

The Mayim of Creation

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Abstract

The creation account concludes with, “Such is the story of heaven and earth when they were created” (Genesis 2:4 NJPS), yet many who have read the account come to the conclusion that it describes the restoration of heaven and earth rather than their actual creation. Is the conclusion of this story a misprint? Have we not been told the whole story as some conclude? Was יהוה (Yahweh/LORD) referring to a different six days of creation when He told Moses that the seventh day of the week is holy because, “... in six days the LORD made heaven and earth, and on the seventh day He ceased from work and was refreshed” (Exodus 31:17 & 20:11 NJPS)? The misconception that the creation account is an account of the restoration of heaven and earth stems, in part, from a misinterpretation of a key ancient Hebrew word used throughout the account. The ancient Hebrew word which is misinterpreted is מַיִם (mayim/waters). This article will analyze the creation account and show that it does not use מַיִם to refer to physical water as many down through the ages have tried to interpret it.

Analysis of the Creation Account

The creation account, like most stories, begins by introducing its major players. The characters and objects introduced are אֱלֹהִים (ĕlōhîm/God), שָׁמַיִם (sha'mayim/heaven) and אֶרֶץ (erets/earth). This first statement in the creation account also defines the relationship between these entities. אֱלֹהִים is declared to be the creator of the שָׁמַיִם and the אֶרֶץ. It is also significant to note that, when people or things are listed, it is proper to list them in the order of their coming into existence with the oldest being listed first as is done with numerous genealogies throughout the Bible. If this first statement is proper then the שָׁמַיִם listed with the אֶרֶץ is not referring to the atmosphere of אֶרֶץ because אֶרֶץ's atmosphere cannot exist without אֶרֶץ's gravitational force to keep it from dissipating throughout eternity. Rather, שָׁמַיִם must be a reference to the greater שָׁמַיִם – our universe – within which אֶרֶץ was later created.

The simplest evidence that the שָׁמַיִם referred to throughout the creation account is what we now term “intergalactic space” is found by comparing the use of this word on creation days four and five. On the fourth day, אֱלֹהִים set the sun and the moon “in” (“be-” prefix in Hebrew) the expanse of the שָׁמַיִם, whereas on the fifth day, אֱלֹהִים created birds to fly “over the face of” (“al-p'nay” in Hebrew) the expanse of the שָׁמַיִם.

Further evidence is found by examining the word “שָׁמַיִם” with the understanding that אֱלֹהִים names the things that He creates according to what they are. The word “שָׁמַיִם” is first used on the second day of creation and what it refers to is described as having been formed by dividing the מַיִם from itself. While it is not obvious to the reader of the English translation, the Hebrew word for water and the Hebrew word for heaven are very similar. Paraphrased in English, the second day creation account records that “the water was separated from the water and the water below was called heaven”. This same paraphrase with Hebrew words substituted for the English words “water” and “heaven” is “the מַיִם was separated from the מַיִם and the מַיִם below was called שָׁמַיִם”. The word “שָׁמַיִם” is formed by prefixing the letter שׁ to the word “מַיִם”. The letter שׁ is a pictograph of a person's two front teeth and literally means two¹ or, in this case, second such that שָׁמַיִם, in Hebrew, literally means second-water.

It is important to note that the רָקִיעַ² (raqiya/layer/expanse) which אֱלֹהִים names שָׁמַיִם on the second day of creation is not a thing that separates the two waters (the water above and the water below) but rather, it is the three-dimensional region made of water, where “water” is being used as an analogy for the ether³. This is supported in the Hebrew text by the presence of the ל (lamed) prefix on the word רָקִיעַ in Genesis 1:8 (i.e. אֱלֹהִים named the מַיִם which “belonged to” (ל) the רָקִיעַ (שָׁמַיִם)).

The ether permeates all things and exists even in the total vacuum of space. The ether is completely transparent to both light and matter. This is why scientists have great difficulty in measuring it – even to the extent that some doubt its existence. Even the space within the atoms that form solid objects is filled with the ether. A textbook definition of water is “a clear, tasteless, odorless liquid”. Likewise, the ether cannot be seen, tasted, or smelled (or heard or felt). The ether is also like water in that “disturbances” propagate through it. Whereas water carries waves from one place to another, the ether carries/transmits electromagnetic and gravitational energy. Atoms – the basic

¹ancient-hebrew.org: Ancient Hebrew Letters - Shin

²ancient-hebrew.org: Ancient Hebrew Word Meanings - Firmament

³Wikipedia: Aether Theories

⁴ancient-hebrew.org: Biblical Hebrew E-Magazine - Issue #041 - Verse of the Month - Exodus 20:17 - לְרֵעֵךְ

building blocks of matter – are just another form of “disturbances” in the ether. Atoms, unlike light, are localized disturbances; analogous to how whirlpools are localized disturbances in water; though they can move through the water/ether, their energy is bound within them. Any accurate description of the ether requires the use of abstract mathematics which are beyond the grasp of the average reader and, for the most part, they are beyond the grasp of this writer. For those who wish to try to read it, however, the third link below provides some low-level descriptions of the ether as it is modernly understood.

- A speech by Dr. Albert Einstein about the ether: “[Ether and the Theory of Relativity](#)” (1920)
- An article printed in Discover Magazine about some more recent experiments done at MIT which prove the wave nature of “soild” matter: “[Beams of Stuff](#)” (1997)
- A modern discussion about the properties of the ether: “[EINSTEIN-ÆTHER THEORY](#)” (2004)

The first statement of the creation account consists of seven Hebrew words as follows:

בְּרָאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
be'rashît bara ʾĕlōhîm et ha'sha'mayim v'et ha'arets

Hebrew words are compounded with prefixes and suffixes that sometimes indicate articles like “the” and “in” and at other times indicate tense and plurality.

The first word, be'rashît, is a compound word consisting of three parts. The first part, “be-”, is a common Hebrew prefix which literally means “in”. The same semantics can be seen in English words such as before, behind, beyond, between, beside, and because which literally mean “in fore (front)”, “in back”, “in [the] yonder”, “in [the midst of] twain (two)”, “in [proximity to the] side”, and “in cause” respectively.

It is well known by those who study etymology that the English language is one of many descendants of an original language. The family of interrelated languages to which English belongs is called Semitic. The Semitic language family is named after Shem who was one of Noah’s three sons. Noah’s other two sons, Ham and Japheth, are commonly thought to be the ancestors of the African and Asian peoples, respectively. The African tribal languages and the Asian languages are not interrelated to the Semitic languages or each other. It is thought that Ham’s family and Japheth’s family were given new languages by אֱלֹהִים at the Tower of Babel⁵. For more information about the evolution of the English language, see the article “[What are the origins of the English Language?](#)” in the Merriam-Webster OnLine dictionary. See also Jeff Benner’s “[Edenics: Hebrew roots found in English words](#)” for more examples of modern English words with obvious ancient Semitic origins. If you really want to dig into the subject then you want to start with the “[Edenic Articles by Issac Mozeson](#)”. The next time some English professor tells you that your English “ain’t so good”, you can disregard the criticism because you know that the whole English language devolved out of ancient Hebrew by means of millennia of misspellings and mispronunciation – just think what bad English a simple phrase like “in between” is now that you know what it means.

The second part of the Hebrew word be'rashît is the word “rosh” which literally means head⁶, as in a man’s head, and in this context means beginning⁷.

⁵ancient-hebrew.org: [The Origin of the Hebrew Language](#)

⁶ancient-hebrew.org: [Dictionary - Resh](#)

⁷ancient-hebrew.org: [Lexicon - Rash](#)

The last part of the first word of Genesis 1:1 is “-îṭ” (the ancient Hebrew letters yad and tav, here pronounced together like the “-eet” of the English word sheet). -îṭ appears to be an ancient Hebrew suffix which indicates that the word it is suffixed to refers to a group or set of related objects like a house, nation, or flock. It can be seen that -îṭ is a suffix simply by comparing a few uses of some words that at times have the suffix and at other times lack it. A good example can be seen by comparing the Hebrew texts of Isaiah 46:10 and 48:16. In the former verse, the -îṭ suffix is present on the word rosh while in the latter it is absent. The former says that אֱלֹהִים tells the “ends from the beginnings” while the latter says, “at the beginning ...”. An example of a verse which uses the same words for end and beginning in a clearly singular sense is Isaiah 44:6. Other interesting examples of the use of this word can be found in the verses that translate it as “firstfruits” (Le 2:12, 23:10; Nu 18:12; De 18:4, 26:10; 2Ch 31:5; Ne 10:37, 12:44; Pr 3:9; Jer 2:3; Eze 20:40). It is apparent that the word refers to the firsts (plural) of the field, in these cases, because the context is not referring to a single grain or piece of fruit. Other cases where the -îṭ suffix is used can be seen in most of the verses which refer to a person’s nationality with the English “-ite” suffix. The English -ite suffix is usually the translation of a Hebrew -îṭ suffix (e.g. “Ammonite” in I Kings 11:1). As a final example, the NJPS translation of Psalms 119:138 renders a Hebrew word with the -îṭ suffix with the plural English word “decrees”. The Hebrew language had undergone thousands of years of evolution before even the oldest text that has survived to modern times was written. As languages evolve, their words change in gradual ways – particularly the prefixes and suffixes that are used in the language. For comparison, consider how the “-th” suffix that was used in Old English to indicate the third person singular of verbs has been dropped from the modern English language or how the letters “hw” have been reversed to “wh” in modern English (e.g. “hwit” to “white”). Some of the ways in which the ancient Hebrew language had evolved over time have been discovered while studying the Dead Sea Scrolls. See [“The Great Isaiah Scroll Introductory Page – Yod added to Feminine Suffixes and sufformatives”](#) for some pertinent examples of how the Hebrew language had evolved in ancient times.

In the context of Genesis 1:1, be’rashîṭ (in [the] beginnings) is referring to the seven days of creation that follow the introductory statements of Genesis 1:1-2. שָׁמַיִם and אֲרֶץ are created (begun) on the second and third days, respectively, of creation week. We know that something new is created on each day of the creation account because אֱלֹהִים gives proper names to each of the things that He creates without any reference to a previous name. אֱלֹהִים only gives names to things when He creates them or when they change in some significant way. When something is renamed by אֱלֹהִים due to some significant change that it has undertaken, אֱלֹהִים always specifies that the name is being changed and supplies an explanation as to why the change of the name is necessary (e.g. Lucifer to Satan, Jacob to Israel, Sari to Sarah, &c.). The lack of any reference to a previous name for the things which were created on each of the six days of creation is strong evidence that the things did not have a prior existence in any form.

The second word of Genesis 1:1 is “bara” and is translated into English as “created”. It is important to note that bara does not mean to create from nothing. Rather, bara literally means “to fill”⁸. Later verses describe the שָׁמַיִם and the אֲרֶץ as having been brought into existence by being filled with מַיִם. Such a literal interpretation of the Hebrew scripture, however, does not make sense unless some of the principles found in the science of quantum physics are taken into account (e.g. the relationship between matter and energy) and the Hebrew word מַיִם is taken to be a symbol for

⁸ancient-hebrew.org: The Living Words - Creation

something fundamental to our physical universe (i.e. the ether).

If you are viewing the creation account as a mythological story originating from some ancient human author with extremely limited scientific knowledge, the idea that advanced scientific concepts are being referred to in the account is, of course, absurd. If, however, you first assume that the account originates from a non-human, extraterrestrial source – as is implied by the nature of the account because it speaks of things that supposedly happened before any human or even our universe existed. And you assume that this foreign source had advanced scientific knowledge of the origin and nature of the universe. And you assume that the creation account is the result of this advanced being’s attempt to explain the origin of the universe to an ancient human people with a limited vocabulary. Then it is not unreasonable to believe that advanced scientific concepts such as the ether are being referred to with best-fit ancient Hebrew words such as **מַיִם**. If you take this approach to the creation account – that it is what it claims to be – and attempt to reverse the mapping of advanced concepts to primitive words, you will find that the creation account is not just a mythological story but rather it is entirely consistent with how modern physics might predict that the universe was formed if it were formed from the ether by a being with the ability to manipulate the ether on such a grand (and microscopic) scale.

While the ether is very rarely a subject of discussion in the biblical text, there is one other verse in the Bible which appears to be referring to it. Following is an excerpt from Isaiah 30:25-26 which uses **מַיִם**/water in a peculiar way as will be explained presently.

- There will be on every high mountain and on every high hill rivers [and] streams of water, in the day of the great slaughter, when the towers fall. Moreover the light of the moon will be as the light of the sun, and the light of the sun will be sevenfold, as the light of seven days, in the day that the LORD binds up the bruise of His people and heals the stroke of their wound. (Isaiah 30:25-26 NKJV)

The verses just prior to the preceding excerpt describe the millennial setting – a prophesied period of one thousand years of prosperity under **יהוה**’s rule which is expected to come after about six thousand years of man’s rulership over **אָרֶץ** (Revelation 20:2-7)⁹. Verses 25 through 33 of Isaiah 30 appear to describe **יהוה**’s coming just prior to His millennial reign during which “the LORD binds up the bruise of His people”. According to verse 25, an event (towers falling) ushers in a day (figuratively) of great slaughter just prior to **יהוה**’s return. This verse also records that there will be “water” flowing from all the mountains and hills at this time. It makes no sense to have literal water flowing from the top of a great number of mountains and hills. One issue with such an arrangement would be the energy required to sustain such a flow of water. Another would be flooding and irrigation issues. Yet another would simply be the purpose for such a construction. If, however, the water mentioned here were taken to be a symbol for the ether, something for which the ancient Hebrew language had no direct term, then this verse makes sense because, in our modern day, we have placed cell phone and radio antennas at the top of all our high mountains, hills and buildings for increased transmission range. In fact, one such antenna was fixed to the top of one of the world trade towers which were knocked down by Islamic terrorists. The destruction of the world trade towers directly led to the current “war on terror” of the United States. Verse 26 also states that the light of the sun will be extraordinarily bright during this end time (the end of the six thousand years of man’s rule). The year 2007 is the end of one of the sun’s eleven-year solar

⁹Interestingly, the phrase “thousand years” is mentioned six times in this short section of scripture (6×1000 = 6000).

cycles¹⁰. Solar output peaks midway through its eleven-year cycle, so it will be interesting to see what level of intensity the next solar cycle brings.

Another peculiar use of the word **מים** is found in John 3:1-8. It would be very surprising if Jesus (a Jew) spoke to Nicodemus (a Pharisee) in a tongue other than Hebrew. In the dialogue between Jesus and Nicodemus recorded in John 3:1-8, Jesus states that, "... unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5 NKJV). The Hebrew word for "water" that Jesus would have used when speaking to Nicodemus about being born again with a new spiritual body would have been **מים**. Jesus also says that flesh and spirit are completely different (verse 6) and that what is "born of" (made of) the spirit cannot be seen (verse 8). If the **מים** of which one must be born/made were physical water, however, then they could certainly be physically seen. It appears that Jesus is using **מים**, in this context, as a metaphor for something which is somehow like physical water but which cannot be physically seen.

The third word of Genesis 1:1 is "**אלהים**" and it is translated into English as "God". "god" is a pagan word which is possibly derived from Dagon the pagan fish-god of the Phoenicians¹¹ who were originally a "sea people"¹² ("dag" means fish in ancient Semitic¹³). The word "god" came into the English language through the Greek language and the Greeks are descendants of the Phoenicians. The **אלהים** introduced here are being defined/introduced as the creator(s)/filler(s) of **שמים** and **ארץ**.

It is important to recognize that the word "**אלהים**" dominates the emphasis of Genesis 1:1 such that the point/purpose of the sentence is to inform the reader that **אלהים** is the one *who* created **שמים** and **ארץ**. If the purpose of Genesis 1:1 were simply to state that **שמים** and **ארץ** were created, then it would simply read:

בְּרֵאשִׁית בָּרָא אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
(In [the] beginning, the **heaven** and the **earth** [were] created/filled.)

Whereas if Genesis 1:1 were stating that **שמים** and **ארץ** were created *and* **אלהים** created them, then it would read:

בְּרֵאשִׁית בָּרָא אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וַיִּבְרָא אֱלֹהִים אוֹתָם
(In [the] beginning, the **heaven** and the **earth** [were] created/filled and **אלהים** created/filled them.)

Because there is a temporal ordering to the creation account (day one, day two, "... Let there be light. And there was light", &c.), the two statements in the previous example sentence would likely be stated in the reverse order:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וְהָמָּה הָיוּ
(In [the] beginning, the **heaven** and the **earth** [were] created/filled by **אלהים** and they existed.)

The second statement of the previous compound sentence is not present in the Hebrew text of Genesis 1:1, however, so only one thing is being stated – that the **שמים** and the **ארץ** were created *by* **אלהים**. The format of the last example sentence should look very familiar to the reader who is

¹⁰Wikipedia: List of Solar Cycles

¹¹Wikipedia: Phoenicia

¹²Wikipedia: Sea Peoples - Philistine Hypothesis

¹³ancient-hebrew.org: Word of the Day - Fish

familiar with the text of the creation account. It is a format that is used repeatedly throughout the text of the creation account (e.g. “... Let there be light. And there was light.”, “... Let there be an expanse ... And it was so.”, “... Let the water ... be gathered ... And it was so.”, “Let the אֲרֶז sprout vegetation ... And it was so.”, “Let there be lights ... And it was so.”, &c.). The “missing” follow-up statement to Genesis 1:1 is present in the creation account, but it does not occur until Genesis 2:4 – just after the events of the days of creation are detailed. The placement of the statement, “This is the story of the creation of שָׁמַיִם and אֲרֶז” (Genesis 2:4) after the details of the days of creation is meant to indicate to the reader that those days *are* the “beginning(s)” referred to in Genesis 1:1 during which אֱלֹהִים brought שָׁמַיִם and אֲרֶז into existence. Genesis 1:1 and Genesis 2:4 “bookend” the creation account and what is in between tells us about “the beginnings” and *how* the שָׁמַיִם and the אֲרֶז in which we exist came to be.

The reader may have noticed that the main verb “were” in the previous three example sentences was bracketed. It is common in biblical Hebrew for the various forms of the verb “to be” (am, is, are, be, being, been, was, were) to be omitted. In fact, what are called “noun sentences” (sentences without any verbs) occur frequently in biblical Hebrew (the implied verb is always one of the forms of “to be”). In fact, biblical Hebrew has no present tense form of the verb “to be” (am, is, and are)¹⁴, so any sentence in an English translation of the Old Testament that has only one verb that is one of am, is, or are, is a noun sentence in the original Hebrew. A few biblical examples of sentences with missing/implied verbs that came up in a simple search are provided below.

- Genesis 4:22 – ... And the sister of Tubal-Cain [was] Naamah. (וְאֵחוֹת תּוּבֵל-קַיִן נָעֲמָה)
- Genesis 29:31 – When the LORD saw that Leah [was] unloved, He opened her womb; but Rachel [was] barren. (וַיֵּרָא יְהוָה כִּי-שָׂנְאוּהָ לְאֵה וַיִּפְתַּח אֶת-רַחֲמָהּ וַיֵּרָחַל עֵקֶרָהּ)
- Genesis 46:23 – The son of Dan [was] Hushim. (וּבְנֵי-דָן חֻשִׁים)
- Isaiah 43:12 – “I have declared and saved, I have proclaimed, And [there was] no foreign [god] among you; Therefore you [are] My witnesses,” Says the LORD, “that I [am] God”. (אֲנֹכִי הַגִּדְתִּי וְהוֹשַׁעְתִּי וְהִשְׁמַעְתִּי וְאֵין בְּכֶם זֶר וְאַתֶּם עֲדֵי נְאֻם-יְהוָה וְאֲנִי-אֵל)

To get a rough estimate of just how frequently “to be” is implicit versus explicit in biblical Hebrew, I used the regular-expression search capabilities of a text editor called Vim on an ASCII copy of the New King James Translation of the Old Testament. The results were that “to be”, in its various forms, is 5897 times implicit (as identified by surrounding square brackets in the ASCII copy of the NKJV) versus 7324 times explicit (as identified by both the preceding and following non-space characters being non-brackets). This means that about $5897/(5897+7324) \approx 45\%$ of the time the verb “to be” is implicit in biblical Hebrew. For those who may wish to perform the search themselves, the regular expressions I used are supplied below.

- Implicit RX: %s/[a-zA-Z]\{-\} \ (am|is|are|be|being|been|was|were) [a-zA-Z]\{-\}/&
- Explicit RX: %s/\w \ (am|is|are|be|being|been|was|were)\([\,\.\\?!\| \w)\&/

As a crude (and grammatically incorrect) example to illustrate the concept of a noun sentence in English, consider the situation where a friend, who is standing next to you, might state to you

¹⁴Simon E., & Stahl N. *The First Hebrew Primer: The Adult Beginner's Path to Biblical Hebrew, Third Edition* (EKS Publishing Co., 2005). 116

the observation “spilled milk”. The statement, out of context, is somewhat ambiguous. It may mean literally that “The milk was spilled” or figuratively “The person is behaving like a child crying over spilled milk” (an English euphemism meaning that the person is overreacting to or is otherwise over concerned with something which cannot be undone). “spilled” in the statement “spilled milk” is functioning as an adjective describing the state of the milk, not as a verb denoting action. Technically, “spilled milk” is what is called a “participial phrase” in English.

Consider the following contrived narrative which has been structured in a way that parallels the structure of the creation account:

- On Tuesday, Jonny spilled the milk. The milk was in a bowl. The milk spilled out of the bowl when Jonny put his spoon into the bowl. This is the story of when the milk was spilled.

Is the narrative about Jonny or the milk? Is the point of the first sentence in the narrative to state that the milk was spilled on Tuesday and to imply that everything that is stated afterward happened at a later time or is its purpose to tell the reader who is responsible for the action and when it occurred (i.e. to establish a setting). Most stories begin by establishing a time frame (“T’was a dark and stormy night ...”, &c.) and by introducing the main characters. Genesis 1:1 is no different.

The main contributing factor to the misunderstanding of the point/purpose of Genesis 1:1 is a subtle mistranslation. In English, word order is significant whereas in ancient Hebrew it is much less so. Consider the following two sentences which effectively state the same action:

1. David sent the army.
2. The army was sent by David.

In English, the first sentence is about David (what he did) whereas the second is about “the army” (what happened to it). The subject of the example sentences is determined by the word order of the sentence – the subject of a English sentence always comes before the verb. Don’t confuse the subject of the sentence with the subject of the verb. In both sentences, the subject of the verb – the object/person performing the action – is David. “was” in the second sentence is functioning as an “auxiliary verb” – something that is necessary in English but not in ancient Hebrew. Ancient Hebrew has no such rule regarding the placement of the subject of its sentences. The following Hebrew sentences are the equivalent of the English sentences given previously, but unlike the English sentences, they have *exactly* the same meaning.

1. דָּוִד שָׁלַח אֶת הַצָּבָא
2. אֶת הַצָּבָא שָׁלַח דָּוִד

The previous example also serves to illustrate the meaning/purpose of the fourth Hebrew word in the creation account – “אֶת”. “אֶת” is best understood by the English reader as an inverse equivalent of “by”. Both “אֶת” and “by” have primary meanings of proximity (“אֶת” means “with”) and they both have a secondary use which is to associate a noun with a verb.¹⁵ They are opposite, however, in that “by” is used to associate a verb with its subject whereas “אֶת” is used to associate a verb with its object. “by” *can* be repeated when a verb has multiple subjects whereas “אֶת” *must*

¹⁵“אֶת” has a third use which is to indicate a “direct object pronoun” (me, you, him, her, us, them). Which pronoun it represents is determined by additional vowels and suffixes that are added to it.

be repeated when a verb has multiple objects (e.g. “The army was sent by David and by Solomon” and “בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ”). Again, don’t confuse the subject of the verb with the subject of the sentence. The subject of the verb “created” in Genesis 1:1 is אֱלֹהִים, but the subject of the sentence is “the שָׁמַיִם and the אָרֶץ” as demonstrated by the context of the narrative that follows. The English translations of Genesis 1:1 have unintentionally introduced a mistranslation of Genesis 1:1 by trying to preserve the word order as it is in the original Hebrew. By preserving the word order of the original Hebrew (which carries no meaning in and of itself) the translators have created an English sentence which implies that the sentence is about אֱלֹהִים. This leads the English readers to believe that Genesis 1:1 is saying that אֱלֹהִים performed the act of creation and to conclude that what follows Genesis 1:1 must be acts re-formation that occurred after the initial creation. Genesis 1:1 *does not* state what אֱלֹהִים *did* but rather it states that אֱלֹהִים is *the one who did it* – a subtle but significant difference.

Re-consider the narrative that parallels the structure of the creation account that was given earlier; bearing in mind the significance of word order in English sentences.

- On Tuesday, Jonny spilled the milk. The milk was in a bowl. The milk spilled out of the bowl when Jonny put his spoon into the bowl. This is the story of when the milk was spilled.

Do you see that the narrative is internally inconsistent? The first sentence of the narrative is about Jonny but the rest of the narrative is about “the milk”. Now notice that the narrative can be made internally consistent with itself by changing the order of the words in the first sentence as is demonstrated in the following altered version of the narrative.

- On Tuesday, the milk was spilled by Jonny. The milk was in a bowl. The milk spilled out of the bowl when Jonny put his spoon into the bowl. This is the story of when the milk was spilled.

In the same way, the first sentence of the creation account, as it is typically translated into English, is inconsistent with the remainder of the account. This inconsistency does not exist in the original Hebrew because ancient Hebrew does not hold the significance of word ordering that modern English does. To further illustrate this concept, consider the following sentences.

- David remembered Saul.
- דָּוִד זָכַר שְׂאוּל

The English sentence is completely clear as to who remembered whom but the Hebrew sentence is completely ambiguous. Swapping the nouns in the English sentence changes the sentence’s meaning whereas swapping the nouns in the Hebrew sentence does not. The exact meaning of the Hebrew sentence would have to be determined by context. To remove the ambiguity of the Hebrew sentence, one or the other of the nouns in the sentence must be explicitly labeled as either the subject or the object of the verb. Interestingly, Hebrew has no equivalent of the English word “by” as used to label the subject of a verb just as English has no equivalent of the Hebrew word “אֶת” as used to label the object of a verb (this is why the two occurrences of “אֶת” in Genesis 1:1 are not translated in any English translation). Only one is needed to eliminate the ambiguity, so Hebrew would remove the ambiguity of the example sentence by placing “אֶת” in front of one or the other of the nouns depending on whether the sentence was meant to indicate that David remembered Saul

or Saul remembered David.

A third way (in fact the most common way) that Hebrew orders its sentences is to put the verb at the front of the sentence – before both its subject and its object. The most likely way that the previous example sentence would be structured in Hebrew would be “Remembered David **אז** Saul”. Considering the laxness of its rules with regard to valid grammatical constructs, it is no surprise that **אז** is a very common word in biblical Hebrew (it is much more common than its equivalent English word “by”).

The **אלהים** are formally introduced in Genesis 1:1 so that the reader of the creation account isn’t distracted with questions of “who is this” and “why did he ...” while reading such statements as “**אלהים** said, ‘let there be light ...’”. The questions of “when” (be’rashît), “why/purpose/goal” (bara), “who” (**אלהים**), and “what” (et **השמים** v’et **הארץ**) are all answered in the introductory statement so that the remainder of the creation account can deal with the details of *how* the world/cosmos in which we live came to be.

The creation account concludes in Genesis 2:4 with a statement that is nearly identical to the introductory statement (3 of 7 words = ~42% identical). Three things are accomplished by restating the introductory statement:

1. The reader is given a sense of completion/closure.
2. The seven days of creation between the two statements are wrapped together as a single event.
3. The creation account as a whole is made consistent with its constituent days of creation in that the pattern/poetic-style of stating what is about to be done followed by what was done is used (e.g. “let there be light, and there was light”).

While the NJPS translation of Genesis 2:4a is, “Such is the story of heaven and earth when they were created”, the Hebrew word that is being translated “story” is “toldot” which is plural (“-ot” is a feminine plural suffix¹⁶). The word toldot literally means birthings.¹⁷ Also, the word translated “created” in Genesis 2:4 is “bara”, which is the same word as was used in Genesis 1:1, but here it is prefixed with “be-” and “he-” meaning “when”¹⁸ and “they” respectively and it is suffixed with the Hebrew letter **ם** which identifies the object of the verb as third person, masculine, plural – “they were filled”. So, Genesis 2:4a literally states, “These are the birthings of the **שמים** and the **ארץ** when they [were] filled”.

The NJPS translation correctly renders Genesis 2:4a as the end of the creation account. This context change is not shown correctly in the King James translation and other translations which attempt to make Genesis 2:4a – “This is the history of **שמים** and **ארץ** when they were created” – a header for the remainder of chapter two which clearly is not a “history of **שמים** and **ארץ**” but rather is an account of the first days of Adam and Eve. Correctly rendered, all of verses five and six of chapter two are parenthetical to the statement, “In the day (figuratively) that the LORD **אלהים** made the **ארץ** and the **שמים** (—parenthetical of verses five and six here—) and the LORD **אלהים** formed man ... and man became a living being ...”. Verse eight of chapter two then begins the account of Adam and Eve’s first days of existence. The correct rendering of the text also makes it clear that

¹⁶ancient-hebrew.org: Hebrew Nouns - Feminine Derivatives

¹⁷ancient-hebrew.org: Biblical Hebrew E-Magazine - Issue #045 - Verse of the Month - Genesis 2:4 - תולדות

¹⁸See Proverbs 8:24-29 for examples of the “be-” prefix being translated “when” (i.e. “in” with respect to time rather than space)

the garden of Eden was planted after אֱלֹהִים had made שָׁמַיִם, אֲרֶז, and adam and that it was planted for Adam to “till and tend”.

Genesis 1:2 begins with a conjunction. The opening conjunction is represented, in the original Hebrew, by the letter waw (ו). The NKJV omits this important conjunction from its translation but the KJV correctly renders the conjunction with the English word “and” such that Genesis 1:2 states, “And the אֲרֶז was without form, and void; and darkness [was] upon the face of [the] deep. And the Spirit of אֱלֹהִים moved upon the face of the waters.” (Genesis 1:2 KJV). The logical conjunction “and” is a distributive binary operator.¹⁹ There is some debate over whether it is the predicate or the modifier of Genesis 1:1 that is meant to be distributed across the conjunction to the three clauses of Genesis 1:2. To illustrate, let’s use basic algebra to show the sentence structure of the first two verses of Genesis.

Genesis 1:1 is constructed with a modifier, predicate, and subject respectively:

- Let A = the modifier = “In [the] beginnings”
- Let B = the predicate = “אֱלֹהִים created/filled”
- Let C = the subject = “the שָׁמַיִם and the אֲרֶז”

Some may be tempted to label “אֱלֹהִים” as the subject of the sentence and “created the שָׁמַיִם and the אֲרֶז” as the predicate. The predicate of a sentence is defined as “the part of a sentence that provides information about the subject”²⁰. This sentence is not, however, about אֱלֹהִים. Genesis 1:1, like the rest of the creation account, is about “the שָׁמַיִם and the אֲרֶז”. More specifically, the account is about how שָׁמַיִם and אֲרֶז came to be (as the conclusion re-emphasizes). While not as evident in the English translations, the first sentence of the creation account tells us that אֱלֹהִים is the one who filled the שָׁמַיִם and the אֲרֶז. Genesis 1:1 would more accurately be translated into English as, “In [the] beginnings, the שָׁמַיִם and the אֲרֶז [were] filled by אֱלֹהִים”.

Hebrew is a language which has its verbs before its nouns and likewise puts its sentence predicates before its sentence subjects. Two of the three clauses that follow this verse have a subject-predicate order like English grammar uses but they are the exception, not the rule. Genesis 1:3 is a good example of how Hebrew grammar differs from English. The Hebrew of Genesis 1:3 is “vi’omer אֱלֹהִים ya’hee orr, vi’hee orr”. The English corresponding to each word is “vi’omer (and then said) אֱלֹהִים (God) ya’hee (be) orr (light), vi’hee (and then was) orr (light)”. If we remove the Hebrew to see just the English we get “and then said God, ‘be light’, and then was light” which is clearly not proper English. To get proper English, we need only invert the order of the verbs and the nouns to get “and then God said, ‘light be’, and then light was”. As you can see, אֱלֹהִים’s command “light be” is proper English with the subject (light) preceding the predicate (be/exist) but its corresponding Hebrew sentence has an inverted ordering of the predicate and the subject – “be light”. Many English translations render this statement much more mildly than what the Hebrew conveys. The statement that אֱלֹהִים made was just two words issued with the full power of אֱלֹהִים’s word. While many English translations attempt to preserve the word ordering by rendering אֱלֹהִים’s command as the mild request, “[Let there] be light”, such translations do not accurately convey אֱלֹהִים’s command. Genesis 1:3 records that אֱלֹהִים actually commanded the thing “light” to “exist”. אֱלֹהִים’s command is best rendered in English as “LIGHT EXIST”. In the same way that the

¹⁹Wikipedia: Distributivity

²⁰Wikipedia: Predicate (grammar)

subject-predicate ordering of the Hebrew text of אֱלֹהִים's command has to be inverted for proper rendering in English, the subject-predicate ordering of Genesis 1:1 must be inverted for proper translation into English (i.e. “The שָׁמַיִם and the אֲרֶץ, אֱלֹהִים filled”²¹ or better still “The שָׁמַיִם and the אֲרֶץ [were] filled by אֱלֹהִים”).

Genesis 1:2 is constructed with a conjunction and three clauses:

- Conjunction = “and”
- Let D = clause 1 = “the אֲרֶץ was without form and void”
- Let E = clause 2 = “the face of [the] deep [was] covered with darkness”²²
- Let F = clause 3 = “אֱלֹהִים's spirit [was] hovering over the face of the water”

If the conjunction of Genesis 1:2 is joining the *modifier* of Genesis 1:1 to the three clauses of Genesis 1:2, the expansion of Genesis 1:2 (by the distributive property of the “and” operator) yields:

A and (D and E and F) = (A, D) and (A, E) and (A, F)

- (A, D) = “In [the] beginning”, “the אֲרֶץ was without form and void”
- (A, E) = “In [the] beginning”, “the face of [the] deep [was] covered with darkness”
- (A, F) = “In [the] beginning”, “אֱלֹהִים's spirit [was] hovering over the face of the water”

Whereas, if it is the *predicate* of Genesis 1:1 that is being distributed across the three clauses of Genesis 1:2, the expansion yields:

B and (D and E and F) = (B, D) and (B, E) and (B, F)

- (B, D) = “אֱלֹהִים created”, “the אֲרֶץ was without form and void”
- (B, E) = “אֱלֹהִים created”, “the face of [the] deep [was] covered with darkness”
- (B, F) = “אֱלֹהִים created”, “אֱלֹהִים's spirit [was] hovering over the face of the water”

The first case, distributing the modifier, makes sense as a description of the setting just prior to אֱלֹהִים's creative acts (Genesis 1:3 through 2:3).

The second case, distributing the predicate, has several problems. The third expansion, (B, F), has the most obvious problem of simply not making sense in the way that we understand the meanings of the words (even less so when the literal meaning of bara is taken into account). The second expansion, (B, E), almost makes sense until the literal meaning of bara (created) and the nature of choshek (darkness) are taken into account. Bara literally means to fill but choshek (darkness) is, by nature, an absence of something (specifically, light). Interestingly, there is one scripture which, at first glance, appears to say that אֱלֹהִים created darkness. The scripture is Isaiah 45:7.

- I form [the] light and create darkness, I make peace and create calamity; I, the LORD, do all these [things]. (Isaiah 45:7 NKJV)

This scripture is one of the most difficult for some people to grasp because it seems to be saying

²¹For those familiar with the sci-fi epic Star Wars, think “Yoda speak” when reading Hebrew.

²²The subject-predicate order here has been switched to comply with English tendency which is to put the subject at the front of the sentence.

that the righteous אֱלֹהִים creates darkness and calamity without giving a purpose for such action. This problem is easily resolved, however, by understanding the literal meaning of the Hebrew words and the poetic style of the text. Hebrew poetry makes extensive use of parallelism²³. Also, the word translated as “created” is “bora” (a participle form of bara). Because of the parallelism being used in this verse, what appears in the English translation to be saying two different things is really only one thing in the Hebrew. One way that this can sometimes be effectively expressed in English is to say that there is a strongly implied notion of “hence” due to the parallelism. Taking the literal meaning of bora and the parallelism of the text into account, Isaiah 45:7 literally states:

- I form light and [hence] fill darkness. [Likewise], I make good and [hence] fill bad. I, the LORD, do all this. (Isaiah 45:7)

It is important to note that the meaning implied by this parallel interpretation requires that the two things used in each of the two clauses be exact opposites. If the two things are not exact opposites, then the one cannot completely displace the other. Light is the opposite of darkness (darkness being a lack of light) but the two words used in the second clause are “shalom” and “ra”. Shalom (peace) is not the exact opposite of ra (bad). While peace can displace the bad of war, it does not necessarily displace other bads like disease and famine. The antonym of ra (bad) is tov (good). Interestingly, the Dead Sea Scrolls record that the word “shalom”, which is in all the modern versions of the Hebrew text, was originally tov (just as we would expect).²⁴

Such an interpretation of this scripture also harmonizes well with other passages in the Bible. Below are a few sample excerpts which demonstrate that the LORD displaces bad with good.

- ... I will turn their morning to joy, ... and make them rejoice rather than sorrow. I will satiate the soul of the priests with abundance and My people shall be satisfied with My goodness says the LORD (Jeremiah 31:13-14 NKJV)
- ... your sorrow will be turned into joy (Luke 16:20 NKJV)
- for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of water. And God will wipe away every tear from their eyes (Revelation 7:17 NKJV)
- And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away (Revelation 21:4 NKJV)

Such an interpretation of Isaiah 45:7 also fits well with the context within which it is found because the very next verse is about אֱלֹהִים “pouring” (an allusion to the verb “bora” used in the previous verse) fourth “victory”, “triumph”, and “vindication” (tov/good things).

Therefore, the second expansion – (B, E) = “אֱלֹהִים created”, “darkness on the face of [the] deep” – does not make sense because darkness (an absence of light) cannot be brought into existence by the act of filling (bara) nor is such a notion supported elsewhere in scripture.

²³Wikipedia: Parallelism (grammar)

²⁴The Great Isaiah Scroll: 44:23 to 45:21 - Line 13, 2nd Word

The first expansion – (B, D) = “אלהים created”, “the ארץ was without form and void”) is directly addressed by the LORD in Isaiah 45:18.

- For thus says the LORD, Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it in vain, Who formed it to be inhabited: “I [am] the LORD, and [there is] no other.” (Isaiah 45:18 NKJV)

The phrase “Who did not create it in vain” is, in Hebrew, “lo le'tohu berah” which literally means “not (lo) to (le) empty (tohu) filled (berah)”. In English grammar, this is better stated “not filled to empty”. Because of its context, the implied subject of this phrase is “אלהים” and the implied object of the phrase is “the ארץ” such that the complete statement is, “אלהים [did] not fill the ארץ to empty” (the preposition “to” is found in the Dead Sea Scrolls²⁵). This statement from Isaiah 45:18 negates the possibility that the predicate of Genesis 1:1 is meant to be distributed across the conjunction to the three clauses of Genesis 1:2 and thereby removes the ambiguity in interpretation, leaving only the first case (distributing the modifier) as a possible interpretation.

It is important to note that the preposition “ל” (le) which means “to” found applied to the word “תהו” (tohu) in the Dead Sea Scrolls completely debunks the translation of תהו as “vain” or “chaos” as it is often translated; “filling” something “to vain” or “to chaos” simply does not make any sense. To figure out what it does mean, we need to reexamine the word itself and compare and contrast it with similar words. We also need to reexamine the contexts in which the word is used.

There are three very important words that are used in the first two verses of the creation account and correctly understanding them is key to understanding what the creation account is trying to tell us. The words are “בָּרָא”, “תהו”, and “בהו”. Two of these words – “בָּרָא” and “בהו” – have a related meaning and a common initial syllable. The common syllable is ba/bo and this syllable/word on its own means “to fill” as pointed out by Jeff Benner in “[The Biblical Hebrew E-Magazine - Issue #043 - Word of the Month - Come](#)”. The remaining syllable for the first word – “בָּרָא” – is “ra”. The vowel is unimportant (and uncertain) – the meaning is carried in the consonant. The consonant is the Hebrew letter/pictograph resh which depicts a man’s head and means top, first, or beginning. So, this first word means “first-fill”. The word is used in the context of bringing something into existence as only אלהים can do. “בָּרָא”, in its simple form, always has אלהים as its subject.²⁶

Ancient mythology (Greek in particular) held that all things (light, land, heaven, sea, and stars) were created from a common initial substance called the ether.²⁷ Modern science also knows that the substance/matter of our universe is a “condensed” form of common energy (it is condensed by a factor of the-speed-of-light squared as discovered by Dr. Albert Einstein). “בָּרָא” appears to refer to the first-filling of an object – the filling with energy/the ether that brings an object into existence in what was before empty space. “בהו” also has a connotation of “to fill” but in the negative sense. Since ba/bo on its own means “to fill”, it would seem that the trailing “הו” (hu) must be what gives the word a negative connotation.

The הו suffix may have been an ancient suffix that worked in much the same way as the -less suffix does in modern English (e.g. “shapeless”). Again, the vowel is unimportant (and uncertain) and the meaning must be in the consonant “ה”. “ה” in ancient Hebrew was a pictograph of a man

²⁵[The Great Isaiah Scroll: 44:23 to 45:21 - Line 27, 3rd Word](#)

²⁶Vine, W. E. and Merrill F. Unger. 1996. Vine’s complete expository dictionary of old and new testament words: with topical index. Nashville, TN: Thomas Nelson. p. 51.

²⁷[theoi.com: AITHER](http://theoi.com)

pointing.²⁸ When it is prefixed to a word, it functions as the definite article “the” as though the man were pointing at the word that followed. As an ancient suffix, it may have depicted the man pointing away from the word towards the void that followed the word and thus functioned to negate what the word before it depicted.

“תהו” has the same negating second syllable that “בהו” has, so determining its meaning should simply be a matter of finding the meaning of “תו” (tó) and negating it. The ancient Hebrew word “תו” is just the ancient pictograph “ת” (tav) with a vowel for pronunciation. The pictograph “ת” was originally a picture of two crossed sticks and simply means “mark” as it is translated in Ezekiel 9:4. So, the combination tav-hu should literally mean mark-less. Interestingly, these meanings for bo-hu and tó-hu are supported by the parallel structure of Isaiah 34:11.

– ... And He shall stretch out over it the line of confusion and the stones of emptiness. (Isaiah 34:11 NKJV)

The word being translated “confusion” is “תהו” and the word being translated “emptiness” is “בהו”. Notice the clear parallel of the words “line” and “stones” with the words “תהו” and “בהו” respectively. This verse is telling us exactly what תהו and בהו mean by way of antithesis. Recognize that a line is just one form of a mark and that a stone is a three-dimensional object that “fills” empty space. “confusion” is a very poor translation as is self evident in the parallel that is being drawn. To complete the parallel, the phrase should be something more like “the line of line-less-ness”. It is clear from this passage and from the breakdown of the words themselves that תהו means “unformed” (i.e. lacking in shape) and בהו means “unfilled” (i.e. lacking in volume).

It is important to realize shape and volume are unique attributes of any physical object. Objects can exist having one but not the other of these attributes. A shadow, for example, has a shape but no volume and the a morning mist has volume but no definite shape/boundary. When Genesis 1:2 states that the אָרֶץ lacked both shape and volume, it is simply stating, in an elaborate way, that the אָרֶץ did not as yet exist save possibly as an idea in the mind of its creator. A more literal translation of the first statement of Genesis 1:2 is “the אָרֶץ was without form or substance” (“and” changed to “or” in accordance with [De Morgan’s Laws](#)).

תהו and בהו are about form and substance and have nothing to do with “chaos”, “confusion”, or “vanity”. Support for the interpretation of Genesis 1:2 as stating that the אָרֶץ did not yet exist can also be found in the LXX translation which was made while Hebrew was still a spoken language. The LXX, which was translated in the third century BC, translates the Hebrew word “תהו” with the Greek word that literally means “invisible”. The equivalency of “invisible” and “without form” is obvious. Again, תהו refers to the “mark” that is the shape/boundary/outline of any physical object.

But what of those places where תהו is translated “empty”? Well, literally, תהו means “mark-less”. In the cases where the word is being translated “empty”, it is probably referring to the “mark” that is the level of the “fluid” in question – i.e. the “half-way” mark/level, the “full” mark/level, or, in the case of תהו, the “zero” or “mark-less” level/line that means/indicates “empty”.

Some try to argue that the verb “הִיְתָה” (hi’tah) in Genesis 1:2 should be interpreted as “became” rather than “was”. There are two reasons why such an interpretation does not make sense. First, it does not make sense to establish a time frame of “the beginning” and immediately imply that something happened before that time (i.e. “In [the] beginning the אָרֶץ ‘became’ empty and unfilled” does not make sense). Second, this one verb is shared among all three of the clauses of Genesis 1:2

²⁸ancient-hebrew.org: Introduction to the Ancient Hebrew Alphabet - Hey

and the third clause contains the auxiliary verb²⁹ “hovering” which does not agree in tense³⁰ with a main verb of “became” (i.e. “In [the] beginning, אֱלֹהִים’s spirit ‘became’ hovering over the face of the water” does not make sense). The verb phrase “was hovering”, however, is viable and has a past continuous³¹ tense. This latter point was also pointed out by the German commentators Keil & Delitzsch³² when the gap theory³³ was young.

- The three statements in our verse are parallel; the substantive and participial construction of the second and third clauses rests upon the הִיְתָה of the first. All three describe the condition of the earth immediately after the creation of the universe. This suffices to prove that the theosophic speculation of those who ‘make a gap between the first two verses, and fill it with a wild horde of evil spirits and their demoniacal works, is an arbitrary interpolation’ (Ziegler). (Keil & Delitzsch) {note that this author does not agree with the second sentence of this quotation for the reasons that were just deliberated}

The cursory reader may not realize the significance of Keil & Delitzsch’s observation. The observation effectively debunks the idea that the Hebrew verb הִיְתָה can be legitimately translated with the English verb “became” in the context of Genesis 1:2.

K&D point out that the verb הִיְתָה is only used once in the three parallel clauses. This can be seen in those English translations that italicize words which are added to make the translation easier to read. Such translations will have the verb “was” italicized in the second and third clauses of Genesis 1:2. An English translation of Genesis 1:2 is shown below without the added verbs to illustrate the point.

- And the אֶרֶץ *was* without form or substance, and darkness over the face of the waters, and the spirit of אֱלֹהִים moving over the face of the waters. (Genesis 1:2)

While a bit awkward in English, such parallel constructs are normal in Hebrew grammar. The verb “was” in the above translation of Genesis 1:2 corresponds to the Hebrew verb הִיְתָה.

It should be evident to the English reader that if the verb הִיְתָה were to be translated “became” instead of “was” then the second and third clauses would be stating that “darkness became over the face of the waters” and “the spirit of אֱלֹהִים became moving over the face of the waters”. The substitution of “was” with “became” should jar the English reader and be recognized as bad grammar. Such a reading/interpretation of הִיְתָה in the context of Genesis 1:2 is equally bad in Hebrew. The reason that הִיְתָה cannot be sensibly interpreted as “became” is that the second and third clauses are in the substantive and participial³⁴ construction. This is more easily explained in the case of the third clause due to its use of the main verb “moving”. The King James translation renders the Hebrew word “מְרַחֵפֶת” (me’ra’che’phet) with the English past participle “moved” but such a rendering is incorrect because מְרַחֵפֶת is in the piel verb pattern and there is no passive participle in the piel verb pattern of Hebrew verbs³⁵. The New King James translation correctly renders מְרַחֵפֶת

²⁹Wikipedia: Auxiliary Verb

³⁰Wikipedia: Tense

³¹Wikipedia: English Verbs - Tenses - Past Continuous

³²Keil, J., & Delitzsch, F. *Biblical Commentary on the Old Testament, Volume 1* (1861), p. 49

³³Wikipedia: The Gap Theory

³⁴Wikipedia: Participle

³⁵Simon E., & Stahl N. *The First Hebrew Primer: The Adult Beginner’s Path to Biblical Hebrew, Third Edition*

with the English present participle “hovering”. It does not matter for our purposes whether the root is translated “move” or “hover”. It is the “-ing” suffix of the verb that is relevant for demonstrating that הִיָּתָה cannot be translated/interpreted with the simple past copulative “became”. The English “-ing” suffix corresponds to the Hebrew “me-” prefix. Both the English “-ing” suffix and the Hebrew “me-” prefix are used to indicate the participle form of the verb. In this case, the participle verb forms indicate a past continuous tense, whereas “became” indicates a past perfect tense. Because the one object – the spirit of אֱלֹהִים – cannot be described in both the past perfect and the past continuous tense at the same time, the verb הִיָּתָה cannot be interpreted in the past perfect tense in the third clause of Genesis 1:2. Because all three clauses share the same verb in parallel, the only interpretation of the verb הִיָּתָה that fits the context is the simple past indicative of be – “was”.

Thus far, we have shown the proper expansion of Genesis 1:1-2 to be:

- In [the] beginnings, the שָׁמַיִם and the אֲרֶז [were] filled by אֱלֹהִים.
- In [the] beginning, the אֲרֶז was without form or substance.
- In [the] beginning, the face of [the] deep [was] covered with darkness.
- In [the] beginning, אֱלֹהִים’s spirit [was] hovering over the face of the water.

The three statements that follow Genesis 1:1 are not random. Each of the statements of Genesis 1:2 correspond to one of the things or persons introduced in Genesis 1:1. The three things introduced in Genesis 1:1 are the אֲרֶז, the שָׁמַיִם, and אֱלֹהִים. The first statement of Genesis 1:2 describes the state of the אֲרֶז as being “without form or substance”. The second statement describes the state of the deep (deep space/heaven) as being “covered with darkness”. The third statement describes the state of אֱלֹהִים’s spirit as “hovering over the face of the water”.

Genesis 1:1-2 is structured well enough to derive that the phrase “[the] deep” (תְּהוֹם) is a reference to “the heaven” (הַשָּׁמַיִם) mentioned in verse one, but there is more evidence to be found in the writings of king Solomon.

- The LORD possessed me at the beginning of His way, Before His works of old. I have been established from everlasting, From the beginning, before there was ever an earth. When [there were] no depths I was brought forth, When [there were] no fountains abounding with water. Before the mountains were settled, Before the hills, I was brought forth; While as yet He had not made the earth or the fields, Or the primeval dust of the world. When He prepared the heavens, I [was] there, When He drew a circle on the face of the deep, When He established the clouds above, When He strengthened the fountains of the deep, When He assigned to the sea its limit, So that the water would not transgress His command, When He marked out the foundations of the earth, Then I was beside Him [as] a master craftsman; And I was daily [His] delight, Rejoicing always before Him, Rejoicing in His inhabited world, And my delight [was] with the sons of men. (Proverbs 8:22-31 NKJV)

This excerpt is clearly a reference to the creation account. In the midst of this excerpt, there is a somewhat peculiar statement that indicates that אֱלֹהִים “drew a circle on the face of the deep”. The phrase “the face of the deep” is the exact same phrase that was used in Genesis 1:2. If you do a search for this phrase in the NKJV Bible text, you will find that it only appears in these two

verses (Genesis 1:2 and Proverbs 8:27). This phrase is also exactly the same in Hebrew. The word for “deep” is, in both cases, the Hebrew word “תְּהוֹם”. The “circle” that אֱלֹהִים “drew” on the face of the תְּהוֹם was the אָרֶץ. The circle that is being described here is the shape of the אָרֶץ against the backdrop of deep space which one sees when they look out over the אָרֶץ’s horizon. The planet אָרֶץ (the circle) was not drawn on its oceans. Rather, the deep (תְּהוֹם), which is being referred to in this excerpt (and hence its parallel in Genesis 1:2) is deep space.

While it is not as evident in the English translations, Solomon was citing from the book of Job when he used the phrase “drew a circle on the face of the deep”. The same phrase is used in Job 26:10 where it is recorded that אֱלֹהִים “drew a circle on the face of the water at the extreme where light and darkness meet”. The reference in Job, however, has an interesting difference in that it uses the word “water” (מַיִם) in place of the word “deep” (תְּהוֹם) which we find in Genesis 1:2 and Proverbs 8:27. The book of Job is the oldest book of the Bible. Job’s citation of this phrase from the creation account indicates two things. The first thing that we can derive from Job’s citation is that the “water” that is being referred to in the creation account is a reference to something on the face of which the אָרֶץ was “drawn” (i.e. interstellar space). The second thing that we learn from Job’s citation is that the word “תְּהוֹם” (deep) was originally “מַיִם” (water). It is also interesting that Job knew that the אָרֶץ was a spherical planet hanging in nothingness (Job 26:7).

There are great and ancient structures scattered over the face of the אָרֶץ (e.g. The Great Pyramid of Egypt, Stonehenge, Tiahuanaco³⁶, &c.) and under its oceans (e.g. The Japanese Pyramids³⁷) which indicate that pre-flood man had explored the אָרֶץ’s full circumference. Noah and his three sons were of that pre-flood generation, so it is not surprising that the nature of the אָרֶץ’s shape was known for several generations after the flood. King Solomon apparently used this information about the shape of the אָרֶץ to travel to America 3000 years ago.³⁸ That king Solomon’s ships traveled such great distances is also supported by the record of II Chronicles 9:21 which indicates that their journeys took about three years.

Figure 1: [The Japanese Pyramids off the Coast of Yonaguni-jima, Japan](#)
(see also [the original yonaguni articles](#) at [circularartimes.net](#))



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What likely happened to cause מַיִם to become תְּהוֹם in Genesis 1:2 is that the text of Genesis 1:2 was corrupted by smudging or scratching or the like (possibly because it’s position on the original papyrus on which it was recorded was near where one’s thumb tends to rest while they hold the document).

³⁶DVD: “The Mysterious Origins of Man” - Tiahuanaco

³⁷[morien-institute.org: Yonaguni](#)

³⁸[ancient-hebrew.org: The Los Lunas Hebrew Inscription](#)

The word “deep” (תְּהוֹם) is very similar to the phrase “the water” (אֵת הַמַּיִם) in Hebrew. The ancient Hebrew did not have vowel points, so אֵת הַמַּיִם and תְּהוֹם were spelled אֵת הַמַּיִם and תְּהוֹם respectively. With some smudging, it is not difficult to turn אֵת הַמַּיִם into תְּהוֹם because the latter word “tehom/deep” happens to contain only two fewer letters than the former phrase “et ha’mayim/the water” and those letters that the latter does contain happen to be in the same order as the corresponding letters in the former phrase. It is noteworthy that such a transformation of the text causes the word “et” and the article “the” to become embedded within the word תְּהוֹם and that this word and article are indeed missing from the Hebrew text of the second clause of Genesis 1:2.

Correcting for the transformation of “the water” (אֵת הַמַּיִם) into “deep” (תְּהוֹם) in our modern copies, Genesis 1:1-2 now reads:

- In [the] beginnings, the שָׁמַיִם and the אֲרֶץ [were] filled by אֱלֹהִים.
- In [the] beginning, the אֲרֶץ was without form or substance.
- In [the] beginning, the face of *the water* [was] covered with darkness.
- In [the] beginning, אֱלֹהִים’s spirit [was] hovering over the face of *the water*.

Also, the word “שָׁמַיִם” is a compound word that breaks down as שָׁ (2nd) מַיִם (water). So Genesis 1:1-2 reads:

- In [the] beginnings, the *2nd-water* and the אֲרֶץ [were] filled by אֱלֹהִים.
- In [the] beginning, the אֲרֶץ was without form or substance.
- In [the] beginning, the face of *the water* [was] covered with darkness.
- In [the] beginning, אֱלֹהִים’s spirit [was] hovering over the face of *the water*.

We have shown that both מַיִם and תְּהוֹם have been used to refer to deep space (Job 26:10 and Proverbs 8:27 respectively), so let’s substitute the ancient metaphor/symbol “water” with the equivalent modern word “space”.

- In [the] beginnings, *space-2* and the אֲרֶץ [were] filled by אֱלֹהִים.
- In [the] beginning, the אֲרֶץ was without form or substance.
- In [the] beginning, the face of *space* [was] covered with darkness.
- In [the] beginning, אֱלֹהִים’s spirit [was] hovering over the face of *space*.

It might seem a bit odd that the אֲרֶץ is being referred to as having no “form or substance”, but remember that אֱלֹהִים speaks of things that “do not exist as though they did” (Romans 4:17). אֱלֹהִים appears to be describing the אֲרֶץ as He saw it through His “mind’s eye” before He had given it substance. In a similar way, Michelangelo the sculptor saw his creations before they existed and formed them by “chipping away all that was not a part of [them]”.³⁹ In אֱלֹהִים’s case, rather than removing matter to form the creation, He fills it to give it substance. Note that even light did not exist at this point – “the face of space was covered with darkness” – but this is not an issue because אֱלֹהִים does not need light to see (Psalms 139:12). That light did not yet exist is, however, an issue for the theory that the אֲרֶץ existed in Genesis 1:1-2 because modern physics understands light to be a component of matter – atoms cannot exist without light.

³⁹[Wikipedia: Michelangelo - Personality](#)

There are a few more revisions to the text that are necessary due to findings in the Dead Sea Scrolls, but let's go ahead and show the text of the creation account with the corrections that we have found so far.

Introduction:

- In [the] beginnings:
 - space-2 and the אֶרֶץ[were] filled by אֱלֹהִים.
 - the אֶרֶץ was without form or substance.^I
 - the face of space [was] covered with darkness.
 - אֱלֹהִים's spirit [was] hovering over the face of space.

- I. It may seem awkward to the English reader that the non-existent אֶרֶץ is being referred to as lacking in “form and substance”. The English reader might wonder why it doesn't simply say “the אֶרֶץ did not exist”. Well, the closest Hebrew word for “exist” is the word “הֵיְתָה” which most literally means “was” such that such a statement in Hebrew would literally read something like “the אֶרֶץ not did was” (“not” (לֹא) always precedes the verb in Hebrew). Such a statement, in ancient Hebrew, would seem contradictory and awkward. Non-existence was an advanced concept that was very unnatural/strange in the mind of the ancients. One way that this is evidenced is that all ancient languages – including ancient Hebrew – lacked a number “zero” in their numbering systems. While it would seem more natural for us modernly to say that “the אֶרֶץ did not exist”, the best/most natural way that the ancients understood this concept was to describe the object as having no shape or substance.

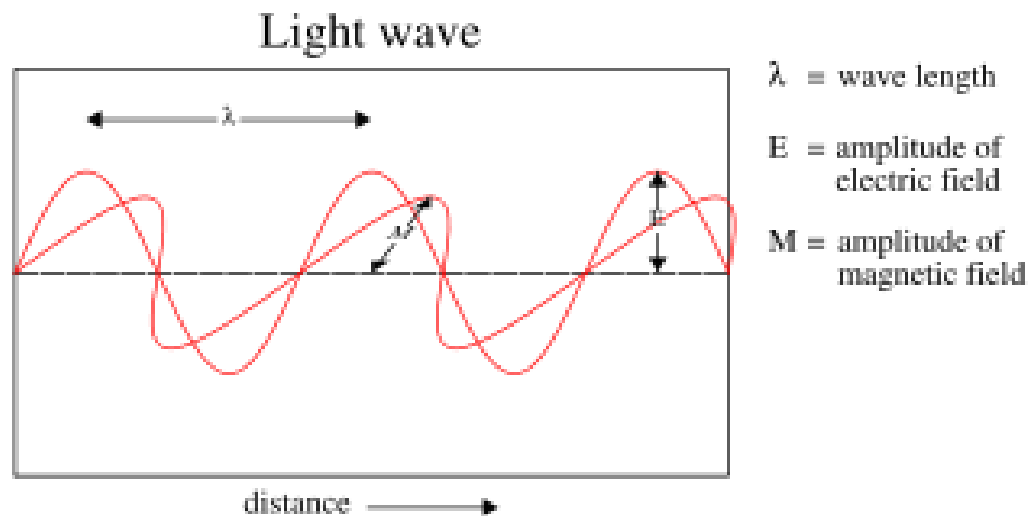
Day 1:

- And then^I אֱלֹהִים said, “RADIATION^{II} EXIST”
- And then radiation *existed*
- And then אֱלֹהִים saw the radiation, that [it was] good
And then אֱלֹהִים distinguished between the radiation and the darkness
- And then אֱלֹהִים named [that which was] of the radiation יוֹמָם^{III}
And He named [that which was] of the darkness לַיְלָה^{IV}
- And then evening existed
- And then morning existed
- (יוֹם אֶחָד)^V

- I. “And then” as used here and throughout the remainder of this translation of the creation account is a translation of what is in ancient Hebrew a imperfect (future) tense verb prefixed with a conjunction. Ancient Hebrew, unlike modern English, has only two tenses – perfect and imperfect. These two tenses overlap what the English speaker understands as the past and future tenses. The present tense is understood by the English speaker to be an action with a beginning in the past but a end in the future (i.e. an ongoing action). Ancient Hebrew tenses consider only the end-state of the action such that what the English speaker calls the present tense is lumped in with the future (imperfect/incomplete) tense. When a verb is prefixed with a conjunction in ancient Hebrew, the tense of the verb is made relative to the time-frame of the preceding statement. In this case, the tense of the

verb indicates that אֱלֹהִים's act of speaking was in the future with respect to when the אֶרֶץ was without form or substance and space was covered with darkness and אֱלֹהִים's spirit was hovering in space. This concept of a “relative future tense” (i.e. a subsequent action) is best expressed in English with the phrase “and then”. See “[Decoding-Genesis-One – A Short History And Introduction To The Verbs Of Genesis One](#)” for more information about this feature of ancient Hebrew grammar.

- II. While electro-magnetic radiation and light are the same thing, the word “light” is typically used to refer to the small range of the [electro-magnetic radiation spectrum](#) that is visible to the human eye. It is not possible, however, to create the visible part of the spectrum and the invisible part separately. Electro-magnetic radiation – visible and invisible – is one thing. When אֱלֹהִים created light, He created the entire electro-magnetic radiation spectrum, not just the part of it that we can see. The word that is being translated light/radiation is “אֹר” (or). This Hebrew word breaks down, letter for letter, as strong-bound-head.⁴⁰ Interestingly, light/radiation is an intertwining/binding of two disturbances (the electric and the magnetic) which arise out of the normally calm state of the ether (somewhat analogous to how waves are disturbances which arise out of the surface of normally calm water). A mathematical depiction of light is shown below (image lifted from the aforementioned wikipedia article on electro-magnetic radiation).



Also, it is significant to note that the atoms that make up matter cannot exist without electro-magnetic radiation because the shells of atoms are made out of electro-magnetic radiation (and possibly the sub-atomic particles as well). Therefore, if the six days of creation are a sequence of events, no material thing (e.g. the אֶרֶץ) could have existed prior to this first day when light/radiation was created.

⁴⁰ancient-hebrew.org: [The Ancient Hebrew Letters \(Paleo-Hebrew Alphabet\)](#)

- III. The Dead Sea Scrolls show that the name that אֱלֹהִים originally gave the light that He had created was “יוֹמָם” (yo’mom).⁴¹ אֱלֹהִים names things what they are and the double מ of יוֹמָם is probably a reference to the מַיִם that has been the subject of discussion thus far (the ancient vowel ם can be dropped when forming a new word). So, יוֹמָם breaks down as yud-mayim meaning from-space (where yud/throw⁴² ≈ from). Interestingly, modern physics understands light to be a displacement wave which is thrown up “from space” where “space” is made of the fluidic ether.
- IV. The Hebrew word that is traditionally translated as night is “לַיְלָה” (lilah). לַיְלָה is spelled lam-yad-lam-hey = to-from-to-breath.⁴³ Knowing that אֱלֹהִים names things what they are, it is reasonable to derive that this is a reference to the darkness that אֱלֹהִים’s breath/spirit was moving back and forth over before He created the physical universe as was mentioned in Genesis 1:2. So, “to-from-to-breath” (לַיְלָה) may be what אֱלֹהִים named the darkness that His breath/spirit moved to-from-to over. Job 38:16 may also be a reference to אֱלֹהִים’s having searched out the deep darkness of eternity (perhaps for another like himself) before “the foundations of the אֲרָץ were laid” but He reveals in Isaiah that He never found another god.
- Thus says the LORD, the king of Israel, And his Redeemer, the LORD of hosts: “I [am] the First and I [am] the Last; Besides Me [there is] no God. And who can proclaim as I do? ... Do not fear, nor be afraid; Have I not told you from that time, and declared [it]? You [are] My witnesses. Is there a God besides Me? Indeed [there is] no other Rock; I know not [one].” (Isaiah 44:6-8 NKJV)
- V. “יוֹם אֶחָד” (yo’mom ehhad/from-water unity) is traditionally thought to mean “day one”. While אֱלֹהִים’s references to the creation account in Exodus 20:11 and 31:17 do indicate that it took place in a literal six-day period, this phrase does not necessarily mean “day one”.

Jeff Benner, in his book “[The Living Words Volume One](#)”, theorizes that “אֶחָד” originally meant “unity” and that this final phrase is stating that the “evening and morning” were “אֶחָד” (united) to form the “יוֹם” (day).⁴⁴ Such an interpretation would mean that אֱלֹהִים, in addition to creating the light, divided the day and the night into twelve-hour segments and then “united” them to be one twenty-four-hour “day” in this first creative act. It does seem that אֱלֹהִים did have a timeline for His creative process planned out before He started His creation. The first three days were evidently twenty-four hours in length (one evening plus one morning) even though He had not yet established the sun for the אֲרָץ to turn towards and away from over a twenty-four-hour period (even the אֲרָץ did not exist on the first two days).

It is important to understand that celestial objects such as the sun and אֲרָץ and their relative motions are not necessary to measure time. The most accurate measure of both time and

⁴¹[Oxford Hebrew Bible Sample of Genesis 1:1-13](#)

⁴²[ancient-hebrew.org: Yad \(Yud\)](#)

⁴³[ancient-hebrew.org: The Ancient Hebrew Letters \(Paleo-Hebrew Alphabet\)](#)

⁴⁴[thelivingwords.ancient-hebrew.org: Unity](#)

space is actually light itself. Light is the only true constant in our universe by which dimension can be measured. It may even be said that light actually defines our realm of time and space (interestingly, time and space, in our universe, are inversely related just as are light's properties of frequency and wavelength). Because light's energy and speed are fixed, its frequency and wavelength can be used to determine/measure time and space respectively. A given light wave's frequency divided by the number of cycles that it has undergone between some start point and some end point is equal to the amount of time that passed while the light was in transit between the two points. Likewise, a light ray of a given wavelength, when traveling between two points, travels a distance which is equal the ray's wavelength times the number of cycles it underwent while traveling between the two points. Modern scientists use light when they need to make extremely accurate measurements because it is the only thing that is truly absolute. Everything else is relative; even space itself is "warped" along with any physical instruments that exist in space. If you understand this, then you understand why אֱלֹהִים created light/em-radiation first. In fact, if He had not created light first then modern physics could disprove the creation account. That the creation account records that אֱלֹהִים created light before anything else physical, in spite of the fact that it would have been impossible for the human authors in their time to have known of light's significance to the rest of the physical universe, is very strong evidence in support of the creation account's validity.

All that being said, it is a little awkward to say that the things that were "united" during the first creative act were the periods of darkness and of light to form the period of a day because the first night was much longer than twelve hours. However, if "יוֹם" is just a shorthand for "יוֹמָם" (yo'mom/from-water), as it appears to be, then "יוֹם אֶחָד" would translate as "from-space unity" which would be an apt summary of what אֱלֹהִים did on this first day – He formed light by uniting the electric and magnetic forces from space/the ether.

Interestingly, אֱלֹהִים creates something from space (the מַיִם) on each day of creation except the sixth. Day six is also different, however, in that אֱלֹהִים "breaths" into Adam to make him a living being. There was also some association made between אֱלֹהִים's "breath/spirit" (רוּחַ) and the "water/ether/space" (מַיִם) in Genesis 1:2. It is also interesting that ancient Greek mythology purported that the ether was the "pure upper air" of שְׁמַיִם which the gods "breathed" and it was also purported to be the substance of light, land, heaven, sea, and stars.⁴⁵ Greek mythology doesn't necessarily have any basis in fact, but it does show that the concept that everything is made of a fundamental substance is very old. This concept also appears to be the understanding of even older Hebrews and Arabs such as king David and Job as is revealed by their writings in Psalms 33:6 and Job 26:13 respectively.

- By the word of the LORD the heavens were made, And all the host of them by the breath of His mouth. (Psalms 33:6 NKJV)
- By His Spirit He adorned the heavens ... (Job 26:13 NKJV)

This concept was later reiterated by the apostle Paul in the faith chapter.

⁴⁵theoi.com: AITHER

- By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.
(Hebrews 11:3 NKJV)

It is interesting that Psalms 33:6, by Hebrew parallelism, equates אֱלֹהִים' "word" with His "breath/spirit" (רוּחַ). יְשׁוּעַ also equates these two things as is recorded in John 6:63.

- ... The words that I speak to you are spirit, and [they] are life. (John 6:63 NKJV)

There are also many interesting metaphorical parallels drawn between "water" and "words" in such passages as Ephesians 5:26, John 15:3, John 17:17, II Peter 3:5-7, and Isaiah 55:10-11.

- that He might *sanctify and cleanse* her with the *washing of water* by the *word*
(Ephesians 5:26 NKJV)
- You are already *clean* because of the *word* which I have spoken to you.
(John 15:3 NKJV)
- *Sanctify* them by Your truth. *Your word* is truth. (John 17:17 NKJV)
- For this they willfully forget: that by the *word of God* the heavens were of old, and the earth *standing out of water and in the water*, [and] by [the *word of God*] the world [that] then existed perished, being *flooded with water*. But the heavens and the earth [which] are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men. (II Peter 3:5-7)
- For as the *rain* comes down, and the snow from heaven, And do not return there, But water the earth, And make it bring forth and bud, That it may give seed to the sower And bread to the eater, So shall *My word* be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper [in the thing] for which I sent it. (Isaiah 55:10-11 NKJV)

"Water" is also paralleled with "spirit" in many passages scattered throughout the scriptures.

- On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of *living water*." But this He spoke concerning the *Spirit*, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified. (John 7:37-39 NKJV)
- For *I will pour water* on him who is thirsty, And floods on the dry ground; *I will pour My Spirit* on your descendants, And My blessing on your offspring; (Isaiah 44:3 NKJV)
- He who walks righteously ... His *water* will be sure. (Isaiah 33:15-16 NKJV)
- for the Lamb who is in the midst of the throne will shepherd them and lead them to *living fountains of waters*. And God will wipe away every tear from their eyes. (Revelation 7:17 NKJV)

- And He said to me, “It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of *the fountain of the water of life* freely to him who thirsts.” (Revelation 21:6 NKJV)
- And he showed me *a pure river of water of life*, clear as crystal, proceeding from the throne of God and of the Lamb. (Revelation 22:1 NKJV)
- And the Spirit and the bride say, “Come!” And let him who hears say, “Come!” And let him who thirsts come. Whoever desires, let him take *the water of life* freely. (Revelation 22:17 NKJV)
- But one of the soldiers pierced His side with a spear, and immediately blood and *water* came out. (John 19:34 NKJV)
- God is *Spirit* ... (John 4:24 NKJV)
- Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because *He poured out His soul* unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors. (Isaiah 53:12 NKJV)⁴⁶

So, strong parallels are drawn between “water”, “spirit”, and “words” throughout the scriptures and יום אֶחָד, although it has modernly been interpreted to mean “day one”, “day two”, &c., it breaks down pictographically in such a way that it may have originally meant “from water/spirit/word/space/ether one, two, &c. (on the sixth day it was man that was created from the breath/spirit of אֱלֹהִים)

⁴⁶Note that this verse – Isaiah 53:12 – indicates that ישׁוּעַ poured out His soul/spirit for mankind (i.e. “the flesh profits nothing” – the bread/flesh and wine/blood were ultimately symbolic of ישׁוּעַ’s spiritual body which men must “become one with” in order to obtain eternal life). See also Luke 4:4.

Day 2:

- And then אֱלֹהִים said, “EXPANSE EXIST”
“in [the] midst [of] space”
- And then [it] existed from division between the space of space^I
And then אֱלֹהִים made the expanse
- [??? saw ???]^{II}
And then אֱלֹהִים^{III} distinguished between the space which [was] within the expanse
And the space which [was] outside of the expanse [???]^{IV}
- And then אֱלֹהִים named [that which was] of the expanse space-2

- And then evening existed
- And then morning existed
- (יום שני)

I. This verse describes what is ultimately named the שָׁמַיִם as being created by means of the separation of one thing – the מַיִם – into two. This שָׁמַיִם is, on subsequent days, filled with the אֲרָץ, sun, and moon. It is obvious, therefore, that the שָׁמַיִם is the spacial realm of our universe. What is further intriguing is that what is named שָׁמַיִם is the “expanse” and the expanse was created “in the midst of the מַיִם” such that our universe is being described as a region within a region. Such a notion is also found in the apostle Paul’s writings in II Corinthians 12:2.

- I know a man in Christ who fourteen years ago – whether in the body I do not know, or whether out of the body I do not know, God knows – such a one was caught up to *the third heaven*. (II Corinthians 12:2 NKJV)

In the above reference, the apostle Paul refers to אֱלֹהִים’s realm as “the third heaven”. Where it seems that the second heaven would be our universe and the first the אֲרָץ’s atmosphere.

Also, the ancient text of The Book of Enoch uses the term “heaven of heavens” to refer to אֱלֹהִים’s realm (I Enoch 58:1; 70:6) and refers to our heaven, in which the “luminaries” (stars) exist, as “heaven in heaven” (I Enoch 74:8). The phrase “heaven of heavens” also occurs several times in the Old Testament (e.g. Deuteronomy 10:14, I Kings 8:27, II Chronicles 2:6, II Chronicles 6:18, Nehemiah 9:6).

The shape of the region which is our universe is also an interesting subject. Astrophysicists can only speculate about its shape as our universe is apparently much larger than what we are able to see.⁴⁷ In recent history, experiments were done which showed that the underlying fabric of space itself was warped/curved. This discovery led to theories that our universe was “multiconnected”; meaning that the fabric of space was warped to such a degree that if one traveled far enough in a straight line through our universe, they would eventually end up back where they started. The multiconnected universe theory was quite popular up until the late 1990’s when the Boomerang project measured the average curva-

⁴⁷[Wikipedia: Shape of the Universe](#)

ture of space and found it to be very near zero.⁴⁸ The “flat universe” theory is now popular among astrophysicist. It is interesting that the Hebrew word for expanse/firmament (רָקִיעַ) used to describe what is named שָׁמַיִם has a connotation of a “thin plate/layer”.⁴⁹

There are also several symbolic theophanies in the Bible which consistently describe a “paved work” under אֱלֹהִים’s throne. This paved work is described as being “like שָׁמַיִם in its clarity” and like a “sea of glass” and clear as “crystal”. This paved work at the “feet” of אֱלֹהִים’s throne may be a symbolic reference to our universe over which אֱלֹהִים is apparently still “hovering”; just as He was “in the beginning” (though a region of it had not yet been segmented off, אֱלֹהִים was hovering over the מַיִם that ultimately became our universe from the beginning).

- and they saw the God of Israel. And [there was] under His feet as it were a paved work of sapphire stone, and it was like the very heavens in [its] clarity. (Exodus 24:10 NKJV)
- The likeness of the firmament above the heads of the living creatures [was] like the color of an awesome crystal, stretched out over their heads. (Ezekiel 1:22 NKJV)
- A voice came from above the firmament that [was] over their heads; whenever they stood, they let down their wings. And above the firmament over their heads [was] the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne [was] a likeness with the appearance of a man high above it. (Ezekiel 1:25-26 NKJV)
- Before the throne [there was] a sea of glass, like crystal. And in the midst of the throne, and around the throne, [were] four living creatures full of eyes in front and in back. (Revelation 4:6 NKJV)

- II. Interestingly, the second day is the only day that אֱלֹהִים does not say that He “saw” what He had created. Coincidentally, interstellar space is completely transparent to light.
- III. Explicit reference to “אֱלֹהִים” found in the Dead Sea Scrolls.⁵⁰
- IV. וַיְהִי־כֵן (And then it existed) not present at the end of Genesis 1:7 in the DSS.⁵¹

⁴⁸BBC News, *Universe ‘proven flat’*, 26/04/2000

⁴⁹Jeff Benner, *The Living Words Volume One*

⁵⁰Oxford Hebrew Bible Sample of Genesis 1:1-13

⁵¹Oxford Hebrew Bible Sample of Genesis 1:1-13

Day 3A:

- And then אֱלֹהִים said, “SPACE GATHER”
“underneath of^I space-2 into one place”
“So that atoms may appear”
- And then it *existed*
And then the space within space-2 gathered into its place and atoms appeared^{II}
- And then אֱלֹהִים named the atoms אָרֶז {strong-fragments}^{III} [??]^{IV}
- And then אֱלֹהִים saw that [it was] good^V

Day 3B:

- And then אֱלֹהִים said, “אָרֶז SPROUT”
...
- And then it *existed*
...
- [?? named ??]^{VI}
- And then אֱלֹהִים saw that [it was] good

- And then evening existed
- And then morning existed
- (יֹם שְׁלִישִׁי)

I. “of” (lamed (ל) prefix) found in DSS.⁵²

II. Longer version of Genesis 1:9 from DSS.⁵³

III. Because אֱלֹהִים names things what they are, some insight into what He has created can be gained by examining the name that He gave to what He created. On this third day of creation, אֱלֹהִים names what He creates “אָרֶז”. Jeff Benner, in his book “[The Living Words Volume One](#)”, reveals that this Hebrew word is derived from the ancient root “רָץ” (rats) which literally means “fragment”. The prefix to this word – א (aleph) – literally means “strong” such that the word literally translates as “strong-fragments”. Our אָרֶז is indeed made out of strong fragments/pieces – we call them atoms.

There is an ancient text (nearly 2000 years old) which speaks of the creation week and claims that the אָרֶז was made by “piling up dry rocks”. These rocks of which the אָרֶז was made are described as being “hard and big” and having been formed from “waves”.

- Out of the waves I created rock hard and big, and from the rock I piled up the dry, and the dry I called earth (II Enoch 28:2)

⁵²Oxford Hebrew Bible Sample of Genesis 1:1-13

⁵³Oxford Hebrew Bible Sample of Genesis 1:1-13 (See also bibleandscience.com: Biblical Archaeology - The Dead Sea Scrolls & the Text of the Old Testament)

This ancient text also describes the waves/waters which were made hard/firm as being composed of seven concentric circles of light.

- I made firm the waters, that is to say the bottomless, and I made foundation of light around the water, and created seven circles from inside, and imaged the water like crystal wet and dry, that is to say like glass (II Enoch 27:1)

Not only is the description of “seven concentric circles/spheres of light” an apt description of the structure of an atom’s energy shells which are indeed made of light/em-radiation and which do form the foundation/support for all material things, it is also a description which would be difficult to apply to any other natural object. Below is an image taken from the WikiPedia article on the “[Atomic Orbital](#)” which shows the seven, “hard”, electromagnetic shells of the natural atom.

	$s (l=0)$	$p (l=1)$	$d (l=2)$	$f (l=3)$
n=1 m=0				
n=2 m=0		m=-1 		
		m=0 		
		m=1 		
n=3 m=0		m=-1 		
		m=0 		
		m=1 		
			m=-2 	
			m=-1 	
			m=0 	
			m=1 	
			m=2 	
n=4 m=0		m=-1 		
		m=0 		
		m=1 		
			m=-2 	
			m=-1 	
			m=0 	
			m=1 	
			m=2 	
				m=-3
				m=-2
				m=-1
				m=0
				m=1
				m=2
				m=3
n=5 m=0		m=-1 		
		m=0 		
		m=1 		
			m=-2 	
			m=-1 	
			m=0 	
			m=1 	
			m=2 	
n=6 m=0		m=-1 		
		m=0 		
		m=1 		
n=7 m=0				

The text of II Enoch which we have today also tells a tale of a dream in which Enoch visits seven different realms of heaven. Such a description of the heavens, however, is contradictory to the far older text of I Enoch as well as the more reputable word of the apostle Paul who describes אֱלֹהִים’s realm as being the third, not seventh, from our perspective (II Corinthians 12:2 NKJV).

The text of II Enoch is extremely incoherent and lacks good transition between the subjects that it covers. It appears to be about what one would expect were one to ask a five year old child to recite a discussion of quantum physics. Some small phrases are true to the facts, but most of it is wild fantasy and personification which, in some cases, contradicts what is told in other ancient texts (e.g. the entire seven levels of heaven vision). An example of a portion of it which does agree with other texts is found in II Enoch 29:2-4.

- I commanded that each one should stand in his order. And one from out the order of angels, having turned away with the order that was under him, conceived an impossible thought, to place his throne higher than the clouds above the earth, that he might become equal in rank to my power. And I threw him out from the height with his angels, and he was flying in the air continuously above the bottomless. (II Enoch 29:2-4)

The above excerpt from II Enoch agrees with the below excerpts from Isaiah and Revelation.

- For you have said in your heart: ‘I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most High.’ Yet you shall be brought down to Sheol, To the lowest depths of the Pit. (Isaiah 14:13-15 NKJV)
- And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. (Revelation 12:7-9 NKJV)

II Enoch also contains several sayings of Christ’s which proves that it was written after His time. The below excerpt from II Enoch would seem to indicate that the author had personally spoken with Christ about the creation of the material world.

- And the Lord summoned me, and said to me: Enoch, sit down on my left ... and the Lord spoke to me: Enoch, beloved, all that you see, all things that are standing finished I tell to you even before the very beginning, all that I created from non-being, and visible things from invisible. Hear, Enoch, and take in these my words ... before all things were visible, I alone used to go about in the invisible things ... and I conceived the thought of placing foundations, and of creating visible creation. (II Enoch 24:1-5)

We have seen in the excerpts mentioned previously that the “foundations” appear to be a reference to the atoms which form all of the physical/visible creation. Also, the idea that the visible was created from the invisible is supported by the words of the apostle Paul in his book written to the Hebrews.

- By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible. (Hebrews 11:3 NKJV)

The idea that Christ may have actually revealed “things” of “heaven and earth” to “babes” may be supported by His words as recorded by the apostle Luke.

- In that hour Jesus rejoiced in the Spirit and said, “I thank You, Father, Lord of heaven and earth, that You have hidden these things from [the] wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight.” (Luke 10:21 NKJV)

We are not told what the “things” that were revealed at that time were, but Christ goes on to say to His disciples who were apparently present:

- ... I tell you that many prophets and kings have desired to see what you see, and have not seen [it], and to hear what you hear, and have not heard [it]. (Luke 10:24 NKJV)

Not only is there an interesting correlation between this section of Luke’s account and II Enoch in that both suggest that Christ revealed great things to young children, both also contain references to the fall of Satan. This section of Luke begins with a report that “the seventy” returned “joyfully” exclaiming, as though it were a new thing, that “even the demons are subject to us in Your name” to which Christ responded that He “saw Satan fall like lightning from heaven”. It is also interesting that it was at this time that Christ gave them authority over “serpents and scorpions”.

- Then the seventy returned with joy, saying, “Lord, even the demons are subject to us in Your name.” And He said to them, “I saw Satan fall like lightning from heaven. Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.” (Luke 10:17-19 NKJV)

We know that something very significant happened at that time because “in that hour Jesus rejoiced in the Spirit and said ‘... All things have been delivered to Me by My Father’” (Luke 10:21-22 NKJV).

Though a strong connection between what happened and what Christ was rejoicing over is not made in Luke’s account, we may be able to derive what happened by reason of the similar wording found in John’s book of Revelation where it is recorded that the Kingdom was delivered to Christ as a direct consequence of Satan’s defeat.

- Then I heard a loud voice saying in heaven, “Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.” (Revelation 12:10 NKJV)

That Satan possessed some integral part of אֱלֹהִים’s kingdom prior to this time is supported by the account found in Luke 4.

- Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time. And the devil said to Him, “All this authority I will give You, and their glory; for [this] has been delivered to me, and I give it to whomever I wish. Therefore, if You will worship before me, all will be Yours.” And

Jesus answered and said to him, “Get behind Me, Satan! For it is written, You shall worship the LORD your God, and Him only you shall serve.” (Luke 4:5-8 NKJV)

Luke 16:16 suggests that people have been “pressing into the Kingdom of God” since “John the Baptist”.

- The law and the prophets [were] until John. Since that time the kingdom of God has been preached, and everyone is pressing into it. (Luke 16:16 NKJV)

The time of transition is stated as “now” in Matthew 11:11-13.

- Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. For all the prophets and the law prophesied until John. (Matthew 11:11-13 NKJV)

Just verses later in Matthew’s account is the parallel of Luke’s account stating that great things were revealed to babes and that all things were delivered to Christ by His Father. After having the Kingdom delivered from Satan to Him by His Father, Jesus says “Come to Me, all you who labor and are heavy laden, and I will give you rest” (“rest” is a metaphor for the Kingdom of God).

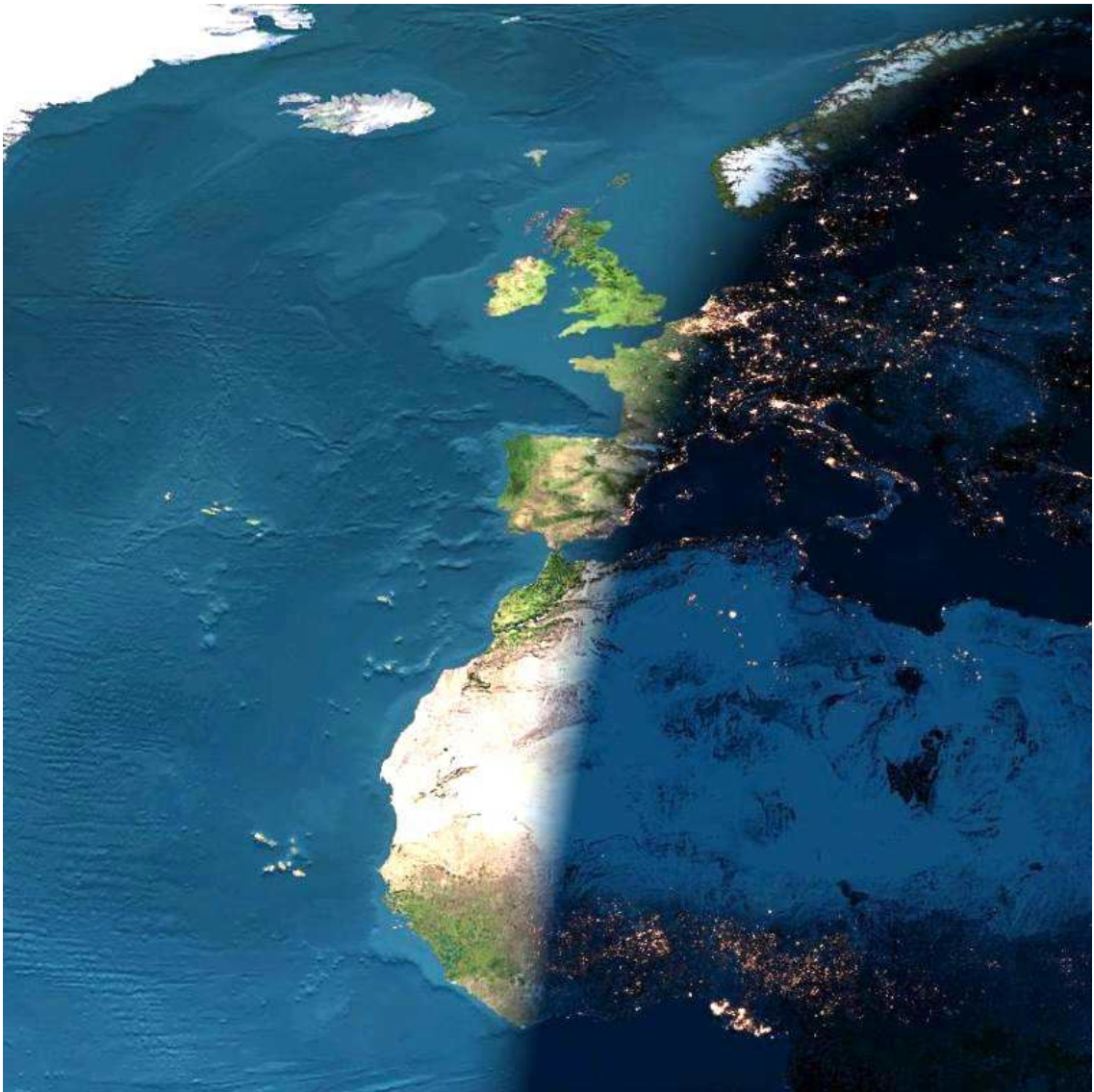
Those who draw near spiritually (in mentality and lifestyle) to Christ the king in a sense are “near” His kingdom but the physical kingdom does not come until His second coming.

The idea that Enoch was present as a “babe” at the event described in Luke 10:21 and Matthew 11:25 is pure speculation, but a small portion of II Enoch does agree with other biblical texts and with the modern understanding of the nature of the material world. Most of what is agreeable is found in chapters 24 through 33 (though there is also a lot that is contrary to the biblical account in chapters 30 and 33). Much of what is contrary to other texts makes attempts to incorporate the “divine number” seven into things which it does not fit. For example, in chapter 30, man is described as a seven part being – flesh, blood, eyes, bones, intelligence, veins and hair, and soul/breath (רוּחַ) – whereas the Genesis account and other references (e.g. Micah 6:7, Matthew 10:28, I Corinthians 6:20, II Corinthians 12:2, Ecclesiastes 12:7, &c.) indicate that there were only two principle “ingredients” in the formation of man – an inanimate body from an inanimate אָרֶץ and a living “breath” from a living creator (the first and last items listed in II Enoch). It may be that several later authors inserted their own ideas into the text of II Enoch as they speculated about the mysterious seven part entity (the atom) which Christ had described but which they could not comprehend. It wasn’t until the early 1900’s that Niels Bohr discovered that the atom (the basic building block of the material universe) was composed of seven electro-magnetic shells⁵⁴ and Christ’s description of the creation of the אָרֶץ could finally be understood.

⁵⁴[Wikipedia: Bohr Model](#)

What is truly convicting is how accurate some of the phrases that describe the subatomic structure of matter are. It would have been impossible for mankind to have known such things by perception because they did not have the technological tools or to have guessed it correctly by chance do to the complexity of the notion (seven layers of light which form the foundation of all creation is just to bizarre of a notion to happen on to perchance – even in the most idle and wild fantasy)

The ancient text of II Enoch contains a few curious phrases in its creation account which record that Christ clarified that by “water” He meant “the bottomless”. Below is a picture of אֶרֶץ’s Atlantic ocean taken from high above the אֶרֶץ (courtesy of NASA). In the below picture, one can clearly see the bottom of the אֶרֶץ’s ocean.



Below are the excerpts from II Enoch which make reference to “the bottomless”.

– ... then I made firm *the waters, that is to say the bottomless*, and I made foundation

of light around the water, and created seven circles from inside, and imaged the water like crystal wet and dry, that is to say like glass ... (II Enoch 27:1)

- And then I made firm the heavenly circle, and made that the lower water which is under heaven collect itself together, into one whole, and that the chaos become dry, and it became so. Out of the waves I created rock hard and big, and from the rock I piled up the dry, and the dry I called earth, and the midst of the earth *I called abyss, that is to say the bottomless*, I collected the sea in one place and bound it together with a yoke. And I said to the sea: Behold I give you your eternal limits, and you shalt not break loose from your component parts. Thus I made fast the firmament. This day I called me the first-created. (II Enoch 28:1-4)

While the אֲרָק'ָ's oceans certainly are not “bottomless”, deep space (particularly the third שָׁמַיִם from which our universe was sectioned off) may well be. Furthermore, modern physicists understand that hard matter is “made from” or “arises out of” a universal quantum field known as the ether. See “[FTL Quantum Models of the Photon and the Electron](#)” by Richard F. Gauthier for a low-level quantum description of light and the electron which shows how they are both manifestations of the same thing but in different forms (and by extension, all subatomic particles and the atom as a whole).

- One quantum forms a photon or an electron. An electron’s quantum oscillates between subluminality and superluminality, while a photon’s quantum is always superluminal. (Gauthier, Richard. *FTL Quantum Models of the Photon and the Electron*. 2007)

A quantum is an infinitesimal point of charge (electric or magnetic – one point can take on either orientation/value). The ether is the collective or three-dimensional grid of all these infinitesimal points. The charge magnitude of 99.999% of these infinitesimal points in our universe is zero. An area of three-dimensional space in which all the quantum points of charge are zero is recognized as the vacuum of space – totally devoid of matter or energy. A quantum charge cascades through space from one point to the next in a way that is analogous to how a wave moves over the surface of water; none of the molecules which make up the body of water actually move across the surface of the water, yet the “energy” of the wave is conducted transversely across the surface of the water. Hence, space is made of the ether/“quantum field”/“zero-point field”/“Dirac Sea” (also known as the “membrane” in string theory/M-theory) and the ether is like water (though the ether has no “surface” and the quantum charges can propagate in any of the three-dimensional directions). As quantum charges trace out different patterns in the quantum field, they manifest/draw the different subatomic elements that exist in our universe (e.g. one pattern of motion forms the photon and another forms the electron as discussed in the aforementioned article by Dr. Gauthier). One has to understand space at the quantum level (a level which is difficult for man to perceive but at which a true creator of our universe must of necessity not only be able to see but to manipulate with ease) in order to understand why מַיִם is actually the ideal ancient Hebrew word to use to describe what existed before the material universe and from what the material universe was made.

There are several other interesting phrases found in the creation account of II Enoch. The excerpt is reiterated below with the modern equivalent of the wording placed in curly braces.

- And then I made firm the *heavenly circle* {atom}, and made {by making} that the *lower water* {region of space} which is under {within} *heaven* {the universe} collect itself together into *one whole* {one body} and that the *chaos* {tohu=empty space} become *dry* {structured/solid in form – the atoms of the earth were formed “dry and hard” from the fluidic ether and, from the atoms, the earth was formed}, and it became so. Out of the *waves* {fluidic ether/space} I created *rock* {atoms} hard and *big* {size is a relative notion – compared to the photons created before, atoms are very big and their shells are very big compared to the subatomic particles at their core}, and from the *rock* {atoms} I piled up the *dry* {הַיָּבֵשׁ=dry [land] of Genesis 1:9}, and the dry I called earth, and the midst of the *earth* {atoms} I called *abyss* {the bottomless/the ether/empty space}, that is to say *the bottomless* {empty space}, I *collected* {condensed/conformed} the *sea* {waters/ether/space} in {into} one place and bound it together with a *yoke* {gluon⁵⁵ – quantum physics: a particle which binds the other subatomic particles of the atom’s nucleus together (and they, in turn, hold the outer electrons by electro-static attraction)}. And I said to the *sea* {ether/space which was formed into the atom}: Behold I give you your eternal limits, and you shalt not break loose from your *component parts* {electrons, neutrons, protons, gluons, &c.}. Thus I made *fast* {firm/hard/solid} the *firmament* {space/ether}. *This day I called me the first-created* {This day was the first that material/visible things (things made of atoms) came into existence}. (II Enoch 28:1-4)

There is a cross reference embedded in the wording of the last part of the previous excerpt. It is Proverbs 8:29.

- When He assigned to the sea its limit, So that the waters would not transgress His command, When He marked out the foundations of the earth, (Proverbs 8:29 NKJV)

It is very interesting that Proverbs 8:29 also makes mention of the establishing of the foundations of the אֲרֶץ. Below is the scripture in context.

- The LORD possessed me at the beginning of His way, Before His works of old. I have been established from everlasting, From the beginning, before there was ever an earth. When [there were] no depths I was brought forth, When [there were] no fountains abounding with water. Before the mountains were settled, Before the hills, I was brought forth; While as yet He had not made the earth or the fields, Or the primeval dust of the world. When He prepared the heavens, I [was] there, When He drew a circle on the face of the deep, When He established the clouds above, When He strengthened the fountains of the deep, When He assigned to the sea its limit, So that the waters would not transgress His command, When He marked out the foundations of the earth, Then I was beside Him [as] a master craftsman; And I was

⁵⁵Wikipedia: Gluon

daily [His] delight, Rejoicing always before Him, Rejoicing in His inhabited world,
... (Proverbs 8:22-31 NKJV)

The second half of Proverbs 8:31 is ellipsized out because it begins/transitions into a separate context addressing the “sons of men” – saying that they should seek, listen to, and obey wisdom. Also, the Hebrew word which the NKJV translators here translate as “inhabited” (Strong’s 08398) is only translated so in this one passage. The other 35 occurrences of this word are simply translated as “world”. This word clearly is not meant to encompass the inhabitants of the world because it is frequently necessary to specify the inhabitants in addition to Strong’s 08398 (e.g. Ps 24:1, Ps 98:7, Na 1:5, &c.). Furthermore, this word is not even being consistently translated within this small excerpt. The phrase “the primeval dust of the world” in the excerpt contains one of the other 35 occurrences of Strong’s 08398 which are simply translated as “world”, not “inhabited”.

From “The LORD possessed me ...” to “... the primeval dust of the world”, the above excerpt establishes a temporal setting prior to the existence of the אָרֶץ. This introduction is then followed by 6 phrases (an allusion to the creation account) which each begin with “When He” (“be-” prefix in Hebrew (again, an allusion to “be’rashît”)). The last of the 6 phrases, which all appear to be in the context of the established setting, is “When He marked out the foundations of the earth”. This excerpt clearly indicates that the אָרֶץ was created, from the “foundations” up, during the creation week.

While the last of the “When He” ’s of Proverbs 8:22-31 is clearly within the established context of “before there was ever an earth” because it speaks of אֱלֹהִים’ creation of the foundations of the אָרֶץ, others, like “When He assigned to the sea its limit”, would seem to have occurred after the creation of the אָרֶץ. It is unlikely, however, that someone as intellectual as king Solomon evidently would write something with such clever structure and yet, out of temporal order. II Enoch 28:3 suggests a solution to the conundrum – that the referenced “sea” is not a physical body of water which rests on the surface of the אָרֶץ, but rather, it is the ether (or at least a small portion of it) which was bound/limited/confined to the shape of an atom. Such an interpretation of “sea” also makes better sense in a few other biblical passages such as Psalms 24:1-2.

- A Psalm of David. The earth [is] the LORD’s, and all its fullness, The world and those who dwell therein. For *He has founded it upon the seas, And established it upon the waters.* (Psalms 24:1-2 NKJV)

As can be clearly seen in the picture of the אָרֶץ’s Atlantic ocean above, the אָרֶץ is not “founded” upon its seas. When the seas/waters are understood to be a reference to the ether, however, Psalms 24:1-2 makes sense because the אָרֶץ does literally rest upon its atoms which are formed from the ether.

Another passage with similar wording is Psalms 136:5-9.

- To Him who by wisdom made the heavens, For His mercy [endures] forever; To Him who *laid out the earth above the waters,* For His mercy [endures] forever; To Him who

made great lights, For His mercy [endures] forever—The sun to rule by day, For His mercy [endures] forever; The moon and stars to rule by night, For His mercy [endures] forever. (Psalms 136:5-9 NKJV)

Another passage which, interestingly, associates/parallels יָם (sea) with שָׁמַיִם is Job 9:8.

- He alone spreads out the *heavens*, And treads on the waves of the *sea* (Job 9:8 NKJV)

The word which is here translated “waves” is Strongs 1116. Of 102 occurrences, only this one is translated as “waves”. 100 of the other occurrences are translated “high place” and 1 is translated “heights”. It is not the “waves” of the sea that the LORD treads upon, but the heights of שָׁמַיִם “... The clouds are the dust of [the LORD’s] feet” (Nahum 1:3). In Job 9:8, יָם appears to be an acronym or shorthand for מַיִם which has been shown to, at times, be a reference to the ether (note that the difference in spelling in Hebrew between מַיִם and יָם is only one initial letter).

There is one other word which occasionally occurs in English translations when the original word may have been the מַיִם/ether that is the discussion of this article. The ancient Hebrew words for “day” and “sea” differ only by a vowel. As was mentioned earlier, the ancient Hebrew word for day probably has its etymological root in a misinterpretation of the concluding remark at the end of each day of the creation account. It may be that what was originally meant to say “from-מַיִם” one, two, &c. came to be (mis)understood as “day” one, two, &c. The end result of this confusion is that מַיִם (water), שָׁמַיִם (heaven), יָם (sea), and יוֹם, (day) all have similar spellings. Because all of these words are variations/derivatives of the original מַיִם, and because מַיִם is the plural form of מָה,⁵⁶ the root of all of these words is the word מָה (mah) which means “what”⁵⁷ as in “manna” (what-[is]-it). Due to the similar spelling of יָם (yam – middle vowel pronounced “ah” as in “ah-ha”) and יוֹם (yom – middle vowel pronounced “oh” as in “oh-no”), the plural word-pair forms of these words are identical in ancient Hebrew and the two may have been confused on rare occasion. One example scripture where “days” appears to have been interpreted but “waters” was probably the original intent is Deuteronomy 11:21.

- that your days and the days of your children may be multiplied in the land of which the LORD swore to your fathers to give them, like the *days* of the heavens above the earth. (Deuteronomy 11:21 NKJV)

Note that there are no “days” in שָׁמַיִם. Day and night and their combined 24-hour “day” is a feature of אֲרֶץ; not שָׁמַיִם. If you think about it, this verse, as it is interpreted here in Deuteronomy, does not make sense on multiple levels. How can a temporal unit like a “day” be described as existing in a location like “above the אֲרֶץ”. The phrase “days of שָׁמַיִם” may be a mistranslation of the plural word-pair form of יָם which in turn is a shorthand for מַיִם. The ancients understood (doubtless from the creation account) that the vast שָׁמַיִם above is made from מַיִם. Modern science knows this mysterious substance to be one that has no mass and great elasticity and calls it space/the ether. This verse probably

⁵⁶ancient-hebrew.org: Alphabet - Letters - Mah (Mem)

⁵⁷ancient-hebrew.org: An Introduction to Edenics By Isaac Mozeson

originally said “that your descendants may be multiplied in the land of which the LORD swore to your fathers to give them, like the waters of the **שָׁמַיִם** above the **אֲרֶץ**”. Consider all the other verses in the Old Testament where the term “multiplied” is applied to a nation or group of people.

- And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and *multiplied* exceedingly. (Genesis 47:27 KJV)
- And the children of Israel were fruitful, and increased abundantly, and *multiplied*, and waxed exceeding mighty; and the land was filled with them. (Exodus 1:7 KJV)
- But the more they afflicted them, the more they *multiplied* and grew. And they were grieved because of the children of Israel. (Exodus 1:12 KJV)
- Therefore God dealt well with the midwives: and the people *multiplied*, and waxed very mighty. (Exodus 1:20 KJV)
- The LORD your God hath *multiplied* you, and, behold, ye [are] this day as the stars of heaven for multitude. (Deuteronomy 1:10 KJV)
- If his children be *multiplied*, [it is] for the sword: and his offspring shall not be satisfied with bread. (Job 27:14 KJV)
- And it shall come to pass, when ye be *multiplied* and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit [it]; neither shall [that] be done any more. (Jeremiah 3:16 KJV)
- Therefore thus saith the Lord GOD; Because ye *multiplied* more than the nations that [are] round about you, [and] have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that [are] round about you; (Ezekiel 5:7 KJV)
- Ye have *multiplied* your slain in this city, and ye have filled the streets thereof with the slain. (Ezekiel 11:6 KJV)

There is one verse which speaks of multiplying the length of one’s life, but it applies to an individual, not all the people of a nation. The verse is Proverbs 9:11.

- For by me thy days shall be *multiplied*, and the years of thy life shall be increased. (Proverbs 9:11 KJV)

It appears that, due to the similar spelling of “days” and “waters” in their word-pair form in ancient Hebrew, Deuteronomy 11:21 has come to be understood to be about “multiplying the lifespans” of the Israelites rather than their numbers. A couple other verses where “days” is read but where “waters” may have been the original meaning are Psalms 89:29 and Daniel 7:13.

If **אֵתֶר** can be a reference to the ether, as appears to be the case, there may be an interpretation that can be applied to some other scriptures like Revelation 14:7 and 21:1 which has not before been considered.

- saying with a loud voice, “Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water.” (Revelation 14:7 NKJV)
- Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. (Revelation 21:1 NKJV)

John’s statement in the latter part of Revelation 21:1 – “Also there was no more sea” – is usually taken to mean that the new אֶרֶץ did not have seas of water, but that is not really the way the statement is worded. The statement is worded as though the “sea” were a third thing that was present in the vision all along and which “passed away” along with שָׁמַיִם and אֶרֶץ. The sea which “was no more” may be the “sea of glass” that set before the throne of אֱלֹהִים as introduced in Revelation 4:6 (see discussion Day 2.I for a theoretical explanation of the meaning of the “sea of glass”).

- Before the throne [there was] a sea of glass, like crystal ... (Revelation 4:6 NKJV)

Two “problems” are solved if the “sea of glass” before אֱלֹהִים’s throne and the “sea” which is so often listed along with שָׁמַיִם and אֶרֶץ are references to the ether. The first problem/issue being that the “sea” is often listed as though its existence were a credit to the glory of אֱלֹהִים. The oceans of the אֶרֶץ, however, are little more than a puddle in comparison to the great creations of אֱלֹהִים and they are a reminder of the closest thing to a failure that He has ever had in that they were created out of necessity due to the corrupt nature of mankind. The oceans are a blemish on the אֶרֶץ, not a credit to אֱלֹהִים’s glory. The second issue with the “sea” referenced in passages such as Revelation 14:7 is that there really aren’t any “springs/fountains of water” in the oceans or seas of the אֶרֶץ; there certainly isn’t anything that deserves to be associated with the great creative power of אֱלֹהִים. If, however, the “sea” referenced in said passages were a reference to the ether, then the “springs/fountains” could be sources of ether or perhaps field energies closely related to the ether like light and gravitation. Such sources/springs/fountains could be references to the stars of שָׁמַיִם from which flow light (the root of the Hebrew word for “fountain” is the word “eye” by the way) and which are indeed magnificent in their size. Another possibility might be that the “fountains” are a reference to the subatomic electrons from which flow electric fields and which are great in their number. The fountains may even be something as yet unknown to mankind. Such an alternative explanation could also solve the issue of “the fountains of the deep” as mentioned in Proverbs 8:22-31 being listed in a context that is temporally prior to the existence of the אֶרֶץ and, hence, prior to the existence of its seas of water.

Another interesting phrase that occurs in II Enoch is “and imaged (formed) the water like crystal wet and dry”. This phrase occurs in a context that appears to be describing the atom that was formed from “the waters”. The atom is better described as “dry” than wet because it is very rigid and does not come apart very easily. What is made from the atoms/dry, however, is both wet and dry (e.g. both water and rock are made from “dry” atoms (as is the air that is the אֶרֶץ’s atmosphere)). A good English Bible translation will have the word “land” in Genesis 1:9 italicized or otherwise highlighted to indicate

that it has been added and is not part of the original Hebrew text. The Hebrew root **בש** (bash/dry) simply means dry and with the yud prefix it means from-dry or, taking II Enoch into account, from-atoms (i.e. matter – both wet and dry). In the above translation of the third day of the creation account, “dry [land]” has been replaced with “atoms” which is the modern equivalent of **יבֶשֶׁה** (yabashah/from-dry) taking into account Proverbs 8:22-31 and II Enoch 28:1-4 which both indicate that the **אָרֶץ** was formed from smaller “dust” which was “pilled up” to form “the dry” which was subsequently named “the **אָרֶץ**”.

- IV. Contradictory (and hence very likely non-original) text “and the gathering of space called He seas” omitted.
- V. An odd twist occurs here. We would expect **אֱלֹהִים** to “see” what He had made and *then* “name” it as was the case with our template day – day one. The actions are inverted, however, on this day of creation.
- VI. Interestingly, **אֱלֹהִים** stops naming the things that He creates from Day 3B onward. The things that **אֱלֹהִים** did name were the pre-existent darkness (**לְיֵלָה**), the light (**יוֹמָם**), heaven (**שָׁמַיִם**), and earth (**אָרֶץ**). This may be because the things that were created on Day 3B and afterward were not unique or finished creations but rather were just the first of many that were yet to come – plants, stars, animals, and men.

Day 4:

- And then אֱלֹהִים said, “LIGHTS EXIST”
 “in the expanse of space-2”
 “To [provide] the distinction between the day and the night”
 “And they shall serve as signs for the set times (the days and the years)”
 “And they shall serve as lights in the expanse of space-2 to shine upon the אָרֶץ”
- And then they *existed*
 And then אֱלֹהִים made the two great lights
 The greater light to dominate the day
 And the lesser light to dominate the night [???]¹
 And then אֱלֹהִים set^{II} them in the expanse of space-2
 To shine upon the אָרֶץ
 And to dominate the day and the night
 And to [provide] the distinction between the light and the darkness
- And then אֱלֹהִים saw that [it was] good

- And then evening existed
- And then morning existed
- (יוֹם רְבִיעִי)

- I. Non-original text “and the stars” omitted in accordance with the DSS. The שָׁמַיִם of creation apparently started out quite small and has been growing over the last six thousand years. The Bible records that, “[the LORD] ... stretches out the heavens like a curtain, and spreads them out like a tent to dwell in” (Isaiah 40:22 NKJV). It is this stretching that accounts for the redshift⁵⁸ that we see when looking at distant galaxies and which explains how we can see things which are much further away, in light years, than the universe is old in years ([Frequently Asked Questions in Cosmology - If the Universe is only 14 billion years old, how can we see objects that are now 47 billion light years away?](#)). Note that, although the preceding reference suggests that the universe is fourteen billion years old and that the most distant galaxies we see are forty-seven billion light years away, it is the principle that expanding space allows for the perception of things more distant than time would allow that this author agrees with, not the numbers. The numbers are simply a matter of scale and, like the carbon dating scale used by geologists, the scale that the cosmologists work in is out of proportion with what the Bible records. In the vernacular, the idea that all the matter of the universe came into existence at a singular moment in time in a big “bang” is ludicrous. Jesus did not feed the five thousand by throwing sticks of live dynamite into the crowd! The only consequence of a big bang would be a big mess! Textual evidence supporting the theory that the stars of שָׁמַיִם have been created gradually over the last six thousand years can be found in the Dead Sea Scrolls which do not mention, “the stars” in the fourth day of the creation account.

Another scripture which may be hinting that the stars were created gradually after the creation of mankind is Job 26:7. It is the oldest of the references which essentially say that אֱלֹהִים “stretches out heaven”. The wording in Job, however, more specifically records that

⁵⁸[Wikipedia: Expansion of Space](#)

אלהים stretched out Zaphon (a constellation in the northern sky) over emptiness (tohu). The modern night sky, especially as viewed without the obscuring effect of city lights, is anything but “empty”. It may be that Noah, or more likely his grandparents in their thousand-year lifespans, actually witnessed the constellation Zaphon appear and gradually spread out over what was at that time a relatively empty sky.

II. The wording here is interesting. It suggests that the sun was created outside of the realm of our universe (space-2) and dropped/set into place. It would not be surprising if the creation of the massive sun were too violent of an event to do in proximity to the ארץ. Astrophysicists hypothesise that stars form in the midst of dense clouds in space, but such an event has never been witnessed. There is another passage which, indirectly, suggests that heavenly bodies can be moved between spacial realms. It is Matthew 24:29.

- Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. (Matthew 24:29 NKJV)

From the standpoint of physics, it is not possible that the stars could fall from שמים to ארץ because they are too large, too distant, and too hot. The passage does appear to be referring to the literal stars and not symbolically to the angels because a different word is used in reference to the angels in the same context (verse 31). It may be possible that אלהים could shrink the stars to a size which could fall to the surface of the ארץ and that He could somehow move the stars at such great speed without destroying them, but there is a simpler explanation which becomes evident when several of the other prophecies of this end-time event are critiqued and some of the modern knowledge of physics and the nature of the fabric of space is taken into account. Other ancient prophecies that detail the end of the universe include Job 14:12, Isaiah 13:13, Isaiah 34:4, Zechariah 14:6-7, and Revelation 6:12-17.

- So man lies down and does not rise. Till the heavens [are] no more, they will not awake nor be roused from their sleep. (Job 14:12 NKJV)
- Therefore I will shake the heavens, and the earth will move out of her place, in the wrath of the LORD of hosts and in the day of His fierce anger. (Isaiah 13:13 NKJV)
- All the host of heaven shall be dissolved, and the heavens shall be rolled up like a scroll; all their host shall fall down as the leaf falls from the vine, and as fruit falling from a *fig tree*. (Isaiah 34:4 NKJV)
- It shall come to pass in that day that there will be no light; the lights will diminish. It shall be one day which is known to the LORD—Neither day nor night. But at evening time it shall happen that it will be light. (Zechariah 14:6-7 NKJV)
- I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood. And the stars of heaven fell to the earth, as a *fig tree* drops its late figs when it is shaken by a mighty wind. Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place. And the kings of the earth, the great

men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, and said to the mountains and rocks, “Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! For the great day of His wrath has come, and who is able to stand?” (Revelation 6:12-17 NKJV)

The oldest prophecy – the one recorded in the book of Job – is consistent with the more recent prophecy recorded in the book of Matthew because the latter goes on to say that, after “the stars fall from heaven”, “the Son of Man” (Christ) will sound a great trumpet and I Corinthians 15:52 tells us that it is at the sounding of this trumpet that the dead will be resurrected (i.e. both Job 14:12 and Matthew 24:29-31 indicate that the first resurrection – the resurrection of the just – will occur after שָׁמַיִם passes away). Note that the translation of שָׁמַיִם in the plural – “heavens” – in Job 14:12 is incorrect. שָׁמַיִם refers to only one שָׁמַיִם – the second – and, according to the consensus of the other scriptures, it is only the second שָׁמַיִם that will pass away at the end of the tribulation.

Isaiah 13:13 answers the riddle of how the stars of שָׁמַיִם could be made to “fall to from heaven” by explaining that it is the אֲרֶזֶן which will “move out of her place”.

If the nearest star were moved, it would be about 4.2421 years⁵⁹ before we could see the motion because of the time that it takes the light to travel from there to here. To make all the stars appear to move at once would require an immense feat of timing spanning thousands of years where the nearest star would have to be moved 4.2421 years before the second that all the stars need to appear to move. The next nearest star would have to be moved about 5.9630 years before the same second that all the stars are supposed to appear to move. And so on until the most distant star which would have to be moved thousands of years prior to the exact second of the event. If, however, the אֲרֶזֶן were to move instead of the stars, then, from our perspective, all of the stars would appear to move at once.

The description of the stars “falling to אֲרֶזֶן” is probably given from the perspective of someone standing in the אֲרֶזֶן’s northern hemisphere and seeing the stars pass over the horizon as the אֲרֶזֶן is moved northward (e.g. the “someone” would be the apostle John in the case of recorded vision of Revelation 6:12-17). Someone standing in the southern hemisphere would see all the stars recede into a distant point as the אֲרֶזֶן is moved from the second שָׁמַיִם (our universe) up to the third (אֱלֹהִים’s realm).

It is unlikely that the אֲרֶזֶן will be moved through space at speeds so much greater than the speed of light as would be necessary for it to traverse the great distance between the אֲרֶזֶן’s current location in the midst of the universe to the third שָׁמַיִם during the lifetime of those who will have lived through the apocalypse. The descriptions of the sky being “rolled up like a scroll” and of “heaven being opened” solve the conundrum by suggesting that space itself is being distorted. Such a distortion would also explain the metaphor of “heaven being shaken”.

A massive disturbance in the ether at the quantum level, as would be necessary to transpose

⁵⁹[Wikipedia: List of Nearest Stars](#)

matter across great distances faster than the speed of light, might well create variances in the optical density of space itself to the effect that light would be refracted in unusual ways. The view might be analogous to the way a street light appears to shake when its reflection is being viewed in the surface of a puddle that has been disturbed or the distortion effect that one sees when they peer through the air just over a hot fire (in the case of the fire, the heat is causing variations in the optical density of the air). What is being described in Isaiah 13:13 and the other verses which describe the stars of שָׁמַיִם falling to אֶרֶץ may be the אֶרֶץ being moved through some severe spacial distortion not unlike a wormhole⁶⁰.

The quote from Zechariah adds a little more to the picture in that it tells that not only will the stars (lights) cease to exist (diminish) during the thousand-year reign of Christ (the day of the LORD), but the אֶרֶץ will continue to exist and will be illuminated not from a point source as it is now by our sun but all the way around such that it will be light even during the night (evening) hours.

It has been scientifically proven by several modern experiments that space-time is not constant throughout but can be and is warped by the presence of mass or by acceleration. While warping space to the degree that a hole would be formed in it through which a massive object such as a star or planet could be moved is beyond the abilities of man, such power should not be considered beyond the ability of the creator of the universe. Indeed this is exactly the wording that is found throughout the scriptures. אֱלֹהִים “sets” the sun and moon in their place (Genesis 1:17), “binds” Pleiades and looses the bands of Orion (Job 38-31), and will one day move this planet אֶרֶץ from its place in this שָׁמַיִם up to the third שָׁמַיִם – the throne room of אֱלֹהִים (Isaiah 13:13). The theophanies of the Bible depict אֱלֹהִים setting on His throne with our universe at His feet likened as a “sea of glass/crystal”. The prophet Nahum, perhaps more literally than figuratively, described the stars of שָׁמַיִם as “the dust of אֱלֹהִים’s feet” (Nahum 1:3).

⁶⁰[Wikipedia: Wormhole](#)

Day 5:

- And then אֱלֹהִים said, “SPACE YIELD {from-second-fragments} ^I”
 “living creatures”
 “And birds that fly over the אֲרֶץ,”
 “Over the face of the expanse of space-2”
- And then they existed ^{II}
 And then אֱלֹהִים filled the great reptiles ^{III}
 And all the living creatures that creep
 Which space yielded according to their kind
 And all the winged birds according to their kind
- And then אֱלֹהִים saw that [it was] good
 And אֱלֹהִים blessed them saying,
 “Be fertile and increase”
 “And fill the space [of space-2] ^{IV}”
 “And the birds increase in אֲרֶץ”

- And then evening existed
- And then morning existed
- (יּוֹם חַמִּישִׁי)

- I. The Hebrew word which is here translated as “YIELD” is יִשְׂרָצוּ. This word can be broken down pictographically as yud(from)-shin(second)-rats(fragments)-shuruq(they). The מִים from which the birds, giant reptiles, and other creeping things were brought forth on the fifth day of creation is the same מִים from which the אֲרֶץ was formed on the third day of creation. The living creatures which were created on the fifth day of creation, unlike those created on the sixth, were formed directly from the מִים. The creatures formed on the sixth day, including man, were formed from the fragments/atoms of the אֲרֶץ. One odd thing about the third-day אֲרֶץ being made from the *first* batch of fragments/atoms created and the creatures of the fifth day of creation being referred to as having been made from a *second* batch of fragments/atoms is that the sun and moon are said to have been made on the fourth day and they are obviously composed of atoms created separately from those of the אֲרֶץ. How, then, can the atoms of the fifth day’s creation be called the “second” batch? The answer would appear to be that the atoms of the fifth-day creation were the second batch created from the מִים of the שָׁמַיִם (the second heaven/our universe). The sun and moon are described as having been made and “set” into the “expanse” of our universe. There is an interesting parallel drawn between the fourth day of creation and the first in that both are describing light/lights as being created/coming from the third heaven.

Seeing that most birds and reptiles are oviparous (egg-laying), and that most mammals are viviparous, it appears that אֱלֹהִים designed the creatures of the fifth and sixth days of creation to reproduce in a manner that is indicative of what day their type/kind was first created on. Oviparous creatures appear to be formed in a way that is similar to how their first parents came into existence. Their bodies congeal from a liquid, just as their first parents were formed from the liquid ether on the fifth day. Viviparous creatures, likewise, are born/formed directly from the body of their parent, just as their first parents were born

(physically) directly from the body/mass of the אָרֶץ. There are very clear cut symbolic parallels drawn between the latter three days of creation and the first three days of creation.

- The fourth-day sun and moon parallel the first-day light (em-radiation) in that both were created in the third heaven.
- The fifth-day egg parallels the second-day universe in that both are a segmented-off volume of liquid from which material beings are subsequently formed (though the “chicken” was created before the egg, the oviparous method of reproduction was obviously built into the design of the chicken (unless you classify the universe itself as the first egg (the ether being the “yoke” of that egg) in which case the “egg” came before the “chicken” (then again, since the universe/egg came from אֱלֹהִים, אֱלֹהִים himself is in essence the first “chicken” in which case the “chicken” came before the egg))).
- The sixth-day mammalian mother parallels the third-day אָרֶץ in that both are the physical body from which physical offspring are directly formed.

II. Statement “And then they existed” found in the DSS⁶¹

III. This word – strongs 08577 – is found 28 times in the Old Testament. The NKJV only translates two of the occurrences as “sea creature” (here and in Psalms 148:7 which is a quote of this scripture). The other times tend to be translated as serpent/monster/reptile (e.g. Isaiah 27:1) or jackals (13 occurrences). All of the occurrences that are translated jackals would also make sense if translated as serpent or viper (e.g. Job 30:29 or Jeremiah 9:11). Several verses make considerably more sense when this word is translated as serpents/reptiles (e.g. Jeremiah 51:37 – jackals do not “hiss”).

IV. I’ve taken some liberty in rendering בְּיָמַיִם (be’yamiym/in seas) as לְשָׁמַיִם (la’sha’mayim/of space-2). The “seas” were not mentioned in the wortbericht so they should not be spoken of here in the tatbericht.

⁶¹Oxford Hebrew Bible Sample of Genesis 1:1-13

Day 6A:

- And then אֱלֹהִים said, “אָרֶץ ISSUE”
“living creatures [according] to kind.”
“cattle and creeping things and אָרֶץ-beasts [according] to kind”
- And then they *existed*
And then אֱלֹהִים made the אָרֶץ-beasts [according] to kind
And the cattle by its kind
And all that creeps the land by their kind
- And then אֱלֹהִים saw that [it was] good

Day 6B:

- And then אֱלֹהִים said,¹
“Let us make man in our image,”
“after our likeness”
...
And then אֱלֹהִים filled the man in His image
...
- And then it *existed*
- And then אֱלֹהִים saw all that He had made, that [it was] very good

- And then evening existed
- And then morning existed
- (יוֹם הַשֵּׁשִׁי)

- I. There is a second level of parallelism drawn between the third and sixth days of creation in that both contain two creative acts whereas the other days consist of only one creative act (where a creative act is identified by the “said, existed, saw” verbal sequence). The extra created objects which are paralleled by the ordinal sequence of their creation are plants (the creative act of Day 3B) and mankind (the creative act of Day 6B). The meaning behind the parallel goes well beyond the scope of this article, but the parallel is found elsewhere in scripture; both in the old testament (e.g. Exodus 15:24-27 (the tree parallels Christ)) and the new testament (e.g. Christ’s parables (the plants of the parables parallel men, their fruit – the works of men, and the act of spreading seed is paralleled with the preaching of the gospel (the good news of אֱלֹהִים’s kingdom))).

One last intriguing aspect of the creation account to be mentioned is simply that it is broken down into six parts. It is intriguing because it is not the only time that this number, or a multiple of this number, is associated with something with which אֱלֹהִים has direct interaction. Other examples where the value “six” comes into play include the dimensions of the holy temple which describe a volume which is exactly one-sixth of a cube (3x1x1.5 – I Kings 6:2), the twelve apostles (6x2 – Acts 1:26), the twenty-four elders (6x4 – Revelation 4:4), the circumference of the holy city (6x3000 – Ezekiel 48:35), &c. One might suspect that אֱלֹהִים uses a base-six numbering system. It is an interesting numbering system in that it has interesting properties – especially in regard to prime numbers (e.g. all primes greater than three are one greater or less than a multiple of six and the squares of all primes greater than three are one greater than a multiple of twenty-four).

And there you have it – a literal interpretation of the creation account that jives well with all that is known in modern quantum physics. The key to understanding the account is in understanding that what is seen (matter – both organic and inorganic) is made of something not seen (the ether) and that the Hebrew word מַיִם (water) is used throughout the creation account to refer to this basic substance of our universe.

Refutation of Counter Arguments

The thing that most people who object to the idea of a 6000-year-old universe find most disagreeable seems to be that the light from distant stars suggests that the universe is older than 6000 years. One problem with claiming that the light from distant stars proves that the universe is of great age is the assumption that the measurements of the distances to those stars are accurate. There are too many things about interstellar and intergalactic “measurements” as hypothesised by astrophysicists that are inconsistent and not well understood to make such an argument. In order to make the equations of the spin rates of galaxies and the recession rates of galaxies “add up”, the astrophysicists have to insert “dark matter” and “dark energy”; neither of which has ever been witnessed. Also, there is the possibility that those equations are not taking important aspects of space into account. One such aspect which is rarely given any attention is the well known temporal distortion associated with the presence of matter in space. Where matter is present, time slows. Contrariwise, where matter is absent, time advances much more quickly. Because there is very little matter in intergalactic space, time may advance quite quickly there and light may be able to cross the void much more quickly than the “equations” are accounting for.

Many people take the numbers that cosmologists come up with to be accurate not realizing just how many assumptions and *extremely* rough estimates are involved in the derivation of those numbers. Take for example the modern figure for the number of stars in the universe – 70 sextillion. A well known fact right? Do you realize that if cosmologists were able to count the stars at a rate of one per second then it would take over 1 quadrillion years (that’s 1000 trillion years) to count all those stars! Even if they could count 1 trillion stars every second it would take them 1000 years to count all those stars. So obviously the cosmologists didn’t count the stars. How then did they come up with this number? Well, like with so many things, they guesstimated. What’s worse, their guesstimations were based on assumptions. The guesstimation of the number of stars was based on the luminosity of a patch of space.⁶² To get an estimate of the number of stars that they were looking at, they divided the measured luminosity of the patch of space by an estimate of the average distance and luminosity of the stars and multiplied by what they assumed to be the volume of the area of space that they were looking at. Consequently, if the volume of space that they measured the luminosity of was smaller than what they gusted (perhaps much smaller) then it would have taken fewer stars to light that area of space to the measured luminosity. Unfortunately, the average person takes the 70 sextillion number to be factual and concludes that if there are that many stars then obviously outer space is extremely large. Do you see the paradox (a.k.a. the circular reasoning)? The number of stars is based on the assumption of the size of space and then the size of space is based on the number of stars. As an example of the flaw of circular reasoning, consider the two facts that A: “if a coin is tails down then it is heads up” and B: “if a coin is heads up then it is tails down”. Now suppose that I flipped a coin into the next room and told you that, without looking, I knew which way it landed based on just these two facts. I know that it is heads up because it is tails down and I know that it is tails down because it is heads up. Obviously you’d say that I was loony. One cannot prove anything based on interrelated facts. This is called circular reasoning. Likewise, one cannot say that space is big because it contains many stars and that there are many stars because space is big. Assumptions upon assumptions. Unfortunately, most people are none the wiser.

⁶²[BBC News: Astronomers count the stars](#)

Some try to argue that the universe cannot be so young and yet look so old because if such were the case, it would impart a quality of deception to the righteous אֱלֹהִים. Such an argument, however, is akin to saying that אֱלֹהִים is being deceptive by making the אָרֶץ “look” flat. The problem is not that the אָרֶץ looks flat or that the universe “looks” old. Rather, it is that man does not correctly understand what he is viewing.

Another ineffective argument that some try to make against the idea of a 6000-year-old universe is that the phrasing “... for in six days the LORD made שָׁמַיִם and אָרֶץ ...” should be read/understood in the same manner that one would interpret the words of a child who said “I made my bed”. There are two major problems with such an argument. The first is simply that the LORD is not a child and He says what He means and means what He says. When someone, in English, says “I made x”, the literal meaning is that such a person brought x into existence by the act of forming. A child may make the grammatical error of saying that they “made their bed” when what they mean is that they made their bed neat or orderly, but אֱלֹהִים does not make such mistakes. The second problem with such an argument is that the contexts in which אֱלֹהִים makes the statement that He made שָׁמַיִם and אָרֶץ are ones wherein He is declaring His glory. It would be quite deceptive of Him to use such wording in such context if all He meant were that He restored/reformed what was corrupt.

The six-day creation of שָׁמַיִם and אָרֶץ is so integral to the definition of אֱלֹהִים as the omnipotent author of all that exists that He restated it in His concluding remarks to Moses at the end of Moses’ second visit (the account of which begins in Exodus 24:9) just before giving the “two tablets of the Testimony” (Exodus 31:17).

- Six days you shall labor and do all your work, but the seventh day [is] the Sabbath of the LORD your God. [In it] you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who [is] within your gates. For [in] six days the LORD made the heavens and the earth, the sea, and all that [is] in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it. (Exodus 20:9-11 NKJV)
- It [is] a sign between Me and the children of Israel forever; for [in] six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed. (Exodus 31:17 NKJV)
- O LORD of hosts, God of Israel, [the One] who dwells [between] the cherubim, You [are] God, You alone, of all the kingdoms of the earth. You have made heaven and earth. (Isaiah 37:16 NKJV)
- Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth? [It is] He who sits above the 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. He brings the princes to nothing; He makes the judges of the earth useless. (Isaiah 40:21-23 NKJV)
- “To whom then will you liken Me, Or [to whom] shall I be equal?” says the Holy One. Lift up your eyes on high, And see who has created these [things], Who brings out their host by number; He calls them all by name, By the greatness of His might And the strength of [His] power; Not one is missing. (Isaiah 40:25-26 NKJV)
- Thus says God the LORD, Who created the heavens and stretched them out, Who spread forth

the earth and that which comes from it, Who gives breath to the people on it, And spirit to those who walk on it: (Isaiah 42:5 NKJV)

- Thus says the LORD, your Redeemer, And He who formed you from the womb: “I [am] the LORD, who makes all [things], Who stretches out the heavens all alone, Who spreads abroad the earth by Myself;” (Isaiah 44:24 NKJV)
- I have made the earth, And created man on it. I—My hands—stretched out the heavens, And all their host I have commanded. (Isaiah 45:12 NKJV)
- For thus says the LORD, Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it in vain, Who formed it to be inhabited: “I [am] the LORD, and [there is] no other.” (Isaiah 45:18 NKJV)
- Indeed My hand has laid the foundation of the earth, And My right hand has stretched out the heavens; [When] I call to them, They stand up together. (Isaiah 48:13 NKJV)
- For behold, I create new heavens and a new earth; And the former shall not be remembered or come to mind. (Isaiah 65:17 NKJV)
- Thus says the LORD: “Heaven [is] My throne, And earth [is] My footstool. Where [is] the house that you will build Me? And where [is] the place of My rest? For all those [things] My hand has made, And all those [things] exist,” Says the LORD. “But on this [one] will I look: On [him who is] poor and of a contrite spirit, And who trembles at My word.” (Isaiah 66:1-2 NKJV)
- You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created. (Revelation 4:11 NKJV)

The creation account records that אֱלֹהִים systematically made all that exists from the מַיִם. Such an interpretation is also internally consistent with biblical passages such as Psalms 33:6 which record that אֱלֹהִים made all the hosts of שָׁמַיִם (stars and planets) by the breath (ruach) of His mouth and Revelation 4:11 which records that אֱלֹהִים created and sustains all things. The question that remains is what exactly is this ether/מַיִם/water. While modern physics can describe its properties, where it came from and what אֱלֹהִים’s relationship is to it, and how He is able to manipulate it so easily are still mysteries.