

— BEGINNING OF RECORDED HISTORY —
THE WORLD BEFORE THE MULTI-LEGENDARY DELUGE

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The Stars before Genesis 1:16

The first chapter of the Bible mentions the creation of “the heaven and the earth”, with “the heaven” extending to include the most distant stars from earth, both visible and beyond the range of telescopes, with no region of the universe being omitted, all being finished in six days (Genesis 1:1-31).
On the first day, with the earth being “without form, and void”, and the universe initially being dark throughout, “God said, Let there be light: and there was light” throughout the universe.
However, the appearance of “the stars also” is not mentioned until the end of verse 16 and as occurring on the fourth day (verses 14-19). Further, all such fourth day mentioned events have a terrestrial factor except for “the stars”, which occur as an intrusion into the context of such fourth day. Also, “the stars” could not have been made on the fourth day, since it would necessitate the absence of starlight until then, in dismissal of the first day command “Let there be light”, and its consequence that “there was light” before the second day began.
There is only one creation of stars allowed for in the sequence of the narrative, with the denoting of stars as being on the fourth day when light had been shining since the first day revealing the existence of a scribal error such as compels a relocation of the phrase “the stars also” to harmonise with the context of the creation in the first verse, which would then be required to read, “In the beginning God created the heaven and the earth (and) the stars also”.

Seasonal commencement of 1st year

The earliest historical reference to a calendar in the earliest of ancient writings is found in the first Book of the Bible which accounts that the event known as “Noah's flood” commenced “in the second month” of the then calendrical year (Genesis 7:11). This same 2nd month, being later “called by the...Hebrews Marches(v)an” (Josephus: Antiquities I, iii,3), corresponds to October/November or mid-autumn in the northern hemisphere (where the first civilisations settled). Thus the 1st month, being later called Tishri, corresponds to September/October. Since in the Garden of Eden at the beginning there were many tree fruits as immediate sustenance for Adam and Eve (Genesis 2:16) and such fruits are by nature the “summer fruits” which were harvested in late summer, (the blossoms of tree fruits in spring providing no sustenance), it is reasonable to hold that this 1st month corresponded to the beginning of “seasons...and years” earlier mentioned in Genesis 1:14 (cf. 8:22). [After such, and for the purposes of segregating the ancient Israelite nation from Egypt after “The Exodus”, the beginning of their calendar was changed, with the previous 1st month Tishri becoming the 7th month of the year, that is, the spring month Abib becoming the 1st (Exodus 12:2; 13:4).]

On the authorship of Genesis

Although largely unknown, recognition has been given to the book of Genesis as being a collection of original contemporary records, it being seen that Moses was not the author but an editor (at least one other being evident) and compiler of such. Further, it has been found for example that Genesis has a number of literary anomalies (such as genealogical repetitions) which are not consistent with the work of a single author (e.g., compare Genesis 1:26,27 and 4:25,26 with 5:1-6; compare 10:22-25 with 11:10,16; compare 11:26 with the next verse). A further example is that there are familiar references to places which had become nonexistent by the time of Moses (e.g., 2:10-13; 4:16; 10:19b).
Also, instances of editing after the time of Moses are evident, such as in 1) Genesis 14:14, where there was no place known as “Dan” until after Moses' time, and in 2) 36:31-43, which presents a list of “the kings that reigned in the land of Edom, before there reigned any king over...Israel” (verse 31), the latter insertion postdating Moses by several centuries.

1st of 12 Toledoths

The passage of the Bible from Genesis 1:1 to 2:4a constitutes the first of 12 “toledoths” or separate writings and insertions which comprise the book of Genesis (none being authored by Moses), such being often termed “the generations” [Hebrew: 'toledoth', meaning either a contemporary or genealogical history, or the span of a familial period].
The 1st toledoth was “of the heavens and of the earth when they were created” (Genesis 2:4a), the same being “the (contemporary history) of the heavens and of the earth” (cf. verses 1-4). Accordingly, such events as were not reportable by man were recorded either by being directly told to Adam or transcribed from an original language script (written, as per the example of the 10 commandments, by “the finger of (the Deity)” – Exodus 31:18).

2nd Toledoth

The second of the 12 writings forming the book of Genesis is identified by the passage from chapter 2:4b to 5:1a and concerns the time of Adam extending from “the day (or “time when”- Hebrew)...(the Deity had) made the earth and the heavens” (2:4b), through Adam's re-established 'firstborn' Seth (4:25,26) to the birth of his grandson Enos; such 2nd toledoth being called “the (contemporary history) of Adam” (5:1a).