

### General note

A translator who uses the StoryProducer app will see on his phone only the visuals and hear the script. We recommend that the trainers in a workshop determine whether it would be helpful for any specific trainee to have a “code” or perhaps the instructions for accessing the option of calling up a printed script on his or her phone.


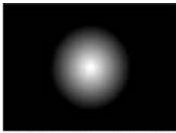
The set of files that we label “...ConsNotes” shows:



- The references to the source
- The visuals
- The printed script
- The comments and explanations for the decisions we made during our developing the oral script.



### Special note


The custom of capitalizing pronouns that represent deity was a custom that arose because of the literal translation in the KJV. Even skilled readers must do mental gymnastics with capitalized pronouns in a text. They have no legitimate place in a script since no one can communicate them orally.


## SP001a The Creator made all things Genesis 1:1-31, 2:1-4

#	Visuals	Oral English script	Comments/explanations
1	 Gray background	<b>The Creator made all things</b> <b>(BSVT) In the Beginning</b>  <b>Genesis 1:1-31, 2:1-4</b>	<p>Durk and I recommend that we use “the Creator” as the reference to God in the first round, since it focuses on an event that is likely to be widely common in the receptor cultures.</p> <p>Durk and I recommend that we follow the Hebrew text in telling in a separate story the details of the specific steps in creating humans “SP001b”. In this way, both stories are short and more focused.</p> <p>The translators will likely communicate with active statements though a few might use abstract nouns.</p>
2	 01_Ge_01_01a_RG  <b>Gen 1:1</b> Durk and I recommend no visual, since this is an introduction. If the team wishes to represent the Creator, a sunburst would be better than a starburst	<p><b>(BSVT) Long before there was any earth, sun or stars, God was living. Always He was living. The very first story in the Bible tells us how God made the world and everything in it. In the beginning, God made the heavens and the earth.</b></p> <p><i>(NASB) In the beginning, when God created the heavens and the earth—</i></p> <p>Long before there was any earth, sun or stars, the Creator was living. Always He was living.</p>	<p>Hebrew writers liked to state a summary, then they tell details. In telling stories, we should not confuse listeners by referring to the event of creation before it begins.</p> <p>We suggest that the translators will be able to gain attention from the audience and have fewer difficulties if this slide orients the created things to the audience’s world, without the abstracts in the Hebrew text.</p>


<p>3</p>	 <p>01_Ge_01_01_CD</p> <p><b>Gen 1:2</b> Durk and I recommend a full black visual. We recommend against showing a starburst.</p>	<p>(BSVT) At first the earth had no shape and was empty. Everything was dark. But the Spirit of God was there.</p> <p><i>(NASB) 2 and the earth was without form or shape, with darkness over the abyss</i></p> <p>When the Creator began, there were no mountains or valleys and there no places like we know today. It was dark everywhere.</p>	<p>The Hebrew text does not say that the earth had no shape. It says that the earth had no distinguishing surface features. Some languages could translate "...had not face". "Empty" in the Hebrew implies "lack of people". It does not imply "lack of liquid or solids". At first, we suggested "no towns or campsites", but "no places like we know today" will likely be more easily communicated and still relate the lack to the audience.</p> <p><b>It is not likely that Moses was referring to the Holy Spirit in 1:2.</b> The Hebrew text likely referred to the Creator himself. Actually "wind of the Creator" is a better translation of the Hebrew text here, implying "The Creator was ready to start". However, this is still the introduction and we already are referring to the Creator as the active agent.</p> <p>For this story, it would seem confusing to include something in reference to the Hebrew concept "hovering" which implies "readiness for starting". It is implied in the first clause. It is more than just The Creator being in a place.</p>
<p>4</p>	 <p>01_Ge_01_03_CD</p> <p><b>Gen 1:3-5</b></p>	<p>(BSVT) God said, "Let there be light," and there was light. Then God separated the light and the darkness. He called the light "day" and He called the darkness "night." This was what God did on the first day. And He saw that what He had done was good.</p> <p><i>(NASB) 3 Then God said: Let there be light, and there was light. 4 God saw that the light was good. God then separated the light from the darkness. 5 God called the light "day," and the darkness he called "night." Evening came, and morning followed—the first day.</i></p> <p>The Creator made light to shine/to begin. It was bright! It pushed away the much darkness.</p> <p>That was the work/task the Creator did on the first work-time.</p> <p><b>Alternative translation</b> The Creator said, "I will make</p>	<p>The author of the Hebrew used the idiom of the Creator speaking things into existence, in Gen 1:3, 6, 9, 11, 14, 20, 24, 26. Those are statements of intent, formed as indirect commands. The SPapp team should decide which of the following forms the English script (during the workshop) should use:</p> <ul style="list-style-type: none"> <li>• a statement of intent: "I will make light" (which implies that it is The Creator as creator who is doing so).</li> <li>• a statement of desire: "I want to make light" (which might imply another person, an agent who works for The Creator).</li> <li>• a statement of indirect command: "Let light to exist/be here" (which might imply another person, an agent who works for the Creator). (It seems that Brian is uncomfortable with this form.)</li> <li>• a statement of permission: "Permit light to come here" (which might imply that the Creator has to give permission for it to happen and it could imply also that someone is holding it back, as well as that it might imply another person creating, an agent who works for the Creator).</li> </ul> <p>Willis recommends a reference to a direct act</p> <p>Durk and I recommend the SPapp team reducing the complexity of the story by postponing</p>



		<p>light," and he made light to shine/to begin. He caused/ assigned/ designated/ marked the light to push away/annul the much darkness.</p> <p>That was the work/task the Creator did on the first day.</p>	<p>communicating the author's statements that the Creator named things (1:5; 8, 10).</p> <p>Most major translations use abstracts, implying that there were equal quantities of light and darkness. However, in slide 3, we stated that the darkness was everywhere. So here, the meaning is that the light pushed away darkness or annulled the darkness.</p> <p>A translation should not imply that the day-night cycle began before the sun existed or before it was visible. The author was referring to the conditions, not time units.</p>
5	 <p>01_Ge_01_04_RG</p> <p><i>Gen 1:6-8</i></p>	<p>(BSVT) Next God separated the waters and put a space between them. God called this space the "sky." He did this on the second day. And God saw that this was good.</p> <p><i>(NASB) 6 Then God said: Let there be a dome in the middle of the waters, to separate one body of water from the other. 7 God made the dome, and it separated the water below the dome from the water above the dome. And so it happened. 8 God called the dome "sky." Evening came, and morning followed—the second day.</i></p> <p>There was much water. The Creator put the sky between some water above and some water below. That was the work/task the Creator did on the second day/work-time.</p>	<p>It is confusing to refer to plural "waters" before stating there was any water at all.</p> <p>The abstract "space" is not a universal concept. Some languages might have "separator", focusing on the function. However, even 'separate' is a complicating concept here.</p> <p>Durk and I suggest postponing the reference to "sky" as a separator (abstraction) of the two waters.</p> <p>Willis recommends a reference to direct acts in the communications of Gen 1:6, 8, 9, 14, 20, 24.</p> <p>Willis suggests stating a reference to work or task instead of the generic "what"</p>
6	 <p>01_Ge_01_05_RG</p>  <p>01_Ge_01_06_CD</p> <p><i>Genesis 1:9-10</i> For the languages where this kind of land is not known, the developer who</p>	<p>(BSVT) On the third day, God caused the waters to come together so that dry ground would appear. He called the dry ground "land" and he called the waters that came together "seas." And God saw that it was good.</p> <p><i>(NASB) 9 Then God said: Let the water under the sky be gathered into a single basin, so that the dry land may appear. And so it happened: the water under the sky was gathered into its basin, and the dry land appeared. 10 God called the dry land "earth," and the basin of water he called "sea." God saw that it was good.</i></p>	<p>The BSVT script shifted here to referring to the sequence of days at the beginning of the script, as different from the first two days. It continued that form after this. <b>Should we shift and should we continue to the end?</b> The alternate is shown in this script for the third day only.</p> <p>The Hebrew way of conceptualizing the much water responding to gravity is likely to confuse the audience. (We must not assume that water behaved differently at the beginning.)</p> <p>JM: I think the first image is clearer, since there's a clearer division between land and sea. The white waves may distract people, especially when they don't know a rough sea.</p>



	<p>does the recording in the LWC language should find a visual that the listeners might easily recognize.</p>	<p><b>During the third day/work-time,</b> the Creator caused the ground to push up through/in the waters that were under the sky. The ground appeared and it dried.</p>	
7	 <p>01_Ge_01_06_RG</p> <p><b>Gen 1:11-13</b></p>	<p>(BSVT) That same day God said, "Let the land be filled with many kinds of trees and plants," and that's what happened. All the plants made seeds, and all the trees had fruit with seeds so that there would always be plants and trees. And God saw that it was good.</p> <p><i>(NASB) 11 Then God said: Let the earth bring forth vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. And so it happened:12 the earth brought forth vegetation: every kind of plant that bears seed and every kind of fruit tree that bears fruit with its seed in it. God saw that it was good. 13 Evening came, and morning followed—the third day.</i></p> <p>Also during the third day, the Creator caused many kinds of trees and bushes and plants and grass to grow on the land. All of the plants, bushes and grass made seeds, and all the trees had fruit with seeds so that there would always be other plants and trees. And He evaluated that the results/those conditions were good. That was the work/task the Creator did on the third day/work-time.</p> <p><b>Alternative translation</b></p> <p>The Creator also said, "I will make many kinds of trees and plants and I will cause them to grow on the land". And he did that. All the plants made seeds, and all the trees had fruit with seeds so that there would always be other plants and trees. And the Creator evaluated that those</p>	<p>Here also, it might be well to indicate The Creator's intention/purpose.</p> <p>"Filled with..." is a conceptual metaphor. "I will cause to grow..." is more translatable.</p>

		<p>results/those conditions were good. That was the work/task that he did on the third day/work-time.</p>	
8	 <p>01_Ge_01_10_CD</p> <p><b>Gen 1:16, 18, 19</b>  This visual is too much like that sunburst that we are using to represent God.</p>	<p>(BSVT) On the fourth day God made lights in the sky—the sun and the moon and the stars, which made light for the earth and marked the seasons. The sun was for the day and the moon and stars for the night. And God saw that it was good.</p> <p><i>(NASB) 14 Then God said: Let there be lights in the dome of the sky, to separate day from night. Let them mark the seasons, the days and the years,...16 God made the two great lights,<del>the greater one to govern the day, and the lesser one to govern the night, and the stars</del>....18 ..God saw that it was good. 19 Evening came, and morning followed—the fourth day.</i></p> <p>During the fourth day/work-time, The Creator made lights in the sky—the sun and the moon, which made light for the earth. He also made the stars. Now when those lights move/change, we people can recognize the changing of the seasons. The sun shines for the daytime and the moon and stars shine for the night-time. And He evaluated that those results/those conditions were good. That was the work/task the Creator did on the fourth day/work-time.</p> <p><b>Alternative translation</b></p> <p>The Creator also said, "I will make lights in the sky—the sun and the moon, which will shine light for the earth. Also I will made the stars." And he did that.</p> <p>Today, when those lights move/change, we people can recognize the changing of the seasons. The sun shines for the</p>	<p>The Creator was working in non-time sphere. He created all things in non-time. I suggest that exact sequence will not be important to new audiences. If we present the sun and moon's creation close to the sky's creation, the listeners and readers can relate them together. Then, there is only one shift of focus to the earth, animals, and plants, progressing to people.</p> <p>The reference to seasons is a kind of comment. It is not part of the creation story. Further, "mark the seasons" is an abstraction. My suggestion seems more translatable.</p> <p>JM: I see benefits for both images, but maybe the second one is a bit clearer as it's less abstract and shows "a big light".</p>

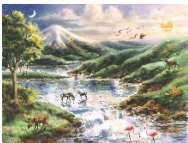


		<p>daytime and the moon and stars shine for the night-time.</p> <p>And the Creator evaluated that those results/those conditions were good. That was the work/task that he did on the fourth day/work-time.</p>	
9	 <p>01_Ge_01_13_CD</p> <p><i>Gen 1:20ab, 21abc, e</i> We recommend that the developer who does the recording in the LWC language should find a visual that the listeners might easily recognize. This view for the English version is likely to be recognized only if the audience has experienced such views in movies or TV (or are ocean divers).</p>	<p>(BSVT) Next, God caused the seas to be filled with many kinds of fish and other living things.</p> <p><i>(NASB) 20 Then God said: Let the water teem with an abundance of living creatures, <del>and on the earth let birds fly beneath the dome of the sky.</del> 21 God created the great sea monsters and all kinds of crawling living creatures with which the water teems, <del>and all kinds of winged birds.</del> God saw that it was good,</i></p> <p>During the fifth day/work-time, the Creator made many kinds of fish and other living things and he caused them to live in all the places in the water. He blessed /spoke good words to them and said, "You reproduce! I want you to have very many offspring! You go to live in all the water everywhere!"</p> <p><b>Alternative translation</b></p> <p>The Creator also said, "I will make many kinds of fish and other living things. I want them to live in all water-places." He blessed/spoke good words to them and he said, "You reproduce! I want you to have very many offspring! You go to live in all the water everywhere!"</p> <p>And the Creator evaluated that those results/those conditions were good.</p>	<p>Here also, "filled with...teem" is a conceptual metaphor. It might be more translatable by referring to "many far places" or "in all places of water".</p> <p>It is legitimate to communicate The Creator's command to the fish here, which fits best with the picture.</p> <p>We should represent the superlatives "filled with..." and "teem".</p>
10	 <p>01_Ge_01_16_CD</p>	<p>(BSVT) God also made very many kinds of birds to fly in the sky. He blessed the fish and the birds saying, "Reproduce and</p>	<p>Most languages prefer to think about fish and sea-creatures quite separately from birds, especially since they reproduce very differently. The author of 'Read and Grow' seems to have forgotten (in mid-sentence) that The Creator was</p>

	 <p>01_Ge_01_15_CD</p> <p>01_Ge_01_14_CD</p> <p><b>Gen 1:20a, 20c, 21de</b></p> <p>We recommend that the developer who does the recording in the LWC language should find a visual that the listeners might easily recognize. This view for the English version is likely to be recognized only if the audience has experienced such views in movies or TV. How many of us have been up in an ultra-light plane?</p> <p>become very many and fill the seas with fish and the earth with birds.”</p> <p>That was the fifth day of creation, and God saw that it was all very good!</p> <p>(BSVT has three slides.)</p> <p><i>(NASB) ...Then God said: ...On the earth let birds fly beneath the dome of the sky.21 God created ...all kinds of winged birds. God saw that it was good,</i></p> <p>Also during the fifth day, the Creator also made many kinds of birds. He blessed/spoke good words to the birds, saying, “You reproduce! I want you to have many offspring! You go to live in all the land places everywhere!”</p> <p><b>Alternative translation</b></p> <p>The Creator also said, “I will make many kinds of birds.” He blessed/spoke good words to them and he said, “You reproduce! I want you to have many offspring! You go to live in all the land places everywhere!”</p> <p>And the Creator evaluated that those results/those conditions were good. That was the work/task that he did on the fifth day/work-time.</p>	<p>talking to two groups, each of which were in different places.</p> <p>I suggest that the Hebrew idiom referring to “flying” is awkwardly redundant in most languages.</p>
<p>11</p>	 <p>01_Ge_01_09_RG</p> <p><b>Gen 1:24</b></p> <p>This picture will be recognized easily in English and likely in wide areas of Africa. However, we should recognize that it suggests that the lions are about to</p> <p>(BSVT) On the sixth day, God made all the animals that live on the land.</p> <p><i>(NASB) 24 Then God said: Let the earth bring forth every kind of living creature: <del>tame</del> animals, crawling things, and every kind of wild animal. And so it happened:</i></p> <p>During the sixth work-time, the Creator made all kinds of wild animals and creatures that crawl on the ground.</p> <p><b>Alternative translation</b></p>	

	<p>attack the animals in the background</p>	<p>The Creator also said, "I will make all kinds of wild animals and creatures that crawl on the ground.</p> <p>And he did that.</p>	
12	 <p>01_Ge_01_17_CD</p> <p>Gen 1:25b, 25d We recommend that the developer who does the recording in the LWC language should find a visual that the listeners might easily recognize. This view for the English version is likely to be recognized only if the audience has such domestic animals</p>	<p>(BSVT) He made livestock.</p> <p><i>(NASB) 25 <del>God made every kind of wild animal, every kind of tame animal, and every kind of thing that crawls on the ground. God saw that it was good.</del></i></p> <p>He made livestock that we people have close to us.</p> <p>Alternative translation</p> <p>The Creator also said, "I will make livestock that the people can hold close to them."</p> <p>And he did that.</p>	<p>Willis suggests amplifying "livestock", for those who are learning the LWC.</p>
13	 <p>01_Ge_01_21_CD</p> <p>Gen 1:26, 27, 28abcde, 31 We should erase the banana leaf in the upper left hand and the bush in the upper right hand corner</p>	<p>(BSVT) And He made all kinds of wild animals and creatures that crawl on the ground.</p> <p><i>(NASB) 26 Then God said: Let us make human beings in our image, after our likeness. <del>Let them have dominion over the fish of the sea, the birds of the air, the tame animals, all the wild animals, and all the creatures that crawl on the earth.</del></i></p> <p>27 God created mankind in his image; in the image of God he created them; male and female he created them. 28 God blessed them and God said to them: Be fertile and multiply; fill the earth...</p> <p>31 God looked at everything he had made, and found it very good. Evening came, and morning followed—the sixth day.</p> <p>Then/Also on the sixth day, the Creator said, [to himself], "We will make people in our image, so they will be like us." So, He made the people male and female.</p> <p>He spoke good words to them. Then he said. "You, reproduce! I</p>	<p>I suggest that we should communicate the plural ("Let us...our image...our likeness") for this app. It needs to be communicated in the Scripture so we can relate to Jesus and Spirit as well as being God (the Creator).</p> <p>The Hebrew text uses singular ("man"), but the meaning is definitely a reference to the genera.</p> <p>We should not use a transliteration of the Hebrew personal name ("Adam"), especially since Eve's name is not mentioned here.</p> <p>Since God is the person "blessing" the first people, we do well to interpret that "he blessed them" is the speech frame, while the "Be fertile and multiply" is the content of the blessing.</p>



		<p>want you to have many offspring! You go to live in all the land places everywhere!”</p> <p>And the Creator evaluated that those results/those conditions were exceedingly good. That was the work/task that he did on the sixth day/work-time.</p>	
14	<p><b>Gen 2:2-3</b></p>  <p><b>Genesis 2:4</b> We recommend that the developer who does the recording in the LWC language should find a visual that the listeners might easily recognize. This view for the English version is likely to be recognized only if the audience has experienced such views in movies or TV</p>	<p><b>(BSVT) (No script)</b></p> <p><i>(NASB) 2 On the seventh day God completed the work he had been doing; he rested on the seventh day from all the work he had undertaken. 3 God blessed the seventh day and made it holy, because on it he rested from all the work he had done in creation.</i></p> <p>After the sixth day, the Creator had completed the work that he wanted to do. He was content with all that he had completed/created. He wanted the people to remember that He completed his creation in six days. He also wanted that they should be habitually content, taking a day for resting.</p>	<p>We are likely to mislead the translators and their audiences if we imply that The Creator ‘rested’, since such a statement is likely to imply that he was tired.</p> <p>The translators should recognize that this is comment about a weekly practice.</p> <p>It is important that a translation does not imply any magic related to the seven day cycle or that there might be some merit in observing the seven day cycle. A translation should communicate the deeper meaning of “sanctifying the seventh day”.</p> <p>It is now generally accepted that the Hebrew concept that is commonly translated “holy” is NOT based on the root for “setting apart” or “putting separate”.</p> <p>More importantly, the text focuses on attitude of the people, not a quality of an event or practice.</p>
15		<p><b>(BSVT) (No script.)</b></p> <p><i>(NASB) This is the story of the heavens and the earth at their creation. When the Lord God made the earth and the heavens—</i></p> <p>That is how the Creator made all things at the beginning</p>	<p>It is much better exegesis to interpret that this sentence marks the end of the first unit, rather than the beginning of a new unit (as the NASB, RSV and NIV have done). See the Appendix A.</p>

16	 <p>RnG Copyright</p>		
----	--	--	--

\*Any published materials must include this copyright information.

## Appendix A

There are two interpretations of the Hebrew sentence in 2:4a ‘These lines-of the-heavens and-the-earth when-they-to-be-created’. The sentence may be either a summary closure or an introduction. Here are the arguments for each interpretation:

- It is an introductory sentence for the section 2:4-25. RSV, NIV and other versions, Barnwell and other commentaries have chosen this interpretation. There are **two** arguments given in favor of this interpretation:
  - In Hebrew literature, a new section may begin with a summary sentence or paragraph and then tell the details.
  - This Hebrew idiom is used elsewhere as an introduction in Genesis (see 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 36:9 and 37:2).
- It is a summary statement that closes the section 1:1-2:4a. Tanakh, Speiser, GNB, and other versions and several commentaries have chosen this interpretation. (See how GNB has formatted it.) There are **five** arguments that can give us confidence in putting 2:4a as a closure for 1:1-2:4a. The first two reasons are the strongest:
  - This statement seems to repeat the beginning part of 1:1 by referring to ‘the heavens and the earth’. The Hebrews often repeated in a closing statement the key words of the Topic Introducer.
  - It is difficult to see how the following section describes anything about the heavens at all. Nor does the following section focus on the earth. Its focus is on the humans. The plants, trees and animals are mentioned only in their relationship to the humans.
  - In old Hebrew literature (and specifically in Genesis), there are summary statements *at the end* of some sections. Further, if we should interpret that 1:1-2:3 was a poem or song before it was written down (i.e., it had an oral poetical form before the author wrote it down), there is a similar passage in 49:1-28 (which has retained more of its poetical form) which is closed by a summary statement.
  - In all the other occurrences where this idiom is used as an introductory clause, the demonstrative pronoun ‘These/This’ refers to *a list of people related to a specific person or a narration about a specific person*. But here the reference is to non-personal *things*, the heavens and the earth (and their components). Thus this occurrence is different.
  - The next sentence (2:4b) restates this statement as a time clause, which is a good Hebrew way of beginning a new section. Therefore the section 2:4b-25 does not need a summary to introduce it.