, NASB). This is a transition between the covenant made with Abraham and the story of Hagar.

The next use of "ן" as "now" is Genesis 18:11 (KJV, NIV, NASB). Let's back up one verse to see the context of Genesis 18:11.

Gen. 18:10 He said **559**, "I will surely **7725** return **7725** to you at this time **6256** next **2416a** year **2416a**; and behold **2009**, Sarah **8283** your wife **802** will have a son **1121**." And Sarah **8283** was listening**8085** at the tent **168** door **6607**, which **1931** was behind **310** him.

Gen. 18.11 Now Abraham **85** and Sarah **8283** were old **2205**, advanced **935** in age **3117**; Sarah **8283** was past **2308** childbearing **734** **802**.

It appears the other translation for "ן" of "but" is more appropriate because Sarah having a baby was thought ridiculous at her age.

Some verses start with "וְ" and are translated as "now" but do not transition from one event to the next but they are always attached to Strong's 6258 עַתָּה which is translated into "now therefore" which to us could be translated "so" or just "therefore" which is a continuation from the verse before and does not introduce something new. This is true in Genesis 20:7, 21:23, 27:3, 27:43, 41:33, 44:30, 44:33, 45:5, 50:21.

The next use of "וְ" as "now" is Genesis 25:12 (KJV, NASB). This is a transition between the death of Abraham and the story of Ishmael and his descendants.

The next use of "וְ" as "now" is Genesis 25:19 (NASB). This is the start of the story of Isaac, Abraham's son.

The next use of "וְ" as "now" is Genesis 36:1 (KJV, NASB). This is a transition between the death of Isaac and the story of his son Esau.

The next use of "וְ" as "now" is Genesis 36:9 (none). This is the start of the story of Esau's sons in mount Seir. Why wasn't "Now" included in the translations?

The next use of "וְ" as "now" is Genesis 37:3 (KJV, NASB, NIV). This is a conjunction between setting up Joseph tending the sheep and telling about the entire story of Joseph, the coat and his brothers. Should this have been translated as "and" instead?

The next use of "וְ" as "now" is Genesis 42:1 (KJV, NASB). This is a transition between Egypt building up the supply of corn and Jacob sending his sons to Egypt.

The next use of "ן" as "now" is Genesis 45:19 (KJV). The verse before it is shown below:

Gen. **45:18** and take **3947** your father **1** and your households **1004** and come **935** to me, and I will give **5414** you the best **2898** of the land **776** of Egypt **4714** and you will eat **398** the fat **2459** of the land **776**.'

Gen.**45:19** "Now you are ordered **6680**, 'Do **6213a** this **2088**: take **3947** wagons **5699** from the land **776** of Egypt **4714** for your little **2945** ones **2945** and for your wives **802**, and bring **5375** your father**1** and come **935**.

Should this have been translated as "and" instead of "now"? How does it read?

The next use of "ן" as "now" is Genesis 48:10 (KJV, NASB, NIV). The verse before it is shown below:

48:9 And Yôsëf יוֹסֵף **3130** said **559** **z8799** unto **x413** his father, **1** They **x1992**[*are*] my sons, **1121** whom **x834** ´Élöhîm אֱלֹהִים **430** hath given **5414** **z8804** me in this **x2088** [*place*]. And he said, **559** **z8799** Bring **x3947** them, **y3947** **z8798** I pray thee, **x4994** unto **x413** me, and I will bless **1288** **z8762** them.

48:10 Now the eyes **5869** of Yi$rä´ël יִשְׂרָאֵל **3478** were dim **3513** **z8804** for age, **2207** **x4480** [*so that*] he could **3201** **z8799** not **x3808** see. **7200** **z8800** And he brought them near **5066** **z8686** **x853** unto **x413** him; and

he kissed **5401** **z8799** them, and
embraced **2263** **z8762** them.

Should this have been translated as “and” instead of “now”? How does it read?

The next use of “ḵ” as “now” is Exodus 1:1 (KJV, NASB). This is the start of Exodus.

The next use of “ḵ” as “now” is Exodus 21:1 (KJV, NASB). This is the start of God listing the ordinances for Israel.

The next use of “ḵ” as “now” is Numbers 3:1 (NASB). This is the start of the account of Aaron’s generation.

The next use of “ḵ” as “now” is Deuteronomy 6:1 (KJV, NASB). This is a transition between Moses reciting the Ten Commandments and the more specific commandments/statutes/judgments.

The next use of “ḵ” as “now” is Joshua 12:1 (KJV, NASB). This is the start of the account of the kings of the land whom the sons of Israel defeated, and whose land they possessed beyond the Jordan.

The next use of “ḵ” as “now” is Ruth 4:18 (KJV, NASB). This is the start of the account of Perez.

The next use of “ḵ” as “now” is 2 Samuel 23:1 (KJV, NASB). This starts David’s last words.

The next use of "ן" as "now" is 1 Chronicles 1:43 (KJV, NASB). This is the start of the account of the kings who reigned in the land of Edom.

The next use of "ן" as "now" is 1 Chronicles 3:1 (KJV, NASB). This is the start of the account of the sons of David.

The next use of "ן" as "now" is 1 Chronicles 6:54 (KJV, NASB). This is the start of the account of the settlements according to their camps within their borders.

The next use of "ן" as "now" is 1 Chronicles 12:1 (KJV, NASB). This is the account of the mighty men who helped David.

The next use of "ן" as "now" is 1 Chronicles 14:4 (KJV). This is the naming of the sons of David born in Jerusalem.

The next use of "ן" as "now" is 1 Chronicles 24:1 (KJV, NASB). This is the account of the descendants of Aaron.

The next use of "ן" as "now" is 2 Chronicles 3:3 (KJV, NASB). This is the start of the listing of the foundations of the temple Solomon built.

The next use of "ן" as "now" is Ezra 2:1 (KJV, NASB, NIV). This is the start of the listing of the people who came out of the exile in Babylon.

The next use of "וְ" as "now" is Nehemiah 1:10 (KJV). This is a transition between Nehemiah weeping and mourning for the scattered Jews and remembering God's promise to gather them back together TO presently asking God to hear the prayers of those who have actually come out of captivity. This is probably correctly translated as "and".

The next use of "וְ" as "now" is Nehemiah 11:3 (KJV, NASB). This is the start of the heads of the provinces that lived in Jerusalem.

The next use of "וְ" as "now" is Nehemiah 12:1 (KJV, NASB). This is the start of the priests and the Levites that went up with Zerubbabel.

The next use of "וְ" as "now" is Jeremiah 29:1 (KJV, NASB). This is the start of the words of the letter which Jeremiah the prophet sent from Jerusalem to the rest of the elders of the exile.

The next use of "וְ" as "now" is Ezekial 48:1 (KJV, NASB). This is the start of naming the tribes.

So it appears when "וְ" starts a new verse it is either translated as "Now" when it transitions between one historical event and the next chronological event and is translated as "And" when it is a continuation from the verse before. Let's summarize these verses in a table showing which translations interpret "וְ" as "Now" and a description of the new topic or whether it is not. Notice that when only the KJV translates the "וְ" as "Now" that it's probably better translated as "and" which is probably

why the NIV and NASB didn't translate it as "Now." The only other oddity is Genesis 36:9 which is definitely the start of the account of Esau's sons. Why wasn't this translated as "Now" in any of the three translations?

Verse	Trans	New Topic
Gen. 1:2	NIV	God forming the earth
Gen. 2:5	NIV, NASB	Creation of man from dust
Gen. 3:1	KJV, NIV, NASB	Story of the fall of man
Gen. 4:1	NASB	Story of Cain and Able
Gen. 7:6	NASB	Noah/family going into the ark
Gen. 10:1	KJV, NASB	Noah's sons and descendants
Gen. 11:27	KJV, NIV, NASB	Terac's sons and descendants
Gen. 12:1	KJV, NASB	Call of Abram
Gen. 16:1	KJV, NIV, NASB	Story of Hagar
Gen. 25:12	KJV, NASB	Story of Ishmael and his descendants
Gen. 25:19	NASB	Story of Isaac, Abraham's son
Gen. 36:1	KJV, NASB	Story of his son Esau
Gen. 36:9	none	Account of Esau's sons in mount Seir; probably correctly translated as "Now"
Gen. 37:3	KJV, NIV, NASB	Conjunction between telling about Joseph tending the sheep and telling about the entire story of Joseph, the coat, and his brothers
Gen. 42:1	KJV, NASB	Jacob sending his sons to Egypt
Gen. 45:19	KJV	and take your father and your households
Gen. 48:10	KJV, NIV, NASB	conjunction between Israel telling Joesph to bring his sons to him and Israel giving a blessing to Jeseph's sons
Exod. 1:1	KJV, NASB	start of Exodus
Exod: 21:1	KJV, NASB	God listing the ordinances for Israel
Num. 3:1	NASB	account of Aaron's generation
Deut. 6:1	KJV, NASB	Mose's receives more specific commandments/statutes/judgments

Josh. 12:1	KJV, NASB	account of the kings of the land whom the sons of Israel defeated, and whose land they possessed beyond the Jordan
Ruth 4:18	KJV, NASB	account of Perez
2 Sam. 23:1	KJV, NASB	David's last words
1 Chr. 1:43	KJV, NASB	account of the kings who reigned in the land of Edom
1 Chr. 3:1	KJV, NASB	account of the sons of David
1 Chr. 6:54	KJV, NASB	account of the settlements according to their camps within their borders
1 Chr. 12:1	KJV, NASB	account of the mighty men who helped David
1 Chr. 14:4	KJV	naming of the sons of David born in Jerusalem; probably correctly translated as "and"
1 Chr. 24:1	KJV, NASB	account of the descendants of Aaron
2 Chr. 3:3	KJV, NASB	listing of the foundations of the temple Solomon built
Ezra 2:1	KJV, NIV, NASB	listing of the people who came out of the exile in Babylon
Neh. 1:10	KJV	asking God to hear the prayers of those who have actually come out of captivity; probably correctly translated as "and"
Neh. 11:3	KJV, NASB	start of the heads of the provinces that lived in Jerusalem
Neh. 12:1	KJV, NASB	start of the priests and the Levites that went up with Zerubbabel
Jerm. 29:1	KJV, NASB	start of the words of the letter which Jeremiah the prophet sent from Jerusalem to the rest of the elders of the exile
Ezek. 48:1	KJV, NASB	start of naming the tribes

So we see that whenever the NIV or NASB interpreted the "**ן**" as "Now" to start a new verse, it was the start of a

new topic. And most importantly to the study of the Creation story, this includes Genesis 1:2 and 2:5.

Let's go back to the use of "I" as "then" is Genesis Chapter 1.

Verse	Neqquodot	What Happens
Gen. 1:2	Now	Earth is empty and void
Gen. 1:3	Then	God let's there be light
Gen. 1:4	Then	God divides light from darkness
Gen. 1:5	Then	God calls light day and darkness night
Gen. 1:6	Then	God says let there be a firmament
Gen. 1:7	Then	God divides the firmament
Gen. 1:8	Then	God calls the firmament Heaven
Gen. 1:9	Then	Gods separates the water from the land
Gen. 1:10	Then	Gods calls land earth and water seas
Gen. 1:11	Then	God says let earth sprout plants
Gen. 1:12	Then	God sees plants are god
Gen. 1:13	Then	The end of the third day occurs
Gen. 1:14	Then	God lets lights appear in sky to divide day and night, for signs of seasons, and days of years,
Gen. 1:15	and	and to give light upon the earth.
Gen. 1:16	Then	God makes sun, moon, and stars
Gen. 1:17	Then	God "sets" them in the sky to give light on the earth
Gen. 1:18	and	and to divide the day and night.
Gen. 1:19	Then	The end of the fourth day occurs
Gen. 1:20	Then	God tells the seas to bring forth life
Gen. 1:21	Then	God creates sea creatures and birds
Gen. 1:22	Then	God tells seas creatures to multiply
Gen. 1:23	Then	The end of the fifth day occurs
Gen. 1:24	Then	God tells the earth to bring forth life
Gen. 1:25	Then	God creates land animals
Gen. 1:26	Then	God says to make man in God's image
Gen. 1:27	Then	God creates man: male and female
Gen. 1:28	Then	God tells man to multiply and rule
Gen. 1:29	Then	God tells man He's given them every plant for food
Gen. 1:30	and	and to every animal green plants.

Verse	Neqquodot	What Happens
Gen. 1:31	Then	God sees everything was good

What can we conclude from looking at these verses? Notice that every verse that starts with “Then” is the next step in the creative process. Something happens. God says something, does something, creates something, or concludes a creative period. The three verses that started with “and”, Genesis 1:15, 1:18, and 1:30, are continuations of the prior verse and cannot stand alone apart from the prior verse.

Working backwards from Genesis 1:31, God does something, then the verse before says God didn’t something before that. God’s action is apparent in all the creative periods going from the sixth period back to the first period. This continues all the way to Genesis 1:3 where God allows light to appear. What happens before Genesis 1:3? Nothing happens. We find the present state of the earth as empty and void. Doesn’t this tell us that the creative periods started in Genesis 1:3 after we find the earth in its present form? And if this is true, then the creative periods did not start with Genesis 1:1. Therefore, even if you hold to a 24 hour creative “day” the earth could have been billions of years old before the creative days started in Genesis 1:3.

Appendix B – "ן" begins a verse in Genesis 1-20

Let's look at all the instances where "ן" starts a verse in Genesis chapters 1-20. I think that's a representative sample of the 50 chapters in Genesis and the Old Testament in general. The text is from the NIV, and I'll show the KJV underlined, the NIV in bold, and the NASB italicized. If one is not shown it was not included in the translation.

Chapter 1 In the beginning God created the heavens and the earth. 2 <u>And</u> **Now** the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

14 And God said, "Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, 15 <u>and</u> **and** *and* let them be lights in the vault of the sky to give light on the earth." And it was so.

17 God set them in the vault of the sky to give light on the earth, 18 <u>and</u> *and* to govern the day and the night, and to separate light from darkness. And God saw that it was good.

Chapter 2 4 This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens. 5 <u>And</u> **Now** *Now* no shrub had yet appeared on the earth and no plant had yet sprung up, for the LORD God had not sent rain on the earth and there was no one to work the ground, 6 <u>but</u> **but** *but* streams came up from the earth and watered the whole surface of the ground.

12 (The gold of that land is good; aromatic resin and onyx
are also there.) 13 And the name of the second river is
the Gihon; it winds through the entire land of Cush. 14
And the name of the third river is the Tigris; it runs along
the east side of Ashur. And the fourth river is the
Euphrates.

Chapter 3 Now **Now** *Now* the serpent was more crafty
than any of the wild animals the LORD God had made.
He said to the woman, "Did God really say, 'You must
not eat from any tree in the garden'?"

14 So the LORD God said to the serpent, "Because you
have done this,

"Cursed are you above all livestock
and all wild animals!
You will crawl on your belly
and you will eat dust
all the days of your life.
15 And **And** *And* I will put enmity
between you and the woman,
and between your offspring and hers;
he will crush your head,
and you will strike his heel."

17 To Adam he said, "Because you listened to your wife
and ate fruit from the tree about which I commanded
you, 'You must not eat from it,'

"Cursed is the ground because of you;
through painful toil you will eat food from it
all the days of your life.
18 (**nul KJV, NIV, NASB**) it will produce thorns and
thistles for you, and you will eat the plants of the field.

4 Now *Now* Adam made love to his wife Eve, and she
became pregnant and gave birth to Cain. She said,
“With the help of the LORD I have brought forth a man.”

3 In the course of time Cain brought some of the fruits of
the soil as an offering to the LORD. 4 And **And** Abel also
brought an offering of fat portions from some of the
firstborn of his flock. The LORD looked with favor on Abel
and his offering, 5 but **but** *but* on Cain and his offering he
did not look with favor. So Cain was very angry, and his
face was downcast.

10 The Lord said, “What have you done? Listen! Your
brother’s blood cries out to me from the ground. 11 And
now **Now** *Now* you are under a curse and driven from
the ground, which opened its mouth to receive your
brother’s blood from your hand.

20 Adam gave birth to Jabal; he was the father of those
who live in tents and raise livestock. 21 And His brother’s
name was Jubal; he was the father of all who play
stringed instruments and pipes. 22 And Zillah also had a
son, Tubal-Cain, who forged all kinds of tools out of
bronze and iron. Tubal-Cain’s sister was Naamah.

6 7 So the LORD said, “I will wipe from the face of the
earth the human race I have created and with them the
animals, the birds and the creatures that move along the
ground for I regret that I have made them.” 8 But **But**
But Noah found favor in the eyes of the LORD.

4 So make yourself an ark of cypress wood; make
rooms in it and coat it with pitch inside and out. 15 And
this is how you are to build it: The ark is to be three

hundred cubits long, fifty cubits wide and thirty cubits high.

20 Two of every kind of bird, of every kind of animal and of every kind of creature that moves along the ground will come to you to be kept alive. 21 And you are to take every kind of food that is to be eaten and store it away as food for you and for them."

7 5 And Noah did all that the LORD commanded him.

6 And *Now* Noah was six hundred years old when the floodwaters came on the earth.

15 Pairs of all creatures that have the breath of life in them came to Noah and entered the ark. 16 And the animals going in were male and female of every living thing, as God had commanded Noah. Then the LORD shut him in.

18 The waters rose and increased greatly on the earth, and the ark floated on the surface of the water. 19 And they rose greatly on the earth, and all the high mountains under the entire heavens were covered.

8 4 and on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat. 5 And the waters continued to recede until the tenth month, and on the first day of the tenth month the tops of the mountains became visible.

8 Then he sent out a dove to see if the water had receded from the surface of the ground. 9 But **But** *But* the dove could find nowhere to perch because there

was water over all the surface of the earth; so it returned to Noah in the ark. He reached out his hand and took the dove and brought it back to himself in the ark.

9 [4] "But you must not eat meat that has its lifeblood still in it. [5] And **And** for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each human being, too, I will demand an accounting for the life of another human being.

[6] "Whoever sheds human blood,
by humans shall their blood be shed;
for in the image of God
has God made mankind.

[7] And as for you, be fruitful and increase in number;
multiply on the earth and increase upon it."

[9] "I now establish my covenant with you and with your descendants after you [10] and **and** *and* with every living creature that was with you—the birds, the livestock and all the wild animals, all those that came out of the ark with you every living creature on earth.

[13] I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth. [14] And whenever I bring clouds over the earth and the rainbow appears in the clouds, [15] and *and* I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life. [16] and whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and all living creatures of every kind on the earth."

10 Now *Now* this is the account of Shem, Ham and Japheth, Noah's sons, who themselves had sons after the flood.

7 The sons of Cush:

Seba, Havilah, Sabtah, Raamah and Sabteka.

The sons of Raamah:

Sheba and Dedan.

8 And *Now* Cush was the father of Nimrod, who became a mighty warrior on the earth.

11 From that land he went to Assyria, where he built Nineveh, Rehoboth Ir,[Calah 12 and *and* Resen, which is between Nineveh and Calah—which is the great city. 13 Egypt was the father of the Ludites, Anamites, Lehabites, Naphtuhites, 14 and *and* Pathrusites, Kasluhites (from whom the Philistines came) and Caphtorites.

15 Canaan was the father of

Sidon his firstborn, and of the Hittites, 16 and *and* Jebusites, Amorites, Girgashites, 17 *and* Hivites, Arkites, Sinites, 18 and *and* Arvadites, Zemarites and Hamathites. Later the Canaanite clans scattered.

23 The sons of Aram:

Uz, Hul, Gether and Meshek.

[24] And Arphaxad was the father of Shelah,

and Shelah the father of Eber.

was named Peleg,because in his time the earth was divided; his brother was named Joktan.

[26] And Joktan was the father of

Almodad, Sheleph, Hazarmaveth, Jerah, [27] And *and* Hadoram, Uzal, Diklah, [28] And *and* Obal, Abimael, Sheba, [29] And *and* Ophir, Havilah and Jobab. All these were sons of Joktan.

11 [10] These are *the records of* the generations of Shem.
[11] Shem was one hundred years old, and became the father of Arpachshad two years after the flood; [12] And when Arphaxad had lived 35 years, he became the father of Shelah. [13] **And** *and* after he became the father of Shelah, Arphaxad lived 403 years and had other sons and daughters. [14] And when Shelah had lived 30 years, he became the father of Eber. [15] And *and* after he became the father of Eber, Shelah lived 403 years and had other sons and daughters.

[26] After Terah had lived 70 years, he became the father of Abram, Nahor and Haran.

[27] Now *Now* this is the account of Terah's family line.

Terah became the father of Abram, Nahor and Haran. And Haran became the father of Lot.

12 *Now* The LORD had said to Abram, “Go from your
country, your people and your father’s household to the
land I will show you.

2 “And *and* I will make you into a great nation,
and I will bless you;
I will make your name great,
and you will be a blessing.

11 As he was about to enter Egypt, he said to his wife
Sarai, “I know what a beautiful woman you are. 12
Therefore **When** *and when* the Egyptians see you, they
will say, ‘This is his wife.’ Then they will kill me but will
let you live.

13 So Abram went up from Egypt to the Negev, with his
wife and everything he had, and Lot went with him. 2 And
Now Abram had become very wealthy in livestock and in
silver and gold.

4 and where he had first built an altar. There Abram
called on the name of the LORD.

5 And **Now** *Now* Lot, who was moving about with Abram,
also had flocks and herds and tents. 6 And **But** *And* the
land could not support them while they stayed together,
for their possessions were so great that they were not
able to stay together.

12 Abram lived in the land of Canaan, while Lot lived
among the cities of the plain and pitched his tents near
Sodom. 13 But **Now** *Now* the people of Sodom were
wicked and were sinning greatly against the LORD.

15 All the land that you see I will give to you and your
offspring forever. 16 And I will make your offspring like
the dust of the earth, so that if anyone could count the
dust, then your offspring could be counted.

14 5 In the fourteenth year, Kedorlaomer and the kings
allied with him went out and defeated the Rephaites in
Ashteroth Karnaim, the Zuzites in Ham, the Emites in
Shaveh Kiriathaim 6 and *and* the Horites in the hill
country of Seir, as far as El Paran near the desert.

9 against Kedorlaomer king of Elam, Tidal king of Goyim,
Amraphel king of Shinar and Arioch king of Ellasar—four
kings against five. 10 And **Now** *Now* the Valley of Siddim
was full of tar pits, and when the kings of Sodom and
Gomorrah fled, some of the men fell into them and the
rest fled to the hills.

15 3 And Abram said, "You have given me no children;
so a servant in my household will be my heir."

4 And **Then** *Then* the word of the LORD came to him:
"This man will not be your heir, but a son who is your
own flesh and blood will be your heir." 5 He took him
outside and said, "Look up at the sky and count the
stars—if indeed you can count them." Then he said to
him, "So shall your offspring be."

6 And *Then* Abram believed the LORD, and he credited it
to him as righteousness.

13 Then the LORD said to him, "Know for certain that for
four hundred years your descendants will be strangers
in a country not their own and that they will be enslaved
and mistreated there. 14 And **But** *But* I will punish the

nation they serve as slaves, and afterward they will
come out with great possessions. [15] And You, however,
will go to your ancestors in peace and be buried at a
good old age. [16] But *Then* In the fourth generation your
descendants will come back here, for the sin of the
Amorites has not yet reached its full measure."

[19] the land of the Kenites, Kenizzites, Kadmonites, [20] And
and Hittites, Perizzites, Rephaites, [21] And *and* Amorites,
Canaanites, Girgashites and Jebusites."

16 Now **Now** *Now* Sarai, Abram's wife, had borne him
no children. But she had an Egyptian slave named
Hagar;

[11] The angel of the LORD also said to her:

"You are now pregnant
and you will give birth to a son.
You shall name him Ishmael,
for the LORD has heard of your misery.
[12] And He will be a wild donkey of a man;
his hand will be against everyone
and everyone's hand against him,
and he will live in hostility
toward all his brothers."

[15] So Hagar bore Abram a son, and Abram gave the
name Ishmael to the son she had borne. [16] And Abram
was eighty-six years old when Hagar bore him Ishmael.

17 *Now* When Abram was ninety-nine years old, the
LORD appeared to him and said, "I am God Almighty;
walk before me faithfully and be blameless. [2] And Then I
will make my covenant between me and you and will

greatly increase your numbers." You will be the father of many nations.

5 Neither **No longer** will you be called Abram; your name will be Abraham, for I have made you a father of many nations. 6 And I will make you very fruitful; I will make nations of you, and kings will come from you. 7 I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. 8 And The whole land of Canaan, where you now reside as a foreigner, I will give as an everlasting possession to you and your descendants after you; and I will be their God."

13 Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant. 14 And *But* Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant."

20 And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation. 21 But **But** *But* my covenant I will establish with Isaac, whom Sarah will bear to you by this time next year." 22 When he had finished speaking with Abraham, God went up from him. 23 On that very day Abraham took his son Ishmael and all those born in his household or bought with his money, every male in his household, and circumcised them, as God told him. 24 And *Now* Abraham was ninety-nine years old when he was circumcised, 25 and **and** *and* his son Ishmael was thirteen; 26 Abraham and his son

Ishmael were both circumcised on that very day. [27] And
And every male in Abraham's household, including
those born in his household or bought from a foreigner,
was circumcised with him.

18 [4] Let a little water be brought, and then you may all
wash your feet and rest under this tree. [5] And *and* Let
me get you something to eat, so you can be refreshed
and then go on your way—now that you have come to
your servant."

"Very well," they answered, "do as you say."

[6] So Abraham hurried into the tent to Sarah. "Quick," he
said, "get three seahs of the finest flour and knead it and
bake some bread."

[7] And Then he ran to the herd and selected a choice,
tender calf and gave it to a servant, who hurried to
prepare it.

[10] Then one of them said, "I will surely return to you
about this time next year, and Sarah your wife will have
a son." Now Sarah was listening at the entrance to the
tent, which was behind him. [11] **Now** *Now* Abraham and
Sarah were already very old, and Sarah was past the
age of childbearing.

[17] Then the LORD said, "Shall I hide from Abraham what I
am about to do? [18] **then** *since* Abraham will surely
become a great and powerful nation, and all nations on
earth will be blessed through him.

19 [10] But the men inside reached out and pulled Lot back into the house and shut the door. [11] And **Then** they struck the men who were at the door of the house, young and old, with blindness so that they could not find the door.

[37] The older daughter had a son, and she named him Moab; he is the father of the Moabites of today. [38] And The younger daughter also had a son, and she named him Ben-Ammi; he is the father of the Ammonites of today.

20 [6] Then God said to him in the dream, "Yes, I know you did this with a clear conscience, and so I have kept you from sinning against me. That is why I did not let you touch her. [7] Now **Now** *Now* return the man's wife, for he is a prophet, and he will pray for you and you will live. But if you do not return her, you may be sure that you and all who belong to you will die."

So what can we learn from reviewing these verses? First let's summarize below the verses where the NIV and/or NASB translated "**ן**" as "but" because it makes more sense than "and" in the KJV as it introduces a statement that contrasts with the previous statement. It contrasts the previous statement but is not a transition from one topic to the next.

15 [13] Then the LORD said to him, "Know for certain that for four hundred years your descendants will be strangers in a country not their own and that they will be enslaved and mistreated there. [14] And **But** *But* I will punish the nation they serve as slaves, and afterward they will come out with great possessions.

17 [13] Whether born in your household or bought with
your money, they must be circumcised. My covenant in
your flesh is to be an everlasting covenant. [14] And *But*
Any uncircumcised male, who has not been circumcised
in the flesh, will be cut off from his people; he has
broken my covenant."

Now let's look at the verses where the KJV used "But" yet the NIV and/or NASB used "Now". As you can see in the verse below, verse 13 is not a contrast to verse 12. Verse 13 introduces us to a new part of the story by describing the people of Sodom. "Now" is used as a transition between verse 12 and 13 and makes more sense than "But" or even "And."

13 [12] Abram lived in the land of Canaan, while Lot lived
among the cities of the plain and pitched his tents near
Sodom. [13] But **Now** *Now* the people of Sodom were
wicked and were sinning greatly against the LORD.

These next verses are unusual because NIV and/or NASB translated "**I**" as "then" or "when" instead of "and," "but," or "therefore". It appears the use of "and," "but," "then," or "when is reasonable in these verses as they are interchangeable. Again, these are not a transition from one topic to the next.

15 [3] And Abram said, "You have given me no children;
so a servant in my household will be my heir." [4] And
Then *Then* the word of the LORD came to him: "This
man will not be your heir, but a son who is your own
flesh and blood will be your heir." [5] He took him outside
and said, "Look up at the sky and count the stars—if
indeed you can count them." Then he said to him, "So

shall your offspring be." [6] And *Then* Abram believed the LORD, and he credited it to him as righteousness.

[15] And You, however, will go to your ancestors in peace and be buried at a good old age. [16] But *Then* In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure."

12 [11] As he was about to enter Egypt, he said to his wife Sarai, "I know what a beautiful woman you are. [12] Therefore **When** *and when* the Egyptians see you, they will say, 'This is his wife.' Then they will kill me but will let you live.

The last group of verses are those where KJV translated "**I**" as "And" or didn't include it in the translation, but the NIV and/or NASB used "Now." Notice how "Now" is used as a transition from one topic to another. Read each verse and ask yourself which makes more sense: and or now.

2 [10] The Lord said, "What have you done? Listen! Your brother's blood cries out to me from the ground. 11 And now **Now** *Now* you are under a curse and driven from the ground, which opened its mouth to receive your brother's blood from your hand.

Here "Now" transitions from God's anger with Cain to his verdict for Cain.

7 [5] And Noah did all that the LORD commanded him. [6] And *Now* Noah was six hundred years old when the floodwaters came on the earth.

Here verse 5 states Noah did all that God told him to do regarding building the ark and filling it with the animals. Verse 6 transitions to the actual account of the flood.

10 Now *Now* this is the account of Shem, Ham and Japheth, Noah's sons, who themselves had sons after the flood.

This is the start of Chapter 10 which begins the story of Shem,Ham and Japheth.

7 The sons of Cush: Seba, Havilah, Sabtah, Raamah and Sabteka. The sons of Raamah: Sheba and Dedan.
8 And *Now* Cush was the father of Nimrod, who became a mighty warrior on the earth.

Verse 7 ends the account of the sons and grandsons of Noah and verse 8 transitions to the specific account of Nimrod, the son of Cush.

11 27 Now *Now* this is the account of Terah's family line. Terah became the father of Abram, Nahor and Haran. And Haran became the father of Lot.

This is the beginning of the account of Terah's family.

12 *Now* The LORD had said to Abram, "Go from your country, your people and your father's household to the land I will show you.

This is the start of Chapter 12, Abram's journey to Canaan.

13 So Abram went up from Egypt to the Negev, with his
wife and everything he had, and Lot went with him. 2 And
Now Abram had become very wealthy in livestock and in
silver and gold. 3 From the Negev he went from place to
place until he came to Bethel, to the place between
Bethel and Ai where his tent had been earlier 4 and
where he had first built an altar. There Abram called on
the name of the LORD. 5 And **Now** *Now* Lot, who was
moving about with Abram, also had flocks and herds
and tents.

Chapter 13 verse 1 tells us Abram went form Egypt to the Negev. Verse 2 immediatley transitions to set the stage for Abram who has been in the Negev to move to a place between Bethel and Ai. Verses 3 and 4 describe how get got to that area where he had built an altar. Verse 5 transitions to the story of Lot.

14 9 against Kedorlaomer king of Elam, Tidal king of
Goyim, Amraphel king of Shinar and Arioch king of
Ellasar—four kings against five. 10 And **Now** *Now* the
Valley of Siddim was full of tar pits, and when the kings
of Sodom and Gomorrah fled, some of the men fell into
them and the rest fled to the hills.

This transitions to the story of the tar pits in the Valley of Siddim and how the four kings carried off Lot.

17 23 On that very day Abraham took his son Ishmael
and all those born in his household or bought with his
money, every male in his household, and circumcised
them, as God told him. 24 And *Now* Abraham was ninety-
nine years old when he was circumcised,

Verse 23 says Abraham circumcised all the males in his household. Verse 24 transitions to a summary of who was circumcised and the ages of his sons. "And" doesn't make sense here because verse 24 is more of a repeat than joining similar thoughts together.

This brings us to possibily the two most important verses in the Creation story where the KJV translates "וְ" as "and" but the NIV and/or NASB translate it as "now."

1 In the beginning God created the heavens and the
earth. 2 And **Now** the earth was formless and empty,
darkness was over the surface of the deep, and the
Spirit of God was hovering over the waters.

Verse 1 tells us God created the heavens and the earth. Verse 2 sets us in a specific present time after that creation and tells us the present condition of the earth and God's presence over the earth. It sets up the present condition of the earth before God shapes the earth through His creative process. From this we can conclude that the earth and heavens were created in verse 1 and that the creative periods start with verse 2, so the earth could be billions of years old even if the creative periods took six 24-hour days.

2 4 This is the account of the heavens and the earth
when they were created, when the LORD God made the
earth and the heavens. 5 And **Now** *Now* no shrub had
yet appeared on the earth and no plant had yet sprung
up, for the LORD God had not sent rain on the earth and
there was no one to work the ground, 6 but streams[b]
came up from the earth and watered the whole surface
of the ground. 7 Then the LORD God formed a man[c]

from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

Verse 4 relates to the creation of the heavens and the earth. Verse 5 sets us in the present condition of the earth where no plant had grown because God had not made it to rain, but the earth and heavens are already created. All of Chapter 1 dealt with the creation of the earth and heavens, so verse 4 must be a conclusion of the creation of the earth and heavens and verse 5 transitions to the story of Adam and Eve. Remember that the original texts we have do not include chapater and verse numbers. I submit that verse 4 is the real end of the creation story and should conclude Chapter 1. Verse 5 should be the start of Chapter 2, the story of Adam and Eve in the garden.

Let's put these verses in a table showing how the three translations interpreted "וְ" and whether the verse started a new topic. I also show the English translation of the Torah provided at Chabad.org. You can see that the NIV and/or NASB and sometimes the Torah/KJV translated "וְ" correctly as "Now" whenever the verse started a new topic. This includes Genesis 1:2 starting the story of the "making" of the earth after it is found void and Genesis 2:5 starting the story of the creation of Adam and Eve. This chart shows that these two verses must be the start of new topics.

Verse	English Torah	KJV	NIV	NASB	New topic?
Gen. 1:2	Now	And	Now	Now	Yes
Gen. 1:15	And	And	And	And	No
Gen. 1:18	And	And	-	And	No

Verse	English Torah	KJV	NIV	NASB	New topic?
Gen. 2:5	Now	And	Now	Now	Yes
Gen. 2:6	And	But	But	But	No
Gen. 2:13	And	And	-	-	No
Gen. 2:14	And	And	-	-	No
Gen. 3:1	Now	Now	Now	Now	Yes
Gen. 3:15	And	And	And	And	No
Gen. 3:18	A nd	-	-	-	No
Gen. 4:1	Now	Now	Now	-	Yes
Gen. 4:4	And	And	And	-	No
Gen. 4:5	But	But	But	But	No
Gen. 4:11	And now	And now	Now	Now	Yes
Gen. 4:21	And	And	-	-	No
Gen. 4:22	And	And	-	-	No
Gen. 6:8	But	But	But	But	No
Gen. 6:15	And	And	-	-	No
Gen. 6:21	And	And	-	-	No
Gen. 7:6	And	And	-	Now	Yes
Gen. 7:16	And	And	-	-	No
Gen. 7:19	And	And	-	-	No
Gen. 8:5	And	And	-	-	No
Gen. 8:9	But	But	But	But	No
Gen. 9:5	But	And	And	-	No
Gen. 9:7	And	And	-	-	No
Gen.9:10	And	And	And	And	No
Gen. 9:14	And	And	-	-	No
Gen. 9:15	And	And	-	And	No
Gen. 9:16	And	And	-	-	No
Gen. 10:1	And	Now	-	Now	Yes
Gen. 10:8	And	And	-	Now	Yes
Gen. 10:12	And	And	-	And	No
Gen. 10:14	And	And	-	And	No
Gen. 10:16	And	And	-	And	No
Gen. 10:17	And	-	-	And	No
Gen. 10:18	And	And	-	And	No
Gen. 10:24	And	And	-	-	No
Gen. 10:26	And	And	-	-	No
Gen. 10:27	And	And	-	And	No
Gen. 10:28	And	And	-	And	No

Verse	English Torah	KJV	NIV	NASB	New topic?
Gen. 10:29	And	And	-	And	No
Gen. 11:12	And	And	-	-	No
Gen. 11:13	And	-	And	And	No
Gen. 11:14	And	And	-	-	No
Gen. 11:15	And	And	-	And	No
Gen. 11:27	And	-	Now	Now	Yes
Gen. 12:1	And	-	-	Now	Yes
Gen. 12:2	And	And	-	And	No
Gen. 12:12	And	Therefore	When	And When	No
Gen. 13:2	And	And	-	Now	Yes
Gen. 13:5	And	And	Now	Now	Yes
Gen. 13:6	And	And	But	And	No
Gen. 13:13	And	But	Now	Now	Yes
Gen. 13:16	And	And	-	-	No
Gen. 14:6	And	And	-	And	No
Gen. 14:10	Now	And	Now	Now	Yes
Gen. 15:4	And	And	Then	Then	No
Gen. 15:6	And	And	-	Then	No
Gen. 15:14	And	And	But	But	No
Gen. 15:15	But	And	-	-	No
Gen. 15:16	And	But	-	Then	No
Gen. 15:20	And	And	-	And	No
Gen. 15:21	And	And	-	And	No
Gen. 16:1	Now	Now	Now	Now	Yes
Gen. 16:12	And	And	-	-	No
Gen. 16:16	And	And	-	-	No
Gen. 17:1	And	-	-	Now	Yes
Gen. 17:2	And	And	-	-	No
Gen. 17:5	And	Neither	No longer	-	No
Gen. 17:6	And	And	-	-	No
Gen. 17:8	And	And	-	-	No
Gen. 17:14	And	And	-	But	No
Gen. 17:21	But	But	But	But	No
Gen. 17:24	And	And	-	Now	Yes
Gen. 17:25	And	And	And	And	No
Gen. 17:27	And	And	And	-	No
Gen. 18:5	And	And	-	And	No

Verse	English Torah	KJV	NIV	NASB	New topic?
Gen. 18:7	And	And	-	-	No
Gen. 18:11	Now	-	Now	Now	Yes
Gen. 18:18	And	-	Then	Since	No
Gen. 19:11	And	And	Then	-	No
Gen. 19:38	And	And	-	-	No
Gen. 20:7	And now	Now	Now	Now	Yes

Let's see what the experts say about this subject. First let's look again at Strong's #9007.

Strong's #9007 וְ or וְ or וְ or וְ : conjunction - ***and***, ***and therefore***, ***also***, ***then***, ***yet***.

This is also known as a "waw" or "vav". The distinction comes from different pronunciations over time. I'll use "waw". There are several types of "waw" including the "waw consecutive" and "waw circumstantial". The waw consecutive is usually translated as "and" or "but" while the waw circumstantial can be translated as "now".

Dr Charles V. Taylor was a Fellow of the Institute of Linguists, and for eight years served as Co-ordinator of applied linguistics courses in The University of Sydney. Dr Taylor provided the most succinct explanation of the waw circumstantial in referring to Genesis 1:2-3 in his article on Creation.com titled Syntax and Semantics in Genesis 1.

This waw circumstantial is typically attached to a following noun and not to a verb. Thus we have literally, comparing verses 2 and 3:

Now the earth was, . . (Hebrew form we- + noun)
And said God … (Hebrew form wa- + verb)

Thus the first clause in verse 2 is circumstantial, while the first clause in verse 3 is consecutive. The event in verse 3 happened after the situation in verse 2, whereas the situation in verse 2 represents circumstances obtaining when creation was at its beginning.

We therefore derive the full meaning from the form of the particle waw and from the order of words. For consecutive events as well as for single events the verb precedes the noun, but for circumstantial statements the noun precedes the verb when the noun is the centre of attention. Word order is as important in Hebrew as it is in English.

For an exactly parallel clause to the first clause of Genesis 1:2, we can examine Jonah 3:3, after the statement that "Jonah went to Nineveh, according to the word of the Lord":

we-Nineweh	*haythah*	*'ir*	*gedolah*
Now Nineveh	was	city	great

This is parallel to:

we–ha–arets	*haythah*	*thohu*	*wa–bhohu*
Now the earth	was	formless	and empty

Note the same form of the waw particle, the same word for "was" and the same initial word order.

An online expert Inbar[1], Hebrew University M.Sc., also provided some further explanation:

The "now" is a translator's choice of style. It is not mandatory from the original text and it is not intended to place the reader in the present.

Used, especially in conversation, to draw attention to a particular statement or point in a narrative:

So it seems the waw circumstantial brings the reader's attention to an important point in the narrative. Let's see if this is true if we just look at the verses where all the translations (except the KJV) agree with translating the "waw" consequential as "Now". The table below summarizes those eight verses.

Verse	English Torah	KJV	NIV	NASB	New topic?
Gen. 1:2	Now	And	Now	Now	Yes
Gen. 2:5	Now	And	Now	Now	Yes
Gen. 3:1	Now	Now	Now	Now	Yes
Gen. 4:1	Now	Now	Now	-	Yes
Gen. 4:11	And now	And now	Now	Now	Yes
Gen. 14:10	Now	And	Now	Now	Yes
Gen. 16:1	Now	Now	Now	Now	Yes
Gen. 18:11	Now	-	Now	Now	Yes

[1] http://creation.com/syntax-in-genesis-1

Appendix C – These are the generations

These next verses are all the verses in the Old Testament that start with “These are the generations”. Where there is an “and” or “now,” I’ll underline the KJV, **bold** the NIV, and *italicize* the NASB.

Gen. 2:4 ¶ These **428** [*are*] the generations **8435** of the heavens **8064** and of the earth **776** when they were created, **1254** **z8736** in the day **3117** that Yähwè יְהוָה **3068** ʼÉlöhîm אֱלֹהִים **430** made **6213** **z8800** the earth **776** and the heavens, **8064**

Gen. 2:5 Now every **x3605** plant **7880** of the field **7704** before **2962** it was **x1961** in the earth, **776** and every **x3605** herb **6212** of the field **7704** before **2962** it grew: **6779** **z8799** for **3588** Yähwè יְהוָה **3068** ʼÉlöhîm אֱלֹהִים **430** had not **3808** caused it to rain **4305** **z8689** upon **x5921** the earth, **776** and [*there was*] not **369** a man **120** to till **5647** **z8800** **x853** the ground. **127**

Genesis 2:4 does not start with “Now” and Genesis 2:5 does start with “Now,” indicating the start of a new story.

Gen. 6:9 ¶ These **x428** [*are*] the generations **8435** of Nöåç נֹחַ: **5146** Nöåç נֹחַ **5146** was **x1961** a just **6662** man **376** [*and*] perfect **8549** in his generations, **1755** [*and*] Nöåç נֹחַ **5146** walked **1980** **z8694** with **x854** ʼÉlöhîm אֱלֹהִים. **430**

Gen. 6:10 And (Then) Nöåç נֹחַ **5146** begat **3205** **z8686** three **7969** sons, **1121** **x853** Šëm שֵׁם, **8035** **x853** Çäm חָם, **2526** and Yefe± יֶפֶת. **3315**

Genesis 6:9 starts a new topic, the account of Noah's sons. Howver, the next verse does not start with "Now," but instead the article used in verse 6:10 is וַ for "Then".

Gen. 10:1 ¶ Now these **x428** [*are*] the generations **8435** of the sons **1121** of Nöåç נֹחַ, **5146** Šëm שֵׁם, **8035** Çäm חָם, **2526** and Yefe± יֶפֶת: **3315** and unto them were sons **1121** born **3205** **z8735** after **310** the flood. **3999**

Genesis 10:1 starts with "Now" and starts the account of Noah's sons.

Gen. 11:10 ¶ These **x428** [*are*] the generations **8435** of Šëm שֵׁם: **8035** Šëm שֵׁם **8035** [*was*] an hundred **3967** years **8141** old, **1121** and begat **3205** **z8686** **x853** ´Arpa¢šað אַרְפַּכְשַׁד **775** two years **8141** after **310** the flood: **3999**

Gen. 11:11 And **And** *And* Šëm שֵׁם **8035** lived **2421** **z8799** after **310** he begat **3205** **z8687** **x853** ´Arpa¢šað אַרְפַּכְשַׁד **775** five **2568** hundred **3967** years, **8141** and begat **3205** **z8686** sons **1121** and daughters. **1323**

It appears that the next verse, 11:11, could start with "Now," however, the immediate next sentence is actually included in verse 11:10. Notice verse 11:10 starts with a short sentence: "These are the generations of Shem." It is followed in the same verse stating "Shem was a hundred years old, and begat Arphaxad two years after the flood."

Gen. 11:27 ¶ Now these **x428** [*are*] the generations **8435** of Teraç תֶּרַח: **8646** Teraç תֶּרַח **8646** begat **3205** **z8689** **x853** ´Avräm אַבְרָם, **87** **x853** Näçôr נָחוֹר, **5152** and

Härän הָרָן; **2039** and Härän הָרָן **2039** begat **3205** **z8689** **x853** Lô+ לוֹט. **3876**

Genesis 11:27 starts with “Now” and starts the account of Terah’s family.

Gen. **25:12** ¶ Now these **x428** [*are*] the generations **8435** of Yišmä`ël יִשְׁמָעֵאל, **3458** ´Avrähäm's אַבְרָהָם **85** son, **1121** whom **x834** Häqär הָגָר **1904** the Mixrî מִצְרִי, **4713** §ärà's שָׂרָה **8283** handmaid, **8198** bare **3205** **z8804** unto ´Avrähäm אַבְרָהָם: **85**

Genesis 25:12 starts with “Now” and starts the account of Ishmael.

Gen. **25:19** ¶ And (NASB “Now”) these **x428** [*are*] the generations **8435** of Yixçäk יִצְחָק, **3327** ´Avrähäm's אַבְרָהָם **85** son: **1121** ´Avrähäm אַבְרָהָם **85** begat **3205** **z8689** **x853** Yixçäk יִצְחָק: **3327**

Genesis 25:19 starts with “Now” and starts the story of Isaac, Abraham's son.

Gen. **36:1** ¶ Now these **x428** [*are*] the generations **8435** of `Ë$äw עֵשָׂו, **6215** who **x1931** [*is*] ´Éðôm אֱדוֹם. **123**

Genesis 36:1 starts with “Now” and starts the account of Esau.

Gen. **36:9** ¶ And (Now??) these **x428** [*are*] the generations **8435** of `Ë$äw עֵשָׂו **6215** the father **1** of the ´Áðômîm אֲדוֹמִים **123** in mount **2022** §ë`îr שֵׂעִיר: **8165**

Genesis 36:9 starts with the article “**ה**” which could have been translated as “Now” and starts the story of Esau.

Gen. 37:2 These **x428** [*are*] the generations **8435** of Ya`áköv יַעֲקֹב. **3290** Yôsëf יוֹסֵף, **3130** [*being*] seventeen **6240** **7651** years **8141** old, **1121** was **x1961** feeding **7462** **z8802** the flock **6629** with **x854** his brethren; **251** and the lad **5288** [*was*] with **x854** the sons **1121** of Bilhà בִּלְהָה, **1090** and with **x854** the sons **1121** of Zilpà זִלְפָּה, **2153** his father's **1** wives: **802** and Yôsëf יוֹסֵף **3130** brought **935** **z8686** unto **x413** his father **1** their **x853** evil **7451** report. **1681**

Gen. 37:3 Now **Now** *Now* Yi$rä´ël יִשְׂרָאֵל **3478** loved **157** **z8804** **x853** Yôsëf יוֹסֵף **3130** more than all **x4480** **x3605** his children, **1121** because **x3588** he **x1931** [*was*] the son **1121** of his old age: **2208** and he made **6213** **z8804** him a coat **3801** of [*many*] colours. **6446**

It appears that the next verse, 37:3, starts with “Now,” however, the immediate next sentence is actually included in verse 37:2. Notice verse 37:2 starts with a short sentence: “These are the generations of Jacob.” It is followed in the same verse stating “Joseph, a young man of seventeen…”

Numb. 3:1 ¶ (“Now” NASB) These **x428** also [*are*] the generations **8435** of ´Ahárön אַהֲרֹן **175** and Möšè מֹשֶׁה **4872** in the day **3117** [*that*] Yähwè יְהוָה **3068** spake **1696** **z8763** with **x854** Möšè מֹשֶׁה **4872** in mount **2022** Sînay סִינַי. **5514**

Number 3:1 starts with “Now” and starts the account of the family of Aaron and Moses.

Ruth 4:18 ¶ Now these **x428** [*are*] the generations **8435** of Perex פֶּרֶץ: **6557** Perex פֶּרֶץ **6557** begat **3205** **z8689** **x853** Çexrôn חֶצרוֹן, **2696**

Ruth 4:18 starts with "Now" and starts the account of Perez.

1 Chron. 1:29 ¶ These **x428** [*are*] their generations: **8435** The firstborn **1060** of Yišmä`ë´l יִשְׁמָעֵאל, **3458** Næväyôt± נְבָיוֹת; **5032** then Këðär קֵדָר, **6938** and ´Aðbæ´ël אַדבְּאֵל, **110** and Miv$äm מִבשָׂם, **4017**

1 Chron. 1:30 Mišmä` מִשמָע, **4927** and Dûmà דוּמָה, **1746** Ma$$ä´ מַשָּׂא, **4854** Háðað הֲדַד, **2301** and Têmä´ תֵּימָא, **8485**

No "now" in verse 1:30.

Of the thirteen times "these are the generations" starts a verse in the Old Testament, eight start with "**ן**" and start a new story: Gen. 10:1, 11:27, 25:12, 25:19, 36:1, 36:9, Num 3:1, and Ruth 4:18. That leaves 5 without any preceding article: Genesis. 2:4, 6:9, 11:10, 37:2, and 1 Chronicles 1:29. Out of these remaining five verses, only one verse has the immediately following sentence start with "Now," Genesis 2:4. The table below summarizes these verses.

Verse	Starts	Next
Genesis. 2:4	These	Now
Genesis. 6:9	These	Then
Genesis. 10:1	Now	n/a
Genesis. 11:10	These	Shem
Genesis. 11:27	Now	n/a
Genesis. 25:12	Now	n.a
Genesis. 25:19	Now	n.a

Genesis. 36:1	Now	n.a
Genesis. 36:9	Now	n.a
Genesis. 37:2	These	Joseph
Numbers 3:1	Now	n/a
Ruth 4:18	Now	n/a
1 Chronicles 1:29	These	Mishma

Let's look again at Genesis 2:3-5:

Gen. 2:3 And ʼÉlöhîm אֱלֹהִים **430** blessed **1288** **z8762** **x853** the seventh **7637** day, **3117** and sanctified **6942** **z8762** it: because **3588** that in it he had rested **7673** **z8804** from all **x4480** **x3605** his work **4399** which **x834** ʼÉlöhîm אֱלֹהִים **430** created **1254** **z8804** and made. **6213** **z8800**

Gen. 2:4 ¶ These **428** [*are*] the generations **8435** of the heavens **8064** and of the earth **776** when they were created, **1254** **z8736** in the day **3117** that Yähwè יְהוָה **3068** ʼÉlöhîm אֱלֹהִים **430** made **6213** **z8800** the earth **776** and the heavens, **8064**

Gen. 2:5 And every **x3605** plant **7880** of the field **7704** before **2962** it was **x1961** in the earth, **776** and every **x3605** herb **6212** of the field **7704** before **2962** it grew: **6779** **z8799** for **3588** Yähwè יְהוָה **3068** ʼÉlöhîm אֱלֹהִים **430** had not **3808** caused it to rain **4305** **z8689** upon **x5921** the earth, **776** and [*there was*] not **369** a man **120** to till **5647** **z8800** **x853** the ground. **127**

So Genesis 2:3 talks about the seventh and last day of creation.

Genesis 2:4
אֶרֶץ אֱלֹהִים יְהוָה עֲשׂוֹת בְּיוֹם בְּהִבָּרְאָם וְהָאָרֶץ הַשָּׁמַיִם תּוֹלְדוֹת אֵלֶּה וְשָׁמָיִם׃

All the verses which start “These are the generations” do not have the next verse or sentence start with “Now” except for Genesis 2:4. Remember, Genesis 2:5 starts with “Now” and like all other verses which start with “Now” begins a new story - in this case the story of Adam and Eve.

Genesis 2:5
לֹא כִּי יִצְמָח טֶרֶם ־עֵשֶׂבהַשָּׂדֶהכָּלוְ אָרֶץבָּ יהְיֶה טֶרֶם שָׂדֶההַ שִׂיחַ כֹּלוְ
־הָעַלאֱלֹהִים יְהוָה הִמְטִיר

“Now no shrub had yet appeared on the earth and no plant had yet sprung up, for the Lord God had not sent rain on the earth and there was no one to work the ground,”

Genesis 2:5 starts with “וְ” “Now” (NASB, NIV). Remember, we determined that all other verses which started with “Now” began a new story. Therefore, the use of the translation “now” is more appropriate as has been used in the NASB and NIV. This conjunction is not in a place where it is used for “and”. It is used in a place of transition between one significant event (the creation of plants, animals and people) and the next significant event (the creation of Adam and Eve).

Paragraph Petuhah: Strong’s #9012 פ Paragraph marker

According to Widipedia, a *parashah* break creates a textual pause, roughly analogous to a modern paragraph break. Such a pause usually has one of the following purposes:

1. In most cases, a new *parashah* begins where a new topic or a new thought is clearly indicated in the biblical text.
2. In many places, however, the *parashah* divisions are used even in places where it is clear that no new topic begins, in order to highlight a special verse by creating a textual pause before it or after it (or both).
3. A special example of #2 is for lists: The individual elements in many biblical lists are separated by *parashah* spacing of one type or another.

Widipedia explains that in most modern Torah scrolls and Jewish editions of the Bible, there are two types of *parashot*, an "open portion" (*parashah petuhah*) and a "closed portion" (*parashah setumah*). An "open portion" is roughly similar to a modern paragraph: The text of the previous portion ends before the end of the column (leaving a space at the end of the line), and the new "open" portion starts at the beginning of the next line (but with no indentation). Open portions often seem to reflect the beginning of a new topic or a major subdivision within a biblical book, while closed portions seem to reflect smaller units or minor subdivisions.

In some manuscripts and in many printed editions, an "open portion" (*petuhah*) is abbreviated with the Hebrew letter "פ" (*peh*), and a "closed portion" (*setumah*) with the Hebrew letter "ס" (*samekh*), often in place of the visual gap in the line.

Let's also look at something significant in Genesis 2:4 – the introduction of the term Yähwè. In Genesis Chapter 1, God is referred to as ´Élöhîm and then switches to Yähwè ´Élöhîm in the Genesis 2:4. According to many

sources, Elohim refers to a lofty title and is the appropriate term for Moses to have used for the account of God's creation of the whole universe and of all living things including people.

Grigg[a] explains that *Yahweh* is the truly personal name of the living God. It was revealed to Moses in the incident of the burning bush (Exodus 3:13–15). It means 'I am who I am' and thus 'the self-existent One'. It tells us that *Elohim* has permanent existence, and announces the faithfulness and unchangeableness of the One who is always true to His Word, and is the same yesterday, today and forever. It is the name that the God of compassion, grace and mercy uses in His covenantal relationship with His chosen people as their protector and the object of their worship, as well as in His personal relationship with people, particularly believers; but also with opponents, such as Pharaoh, as their judge (Exodus 7:16ff.).

Why did Moses use this different term for God in Genesis 2? In Genesis 2, Moses describes God's very intimate and personal relationship with the first human pair, Adam and Eve. This requires the use of God's name, *Yahweh*. *Yahweh* is joined with *Elohim* every time it is used in Genesis 2, as *Yahweh Elohim*, and is translated 'the Lord God'. It tells us that *Elohim*, the Supreme Creator, is *Yahweh*, the One 'who is intimately concerned to maintain a personal relationship with those who will walk and talk with him'.

Finally, let's look at "These are the generations" in Genesis 2:4.

Generations: #8435 תּוֹלְדָה towl@dah {to-led-aw'}
NASB - account(1), birth(1), genealogical registration(12), genealogies(3), generations(21), order of their birth(1)

All the verses sighted above which include “These are the generations” in the Septuagint are translated as “These are the generations” except for one: Genesis 2:4 where the English translation actually reads “This [is] the **book** of the generation of heaven and earth”. Likewise, Genesis 2:4 is the only verse the NASB translates “generations” as “account” and reads “This is the account of the heavens and the earth when they were created “.

So let’s summarize the things we’ve gone over in this chapter:

1. Genesis 2:4 does not start with “Now” so does not start a new topic
2. Genesis 2:4 starts with a paragraph mark highlighting a special verse by creating a textual pause
3. Genesis 2:4 translated as “account” is distinct from all other verses translated as “generations”
4. Genesis 2:5 does not have a paragraph mark so there is context between it and Genesis 2:4
5. Genesis 2:5 does start with “**וְ**” and most appropriately is translated as “Now” to start a new topic

Some would argue that the paragraph mark before Genesis 2:4 shows that this is the beginning of the second account of the creation story. That would make

sense if Genesis 2:4 started with “Now,” but it doesn’t. Genesis 2:4 does not start a new topic but pauses to highlight the transition between two stories: one that involves Elohim and the next that involves Yahweh Elohim. Genesis 2:4 looks back at the “book” or “account” of the creation of everything: heavens, earth, plants, animals and man. Therefore, Genesis 2:5 and on is not an alternative account of the creation of heaven and earth. Elohim is a not a personal God to these created things, but a lofty God.

It is Genesis 2:5 that starts with “Now” and starts a new story about the creation of man where God is going to have a personal relationship as their protector and the object of their worship. Genesis 2:4 emphasizes man will be special to God by referring back to Chapter 1 and highlighting the incredible things that only a super powerful, lofty Elohim could create, yet this same Yahwee Elohim wants to have a special, personal relationship with man, and that story about His relationship with this man starts in Genesis 2:5. The rest of the Bible tells about how He set this man apart from all His creation in the Garden and eventually through a direct descendant of this man would redeem the world back to Him.

Now that we’ve studied the Neqqudot, let’s go back to Genesis 1:2 and see if we can decide how it should be translated more clearly. Here is the text in Hebrew and how we’ve been translating it so far.

עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת ׃ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי הְוֹם

Genesis 1:2 And the earth was without form and void, and darkness covered the surface of the deep, and the Spirit of God moved over the surface of the water.

Just like Genesis 2:5 starts with "וְ" "Now" (NASB, NIV), Genesis 1:2 also starts with "וְ" "Now". NIV starts "Now the earth…", while the NASB eliminates "and" but doesn't use "Now" but just starts with "The earth…" As we know the use of "וְ" "Now" separates topics. This supports the translation that Genesis 1:1 is the creation of the heaven and earth and then Genesis 1:2 starts a new topic. The new topic describes the existing earth in its present or "now" state after its creation.

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[a] **Russell Grigg, What's in a name?, The terms for God in Genesis 1 and 2: no contradiction!, http://creation.com/whats-in-a-name**