

1: SparkNotes: Bible: The Old Testament: Genesis, Chapters 1â€“11

John In the beginning was the Word, and the Word was with God, and the Word was God. John He was with God in the beginning. Acts The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples made by human hands.

As there never was a time when God did not exist, and as activity is an essential part of His being John 5: It was natural with St. John, when placing the same words at the commencement of his Gospel, to carry back our minds to a more absolute conceivable "beginning," when the work of creation had not commenced, and when in the whole universe there was only God. A word plural in form, but joined with a verb singular, except when it refers to the false gods of the heathen, in which case it takes a verb plural. Its root-meaning is strength, power; and the form Elohim is not to be regarded as a pluralis majestatis, but as embodying the effort of early human thought in feeling after the Deity, and in arriving at the conclusion that the Deity was One. Thus, in the name Elohim it included in one Person all the powers, mights, and influences by which the world was first created and is now governed and maintained. In the Vedas, in the hymns recovered for us by the decipherment of the cuneiform inscriptions, whether Accadian or Semitic, and in all other ancient religious poetry, we find these powers ascribed to different beings; in the Bible alone Elohim is one. Christians may also well see in this a foreshadowing of the plurality of persons in the Divine Trinity; but its primary lesson is that, however diverse may seem the working of the powers of nature, the Worker is one and His work one. It is quite possible, therefore, that the word bara, "he created," may originally have signified to hew stone or fell timber; but as a matter of fact it is a rare word, and employed chiefly or entirely in connection with the activity of God. As, moreover, "the heaven and the earth" can only mean the totality of all existent things, the idea of creating them out of nothing is contained in the very form of the sentence. Even in Genesis 1: The heaven and the earth. To the Hebrew this consisted of our one planet and the atmosphere surrounding it, in which he beheld the sun, moon, and stars. But it is one of the more than human qualities of the language of the Holy Scriptures that, while written by men whose knowledge was in accordance with their times, it does not contradict the increased knowledge of later times. Contemporaneous with the creation of the earth was the calling into existence, not merely perhaps of our solar system, but of that sidereal universe of which we form so small a part; but naturally in the Bible our attention is confined to that which chiefly concerns ourselves. Throughout the first account of creation Genesis 1: This word is strictly a plural of Eloah, which is used as the name of God only in poetry, or in late books like those of Nehemiah and Daniel. It is there an Aramaism, God in Syriac being Aloho, in Ohaldee Ellah, and in Arabic Allahu--all of which are merely dialectic varieties of the Hebrew Eloah, and are used constantly in the singular number. In poetry EJoah is sometimes employed with great emphasis, as, for instance, in Psalm The plural thus intensified the idea of the majesty and greatness of God; but besides this, it was the germ of the doctrine of a plurality of persons in the Divine unity. In the second narrative Genesis 2: The spelling of the word Jehovah is debatable, as only the consonants J, h, v, h are certain, the vowels being those of the word Adonai Lord substituted for it by the Jews when reading it in the synagogue, the first vowel being a mere apology for a sound, and pronounced a or e, according to the nature of the consonant to which it is attached. The former has the analogy of several other proper names in its favour; the second the authority of Exodus 3: At the end of proper names the form it takes is Yahu, whence also Yah. We ought also to notice that the first consonant is really y; but two or three centuries ago j seems to have had the sound which we give to y now, as is still the case in German. But this is not a matter of mere pronunciation; there is a difference of meaning as well. Yahveh signifies "He who brings into existence;" Yehveh "He who shall be, or shall become;" what Jehovah may signify I do not know. We must further notice that the name is undoubtedly earlier than the time of Moses. At the date of the Exodus the v of the verb had been changed into y. Thus, in Exodus 3: The next fact is that the union of these two names--Jehovah-Elohim--is very unusual. In this short narrative it occurs twenty times, in the rest of the Pentateuch only once Exodus 9: Once, moreover, in Psalm 1: There must, therefore, be some reason why in this narrative this peculiar junction of the two names is so predominant. The usual answer is that in this section

God appears in covenant with man, whereas in Genesis 1: This is true, but insufficient; nor does it explain how Jehovah became the covenant name of God, and Elohim His generic title. Whatever be the right answer, we must expect to find it in the narrative itself. The facts are so remarkable, and the connection of the name Jehovah with this section so intimate, that if Holy Scripture is to command the assent of our reason we must expect to find the explanation of such peculiarities in the section wherein they occur. What, then, do we find? Nature without man was simply good; with man, creation had reached its goal. In this, the succeeding section, man ceases to be very good. Inferior creatures work by instinct, that is, practically by compulsion, and in subjection to rules and forces which control them. Man, as a free agent, attains a higher rank. He is put under law, with the power of obeying or disobeying it. God, who is the infinitely high and self-contained, works also by law, but it comes from within, from the perfectness of His own nature, and not from without, as must be the case with an imperfect being like man, whose duty is to strive after that which is better and more perfect. But as this likeness is a gift conferred upon him, and not inherent, the law must come with the gift, from outside, and not from himself; and it can come only from God. Thus, then, man was necessarily, by the terms of his creation, made subject to law, and without it there could have been no progress upward. But he broke the law, and fell. Was he, then, to remain for ever a fallen being, hiding himself away from his Maker, and with the bonds of duty and love, which erewhile bound him to his Creator, broken irremediably? Scarcely has the breach been made I before One steps in to fill it. The breach had been caused by a subtle foe, who had beguiled our first parents in the simplicity of their innocence; but in the very hour of their condemnation they are promised an avenger, who, after a struggle, shall crush the head of their enemy Genesis 3: Now this name, Y-h-v-h, in its simplest form Yehveh, means "He shall be," or "shall become. Paul tells us of a notable change in the language of the early Christians. Their solemn formula was Maran-atha, "Our Lord is come" 1Corinthians The Deliverer was no longer future, no longer "He who shall become," nor "He who shall be what He shall be. The faint ray of light which dawned in Genesis 3: Distinctly from the words of Eve, so miserably disappointed in their primary application: The hope was at first dim, distant, indistinct, but it was the foundation of all that was to follow. Prophets and psalmists were to tend and foster that hope, and make it clear and definite. But the germ of all their teaching was contained in that mystic four-lettered word, the tetragrammaton, Y-h-v-h. The name may have been popularly called Yahveh, though of this we have no proof; the Jews certainly understood by it Yehveh--"the coming One. The force of this letter prefixed to the root form of a Hebrew verb is to give it a future or indefinite sense; and I can find nothing whatsoever to justify the Assertion that Jehovah--to adopt the ordinary spelling--means "the existent One," and still less to attach to it a causal force, and explain it as signifying "He who calls into being. But in this section, in which the name occurs twenty times in the course of forty-six verses, there is a far deeper truth than Eve supposed. Jehovah Yehveh is simply "the coming One," and Eve probably attached no very definite idea to the words she was led to use. But here He is called Jehovah-Elohim, and the double name teaches us that the coming One, the future deliverer, is God, the very Elohim who at first created man. The unity, therefore, and connection between these two narratives is of the closest kind: Pulpit Commentary Verse 1. The formula, "And God said," with which each day opens, rather points to ver. Its plural form is to be explained neither as a remnant of polytheism Gesenius , nor as indicating a plurality of beings through whom the Deity reveals himself Baumgarten, Lange , nor as a plural of majesty Aben Ezra, Kalisch, Alford , like the royal "we" of earthly potentates, a usage which the best Hebraists affirm to have no existence in the Scriptures Macdonald , nor as a cumulative plural, answering the same purpose as a repetition of the Divine name Hengstenberg, Dreschler, and others ; but either 1 as a pluralis intensitatis, expressive of the fullness of the Divine nature, and the multiplicity of the Divine powers Delitzsch, Murphy, Macdonald ; or, 2 notwithstanding Calvin's dread of Sabellianism, as a pluralis trinitatis, intended to foreshadow the threefold personality of the Godhead Luther, Cocceius, Peter Lombard, Murphy, Candlish, etc. The suggestion of Tayler Lewis, that the term may be a contraction for El-Elohim, the God of all superhuman powers, is inconsistent with neither of the above interpretations That the Divine name should adjust itself without difficulty to all subsequent discoveries of the fullness of the Divine personality and nature is only what we should expect in a God-given revelation. Unless where it refers to the angels Psalm 8: Bara, one of three terms employed in this section, and in Scripture

generally, to describe the Divine activity; the other two being *yatzar*, "formed," and *asah*, "made" - both signifying to construct out of pre-existing materials *cf.* *Barn* is used exclusively of God. Though not necessarily involved in its significance, the idea of creation *ex nihilo* is acknowledged by the best expositors to be here intended. Its employment in *vers.* In the sense of producing what is new it frequently occurs in Scripture *cf.* Thus, according to the teaching of this venerable document, the visible universe neither existed from eternity, nor was fashioned out of pre-existing materials, nor proceeded forth as an emanation from the Absolute, but was summoned into being by an express creative *fiat*. The New Testament boldly claims this as a doctrine peculiar to revelation Hebrews Modern science explicitly disavows it as a discovery of reason. The heavens and the earth *i.* The earth and the heavens always mean the terrestrial globe with its aerial firmament. The earth here alluded to is manifestly not the dry land *ver.* The heavens are the rest of the universe. The Hebrews were aware of other heavens than the "firmament" or gaseous expanse which over-arches the earth. The fundamental idea associated with the term was that of height *shamayim*, literally, "the heights" - Gesenius, Furst. The Saxon thought of "the heaved-up arch. Though not anticipating modern astronomical discovery, he had yet enlarged conceptions of the dimensions of the stellar world Genesis The connection of the present verse with those which follow has been much debated. The proposal of Aben Ezra, adopted by Calvin, to read, "In the beginning when God created the heavens and the earth, the earth was" is grammatically inadmissible. Equally objectionable on the ground of grammar is the suggestion of Bunsen and Ewald, to connect the first verse with the third, and make the second parenthetical; while it is opposed to that simplicity of construction which pervades the chapter. The device of Drs. Buckland and Chalmers, so favorably regarded by some harmonists of Scripture and geology, to read the first verse as a heading to the whole section, is exploded by the fact that no historical narration can begin with "and. It is no exception, the second book of Moses being in reality a continuation of the first. Honest exegesis requires that *ver.* I shall be viewed as descriptive of the first of the series of Divine acts detailed in the chapter, and that *ver.* Matthew Henry Commentary 1: The faith of humble Christians understands this better than the fancy of the most learned men. From what we see of heaven and earth, we learn the power of the great Creator. And let our make and place as men, remind us of our duty as Christians, always to keep heaven in our eye, and the earth under our feet.

2: Genesis - In the Beginning | Learn The Bible

This Series is all about the Holy Bible, God and Jesus Christ our Lord and Savior. In the beginning God created heaven and earth - Noah and the flood - Genesis - Chapter 1 and that God not.

The group formed at Charterhouse School in Godalming, Surrey. The five recorded six songs: He reached a compromise by removing their name from the album cover, resulting in a minimalist design with the album title printed on a plain black background. In , it peaked the US chart at No. Phillips and Rutherford decided to make music a full-time career as they were starting to write more complex music than their earlier songs with King. The tape was rejected by each record label that heard it. His replacement, drummer and carpenter John Mayhew, was found when Mayhew looked for work and left his phone number "with people all over London". It was a long shot, because they needed time to find their strength He had completed the cover before the band decided to include "The Knife" on the album. His last show with the band took place in Haywards Heath on 18 July Gabriel and Rutherford decided they would continue; Banks agreed on the condition that they find a new drummer that was of equal stature to the rest of the group. Collins and Hackett join and Nursery Cryme[edit] The search for a new guitarist and drummer began with advertisements placed in copies of Melody Maker. He recalled, "My only knowledge of Genesis was through seeing the ads for their gigs. It seemed like they were constantly working. As they arrived early, Collins took a swim in the pool and heard what the other drummers were playing. Banks said, "It was a combination of things. He could make it swing a little bit And he could sing, which was an advantage because Mike and I were not very good at back-up vocals". The now empty guitar sections in their songs allowed Banks and Rutherford to expand their sound and play what Gabriel described as "interesting chords". The band developed the piece further including the addition of new guitar parts from Hackett. Foxtrot and Selling England by the Pound[edit] Gabriel in performing "Watcher of the Skies", dressed in a cape with bat wings and fluorescent makeup. After two replacement engineers were tried out, the band settled with John Burns and a new producer, Dave Hitchcock. It fared even better in Italy, where it went to No. The show at the National Stadium in Dublin on 28 September marked the debut of Gabriel wearing a costume on stage, something that surprised the other band members as they were kept uninformed. Their six shows in three days at The Roxy in Los Angeles were well received by audiences and critics. The album was written at Headley Grange in East Hampshire where upon their arrival, the building was in a state left by the previous band with excrement on the floor and rat infestations. When Gabriel asked Eno how the band could repay him, Eno said he needed a drummer for his track " Mother Whale Eyeless ". Collins said, "I got sent upstairs as payment". Gabriel is wearing the "Slipperman" costume. It was a very difficult thing to accommodate. So it was actually a bit of a relief. As a replacement singer had not been found, the band decided to record the album without vocals and audition singers as they went. They placed an anonymous advertisement in Melody Maker for "a singer for a Genesis-type group" which received around replies. Collins proceeded to teach selected applicants the songs; Mick Strickland was invited into the studio to sing, but the backing tracks were in a key outside of his natural range and the band decided not to work with him. His performance was well received by the band, and they decided that he should be their new lead vocalist. Collins then sang on the remaining tracks. I was much more friendly and approachable I spent more time The album reached No. The shows in Glasgow and Stafford were filmed for their concert film Genesis: In Concert, released in cinemas in February as a double bill with White Rock. Collins spoke of the situation, "We just wanted to use what we agreed was the strongest material, irrespective of who wrote it". Collins said, "It floored me completely I had never met him. An armed bodyguard accompanied each member throughout their stay. It peaked at No. It was the final Genesis release before Hackett left the group. He had been writing more material on his own and found it increasingly difficult to contribute more of his ideas within a group context. He wished to embark on a solo career and "take the risk in order to find out just how good I was on my own". And Then There Were Three The album is a collection of shorter songs in order to put across more musical ideas. Collins recalled it was the only song on the album written from scratch during rehearsals. With time to spare before working on a new Genesis album, Collins performed with Brand X and

started writing his first solo album, *Face Value*, at his home in Shalford, Surrey. There was no doubt in our minds that change was the answer. The three found the writing process easier and less complicated than *And Then There Were Three*. Rutherford reasoned this as they were "getting back to the basic stage of ideas being worked on jointly". All three wrote the remaining five tracks including "Duchess", the first Genesis song that uses a drum machine, specifically a Roland CR imported from Japan.

3: John In the beginning was the Word, and the Word was with God, and the Word was God.

Genesis 1 - NIV: In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

It is quite in harmony with the Hebrew tone of this Gospel to do so, and it can hardly be that St. John wrote his Ber? Our law seems equally to exclude from these words the idea of "anteriority to time," which is expressed, not in them, but in the substantive verb which immediately follows. The Mosaic conception of "beginning" is marked by the first creative act. John places himself at the same starting point of time, but before he speaks of any creation he asserts the pre-existence of the Creator. In this "beginning" there already "was" the Word. See expressions of this thought in John Doctrine of the Word. They imply relation with, intercourse with. The "with" represents "motion towards. It maintains the distinction of person, but at the same time asserts the oneness of essence. Matthew Henry Commentary 1: What the evangelist says of Christ proves that he is God. He asserts, His existence in the beginning; His coexistence with the Father. The Word was with God. All things were made by him, and not as an instrument. Without him was not any thing made that was made, from the highest angel to the meanest worm. This shows how well qualified he was for the work of our redemption and salvation. The light of reason, as well as the life of sense, is derived from him, and depends upon him. This eternal Word, this true Light shines, but the darkness comprehends it not. Let us pray without ceasing, that our eyes may be opened to behold this Light, that we may walk in it; and thus be made wise unto salvation, by faith in Jesus Christ.

5: Genesis Chapter 1 Bible Study

*From 'From Genesis to Revelation' () Written by Anthony Phillips and Mike Rutherford LYRICS: Ocean of motion
Squirming around and up and down.*

Structure[edit] Genesis appears to be structured around the recurring phrase *elleh toledot*, meaning "these are the generations," with the first use of the phrase referring to the "generations of heaven and earth" and the remainder marking individuals—Noah, the "sons of Noah", Shem, etc. Primeval history and Patriarchal age
The Angel Hinders the Offering of Isaac Rembrandt , God creates the world in six days and consecrates the seventh as a day of rest. God creates the first humans Adam and Eve and all the animals in the Garden of Eden but instructs them not to eat the fruit of the tree of knowledge of good and evil. A talking serpent portrayed as a deceptive creature or trickster , entices Eve into eating it anyway, and she entices Adam, whereupon God throws them out and curses them—Adam to getting what he needs only by sweat and work, and Eve to giving birth in pain. This is interpreted by Christians as the fall of humanity. Eve bears two sons, Cain and Abel. God then curses Cain. After many generations of Adam have passed from the lines of Cain and Seth, the world becomes corrupted by human sin and Nephilim , and God determines to wipe out humanity. First, he instructs the righteous Noah and his family to build an ark and put examples of all the animals on it, seven pairs of every clean animal and one pair of every unclean. Then God sends a great flood to wipe out the rest of the world. When the waters recede, God promises that he will not destroy the world a second time with water with the rainbow as a symbol of his promise. God sees mankind cooperating to build a great tower city, the Tower of Babel , and divides humanity with many languages and sets them apart with confusion. God instructs Abram to travel from his home in Mesopotamia to the land of Canaan. There, God makes a covenant with Abram, promising that his descendants shall be as numerous as the stars, but that people will suffer oppression in a foreign land for four hundred years, after which they will inherit the land "from the river of Egypt to the great river, the river Euphrates ". Because Sarah is old, she tells Abraham to take her Egyptian handmaiden, Hagar , as a second wife. Through Hagar, Abraham fathers Ishmael. God resolves to destroy the cities of Sodom and Gomorrah for the sins of their people. Abraham protests and gets God to agree not to destroy the cities if 10 righteous men can be found. Abraham and Sarah go to the Philistine town of Gerar , pretending to be brother and sister they are half-siblings. The King of Gerar takes Sarah for his wife, but God warns him to return her, and he obeys. God sends Sarah a son to be named Isaac , through whom the covenant will be established. God tests Abraham by demanding that he sacrifice Isaac. As Abraham is about to lay the knife upon his son, God restrains him, promising him numberless descendants. On the death of Sarah, Abraham purchases Machpelah believed to be modern Hebron for a family tomb and sends his servant to Mesopotamia to find among his relations a wife for Isaac, and Rebekah is chosen. Other children are born to Abraham by another wife, Keturah , among whose descendants are the Midianites , and he dies in a prosperous old age and is buried in his tomb at Hebron. He flees to his uncle where he prospers and earns his two wives, Rachel and Leah. He is then reunited with his father and brothers, who fail to recognize him, and plead for food. After much manipulation, he reveals himself and lets them and their households into Egypt, where Pharaoh assigns to them the land of Goshen. Jacob calls his sons to his bedside and reveals their future before he dies. Joseph lives to an old age and exhorts his brethren, if God should lead them out of the country, to take his bones with them. The Qumran group provides the oldest manuscripts but covers only a small proportion of the book; in general, the Masoretic Text is well preserved and reliable, but there are many individual instances where the other versions preserve a superior reading. Documentary hypothesis For much of the 20th century most scholars agreed that the five books of the Pentateuch —Genesis, Exodus , Leviticus , Numbers and Deuteronomy —came from four sources, the Yahwist , the Elohist , the Deuteronomist and the Priestly source , each telling the same basic story, and joined together by various editors. The Deuteronomistic source does not appear in Genesis. In Genesis these include three different accounts of a Patriarch claiming that his wife was his sister, the two creation stories, and the two versions of Abraham sending Hagar and Ishmael into the desert. Scholars in the first half of the 20th century came to the conclusion that the Yahwist was produced

in the monarchic period, specifically at the court of Solomon , 10th century BC, and the Priestly work in the middle of the 5th century BC the author was even identified as Ezra , but more recent thinking is that the Yahwist was written either just before or during the Babylonian exile of the 6th century BC, and the Priestly final edition was made late in the Exilic period or soon after. The two powerful groups making up the community—the priestly families who controlled the Temple and who traced their origin to Moses and the wilderness wanderings, and the major landowning families who made up the "elders" and who traced their own origins to Abraham, who had "given" them the land—were in conflict over many issues, and each had its own "history of origins", but the Persian promise of greatly increased local autonomy for all provided a powerful incentive to cooperate in producing a single text. By calling the fulfillment "partial" Clines was drawing attention to the fact that at the end of Deuteronomy the people are still outside Canaan. Through the patriarchs God announces the election of Israel, meaning that he has chosen Israel to be his special people and committed himself to their future. All three promises are more richly fulfilled in each succeeding generation, until through Joseph "all the world" is saved from famine, [29] and by bringing the children of Israel down to Egypt he becomes the means through which the promise can be fulfilled. Sarah buried, Rebekah for Isaac Toledot , on Genesis 25— Joseph reveals himself, Jacob moves to Egypt Vaychi , on Genesis 47—

6: Genesis 1, King James Version (KJV) | The Bible App

The Beginning - In the beginning God created the heavens and the earth.

So this short study will just look at some ways in which the Lord Jesus is seen in Genesis chapter 1. Here are some questions for you - 1. What does Genesis mean? Who wrote the book of Genesis? Which book in the New Testament has the exact same first three words as Genesis? Who created Heaven and Earth? Who was it created for? What was it made out of? Please have a think before carrying on. It describes the beginning of heaven and earth obviously. It also outlines the beginning of mankind, sin, and redemption. The third question may have got you thinking a little more. You are probably thinking generally that it was God who created the heaven and Earth. If so, have a look at the following verse: He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. So we see that all things were created by Jesus and for Jesus. And that includes you. Finally, out of what did Jesus create this world? Well, that would be The writer of Hebrews wrote it this way: Lots of people believe they have nothing to offer God. But just remember that He is a God who creates something out of nothing. He is the God who can take your nothing, presented to Him, and create something. We accept by faith that he did it at creation and we walk in this same faith that He will do it in our lives. Without any help or resources from us, He can create something out of nothing and a somebody out of a nobody. He has been doing it right from the days of Genesis 1: Let there be light. God saw that the light was good, and he separated the light from the darkness. For more information on this, have a look at Psalm But we will concern ourselves with a different picture presented to us in these verses. We see that the earth was barren and empty but there is hope for the Spirit hovers nearby. With a word God declares that there shall be light. The light, which is good, is then separated from the darkness. It happened at creation and it happens again in the lives of all those who believe in the Lord Jesus Christ. You see, the apostle Paul tells us in a single verse in 2 Cor 4: Here is what he says: From that point on, there is a clear separation that takes place for we are taken from the kingdom of darkness and into the kingdom of light! The greater and the lesser light. Gen 1: He also made the stars. And God saw that it was good. There is another wonderful picture presented to us in these verses concerning the greater and lesser lights that God created on the fourth day. It is a picture that God reminds you of every day and every night. The sun God created to govern the day, and the moon He created to rule the night. It receives its light from the sun and the amount of the moon we see lit up is a reflection of how much of it has been exposed to the sun. The sun is a type of the Son! He is the true light of the world. The moon, that dark dusty old thing that only looks any good when the sun shines on it is the church you and me! The earth can get between the sun and the moon so that no light shines on the moon. This is the effect of worldliness that gets between the believer and Jesus Christ. Or the moon can get between the sun and the earth blocking out the light of the sun. This is when the church preaches herself and not Jesus as the answer. Made in the image of God. Gen 1: Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground. It should also be noted that the word for God used in Gen 1: So God created mankind male and female in His own image. What does this mean? Is it a reference to our physical image? No, for God is spirit. John 4: This image was imparted only to humans. 2: But we do know what that image was intended to look like because in the person of Jesus Christ we have "the image of the invisible God. And Christians now have an opportunity to have that image restored in their own lives. This occurs on a daily basis as we behold Him who was the true image of God again - just as the moon requires the sun to shine as it says in 2 Cor 3: But we know that when he appears, we shall be like him, for we shall see him as he is.

7: The Bible: In the Beginning () - IMDb

THE BOOK OF GENESIS. 1, 2 In the beginning when God created the heavens and the earth, [] the earth was a formless void and darkness covered the face of the.

As a construct it would be translated as a temporal phrase "when God began to create" making Genesis 1: It still can be taken as absolute in meaning even if there is no article see Isa. The first three letters are arb which are exactly the same in the next word arb "he created" Wenham, , This would also indicate the poetical nature of this chapter. Another important parallel is with Genesis 2: The opening paragraph of Genesis depicts the situation before creation begins in verse 3. It does not tell us the ultimate origin of the darkness or the abyss. I think Delitzsch is correct in the meaning of the first verse when he says, "His point is not that heaven and earth had a beginning, but that the creation of the heaven and the earth was the beginning of all history" Westermann, , The root word for tyvar is var rosh which literally means "head. This is creating by spoken word which similar to the Egyptian creation story of Ptah. The targums seem to personalize the "word" as an emanation of God which is further developed by Philo under the influence of Plato and becomes the Logos of John 1: Could not the wind of God be seen as the breath of God speaking the words of God causing creation? In the book of Proverbs tyvarb is interpreted as "wisdom" 1: This seems to reflect the Frag. There is not a single textual variant from the MT Ulrich et al, , There is however, a difference in the way the divisions of the text are noted. In the MT the major divisions are marked by P after verse 5,8,19,23, but in 4Qgenb the rest of the line is left blank. Wevers states that the LXX translation of verse one is to be taken as "a superscription to the creation account" , 4. Burney believes that Colossians 1: Paul connects the tyvar of Genesis 1: H; Neusner, , 2. Aramaic Texts tyvar was thought to be the name for "Wisdom" in Proverbs 8: This must be a summary statement since creation is not perfected until the 7th day Genesis 2: The Targum of Onkelos from Babylon which is authoritative for Judaism says, "In Antiquity the Lord created the heavens and the earth" Grossfeld, , This translation of tyvarb may indicate that no precise order of creation was intended. The Targum Pseudo-Jonathan also from Palestine literally says, "From the beginning the Lord created the heavens and the earth" Maher, , Bowker concludes that all three major targums change the Hebrew word in different ways , He sees creation of heaven and earth in verse one, but the earth is hidden by thick darkness. He does not see this as a time indicator, but as a number in sequential order of importance Wolfson, , In Genesis Rabbah I. X there is a big discussion on why the first letter in the OT is b and not a. H; Neusner , 2. The Mishnah states, "the Account of Creation may not be expounded before two or more persons, nor the Chariot before even one, unless he is a scholar who understands of his own knowledge" m. The most extensive passage about creation in the Babylonian Talmud is Hagigah 11ba Epstein, , It also warns of discussions "concerning the pre-creation period" Ibid, The Vulgate Jerome in his Latin Vulgate translation says, "In principio creavit Deus caelum et terram" which the Douay Version translates, "In the beginning God created heaven, and the earth. For both the Septuagint, and Symmachus and Theodotion, translated it as In the beginning" Hayward, , Church Fathers Van Winden states, "The first chapter of Genesis is one of the most discussed texts in early Christian literature" , Many Church fathers try to explain the Bible in terms of Greek philosophy. There are two points of contact made in Genesis 1: Basil see arch as temporal in sense. There are four deeper senses to the word arch; "the first movement", "the basic reality", "the craftsmanship", and "the aim or end" Van Winden , These seem to correspond to the four arcai of Aristotle Metaphysics a16s; Aristotle , Van Winden , Ambrose adds a hidden mystical sense or allegorical meaning that "beginning" refers to "Wisdom" Proverbs 8: This phrase is found in Genesis 2: Then there follows negative statements of creation. Enuma Elish starts off by stating, "When on high no name was given to heaven, Nor below was the netherworld called by name" COS,

8: GENESIS KJV "In the beginning God created the heaven and the earth."

The book of Genesis is basically prose narrative, punctuated here and there by brief poems (the longest is the so-called Blessing of Jacob in). Much of the prose has a lyrical quality and uses the full range of figures of speech and other devices that characterize the world's finest epic literature.

Let there be light, and there was light. God then separated the light from the darkness. Let there be a dome in the middle of the waters, to separate one body of water from the other. And so it happened. Let the water under the sky be gathered into a single basin, so that the dry land may appear. And so it happened: Let the earth bring forth vegetation: God saw that it was good. Let there be lights in the dome of the sky, to separate day from night. Let them mark the seasons, the days and the years, and serve as lights in the dome of the sky, to illuminate the earth. Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky. God saw that it was good, and God blessed them, saying: Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth. Let the earth bring forth every kind of living creature: Let them have dominion over the fish of the sea, the birds of the air, the tame animals, all the wild animals, and all the creatures that crawl on the earth. Be fertile and multiply; fill the earth and subdue it. See, I give you every seed-bearing plant on all the earth and every tree that has seed-bearing fruit on it to be your food; and to all the wild animals, all the birds of the air, and all the living creatures that crawl on the earth, I give all the green plants for food. Evening came, and morning followed—the sixth day. It introduces the primordial story 2: The chapter highlights the goodness of creation and the divine desire that human beings share in that goodness. God brings an orderly universe out of primordial chaos merely by uttering a word. In the literary structure of six days, the creation events in the first three days are related to those in the second three.

9: Genesis: Paradise Lost - See Creation in 3D at www.enganchecubano.com

(1) In the beginning The reference to the opening words of the Old Testament is obvious, and is the more striking when we remember that a Jew would constantly speak of and quote from the book of Genesis as Ber'shith ("in the beginning").

And there was evening and there was morning, the first day. And it was so. And there was evening and there was morning, the second day. And God saw that it was good. And there was evening and there was morning, the sixth day. And the fourth river is the Euphrates. Have you eaten from the tree of which I commanded you not to eat? Now Abel was a keeper of sheep, and Cain a tiller of the ground. So Cain was very angry, and his countenance fell. And if you do not do well, sin is lurking at the door; its desire is for you, but you must master it. Whoever kills Cain will suffer a sevenfold vengeance. The sister of Tubal-cain was Naamah. I have killed a man for wounding me, a young man for striking me. At that time people began to invoke the name of the LORD. When God created humankind, he made them in the likeness of God. These were the heroes that were of old, warriors of renown. Noah was a righteous man, blameless in his generation; Noah walked with God. Only Noah was left, and those that were with him in the ark. And God made a wind blow over the earth, and the waters subsided; [8: At the end of one hundred fifty days the waters had abated; [8: So he put out his hand and took it and brought it into the ark with him. Ham was the father of Canaan. Ashkenaz, Riphath, and Togarmah. Elishah, Tarshish, Kittim, and Rodanim. These are the descendants of Japheth in their lands, with their own language, by their families, in their nations. Cush, Egypt, Put, and Canaan. Seba, Havilah, Sabtah, Raamah, and Sabteca. The descendants of Raamah: Afterward the families of the Canaanites spread abroad. Elam, Asshur, Arpachshad, Lud, and Aram. Uz, Hul, Gether, and Mash. When Shem was one hundred years old, he became the father of Arpachshad two years after the flood; [She was the daughter of Haran the father of Milcah and Iscah. Abram was seventy-five years old when he departed from Haran. When they had come to the land of Canaan, [At that time the Canaanites were in the land. So Abram went down to Egypt to reside there as an alien, for the famine was severe in the land. Why did you not tell me that she was your wife? Now then, here is your wife, take her, and be gone. At that time the Canaanites and the Perizzites lived in the land. Separate yourself from me. If you take the left hand, then I will go to the right; or if you take the right hand, then I will go to the left. Let them take their share. She had an Egyptian slave-girl whose name was Hagar, [I gave my slave-girl to your embrace, and when she saw that she had conceived, she looked on me with contempt. May the LORD judge between you and me! You shall be the ancestor of a multitude of nations. Every male among you shall be circumcised. So shall my covenant be in your flesh an everlasting covenant. I will bless her, and she shall give rise to nations; kings of peoples shall come from her. Can Sarah, who is ninety years old, bear a child? I will establish my covenant with him as an everlasting covenant for his offspring after him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. At the set time I will return to you, in due season, and Sarah shall have a son. He said, "Oh yes, you did laugh. Far be that from you! Shall not the Judge of all the earth do what is just? Will you destroy the whole city for lack of five? Suppose thirty are found there. Suppose twenty are found there. Suppose ten are found there. When Lot saw them, he rose to meet them, and bowed down with his face to the ground. Bring them out to us, so that we may know them. Now we will deal worse with you than with them. Sons-in-law, sons, daughters, or anyone you have in the city - bring them out of the place. Let me escape there - is it not a little one? While residing in Gerar as an alien, [Therefore I did not let you touch her. But if you do not restore her, know that you shall surely die, you and all that are yours. How have I sinned against you, that you have brought such great guilt on me and my kingdom? You have done things to me that ought not to be done. Yet I have borne him a son in his old age. And she departed, and wandered about in the wilderness of Beer-sheba. Do not be afraid; for God has heard the voice of the boy where he is. She went, and filled the skin with water, and gave the boy a drink. He said to him, "Abraham! So the two of them walked on together. He bound his son Isaac, and laid him on the altar, on top of the wood. Abraham went and took the ram and offered it up as a burnt offering instead of his son. Because you have done this, and have not withheld your son, your only son, [

And your offspring shall possess the gate of their enemies, [Bury your dead in the choicest of our burial places; none of us will withhold from you any burial ground for burying your dead. For the full price let him give it to me in your presence as a possession for a burying place. I will give the price of the field; accept it from me, so that I may bury my dead there. By this I shall know that you have shown steadfast love to my master. She went down to the spring, filled her jar, and came up. Why do you stand outside when I have prepared the house and a place for the camels? When they rose in the morning, he said, "Send me back to my master. He took Rebekah, and she became his wife; and he loved her. The sons of Dedan were Asshurim, Letushim, and Leummim. All these were the children of Keturah. There Abraham was buried, with his wife Sarah. And Isaac settled at Beer-lahai-roi. Nebaioth, the firstborn of Ishmael; and Kedar, Adbeel, Mibsam, [Abraham was the father of Isaac, [Isaac was sixty years old when she bore them. Thus Esau despised his birthright. One of the people might easily have lain with your wife, and you would have brought guilt upon us. The LORD blessed him, [

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