

Bible Marking Notes - Genesis 1 to 3

Genesis 1

¹ In the beginning ²God ³created the ⁴heaven and the earth.

7 Days of Creation – Plan of the Ages

1. Light – Word of God available to all
2. Separation – Two lines - Abraham called
3. Dry land and fruit – Israel in the sea of nations
4. Sun and moon – Christ manifested > Ecclesia
5. Fish and birds – Gospel to the Gentiles
6. Man and woman – Marriage of Christ and bride
7. Sabbath – Millennial rest

² And the earth ⁵was ⁶without form, and void; and darkness was upon the face of the ⁷deep. And ⁸the Spirit of God ⁹moved upon the face of the waters.

Seven days of 24 hours duration

The word 'day' is *yome* – to be hot, a day (the warm hours); hence, a season of time. Occurs 2,295 times in O.T. Appendix 11 Companion Bible – "...when the word 'day' is used with a numeral...as one, two...first, second... 'evening and morning' (Gen. 1)...it is defined, limited and restricted to an ordinary day of twenty-four hours." Context determines its duration. In Gen. 1 day and night define it to be a period of 24 hours. This is proven by its use in Ex. 20:8-11; 31:15-17 where reference is made to the days of creation.

³ And God said, Let there be ²light: and there was light.

⁴ And God saw the light, that it was good: and ³God divided the light from the darkness.

⁵ And God called the light Day, and the darkness he called Night. ⁴And the evening and the morning were the first day.

⁶ And God said, Let there be a ¹firmament in the midst of the waters, and ²let it divide the waters from the waters.

⁷ And God made the firmament, and divided the waters which were under the firmament from ³the waters which were above the firmament: and it was so.

⁸ And God called the firmament ⁴Heaven. And the evening and the morning were the second day.

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

¹⁰ And God called the dry land Earth; and the gathering together of the waters called he ²Seas: and God saw that *it was good*.

¹¹ And God said, Let the earth bring forth ³grass, the ⁴herb yielding seed, and the ⁵fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

¹² And ⁶the earth brought forth grass, and

The Creation – Divine glory in natural creation

The earth at the beginning

¹ *bereshith* – Hebrew title of the book – "In the beginning". Gen. 2:1-4 suggest this refers to the work of the 6 days of creation – i.e. creation of the firmament and dry land – Gen. 1:6-10. Planet earth and the universe had long existed. God acted with wisdom – Prov. 8:22-30; John 1:1.

² *elohim* – mighty ones. The angels – cp. Ps. 8:5 & Heb. 2:7. See Job 38:7; Ps. 33:6-9; 103:20-22; 104:3-4.

³ *bahrah* – singular verb attached to plural noun is grammatically incorrect but is designed to teach the most important doctrine – God manifestation. Lit. "mighty ones He created." One source of power, many agents – Isaiah 45:18.

⁴ *hashshamayim* – to be high. The firmament or starry expanse.

⁵ *hayah* – (verb) not only "to be" but also "to become"; "to come to pass". Roth. – "the earth had become". Suggests some catastrophe – probably a cataclysmic Divine judgement.

⁶ *tohu & bohu* – "waste" and "empty". ISA – "chaos and vacancy". Cp. context of Jer. 4:23-28. The earth was not created waste – Isa. 45:18 ("vain" is *tohu*). See Elpis Israel pgs. 10-11.

⁷ *thom* – the watery abyss. Symbol of the nations – Isa. 57:20; 17:12-13. Darkness symbol of the natural mind of all people before light enters – John 1:5; 3:19.

⁸ The holy spirit used by Elohim to create – Job 26:13; 33:4.

⁹ *rachaph* – to hover. Roth. – "was brooding". Describes the cherishing of incipient life such as a hen over eggs or young chickens. Suggests natural care and concern.

Day 1 – The creation of light

¹ God's word is powerful to bring order out of chaos – Ps. 33:6; 2 Pet. 3:5.

² Light is Divine – 1 Tim. 6:16; 1 John 1:5. No work can be done without light. This was universal light from God and symbolised His truth – Ps. 119:105; Isa. 8:20; 2 Cor. 4:6; 1 Pet. 2:9; John 3:20-21.

³ By rotation of the earth as light came from a primary source.

⁴ Darkness preceded light. The Jewish day commenced at 6 pm at night and taught the Jew his natural inheritance was darkness.

Genesis 1 is written from the perspective of an earth observer.

Day 2 – Separation of the waters above

¹ *raqiya* from root *raqa* – to beat, stamp, spread, or stretch forth; therefore an expanse, division or opening. Refers to the vast canopy of heaven above the earth – Job 37:18. Figuratively speaks of the "new heavens" – Ezek. 1:22-26; Dan. 12:3; Ps. 19:1.

² Waters – symbol of peoples, nations – Rev. 17:15; Isa. 17:12-13. Men divided into two groups by calling. Prophetically points to the call of Abram from apostasy in second millennium AM.

³ The clouds and mists above. Symbol for the saints – Heb. 12:1.

⁴ *shameh* – to be lofty. Refers not to God's dwelling place but the expanse above the earth in which is found the clouds, sun, moon and planets.

Day 3 – Dry land and fruit upon earth

¹ See Ps. 104:6-9. Symbol of Israel (the earth – Jer. 4:23) in the sea of nations – Hag. 2:6-7. In the 3rd millennium AM God called Israel out of Egypt.

² Symbol for the nations – Isa. 17:12-13; 57:20.

³ *deshe* – from root to sprout, shoot. Set the pattern for the future as grass grows out of soil (symbol for human heart – Matt. 13:3-9, 19-23). After sin entered, grass symbolised the futility and ephemeral nature of mortal man – Isa. 40:6-8.

⁴ *eseb* – a higher form of plants propagated by seed. A vegetation that is edible – man's diet v.29.

⁵ Third form of plant life – cp. 2:16. Basis of the principle of Matt. 7:15-20. The type of tree determines the type of fruit – 1 Pet. 1:23; James 1:21.

⁶ Israel (the earth) brought forth fruit through the word of God.

herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the ⁷third day.

14 And God said, Let there be ¹lights in the firmament of the heaven to divide the day from the night; and let them be for ²signs, and for ³seasons, and for days, and years:

See Elpis Israel pgs. 10-13 but exercise care in relation to “the angels that sinned”.

15 And ⁴let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God ⁵made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God ⁶set 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 ⁷to divide the light from the darkness: ⁸and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters ¹bring forth abundantly the ²moving creature that hath life, and ³fowl that may fly above the earth in the open firmament of heaven.

21 And God ⁴created ⁵great whales, and every ⁶living creature that ⁷moveth, ⁸which the waters brought forth abundantly, ⁹after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, ¹Let the earth bring forth the ²living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God ³made ⁴the beast of the earth after his kind, and ⁵cattle after their kind, and every thing that ⁶creepeth upon the earth after his kind: and God saw that *it was* good.

26 And God said, ⁷Let us make man in our ⁸image, after our ⁹likeness: and ¹⁰let them have dominion over ¹¹the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every

⁷ The number 3 signifies fruit, result, completion, or seed. The heaping up of the continents and appearance of life is a figure of resurrection and completes the first stage of creation.

To an observer on the earth, this was *the order of their appearance*; and in relation to him a *primary* creation, though absolutely pre-existent for millions of ages before the Adamic era. – Elpis Israel pg. 10

Day 4 – Luminaries – The Solar System established

¹ *me'orah* – luminaries. Used of the lampstand – Ex. 25:6 (9 of 19 occs.). See use Ps. 74:16.

² *owth* – a sign; sig. things to come; i.e. speaks of Yahweh's purpose. Moon (Ecclesia) reflects sun's (Christ's) light testifying to his existence in absence.

³ *mouaidim* – appointed times and seasons (as governed by the sun). Its translation as “feasts” demonstrates this.

⁴ Roth. & Ygs. – “luminaries”. Christ the sun (Mal. 4:2; John 8:12) being absent, night reigns (John 9:4-5), but the moon (Ecclesia – Ps. 89:37) reflects Christ's light (Eph. 1:3; Phil. 2:15-16).

⁵ *asah* – (Qal Imperfect) – to do (in a wide sense). Can signify to appoint as in Ps. 104:19 (Qal Perfect). May indicate that the sun was in existence on the 1st day (consistent with the type – John 1:1-11 – Christ being in the plan of God at creation), but now placed at the centre of the Solar System on the 4th day to govern seasons.

⁶ *nathan* – to give, put, set. Refers to positioning.

⁷ See principle and type – John 1:4-9; 3:19-21; 9:4-5; 1 John 1:5-7. Christ will ultimately destroy darkness – 2 Thess. 2:8; Mal. 4:1-3. The role of the Ecclesia is to reflect Christ's light now – Matt. 5:14-16; 1 Thess. 5:5; Eph. 5:8-13.

⁸ Light (knowledge and practice of truth) prevailed over darkness (ignorance and evil) – that was *tob* – good, pleasant, agreeable.

Day 5 – Fish and fowl created to multiply

¹ *sharats* – to wriggle; hence teem, swarm, multiply. Darby – “Let the waters swarm”.

² *sherets nephesh chayiah* – Lit. “a swarm of living creatures”. See Elpis Israel pg. 32. Darby – “swarms of living souls”. Cp. v.21,24,30; 2:7,19.

³ See Margin. Aquatic and aerial animals. Symbol of the Gentiles – Acts 10:12; Jer. 15:3; 19:7; 24:20; Hab. 1:14. Prophecy of the Gospel going to Gentiles in 5th millennium AM.

⁴ *bahrah* as in v.1.

⁵ *gadol tanniym* – from root *tan* – to elongate or stretch out. RV – “sea monsters”; i.e. large sea creatures.

⁶ *nephesh chayiah* – see note v.20.

⁷ *ramas* – to glide swiftly; i.e. to crawl or move.

⁸ Roth. – “with which the waters swarmed”.

⁹ Contrary to the theory of Evolution – the transmutation of species. Development and adaptability without fundamental change is the rule of creation.

Day 6 – Many other creatures and Man and Woman

¹ Cp. v.12 with v.20. All creatures were made from the dust of the ground.

² *nephesh chayiah* – see note v.20. Generic for land animals. 3 classifications given in v.25.

³ *asah* – to make, do or appoint.

⁴ *chayith* – Lit. “living thing”. Wild beasts, untamed animals.

⁵ *behemah* – a dumb beast, cattle, animal. Refers to larger domestic quadrupeds. Dumb in contrast to man.

⁶ *remes* – a reptile.

⁷ The Elohim (angels – cp. Ps. 8:5 and Heb. 2:7) in plural manifestation. Cannot refer here to God Himself – see Gen. 3:22. Cp. also Num. 12:8 and Acts 7:38.

⁸ *tselem* – shadow, image, a likeness. Cp. use Gen. 5:3; Dan. 2:31. See James 3:9; Heb. 1:3; Elpis Israel pgs. 37-41. Proof is in Paul's citation in 1 Cor. 11:7 where the Greek is *eikon* – image.

⁹ *demuth* – likeness, similitude. In 1 Cor. 11:7 Paul uses “glory” as

creeping thing that creepeth upon the earth.

Elpis Israel pg. 39 – “While *image*, then, hath reference to form or shape, *likeness* hath regard to mental constitution, or *capacity*. ...Adam's mental capacity enabled him to comprehend and receive spiritual ideas, which moved him to veneration, hope, conscientiousness, the expression of his views, affections, and so forth.”

27 So God created ¹²man in his *own image*, in the image of God created he him; ¹³male and female created he them.

28 And God blessed them, and God said unto them, ¹⁴Be fruitful, and multiply, and ¹⁵replenish the earth, and ¹⁶subdue it: and ¹⁷have 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 God said, Behold, I have given you every herb 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 for ¹meat.

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* ²life, I have given ³every green herb for meat: and it was so.

31 And God saw ⁴every thing that he had made, and, behold, *it was* ⁵very ⁶good. ⁷And the evening and the morning were the sixth day.

The beasts of the field, the fowls of the air, reptiles, and man, were all "very good"; and all made up a natural system of things, or world, as perfect as the nature of things required. Its excellency, however, had relation solely to its physical quality. Man, though "very good," was so only as a piece of divine workmanship. He was made different from what he afterwards became. **E.I. p.71**

Genesis 2

1 Thus ¹the heavens and the earth were ²finished, and all the ³host of them.

2 And on the ⁴seventh day God ended his work which he had made; and he ⁵rested on the seventh day from all his work which he had made.

3 ⁶And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

There are 14 generations in Scripture – 11 in Genesis (2:4; 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37:1), Num. 3:1; Ruth 4:18 and Matt. 1:1 (of Christ).

4 These *are* the ¹generations of the heavens and of the earth when they were created, in ²the day that the ³LORD God made the earth and the heavens,

its equivalent. He refers to mental and moral capacity to manifest God's character – John 1:14,18; 2 Cor. 3:18; 4:6-7.

¹⁰ God's purpose was temporarily frustrated by the entry of sin - dominion was lost. Christ restored that dominion over carnal things – Ps. 8:6; Heb. 2:6-8; 1 Cor. 15:21-28.

¹¹ Adam and Eve represent Christ and his bride – Eph. 5:31-32.

The lower creation represent the mortal population in Kingdom Age.

¹² Roth. & Ygs. – “the man”. Points to Christ, the “him” from whom the bride is formed to develop “them” – 1 John 3:2; Rom. 8:29. See 1 Cor. 11:7-9.

¹³ Quoted Matt. 19:4; Mark 10:6. Proof of the sanctity of marriage as a union between a man and a woman solely.

¹⁴ A lesson for those called to be the bride of Christ – John 15:8.

¹⁵ *maleh* – to fill (not necessarily to refill although does not exclude it – cp. Gen. 9:1). May suggest a previous creation on earth.

¹⁶ After the fall this objective was left to Christ – Ps. 8:6.

¹⁷ The Divine will and purpose in creation. Dominion was partly exercised in Eden – Gen. 2:19. Sin prevented its complete manifestation. Through Christ man will finally attain it – v.26; Phil. 2:5-11; 1 Cor. 15:27; Eph. 1:9-11,22; Phil. 3:20-21; 1 Pet. 5:21-22; Col. 1:19-20; Rev. 5:12-13.

Food for man and beast – All creation declared very good

¹ *oklah* – food. Before the fall man was vegetarian eating fruit and grain – cp. Gen. 9:3.

² *nepshesh* – life (soul). All living creatures shared the same nature – natural but ‘very good’ at creation, but mortal after the fall – Ecc. 3:18-20.

³ No carnivorous animals created – came after fall. To be restored in Kingdom – Isa. 11:6-9.

⁴ *kol* – the whole, hence all. Included the serpent of Gen. 3:1.

⁵ *meod* – vehemently, exceedingly, wholly.

⁶ *tob* – good, pleasant, agreeable; hence beautiful as to reflect to one's credit. In respect to man it related to nature, not character which was as yet undeveloped. Never again said of human nature. After the fall man's nature was affected by a sinful bias leading to sin and mortality and can be described as very bad – Jer. 17:9; Ecc. 7:29; Mark 7:21-23; Rom. 7:18. Man was created neither mortal or immortal. He was a natural flesh and blood creature capable of death, but not corrupting or dying – 1 Cor. 15:44-45. For corruption to commence required a change in the condition of his nature – Gen. 2:17; 3:10-11,14-19.

⁷ Implicit proof that the events described in Gen. 2 occurred on the sixth day.

Day 7 – God and the angels rest while man exercises dominion

¹ Cp. and contrast Gen. 1:1. Relates here to the final ordering of the things created in six days.

² *kalah* – cessation and completeness. In the type prefigures full development of the spiritual creation – Phil. 1:6; John 17:4; Rev. 3:14.

³ *tsebaam* – a host in marching order. Refers to heavenly orbs; the stars – type of the saints in glory – Neh. 9:6; Dan. 12:3.

⁴ LXX, Syriac and Samaritan texts have “the sixth day”.

⁵ *shabath* – to cease, repose, rest; desist from exertion. The Almighty does not weary – Isa. 40:28. He rested to allow ‘the man’ (a type of the last Adam) to exercise dominion as Christ and his bride will during the seventh millennium.

⁶ Typical of the Millennium – Heb. 3:7-4:11. See Ex. 20:11; 31; Deut. 5:14. A blessing if principle understood – Isa. 58:13-14; Jer. 17:21-27.

How the generations of the heavens and earth were developed

¹ *toldoth* – from root to bear or beget; generation; descent. Hence, relates to a development; i.e. an account filling out the development of the six days of creation.

² *yome* – used here of the season of creation – 6 days – see use

5 And ⁴every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God ⁵had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 ⁶But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God ⁷formed man of ⁸the dust of the ground, and breathed into his nostrils the ⁹breath of life; and man became a ¹⁰living soul.

Elpis Israel page 75 - To be exalted from the present to the future state and inheritance, he must be subjected to trial. From the examples recorded in the scriptures, it is evident, that God has established it as the rule of His grace; that is, the principle upon which He bestows His honors and rewards — to prove men before He exalts them. Probation, then, is the indispensable ordeal, to which every man is subjected in the providence of God, before he is accepted as "fit for the Master's use" (2 Tim. 2:20-21).

8 And the LORD God planted a ¹garden ²eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is ³pleasant to the sight, and good for food; ⁴the tree of life also in the midst of the garden, and ⁵the tree of knowledge of good and evil.

10 And ⁶a river went out of Eden to water the garden; and ⁷from thence it was parted, and became into four ⁸heads.

11 The name of the first is ⁹Pison: that is it which ¹⁰compasseth the whole land of Havilah, where *there is* gold;

Elpis Israel pgs. 55-56 - This indicates the country called Eden, namely, that which is watered by these rivers; so that we may reasonably conclude that in early times it comprehended the land east of the Jordan, Syria, Assyria, part of Persia, Khushistan, and the original settlements of Ishmael.

12 And the ¹¹gold of that land is good: there is ¹²bdellium and the ¹³onyx stone.

13 And the name of the second river is ¹⁴Gihon: the same is it that compasseth the whole land of Ethiopia.

14 And the name of the third river is ¹⁵Hiddekel: that is it which goeth toward the east of ¹⁶Assyria. And the fourth river is ¹⁷Euphrates.

15 And the LORD God took the man, and put him into the garden of Eden to ¹dress it and to keep it.

16 And the LORD God ²commanded the man, 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 ³in the

Gen. 2:17; Josh. 24:7.

³ The covenant name used for the first time. Foreshadows events to come requiring introduction of a covenant.

⁴ Roth. — "Now, no bush of the field, as yet—was in the earth, and, no herb of the field, as yet had sprung up."

⁵ Early day 3 — no orbs to govern weather and seasons. Likely there was rain prior to the Flood — Gen. 2:10-14; 8:22.

⁶ Refers to the work of 4th day — sun by evaporation and condensation ultimately produces rain in following days.

⁷ *yatsar* — to mould into a form.

⁸ See Mgn. Emphatic equation — Ygs. — "dust from the ground".

'Man' is *ha-adam* (lit. "the Adam") while "ground" is *adamah*. See 1 Cor. 15:47.

⁹ *nishmath chayim* — Lit. "breath of lives". Cp. use Gen. 7:22. Refers to natural life, not spiritual — Isa. 2:22. Two things required for life; (1) breath of God = oxygen — Job 37:10; (2) spirit of God — Job 33:4; 34:14-15; Isa. 42:5.

¹⁰ *nephesh chayiah* — Ygs. — "a living creature." Same phrase 1:20, 21,30; 2:19. *Nephesh* is used in two ways; (1) A body capable of life; (2) Life itself. It is related to death 326 times in its 754 occs. Note — Hag. 2:13; Num. 19:11; Isa. 53:12; Ezek. 18:4. Proof that *nephesh* relates to a natural body — 1 Cor. 15:45.

The garden established in Eden

¹ *gan* — a place protected by a fence. LXX — "paradise" (same word Luke 23:43). Emphasises separation — Adam and Eve had a higher destiny than the lower creation. Typical of Kingdom — Isa. 51:3.

² Eden the region from the Mediterranean coast to Persian Gulf — Isa. 37:12; Ezek. 31:9,18; 28:12-13. Eden means "delight".

³ Cp. Gen. 3:6 — Lawful desires.

⁴ *etz ha-chayim* — Lit. "the tree of the lives." Symbol of immortality — Rev. 2:7. Cp. Gen. 3:22. See theme Prov. 3:18; 1 Pet. 1:23-25; Prov. 11:30; 13:12; 15:4.

⁵ Cp. Deut. 1:39; 2 Sam. 19:35; 14:17; 1 Kings 3:9. Denotes whole range of experience — doctrinal, personal, judicial. See Elpis Israel pgs. 66-71.

⁶ Typical — Rev. 22:1-2; Ezek. 47:1. See also Isa. 33:21; Ps. 36:8 ("pleasures" — *eden*).

⁷ *min sham* — sig. outside of or distance from. A single river ran through the garden from 4 headwaters.

⁸ *roshim* — sig. principal or chief ones.

⁹ Sig. "full flowing". The river Phasis which flowed west of Euphrates. 'First' because nearest to Moses in Arabia.

¹⁰ To compass is to separate, to turn about, or encircle. "Havilah" sig. "circle". Identified with Arabia — Gen. 25:18; 1 Sam. 15:7. Circle is a symbol eternal life. Gold = tried faith — 1 Pet. 1:7.

¹¹ Gold pure through action of water (Word).

¹² Aromatic gum with medical properties — Num. 11:7. Its costliness, pleasant odour and healing qualities = Christ — Rev. 2:17.

¹³ *shoham* — Root sig. to shine with lustre of fire — Job 28:16; Ex. 28:9-12.

¹⁴ "The bursting" or "bubbling forth".

¹⁵ The Tigris — "The darting arrow".

¹⁶ See Mgn. Assyria = "straight" or "successful".

¹⁷ "The sweet" from its pleasant tasting water.

Man brought under law

¹ "Dress" — *abad* means to work and suggests pruning and attending to needs. "Keep" — *shamar* — keep, guard suggests accepting responsibility to protect. Lesson is that even in ideal conditions true happiness is in harmonious, creative cooperation with God.

² First and only law before fall. Principle — trial before exaltation. Elpis Israel pgs. 72,74-75. Adam had no character — law required obedience — Rom. 2:12; John 9:41; 12:47-48.

³ "day" is *yome* and refers here to a season of time — v.4; Josh. 24:7. Ygs. — "dying thou dost die." Death would come over a period of time.

day that thou eatest thereof thou shalt surely die.

18 And the LORD God said, ¹It is not good that the man should be alone; I will make him an ²help meet for him.

19 And out of the ground ³the LORD God formed every beast of the field, and every fowl of the air; and ⁴brought them unto Adam to see what he would call them: and whatsoever Adam called every ⁵living creature, ⁶that 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; ⁷but for Adam there was not found an help meet for him.

21 And the LORD God ⁸caused a deep sleep to fall upon Adam, and he slept: and he took one of his ⁹ribs, and ¹⁰closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, ¹¹made he a woman, and ¹²brought her unto the man.

Elpis Israel page 48 - But, in the formation of a companion for the first man, the Lord Elohim created her upon a different principle. She was to be a dependent creature; and a sympathy was to be established between them, by which they should be attached inseparably. It would not have been fit therefore to have given her an independent origin from the dust of the ground.

23 And ¹Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called ²Woman, because she was taken out of Man.

Elpis Israel pg. 48 - The woman's companionship was designed to be intellectually and morally sympathetic with "the image and glory of God," whom she was to revere as her superior. The sympathy of the mutually independent earthborns of the field, is purely sensual; and in proportion as generations of mankind lose their intellectual and moral likeness to the Elohim, and fall under the dominion of sensuality; so the sympathy between men and women evaporates into mere animalism.

24 ³Therefore shall a man leave his father and his mother, and shall ⁴cleave unto his wife: and ⁵they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ⁶ashamed.

Genesis 3

1 Now the ¹serpent was more ²subtil than any beast of the field which the LORD God had made. And he said unto the woman, ³Yea, hath God said, Ye shall not eat of ⁴every tree of the garden?

Elpis Israel pg. 80 - "The Serpent was one of the living things that moved upon the earth, and which the Lord God pronounced 'very good'."

2 And ⁵the woman said unto the serpent, We

The formation of the woman and presentation to Adam

¹ Needed a companion to develop character and Divine qualities – Elpis Israel pg. 47.

² ezer *kenegdo* – Lit. "a helper, one as his front"; i.e. his counterpart (Roth. & Ygs.). Berkley – "a suitable helper, completing him."

³ Roth. – "Yahweh God had formed." Animals independently created male and female – no law of sympathy – Elpis Israel pg. 48.

⁴ The Hebrew does not require that all the animals were brought to Adam. The purpose was to impress upon him his uniqueness from them and his need for a reciprocating companion.

⁵ *nephesh chayiah* – see v.7. Adam was exercising his dominion – Gen. 1:26-28.

⁶ The Elohim wanted to "see" what Adam would call them. They gave him opportunity to exercise dominion and his mental powers that were like theirs.

⁷ The exercise impressed Adam with his position of isolation from the rest of the animal world each with a matching partner.

⁸ Typical of the death of Christ to form his bride – John 19:34; 1 John 5:1-6; Eph. 5:25-32; 2 Cor. 11:2. Operation required pain and loss of blood – Heb. 9:22; 1 John 1:7. Cp. Abraham – Gen. 15:12. Elpis Israel pgs. 47-48.

⁹ *tsela* – a rib (as curved); hence side. Often translated "side" and used for the ribbing of the ceiling of Ezekiel's temple.

¹⁰ Complete restoration but evidence of wound probably remained – cp. Christ – John 20:27; Zech. 13:6.

¹¹ *yiben* from root *banah* – to build (Mgn.). A process of development is implied. Christ's bride is still being developed – Eph. 5:27; 2:20-22; 4:12-16; 1 Pet. 2:4-5.

¹² For appraisal and approval – Type – 2 Cor. 11:2. The Elohim are involved in this work – Heb. 1:14.

The first marriage

¹ Unique to Adam and Christ. Cited Eph. 5:30. Only Eve and Ecclesia owe their existence to their husbands. A special law of sympathy was established.

² *ishah* – out of *ish* or man. 1st occ. is by Adam of himself. He comprehended a higher destiny – Gen. 1:26. Prefigured Christ – John 10:15,18; 15:13.

³ These are God's words – Matt. 19:4-5. The principle established is separation to create a superior relationship than exists between parents and children – Eph. 5:31; Ps. 45:10-11; 2 Cor. 6:17-18. Contrast James 4:4; Rev. 2:14.

⁴ *dabaq* – to cleave, adhere, specially firmly as with glue; to be glued.

⁵ LXX – "they two"; cp. Matt. 19:5. Marriage is not a mere legal union but a family relationship viewed by God as superior to that between parents and children.

⁶ *buwsh* – to blush, be ashamed; i.e. self conscious of inadequacy. No blemish of sin or sense of inadequacy marred this relationship.

Genesis 3 – The fall of man and the hope of redemption How sin entered the world

¹ *nachash* – Ges. "A serpent, so called from its hissing. Rt. to utter a low hissing sound, to whisper (esp. of sorcerers etc)." Davidson – "To perceive, observe, to use enchantment, divination." The root word sig. to acquire knowledge or experience by attentive observation. Same root as *nechosheth* – brass (flesh).

² A quality commended by Christ – Matt. 10:16. The serpent like all creation was very good – Gen. 1:31. See Elpis Israel pgs. 80-82.

³ Questions law because as an amoral creature had no ability to understand law – Rom. 8:5-7; John 8:39-44.

⁴ RV – "any tree of the garden".

⁵ Adam had communicated the law of Gen. 2:16-17. Principle of 1

may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, ⁶neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, ⁷Ye shall not surely die:

5 ⁸For God doth know that in the day ye eat thereof, then ⁹your eyes shall be opened, and ¹⁰ye shall be as gods, knowing good and evil.

6 And ¹¹when the woman saw that ¹²the tree was good for food, and that it *was* ¹³pleasant to the eyes, and ¹⁴a tree to be desired to make one wise, ¹⁵she took of the fruit thereof, ¹⁶and did eat, and ¹⁷gave also unto her husband with her; and he did eat.

“What it had done, and not what it intended to do, was made the ground of the Serpent's condemnation ...It was incapable of moral intention. It did not intend to deceive; but it did deceive; therefore, it was a deceiver. It did not intend to lie; but it did lie; therefore, it was a liar, and the father of a lie. It did not intend to cause the woman's death; but still it brought her under sentence of death therefore, it was a murderer: and became the spiritual father of all intentional liars, deceivers, unbelievers, and man-killers, who are styled ‘the Serpent’s seed’” – Elpis Israel pg. 88

7 And the eyes of them both were ¹⁸opened, and they ¹⁹knew that they were naked; and they sewed ²⁰fig leaves together, and made themselves aprons.

8 ¹And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife ²hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, ⁴Where art thou?

10 And he said, I heard thy ⁵voice in the garden, and I was ⁶afraid, because I *was* ⁷naked; and I hid myself.

11 And he said, ⁸Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, ⁹The woman whom thou gavest to be with me, she gave me of the tree, ¹⁰and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, ¹¹The serpent beguiled me, and I did eat.

14 ¹And the LORD God said unto the serpent, ²Because thou hast done this, thou

Cor. 14:35.

⁶ Eve extrapolated the law showing understanding of its intent – Rom. 13:14; Prov. 22:3. She thus upheld Divine law and became the type of God's way of thinking – V.15. Elpis Israel pg. 68.

⁷ A lie – John 8:44. Amoral logic – eat tree of knowledge of good and evil and then eat tree of life to become as the angels. Elpis Israel pgs. 82-83.

⁸ The serpent reasoned wisdom from the tree of knowledge of good and evil would enable them to escape consequences of disobedience.

⁹ Serpent infers Adam and Eve were inferior to the Elohim. Sin was to mar their ‘likeness’ to the Elohim.

¹⁰ i.e. Elohim. RV – “ye shall be as God.”

¹¹ Eve was beguiled by the serpent's reasoning – 2 Cor. 11:3 and utterly deceived – 1 Tim. 2:14. It inflamed unlawful lusts – James 1:14-15; Josh. 7:20-21.

¹² The desire to eat was good until directed towards an unlawful object. Inflamed in this manner it became ‘the lust of the flesh’ – 1 John 2:15-16. Not created by God, but by sin.

¹³ Directed towards the unlawful created ‘the lust of the eyes’.

¹⁴ Aiming for equality with the Elohim in an unlawful manner created ‘the pride of life’.

¹⁵ “When lust hath conceived, it bringeth forth sin.” Inflamed desire under carnal reasoning culminates in transgression of God's law.

¹⁶ Eve morally defiled and with experience of sin now becomes a temptress for Adam. Elpis Israel pgs. 83-84. No prior consultation with Adam (1 Cor. 11:1-7; 1 Tim. 2:12-14); hence Gen. 3:16.

¹⁷ Seduced by Eve – cp. Prov. 7. Adam not deceived by serpent's reasoning had to make a choice between a seductive and fallen woman and the law of God, hence is held responsible for the introduction of sin – Rom. 5:12.

¹⁸ Sin produced an awareness not before experienced.

¹⁹ Shame associated with the generative organs that had been involved in the transgression was a new experience – Gen. 2:25.

²⁰ Symbolises man made religion. See Mark 11:13-14.

God investigates the cause of sin

¹ Roth. – “Then heard they the sound of Yahweh God, walking to and fro in the garden at the breeze of the day.”

² Sign of a defiled conscience that cannot be covered by fig leaves.

³ *paniyim* – faces. i.e. of the angels.

⁴ The angels knew but willingness to emerge from hiding is the first crucial step to recovery from transgression.

⁵ *qol* – voice, sound, noise. Roth. & Ygs. – “sound”. Same as v.8.

⁶ Shame and fear of consequences is the result of sin.

⁷ Symbol for a state of unforgiven sin – Rev. 16:15.

⁸ Important question. Confession of sin is the basis of forgiveness – Prov. 28:13-14.

Elpis Israel pg. 108 - But Adam, still unwilling to be blamed according to his demerits, in confessing reflected upon the Lord God, and turned evidence against Eve. ...The offence being traced to Eve, the Lord Elohim said to her, “What is this that *thou* hast done?” But her ingenuousness was no more conspicuous than Adam's. She confessed that she had eaten, but excused herself on the ground of a deception having been practised upon her by the serpent.

⁹ Adam passes the blame on to Eve and by extension to God who created her. Contrast the ‘last Adam’ – Christ – 1 Pet. 2:24.

¹⁰ Adam accepts a measure of blame, as does Eve – v.13.

¹¹ Eve blames the serpent but admits she was deceived. The common human practice of ‘passing the buck’ began here.

Judgement and condemnation surrounding a covenant of hope

¹ The serpent's reasoning was the cause of the fall. This amoral

art ³cursed above all cattle, and above every beast of the field; upon thy ⁴belly shalt thou go, and ⁵dust shalt thou eat all the days of thy life:

¹⁵ ⁶And I will put enmity between ⁷thee and ⁸the woman, and ⁹between thy seed and ¹⁰her seed; ¹¹it shall ¹²bruise thy ¹³head, and thou shalt ¹²bruise his ¹⁴heel.

Paul's exposition of Gen. 3:15 in Col. 2:15

"Having spoiled" – *apekduomai* (singular, masculine, Middle Voice) - to divest wholly one's self; wholly to strip off for one's self. Lit. - "having stripped". (Cp. "spoil" v.8 *sulagogeo* - to lead away as booty).

"principalities and powers" – *arche* = chief (akin to *arkon*), and *exousia* = authorities. Both these words are preceded by the definite article.

"made a shew" - *diegmatizo* - to exhibit.

"openly" – *en parrhesia* - Lit. "in public". Denotes the deportment by which one becomes conspicuous or secures publicity.

"triumphing over" - *thriambeuo* (singular, masculine) - to make an acclamatory procession; i.e. to conquer. Lit. "leading in triumph".

"them" - *autous* (plural, masculine) - Lit. "themselves".

"in it" – *en auto* (singular, masculine, dative case - the case of personal interest). Lit. "within himself".

Christ's triumph over the serpent in himself was complete on the tree - thus he triumphed over the power that motivated Jewish and Roman principalities to crucify him. How many perceived who was the true victor on that day?

¹⁶ Unto ¹the woman he said, I will greatly ²multiply thy sorrow and thy ³conception; ⁴in sorrow thou shalt bring forth children; and thy ⁵desire shall be to thy husband, and ⁶he shall rule over thee.

"A man should never permit the words of a woman to intervene between him and the laws of God. This is a rock upon which myriads have made shipwreck of the faith. Adam sinned in consequence of listening to Eve's silvery discourse. No temptation has proved more irresistible to the flesh than the enticing words of woman's lips ..." - Elpis Israel, p. 123.

¹⁷ And unto Adam he said, ¹Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: ²cursed is the ground for thy sake; ³in sorrow shalt thou eat of it all the days of thy life;

¹⁸ ⁴Thorns also and thistles shall it bring forth to thee; and ⁵thou shalt eat the herb of the field;

¹⁹ In the ⁶sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for ⁷dust thou art, and unto dust shalt thou return.

challenge to the Divine law had to be addressed.

² What it had done, not what it intended to do was the basis of the serpent's condemnation.

³ From eminence among the beasts (v.1) to the lowliest.

⁴ *gachon* – the external abdomen. Only other occ. Lev. 11:42 of reptiles that creep on stomach. Indicative of relationship to the earthy and the base. There were physical consequences for all parties to the fall.

⁵ Serpents do not eat dust. They are solely carnivorous. Figure for utter humiliation – Ps. 72:9; Isa. 49:23.

⁶ *eybah* - hostility (Root - to hate). Divinely instituted war to the death between sin and righteousness - Ex. 17:16; Gal. 5:17; John 15:19; Rom. 7:18-23; 8:6-7.

⁷ The serpent represents sin - that which has the power of death - John 8:44; Matt. 23:33; Heb. 2:14.

⁸ Represents the truth of God's word - the mind of the spirit. Cp. V.2-3.

⁹ The serpent's seed = those governed by the mind of the flesh - who think and act carnally - Rom. 8:5-9; Ps. 58:3-4. Specifically refers to Christ's enemies – John 8:44; Matt. 23:31-33.

¹⁰ Refers to Christ. Manifested the mind of God in a unique way.

He was the woman's seed because of his divine begettal - man was excluded. Redemption was not to come by the will of man.

¹¹ *hu* - should be rendered "he" as is in singular masculine, as is the following verb ("bruise"). It refers exclusively to Christ.

¹² *shuwph* - to gape at, to snap; to lie in wait; hence to attack and bruise. The same word is used for both acts because they speak of one single event – the moment of the death of Christ on the cross.

¹³ Christ delivered a fatal blow to the serpent's head in his death on the tree - Heb.2:14; Col.2:12-15. He quieted the propensity to sin within himself by death.

¹⁴ The serpent's wounding of Christ was only temporary, lasting 3 days, but Christ destroyed the serpent within forever for himself - John 12:31-33.

The judgement on Eve – Mother of all living

¹ Though deceived Eve was first in the transgression (1 Tim. 2:14).

² Sorrow accompanied the arrival of Cain both in pain of birth and the outcome – Gen. 4:8.

³ Required to replenish the earth from the entry of death.

⁴ The punishment fitted the crime. She had used her body to bring Adam into transgression.

⁵ *teshuqah* – stretching out after; longing. Its use in Gen. 4:7

illustrates the meaning here. Refers to recognition of the role of Adam as head and 'priest' of the family, just as Cain the firstborn was to Abel.

⁶ Failing to refer the serpent's reasoning to Adam, being deceived and then first in transgression provided an additional reason for the woman's subjection to her husband – 1 Tim. 2:13-14.

The condemnation of the race in Adam

¹ Adam was not deceived by the serpent, but by Eve. This became the ground of his condemnation. Lamech used this fact to assert that he was the seed of the woman – Gen. 4:23.

² Adam is held responsible for the introduction of sin and death into the world – Rom. 5:12. Hence, his condemnation extends to the whole race and includes the earthly creation itself.

³ Mingled with the wearying labours of mortality is a positive mechanism designed to achieve redemption of the responsive and perceptive. Subjection to continual vanity was designed to produce in man hope for a better destiny – Rom. 8:20-22; Ecc. 2:18-26.

⁴ Symbol for the results of sin – Heb. 6:8.

⁵ Only by labour now, not as before – Gen. 2:9.

⁶ Symbol for the weakness and sinfulness of mortal flesh – Ezek. 44:18; Luke 22:44.

⁷ There were physical consequences for all creation, including Adam's originally 'very good' nature. A change in the condition of that nature occurred at sentence returning him and all his posterity to the ground from which he had been made – Gen. 2:7.

20 And Adam called his wife's name ¹Eve; because she was the mother of all living.

21 Unto Adam also and to his wife did ²the LORD God make ³coats of ⁴skins, and clothed them.

22 And the LORD God said, Behold, ⁵the man is become as one of us, to know good and evil: and now, ⁶lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God ⁷sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 ⁸So he drove out the man; and he ⁹placed at the ¹⁰east of the garden of Eden ¹¹Cherubims, and ¹²a flaming sword which turned every way, to ¹³keep the way of the tree of ¹⁴life.

“The flaming sword in Eden is more strikingly illustrated as to its probable appearance by Ezekiel's description of the cherubic glory....I think it is a fair inference, that the flaming sword in Eden was applied to a similar purpose, namely, to flash forth its fire for the consumption of the sacrifices offered by the family of Adam before the Lord.” – Elpis Israel pg. 153

The plan of redemption set forth in types

¹ Strong – “lifegiver”. Adam thus expressed his faith in the promise of a redeemer – the seed of the woman – 1 Tim. 2:15.

² The covenant name – “He who will become mighty ones”.

³ *kethoneth* – a tunic or coat providing a covering. The next occ. is Gen. 37:3 where it is a priestly garment. The last occ. Isa. 22:21 is of Christ as a king-priest.

⁴ Hebrew is in singular. Should be “of a skin”; i.e. the skin of the lamb slain from the foundation of the world – Rev. 13:8; John 1:36.

⁵ The angels had come from a condition where evil was experienced. Like them, some among mankind would see positives in the state now attained. Good can be appreciated when it is compared with evil; man's need for redemption is made plain; and God's character and righteousness emphasised.

⁶ Just as one eating of the forbidden tree brought consequences, so one eating of the tree of life would bestow immortality – hence Rev. 2:7 – a symbol for eternal life.

⁷ Not so much as a punishment, but as an incentive to seek a return to the tree of life.

⁸ Adam and were doubtless reluctant to leave.

⁹ *shakan* – to dwell, reside. Vine - "At the east of the Garden of Eden, He caused to dwell in a tabernacle the Cherubim and the flaming sword".

¹⁰ To welcome the rising sun – the dawning of a new 'day'.

¹¹ Vehicles of God manifestation – Ps. 18:10; Ezek. 1; probably angels. Brown in “Antiquities of the Jews” gives meaning as “resembling the majesty”.

¹² Both for guarding of the tree and acceptance of sacrifices.

¹³ *shamar* – keep, preserve, guard. While guarding the tree from premature access by fallen man, the way to eventual return and eating of its fruit was preserved as an aspiration.

¹⁴ Plural in Hebrew – “lives”. Through one man – Adam – the whole race was condemned to die, but through the Lamb of God many will attain to eternal life.

Abbreviations

RSV – Revised Standard Version

Roth. – J.B. Rotherham's Emphasised Bible

Ygs. Lit. – Young's Literal Translation

ISA – Interlinear Scripture Analyzer

Cp. – Compare

Lit. – Literally

Sig. – Signifies

Mgn. – Margin of KJV

E.I. – Elpis Israel

occ. - occurrence