


Day 1 of
Creation

Dr. Douglas Petrovich

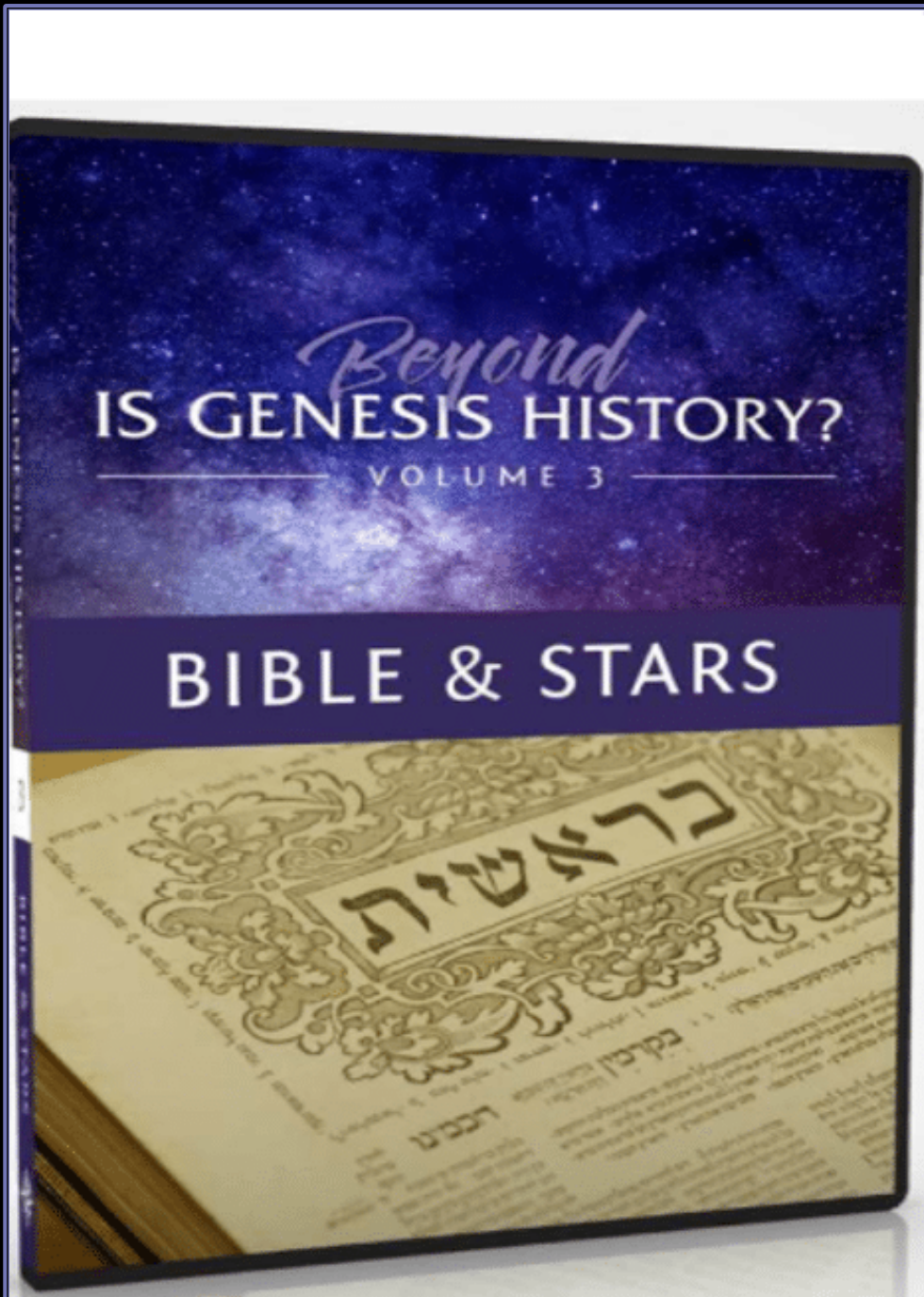




IS
GENESIS
HISTORY?



Doug Petrovich, Explaining the History
of the Tower of Babel to Dell Tackett



A more complete study of the Tower of Babel and many other topics related to the history in the first 11 chapters of Genesis is found in *Beyond Is Genesis History, Volume 3: Bible and Stars*

Day 1 of Creation

**Topic: Background
Matters (to Genesis)**

(Date of Composition: by 1406 BC)



Map of the Ancient Levant/Near East

Genesis: Authorship

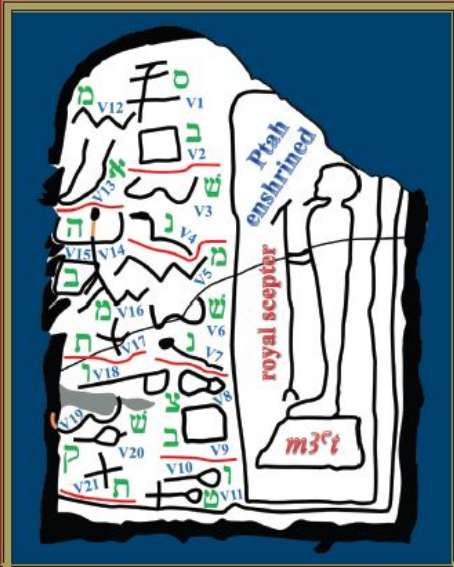
Moses: There is no clear statement in any book of the *Pentateuch* indicating that Moses wrote all 5 of these books. However, this is far from the end of the story. **Deuteronomy 31:9** says that “Moses wrote this law [Torah] and gave it to the priests, the sons of Levi who carried the ark of the covenant of He-who-is.” Just how much of the Pentateuch is included in this reference is difficult to know, but traditionally the entire Pentateuch has been referred to as the Torah.

Moreover, **Exodus 17:14** states, “Then He-who-is said to Moses, ‘Write this in a book/scroll as a memorial and recite it to Joshua, that I utterly will blot out the memory of Amalek from under the sky.’” **Exodus 24:4** says that “Moses wrote all the words of He-who-is, rose up early in the morning, and built an altar under the mount and 12 pillars, according to the 12 tribes of Israel.” **Exodus 34:27** notes that “He-who-is said to Moses, ‘Write these words, for in accordance with these words I have made a covenant with you, and with Israel.’”

DOUGLAS PETROVICH

THE WORLD'S OLDEST ALPHABET

INTRODUCTION BY EUGENE H. MERRILL



HEBREW AS THE LANGUAGE
OF THE PROTO-CONSONANTAL
SCRIPT



CARTA JERUSALEM

Contents:

- (1) Background Matters
- (2) Inscriptions of MK
- (3) Inscriptions of NK
- (4) Concluding Thoughts
- (5) Appendices

Inscriptions:

- (1) Background to Inscript.
- (2) Paleographic Decipher.
- (3) Transl. and Orthogra.
- (4) Potential Historical Val.

Sinai

361

Petrovich Translation:

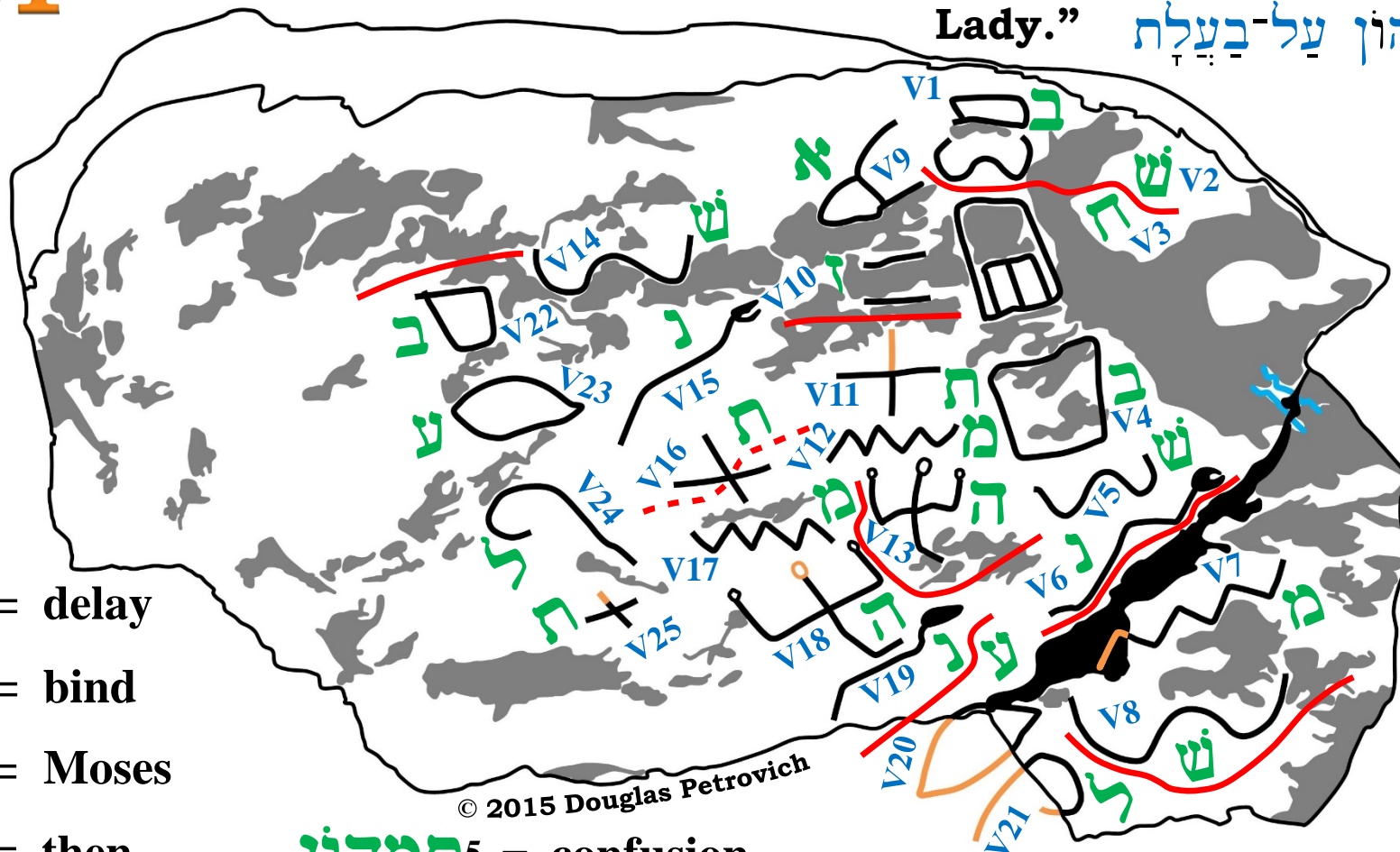
“Our bound servitude had lingered. Moses then provoked astonishment. It is a year of astonishment because of the Lady.”

Biblical Hebrew Transcription:

בִּשְׁשׁ חֲבִשְׁנוּ מֹשֶׁה
אִזְ תָּמָה שְׁנָת
תָּמָהוֹן עַל-בַּעֲלָת

Dynasty 18
(ca. 1446 BC)

Serâbîṭ el-Khâdim



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בִּשְׁשׁ¹ = delay

חֲבִשְׁנוּ² = bind

מֹשֶׁה = Moses

אִזְ = then

תָּמָה³ = be amazed

שְׁנָת⁴ = year

תָּמָהוֹן⁵ = confusion

עַל = because of

בַּעֲלָת⁶ = Baalath

¹see Exod 32:1

²see Isa 3:7

³see Ecc 5:8

⁴see Isa 34:8

⁵see Zech 12:4

⁶see Josh 19:44

Genesis: Date

Solomon began construction on the Temple in May of 967 BC, and **1 Kings 6:1** clearly states that this started in the 480th year after the exodus, making 1446 BC the year of the exodus, as argued in Petrovich, Amenhotep II and the Historicity of the Exodus-Pharaoh, *TMSJ* 17/1 [2006]: 81–110). [Downloadable from academia.edu]

Joshua 5:6 makes it clear that the conquest occurred 40 years after the exodus, meaning 1406 BC. The conquest under Joshua thus must have transpired from 1406–1400 BC (see Petrovich, The Dating of Hazor's Destruction in Joshua 11 via Biblical, Archaeological, & Epigraphical Evidence, *JETS* 51/3 [2008]: 489–512).

Since Moses did not cross the Jordan River, his death prior to the conquest means that the books of the Pentateuch, including Genesis, must have been completed sometime **before 28 April, 1406 BC**. Therefore, the Pentateuch must have been written by this date, the time of Israel's crossing of the Jordan River (**Joshua 4:19**).

Genesis: Purpose

He-who-is knew that the Israelites would not fully extinguish the Amorites, Canaanites, and the other inhabitants of the land as he had instructed Israel (Deuteronomy 7:1–2). Therefore, he gave them Genesis 1–11 as a **vaccination against the adverse effects that would be created by constant exposure to a poisonous worldview**, to allow them to live skillfully and successfully among peoples with a lifestyle that is antithetical to a God-centered worldview.

God himself expressly warned his people in reference to the wicked Canaanites, “For they will turn your sons away from following me to serve other gods; then the anger of He-who-is will be kindled against you” (Deuteronomy 7:4). Thus **God**, out of kindness and the desire to prevent his people from falling away from him and being subject to his fury, **provided them with a God-centered worldview, in order to enable them to thrive among the godless peoples of Canaan.**

Day 1 of Creation

**Topic: Text of
Genesis 1**

(Hebrew Text with English Translation)

**What is the difference between
the accounts of creation in
Genesis 1 and Genesis 2?**

Genesis 1

Day 1

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

^{1.1}In *the* beginning, God created the cosmos, then the earth.

וְהָאָרֶץ הִיְתָה תְהוֹ וּבְהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם

וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

^{1.2}Now, the earth was unformed and unfilled, and darkness *was* over the surface of the primordial deep, and the Spirit of God was hovering over the surface of the waters.

Genesis 1

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

^{1.1}In *the* beginning, God created the cosmos, then the earth.

MOSES ARTICULATES THE ORDER OF CREATION

Summary of creation narrative: ^{2.4}“These are the (hi)stories of the cosmos and the earth, **in their having been created on the day He-who-is, God**, made the earth and the cosmos.”



Genesis 1

Day 1

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

^{1.1}In *the* beginning, God created the cosmos, then the earth.

Divine Plurality

- 1) “Then God said, ‘Let us make mankind in our image’” (Gen. 1:26)
- 2) “For by him [‘his son’] all things were created” (Col. 1:13–16)
- 3) “the Spirit of God was hovering over the surface” (Gen. 1:2)

Wadi el-Hôl Inscriptions

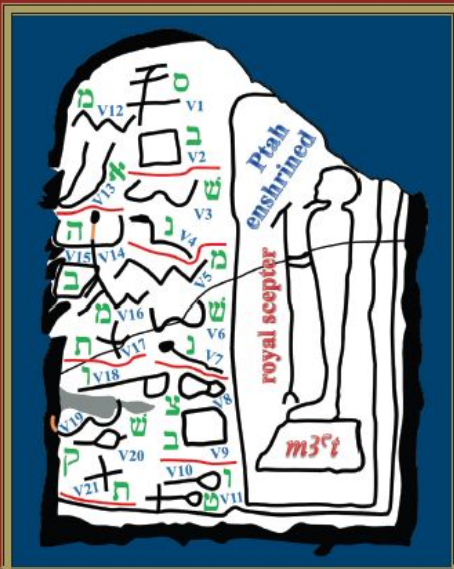
Language: Hebrew
Inscription: Wadi el-Hôl 2

(1834 BC)

DOUGLAS PETROVICH

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HEBREW AS THE LANGUAGE
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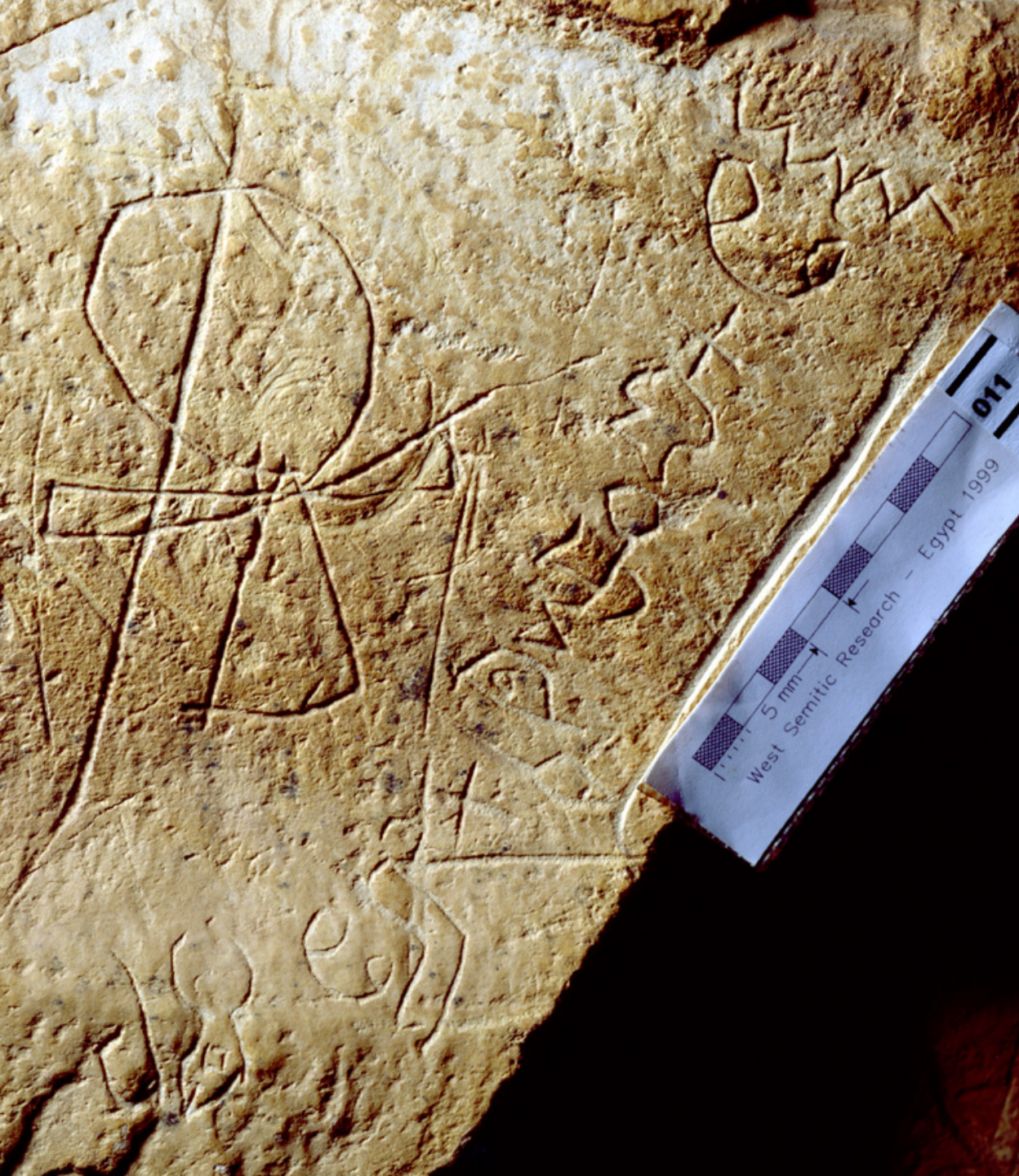
CARTA JERUSALEM

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Wadi el-Hôl Inscription 2

Dynasty 12
(*ca.* 1834 BC)

Biblical Hebrew Transcription:

מִכְתִּיר הָעוֹת
יִגַּד אֵל

Wadi el-Hôl Inscription 2

Petrovich Translation:

**“Surrounding the
crooked one, your
afflicter, is God.”**

anx
life

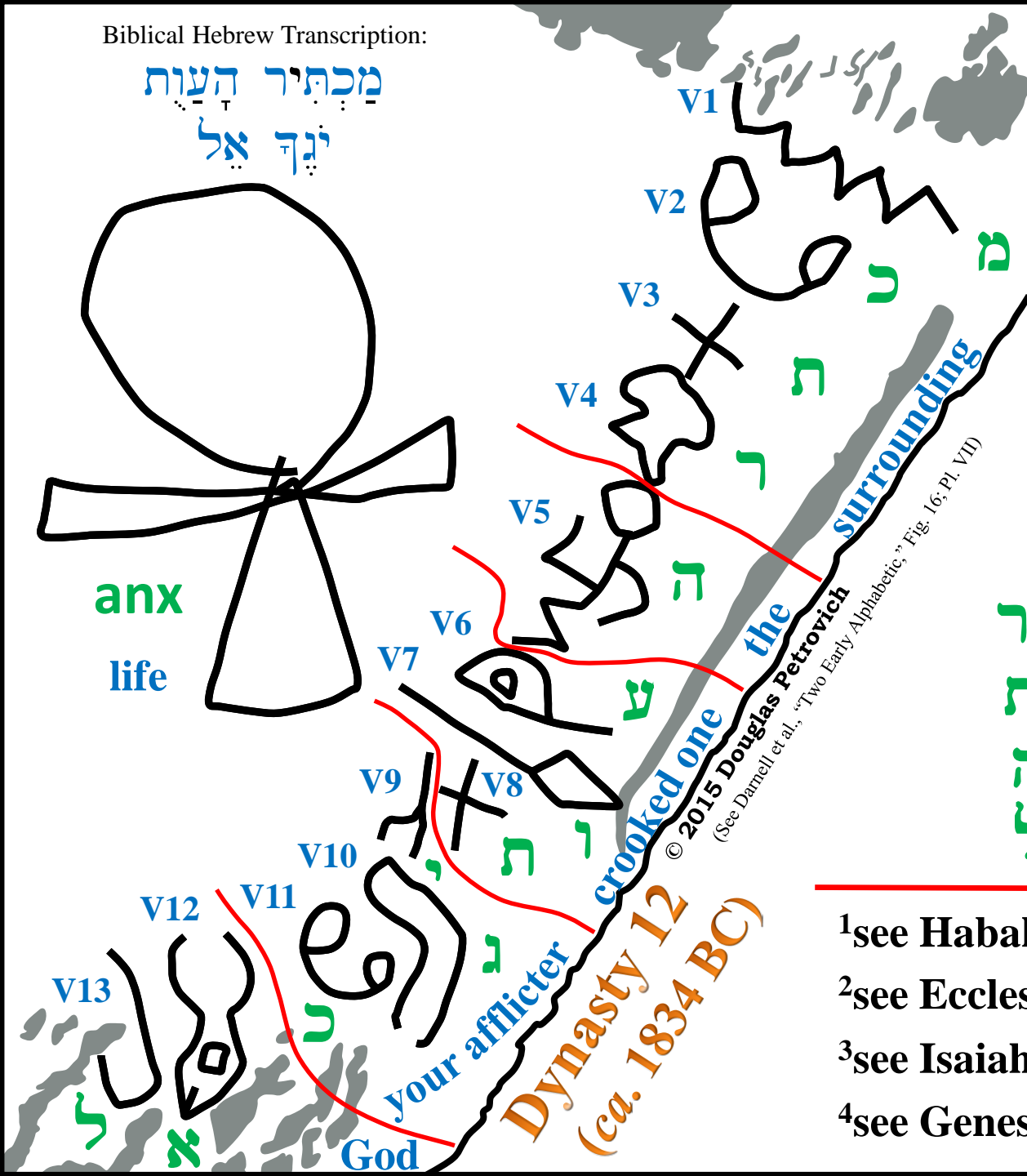
כָּתַר	= surround ¹
עָוֹת	= be crooked, bent ²
יִגַּד	= afflict, grieve ³
אֵל	= God ⁴

¹see Habakkuk 1:4

²see Ecclesiastes 1:15

³see Isaiah 51:23; Lamentations 3:33

⁴see Genesis 14:19, 20



Genesis 1

Day 1

1.1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

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1.2 וְהָאָרֶץ הִיְתָה תֹהוּ וָבֹהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם

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Genesis 1

Day 1

1.1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

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Genesis 1

Day 1

בָּרָא Does this verb necessarily imply *ex nihilo* creation?

וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים^{1.27}

^{1.27}So God **created** the man in his image; . . . **בָּרָא** אֱלֹהִים
in the image of God, he created him. . . .

וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפָר מִן־הָאֲדָמָה^{2.7}

^{2.7}Then He-who-is, God, formed the man **from the dust of the ground**.

Genesis 1

1.1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

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Genesis 1

Day 1

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Genesis 1

Day 1

וַיֹּאמֶר אֱלֹהִים יְהִי אֹרֶךְ וַיְהִי-אֹרֶךְ: 1.4 וַיֵּרָא אֱלֹהִים

1.3 Then God said, “Let there be light.” So there was light. 1.4 Then

Question: What was the source of this
light of Day 1? (Gen 1:14–17)

Genesis 1

Day 1

וַיֹּאמֶר אֱלֹהִים יְהי אֹר וַיְהי־אֹר: 1.4 וַיֵּרָא אֱלֹהִים

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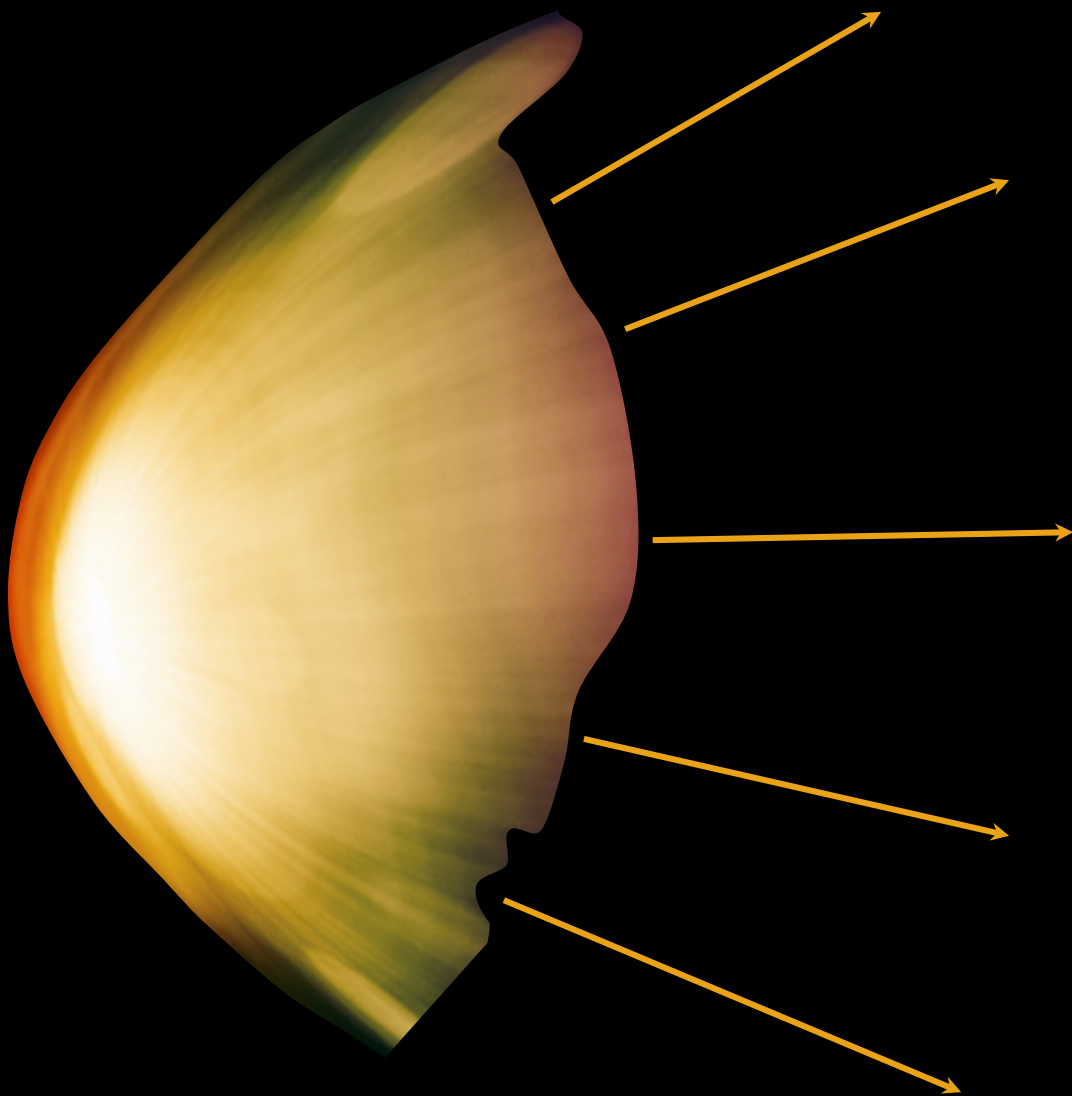
אֶת־הָאֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:

God saw the light, that *it was* good, and God made a division between the light and the darkness.

וַיִּקְרָא אֱלֹהִים לָאֹר יוֹם וְלַחֹשֶׁךְ קִרְא לַיְלָה 1.5

וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: פ

1.5 Then God named the light “day,” and the darkness He named “night.” So it was evening, and it was morning: one day.



Genesis 1

Day 1

וַיֹּאמֶר אֱלֹהִים יְהי אֹר וַיְהי־אֹר: 1.4 וַיֵּרָא אֱלֹהִים

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אֶת־הָאֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:

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