

רמש, שקץ, ושרץ

אבנר רמו

”טובל ושרץ בידו”
”קופת שרצים”

Creeping [thing] – רמש

After the deluge God blessed Noah and his sons:

ויאמר להם פרו ורבו ומלאו את-הארץ.
ומוראכם וחתכם יהיה על כל-חית הארץ ועל כל-עוף השמים; בכל אשר תרמש האדמה
ובכל-דגגי הים, בידכם נתנו.
כל-רמש אשר הוא-חי לכם יהיה לאכלה: כירק עשב, נתתי לכם את-כל.

“Be fruitful and multiply, and fill the earth.

And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the sky, [and] upon all wherewith the ground teems, and upon all the fish of the sea: into your hand are they delivered.

Every moving [thing] that is alive shall be for food for you; as the green grass I gave it all to you” (Gen 9:1-3).

Probably due to his reading of verse Gen 1:28, The Greek translation of verse Gen 9:1 ends with the additional words “and subdue it” or in Hebrew: **וכבשה**.

The words **בכל אשר תרמש האדמה** of verse Gen 9:2 was translated to Greek as “and all the things that move on the earth”, but the reading of **שרץ נפש חיה** - **ויאמר אלהים-ישרצו המים** **שרץ נפש חיה** (Gen 1:20), suggests that **בכל אשר תרמש האדמה** of verse Gen 9:2, is a letter-substitution and order-type error of: **בכל אשר תשרץ האדמה** - “in all that the ground shall bring out.”

The understanding of **כל-רמש אשר הוא-חי** of verse Gen 9:3 as “Every moving [thing] that is alive” by the English (but not the Greek) translator, suggests that it is a sibilant letter exchange error of: **כל-רמש אשר הוא-חי** - “every stepping (thing) that is alive” (e.g. Eze 26:11).

Prior to the creation of humans, God said:

נעשה אדם בצלמנו כדמותנו; וירדו בדגת הים ובעוף השמים, ובבהמה ובכל [-]הארץ, ובכל-
הרמש הרמש על-הארץ.

“Let us make humans in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the sky, and over the cattle, and over all the land, and over every creeping [thing] that creeps upon the earth” (Gen 1:26).

However, the comparison to verse Gen 9:2, and as there is no mention here of the wild beasts, it is suggested that the words:

ובכל-הארץ is a word-deletion error of **ובכל חית הארץ** - “and in all the beast of the land.”

Yet after the creation of Humans God tells them in a similar pattern to his words to Noah and his sons (Gen 9:1-3) :

פרו ורבו ומלאו את-הארץ וכבשה; ורדו בדגת הים, ובעוף השמים, ובכל-חיה הרמשת על-הארץ.

“Be fruitful, and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the sky, and over every living [thing] that creeps upon the earth” (Gen 1:28).

It seems that the Greek translator noticed that here some of the details that were mentioned in verse Gen 1:26 are missing, and as he believed that this was an erroneous omission, he added after the words: “the fowl of the sky”, the words: “and all the cattle and all the earth.” However, it is also possible that here **ובכל-חיה הרמשת על-הארץ** has the same meaning as: **ובכל-חיה הרמסת על-הארץ** - “and over all the animals that step upon the earth” (e.g. Eze 26:11), and that obviously will include all the creatures that move on the earth.

This understanding is supported by the reading of:

ויעש אלהים את-חית הארץ למינה, ואת-הבהמה למינה, ואת כל-רמש האדמה למינהו;
“And God made the beast of the earth after its kind, and the cattle after their kind, and everything that creeps upon the ground after its kind” (Gen 1:25; see also: Gen 1:24, 30).

The types of the creatures that roam on the ground are also discussed in the narrative about the deluge.

We read in the Book of Genesis:

וינחם יהוה כי-עשה את-האדם בארץ; ויתעצב אל-לבו.
ויאמר יהוה, אמחה את-האדם אשר-בראתי מעל פני האדמה, מאדם עד-בהמה, עד-רמש ועד-עוף השמים: כי נחמתי כי עשיתם.
ונח, מצא חן בעיני יהוה.

“And *YHWH* regretted that He had made man on the earth, and it grieved Him at His heart.

And *YHWH* said: I will blot out man whom I have created from the face of the earth; from man to beast, and creeping thing, and fowl of the sky; for I am regretting that I have made them.

But Noah found grace in the eyes of *YHWH*” (Gen 6:6-7).

However, as we are told that only men (but not the other living creatures) became wicked, it is not likely that God also intended to punish the other living creatures. It is therefore suggested that here the marked words were inserted by a late scribe that already knew about the results of the deluge.

In addition, the reading of: **עצה בלב-איש** - “Counsel in the heart of man” (Pro 20:5; see also: Is 14:27; Ps83:6), and of: **ויאמר יהוה אל-לבו** - “and *YHWH* said in His heart” (Gen 8:21), suggest that in verse Gen 6:6 the word **ויתעצב** is a letter-insertion error of **ויתיעץ** - “and (He) took counsel (in His heart).”

Now we read:

ותשחת הארץ לפני האלהים ; ותמלא הארץ חמס.
וירא אלהים את-הארץ והנה נשחתה : כי-השחית כל-בשר את-דרכו על-הארץ.
ויאמר אלהים לנח, קץ כל-בשר בא לפני-כי-מלאה הארץ חמס מפניהם ; והנני משחיתם את-הארץ.

“And the earth was corrupt before God, and the earth was filled with violence.
And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.

And God said to Noah: The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them [with] the earth” (Gen 6:11-13).

While in verse Gen 6:5, we were told that it was man that became wicked, verse Gen 6:12 tells us that in fact it was “all the flesh” that became corrupt, and therefore “**The end of all flesh is come before Me.**” Yet we should notice that in the Greek translation of this verse the Hebrew word **בשר** appears as “humankind” which suggests that the translator believed that here the word **בשר** erroneously replaced the words **בני-האדם** (e.g. Ecc 8:11; 9:3).

Now we read:

ויבא נח ובניו ואשתו ונשי-בניו אתו-אל-התבה : מפני מי המבול.
מן-הבהמה הטהורה, ומן-הבהמה אשר איננה טהרה ; ומן-העוף-וכל אשר-רמש על-האדמה.

שנים שנים באו אל-נח, אל-התבה-זכר ונקבה : כאשר צוה אלהים את-נח.

“And Noah came in, and his sons, and his wife, and his sons' wives with him, to the ark, because of the waters of the flood.

Of the clean cattle, and of the cattle that are not clean, and of the fowl, and [of] everything that creeps upon the ground.

there went in two and two they came to Noah, to the ark, male and female, as God commanded Noah” (Gen 7:7-9; see also: Gen 6:18-20).

However, as previously suggested in regard to verse Gen 1:28, the logic of verses Gen 7:7-9, suggests that here again the words **וכל אשר-רמש על-האדמה** is a sibilant letter exchange error of **וכל אשר-רמס על-האדמה** - “and everything that steps upon the ground.”

For unknown reason this information is given again as:

בעצם היום הזה בא נח ושם-וחם ויפת בני-נח ; ואשת נח ושלושת נשי-בניו אתם-אל-התבה.
המה וכל-החיה למינה, וכל-הבהמה למינה, וכל-הרמש הרמש על-הארץ למינהו ; וכל-העוף למינהו, כל צפור כל-כנף.

ויבאו אל-נח, אל-התבה, שנים שנים מכל-הבשר אשר-בו רוח חיים.

“In the selfsame day Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, came into the ark;

They, and every beast after its kind, and all the cattle after their kind, and every creeping [thing] that creeps upon the earth after its kind, and every fowl after its kind, every bird of every sort.

And they came to Noah into the ark, two and two of all flesh wherein is the breath of life” (Gen 7:13-15).

The Greek translator wrote here: “and every creeping thing that moves on the earth”, which suggests that he believed that here again על-הארץ הרמש is a sibilant letter exchange error of על-הארץ הרמס - “and all the creeping things that step upon the earth.”

We are told about the results of the deluge:

ויגוע כל-בשר הרמש על-הארץ, בעוף ובבהמה ובכל-השרץ על-הארץ-וכל האדם. כל אשר נשמת-רוח חיים באפיו מכל אשר בחרבה-מתו. וימח את-כל-היקום אשר על-פני האדמה, מאדם עד-בהמה עד-רמש ועד-עוף השמים, וימחו מן-הארץ; וישאר אך-נח ואשר אתו בתבה.

“And all flesh that moved upon the earth perished, both fowl, and cattle, and beast, and every swarming [thing] that swarms upon the earth, and every man; All in whose nostrils was the breath of the spirit of life, whatsoever was in the dry land, died.

And He blotted out every living substance which was upon the face of the ground, both man, and cattle, and creeping [thing], and fowl of the sky; and they were blotted out from the earth; and only Noah, and [they] that were with him in the ark were left” (Gen 7:21-23).

The understanding of the word הרמש in verse Gen 7:21 as “that moves” by the Greek (and the English) translators indicates that they believed that this word is a sibilant exchange error of הרמס - “that steps” (e.g. Is 1:12; 28:3; 63:3). In addition, the understanding here of ובחיה as “wild animals” by the Greek translator, and as “and beast” by the English translator, indicates that they believed that here ובחיה is a letter-substitution and a word deletion error of: ובחית הארץ - “and in the beast of the land” (e.g. Gen 1:24, 25, 30).

At the end of verse Gen 7:21 we find: ובכל-השרץ על-הארץ - “and every swarming [thing] that swarms upon the earth.” The Greek translator wrote here: “and every creeping thing that moves on the earth”, which suggests that he believed that here ובכל-השרץ על-הארץ is a letter-substitution, and order-type error of: ובכל-הרמש על-הארץ - “and in every creeping [thing] that moves on the earth.”

In the Book of Genesis we read: וייצר יהוה אלהים את-האדם - “Then *YHWH* God formed man” (Gen 2:7; see also: 2:8), and:

וייצר יהוה אלהים מן-האדמה, כל-חית השדה ואת כל-עוף השמים,
“And out of the ground *YHWH* God formed every animal of the field, and every fowl of the sky” (Gen 2:19).

Yet we find:

וימח את-כל-היקום אשר על-פני האדמה, מאדם עד-בהמה עד-רמש ועד-עוף השמים,
“And He blotted out every living substance which was upon the face of the ground, both man, and cattle, and creeping [thing], and fowl of the sky” (Gen 7:23; see also: Gen 7:4).

However, the comparison between these verses suggests that here the word היקום is a letter-substitution and letter-deletion error of היצורים - “those that were formed.”

After the waters of the deluge dried out, we hear God telling Noah:

צא מן-הַתְּבֵה-אֵתָהּ וְאֶשְׁתְּךָ וּבְנֶיךָ וְנִשְׁי-בְנֶיךָ אִתְּךָ.
כָּל-הַחַיָּה אֲשֶׁר-אִתְּךָ מִכָּל-בֶּשֶׂר, בְּעוֹף וּבַבְּהֵמָה וּבְכָל-הַרְמֵשׁ הַרְמֵשׁ עַל-הָאָרֶץ-הַזֶּה (הַיֵּצֵא)
אִתְּךָ; וּשְׂרָצוּ בָאָרֶץ וּפְרוּ וּרְבוּ עַל-הָאָרֶץ.
וַיֵּצֵא-נֹחַ; וּבָנָיו וְאִשְׁתּוֹ וְנִשְׁי-בְנָיו אִתּוֹ.
כָּל-הַחַיָּה, כָּל-הַרְמֵשׁ וְכָל-הָעוֹף, כָּל רוֹמֵשׁ עַל-הָאָרֶץ-לְמִשְׁפַּחְתֵּיהֶם יֵצְאוּ מִן-הַתְּבֵה.

“Go forth from the ark, you, and your wife, and your sons, and your sons' wives with you. Every living [thing] that is with you of all flesh, in fowl, and in cattle, and in every creeping [thing] that creeps upon the earth bring forth with you; that they may swarm in the earth, and be fruitful, and multiply upon the earth.

And Noah went out, and his sons, and his wife, and his sons' wives with him; Every living (animal), every creeping [thing], and every fowl, whatsoever moves upon the earth, after their families; went out of the ark” (Gen 8:16-19).

Here again, the understanding of כָּל רוֹמֵשׁ עַל-הָאָרֶץ by the Greek (and the English) translators as: “whatsoever moves upon the earth”, indicates that they believed that כָּל רוֹמֵשׁ עַל-הָאָרֶץ is a sibilant exchange error of כָּל רוֹמֵס עַל-הָאָרֶץ - “whatsoever steps upon the earth.”

Of the thirty-four biblical words from the root רִמַּשׁ (r,m,s), we have thus far referred to the twenty that appear in the Book of Genesis, and suggested that those words that are genuine, indeed mean “creeping [things].” It is further suggested that the same understanding holds also for words from the root רִמַּשׁ (r,m,s) which appear in verses: Deu 4:18; 1 Ki 5:13; Eze 38:20; Hos 2:20; Hab 1:14; and Ps 138:10).

Abomination – שִׁקְצָה

In the Book of Leviticus we read: כָּל אֲשֶׁר אֵין-לוֹ סַנְפִיר וְקַשְׁקֶשֶׁת, בַּמַּיִם-שִׁקְצָה הוּא לָכֶם. - “Whatsoever has no fins nor scales in the waters, is abomination to you” (Lev 11:12).

Starting in the Book of Leviticus, words from the root שִׁקְצָה (sh,q,ts) appear 46 times in the Hebrew Bible. While the pronoun שִׁקְצָה or שִׁקְצוּ is almost always understood as “abomination”, the verbs from this root usually mean “to abhor” or “to loathe.” The general rule is that anything that is defined as שִׁקְצָה is considered impure and should not be eaten or touched.

However, when this word appears in the Bible for the first time we read:

וּנְפֶשׁ כִּי-תִגַּע בְּכָל-טָמֵא, בְּטָמְאֵת אָדָם אוֹ בַבְּהֵמָה טָמְאָה אוֹ בְּכָל-שִׁקְצָה טָמֵא, וְאָכַל מִבְּשַׂר-זֶבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה-וּנְכַרְתָּהּ הַנֶּפֶשׁ הַהוּא מֵעַמִּיהָ.

“And when any one shall touch any unclean thing, whether it be the uncleanness of man, or an unclean cattle, or any unclean detestable [thing], and eat of the flesh of the sacrifice of peace-offerings, which pertain to *YHWH*, that soul shall be cut off from his people” (Lev 7:21).

Here, the English translator realized that while “man” and “cattle” are objects, the word שִׁקְצָה is a pronoun, and therefore he inserted here the word “thing.” The Greek translator missed this

grammatical point and wrote here: “unclean abomination” which is an exact translation of the Hebrew: **שקץ טמא**. It is therefore suggested that **שקץ טמא** is a letter-substitution error of **שרץ טמא** - “unclean creature.” The reading of:

“And every swarming [thing] that swarms upon the earth is abominable; it shall not be eaten” (Lev 11:41; see also: Gen 7:21; Lev 11:42, 43), supports this suggestion, although the Greek translator disputes here the understanding of **שרץ על-הארץ** and **וכל-השרץ על-הארץ** as “and all the swarming [things] that swarms upon the earth.”

The Greek translator wrote here: “and all the creeping thing that creeps on the earth.” It is not unlikely that the Greek translation of the words **שרץ על-הארץ** and **וכל-השרץ על-הארץ** was based on the reading of: **בכל-השרץ הרמש על-הארץ** - “with [any] of all the swarming [thing] that creeps upon the earth” (Lev 11:44), and the reading of: **ובכל-הרמש הרמש על-הארץ** - “and over every creeping [thing] that creeps upon the earth” (Gen 1:26; see also: Gen 7:14; 8:17; Eze 38:20).

These examples also indicate that the conventional understanding of words from the root **שרץ** (sh,r,ts) which appear in the Hebrew Bible 18 times (7 - Genesis; 1 - Exodus; 9 - Leviticus; 1 - Ezekiel), is not beyond doubt.

That which is brought forth, or to produce – שרץ

It is rather remarkable that except for the Books of Genesis and Leviticus, words from the root **שרץ** (sh,r,ts), appear in the Bible only twice (Ex 1:7; and Eze 47:9).

In the Book of Genesis we read:

ויאמר אלהים, תוצא הארץ נפש חיה למינה, בהמה ורמש וחיתו-ארץ למינה; ויהי-כן. ויעש אלהים את-חית הארץ למינה, ואת-הבהמה למינה, ואת כל-רמש האדמה למינה; וירא אלהים כי-טוב.

“And God said: Let the earth bring forth the living souls after its kind, cattle, and creeping thing, and beast of the earth after its kind. And it was so.

And God made the beast of the earth after its kind, and the cattle after their kind, and everything that creeps upon the ground after its kind; and God saw that it was good” (Gen 1 :24-25).

Yet four verses earlier we find:

ויאמר אלהים-ישרצו המים שרץ נפש חיה; ועוף יעופף על-הארץ על-פני רקיע השמים. ויברא אלהים את-התנינם הגדלים; ואת כל-נפש החיה הרמשת אשר שרצו המים למינהם, ואת כל-עוף כנף למינהו, וירא אלהים כי-טוב.

“And God said: Let the waters swarm [with] swarm[s] of living souls, and let fowl fly above the earth on the face of the sky’s firmament.

And God created the great sea-monsters, and every living soul that creeps, that the waters swarmed after their kind, and every winged fowl after its kind; and God saw that it was good” (Gen 1 :20-21).

We could have expected that the structure of verse Gen 1:20 would be similar to that of verse Gen 1:24, yet they are vastly different. Verse Gen 1:24 begins with:
תוצא הארץ נפש חיה למינה - “And God said: Let the earth bring forth the living souls after its kind.”

Verse Gen 1:20 begins with: **ויאמר אלהים-ישרצו המים שרץ נפש חיה** - “And God said: Let the waters swarm [with] swarm[s] of living souls.” The Greek translator wrote here: “bring forth creeping things and living creatures”, which suggests that he believed that here **ישרצו** is a letter-substitution error of **יצאו** - “shall brengh forth” (e.g. Num 12:32; 15:36; Lev 24:23; 1 Sam 12:8; Jer 8:1; 26:23).

The Greek translation of verse Gen 1:20 also indicate that the translator believed that here **שרץ** is a letter-substitution and order-type error of **רמש** - “creeping [thing].”

Words from the root **שרצ** (sh,r,ts) that appear in verses Gen 7:21; Lev 11:41, 42, 43, 44; 46, were also translated to Greek as related to “creeping”, which suggests that the translators believed that also they are a letter-substitution and order-type error of words from the root **רמש** - “creeping [thing].”

While verse Gen 1:24 details each group of creatures that the earth will bring forth, and adds: “**after its kind**”, such details are not included in verse Gen 1:20 in regard to the creatures that the waters will “bring forth.” And finally, unlike verse Gen 1:24, verse Gen 1:20 does not end with the words **ויהי-כן** - “And it was so.”

The understanding that God created “**the great sea-monsters**” and of:
כל-נפש החיה הרמשת אשר שרצו המים למינהם - “every living soul that creeps, that the waters swarmed after their kind” (Gen 1:21; see also: Lev 11:46), is also problematic.

Obviously, in addition to the “**great sea monsters**” and the “**creeping [things]**”, the waters contain other types of living beings. Yet it is quite odd that while fish are mentioned in verses Gen 1:26 and Gen 1:28, the creation narrative does not tell us that fish were “brought forth” by the waters, or created by God.

In addition, except for verse Gen 1:21, the words “**after their kind**” refer to the types of living creatures and not to the “waters”, and therefore it seems that the current syntax of this verse is due to a word disorder.

In the Book of Ezekiel we read:

ויאמר אלי, המים האלה יוצאים אל-הגלילה הקדמונה, וירדו על-הערבה; ובאו הימה אל-הימה המוצאים ונרפאו המים.
והיה כל-נפש חיה אשר-ישרץ אל כל-אשר יבוא שם נחלים יחיה, והיה הדגה רבה מאד: כי באו שמה המים האלה וירפאו וחי-כל אשר-יבוא שמה, הנחל. והיה יעמדו (עמדו) עליו דוגים, מעין גדי ועד-עין עגלים-משטוח לחרמים יהיו; למינה תהיה דגתם, כדגת הים הגדול רבה מאד.

“And he said to me: These waters issue forth toward the eastern region, and shall go down into the Arabah; and when they shall enter into the sea, into the sea of the putrid waters, the waters shall be healed.

And it shall come to pass, that every living creature wherewith it swarms, whithersoever the rivers shall come, shall live; and there shall be a very great multitude of fish; for these waters are come thither, that all things be healed and may live whithersoever the river cometh.

And it shall come to pass, that fishers shall stand by it from En-gedi even to En-eglaim; there shall be a place for the spreading of nets; their fish shall be after their kinds, as the fish of the Great Sea, exceeding many” (Eze 47:8-10).

The Greek translator wrote here: “And it shall be, every soul of a living being that bubble up”, which suggests that he believed that the waters “bring forth” certain types of “living souls”, and that the Hebrew word describing this “bringing forth” is of the root שרץ (sh,r,ts).

Similarly, we read in the Book of Leviticus:

את-זה תאכלו מכל אשר במים: כל אשר-לו סנפיר וקשקשת במים, בימים ובנחלים-אתם תאכלו.

וכל אשר אין-לו סנפיר וקשקשת בימים ובנחלים, מכל שרץ המים, ומכל נפש החיה אשר במים-שקץ הם לכם.

ושקץ יהיו לכם; מבשרם לא תאכלו ואת-נבלתם תשקצו כל אשר אין-לו סנפיר וקשקשת במים-שקץ הוא לכם.

“These you may eat of all that are in the waters: whatsoever has fins and scales in the waters, in the seas, and in the rivers, it you may eat.

And all those that have no fins nor scales in the seas, and in the rivers, **of all that swarm of the waters**, and of all the living creatures that are in the waters, they are an abomination to you,

And they shall be an abomination to you; you shall not eat of their flesh, and their carcasses you shall abominate.

Whatsoever has no fins nor scales in the waters, that is an abomination to you” (Lev 11:9-12).

The Greek translator wrote here: “that the waters disgorge”, which indicates again that he believed that שרץ means: “that which was brought forth.”

As in the blessing of God to the first humans (Gen 1:28), God blessed Noah and his sons:

ויאמר להם פרו ורבו ומלאו את-הארץ.

“And He said to them: Be fruitful and multiply, and fill the earth” (Gen 9:1).

Yet six verses later, we hear again God telling Noah and his sons:

ואתם פרו ורבו; שרצו בארץ ורבו-בה

“And you, be fruitful, and multiply; **swarm** in the earth, and multiply therein” (Gen 9:7).

The marked word does not appear in the Greek translation of this verse, which suggests that the translators believed that it was erroneously inserted into the Hebrew version of this verse.

We also read in the Book of Genesis:

**וישב ישראל בארץ מצרים בארץ גשן; ויאחזו בה, ויפרו וירבו מאד.
“And Israel dwelt in the land of Egypt, in the land of Goshen; and they got them possessions therein, and were fruitful, and multiplied exceedingly” (Gen 47:27).**

Yet in the first chapter of the Book of Exodus we find:

**ובני ישראל פרו וישרצו וירבו ויעצמו-במאד מאד; ותמלא הארץ אתם.
“And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them” (Ex 1:7).**

The English translation here of **וישרצו** to “**and increased abundantly**” is unique (in the other biblical verses it was translated to “**swarm**”), while the Greeks omitted it again (and also in verse Gen 8:17) from their translation.

It should also be noted that the expression **פרו ורבו** - “**Be fruitful and multiply**” appears also in several other biblical verses (Gen 1:22; Jer 23:3; Eze 36:11), and in these verses there is no mention of words from the root **שרצ** (sh,r,ts).

The understanding of the Greeks of words from the **שרצ** as to mean “to bring forth”, may indicate that they assumed that these words are misspelled forms of words from the root **יצא** - “to come out.”

Alternatively, as indicated above, the reading of **וייצר יהוה אלהים את-האדם** - “**Then YHWH God formed man**” (Gen 2:7; see also: 2:8, 19), may suggest that words from the root **שרצ** (sh,r,ts), are a letter-substitution and order-type error of words from the root **יצר** - “to produce” or “to make.” For example, when we read: **ויאמר אלהים-ישרצו המים שרץ נפש חיה** instead of the conventional understanding (but which is not supported by the Greek translators) as: “**And God said: Let the waters swarm with swarm[s] of living soul[s]**” (Gen 1:20), we may comprehend it as saying: “**And God said: Let the waters produce a product of a living soul.**”

The difficulties in comprehending the meaning of the biblical words from the root **שרצ** (sh,r,ts), may explain why in Modern Hebrew words from this root are employed as: “to veg” or: “to lay around.”