Creation Until The Birth of Noach

Genesis 1:1-6:3

Reading Questions

1. What was created on the first day?
2. What is the light of the world?
3. How long did it take to create everything?
4. What day does it not say “Kiy Tov” (He Is Good)?
5. What day does it say “Kiy Tov” (He Is Good) twice?
6. What are the lights in the skies for?
7. What rules the day and what rules the night?
8. What was the first blessing given?
9. When speaking of the image man was made in, who is the “our” representing?
10. What was the second blessing given?
11. What plants and trees are given to humans for food?
12. What plants are given to the animals and other creatures for food?
13. What day does it say “We’hinneih-Tov Me’od” (And Behold, Very Good)?
14. What similarities are there between the days of creation and what are some lessons we can learn from what happened on these days?
15. Which day did our Creator bless and Set Apart (sanctified)?
16. Is it good for man to be alone?
17. Does man need help?
18. Who was cursed as a result of the sin in the garden of Eden?
19. What offering did יהוה like and accept?
20. In Genesis 4:7, what was Qayin told to rule over or master?
21. What did Qayin tell his brother Hevel before they went out into the field?
22. Did Adam die the same day that He broke the command of יהוה?
23. Were Shem, Cham, and Yaphet born the same year?

Reading Answers

1. Skies, Land, Water, and ***Light*** (Genesis 1:1-5)

2. יהושע (John 8:12)

3. Six Days (Genesis 1:1-2:3, Exodus 20:11)

4. The Second Day (Genesis 1:6-8)

5. The Third Day (Genesis 1:9-13) – As a side note, I’ve heard that this is one reason that traditionally Jewish weddings are done on the third day of the week.

6. For signs, appointed times, days, years, and light ***on the land*** (Genesis 1:14-15).

   Contrary to the idea that some people incorrectly teach that the *'barley harvest can't be used related to the Biblical New Year'* or that *'the harvest is unrelated to the start of the New Year'*, we see very clearly from Genesis 1:15 that lights are in fact given to give light ***on the land*** (Genesis 1:15). Everyone is focused on Genesis 1:14 and forgets that Genesis 1:15 says the lights are to be on the land. What happens when lights are on the land? People tend to think "light" is only related to the visual aspect of light – but light, however, has a heat component. 'Light on the land' means ***heat*** from the light also on the land – which therefore means heat on the land to cause the Winter to change to Summer ***at the Appointed Time of the Harvest***. The Harvest ***cannot*** come unless the land warms up ***from the light*** that is given to be light ***on the land*** as Genesis 1:15 states.

   Therefore – the Barley Harvest condition ***does***, in fact, have a direct and very Scriptural correlation and linkage ***directly to the Light*** from Genesis 1:14-15. It is an **error** to say that someone using the Barley Harvest to help figure out the start of the New Biblical Year is *"**not using the light**"* because that very Harvest is an exact derivative from the Genesis Light ***on the land*** and is ***directly*** tied to the land mentioned that the light goes on in Genesis 1:15.

7. The sun rules the day and the moon ***and*** stars rule the night (Genesis 1:16, Psalms 136:8-9). We can see based upon the interpretation of Genesis given in the Psalms that it is not just the moon that rules the night, but the moon and stars.

8. The blessing for the creatures in the waters and birds of land to bear fruit and increase (Genesis 1:22).

9. In Genesis 1:26 it says "our image". Some have speculated the "our" is referring to the Creator and the dust, since man is made from the dust. However, I believe "our" is exclusively referring to Elohiym because in verse 27 it states, "in the image of Elohiym He created him". This shows that the "our" is exclusively referring to Elohiym and therefore not referring at all to the dust. It does not say "in the image of Elohiym and dust" but just "in the image of Elohiym". Therefore the "our" must be the Father יהוה and, I believe, His Son יהושע, as He is "The Word" (Revelation 19:13), and the Word was in the beginning (John 1:1). This reminds me of John 1:15 and Colossians 1:15-17.

10. The blessing for the Man and Woman to bear fruit and increase, fill the land and subdue it, and rule over all the creatures (Genesis 1:28).

11. The ones yielding/bearing seed (Genesis 1:29).

12. Every green plant/herb (Genesis 1:30).

13. The sixth day (Genesis 1:24-31)

14. If we look at the 6 days of creation in groups of three, we see something interesting:

Creation	Separation
Day 1 1) Created Skies, Land, Waters, and **Light** (Kiy Tov) 2) Separated Light 3) Called light "Day" (Yom) and darkness "Night" (Laylah)	**Day 4** 1) Created **Lights** In Skies to **separate day from night**, for signs, appointed times, days, and years, and to give light (Kiy Tov)
Day 2 1) Created **Expanse/Firmament** 2) Separated **Waters** from **Waters** 3) Called expanse **"skies"** (Shamayyim)	**Day 5** 1) Created creatures in **waters** and birds in **skies** (Kiy Tov) 2) The First Blessing (Genesis 1:22)
Day 3 1) Waters gathered & dry **land** appears 2) Dry called "land" (Erets) 3) Collection of waters called "seas" (Yammiym) (Kiy Tov) 4) Caused land to bring forth grass, plant that yields seed, fruit tree that yields fruit (Kiy Tov)	**Day 6** 1) Created creatures on the **land** (Kiy Tov) 2) Created Man in His image – created Man and Woman 3) The Second Blessing (Genesis 1:28) 4) We'hinneih-Tov Me'od

You can see the similarities between days 1 and 4, 2 and 5, and 3 and 6 by examining the colored text above. In His wisdom, our Creator first created the habitation for the living creatures to live within, including their needs for life such as light, food, etc.. Then, after all is prepared, the habitation is filled abundantly with life to enjoy that habitation.

In addition, we see a similarity between days 1-4 in that there is a separation occurring. Interesting to note, light and darkness are separated but later again so is day and night. We can see how **יהוה** separates light from darkness and be reminded of verses such as Ecclesiastes 2:13 and 2 Corinthians 6:14-18.

15. The seventh day (Genesis 2:3) – This is the third blessing.

16. No (Genesis 2:18). However, it seems from **יהושע**'s words in Matthew 19:12 and Sha'ul's (Paulus' – Paul's) writings in 1 Corinthians 7 that, for some, remaining unmarried may be part of serving in the Kingdom.

17. Yes (Genesis 2:18).

18. The serpent (Genesis 3:14) and the ground (Genesis 3:17). Notice that it does not say that Adam or his wife were cursed. They were punished for their sin – but it does not say they were cursed. A punishment is not the equivalent of a curse. If that were the case, then every time a parent spanked their child they would be cursing their child, which is simply not the case. They were punished as a result of

their sin in the garden, but they were not cursed. As redeemed children of יהוה purchased by the blood of the lamb, we can also have consequences for our sins. However, we should not confuse those consequences, chastisements, or punishments with curses. Being punished is not always necessarily a curse.

In fact, Hebrews 12:5-8 and Revelation 3:19 are a few examples of verses showing that יהוה's children are disciplined just as our earthly fathers disciplined us: because He loves us. It is abundantly clear that being disciplined is not equivalent to a curse. יהוה's children who remain abiding in the vine are blessed, not cursed, even if we are undergoing discipline from our Father in the skies.

In fact, in Genesis 1:28 and 5:2, we see the blessing came first. So it appears to me that although Adam and His wife were punished, they were still blessed and not cursed. יהוה told them to not eat of it or they would be punished. They ate of it – so they were punished. It is the same as if we had told our child not to do something or they will be punished. We also see that Qayin was not cursed until after he had murdered his brother (Genesis 4:10-11). If he was already in a state of being cursed before doing that, then there would have been no difference for him before and after. The fact that he was cursed and that changed his life showed that before that event took place he was not cursed.

19. The first-born of Hevel's flock and their fat (Genesis 4:4).

20. The door. The door? Yes – the door. The Hebrew says "you will rule/master him". There is no "it" in Hebrew as some translations say "master it". Many believe this is saying to master sin, but the word for sin in Genesis 4:7 is Chaththat (or Chattat) which is a feminine noun according to Brown-Driver-Briggs' Hebrew Definitions. The word for door in Genesis 4:7 is Petach which is a masculine noun that makes sense also if we understand it properly. Jeff Benner's interpretation in his 2008 Genesis lessons online that the "him" is referring to Hevel (Abel) and that יהוה is teaching Qayin (Cain) that he should set a good example for his brother (i.e. "master him") because Qayin is the older brother. However, I point out that the word door is in this verse and is masculine so it makes more sense that it is referring to the door. The door to what? The door to Qayin's heart. It seems that יהוה is teaching that Qayin should guard the door to His heart – to guard His heart – which lines up with other Scriptures such as Proverbs 4:23.

21. The answer is not found in the Hebrew Masoretic scrolls. To find the answer, we turn to Brenton's English translation of the Greek Septuagint. The Septuagint, although Greek, may provide useful information in situations where the English translation is relying primarily on the Masoretic Hebrew scrolls which only dates back to 1,000 AD. The Greek Septuagint, on the other hand, dates back to approximately at or before the time the Mashiach (Christ) יהושע came. Brenton's

1851 English translation of the Greek Septuagint shows that Qayin said, “Let us go out into the plain”.

22. Yes. Adam lived 930 years (Genesis 5:5), and a day is as a thousand years with יהוה (2 Peter 3:8).

23. No. Although Genesis 5:32 says they were born when Noach was 500 years old, we learn that this is generalizing about Noach’s age when the sons were born, not giving an exact age for all three. This is shown by Genesis 10:21 which states Yaphet was the elder brother and Genesis 11:10 which states Shem was 100 years old 2 years after the flood, and the flood happened when Noach was 600 when the flood waters came (Genesis 7:6). This shows that Noach was actually 502 when Shem was born.

Reading Notes

- There are many Biblical calendar views on how to interpret Genesis 1:14. Rather than include an entire calendar study in here, I’ve written a separate study just for covering all the issues related to the Biblical calendar and Genesis 1:14.

- Genesis 1:29 is one reason why I try to only eat plants that bear seed. For this reason, I avoid seaweed, ingredients from seaweed like carrageenan and those starting with algi- or something similar, and mushrooms. Some people have claimed that mushrooms have seeds since they have spores they drop that are like their seeds, however, after brief research I am still not sure if mushroom spores are the same as seeds or if I should be eating them. I don’t really like them anyhow, so for me it’s not a big deal to just not eat them since I’m not sure entirely.

  It does not say that plants without seed are unclean to eat, but those appear to be given specifically for animals and the ones with seed to humans. I do not think we are outright prohibited from eating these things without seeds, as I even see King Nevukhadnetstsar was driven away from men to eat grass. However, another reason I question mushrooms in particular is because they are called by some a “fungi” and I wonder if this has any relationship to mold at all? I may need to do further research on this. I also would caution anyone still desiring to eat seaweed to ensure it is kosher certified since seaweed is known for having sea horses in it which are **not** clean to eat at all. Buying seaweed that is kosher certified would at least be more assurance that it does not have something blatantly unclean in it such as this.

  What about bananas and other fruits that appear or are labeled as seedless? There are multiple questions to consider regarding this, such as:

  - How does a seedless fruit come into existence?
  - Are these fruits really seedless?
  - Does a seed have to be fully developed?

How does a seedless fruit come into existence?

Contrary to some false information on the Internet, just because something is seedless does not mean it is genetically modified. The bananas we all know of today that don't look like they have any seeds were around long before modern day GMOs existed. So GMO does not necessarily have anything to do with the reason why a fruit has or doesn't have a seed. So how do they become seedless?

My understanding is that the "seedless" fruits are hybrids known as "triploids" because of something to do with the number of chromosomes. One website talks more intelligently about breeding for seedless varieties as follows:

> *"Seedless cultivars are produced by crossing a tetraploid (4X=44) inbred line as the female parent with a diploid (2X=22) inbred line as the male parent of the hybrid. The reciprocal cross (diploid female parent) does not produce seeds. The hybrid is a triploid (3X=33), and is female and male sterile. Triploid plants have three sets of chromosomes, and three sets cannot be divided evenly when they go into two daughter cells during meiosis (the cell division process that produces the gametes). Since the triploid hybrid is female sterile, the fruit are seedless. Because the triploid is also male sterile, it is necessary to plant a diploid cultivar in the production field to provide the pollen that stimulates fruit to form. Usually, one third of the plants in the field are diploid and two thirds are triploid. Cultivars should be chosen that can be distinguished easily so the seeded diploid fruit can be separated from the seedless triploid fruit for marketing."*
>
> **Source:** http://cuke.hort.ncsu.edu/cucurbit/wmelon/seedless.html
> **Date of Source Quoted:** 3/6/2016

Within all this smart-talk about breeding and chromosomes, let's be clear that the breeding process we're talking about still only involves plants of the same kind – watermelon with watermelon, grapes with grapes, bananas with bananas. From what I can see in the Scriptures, there is no restriction on plant breeding techniques. There is no Scripture I can find which forbids breeding different types of grapes with each other, or apples with apples, or bananas with bananas, or watermelons with watermelons. So I can't say a hybrid, just because it's a hybrid, is forbidden.

We even see in Romans 11 that grafting of branches from one tree into another is mentioned as an example of how those who were not native Yisra'elites in the flesh are joined to Yisra'el through **יהושע**. If grafting was forbidden by the Torah, I would expect it **not** be used as an example of this process – but because it is used to illustrate this process it must be permissible by the Torah.

So my view is the breeding technique used to create triploids is permissible – but what about eating the fruit if it doesn't look like it has seeds? Keep reading.

Are these fruits really seedless?

This is a highly debatable question. I've gotten a so-called "seedless" watermelon only to find it had a few small black seeds in it. Although most of it was seedless, it wasn't 100% seedless. For bananas and "seedless" grapes, I've heard of various sources on the Internet claiming that they do have seeds but that the seeds are merely "immature" or "under-developed" or "undeveloped". Here's an example:

> *"Wild banana fruits, if they develop at all, are full of hard black seeds 5-6 mm in diameter, so stony as to be dangerous for teeth and making the fruits virtually inedible (Figure 2). The cultivated kinds, by contrast, are both parthenocarpic and, typically, sterile—in other words, their fruits develop without pollination and they are seedless or nearly so, even if pollinated, an autonomous stimulus to fruit development causing the cultivated bananas to fill with the sweet-starchy parenchyma that we eat. The undeveloped seeds are represented by the shrivelled ovules visible as minute brown flecks on the axis."*
>
> **Source:** Simmonds, N.W. (1962). "Where our bananas come from". New Scientist (Reed Business Information) 16 (307): Page 36. ISSN 0262-4079.
> **Date of Source Quoted:** 3/6/2016
> **Note:** This source data information was taken from Wikipedia and slightly adapted to the page quoted here. The ISSN# has not been verified.

The stuff you find local to you is not the "wild" variety of banana, but the "cultivated" kind. Notice it says about cultivated kinds, *"they are seedless or nearly so"*. In saying, *"or nearly so"*, that implies that they are not always 100% seedless. Also, it says, *"the undeveloped seeds"* which brings into question if they are really "seedless" or just fruits with seeds in an immature state. This makes me wonder if they have potential to grow mature seeds but are just discouraged from doing so by the way they are cultivated.

Also, when we think of seeds we may think of a hard-shell seed – but that is not always the case. Take for example, blueberries or kiwis. They have seeds inside them but the seeds are not hard. So the presence of a hard-shelled seed or the lack of a hard seed doesn't mean there is no seed at all.

So are these fruits really seedless? My answer? I have no idea. I am definitely not a plant expert and now we're getting into defining what constitutes a seed.

This brings us to the next question:

Does a seed have to be fully developed?

My answer? Again I have no idea. Does the undeveloped seed shown by brown flecks mean it is considered to have a seed? What about that black hard dot thing at the bottom of the banana we find sometimes?

I really don't know what those black dots are, nor do I know for certain if the purpose of Genesis 1:29 was to outlaw triploids that would later come into existence through breeding techniques man decided to implement. I, myself, inside am guessing that fruits which don't have fully developed and mature seeds due to them being triploids are probably permissible as long as they're not genetically modified with a foreign gene. If I were starving, or in prison and limited on what foods I could eat, I would definitely eat them if my food supply was very limited. Although they might not be what was originally intended for us to eat, we also don't see a direct prohibition where יהוה says you can't eat fruit without seeds. However, I am not so sure I'd eat a mushroom in prison, although maybe if I was starving I would; as long as I had no reason to believe it was definitely biblically unclean. We could never eat anything that was Biblically unclean. I don't view a mushroom as an animal, so in a case of starvation, maybe I would eat it (again, as long as it's not unclean like due to some dead flies on it or something – we can never eat dead flies).

Why would I maybe still not eat a mushroom unless I was starving? Because a mushroom never originated from a seed-bearing plant or tree, whereas at least the seedless looking banana, if you trace its origins back far enough, did. Even if the seedless banana doesn't look like it has a seed, which is debatable anyhow, all banana trees somewhere back in time were a result of breeding banana trees. If you trace the breeding back far enough you would inevitably arrive at a tree source which had seeds at one point in time.

However, keep in mind that if we avoid bananas on the basis that they are "seedless", then we might also need to avoid grapes or watermelons that appear seedless or juice from any fruits that you can't verify had seeds in it (e.g. grape juice from seedless grapes). In practice, day to day, I use to avoid bananas and sometimes even seedless grapes in case I was wrong about all this, but at some point my view swayed back to accepting bananas as part of my regular diet (except when avoiding them due to them contributing to migraines). The main thing that convinced me to do this is recognizing that at some point these bananas did come from a seed-bearing plant so regardless if they themselves have seeds or not now, they did originate at some point from a plant that did have seeds. So now I sometimes may eat bananas and I'm not as concerned over this issue anymore. I do look for grapes with seeds, but if I really want grapes and can't find a seedless variety, I don't feel I'm sinning in eating seedless grapes because at some point in the past all grapes came from a grape plant that did have seeds, regardless if it has seeds now. However, I still hold the view that we should not eat any GMO plants that have genes from other plants in them, so I do still avoid GMOs.

Unlike unclean animals, we don't have an outright, clear-cut prohibition against seedless fruits. Perhaps it is true that the seeded fruits and plants are what is given for food, but without a clear-cut prohibition against seedless fruits, I can't say seedless varieties are absolutely forbidden 100% for certain. But if it bothers your conscience at all, then don't eat them. It use to bother my conscience a little but I think I'm OK with them now since at one point they originated from seeded varieties.

For more information about GMOs, see the reading notes for Week 27 and the reading notes for Week 46 of the Annual Reading Schedule for related information.

- Originally the land was watered (Genesis 2:5-6) by the blessing of יהוה similarly to how the land of Yisra'el is watered by the blessing of יהוה (Deuteronomy 11:11).

- The command was originally given to the man (Genesis 2:16-17) before the woman was created. The woman was then created and afterward deceived, but the man was not deceived (Genesis 3, 2 Corinthians 11:3, 1 Timothy 2:14). It is true that our believing wives do have the Set-Apart Spirit also and are led by יהוה. It is also true that we as men must look first, however, to יהוה and see what He says. Sometimes our wife may say something that is correct and can help us to do what is right better.

  Sometimes, however, we may choose to disagree if we believe יהוה wants us to do something different. And sometimes, it may be that some of what they have said is correct, but we must also, in addition, do something else or do what is being suggested in a certain way to be sure it is done correctly. The ultimate question really is, "What does יהוה say?". Adam was corrected for listening to his wife who had been deceived. For this reason, all men must realize they must be the ones to be circumspect and to protect the family. If our wife says something and we disagree, we must do what we think is right even if it does not appease what our wife desires us to do. Our responsibility is first to יהוה. As Sha'ul (Paulus – Paul) points out, man was not created for woman, but woman for man (1 Corinthians 11:9). So then, what is man created for? It seems to me that we were created for יהוה and His Son יהושע. I think we can also learn from 2 Corinthians 11:3 that men, just as well as women, can be deceived.

- It appears when translating the names from Adam to Noach that a Messianic prophesy is discovered. The names are translated by Jeff Benner in his book "His Name is One" as the following:

  Adam man
  Sheit (Seth) appoint (set in place)
  Enosh mortal (also means man, as man is mortal)
  Qeynan (Kenan) dwelling place (literally a nest)
  Mahalalel light of El (also means praise as it illuminates another.)
  Yared (Jared) comes down
  Chanokh (Enoch) dedicate
  Metushelach (Methuselah) his death brings
  Lamekh (Lamech) despair
  Noach (Noah) comfort

Written out, this appears to say, “Man appointed a mortal dwelling, the light of El will come down dedicated, his death brings the despairing comfort.”

- An interesting note is that when looking on the timeline, Noach’s father dies five years before his grandfather. His grandfather’s name, Metushelach, means “his death brings” or “his death will send”. What happened the year his grandfather died? The flood. So perhaps this is referring also to the flood being sent at the time of his death.

- Little ones are like how Adam and Chawwah were in the garden because they have no knowledge of good or evil also (Deuteronomy 1:39).

- Fear was first felt by humans when Adam was afraid after he heard **יהוה** and remembered his sin (Genesis 3:10). The perfect love of **יהוה** working in us can cast out all fear (1 John 4:18), because we know that through His Son **יהושע** we receive forgiveness of sins, reconciliation to Elohiym, and peace with Him again.

- You’ll notice some names, like Metushelach (Methuselah) and Sheit (Seth) for example, we write with a “t” and not “th”. These situations occur where there is the letter Taw (Tav in Modern Hebrew) which makes the “t” sound. I’m not quite sure why some translations put “th” instead of “t” in some situations, but I try to do my best to just write it how it would sound in the Hebrew to the best of my understanding. I’ve heard it’s possible the “th” comes from a certain Hebrew dialect that views the Tav as being a “th” sound in the past, but I’m not certain. It may have been from a Tiberian dialect, or something like that, but I can’t remember honestly.

Related Verses

Genealogy Adam To Noach: 1 Chronicles 1:1-4, Luke 3:36-38
In The Beginning: John 1:1, Colossians 1:15-17
Moon of Days: Exodus 2:2, Deuteronomy 21:13
Laws of Moon & Stars: Jeremiah 31:35
Sun, Moon, & Stars For Signs: Numbers 24:17, Isaiah 13:10, 60:19, Ezekiel 32:7, Joel 2:10, 31, Amos 8:9, Daniel 8:10, Matthew 2, 24:29, Mark 13:24-25, Luke 23:45, Acts 2:20, Revelation 8:12, 6:12, 9:2
Great Works, Creation, & Lights: Job 38:1-40:2, Psalms 8:3, 89:36-37, 104, 136:1-9, Isaiah 13:10
Made In His Image/Order & Purpose of Man & Woman: Genesis 9:6, Acts 17:29, 1 Corinthians 11:1-16, Ephesians 5:22-33, 1 Timothy 2:8-15
From Dust: Job 34:15, Psalms 90:3, 104:29, Ecclesiastes 3:20
The Door *(of the Heart)*: Numbers 15:39, Deuteronomy 4:29, 2 Chronicles 16:9, Psalms 44:21, 139:23, Proverbs 4:23, Jeremiah 17:9-10, 29:13, Zephaniah 1:12, Luke 13:25, Romans 8:27, James 5:9, Revelation 2:23, 3:20

Should Man And Wife Separate: Deuteronomy 24:1-4, Isaiah 50:1, Jeremiah 3:8, Nehemiah 13:23-31, Ezra 10, Malachi 2:16, Matthew 5:31-32, 19:3-12, Mark 10:2-12, 1 Corinthians 7:10-14
Tree of Life/Fruits: Proverbs 3:18, 11:30, 13:12, 15:4, Ezekiel 47:12, Revelation 2:7, 22:2, 14
It Is Not Good For Man (or Woman) To Be Alone: Ruth 3:1, Proverbs 18:22, Ecclesiastes 4:9-12
Increased Sorrow & Conception: Genesis 35:16-18, 1 Samuel 1:1-18, 4:19-21, Psalms 48:6, Isaiah 13:8, 21:3, 26:17-18, Jeremiah 4:31, 6:24, 13:21, 22:23, 49:24, Micah 4:9-10, John 16:21, 1 Thessalonians 5:3, 1 Timothy 2:15
He Shall Rule Over You: Numbers 30, Esther 1:20, 1 Corinthians 7:4, 11:3, 14:34, Ephesians 5:22-24, Colossians 3:18, 1 Timothy 2:11-12, Titus 2:5, 1 Peter 3:1-6
Toil For Man & Thorn Verses: Psalms 127:2, Ecclesiastes 1:2-3, 13-14, 2:11, 17, Isaiah 9:18, 24:5-6, Hosea 10:8, Romans 8:20-22
Crush Satan Under Foot: Psalms 110:1, Romans 16:20
Garden of Eden: Isaiah 51:3, Ezekiel 28:13, 31:9, 36:35, Joel 2:3
Recounting Creation of יהוה: Deuteronomy 10:14, Psalms 33:6, 136:5-9, 146:6, 2 Kings 19:15, Jeremiah 10:11-12, Isaiah 37:16, Nehemiah 9:5-6, Colossians 1:15-16, Revelation 4:11, 14:7