JESUS CHRIST THROUGH

HEBREW GRAMMAR

A study of Creation
Genesis 1:1-2:3

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<u>ACKNOWLEDGEMENTS</u>

The Torah (תרה) - The Law

GENESIS 1: 1-2: 3 - THE CREATION

INTRODUCTION

Genesis 1: 1-2: 3 is the beginning of the Hebrew Scriptures which begins with Creation. The text looks at the six days of Creation in chapter one and culminates with the seventh in 2: 1-4. The chapter finds its application to Christ in John 1: 1-14 the eternal second person of the trinity through whom all things were created.

Lesson 1: Genesis 1:1

1.1   **Text**

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַ֫יִם וְאֵת הָאָֽרֶץ׃

1.2   **Vocabulary**

בְּ	Preposition	"in"
רֵאשִׁית	Noun	"beginning"
בָּרָא	Verb	"to create"
אֱלֹהִים	Noun	"God"
אֵת	Sign of the direct object	(not translated)
הַ	Definite article	"the"
שָׁמַ֫יִם	Noun, dual plural	"heavens"
וְ	Conjunction	"and"
אֶרֶץ	Noun	"earth"

1.3   **Grammar**

בְּרֵאשִׁית

means *"in the beginning"* or *"at the first"*. בְּ is a preposition with the
shewa, and the noun, רֵאשִׁית . Notice in the בְּ we have a dot. This is
called a **daghesh lene**. You find that **daghesh** in what is called the **begad
kephat** letters, that is, the בּ, the גּ, the דּ, the כּ, the פּ, and the תּ, when
they begin a new syllable or are at the beginning of a word. Notice there is a

shewa under the בְּ, because we are hurrying to get to the last syllable, the שִׁית. So בָּרֵאשִׁית becomes בְּרֵאשִׁית.

בָּרָא

is a verb with a simple stem called a Qal. It is a Qal perfect, 3rd masculine singular, from the root ברא. Notice there is a final א in the root. This is called a **lamed aleph** verb, meaning that the א is in the last position. In Hebrew the verbal system is determined by the verb פָּעַל (**pe**-**ayin**-**lamed**). Verbs that begin with a word under the פ are called a **pe** type verb, like a **pe nun** verb, if נ is the first consonant. Verbs that end with an א are called a **lamed aleph** verb because in the **lamed** position or the final position there is an א. Most verbs in the perfect have a **qames** followed by a **pathah**. Here we have a **pathah-pathah**. The reason for that is that the א, being quiescent, prefers a full **qames** instead of the shorter vowel **pathah**.

אֱלֹהִים

Notice that אֱלֹהִים is a noun. It is plural, masculine plural, with the יִם ending. This is a plural of majesty, showing the fullness of God, allowing for the later revelation or the progressive revelation of the Trinity, the Godhead: three distinct persons making up the Godhead, and yet one God, and so the verb is in the singular.

אֵת

is the sign of the direct object, followed by the noun.

הַשָּׁמַיִם

We have the ה preceding this word. The ה is an article, and it has a **pathah** followed by a **daghesh forte**, the dot in the שׁ. Historically, the article normally had a ה followed by probably a ל (הַלְשָׁמַיִם) becoming

הַשָּׁמַ֫יִם, where the לֹ has assimilated into the שׁ, causing a doubling and hence the **pathah**, the short vowel in a closed syllable, under the ה). Notice יִם is a dual ending, showing duality in Hebrew.

וְאֵת

The וֹ is a conjunction "and". אֵת is just the sign of the direct object again. You do not translate it; it just shows the direct object.

הָאָ֫רֶץ

The ה again is the definite article, and it has a long **qames**. The reason for this is that the א cannot take a **daghesh forte**, like the שׁ in הַשָּׁמַ֫יִם. Therefore, the לֹ just historically dropped out, causing what grammarians called "compensatory lengthening" under the ה, moving from a **pathah** to a **qames**. Notice also in הָאָ֫רֶץ, since this is the final word, the accent that normally occurs at the end of a word goes to the next-to-the-last syllable, and hence the vowel is lengthened from a **seghol**, אֶ֫רֶץ to אָ֫רֶץ, because it is in pause in the next-to-the-last position of the word.

1.4 Translation

"In the beginning God created the heaven and the earth."

1.5 Application/Interpretation

There was no birthing of other gods here. God is alone and simply creates the world. This is in sharp contrast in the Babylonian account Enuma Elish where Apsu and Tiamat (the male and female waters) mingle together to form a theogony.

Lesson 2: Genesis 1:2

2.1 **Text**

וְהָאָ֗רֶץ הָיְתָ֥ה תֹ֙הוּ֙ וָבֹ֔הוּ וְחֹ֖שֶׁךְ עַל־פְּנֵ֣י תְה֑וֹם וְר֣וּחַ
אֱלֹהִ֔ים מְרַחֶ֖פֶת עַל־פְּנֵ֥י הַמָּֽיִם׃

2.2 **Vocabulary**

הָיָה	Verb	"to be"
תֹהוּ	Noun	"formless"
בֹהוּ	Noun	"emptiness"
חֹשֶׁךְ	Noun	"darkness"
עַל	Preposition	"upon"
פָּנַיִם	Noun, dual	"face"
תְהוֹם	Noun	"deep"
רוּחַ	Noun	"spirit"
רָחַף	Verb (Piel stem)	"to hover"
מַיִם	Noun	"waters"

2.3 **Grammar**

וְהָאָ֗רֶץ

Notice the וֹ again, the conjunction. But the noun is first. Normally in Hebrew it is the verb-noun pattern; here we have the noun-verb pattern. And so the noun הָאָ֗רֶץ is put forth here for emphasis: "*Now the **earth** was . . .*"

Notice again הָאָ֫רֶץ, the definite article ה, followed by compensatory lengthening in the vowel underneath it, from a **pathah** to a **qames**, because the א cannot take a **daghesh forte**. וְהָאָ֫רֶץ is in pause.

הָיְתָה

is a verb. It is the G stem or the Qal (simple) stem, and it is a 3rd feminine singular from the root היה. Actually, היה means "to be" or "was". We have what was historically a **final yod** form. Historically it was היי, becoming היה, and these are called **lamed he** verbs, in that the final position under the ל is a ה. In the 3rd feminine singular that ה changes to a ת, becoming הָיְתָה. *"The earth",* the subject, is feminine.

תֹהוּ וָבֹהוּ

Notice (as you pronounced these two Hebrew words, **tohu** and **vavohu**) the alliteration and the assonance in תֹהוּ וָבֹהוּ. You can almost hear the emptiness when you read these words. תֹהוּ means "formless" and בֹהוּ means "emptiness". Notice also here under the ו you have a **qames**. The ו here is a conjunction, and we translate it, *"Now the earth was **formless and empty** (amorphous, without form, and empty)."*

וְחֹשֶׁךְ

"And (another conjunction) *darkness . . ."* חֹשֶׁךְ is *"darkness"*, a noun. We must add the verb "to be" between the noun and the following phrase: *"darkness **was** . . ."*

עַל־פְּנֵי תְהוֹם

"upon the face of the deep". עַל is a preposition. פְּנֵי comes from the noun פָּנִים meaning "face". ־ִים is dual, like what we saw in שָׁמַ֫יִם. However, it is "in construct". In Hebrew, when you have two nouns that stand back-to-

back, they are called nouns in **construct**, meaning they are standing with each other. When that occurs, the first noun will change its vowel pointing. So עַל־פָּנַיִם תְהוֹם becomes עַל־פְּנֵי, with the **shewa** followed by the **sere-yod**, and that **sere-yod** is common in plural nouns that stand in first position in a construct relationship. For example, דָבָר, "a word", is

דְבָרִים in the plural meaning "words". In construct, in the masculine plural, it becomes דִבְרֵי. The same can be seen in מֶלֶךְ, the word for "king". In the plural it is מְלָכִים, and in the construct it is מַלְכֵי, with that **sere-yod**. This is what we find here. *"And darkness was upon the face of the deep."* When it is in construct, you put "of" between the two nouns, much like what you have with the Greek genitive. So *"darkness was upon the face **of** the deep."* תְהוֹם means "ocean" or "deep". It is looking at the world ocean at this time that covered the earth.

וְרֹוּחַ אֱלֹהִים

ו or *"And . . ."* There is the conjunction again. רֹוּחַ and אֱלֹהִים again are two nouns in construct. רֹוּחַ is in first position, so *"the spirit of God"* is the way we would translate it.

מְרַחֶפֶת

comes from the root רחף. In Hebrew, most verbs will have three radicals or three consonants. Some are bi-radical and have two; most have three. So the מ here is a prefix, and the ת at the end is a suffix. This is what we call the D stem, meaning a stem that is used to show doubling, normally of the second root consonant or radical of the root. This stem shows intensification. The root here is רחף, and מְרַחֶפֶת is a participle. So it is a D participle. Another name for this is a Piel participle. The reason for this is that often in Hebrew the verbal system is built, as we had said, around **pe-ayin-lamed**, פָּעַל, the verb "to do". The whole verbal system, which includes seven basic stems, grows out of this verb "to do" in some grammatical presentations. This particular word here is a Piel participle. The מ gives it

away normally in Hebrew as a participle or a noun when it is prefixed to a root. The root is רחף, and in the Piel participle, like the imperfect of the Piel, you have a **shewa** followed by a **pathah**. Normally the ח would be doubled, but since the ח, being guttural, cannot take a doubling, we do not double here. So we have מְרַחֶ֫פֶת. Notice the **seghols**. The two **seghols** with the ת show that it is feminine. It is called a **double segholate** construction that occurs in these feminine participles. It goes with ר֫וּחַ, and it is a feminine participle, Piel stem, singular, from the root רחף.

רחף means to do something intensely. This same root is used in Deuteronomy 32, of an eagle stirring up her nest. Then she יְרַחֵף, she "hovers" intensely over her young, to nudge them out of the nest, to teach them to fly, and she normally flies under them to help them in this process. But she is hovering over them intensely. That is the idea of this word here.

עַל־פְּנֵי הַמָּֽיִם׃

God is hovering over the waters, *"over the face of the waters"*. עַל is a preposition. פָּנִים again became פְּנֵי in construct with that final **sere-yod**. This is a noun in construct, masculine plural, followed by הַמָּֽיִם. הַמָּֽיִם is the word "waters", thus *"upon the face of the waters"*. Notice in מָּֽיִם the ה again is the article. The **daghesh forte** in the מ shows that something has assimilated, that is, has caused the מ to double, and that is a ל. It probably caused the doubling, and hence we have a **daghesh forte** there, followed, underneath it, by a long A-vowel. Instead of a **pathah**, which normally occurs in מַ֫יִם, we have a **qames**. That is because it is in pause, in the next to the last position, in that noun, since it is at the end of the verse.

2.4   Translation

"And the earth was formless and empty, and darkness was upon the face of the deep, and the spirit of God was hovering over the face of the waters."

2.5   Application/Interpretation:

Three conditions existed:

1. The earth was formless and empty.

2. Darkness was covering the face of the world's ocean, as it were.

3. God's spirit was hovering over the face of the waters, getting ready to bring maturity, getting ready to bring a creative act upon this situation.

Lesson 3: Genesis 1:3

3.1   Text

וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר׃

3.2   Vocabulary

| אָמַר | Verb | "to say" |
| אוֹר | Noun | "light" |

3.3   Grammar

וַיֹּאמֶר

is a verb, and the root is אמר, "to say". It has three radicals, and there is a י preceding the א, which shows it is a prefix. When you have that י, it is a masculine, 3rd masculine singular prefix to the root אמר. When that happens, the verb is in the imperfect tense in Hebrew. There is a perfect and an imperfect. Perfect is completed action; imperfect is continual action. The

imperfect is what we have here: *"And God said"*. However, the ו here is what we call a **waw conversive**, that is, it is converting the imperfect and making it perfect or making it past. Here we have conversion from future to past, and the ו is turning the imperfect over and making it past. Instead of *"And God **will** say"*, the imperfect being future or future continual action is converted to past tense. *"And God said . . ."* is the way we would read it. Notice also under the ו you have a **pathah** followed by a **daghesh** in the י, which means that the ו historically had another consonant (maybe a ו), and the second ו assimilated into the י, causing the **daghesh forte**. At any rate, this **waw conversive** in the imperfect is usually seen with a ו followed by a **pathah** and a doubling in the prefix, as we see it here. Notice the verb has an O-vowel [over the י]. In the imperfect, and we will see this in Weingreen, the normal imperfect for שָׁמַר is יִשְׁמֹר. It is an I-O pattern in the vowel system. Here we have וַיֹּאמֶר. The problem is that the א has caused the vowels to change, in terms of the way that the verb is pointed. It is still a Qal; it is imperfect. But it is not וַיְאמֹר but וַיֹּאמֶר. This is what we call a **pe aleph** verb, that is, the first letter of the root is an א, in the **pe** position, hence grammarians call it a **pe aleph** verb. What happens here is probably this, that historically we had something like יַאְמְרוּ. יַאְמְרוּ became יַאְמֵר, and then that became, perhaps, יִאְמֵר, with two "I" class vowels. Then through a process we call "dissimilation" the two "I" vowels changed then to יֹאמֶר. Historically by dissimilation of the sound of the vowels, the א preferring the "O" in this category instead of the "I" vowel, as in יִשְׁמֹר.

אֱלֹהִים

is a noun, masculine plural.

יְהִי אוֹר

Notice הָיָה is the verb here, and the final ה has dropped out. It is what is called a Qal imperfect, the י showing 3rd masculine singular, from the root היה. With the ה dropping out, the form became יְהִי. We call this a Qal imperfect/jussive. Jussive is from the Latin, meaning "command". This is like a mood or a command, so we would translate it, instead of *"there will be light"* to *"let there be light."* אוֹר is the word for "light"; it is a noun. God is like a king, giving out a command here: *"Let there be light."*

וַיְהִי אוֹר׃

"And there was light."

Notice in וַיְהִי, the same root being היה, and the final ה has dropped out. The י here is a 3rd masculine singular prefix to the imperfect, so this is a Qal imperfect, 3rd masculine singular, with a ו that turns it over. So, וַיְהִי, *"and there was"* instead of *"and there will be"*. *"And there was light."* The noun is "light". Notice the two dots at the end looking like the colon; that would be the period in Hebrew.

3.4 **Translation**

"And God said, 'Let there be light,' and there was light."

3.5 **Application/Interpretation**

God alone is the source of light, not the sun which was worshipped in Babylonian and Egyptian religion as the source of light and a divinity.

Lesson 4: Genesis 1:4

4.1 **Text**

וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים
בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃

4.2 **Vocabulary**

רָאָה	Verb	"to see"
טוֹב	Adjective	"good"
בָּדַל	Verb	"to divide"

4.3 **Grammar**

וַיַּרְא אֱלֹהִים

is from the root רָאָה. This is what we call a **final he** verb or a **lamed he** verb, in which that ה is in the **lamed** position, and the ה has dropped out. We only see the ר and the א, and the י is a prefix. Again, this is a prefix form; it is a Qal imperfect, 3rd masculine singular, from the root רָאָה. The ו is turning it over, so it is a **waw conversive**. The dot is a **daghesh** in the י; וַיִּרְאֶ became וַיַּרְא, and we translate it *"And God saw . . ."*

אֶת־הָאוֹר

אֶת is the sign of the direct object. הָאוֹר is *"the light"*. Notice again the long A-vowel under the ה, since the א could not take a **daghesh forte**, so the **lamed** historically probably has just dropped out, causing compensatory lengthening under the ה.

כִּי־טוֹב

You have to supply the verb "was": *"That it **was** good."* "Good" is the adjective here.

וַיַּבְדֵּל אֱלֹהִים

Normally there are three radicals, so the root is בָּדַל, "to divide". י is showing it is a prefix form, so it is an imperfect. There is an A-I pattern,

pathah under the יֹ, followed by **sere** under the דֹ. This is what we call
"Hiphil": יַכְתִּיב form or יַשְׁמִיר form or a יַגְדִּיל form in Weingreen.
That A-I pattern is causative, and it is an imperfect causative called a Hiphil.
Historically grammarians speak of "Hiphil" for the stem, and in the
imperfect it is "yaphil". That is what we have here: A-I. When you see that
"A" vowel pattern under the first prefix consonant followed by the final
vowel being an "I", it is a Hiphil causative. *"And God **caused** a division."*

בֵּין הָאוֹר

בֵּין is a preposition, and הָאוֹר is *"the light"*.

וּבֵין

Notice וֹ is a conjunction. When you have בּ following the וֹ here, you
cannot have וְבֵין, so it becomes וּבֵין. In that context of two labials, that
is, two consonants pronounced by the lips, we have a **shureq** functioning as
the conjunction in this environment. *"And between . . ."*

הַחֹשֶׁךְ

means *"the darkness"*. Interestingly, the ח will not take a **daghesh forte**.
Normally we would expect compensatory lengthening under the ה. In this
situation, because of the hard guttural ח in חֹשֶׁךְ, that does not happen.

4.4   <u>Translation</u>

*"And God saw the light, that it was good, and God caused a division
between the light and between the darkness."*

4.5   <u>Application/Interpretation</u>

The Lord is the source of light and darkness and later in Exodus He will use
both in the plagues to accomplish His purpose of judgment on Egypt and
blessing for Israel. In the New Testament, light representing truth and
darkness evil are always separate.

Lesson 5: Genesis 1:5

5.1   **Text**

וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי־עֶֹרֶב
וַיְהִי־בֹקֶר יוֹם אֶחָד:

5.2   **Vocabulary**

קָרָא	Verb	"to call"
לַיְלָה	Noun	"night"
עֶֹרֶב	Noun	"evening"
בֹקֶר	Noun	"morning"
יוֹם	Noun	"day"
אֶחָד	Adjective	"one"

5.3   **Grammar**

וַיִּקְרָא אֱלֹהִים

וַיִּקְרָא is a Qal imperfect with the י prefix, 3rd masculine singular from the root קרא. The א here shows it is a **lamed aleph** verb, like we saw in בָּרָא, א being in the *lamed* position. י here is a prefix, 3rd masculine singular, so it is simply a Qal imperfect, 3rd masculine singular from the root קרא. א prefers the A-vowel instead of the O-vowel, so it is not וַיִּקְרֹא but וַיִּקְרָא. The ו is turning it over, so it is a **waw conversive**.

לָאוֹר יוֹם

Literally, *"**to** the light day"*, as *"Your name is going to be 'Day'."* לְ is a preposition, and the **qames** under it is a definite article, so historically it would have been לְהָאוֹר becoming לָאוֹר. "Day" is simply a noun.

וְלַחֹשֶׁךְ

Conjunction *"**and** <u>to</u> the darkness"*. The preposition appears again in the לְ.

קָרָא

is just like בָּרָא. It is a Qal perfect, 3rd masculine singular from the root קרא.

לָיְלָה

means *"night"*. Notice again the long **qames** instead of the shorter A-vowel, because it is in pause here. That little wishbone underneath the לְ is an **athnach** and shows major pause. When reading Hebrew aloud, we stop and **pause** here.

וַיְהִי־עֶרֶב

Notice the וַיְהִי again from the root היה. This is a Qal (simple) stem, imperfect 3rd masculine singular, from the root היה. The prefix י shows it is 3rd person. *"And there was."* That ו is turning it over; it is future, but it becomes past with the **waw conversive**.

וַיְהִי־בֹקֶר

וַיְהִי is the same as in the previous phrase, and בֹקֶר is *"morning"*.

יוֹם אֶחָד:

That is, *"day one"*. "One" is an adjective, and the noun is "day".

5.4   <u>**Translation**</u>

"And God called to the light day and to the darkness he called night. And there was evening and there was morning, day one."

5.5   <u>**Application/Interpretation**</u>

Looking at this through the eyes of the New Testament, John 1 relates to this text. *"In the beginning was the Word, and the Word was with God, and the Word was God."* The Word in John is Jesus, who was in the beginning. And John goes on to say that, *"all things were made by Him, without Him was not anything made that was made. And in Him was life, and the life was the light of humankind."* And so Jesus was in the beginning, He is the Creator, He is the Light, He shines in the darkness, and He triumphs over darkness. The darkness does not overtake Him. Certainly John is thinking out of this great text as he writes about our Savior, the Lord Jesus, in the prologue of John 1.

Read over the grammar, translate it, and learn the vocabulary for the first day of creation.

<u>Lesson 6: Genesis 1:6</u>

6.1   <u>**Text**</u>

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִ֫יעַ בְּתוֹךְ הַמָּ֫יִם וִיהִי מַבְדִּיל
בֵּין מַ֫יִם לָמָ֫יִם:

6.2   <u>**Vocabulary**</u>

רָקִ֫יעַ	Noun	"expanse"
תּוֹךְ	Noun (construct)	"midst"
מַבְדִּיל	Noun (participle)	"division"

6.3 <u>Grammar</u>

וַיֹּאמֶר אֱלֹהִים

וַיֹּאמֶר again is that verb that we have seen before, the **pe aleph** verb from אמר, Qal imperfect, 3rd masculine singular, with the י showing that it is a prefix form. The ו turns it over, and we translate it *"And God said . . ."* - past tense even though it is future, because of the **waw conversive**.

יְהִי

Qal imperfect/jussive, 3rd masculine singular, from היה, *"Let there be..."* It is a command.

רָקִיעַ

means *"expanse"*. It is like a hammered-out disc that is slid between the waters.

בְּתוֹךְ הַמָּיִם

בְּ is a preposition, תוֹךְ means "middle" or "midst". Notice that the two nouns are in construct:*"in the midst **of** the waters"*. We have seen מָיִם before, here with the definite article.

וִיהִי מַבְדִּיל

וִיהִי comes from וְיְהִי and that became וִיְהִי, with the two **shewas** together, not being able to continue. The form was changed to a ו and a **hireq-yod** in the first syllable. וִיהִי would be *"and let there be . . ."*,

another Qal imperfect/jussive, 3rd masculine singular. מַבְדִּיל is a noun. The מ, with the root בדל, gives it a nominal quality, making it a noun.

בֵּין מַ֫יִם לָמָֽיִם:

בֵּין is the preposition *"between"*, and מַ֫יִם לָמָֽיִם. is literally *"the waters to the waters"*. Notice לָמָֽיִם, with the definite article below the preposition ל: לְהַמָֽיִם became לָמָֽיִם.

6.4 <u>Translation</u>

"And God said, 'Let there be an expanse in the midst of the waters, and let there be a division between the waters to the waters."

6.5 <u>Application/Interpretation</u>

So God just speaks; He doesn't battle with the waters or struggle with the waters, as in the Babylonian account of creation, where Marduk has to struggle with Tiamat to create the world. God just creates an expanse and slides it between the waters.

<u>Lesson 7: Genesis 1:7</u>

7.1 <u>Text</u>

וַיַּ֣עַשׂ אֱלֹהִים֮ אֶת־הָרָקִיעַ֒ וַיַּבְדֵּ֗ל בֵּ֤ין הַמַּ֨יִם֙ אֲשֶׁר֙
מִתַּ֣חַת לָרָקִ֔יעַ וּבֵ֣ין הַמַּ֔יִם אֲשֶׁ֖ר מֵעַ֣ל לָרָקִ֑יעַ
וַֽיְהִי־כֵֽן:

7.2 <u>Vocabulary</u>

עָשָׂה	Verb	"to do"

בָּדַל	Verb	"to divide"
אֲשֶׁר	Relative pronoun	"who"
תַּחַת	Preposition	"under"
עַל	Preposition	"above"
כֵּן	Adverb	"so"

7.3   **<u>Grammar</u>**

וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִׄיעַ

The word וַיַּעַשׂ comes from the root עשׂה. It is a **lamed he** or **final he** form where the ה has dropped out. That י is a prefix, so it is again a Qal imperfect, 3rd masculine singular from the root עשׂה with a **waw conversive**. *"And God made the expanse"*.

וַיַּבְדֵּל בֵּין הַמַּֽיִם

וַיַּבְדֵּל is from the root בדל, "to divide". Notice the stem: we have a prefix י with a **pathah** followed by a **sere**. That is showing that it is what we call the ה stem or the Hiphil stem. The Hiphil is a causative stem. This is a Hiphil imperfect, 3rd masculine singular (the י showing that) with the A-I pattern in the Hiphil, meaning "and he caused a division." The ו again is a **waw conversive**. *"And he caused a division between the waters . . ."*

אֲשֶׁר

is a relative pronoun, *"which"* and we supply the verb *"were"*.

מִתַּ֫חַת לָרָקִ֫יעַ

literally, *"from under to the expanse . . ."* or *"from under the expanse . . ."*

וּבֵין הַמַּ֫יִם

Notice that the conjunction is וּ again, because with the two labials, וְבֵין, we go to וּבֵין, with a וּ instead of a וְ with a **shewa**. *"And between the waters . . ."*

אֲשֶׁר מֵעַל לָרָקִ֫יעַ

"And between the waters which were from above to the רָקִ֫יעַ*. אֲשֶׁר* (relative pronoun), *"from above"* (מֵ, from; עַל, above), *"to the* רָקִ֫יעַ*", "to the expanse".*

וַיְהִי־כֵן:

"And it was so." Notice וַיְהִי again, Qal imperfect, 3ms (3rd masculine singular), from היה, with a **waw conversive**. *"And it was thus"* or *"And it was so."*

7.4 Translation

"And God made the expanse and He caused a division from the waters which were from under the expanse and between the waters which were from above the expanse. And it was so."

7.5 Application/Interpretation

The power of God to bring chaos into order should give us hope.

Lesson 8: Genesis 1:8

8.1 Text

וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר
יוֹם שֵׁנִי:

8.2 Vocabulary

שֵׁנִי   Numeral   "two"

8.3 Grammar

וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם

*"And God called the '*שָׁמַיִם' 'רָקִיעַ'*", or literally, "And God called **to**
the expanse, your name is going to be '*שָׁמַיִם*' (or 'heaven')."*

Notice וַיִּקְרָא is a Qal imperfect 3rd masculine singular from the root
קרא, "to call". That final A under the ר is preferred here because of the א
preferring the A-vowel rather than the O-vowel, like in וַיִּשְׁמֹר. Here we
have וַיִּקְרָא. Again, the **waw conversive**, so this imperfect becomes past in
translation. *"And God called to the* רָקִיעַ, '*שָׁמַיִם*'!*" "Your name will be
'heaven'!"* Here we see the king calling out commands.

וַיְהִי־עֶרֶב

"And there was עֶרֶב*", "and there was evening".*

וַיְהִי־בֹקֶר

"And there was בֹקֶר*", "and there was morning".*

יוֹם שֵׁנִי׃

"day two."

8.4   <u>Translation</u>

"And God called to the light Day. And there was evening and there was morning, day two."

8.5   <u>Application/Interpretation</u>

Again, in terms of the text, it is interesting that in the ancient world, in the Babylonian account, that Marduk had to struggle by dividing Tiamat in half and creating the heaven and the earth. Here the Lord just speaks and causes the expanse to be. There is no struggle; He is the king on the throne.

In the New Testament, Jesus likewise commands the waters when He walks on the waters, and when there is a storm, He simply tells the stormy waters to be quiet. He is God, in the flesh, commanding the waters, and our mind goes back to this text where אֱלֹהִים (God) commands the waters to divide, and they obey his command.

Lesson 9: Genesis 1:9

9.1   <u>Text</u>

וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־
מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן׃

9.2   <u>Vocabulary</u>

קָוָה	Verb	"to gather together"
מָקוֹם	Noun	"place"
יַבָּשָׁה	Noun	"dry land"

9.3 <u>**Grammar**</u>

וַיֹּאמֶר אֱלֹהִים

"And God said". We've seen these forms.

יִקָּווּ הַמַּיִם

יִקָּווּ is from the root קוה, which means it is a **final he** or a **lamed he** verb. Historically this root would have read יִנְקָווּ becoming יִקָּווּ. A נ has assimilated into the ק, causing a doubling, hence a **daghesh forte**. This is what is called the "N" stem, which is the passive stem (from the root נפל). So יִנְקָווּ is יִקָּווּ, and we parse it as a Niphal imperfect 3rd masculine plural from the root קוה, the final ה has elided or dropped out. One of the things to notice here is the Niphal imperfect, which is passive, *"let the waters be gathered together"*, as they are being acted upon. We have an I-A pattern: a **hireq**, followed by a **daghesh forte**, showing that a נ has assimilated, and a long A follows, giving an I-A pattern. We translated this phrase, *"Let the waters be gathered together . . ."*

מִתַּחַת הַשָּׁמַיִם

"from under the heavens . . ."

אֶל־מָקוֹם אֶחָד

"unto one place". מָקוֹם is a noun meaning "place", אֶל is a preposition, and אֶחָד, *"unto one place"*. He is telling the waters where to go.

וְתֵרָאֶה הַיַּבָּשָׁה

"and let the dry land be seen", literally. The word וְתֵרָאֶה is from the root ראה. The form is another "N" stem or a Niphal stem. What has happened here historically is that it had read תִנְרָאֶה. And since the ר could not take

a נ, to cause a doubling (the ר can not double) we have what is called compensatory lengthening under the ת, to show the loss of the נ. The נ just drops out. So תִּנְרָאֶה became תֵּרָאֶה. Again, you still have your I-A pattern, showing that it is a Niphal or an "N" stem, in this imperfect. We read it as a Niphal imperfect 3rd feminine singular (notice the ת is showing feminine here) from the root ראה, and the וֹ turns it over and makes it past. So, *"let the dry land* [literally] *be seen"* instead of *"the dry land will be seen"*; the וֹ is turning it over. So, *"let the dry land be seen"*. הַיַּבָּשָׁה is a noun that simply means "the dry land", with הַ, the definite article.

וַיְהִי־כֵן׃

"And it was so."

9.4 **Translation**

"And God said, 'Let the waters be gathered together into one place, and let the dry land be seen.' And it was so."

9.5 **Application/Interpretation**

The Lord sends the waters to one place, their proper place of abode, by His mighty Word. At the exodus the Lord causes the water of the Red Sea to obey His word in saving His people. Jesus in the New Testament commands the waters by His Word showing His equal divinity with His Father.

Lesson 10: Genesis 1:10

10.1 **Text**

וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא
יַמִּים וַיַּרְא אֱלֹהִים כִּי־טוֹב׃

10.2 **Vocabulary**

מִקְוֶה   Noun   "gathering"

10.3 Grammar

וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ

"And God called to the dry land, earth".

וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים

"And to the gathering of the waters . . ." Notice מִקְוֶה from the root קוה, "to gather", is a noun meaning "gathering". קָרָא יַמִּים reads, *"he called seas."* קָרָא is a Qal perfect, like בָּרָא, 3rd masculine singular. It is a **final (lamed) he** verb. *"He called the gathering of the waters seas."* Notice מִקְוֵה הַמַּיִם are two nouns in construct. Note the root of יַמִּים here with a doubled מ, in differentiation from יָמִים, which means "days", where the מ is not doubled. Here the root has a double מ, showing that it means "seas".

וַיַּרְא אֱלֹהִים כִּי־טוֹב:

"And God saw that it was good." Notice וַיַּרְא is from the root ראה, a **final he** or **lamed he** verb. The ה drops out, so we have רא. We would normally expect three radicals, hence the ה is elided. The י shows 3rd masculine singular. *"And God saw"*; the ו turns it over. It is a Qal imperfect 3ms (3rd masculine singular) from the root ראה with the **waw conversive**. כִּי־טוֹב is *"that it was good"*. We must supply the verb "was" here. כִּי is the conjunction.

10.4 Translation

"And God called to the dry land, earth; and the gathered waters He called, seas. And God saw that it was good."

10.5 Application/Interpretation

God commands and names the dry land and seas showing that both do His bidding.

Lesson 11: Genesis 1:11

11.1 Text

וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן׃

11.2 Vocabulary

דָּשָׁא	Verb	"to green"
דֶּשֶׁא	Noun	"grass"
עֵשֶׂב	Noun	"herb"
זָרַע	Verb	"to sow or seed"
זֶרַע	Noun	"seed"
עֵץ	Noun	"tree"
פְּרִי	Noun	"fruit"
מִין	Noun	"kind"
וֹ	Pron. suffix	"he or his"

11.3 Grammar

וַיֹּאמֶר אֱלֹהִים

"And God said . . ."

תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא

Notice תַּדְשֵׁא is from דָּשָׁא. It is an A-I pattern, and the תּ is showing that it is a 3rd feminine singular from the root דשא. It is a Hiphil, because A-I in the imperfect is Hiphil. It reads, *"Let the earth cause to bring forth greenery . . .", * or *"let the earth green itself with greenery . . ."* Actually דֶּשֶׁא is what we call a "cognate accusative" of the same root that we find in תַּדְשֵׁא. *"Let the earth cause itself"* or *"green itself"* or *"cause itself to be green with grass* (or with greenery)."

עֵשֶׂב

means *"herb"*. It is a noun.

מַזְרִיעַ זֶרַע

מַזְרִיעַ is a participle from the root זרע. The מ is showing participle here, and the A-I pattern appears; this is a Hiphil masculine participle. What is interesting is you have the same vowel pattern, an A-I here in the Hiphil participle that we saw in the Hiphil imperfect above, in יַבְדִּיל. The A vowel under the מ and the **hireq-yod** between the ר and the ע. *"Herb yielding seed"* or *"seeding seed"*, *"causing seed to be seeded."* זֶרַע is just a noun meaning "seed"; here is another cognate accusative.

עֵץ פְּרִי

that is, *"tree of fruit"*, two nouns in construct.

עֹשֶׂה פְּרִי

עֹשֶׂה is from עָשָׂה, a **lamed he** verb, and it is a participle. Notice the dot on the שׂ to the right shows that it is an O-vowel; the dot on the other side of the שׂ, to the left, shows that it is a שׂ. An O-**sere** or an O-**seghol** pattern here shows it to be a participle, a Qal active participle from the root עשה. So we have *"tree of fruit, making fruit . . ."*

לְמִינוֹ

"to its kind", literally. לְ is a preposition, מִין meaning "kind", and וֹ is a pronominal suffix added to the noun, 3rd masculine singular, "it" or "its". Hence, *"to the kind of it"* or *"to its kind"*.

אֲשֶׁר זַרְעוֹ־בוֹ

אֲשֶׁר *("Whose")* is a relative pronoun. *"Its seed is in it."* זֶרַע becomes זַרְע in construct with וֹ, a pronominal suffix. *"Its seed which is in it"*. בוֹ is the preposition בְּ; וֹ again is the pronominal suffix, 3rd masculine singular.

עַל־הָאָרֶץ

"Upon the earth". עַל is the preposition, and הָאָרֶץ is *"the earth"*.

וַיְהִי־כֵן:

"And it was so."

11.4 Translation

"And God said, 'Let the earth cause to bring forth grass, herb yielding seed and tree of fruit making fruit to its kind, whose seed is in it, upon the earth.' And it was so."

11.5 Application/Interpretation

God is the source of fertility, of grass and of fruit.

Lesson 12: Genesis 1:12

12.1 Text

וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה פְּרִי אֲשֶׁר זַרְעוֹ־בוֹ לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב׃

12.2 Vocabulary

יָצָא	verb	"to go forth"

12.3 Grammar

וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא

Notice the verb וַתּוֹצֵא. It is from the root יצא, "to go forth", except here, historically, it was what we call a **pe waw** verb. That is, it is in the **pe** position or the first position. Remember פָּעַל, determines position: פ is one, ע is two, and ל is third position. Grammarians categorize verbs according to this pattern. This ו here shows us that the verb originally was a **pe waw** form. In the imperfect of the Hiphil stem, you have an A with the ו, and historically, that became a long O. So תַּוְצֵא became תּוֹצֵא. Therefore it looks a little different, but it is what is called a **pe waw** verb. We parse it as a Hiphil imperfect 3rd feminine singular from the root יצא, which was historically וצא, and the ו prefix turns it over and puts it into the past. We would translate it, with this **waw conversive**, *"And the earth brought forth grass . . ."*

עֵשֶׂב מַזְרִיעַ זֶרַע

"Herb yielding seed . . ." We commented on this. מַזְרִיעַ is a Hiphil participle from זָרַע, with the מ showing it is participial, and the A-I pattern.

לְמִינֵהוּ

"to its kind . . ." Notice לְ is a preposition, מִין is "kind", and הוּ is another alternative way of writing a pronominal suffix. The **sere** here is just a 'hinge' vowel to get us to the pronominal suffix.

וְעֵץ עֹשֶׂה פְּרִי

"And a tree making fruit . . ." There's that participle again, from עָשָׂה; it is Qal active participle, masculine singular.

אֲשֶׁר זַרְעוֹ־בוֹ

"whose its seed . . .", technically, from זֶרַע to זַרְעוֹ. Here we have that pronominal suffix again. *"Its seed was **in it**"* concludes with the preposition with the pronominal suffix.

לְמִינֵהוּ

"to its kind."

וַיַּרְא אֱלֹהִים כִּי־טוֹב:

"And God saw that it was good." Notice again that we have רָאָה, which is the root. The ה has dropped out, and we have again a Qal imperfect, 3rd

masculine singular, from the root רְאה, the י showing it is imperfect or future, and the ו is turning it over.

12.4 **Translation**

"And the earth brought forth grass, herb yielding seed to its kind, and tree bearing fruit whose seed is in it, to its kind. And God saw that it was good."

12.5 **Application/Interpretation**

There are two kinds of seeds: one like grass that yields its seed naturally and the fruit tree whose seed is in it.

Lesson 13: Genesis 1:13

13.1 **Text**

וַיְהִי־עֶ֖רֶב וַיְהִי־בֹ֖קֶר י֥וֹם שְׁלִישִֽׁי׃

13.2 **Vocabulary**

שְׁלִישִׁי   numeral   "three"

13.3 **Grammar**

וַיְהִי־עֶ֖רֶב

"And there was evening."

וַיְהִי־בֹ֖קֶר

"And there was morning."

י֥וֹם שְׁלִישִֽׁי׃

"Day three."

13.4 **Translation**

"And there was evening and there was morning, day three."

13.5 <u>Application/Interpretation</u>

Day three shows the Lord as the source of fertility in nature and the One who controls the sea.

<u>Lesson 14: Genesis 1:14</u>

14.1 <u>Text</u>

וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַ֫יִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּ֫יְלָה וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים וְשָׁנִים:

14.2 <u>Vocabulary</u>

מָאוֹר	Noun	"light holder"
אֹת	Noun	"sign"
מוֹעֵד	Noun	"season (of the year)"
שָׁנָה	Noun	"year"

14.3 <u>Grammar</u>

וַיֹּאמֶר אֱלֹהִים

"And God said . . ."

יְהִי מְאֹרֹת

יְהִי is *"let there be . . ."* There is that jussive imperfect again, 3rd masculine singular. מָאֹר means "light holder", and the תֹ ending shows it is a feminine plural.

בִּרְקִיעַ הַשָּׁמַיִם

"in the expanse of the heavens . . ." Notice the preposition and that these are two nouns in construct.

לְהַבְדִּיל

"to cause a division . . ."

Notice בָדַל means "to divide", the ל here is showing that it is an infinitive, the ה also that it is a causative. It is in the **he** stem or the Hiphil stem. Notice the A-I vowel pattern: the A under the ה, the **hireq-yod** between the ד and the ל.

בֵּין הַיּוֹם וּבֵין הַלָּיְלָה

"between the day and between the night."

וְהָיוּ לְאֹתֹת

"And they shall be . . ." Now we have another interesting phenomenon here in וְהָיוּ. The root is הָיָה, a **lamed he** verb; the ה has dropped out. The וּ (**shureq**) is showing that it is 3rd masculine plural. The ו is a **waw conversive**, but this is a perfect that is being converted into a future. We parse it as a Qal perfect, 3rd plural from הָיָה with a **waw conversive**. *"And they shall be for signs . . ."* אֹת means a "sign", and the תֹ at the end is a feminine plural ending.

וּלְמוֹעֲדִים

"and for seasons . . . " The וּ is a conjunction, the ל is a preposition, מוֹעֵד means "seasons of the year", calendar seasons, to mark off festive occasions. The יִם is a masculine plural ending.

וּלְיָמִים

"and for days . . ." יָמִים here is the plural for יוֹם.

וְשָׁנִים:

"and years".

14.4 Translation

"And God said, 'Let there be lights in the expanse of the heavens to cause a division between the day and between the night, and they shall be for signs and for seasons and for days and for years."

14.5 Application/Interpretation

God is the source of light. The sun and moon are light holders that establish the times for festivals of worship around the yearly calendar. These light holders are not to be worshipped but the Lord alone who is the source of light.

Lesson 15: Genesis 1:15

15.1 Text

וְהָיוּ לִמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ
וַיְהִי־כֵן:

15.2 Vocabulary

אִיר	Verb	"to give light"

15.3 Grammar

וְהָיוּ לִמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם

"And they shall be for light holders in the expanse of the heavens . . ."

לְהָאִיר

"to bring light...". Notice the infinitive here with ל followed by ה, giving this away as a Hiphil, "to cause light to be". This is an example of a bi-radical root, the root being איר, so we have what we call a middle weak, that is, the middle vowel was a ו that became weak and literally elided or dropped out. Here, in לְהָאִיר we have a bi-radical root, an א and a ר, and an A and an I vowel, with a ל showing that it is a Hiphil infinitive.

עַל־הָאָֽרֶץ

"upon the earth".

וַֽיְהִי־כֵֽן:

"And it was so." It was "thus" with the adverb here.

15.4   Translation

"And they shall be for light holders in the expanse of the heavens to bring light upon the earth. And it was so."

15.5   Application/Interpretation

Notice God's command is immediately fulfilled as the King of the universe.

Lesson 16: Genesis 1:16

16.1   Text

וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־
הַמָּאוֹר הַגָּדֹל לְמֶמְשֶׁלֶת הַיּוֹם וְאֶת־הַמָּאוֹר הַקָּטֹן
לְמֶמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים:

16.2 Vocabulary

מֶמְשֶׁלֶת	Noun	"dominion"
קָטֹן	Adjective	"small"
כּוֹכָב	Noun	"star"

16.3 Grammar

וַיַּעַשׂ אֱלֹהִים

"And God made . . ." Here we have the verb עָשָׂה, the final ה dropping out in that **lamed he** verb, י being a prefix, and ו turning it over, making is a conversive form. It is a Qal imperfect, 3rd masculine singular, from עשה with a **waw conversive**.

אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים

"the two great light holders . . ." Notice הַגְּדֹלִים is an adjective going with הַמְּאֹרֹת. One is feminine plural, ת ֹ ; the other is masculine, ים ִ . Sometimes you will have the adjective being masculine with the feminine like we see it here.

אֶת־הַמָּאוֹר הַגָּדֹל

"the great light . . ."

לְמֶמְשֶׁלֶת הַיּוֹם

"for a ruling of the day . . ." מֶמְשֶׁלֶת means "ruling" or "dominion".

וְאֶת־הַמָּאוֹר הַקָּטֹן

"and the small light . . ." הַקָּטֹן means "small" or "little". Notice the definite article with both of these.

לְמֶמְשֶׁלֶת הַלַּיְלָה

"for a ruling of the night." Again, two nouns in construct.

וְאֵת הַכּוֹכָבִים:

The text implies, "And, by the way, he threw in the stars also!" *"And the stars."* כּוֹכָב means "star", and ִ ים shows masculine plural.

16.4 Translation

"And God made two great light holders: the great light for a ruling of the day and the small light for a ruling of the night. And [He made] the stars."

16.5 Application/Interpretation

The stars were not the main lights but were lesser lights. And even though they were worshipped in the Ancient Near East, their significance is less than the sun or moon since they do not provide a guide for religious yearly festivals.

Lesson 17: Genesis 1:17

17.1 Text

וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמָיִם לְהָאִיר
עַל־הָאָרֶץ:

17.2 Vocabulary

נָתַן	Verb	"to give"
אֹתָם	Personal Pronoun	"them"

17.3 Grammar

וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמָיִם

"And God put them in the expanse of the heavens . . ."

Notice יִּתֵּן from יִנְתֵּן This is what we call a **pe nun** verb; the נ has assimilated into the ת, hence the **daghesh forte**. This is a Qal imperfect 3rd masculine singular from the root נתן, וַיִּנְתֵּן becoming וַיִּתֵּן, with the **waw conversive**. אֹתָם is a pronoun meaning "them", masculine plural.

לְהָאִיר עַל־הָאָרֶץ׃

"to cause light upon the earth."

17.4 Translation

"And God put them in the expanse of the heavens to cause light upon the earth."

17.5 Application/Interpretation

The Lord is the only object of worship as He beneficently gives light to the earth through His created light-holders for the benefit of humanity on earth.

Lesson 18: Genesis 1:18

18.1 Text

וְלִמְשֹׁל בַּיּוֹם וּבַלַּיְלָה וּלֲהַבְדִּיל בֵּין הָאוֹר וּבֵין
הַחֹשֶׁךְ וַיַּרְא אֱלֹהִים כִּי־טוֹב׃

18.2 Vocabulary

| מָשַׁל | Verb | "to rule" |

18.3 Grammar

וְלִמְשֹׁל

מָשַׁל לִמְשֹׁל from מָשַׁל, meaning *"to rule"*. Here is an example of an infinitive with the ל in the simple Qal stem, a Qal infinitive.

בַּיּוֹם וּבַלַּיְלָה

"over the day and over the night . . ."

וּלֲהַבְדִּיל

"and to divide . . ."

בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ

"between the light and between the darkness."

וַיַּרְא אֱלֹהִים כִּי־טוֹב׃

"And God saw that it was good."

18.4 Translation

"And to rule over the day and over the night and to divide between the light and between the darkness. And God saw that it was good."

18.5 Application/Interpretation

The heavenly lights get their authority to rule from the Lord of creation; they are His servants.

Lesson 19: Genesis 1:19

19.1 Text

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם רְבִיעִי׃

19.2 Vocabulary

רְבִיעִי	Numeral	"four"

19.3 Grammar

וַיְהִי־עֶּרֶב

"And there was evening."

וַיְהִי־בֹקֶר

"And there was morning."

יוֹם רְבִיעִי׃

"Day four."

19.4 Translation

"And there was evening and there was morning, day four."

19.5 Application/Interpretation

Notice that God or the text doesn't even name the sun or the moon. It is just "big light" and "little light", to show them as inanimate objects. Simply, God creates them. In the ancient world, the sun was worshipped, in Babylon as well as in Egypt. Here the text does not even give them a name in Hebrew, to show how inanimate they are. And by the way, the text says, He threw in the stars also. The stars were worshipped, but they were sort of an afterthought. Really, these great lights are to serve God by showing the Israelites the times and seasons of the year to worship Him. Remember in the New Testament that Jesus said that He was "the light". In John 1, Jesus is the source of light and He should be the object of all of our adoration and praise. The light of Christ continues to shine in the resurrection of our Lord and the darkness could not overcome it (John 1:3-5).

Lesson 20: Genesis 1:20

20.1 Text

וַיֹּאמֶר אֱלֹהִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף

יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם׃

20.2 **Vocabulary**

שָׁרַץ	Verb	"to teem" or "to swarm"
שֶׁרֶץ	Noun	"swarming creature"
עוּף	Verb	"to fly"
עוֹף	Noun	"birds"

20.3 **Grammar**

וַיֹּאמֶר אֱלֹהִים

"And God said . . ." וַיֹּאמֶר again is the Qal imperfect 3rd masculine singular from the root אמר, with a י prefix and a **waw conversive**.

יִשְׁרְצוּ הַמַּיִם

"Let the waters swarm" or *"teem"*. The root is שׁרץ, Qal imperfect/jussive, 3rd masculine plural (notice the וּ), and it is in a command form or jussive.

שֶׁרֶץ נֶפֶשׁ חַיָּה

"With swarms . . ." (notice the cognitive accusative שֶׁרֶץ). נֶפֶשׁ חַיָּה reads *"of living souls...",* two nouns in construct. Notice also the singular noun used collectively.

וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ

"And the winged bird, let it fly over the earth . . ." Notice עוֹף is a singular, but it is a collective singular, meaning "birds". In יְעוֹפֵף the root is עוּף. This is a different form. It is what we call a "Polel", imperfect, 3rd

masculine singular from the root עוּף. When we have a middle weak verb, the final consonant then will geminate or double itself in this form, which is Polel. *"Let the birds fly"* (a Polel or active form) *"over the earth."*

עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם:

"Upon the face of the expanse of the heavens." Notice again פְּנֵי in construct with רְקִיעַ, which is also in construct with הַשָּׁמָיִם. There are three nouns here, two of which are in construct. פְּנֵי is the construct plural masculine from פָּנִים and רְקִיעַ becomes רְקִיעַ here in construct with הַשָּׁמָיִם.

20.4 Translation

"And God said, 'Let the waters swarm with swarms of living souls, and let the birds fly over the earth upon the face of the expanse of the heavens."

20.5 Application/Interpretation

Note the alliteration or assonance in עוֹף יְעוֹפֵף.

Lesson 21: Genesis 1:21

21.1 Text

וַיִּבְרָא אֱלֹהִים אֶת־הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל־
נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׂת אֲשֶׁר שָׁרְצוּ הַמַּיִם לְמִינֵהֶם
וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב:

21.2 Vocabulary

תַּנִּינִם	Noun (plural)	"sea monsters"
גָּדוֹל	Adjective	"great"

רָמַשׂ	Verb	"to creep"
מִין	Noun	"kind"
כָּנָף	Noun	"wing"

21.3 **Grammar**

וַיִּבְרָא אֱלֹהִים אֶת־הַתַּנִּינִם הַגְּדֹלִים

"And God created the great sea monsters . . ." Notice וַיִּבְרָא is a Qal imperfect 3rd masculine singular from the root בְּרָא, "to create", with a **waw conversive**. A final **lamed aleph** verb accounts for the A-vowel instead of the final O-vowel here in the last syllable. תַּנִּינִם is a masculine plural noun along the adjective הַגְּדֹלִים. Both are masculine plural, referring to the great sea monsters that God creates, and He has them swim in the ocean. It is interesting that in the Ba'al epic, Ba'al is constantly having to struggle with the sea monster, with Leviathan. But here God does not struggle; He just creates the sea monster. He does not have the perpetual struggle that Ba'al has in the Ugaritic narratives.

וְאֵת כָּל־נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׂת אֲשֶׁר שָׁרְצוּ הַמַּיִם

"And every living soul which creeps, which the waters swarm . . ."

Notice the participle הָרֹמֶשֶׂת. The root is רמשׂ, and it is a Qal active participle, feminine singular, with the definite article הָ. The two segholates here, the two **seghols**, plus the ת, show that it is a feminine participle. שָׁרְצוּ is a Qal perfect 3rd masculine plural from שׁרץ.

לְמִינֵהֶם

"To their kind . . ." Notice the preposition לְ, followed by the noun מִין

and הֶם, a pronominal suffix, 3rd masculine plural, with a hinge vowel **sere**,
connecting the noun and pronominal suffix.

וְאֵת כָּל־עוֹף כָּנָף

אֵת is the sign of the direct object. *"And every winged creature"* or literally,
"every bird of wing".

לְמִינֵהוּ

"To its kind." Notice the לְ preposition, followed by the מִין, the noun, and

then הוּ, the pronominal suffix, 3rd masculine singular.

וַיַּרְא אֱלֹהִים כִּי־טוֹב׃

"And God saw that it was good." Notice וַיַּרְא from the root רָאה. This is

a **final he** form; the ה has dropped out. In these **final he** forms that will

happen regularly. It is Qal imperfect, 3rd masculine singular, from the root

רָאה, with a **waw conversive**.

21.4 Translation

*"And God created the great sea monsters, and every living soul which
creeps, which the waters swarmed, to their kind, and every winged creature
to its kind. And God saw that it was good."*

21.5 Application/Interpretation

The Lord, unlike Baal, does not struggle with the great sea monster; He just
creates many of them and puts them in the waters as their place of
permanent abode.

Lesson 22: Genesis 1:22

22.1 Text

וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־
הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרֶב בָּאָרֶץ׃

22.2 Vocabulary

בָּרַךְ	Verb	"to bless"
לֵאמֹר	Verb (infinitive)	"saying"
פָּרָה	Verb	"to be fruitful"
רָבָה	Verb	"to multiply"
מָלָא	Verb	"to fill"

22.3 Grammar

וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר

"And God blessed them saying . . ."

Notice וַיְבָרֶךְ is from the root בּרך. This is an interesting form. It is a Piel imperfect 3rd masculine singular from the root בּרך. In the Piel imperfect you have a **shewa**/A pattern. Normally it is a **pathah** with a doubling of the second radical of the root, which would be the ר here. But since the ר cannot double , the doubling does not occur, hence we have what is called compensatory lengthening under the בּ with the vowel there. We move from a **pathah** to a **qames**. This is another **waw conversive** on this Piel imperfect. אֹתָם is a pronoun, masculine plural, and is an object pronoun. לֵאמֹר is from the root אמר, "to say", a **pe aleph** verb. Historically in the infinitive construct (which this is) this was לֶאֱמֹר becoming לֵאמֹר. The hurried vowel, the composite **seghol**, under the א dropped out and we end up with a

lengthened **sere** under the לְ. This is a very common form, a Qal infinitive construct, which we just translate as *"saying"*.

פְּרוּ וּרְבוּ

Here is what God says. Notice פְּרוּ is from the root פרה, a final **lamed he**; the same occurs with רְבוּ from רבה. These are Qal imperatives, 2nd masculine plural from the roots פרה and רבה, *"Be fruitful and multiply . . ."*

וּמִלְאוּ אֶת־הַמַּיִם בַּיַּמִּים

"And fill the waters . . ."

וּמִלְאוּ is from מלא, "to fill". It is another Qal imperative, 2nd masculine plural. Notice the alliteration or the assonance in the וּ all the way through here. The וּ is used even to introduce וּרְבוּ and וּמִלְאוּ. When we have the labial מ, it prefers the וּ instead of the וְ with the **shewa** under it, so the change is from וּמִלְאוּ to וְמִלְאוּ. The same occurs in וּרְבוּ. *"And fill the waters in the seas . . ."* הַמַּֿיִם is the dual form for "waters", and יַמִּים is the masculine plural form of יָם. Notice that in the word "day", יוֹם, the plural is יָמִים. There we only have one מ with a long A, **qames**, under the י. Here we have a י with a **pathah** and a double מ in the plural; the **daghesh forte** shows that. This is the word for "seas" rather than "days".

וְהָעוֹף יֶרֶב בָּאָרֶץ:

הָעוֹף means *"the bird"* or *"the winged creatures"*. Here it is collective "creatures", though the noun is singular. *"Let them multiply in the earth."* יֶרֶב is a Qal imperfect/jussive from the root רבה, "to multiply". The final

ה has elided or dropped out, and the י shows that it is 3rd person singular.

בָּאָרֶץ has the A-vowel, the **qames**, under the בּ, showing a definite article: בְּהָאָרֶץ became בָּאָרֶץ. The long A, the **qames**, under the א is there because we are "in pause". Remember at the end of a verse, the next-to-the-last syllable will lengthen, as we see it here.

22.4 Translation

"And God blessed them saying, 'Be fruitful and multiply and fill the waters in the seas, and let the winged creatures multiply in the earth.'"

22.5 Application/Interpretation

The lesser is blessed by the greater. The Lord is the source of fertility over all of His creation. He alone is the source of life. In John 1, Jesus is the agent of Creation as the Second Person of the Trinity and *"In Him is life eternal"* (John 1:3-4).

Lesson 23: Genesis 1:23

23.1 Text

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חֲמִישִׁי׃

23.2 Vocabulary

חֲמִישִׁי   Numeral   "five"

23.3 Grammar

וַיְהִי־עֶרֶב וַיְהִי־בֶקֶר יוֹם חֲמִישִׁי׃

"And there was evening, and there was morning, day five."

Notice the וַיְהִי again from היה, the final **lamed he** drops out. This is the shortened form of the Qal imperfect, 3rd masculine singular, with the **waw conversive**. The prefix י always shows 3rd masculine.

23.4 Translation

"And there was evening and there was morning, day five."

23.5 <u>Application/Interpretation</u>

One should not worship birds as in Egypt or reptiles, but the eternal Creator and Lord.

<u>Lesson 24: Genesis 1:24</u>

24.1 <u>Text</u>

וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ
בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן׃

24.2 <u>Vocabulary</u>

יָצָא	Verb	"to come forth"
נֶפֶשׁ	Noun	"soul" or "life"
חַיָּה	Noun	"wild animal"
בְּהֵמָה	Noun	"domesticated beast"
רֶמֶשׂ	Noun	"creeping thing"

24.3 <u>Grammar</u>

וַיֹּאמֶר אֱלֹהִים

We have seen this throughout. *"And God said . . ."* וַיֹּאמֶר again is a Qal imperfect 3rd masculine singular from the root אמר, the י prefix showing third person, the ו turning it over as a **waw conversive**.

תּוֹצֵא הָאָרֶץ

"Let the earth bring forth . . ." or *". . . cause to bring forth . . ."* תּוֹצֵא is an interesting word; historically it was a **one (Pe) waw** form, וֹצֵא, and that went to יצֵא. But in the Hiphil stem historically we had something like תַּ וְצֵא becoming תּוֹצֵא, the A-vowel, the **pathah**, that was under the תּ followed by the וֹ came together forming a long O-vowel in this Hiphil form. We translate it as a jussive again, Hiphil imperfect/jussive 3rd feminine singular from the root יצֵא.

נֶפֶשׁ חַיָּה לְמִינָהּ

"a living creature to its kind . . ." In לְמִינָהּ, notice the לְ preposition followed by the מִין meaning "kind", and הָ , which is a pronominal suffix, 3rd feminine singular, going back to נֶפֶשׁ, which is feminine.

בְּהֵמָה וָרֶמֶשׂ

בְּהֵמָה is the word for *"domesticated beast"*, רֶמֶשׂ the word for *"creeping things"*, like snakes or reptiles.

וְחַיְתוֹ־אֶרֶץ

Literally, *"its wild animals of the earth . . ."* חַיָּה, meaning *"wild animal"*, in construct here with וֹ, a pronominal suffix, 3rd masculine singular, becomes חַיְתוֹ.

לְמִינָהּ

"to its kind." Again, notice the הָ is a feminine pronominal suffix going with חַיָּה.

וַיְהִי־כֵן:

"And it was so." Remember וַיְהִי from היה, Qal imperfect 3rd masculine singular; the final ה has dropped out, with a **waw conversive**, and the final כֵן being an adverb.

24.4 <u>Translation</u>

"And God said, 'Let the earth bring forth living creatures to its kind, domesticated animals and creeping things and its wild animals which are upon the earth to their kind.' And it was so."

24.5 <u>Application/Interpretation</u>

Animals produce after their kind by the power of God; they are not to be objects of worship but only the Lord their Creator.

<u>Lesson 25: Genesis 1:25</u>

25.1 <u>Text</u>

וַיַּעַשׂ אֱלֹהִים אֶת־חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה
לְמִינָהּ וְאֵת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ
וַיַּרְא אֱלֹהִים כִּי־טוֹב׃

25.2 <u>Vocabulary</u>

מִין   Noun   "kind"

25.3 <u>Grammar</u>

וַיַּעַשׂ אֱלֹהִים אֶת־חַיַּת הָאָרֶץ לְמִינָהּ

"And God made the wild animals of the earth to its kind . . ." Notice וַיַּ֫עַשׂ is from the root עשה, "to make". That י again shows 3rd person masculine; it is another Qal imperfect 3rd masculine singular with a **waw conversive** from עשה. The final ה in this **lamed he** verb has dropped out. הָאָ֫רֶץ חַיַּת are two nouns in construct, חַיָּה becoming חַיַּת in construct. חַיַּת is a collective noun here, *"wild animal/animals"*.

וְאֶת־הַבְּהֵמָה לְמִינָהּ

"And the domesticated beast to its kind . . ."

וְאֵת כָּל־רֶ֫מֶשׂ הָאֲדָמָה לְמִינֵהוּ

"And every creeping thing (or *"every creeping being"*) *of the ground to its kind."*

Notice הָאֲדָמָה from אֲדָמָה. It is a noun with the definite article הָ here. לְמִינֵהוּ contains a preposition לְ, a noun מִין, and the pronominal suffix הוּ, 3rd masculine singular.

וַיַּרְא אֱלֹהִים כִּי־טוֹב:

"And God saw that it was good."

Notice again וַיַּרְא from the root ראה, and this final ה in this **lamed he** verb has dropped out. It is a Qal imperfect 3rd masculine singular from ראה with the **waw conversive**.

25.4 Translation

"And God made the wild animal of the earth to its kind, the domesticated beast to its kind, and every creeping thing of the ground to its kind. And God saw that it was good."

25.5 Application/Interpretation

All of the Lord's creation of the animals of the earth is good and shows His great love of diversity in His creation of animals.

Lesson 26: Genesis 1:26

26.1 **Text**

וַיֹּ֣אמֶר אֱלֹהִים נַֽעֲשֶׂ֥ה אָדָ֛ם בְּצַלְמֵ֖נוּ כִּדְמוּתֵ֑נוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַ֗יִם וּבַבְּהֵמָה וּבְכָל־הָאָ֗רֶץ וּבְכָל־הָרֶ֖מֶשׂ הָרֹמֵ֥שׂ עַל־הָאָֽרֶץ׃

26.2 **Vocabulary**

אָדָם	Noun	"man" or "mankind"
צֶ֫לֶם	Noun	"image"
דְּמוּת	Noun	"likeness"
רָדָה	Verb	"to have dominion"

26.3 **Grammar**

וַיֹּ֣אמֶר אֱלֹהִים

"And God said . . ."

נַֽעֲשֶׂ֥ה אָדָם

Notice that we have now come to what we may call one of the climactic sections of this great chapter, where God said, *"Let us make*

man . . ." Notice נַֽעֲשֶׂ֥ה comes from the root עשה; it is a Qal imperfect 1st

person plural from עשה. In this particular form it is called a **pe ayin** verb,

and the **ע** takes a composite **shewa**, a hurried **pathah** (**hateph-pathah**).

That **pathah** under the **ע** shifts under the **נ** here. That occurs in all of the forms in the imperfect like this of the **pe ayin** verb pattern. The "us" here, many feel, refers to a plural of majesty. It is as though God is addressing His court as a king, the angels listening in, "Let us . . .", showing the title of a king. But it is just this idea of a plural of majesty, which allows for the reality of Trinity that is revealed through progressive revelation of Scripture. What is a plural of majesty here, allows for the reality of Trinity, that has always been and is progressively revealed through Holy Writ.

בְּצַלְמֵ֫נוּ כִּדְמוּתֵ֫נוּ

"according to our shadow", *"according to our image"*, *"according to our likeness"*. Notice **בְּ** is a preposition. בְּצַלְמֵ֫נוּ comes from צֶ֫לֶם, which is a noun in construct with **נוּ**, a personal pronominal suffix, 1st person plural: *"in the image of us"* or *"in our image"*. In the next word, כִּדְמוּתֵ֫נוּ, כְּ, is a preposition meaning "according to" with the noun דְּמוּת. דְּמוּת is in construct as well with **נוּ**. The ֵ is a helping vowel here, **נוּ** is a pronominal suffix, 1st person plural: *"according to our likeness."* דָּמוּת is a very interesting word that refers to a statue of a king. We see this especially in Akkadian cuneiform literature, in the noun "damutu." It was a statue of a king that would be set up in a place where he could not be, that would represent him. And so here, humankind is created in the shadow or the image or the statue, as it were, of God. We represent Him on earth. Animals do not speak; humans speak; humans reason. In the Targum, for example, in chapter two, when it says that God breathed into mankind, he became a <u>speaking</u> being. I think what we are looking at here is that ability to speak and to reason. Hence mankind represents God as His representative, as His viceroy, as His דָּמוּת over the earth, and man is to be under Him, and yet given a high status.

וְיִרְדּוּ

"And let them have dominion . . ." This word וְיִרְדּוּ is from the root רדה, "to have dominion". The final ה has dropped out. It is a Qal imperfect, 3rd person plural. The ו here is just a **waw connective**; notice it has a simple **shewa**, rather than a **pathah** followed by a **daghesh** in the י. We translate it in its future tense here, *"and let them have dominion"* or *"they will have dominion"*. The king is speaking here of humankind.

בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַ֫יִם

"over the fish of the sea and over the birds of the heaven . . ." בְּ is a preposition meaning "over" in this context with רדד. Notice that דְגַת is in construct with הַיָּם.

וּבַבְּהֵמָה וּבְכָל־הָאָ֫רֶץ

"and over the domesticated beasts and over all the earth".

וּבְכָל־הָרֶ֫מֶשׂ הָרֹמֵשׂ עַל־הָאָֽרֶץ׃

"and over every creeping thing that creeps upon the earth." Notice the participle again הָרֹמֵשׂ. It is a Qal active masculine participle from רמשׂ, "to creep", with a ה and an A-vowel showing it is an article. Notice the long A-vowel is here because the ר cannot take a **daghesh** or doubling, hence the **pathah** is lengthened to a **qames** in this context. Normally the article had a ל with it that always coalesces or goes into the first consonant. Here the ר cannot take that, so we compensate by lengthening the A-vowel in the article.

26.4 Translation

"And God said, 'Let us make man according to our image, and let them have dominion over the fish of the sea and over the birds of the heavens and over the domesticated beasts and over all the earth and over every creeping thing that creeps upon the earth.'"

26.5 <u>Application/Interpretation</u>

Notice the human dignity of created man and woman. They rule over the earth; they are God's viceroy. In Enuma Elish, the Babylonian account of creation, man is an afterthought. Humans are to do the work that the gods do not want to do. They are just here to do laborious work that the gods really do not prefer doing. At best, they are only an afterthought. But here, humankind represents the pinnacle of God's creation. We, as humans, the text is saying, are right under God. We are His representatives. We are to rule the earth in God's benevolent rule representing Him and yet under Him.

An interesting use of this great text is found in Psalm 8, which is applied to Adam or mankind. God put all things under the feet of humankind. And then Psalm 8 was used in Hebrews 2 to represent Christ, who was made a little lower than the angels and became human in order to conquer death. By his victory over death, he has destroyed the fear of death. He has become the ultimate Adam, subjugating all things under his feet, including death itself, which the first Adam experienced in the original fall. So this is a great text that is used not only in Psalm 8, but from Psalm 8 it is then later used in the book of Hebrews, in reference to our Lord Jesus Christ.

Lesson 27: Genesis 1:27

27.1 <u>Text</u>

וַיִּבְרָ֨א אֱלֹהִ֤ים ׀ אֶת־הָֽאָדָם֙ בְּצַלְמ֔וֹ בְּצֶ֥לֶם אֱלֹהִ֖ים

בָּרָ֣א אֹת֑וֹ זָכָ֥ר וּנְקֵבָ֖ה בָּרָ֥א אֹתָֽם׃

27.2 <u>Vocabulary</u>

זָכָר	Noun	"a male"
נְקֵבָה	Noun	"a female"

27.3 <u>Grammar</u>

וַיִּבְרָא אֱלֹהִים

Notice it says, *"And God created . . ."* וַיִּבְרָא is a Qal imperfect 3rd masculine singular from the root בָרא with a **waw conversive**.

אֶת־הָאָדָם בְּצַלְמוֹ

"mankind in his image". Notice צַלְמוֹ: the preposition בְּ with the noun צֶלֶם, from צֶלֶם, in construct with וֹ, a pronominal suffix, 3rd masculine singular.

בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ

"in the image of God he created him." In בְּצֶלֶם, the בְּ is a preposition, and צֶלֶם is in construct with אֱלֹהִים. בָּרָא is a Qal perfect 3rd masculine singular from the root ברא. אֹתוֹ is a personal pronoun, a 3rd person object pronoun: *"He created **him**."*

זָכָר וּנְקֵבָה

The previous phrase is summarized in both *"male and female . . ."* זָכָר is a noun meaning "male", and נְקֵבָה a noun meaning "female".

בָּרָא אֹתָם:

"he created them." בָּרָא is Qal perfect again, 3rd masculine singular. This is a **lamed aleph** verb again; notice the twofold use of the **qames** here, due to the א preferring a **qames** preceding it. אֹתָם is another personal object pronoun, 3rd masculine plural: *"them"*.

27.4 Translation

"And God created mankind in his image. In the image of God he created him. Male and female he created them."

27.5 **Application/Interpretation**

This is a great text on the equality of male and female created in the image of God.

Lesson 28: Genesis 1:28

28.1 **Text**

וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשֻׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׂת עַל־הָאָרֶץ׃

28.2 **Vocabulary**

בָּרַךְ	Verb	"to bless"
פָּרָה	Verb	"to be fruitful"
רָבָה	Verb	"to multiply"
מָלֵא	Verb	"to fill"
כָּבַשׁ	Verb	"to subdue"

28.3 **Grammar**

וַיְבָרֶךְ אֹתָם אֱלֹהִים

"And God blessed them . . ."

וַיְבָרֶךְ comes from the root ברך, meaning "to bless". Notice it has a prefixed י, with a **shewa** followed by a long A, a **qames**. This is showing us that it is a Piel, imperfect, 3rd masculine singular from the root בָרך. Since

the **ר** cannot take a doubling which is normally characteristic of the Piel stem, we have compensatory lengthening under the **בּ** from the **pathah** to the **qames**. The **ו** conversive turns it over: *"And God blessed them."* Notice again אֹתָם, the personal object pronoun, 3rd masculine plural. אֱלֹהִים is a noun meaning "God".

וַיֹּאמֶר לָהֶם אֱלֹהִים

"And God said to them . . ."

Notice וַיֹּאמֶר, Qal imperfect 3rd masculine singular from the root אמר. A **י** shows it is 3rd person, and the **ו** turns it over, making it a past tense in terms of translation. It is a **waw haphek** (**conversive**). לָהֶם is the preposition **לְ** with הֶם, the personal pronoun, 3rd masculine plural.

פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ

Notice the alliteration or the assonance in the U-sounds here. These are all imperatives. פְּרוּ is a Qal imperative, 2nd person plural from פרה, *"to be fruitful . . ."* Notice the next word, וּרְבוּ, begins with a **וּ**. This is because the **ר** has a **shewa**, and two **shewas** cannot appear together at the beginning of a word, so it turns from וְרְבוּ to וּרְבוּ. וּרְבוּ is another Qal imperative 2nd person plural from רבה, *"and multiply . . ."* וּמִלְאוּ means *"and fill . . ."* It is from מלא, "to fill", another Qal imperative 2nd person plural. אֶת is the sign of the direct object, and הָאָרֶץ means *"the earth . . ."* The הָ is the definite article.

וְכִבְשֻׁהָ

In וְכִבְשֻׁהָ, notice the conjunction וְ, followed by כִבְשֻׁהָ, from כבשׁ, meaning "to subdue". Notice that the **qibbus** shows that it is 2nd plural.

This is another imperative, 2nd masculine plural. The הָ is a pronominal suffix, 3rd feminine singular, going with "earth". *"And subdue it..."*

וּרְדוּ בִּדְגַת הַיָּם

וּרְדוּ has the וּ conjunction and רְדוּ, which comes from רדה, "to have dominion". It is a Qal imperative 2nd person plural. The בְּ here in בִּדְגַת is a preposition meaning "over" when it is translated with the verb רדה, "to have dominion over" or "to have control over". The next word is a noun: "over the <u>fish</u> of the sea". It is a noun used as a collective singular from דָּגָה. דָּגָה becomes דְּגַת in construct with הַיָּם. It is a noun in construct with הַיָּם, which means "the sea": הַ the definite article, יָם meaning "sea". *"And have dominion over the fish of the sea . . ."*

וּבְעוֹף הַשָּׁמַיִם

וּ is a conjunction, בְּ a preposition. עוֹף הַשָּׁמַיִם means *"the winged creatures (or 'birds') of the heavens"*. Again, these are two nouns in construct. הַשָּׁמַיִם would be "the heavens", יִם ַ being a dual ending.

וּבְכָל־חַיָּה הָרֹמֶשֶׂת עַל־הָאָרֶץ:

וּ is a conjunction again; בְּ is a preposition. *"And over every living creature . . ."* or *"every living soul that moves upon the earth"*. This word הָרֹמֶשֶׂת is a participle, a Qal active participle feminine singular from רמש. Notice the double segholate with the ת is showing that it is a participle feminine, and it is singular. הָ is just the definite article. *"Over every living soul"* or *"living thing . . ."* חַיָּה is a noun, and כֹּל is an adjective. *". . . upon the earth."* עַל is a preposition, הָאָרֶץ is a noun with the definite article.

28.4 Translation

"And God said to them, 'Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living creature that moves upon the earth.'"

28.5 Application/Interpretation

The great dignity of mankind is to have dominion over all of the animal creation and to rule over them as God's representative ruling under His sovereignty.

Lesson 29: Genesis 1:29

29.1 Text

וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב זֹרֵעַ
זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ
אֲשֶׁר־בּוֹ פְרִי־עֵץ זֹרֵעַ זָרַע לָכֶם יִהְיֶה לְאָכְלָה:

29.2 Vocabulary

אָכְלָה	Noun	"food"

29.3 Grammar

וַיֹּאמֶר אֱלֹהִים

Notice we begin, *"And God said . . ."* וַיֹּאמֶר is Qal imperfect 3rd masculine singular from the אמר with a **waw conversive**.

הִנֵּה נָתַתִּי לָכֶם

"Behold I have given . . ." Notice נָתַתִּי from נָתַנְתִּי, historically. It is a **pe nun** verb, and the second נ has assimilated in the ת, making it a Qal perfect 1st person singular from נתן. *"Behold I have given <u>to you</u>."* Note the preposition followed by כֶם, a personal pronoun, 2nd masculine plural.

אֵת־כָּל־עֵ֫שֶׂב

אֵת is the sign of the direct object. כָּל־עֵ֫שֶׂב would be *"every herb . . . "*, the noun with the adjective כָּל.

זֹרֵ֫עַ זֶ֫רַע

"yielding seed . . . "

Notice זֹרֵ֫עַ is a participle, a Qal active participle, with your O-vowel followed by the **sere**, and the **pathah** under the ע is a **furtive pathah**, so you would pronounce the ע distinctly. זֹרֵ֫עַ זֶ֫רַע, *"seeding seed"*: זֶ֫רַע is a cognate accusative from the same root as זָרַע. The focus here is on this beautiful alliteration again: *"seeding seed"* or *"yielding seed"*.

אֲשֶׁר עַל־פְּנֵי כָל־הָאָ֫רֶץ

אֲשֶׁר is a relative pronoun, and עַל is a preposition. פְּנֵי is from פָּנַיִם. It goes into construct and becomes פְּנֵי in plural construct. Actually, it is a dual form, but it becomes plural in construct. *"Upon the faces* (or, *face*) *of all the earth . . . "* כָּל־הָאָ֫רֶץ is an adjective plus the noun with the definite article הָ.

וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְרִי־עֵץ זֹרֵ֫עַ זֶ֫רַע

"And every tree . . . " הָעֵץ again has the definite article הָ and means "the tree". *"Every tree whose fruit of the tree is in it, yielding seed . . . "* בּוֹ

is a preposition with the 3rd masculine singular pronominal suffix in the וֹ. פְּרִי is in construct with עֵץ, פְּרִי meaning "fruit" and עֵץ meaning

"tree", so it means *"fruit of tree"*. Notice זֹרֵעַ is another Qal active participle masculine singular. זָרַע is here instead of זֶרַע, because it is in pause and hence the **seghol** lengthens to a **qames**. There is a major pause with the **athnach** here.

לָכֶם יִהְיֶה לְאָכְלָה:

לָכֶם is *"to you"*, a preposition followed by כֶם, a personal pronoun 2nd masculine plural. יִהְיֶה is a Qal imperfect 3rd masculine singular from the root היה. לְאָכְלָה is the preposition *"for"* and the noun for *"food"*.

29.4 Translation

"And God said, 'Behold I have given to you every herb yielding seed which is upon the face of all the earth and every tree whose fruit of the tree is in it yielding seed will be for you for food.'"

29.5 Application/Interpretation

There are two types of seeds: the one seeding seed from itself and the one whose seed is inside the fruit.

Lesson 30: Genesis 1:30

30.1 Text

וּבְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכֹל רוֹמֵשׂ
עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב
לְאָכְלָה וַיְהִי־כֵן:

30.2 Vocabulary

יֶרֶק	Adjective	"green"

30.3 <u>Grammar</u>

וּבְכָל־חַיַּת הָאָֽרֶץ

"And to every living creature of the earth . . ." Notice וֹ is the conjunction, בְּ is the preposition, כָל is an adjective. חַיַּת is from חַיָּה; it is in construct. חַיָּה means "living creature" or "living thing", and it becomes חַיַּת in construct with the ת appearing, and it is in construct with הָאָֽרֶץ, the noun with the definite article again.

וּלְכָל־עוֹף הַשָּׁמַָֽיִם

"And to every bird of the heavens . . ." Again, here is the conjunction וֹ, the לְ preposition, כָל the adjective, followed by עוֹף, meaning "winged creature" or "bird". Here it is used collectively in the singular. הַשָּׁמַָֽיִם is the second of two nouns in construct, the first being עוֹף. הַ is the definite article.

וּלְכֹל רוֹמֵשׂ עַל־הָאָֽרֶץ

"And to every moving thing (or *creeping thing*) *upon the earth . . ."*

Again, we see the וֹ conjunction, the לְ preposition, and the adjective כָל. רוֹמֵשׂ is a participle, a Qal active participle from רמשׂ. עַל־הָאָֽרֶץ is *"upon the earth",* a preposition with a noun and the definite article.

אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה

"Whose living soul is in it . . ." or *"within which there is a living soul . . ."*

אֲשֶׁר is a relative pronoun. בּוֹ is a preposition followed by a 3rd masculine singular pronominal suffix. נֶפֶשׁ is a noun, חַיָּה means *"living"*, and נֶפֶשׁ means *"soul"*.

אֶת־כָּל־יֶרֶק עֵשֶׂב

"And every green herb . . ."

יֶרֶק means *"green"* and עֵשֶׂב means *"herb"*.

לְאָכְלָה

"shall be for food."

Notice the preposition לְ and אָכְלָה, meaning *"food"*.

וַיְהִי־כֵן:

"And it was so."

וַיְהִי is from היה. The final ה has dropped out in this **lamed he** verb. The root is היה. The וַ has turned it over. It is Qal imperfect 3rd masculine singular from the root היה. כֵן is functioning as an adverb here.

30.4 Translation

"'And to every living creature of the earth and to every bird in the heavens and to every moving thing upon the earth whose living soul is in it and every green herb shall be for food.' And it was so."

30.5 Application/Interpretation

The diet before the fall in Genesis 3 was that of a vegetarian diet. Meat for food is not introduced until Genesis 9 after the flood.

Lesson 31: Genesis 1:31

31.1 Text

וַיַּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד
וַיְהִי־עֶ֫רֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי׃

31.2 <u>**Vocabulary**</u>

מְאֹד	Adverb	"exceedingly" or "very"
הַשִּׁשִּׁי	Numeral	"six"

31.3 <u>**Grammar**</u>

וַיַּרְא אֱלֹהִים

"And God saw . . ." Notice וַיַּרְא from the root רָאה. It is a **final he** or **lamed he** verb; the ה has dropped out. This is a Qal imperfect 3rd masculine singular from the root רָאה with the **waw haphek** or the **waw conversive**.

אֶת־כָּל־אֲשֶׁר עָשָׂה

"all which he had made . . ."

אֶת is the sign of the direct object. כָּל is an adjective again, meaning "all" or "everything". אֲשֶׁר is the relative pronoun. עָשָׂה is a Qal perfect 3rd masculine singular from the root עשׂה.

וְהִנֵּה־טוֹב מְאֹד

"And behold", an exclamation, *"lo, it was exceedingly good"* or *"very good"*. טוֹב is an adjective followed by מְאֹד. *"It was exceedingly good."*

וַיְהִי־עֶ֫רֶב

"And there was evening,"

וַיְהִי is a Qal imperfect 3rd masculine singular from the root היה again. The י prefix gives it away as a 3rd person masculine. The ו turns it over and makes this imperfect past. עֶ֫רֶב is the noun "evening".

וַיְהִי־בֹ֫קֶר

"And there was morning,"

יוֹם הַשִּׁשִּׁי׃

"Day six."

31.4 Translation

"And God saw all that He had made, and behold, it was exceedingly good. And there was evening, and there was morning, day six."

31.5 Application/Interpretation

Notice in this last day God has made humankind in His image. He has created them equally male and female. He has blessed them, made them fruitful. They are to fill the earth and subdue it. They are to rule over creation in a benevolent way. What a difference between humankind here and what we have seen in the Babylonian account, where humans are simply an afterthought. This is a great section developing the dignity of human creation.

Then we come to the final climax. Actually, the sixth day is very climactic. God said it was *"very good!"* But we come to the final climax in chapter two which ends in Genesis 2:3.

Lesson 32: Genesis 2:1

32.1 Text

וַיְכֻלּוּ הַשָּׁמַ֫יִם וְהָאָ֫רֶץ וְכָל־צְבָאָם׃

32.2 Vocabulary

כָּלָה	Verb	"to complete" or
		"to finish"
צָבָא	Noun	"host"

32.3 **Grammar**

וַיְכֻלּוּ הַשָּׁמַ֫יִם

וַיְכֻלּוּ is from כלה, "to finish". This is a Pual stem. Notice the **shewa** with the **qibbus** here. It is a Pual imperfect 3rd plural with the וַ from כלה. The וַ turns it over. *"The heavens were finished . . ."*

וְהָאָ֫רֶץ

"and the earth . . ."

וְכָל־צְבָאָם:

"and all of their host." םָ is a pronominal suffix, 3rd masculine plural. צָבָא means "host", all that God created here.

32.4 **Translation**

"And the heavens and the earth were finished, and all of their host."

32.5 **Application/Interpretation**

The completion of creation shows the Lord's great power and glory.

Lesson 33: Genesis 2:2

33.1 **Text**

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

33.2 <u>**Vocabulary**</u>

הַשְּׁבִיעִי	Numeral	"seven"
מְלָאכָה	Noun	"work"
שָׁבַת	Verb	"to rest"

33.3 <u>**Grammar**</u>

וַיְכַל אֱלֹהִים

"And God completed . . ." וַיְכַל is from כלה, "to finish" or "to complete". This is a Piel imperfect 3rd masculine singular from the root כלה.

בַּיּוֹם הַשְּׁבִיעִי

"on the seventh day . . ."

מְלַאכְתּוֹ אֲשֶׁר עָשָׂה

"his work which he had made . . ." Notice מְלָאכָה becomes מְלַאכְתּ in construct with וֹ, a pronominal suffix 3rd masculine singular.

אֲשֶׁר is a relative pronoun. עָשָׂה is a Qal perfect 3rd masculine singular.

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

"and he rested on the seventh day . . ." וַיִּשְׁבֹּת is from שבת, a Qal imperfect 3rd masculine singular with a **waw conversive**.

מִכָּל־מְלַאכְתּוֹ

"from all of his work . . ."

אֲשֶׁר עָשָׂה:

"which he had made."

33.4 Translation

"And God completed on the seventh day His work which He had made and He rested on the seventh day from all of His work which He had made."

33.5 Application/Interpretation

The Lord's rest sets the stage for Israel's Sabbath. This is the climax of the first six days of creation.

Lesson 34: Genesis 2:3

34.1 Text

וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי
בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים
לַעֲשׂוֹת:

34.2 Vocabulary

קָדַשׁ	Verb	"to make holy" or
		"to sanctify"

34.3 Grammar

וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי

"And God blessed the seventh day". וַיְבָרֶךְ is from ברך. It is a Piel stem, imperfect 3rd masculine singular from ברך, with a **waw conversive**.

וַיְקַדֵּשׁ אֹתוֹ

"and He sanctified it . . ." וַיְקַדֵּשׁ is from קדשׁ. It is a Piel imperfect 3rd masculine singular (notice the **shewa-pathah** with the doubling of the ד, showing it is a Piel) with a **waw conversive**. אֹתוֹ is a personal pronoun, 3rd masculine singular.

כִּי בוֹ

"for on it . . ." בוֹ is a preposition with the pronominal suffix וֹ.

שָׁבַת מִכָּל־מְלַאכְתּוֹ

"He rested from all of His work . . ." שָׁבַת is a Qal perfect 3rd masculine singular from שׁבת.

אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

"which God created to do." לַעֲשׂוֹת is an infinitive from עשׂה. It is an infinitive in construct with the לֹ here.

34.4 <u>Translation</u>

"And God blessed the seventh day and He sanctified it, for on it He rested from all of His work which God created to do."

34.5 <u>Application/Interpretation</u>

This completes this great chapter on God's creation, describing God as the King of the universe. He simply speaks His universe into being; He commands and it is done. As we look at the New Testament, the Lord Jesus Christ and God the Father share in this great activity of creation. In Colossians 1 it reads, *"All things were made by Him, and without Him was*

not anything made that was made," speaking of our Lord Jesus Christ. So in God the Father and God the Son and God the Holy Spirit, we see kingship.

Note also a day of rest in a week is a built-in part of creation. We need one day in seven, whatever day one may choose, to rest and rejuvenate one's soul.

From this we will move into the failure of humankind in chapter three followed by God's great plan of redemption in the seed of Abraham in Genesis chapter twelve which is fulfilled according to Galatians 3 in our Lord Jesus Christ who comes to bring us into that relationship with the heavenly Father which was lost in the fall. May we ever adore Jesus Christ as Lord of our lives.