

THE ° FIRST ° BOOK OF ° MOSES,

CALLED

° GENESIS.

A₁ A
(p. 1)

1 IN the beginning ° God ° created ° the heaven and the earth.

B

2 ° And ° the earth ° was ° without form, and void; and darkness ° was upon the ° face of the deep.

A a
(p. 3)
4004

And ° the Spirit of God moved upon the ° face of the waters.

3 And ° God ° said, "Let there ° be light:" and there ° was light.

4 And ° God ° saw the light, that *it was* ° good: 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 ° first ° day.

b

6 And ° God ° said, "Let there be a ° firmament in the midst of the waters, and let it divide the waters from the waters."

7 And ° God ° made the ° firmament, 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. 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-s, &c.; see Ap. 2. **Genesis.** No part of Hebrew Title, which is simply *B'rēshith*, "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, p. 1. 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 *Athnach* 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. Eze. 7. 20. 1 Pet. 3. 3.]

the heaven and the earth. With Heb. Particle *'eth* before each, emphasising 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 emphasised; 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. *tohū vā bohū*. Fig. *Paronomasia*. Ap. 6. Not created *tohū* (Isa. 45. 18), but became *tohū* (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 (A, p. 1). "THE HEAVENS AND EARTH WHICH ARE NOW" (*Extended Alternation*).

A	a		-2-5. Darkness and Light. Night and Day	1st Day.
	b		6-8. Waters. Division between them.	2nd Day.
	c		9-13. Earth. Fruit from it.	3rd Day.
a		14-19. Day and Night. Sun and Moon.	4th Day.	
	b		20-23. Waters. Life from them.	5th Day.
	c		24-31. Earth. Life from it.	6th 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.** For spiritual significance see Ap. 10. **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.

(p. 3) **9** And ¹God ³said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear:" and it was so.

10 And ¹God ⁵called the ³dry land Earth; and the gathering together of the waters ⁵called He Seas: and ¹God ⁴saw that it was ⁴good.

11 And ¹God ³said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit ^oafter his kind, whose ^oseed is in itself, upon the earth:" and it was so.

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

13 And the ⁵evening and the morning were the ^othird ⁵day.

14 And ¹God ³said, "Let there be ^olights in the firmament of the heaven to divide the day from the night; and let them be for ^osigns, and for ^oseasons, 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 ¹God ⁷made ^otwo great ¹⁴lights; the greater light to rule the day, and the lesser light to rule the night: He made ^othe stars also.

17 And ¹God 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 ¹God ⁴saw that it was ⁴good.

19 And the ⁵evening and the morning were the ^ofourth ⁵day.

20 And ¹God ³said, "Let the waters bring forth abundantly the moving creature that hath ^olife, and fowl that may fly above the earth in the open firmament of heaven."

21 And ¹God ¹created great ^owhales, and every living ^ocreature that moveth, which the waters brought forth abundantly, ¹¹after their kind, and every winged fowl ¹¹after his kind: and ¹God ⁴saw that it was ⁴good.

22 And ¹God ^oblessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."

23 And the ^oevening and the morning were the ^ofifth ⁵day.

24 And ¹God ³said, "Let the earth bring forth the living ^ocreature ¹¹after his kind, cattle, and creeping thing, and beast of the earth ¹¹after his kind:" and it was so.

25 And ¹God ⁷made the beast of the earth ¹¹after his kind, and cattle ¹¹after their kind, and every thing that creepeth upon the earth ¹¹after his kind: and ¹God ⁴saw that it was ⁴good.

26 And ¹God ³said, "Let Us make ^oman in Our ^oimage, after Our likeness: ^oand 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."

4004 **27** So ^oGod ^ocreated ^oman in His ^oown ^oimage, in the ^oimage of God ^ocreated He ^ohim; male and female created He ^othem.

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. *seeded seed*. Fig. *Polypytōton*, Ap. 6. First the herb, then seed. First tree, then fruit.

13 third day = day three.

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

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

seasons. Heb. *mō'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. Heb. *nephesh*, as in vv. 21, 24, 30; 2. 7, 19; 9. 4, 5, 5, 10, 12, 15, 16. Lev. 11. 46, &c. See Ap. 18.

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. *'ādām* (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), emphasising the Divine purpose.

27 God. The Heb. accent (*Pašek*) 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. *'ādām* 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. Emphasised 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."

28 ² And ¹God ²²blessed ²⁷them, and ¹God ³said unto ^othem, "Be fruitful, and multiply, and ^oreplenish the earth, and subdue it: and ^ohave dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."