

# GENESIS.

## THE STRUCTURE OF THE BOOK AS A WHOLE.

Click to follow Links.

(Division).

†

<b>1:1—2:3.</b>	The Introduction.
<b>2:4—50:26.</b>	The Eleven "Generations" *
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THE INTRODUCTION.	
(Alternation.)	
1:1.	<b>"THE WORLD THAT THEN WAS"</b> (2 Pet. 3:6). ITS CREATION IN ETERNITY PAST. <b>ITS END. RUIN.</b> <b>"THE HEAVENS AND THE EARTH WHICH ARE NOW"</b> (2 Pet. 3:7). THEIR CREATION IN TIME PRESENT. (THE SIX DAYS.) <b>THEIR END. BLESSING.</b>
1:2-	
1:-2:-31.	
2:1—3.	
THE ELEVEN "GENERATIONS" *.	
(Extended Alternation with Introversion.)	
2:4—4:26.	"THE HEAVENS AND THE EARTH"
5:1—6:8.	ADAM
6:9—9:29.	NOAH
10:1—11:9.	THE SONS OF NOAH <b>MANKIND IN GENERAL.</b>
11:10—11:26.	SHEM.
11:27—25:11.	TERAH.
25:12—18.	ISHMAEL
25:19—35:29.	ISAAC
36:1—8.	ESAU <b>THE CHOSEN PEOPLE.</b>
36:9—43.	THE SONS OF ESAU
37:1—50:26.	JACOB

\*There are 14 altogether in the Bible:

The above in Genesis	11
The Generations of Aaron and Moses (Num. 3:1)	1
The Generations of Pharez (Ruth 4:18—22)	1
	--13
† The Book of the Generations of Jesus Christ (Matt. 1:1)	<b>1</b>
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	<b>14</b>
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† This latter needed to complete the number of spiritual perfection (2x7=14). See [Ap. 10](#).

THE °FIRST °BOOK OF °MOSES  
CALLED  
°GENESIS. †

**1** In the beginning °God °created °the Heaven and the earth.

**2** And the earth *became waste*, and void; and darkness °was upon the face of the deep. And °the Spirit of God moved [the beginning of the heavens and earth which are now] upon the face of the waters.

**3** And °God °said, "Let there *become light*:" and there °became light.

**4** And °God saw the light, that *it was beautiful*: and °God °divided the light from the darkness.

**5** And °God °called the light Day, and the darkness He called Night. And the °evening and the morning were the *day one*.

**6** And °God °said, "Let there be *an expanse* [something spread out] in the midst of the waters, and let it divide the waters from the waters."

**7** And °God made the °expanse, and °divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

**8** And °God called the °firmament °Heaven [high, lofty]. And the °evening and the morning were the second °day.

**First Book.** For its relation to the other books of the Pentateuch as well as to the Hebrew Canon of O.T., see [Ap. 1](#). **Book.** See [Ap. 47](#).

**Moses.** Ascribed to him, Mark 10.2-8, &c.; see [Ap. 2](#).

**Genesis.** No part of Hebrew Title, which is simply *B<sup>e</sup>reshith*, "in [the] beginning", because the book of all beginnings. Genesis is Greek = generation, creation. For its being complementary to the Apocalypse, see [Ap. 3](#).

**1 "THE WORLD THAT THEN WAS"** (2 Pet. 3. 5, 6). See [Structure](#).

**Creation in eternity past, to which all Fossils and "Remains" belong.**

**God.** Heb. *Elohim*, pl. First occurrence connects it with creation, and denotes, by usage, the Creator in relation to His creatures. See [Ap. 4](#). The Heb. accent *Athmach* places the emphasis, and gives pause, on "God" as being Himself the great worker, separating the Worker from His work.

**created** (sing.). Occurs 6 times in this Introduction. Other acts 46 times. See [Ap. 5](#). Perfection implied. Deut. 32. 4. 2 Sam. 22. 31. Job 38. 7. Ps. 111; 147. 3-5. Prov. 3. 19. Ecc. 3. 11-14. [Even the Greek *Cosmos* = ornament. Ex. 33. 4-6. Isa. 49. 18. Jer. 4. 30. Ezek. 7. 20. 1 Pet. 3. 3.]

**the heaven and the earth.** With Heb. Particle *'eth* before each, emphasizing the Article "the", and thus distinguishing both from 2. 1. "Heavens" in Heb, always in pl. See note on Deut. 4. 26.

**2- And.** Note the Fig. *Polysyndeton* ([Ap. 6](#)), by which, in the 34 verses of this Introduction, each one of 102 separate acts are emphasized; and the important word "God" in v. 1 is carried like a lamp through the whole of this Introduction (1. 1—2. 3).

**the earth.** Fig. *Anadiplosis*. See [Ap. 6](#). **was = became.** See Gen. 2. 7; 4. 3; 9. 15; 19. 26. Ex. 32. 1. Deut. 27. 9. 2 Sam. 7. 24, &c. Also rendered *came to pass* Gen. 4. 14; 22. 1; 23. 1; 27. 1. Josh. 4. 1; 5. 1. 1 Kings 13. 32. Isa. 14. 24, &c. Also rendered *be* (in the sense of *become*), v. 3, &c. and where the verb "to be" is not in italic type. Hence, Ex. 3. 1, kept = *became* keeper, quit = *become* men, &c. See [Ap. 7](#).

**without form = waste.** Heb. *tohu va bohu*.

Fig. *Paronomasia*. [Ap. 6](#). Not created *tohu* (Isa. 45. 18), but became *tohu* (Gen. 1. 2. 2 Pet. 3. 5, 6). "An enemy hath done this" (Matt. 13. 25, 28, 39. Cp. 1 Cor. 14. 33). See [Ap. 8](#). **was.** This is in italic type, because no verb "to be" in Heb. (see [Ap. 7](#)). In like manner man became a ruin (Gen. 3. Ps. 14. 1-3; 51. 5; 53. 1-3. Ecc. 7. 20. Rom. 7. 18). **face.** Fig *Pleonasm*. [Ap. 6](#).

**1: -2-31. "THE HEAVENS AND EARTH WHICH ARE NOW"**

-2-5.	Darkness and Light. Night and Day.	1 <sup>st</sup> Day.
6-8.	Waters. Division between them.	2 <sup>nd</sup> Day.
9-13.	Earth. Fruit from it.	3 <sup>rd</sup> Day.
14-19.	Day and Night. Sun and Moon.	4 <sup>th</sup> Day.
20-23.	Waters. Life from them.	5 <sup>th</sup> Day.
24-31.	Earth. Life from it.	6 <sup>th</sup> Day.

**-2 the Spirit of God moved** (see [Ap. 9](#)) = The beginning of "the heavens and earth which are now" (2 Pet. 3. 7). It is even so in the New Creation. The Spirit moves (John 3. 3-8. Rom. 8. 5, 9, 14. Gal. 4. 29. 2 Cor. 5. 17, 18).

**3 God said** (occurs 10 times in Introduction). This begins each day : 3rd day twice; 6th day four times. The second act is also of God (1 Pet. 1. 23-25). [Ap. 5](#). **be light** = become light (as in v. 2), not the verb "to be". Light not located till 4th day. **was** = became, as in v. 2. It is even so in the New Creation: His Word enters and gives light (Ps. 119. 130. 2 Cor. 4. 6).

**4 saw.** Occurs 7 times in Introduction. [Ap. 5](#). **good** = beautiful (Ecc. 3. 11). **divided.** Occurs twice. [Ap. 5](#). Each day's work called "good", except the 2nd, because nothing created on that day: only division made.

**5 called.** Occurs 5 times. [Ap. 5](#). **evening . . . morning.** Fig. *Synecdoche* (of the Part), [Ap. 6](#). Put for a full day. The beginning and end of anything is put for the whole of it. Cp. Ecc. 3. 11; 10. 13; 11. 6. Ps. 92. 2. Isa. 41. 4; 44. 6; 48. 12. Rev. 1. 8, 11, 17; 2. 8; 21. 6; 22. 13.

**first day** = day one. The word "day" may refer to a prolonged period when used without any qualifying words. But when qualified with a numeral (cardinal or ordinal) it is defined and limited by it to a day of 24 hours. It is further limited here by its boundaries "evening and morning", as well as by the 7th day. Cp. Ex. 20. 9, 11. See [Ap. 11](#). **6 firmament** = expanse. Something spread out. **7 made.** Occurs 7 times. [Ap. 5](#). **8 Heaven** = Heb. high, lofty.

**9** And <sup>1</sup>God said, "Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear:" and it was so.

**10** And <sup>1</sup>God <sup>5</sup>called the dry *land* Earth; and the gathering together of the waters called **He** Seas: and <sup>1</sup>God saw that *it was* <sup>4</sup>*beautiful*.

**11** And <sup>1</sup>God <sup>3</sup>said, "Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit <sup>o</sup>after his kind, whose <sup>o</sup>seed *is* in itself, upon the earth:" and it was so.

**12** And the earth brought forth grass, *and* herb yielding seed <sup>11</sup>after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and <sup>1</sup>God saw that *it was* <sup>4</sup>*beautiful*.

**13** And the <sup>5</sup>evening and the morning were the <sup>o</sup>third day.

**14** And <sup>1</sup>God said, "Let there be *lightholders* in the firmament of the heaven to divide the day from the night; and let them be for <sup>o</sup>signs [*things to come*], and for <sup>o</sup>seasons [*appointed times*], and for days, and years:

**15** And let them be for lights in the firmament of the heaven to give light upon the earth:" and it was so.

**16** And <sup>1</sup>God made *the two* great <sup>14</sup>*lightholders*; the greater light to rule the day, and the lesser light to rule the night: *He made* <sup>o</sup>the stars also.

**17** And <sup>1</sup>God set *them* in the firmament of the heaven to give light upon the earth,

**18** And to rule over the day and over the night, and to divide the light from the darkness: and <sup>1</sup>God saw that *it was* <sup>4</sup>*beautiful*.

**19** And the evening and the morning were the <sup>o</sup>fourth day.

**20** And <sup>1</sup>God said, "Let the waters bring forth abundantly the moving creature that hath <sup>o</sup>life, and fowl *that* may fly above the earth in the open firmament of heaven."

**21** And God created *great sea-creatures*, and every living *soul* that moveth, which the waters brought forth abundantly, <sup>11</sup>after their kind, and every winged fowl after his kind: and <sup>1</sup>God saw that *it was* <sup>4</sup>*beautiful*.

**22** And God <sup>o</sup>blessed *them*, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."

**23** And the <sup>o</sup>evening and the morning were the <sup>o</sup>fifth day.

**24** And <sup>1</sup>God said, "Let the earth bring forth the living <sup>20</sup>creature <sup>11</sup>after his kind, cattle, and creeping thing, and beast of the earth after his kind:" and it was so.

**25** And <sup>1</sup>God made the beast of the earth <sup>11</sup>after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and <sup>1</sup>God saw that *it was* <sup>4</sup>*beautiful*.

**26** And <sup>1</sup>God said, <sup>o</sup>"Let Us make *mankind in the likeness of Our image*: <sup>o</sup>and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

**11 after his kind.** Occurs 10 times (vv. 11, 12, 12, 21, 21, 24, 24, 25, 25, 25). See [Ap. 10](#). Evolution has no answer to this.

**seed is in itself.** Heb. *seedling seed*. Fig. *Polyptoton*, [Ap. 6](#). First the herb, then seed. First tree, then fruit.

**13 third day** = day three.

**14 lights.** Heb. *m'aor* = lightholders or luminaries (Ex. 25. 6; 27. 20; 35. 14, &c. Cp. v. 3).

**signs.** Heb. *'oth* = things to come (Jer. 10. 2).

**seasons.** Heb. *mo'ed*, appointed times (from *y'ed*, to appoint). Occurs only 3 more times in Gen. See 17. 21; 18. 14; 21. 2.

**16 two** = the two.

**the stars also.** See [Ap. 12](#).

**19 fourth day** = day four. See note on v. 5.

**20 life** = soul. Hah *nephesh*, as in vv. 21, 24, 30; 2. 7, 19; 9. 4, 5, 5, 10, 12, 15, 16. Lev. 11. 46, &c. See [Ap. 13](#).

**21 whales** = great sea-creatures.

**creature** = soul. Heb. *nephesh*. Cp. v. 20 and [Ap. 13](#).

**22 blessed.** See on v. 1. Note the threefold blessing at Creation (1. 22, 28; 2. 3).

**23 evening . . . morning.** See on v. 5

**fifth.** The No. of grace ([Ap. 10](#)). No blessing till the 5th day, when there was living soul to bless. fifth day, or "day five". See note on v. 5.

**24 creature** = soul. Heb. *nephesh*. See [Ap. 13](#).

**26 Let us.** The Divine *purpose* is here stated. The Divine *act* not described till 2. 7, 21-24.

**man.** Heb. *'adam* (no Art.) = mankind.

**image . . . likeness.** Fig. *Hendiadys*. [Ap. 6](#). One thing, not two = "In the likeness of our image", viz. of *Elohim* (not Jehovah), the 2nd person, who had taken creature form in order to *create* (Col 1. 15. Heb. 1. 3. Rev. 3.14; cp. Prov. 8. 22-31, and 1 Cor. 11. 3-11). Refers only to outward *form*, not to attributes. So He afterward took *human* form in order to *redeem* (John 1. 14). Cp. Rev. 4. 11 with 5. 9. In any case the "image and likeness" is physical, not moral. Man fell and is a moral ruin, but some physical likeness to *'elohim* still remains. Cp. Gen. 9. 6. 1 Cor. 11. 7. Jas. 3. 9. No indication that that similitude was ever lost. Gen. 5. 3. See note on 3. 7.

**and.** Note Fig. *Polysyndeton* ([Ap. 6](#)) here, and throughout the Introduction (see v. 2), emphasizing the Divine *purpose*.

**27 God.** The Heb. accent (*Pasek*) places the emphasis on God, the Carrier-out of His *purpose*.

**created:** i.e., when He did create. The description of the act postponed till 2. 7, 21-24. See note on v. 26. The *Tosephta* (contemporary with the *Mishna*, about A. D. 200) translate *Sanhedrin*, viii. 7: "Why was man created last? That the heretics might not say there was a companion with Him in the work": i.e. lest man should have claimed a share in it.

**man.** Here the Heb. *'adam* has the art., and the demonstrative Heb. *'eth*, to indicate that the man Adam created in 2. 7 was the "man" here purposed.

**own.** Wrongly supplied by A. V. and R. V.

**image.** Fig. *Anadiplosis* ([Ap. 6](#)) for emph.

**him.** Emphasized by Heb. accent (*Athnach*).

**them.** Emph. Here, in purpose. But, Gen. 2. 7, 21-24, in historical act and fact.

**28 them.** Emph. Fig *Prolepsis* ([Ap. 6](#)). The actual building of Eve not till 2. 20-23.

**replenish** = fill, as 1. 22 and nearly every occurrence.

**have dominion.** Cp. Ps. 8. Heb. 2. 6-8. "But now . . . not yet."

**27** So God <sup>o</sup>created <sup>o</sup>man in **His** <sup>o</sup>own <sup>o</sup>image, in the image of God created **He** him; male and female created **He** <sup>o</sup>them.

**28** And <sup>1</sup>God <sup>22</sup>blessed <sup>27</sup>them, and <sup>1</sup>God said unto them, "Be fruitful, and multiply, and <sup>o</sup>replenish the earth, and subdue it: and <sup>o</sup>have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

**29** And <sup>1</sup>God said, "Behold, **I** have given *you* every herb <sup>o</sup>bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be <sup>o</sup>for meat.

**30** And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* <sup>o</sup>life, **I have given** every green herb for meat:" and it was so.

**31** And <sup>1</sup>God saw every thing that **He** had made, and, behold, *it was* very <sup>4</sup>**beautiful**. And the <sup>5</sup>evening and the morning were <sup>o</sup>the sixth day.

**2** Thus <sup>o</sup>the heavens and the earth [**which are now**] were finished, and all the host of them.

**2** And on the <sup>o</sup>**sixth** day God ended **His** work which **He** had <sup>o</sup>made; and **He** <sup>o</sup>rested on the seventh day from all **His** work which **He** had <sup>o</sup>made.

**3** And God blessed the seventh day, and sanctified *it*: because that in it **He** had <sup>2</sup>rested from all **His** work which God created and made.

**4** These *are* the **FAMILY HISTORY** OF THE HEAVENS AND OF THE EARTH when they were created, **when** that the LORD God made the earth and the heavens,

**5** And <sup>o</sup>every plant of the field before it was in the earth, and every herb of the field before it grew: <sup>o</sup>for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

**6** **And** there went up a <sup>o</sup>mist from the earth, and watered the whole face of the ground.

**7** And the LORD God formed [**as a potter**] <sup>o</sup>man [**Adam**] of the dust of the ground, and breathed into his nostrils the **breath that is life**; and man became a living <sup>o</sup>soul.

**8** (And the LORD God planted a <sup>o</sup>garden **in Eden**, **eastward**; and there **He** put the man [**Adam**] whom **He** had formed.

**9** And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the <sup>o</sup>tree of life also in the <sup>o</sup>midst of the garden, and the tree of <sup>o</sup>knowledge of <sup>o</sup>good and evil.

**10** And **the Persian Gulf** went out of Eden to water the garden; and from thence it was parted, and became into four heads.

**29 bearing seed ... yielding seed.** Heb, "seeding seed". Fig *Polyptoton* (Ap. 6) for emph.

**for meat.** Not flesh till after the Flood (9. 3).

**30 life** = soul. Heb. *nephesh*. Cp. v. 20; 2.7 and Ap. 18.

**I have given.** Fig. *Ellipsis* (Ap. 6. iii. a) correctly supplied from v. 29.

**31 the sixth day.** Here, with Art. "the"; unlike the other five days. Six, the Number of man. See Ap. 10.

**2. 1 the heavens and the earth** = "which are now" (2 Pet. 3. -), see Structure on p. 1. Hence without Heb. Particle '*eth*'. See note on 1. 1 and Deut. 4. 26.

**2 seventh.** Sam. and Sept. read "sixth", which is evidently correct.

**day.** See on ch. 1. 5.

**God ended.** See on 1. 1 and Ap. 5.

**made.** See note on 1. 7.

**rested.** From achievement; man rests from fatigue.

**3 created.** See note on 1. 1.

The Introduction (1. 1—2. 3) is the summary: 2. 4-25 gives the details of ch. 1: ch. 2. 9-14 coming historically between vv. 12 and 13 of ch. 1.

**2: 4--4: 26. "THE GENERATIONS OF THE HEAVENS AND OF THE EARTH."**

**2: 4-25.**

**BEFORE the Fall. Man in Probation.**

**3: 1-24.**

**The FALL of Man.**

**4: 1-26.**

**AFTER the Fall. Man in Ruin.**

**2: 4-25. MAN BEFORE THE FALL.**

**2: 4, 5-**

The earth for man and woman.

**-5.**

For the ground, no man.

**6.**

The ground and vegetable creation.

**7.**

The formation of man.

**8.**

The garden.

**9.**

The Trees.

**10-14.**

The Rivers.

**15.**

The Garden.

**16, 17.**

The Trees.

**18.**

For the man, no woman.

**19, 20-**

The ground and animate creation.

**-20-23.**

The formation of woman.

**24, 25.**

Man and woman for the earth.

**4 generations** = Family history. For the 14 in Bible, see the structure of the Book as a whole (p. 1). These are the Divine divisions, in which there is no trace of the Elohist and Jehovistic theories. It should be seen here if anywhere. But note: there is only one in which *Elohim* is used (No. 1); only one to which *Jehovah* is peculiar (No. 10): five have both titles (Nos. 3, 4, 7, 9, 12). Four have neither title (Nos. 6, 8, 10, 11). All the speakers use "Jehovah" except the Nachash, Abimelech (to Abram, not to Isaac), sons of Heth, Pharaoh (of Joseph), Joseph's brethren, Joseph himself.

**in the day** = when. See on v. 17 and Ap. 18. Cp. 1. 5; 3. 17.

**LORD God** = First occ. See Ap. 4, and note above.

**5 every plant, &c.** This is an expansion of ch. 1. 11, 12, giving details.

**for.** Three reasons why plants in ground "before they grew": (1) no rain; (2) no man; (3) no mist: see v. 6.

**6 But** = and.

**mist** = no mist ... to water. The last of two or three negatives not necessary. Must be supplied by Fig. *Ellipsis* (Ap. 6. iii a),

as in Deut. 33. 6. 1 Sam. 2. 3. Ps. 9. 18; 38.1; 75. 5. Prov. 24. 12; 25. 27. Isa. 38. 18, &c.

**7 formed.** As a potter. Isa. 64. 8.

**man.** Heb. '*eth-*

*Ha'adham* (with art. and particle = "this same man Adam"). See Ap. 14.

**breath.** Heb. *n<sup>e</sup>shamah*. See Ap. 16. of. Gen. of Apposition (Ap. 17) =

"breath [that is] life". **soul.** Heb. *nephesh*. See "life", 1. 20, and Ap. 13. Cp. 7. 22.

**8-14 Fig. Parechasis.** Ap. 6.

**8 garden.** This

garden may be additional to 1. 11, 12; 2. 4, 5-. That creation concerns the "plants of the field" (1st occ). This may have been a special planting, and lost when the garden and Eden were lost. Note the three gardens: (1) Eden, death *in* sin; (2) Gethsemane, death *for* sin; (3) Sepulchre, death *to* sin.

**eastward in Eden** = "in Eden, eastward".

**Eden.** In the cuneiform texts = the plain of Babylonia, known in the Accado-Sumerian as *edin* = "the fertile plain", called by its inhabitants *Edinu*. In Heb. *eden*, Sept. *paradise*. Occ. 2. 8, 10, 15; 3. 23, 24; 4. 16. Isa. 51. 3. Ezek. 28. 13; 31. 9, 16, 18, 18; 36. 35. Joel 2. 3.

**9 tree of life.** Gen. of cause (Ap. 17) = the Tree supporting and continuing the life which had been imparted. Cp. 3. 22. Hence "the bread of life", John 6. 48, 51, 53.

**midst.** Cp. Rev. 2. 7.

**knowledge** = sense or perception (Gen. 12. 12. Song 6. 11. Isa. 59. 8).

**good and evil.**

See on v. 17. **10 river** = the Persian Gulf, known as such to the Accadians, in which the river became four mouths (or heads) at spots where they

flowed into the source which received and fed them.



**11** The name of the first is °Pison: that *is* it which compasseth the whole land of °Havilah [*the region of sand*], where *there is* gold;

**12** And the gold of that land *is* good: there is bdellium and the °onyx stone.

**13** And the name of the second river *is* °Gihon: the same *is* it that compasseth the whole land of *Kas*.

**14** And the name of the third river *is* *Tigris*: that *is* it which goeth toward the east of °Assur. And the fourth river is Euphrates.

**15** And the LORD God took *this same man Adam*, and put him into the garden of Eden to dress it and to *preserve* it.

**16** And the LORD God commanded the man [*Adam*], saying, "Of every tree of the garden thou mayest °freely eat:

**17** But of the tree of the knowledge of °good and evil, thou shalt not eat of it: for *when* that thou eatest thereof thou shalt surely die."

**18** And the LORD God said, "*It is* not good that the man [*Adam*] should be alone; I will make him an help *as his counter part* for him."

**19** And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature [*soul*], that *was* the name thereof.

**20** And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help <sup>18</sup>*counter part* for him.

**21** °And the LORD God caused a deep sleep to fall upon Adam and he slept: and *He* took one of his ribs [*curve, or a side*], and closed up the flesh instead thereof;

**22** And the rib, which the LORD God had taken from <sup>16</sup>man, made *He* a °woman, and brought her unto the <sup>16</sup>man.

**23** And Adam said, "This *is* now bone of my bones, and flesh of my flesh: she shall be called <sup>22</sup>Woman, because she was taken out of Man."

**24** °Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

**25** And they were both °naked, the man [*Adam*] and his wife, and were not ashamed.

**3** Now the °serpent was more *wise* than any *living being* of the field which the LORD God had made. And he said unto the woman,

**11** **Pison** = the river W. of the Euphrates, called *Pallukat* in reign of Nabonidos, last king of Babylonia, or the Pallakopas Canal.

**compasseth**. The Pallukat or Pison encircled the N. borders of the great sandy desert which stretched westward to the mountain chains of Midian and Sinai.

**Havilah** = the region of Sand. Indicated in 25. 18. 1 Sam. 15. 7. Shur would be the E. end of Havilah, the W, of this region. Connected with Ophir in 10. 29.

**12 onyx**. Heb. *shoham*, identified with Assyr. *samtu*, from that region.

**13 Gihon** = the river E. of the Tigris. The modern *Kerkhah*, and ancient *Khoaspes*, rising in the mountains of the *Kassi*. *Kas* has been confused with the Heb, *Cush*. It is not the African Cush or Ethiopia, but the Accadian *kas*.

**14 Hiddekel** = Accadian for the Tigris, which was *Idiqla*, or *Idiqlat* = "the encircling".

**Assyria**. Heb. *Hashshur* (*Asshur*). This is not Assyria, but the city of *Assur*, the primitive capital of Assyria (which lay E. and W, of the Tigris).

**Euphrates**. Heb. *ph'nath*. The Greek Euphrates comes from the old Persian *Ufrate*, and this from *Purat* or *Puratu* = the river. Sometimes *Puranun* = the great river.

**15 the man**. Heb. *'eth-ha'adham* = this same man Adam. See [Ap. 14. i.](#) **keep** = keep safe, preserve. Same Heb. as 3. 24; 17. 9, 10; 18. 19, &c.

**16 the man**. Heb. *ha'adham* (with art.) = the man Adam. See [Ap. 14. i.](#) **freely**. Heb. "Eating thou mayest eat". Fig. *Polyptoton* ([Ap. 6](#)) for emphasis (see note on 26. 28). Here rightly marked by "freely". Toned down by Eve in ch. 3. 2.

**17 tree**. Note the three trees: "Knowledge" (2. 9), man's Ruin; "the Cross" (Acts 10. 39; 5. 30. 1 Pet. 2. 24), man's Redemption; "the Tree of Life" (2. 9. Rev. 2. 7; 22. 2), man's Regeneration.

**good and evil**. See on "knowledge", v. 9. Obedience proving what was "good" (Deut. 6. 24), disobedience revealing what was "evil" (Rom. 3. 20).

**in the day** = when. See [Ap. 18](#). Cp. 2. 4. 1 Kings 2. 37. Ezek. 36. 33, &c.

**thou shalt surely die**. Heb. "dying thou shalt die". Fig. *Polyptoton*, for emph. Cp. 20. 7; 26. 11. Ex. 19. 12; 21. 12, 15, 16, 17; 31. 14, 15. Lev. 20. 2, 9, 10, 11, 12, 13, 15, 16, 27; 24. 16, 17; 27. 29. Num. 15. 35; 26. 65; 35. 16, 17, 18, 21, 31. Judg. 13. 22; 15. 13; 21. 5. 1 Sam. 14. 39, 44; 22. 16. 2 Sam. 12. 14. 1 Kings 2. 37, 42. 2 Kings 1. 4, 6, 16; 8. 10. Jer. 26. 8, 19; 38. 15. Ezek. 3. 18; 18. 13; 33. 8, 14. See note on ch. 26. 28 for the emphasis of this Figure exhibited in other ways; and cp. esp. note on Num. 26. 65. Here marked by the word "surely", as in v. 16 by the word "freely". This certainty changed by Eve in 3. 3 into a contingency.

**18 meet** = as his counterpart.

**19 ground**: giving the details of 1. 24.

**creature** = soul. Heb. *nephesh*. See ch. 1. 20 and [Ap. 13](#).

**22 woman**. Heb. *'ishah*, fem. of *'ish* ([Ap. 14](#)) = female.

**23 Man**. Heb. *'ish*. [Ap. 14. ii.](#)

**24 Therefore, &c.** quoted Matt. 19. 5, &c. 1 Cor. 6. 16. Eph. 5. 31.

**25 naked**. Heb. *'arum*, a Homonym. The same spelling as word rendered "subtil" in 3. 1.

**3. 1-24 For Structure see next page.**

**1 serpent**. Heb. *Nachash*, a shining one. See note on Num. 21. 6, 9.

The old serpent (2 Cor. 11. 3) transformed as "an angel of light" (= a glorious angel, 2 Cor. 11. 14). Cp. Ezek. 28. 14, 17, connected with "cherub" (Ezek. 28. 13, 14, 16), and contrasted with it here in v. 24. See [Ap. 19](#).

**subtil** = wise. Heb. *'arum*, a Homonym. Same as 2. 25; here = wise (as Job 5. 12; 15. 5. Prov. 12. 16, 23; 13. 16; 14. 8, 15, 18; 22. 3; 27. 12). Cp. Ezek. 28. 12, 13, 17. If the *Ellipsis* ([Ap. 6. iii. 1](#)) be supplied from the preceding context, 3. 1 will then read on from 2. 25, thus : "they were both

naked (*'arum*), the man and his wife, and [knowing only good, 2. 17] were not ashamed [before God]. But the *Nachash* was more wise (*'arum*) than any living being of the field which Jehovah Elohim had made, and [knowing evil, and not ashamed (2. 25) to question the truth of God's word] he said unto the woman," &c.

**beast** = living creature or being; same as *Zoon* in Rev. 4. 6-9; 5. 6, 8, 14, &c.  
this chapter emphasizing each detail.

**the LORD God**. See note on 2. 4.