

THE COMPANION BIBLE

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THE COMPANION BIBLE

BEING

THE AUTHORIZED VERSION OF 1611

WITH

THE STRUCTURES

AND

NOTES, CRITICAL, EXPLANATORY
AND SUGGESTIVE

AND

WITH 198 APPENDIXES

“When thou goest, it shall lead thee ;
When thou sleepest, it shall keep thee ;
And when thou awakest, it shall talk with thee.”
(Prov. 6. 22)

PFD EDITION OF
THE COMPANION BIBLE

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PREFACE.

THE COMPANION BIBLE is a new Edition of the English Bible. Published originally in six Parts, it is now presented in one Volume, and the description which follows shows that the Work is a self-explanatory Bible designed for the general use of all English readers throughout the world.

It has an amount of information (much of it hitherto inaccessible to the ordinary English reader) in its wide margins not to be found in any edition of the A.V. extant. Its position, in these respects, is unique.

In size and weight, and type and paper, as well as price, it will compare favourably with all existing editions.

It is called THE COMPANION BIBLE because its wide margin is intended to be a Companion to the Text; and the whole is designed as the Companion of all readers of the Bible.

The human element is excluded, as far as possible, so that the reader may realize that the pervading object of the book is not merely to enable him to interpret the Bible, but to make the Bible the interpreter of God's Word, and Will, to him.

To the same end this Edition is not associated with the name of any man; so that its usefulness may neither be influenced nor limited by any such consideration; but that it may commend itself, on its own merits, to the whole English-speaking race.

It is NOT A NEW Translation.

It is NOT AN AMENDED Translation.

It is NOT A COMMENTARY.

THE TEXT.

The Text is that of the Authorized Version of 1611 as published by the Revisers in their "Parallel Bible" in 1886.

There are NO ALTERATIONS in the Text beyond what can be effected by a variation in the character of the TYPE. Hence, there is nothing that affects the ear when reading it aloud; but only that which meets the eye in order to call attention to important facts and truths.

All ancient readings and new and amended renderings are confined to the margin; which, for this purpose, extends to one-half the width of the page.

There are no minute English or Greek "superior" letters to confuse the Text; or to perplex the reader when searching for the corresponding number or letter in the margin.

PREFACE.

THE TYPES EMPLOYED IN THE TEXT.

1. These distinguish ALL the Divine Names and Titles. (Sec Ap. 4.)
2. All pronouns used for the above have their initials indicated by capital letters.
3. The pronouns, &c., emphasized in the Original are in special type.
4. Attention is given to the capital and small letters in other cases where they affect interpretation.
5. The words spoken or cited are placed within quotation marks.
6. Where the Hebrew Text is written in separate lines, these lines are preserved by being presented in the same way in the present Edition.
7. In the Book of Psalms, the Titles will be printed so as to present the super-criptions and sub-criptions as brought to light and demonstrated by Dr. J. W. Thirtle.
8. In the New Testament, all *quotations* from the Old Testament will also be specially indicated.
9. Proper Names with their pronunciation, &c., are included in a special Appendix, No. 52.

The chapters and verses of the Authorized Version are retained ; but spaces are introduced to mark them off into paragraphs ; so that the advantages of both Verses and Paragraphs are retained. These paragraphs are not divided according to the usual Paragraph Bibles, but according to the Structures (see page viii), which are given in the right-hand margin ; while the corresponding Index-letters are repeated in the left-hand margin, by the side of the Text with the number of the page where they may be found ; so that the subjects of the various Paragraphs (or Members) may be seen at a glance, and be intelligently followed.

The other figures in the left-hand margin are the B. C. dates.

THE MARGIN.

A small circle (°) against a word or words in the Text calls attention to the same word or words which are REPEATED in the right-hand margin, with the number of the verse to which they belong.

In order to save repetition, and economize valuable space in the margin, words in the Text on which a note has already been given in a preceding verse in the same chapter, and to which the same note applies, are marked with the number of the verse in which such note is given.

When these words are referred to there will be found no "views" expressed, but only facts which are incontrovertible, and information which is indispensable.

Where references are given, these are not merely to PARALLEL PASSAGES, or to the same ENGLISH words, which are often as unnecessary as they are misleading ; but only to those passages which explain the words in the Original, and which throw light upon their truth and teaching.

If an amended rendering is suggested in the margin, and several references follow, then the reader knows that he has before him ALL the occurrences of such words in the Original. Where there is "&c." at the end of such references, then he will know that the Hebrew or Greek word in question occurs too many times for all the passages to be given ; but that a sufficient number is selected as evidence in favour of such amended rendering. Thus the reader will be able to judge for himself as to the accuracy of what is suggested : and the Bible becomes its own interpreter.

PREFACE.

THE MARGINAL NOTES.

1. In the OLD TESTAMENT all the important readings will be given¹ according to Dr. C. D. Ginsburg's *Massoretico-Critical Text* of the Hebrew Bible².
2. In the NEW TESTAMENT all the important readings will be given according to the evidence of the great textual critics, Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort, and the Revisers' Greek Text.
3. There are no words in Hebrew or Greek characters to burden or hinder the English reader. But a complete system of *Transliteration*, generally approved by Oriental Scholars (see p. x), will enable him readily to put back all such words into the Original characters with ease and accuracy. The Hebrew words are given not in the Inflection found in the Text, but in the root-form in which they will be looked for in Lexicons.
4. All important emendations are given—
 - (a) Whether required by the above readings,
 - (b) Or demanded for the sake of uniformity in translation,
 - (c) Or, where the current renderings are inadequate and open to amendment³: not otherwise, or merely for the sake of giving an alternative.
5. The facts and phenomena treasured up in the *Massōrah* are for the first time presented in connection with the A. V.² (see Ap. 30).
6. All Figures of Speech are noted, and their bearing on interpretation¹. These are the Holy Spirit's own markings, calling attention to what is *emphatic*, and worthy of our deepest attention (see Ap. 6).
7. The spiritual significance of Numbers is pointed out¹ (see Ap. 10).
8. The principal synonymous words in the Original are distinguished, especially those bearing on sin, atonement, and psychology.
9. The first occurrences of important words and expressions are duly noted¹.
10. The most recent Archæological discoveries in Assyria, Egypt, &c., are included.
11. Eastern manners and customs are explained, as they throw light on the Scriptures.
12. The meanings of Proper Names of persons or places are given where these are suggestive.
13. Money and Coins, Weights and Measures, are referred in every case to Appendix 51.
14. Chronology is dealt with on Biblical lines, which proceed on *durations* rather than *dates*. These are adhered to as given in the Bible itself, and are not adapted or made to conform to any system. This transforms a dry study into a subject of deepest interest. The various Charts and Tables are given in Appendix 50.
15. The Structures of the Books are given, and all their parts: which are the surest guide to their interpretation, and the strongest proof of their inspiration¹. (See p. viii.)

¹ This is the first time that these have been presented in connection with the Authorized Version.

² These were inaccessible to the past generation of Commentators and Translators.

³ By copying out the A. V., and substituting these amended renderings, the student may make *his own* new Revised Version.

PREFACE.

The marginal notes do not record every POSSIBLE Reading or Emendation, as these would only load the pages with a mass of needless matter. Only those new readings and renderings are given which will remove difficulties from the Text, enlighten the eyes, inform the mind, affect the conscience, instruct the head, and influence the life.

Several of the above points are, for the first time, placed within the reach of the ordinary English reader.

THE STRUCTURES

referred to on p. vii make THE COMPANION BIBLE an unique edition, and require a special notice.

They give, not a mere *Analysis* evolved from the Text by human ingenuity, but a *Symmetrical Exhibition* of the Word itself, which may be discerned by the humblest reader of the Sacred Text, and seen to be one of the most important evidences of the Divine Inspiration of its words.

For these Structures constitute a remarkable phenomenon peculiar to Divine Revelation ; and are not found outside it in any other form of known literature.

This distinguishing feature is caused by the *repetition of subjects* which reappear¹, either in alternation or introversion, or a combination of both in many divers manners.

This repetition is called "Correspondence", which may be by way of similarity or contrast ; synthetic or antithetic.

The subjects of the various Members are indicated by letters, which are quite arbitrary and are used only for convenience. The subject of one Member is marked by a letter in Roman type, while the repetition of it is marked by the same letter in Italic type. These are always in line (vertically), one with the other.

When the alphabet is exhausted, it is repeated, as often as may be necessary.

The Structure of the whole book is given at the commencement of each book ; and all the succeeding Structures are the expansion of this.

Each Structure is referred back to the page containing the larger Member, of which it is an expansion or development.

The large Members forming a telescopic view of the whole book are thus expanded, divided, and subdivided, until chapters and paragraphs, and even verses and sentences, are seen to form part of a wondrous whole, giving a microscopic view of its manifold details, and showing forth the fact, that while the works of the LORD are great and perfect, the WORD of the LORD is the greatest of His works, and is "perfect" also (Psalm 19. 7).

THE APPENDIXES

contain a large amount of information bearing on the various questions raised by the phenomena of the Sacred Text.

Those issued with each of the six volumes pertain principally to such volumes. But in this complete Edition they are all placed together at the end.

The order of the Appendixes is determined for the most part by the order in which the subjects are raised in the Text of the Bible.

¹ It is this repetition which has made possible the system of Bible-marking known by some as "Railways".

EXPLANATIONS.

REFERENCES. Where there is no name of a book in the margin, the reference is always to the same book, and all the References in the margin are to *The Companion Bible*, not to any Edition of the A. V., or R. V.

SUPERIOR FIGURES, in the Text, always refer to the verse, so numbered, in the same chapter.

The repetition of the same subject in a note is sometimes indicated by its initial (capital) letter.

The figures in the left-hand margin relate to two separate matters. Those in brackets, with a "p", refer to the number of the page on which the corresponding letter and member will be found. The number of the page so indicated holds good until another page number is given.

The other figures refer to the B. C. dates.

THE TRANSLITERATION OF HEBREW WORDS.

WITH the aid of the following Table, any English reader who knows the Hebrew alphabet can put back the English letters into the Hebrew characters, by noting the exact equivalents:—

CONSONANTS.	VOWELS.
b = ב (<i>Beth</i>).*	' = א (<i>Aleph</i>).
d = ד (<i>Daleth</i>).*	' = י (<i>Ayin</i>).
g = ג (<i>Gimel</i>).*	a = א (<i>Pathah</i>). 'a = א; 'a = י.
h = ה (<i>He</i>).	ă = א (<i>Hateph pathah</i>). 'ă = א; 'ă = י.
h̄ = ח (<i>Cheth</i>), sometimes <i>ch</i> .	ā = א (<i>Kamez</i>). 'ā = א; 'ā = י.
k = כ (<i>Kaph</i>).* Final = ך.	e = א (<i>Segol</i>). 'e = א; 'e = י.
k̄ = ק (<i>Koph</i>).	ě = א (<i>Hateph Segol</i>). 'ě = א; 'ě = י.
l = ל (<i>Lamed</i>).	ē = א (<i>Zerē</i>). 'ē = א; 'ē = י.
m = מ (<i>Mem</i>). Final = ם.	e = א (<i>Sh'vah</i>).
n = נ (<i>Nun</i>). Final = ן.	i = א (<i>Hirek</i>). 'i = א; 'i = י.
p = פ (<i>Pē</i>).*	ī = א (<i>Hirek</i>) long. 'ī = א; 'ī = י.
ph = פ ך Final = ף.	o = א (<i>Holem</i>). 'o = א; 'o = י.
r = ר (<i>Resh</i>).	ō = א (<i>Hateph kamez</i>). 'ō = א; 'ō = י.
s̄ = ס (<i>Samech</i>).	ō = א (<i>Holem</i>) long.
s = ש (<i>Sin</i>).	u = א (<i>Kibbuṣ</i>). 'ū = א; 'ū = י.
sh = שׁ (<i>Shin</i>).	ū = א (<i>Shurek</i>).
t̄ = ט (<i>Teth</i>).	
t = ת (<i>Tau</i>).*	
th = ת ך	
v = ו̄ (<i>Vau</i> or <i>Vav</i>).	
w = ו	
y = י (<i>Yod</i> or ' <i>Jot</i> ').	
z = ז (<i>Zayin</i>).	
z̄ = ז ך (<i>Zaddi</i>). Final = ם.	

The six consonants marked with an asterisk (*) have a dot (*Dagesh*) within them, when placed at the beginning of a word; but not when they are situated in any other

TRANSLITERATION OF HEBREW WORDS (*cont.*).

part of the word (except when the letter in question is to be doubled, in which case it is doubled in the English).

As an example of the application of the above principles, the following is the first verse in the Hebrew Bible, the Hebrew being read from right to left:—

Pere'¹shith bār'²ā 'ēlohīm ēth hashshā⁵mayim v'ēth hā'⁷ārez.
 בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

All Hebrew words are given, not in the Inflection which occurs in the Text, but in the root-form which will be looked for in the Lexicon.

ABBREVIATIONS.

Abim. = Abimelech.	E. = East.
abt. = about.	Ed. or Edn. = Edition.
Acc. = Accusative Case.	Emph. = Emphasis: emphasise: emphatic.
acc. = according to, or accordingly.	Eng. = English.
Acct. = Account.	Esp. = Especially.
A. D. = Anno Domini.	fem. = feminine.
Adj. = Adjective.	Fig. = Figure of Speech.
aff. = affirmation.	folg. = following.
agst. = against.	freq. = frequently.
A. M. = Anno Mundi.	fulf. = fulfilled, or fulfilment.
Ant. = Antiquities.	Gb. = Ginsburg.
Ap. = Appendix.	Gen. = Genitive.
App. = Apposition.	genl. = general.
Appl. = Application.	Gr. = Greek.
Arab. = Arabic Version of portions of the Hebrew Old Testament about 900 A. D.	Heb. = Hebrew.
Aram. = Aramaean, or ancient Chaldee translation about 200 A. D.	Imp. = Imperative Mood.
Art. = the Definite Article "the", when emphatic.	Imperf. = Imperfect Tense.
A. S. = Anglo-Saxon.	Ind. = Indicative Mood.
A. V. = Authorized Version.	Int. = Introduction.
Bab. = Babylonian.	Jeh. = Jehovah.
B. C. = Before Christ.	Jer. = Jerome.
bec. = because.	Jon. = The Targum of Jonathan ben Uzziel; a Chaldee or Aramaean paraphrase on certain Old Testament books: not so ancient or valuable as that of Onkelos. About 30 B. C.
beg. = beginning.	Lat. = Latin.
Ch. = Chapter.	Lit. = Literal, literally.
Chald. = Chaldee language.	Marg. = Margin.
cl'd. = could.	Masc. = Masculine.
Cod. = Codex, Codices=MSS.	MS. = Manuscript, or Codex.
coll. = collective.	MSS. = Manuscripts, or Codices.
com. = commandment.	
comp. = compare.	
conj. = Conjunction.	
cov. = covenant.	
cp. = compare.	
diff. = different.	
Diod. Sic. = Diodorus Siculus (second half of first century A. D.).	
Div. = Divine.	

ABBREVIATIONS (*cont.*)

N. = North.	
Neg. = Negative.	
No. = Number.	
N. T. = New Testament.	
Occ. = occurs, occurrence.	
Onk. = The Targum of Onkelos: a Chaldee paraphrase of certain Old Testament books: older and more faithful than that of Jonathan (see "Jon." above). Date about third century B.C. in Babylonia.	
opp. = opposite.	
Orth. = Orthography.	
O. T. = Old Testament.	
p. = page.	
par. = particular.	
Part. = Participle.	
Pent. = Pentateuch.	
pers. = person.	
Phil. = Philadelphus.	
pl. = plural.	
pos. = positive.	
pp. = pages.	
Prep. = Preposition.	
prob. = probably.	
Prof. = Professor.	
Pron. = Pronoun.	
q.v. = which see.	
R. = reading.	
Rab. = Rabbinic.	
ref. = referring to, reference.	
R.V. = Revised Version.	
S. = South.	
Sam. = Samaritan Pentateuch. Very ancient. Supposed to have	come down from the Ten Tribes at least as early as fourth century B. C., and earlier than the Septuagint.
	Sept. = Septuagint Version of the Hebrew Old Testament in Greek. Made in Alexandria the third or second century B. C. Valuable, because made from MSS. older than any now extant.
	sig. = significance.
	sing. = singular.
	Sir. = Sirach.
	symb. = symbolic.
	Syr. = Syriac Version, made from the Hebrew for Christian use before the fourth century A. D.
	Targ. = Targum.
	Theoc. = Theocritus.
	trs. = translate.
	v. = verse.
	vv. = verses.
	var. = various.
	vol. = volume.
	V. R. = various reading.
	Vulg. = The Vulgate, or Latin Version of the Bible, made by Jerome about close of fourth century A. D., and authorised by the Council of Trent, 1545-1563.
	W. = West.
	wild. = wilderness.
	wisd. = wisdom.

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GENESIS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Division*).

A₁ | **1. 1 — 2. 3.** THE INTRODUCTION.

A² | **2. 4 — 50. 26.** THE ELEVEN "GENERATIONS" *.

Gen. **1. 1 — 2. 3.** (**A¹** above) THE INTRODUCTION.

(*Alternation.*)

A¹		A 1. 1. "THE WORLD THAT THEN WAS" (2 Pet. 3. 6). ITS CREATION IN ETERNITY PAST
		B 1. 2-. ITS END. RUIN.
A		1. -2-31. "THE HEAVENS AND THE EARTH WHICH ARE NOW" (2 Pet. 3. 7). THEIR CREATION IN TIME PRESENT. (THE SIX DAYS.)
		B 2. 1-3. THEIR END. BLESSING.

Gen. **2. 4 — 50. 26.** (**A²** above) THE ELEVEN "GENERATIONS" *.

(*Extended Alternation with Introversion.*)

A²		C E "THE HEAVENS AND THE EARTH" (2. 4 — 4. 26)	}	MANKIND IN GENERAL.
		F ADAM (5. 1 — 6. 8)		
		G NOAH (6. 9 — 9. 29)		
		H THE SONS OF NOAH (10. 1 — 11. 32)		
		I SHEM (11. 10 — 11. 26)		
		D TERAH (11. 27 — 25. 11).		
C		E ISHMAEL (25. 12-18)	}	THE CHOSEN PEOPLE.
		F ISAAC (25. 19 — 35. 29)		
		G ESAU (36. 1-8)		
		H THE SONS OF ESAU (36. 9-43)		
		I JACOB (37. 1 — 50. 26)		

* There are 14 altogether in the Bible :

The above in Genesis	11
The Generations of Aaron and Moses (Num. 3. 1)	1
The Generations of Pharez (Ruth 4. 18-22)	1
	-- 13
† The Book of the Generations of Jesus Christ (Matt. 1. 1)	1
	--
	<u>14</u>

† This latter needed to complete the number of spiritual perfection (2 × 7 = 14). See Ap. 10.

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THE ° FIRST ° BOOK OF ° MOSES,

CALLED

° GENESIS.

A₁ A
(p. 1)

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

B

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

A a
(p. 3)

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

4004

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

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

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

b

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

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

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

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

Moses. Ascribed to him, Mark 10. 2-8, &c.; see Ap. 2. Genesis. No part of Hebrew Title, which is simply *B'reshith*, "in [the] beginning", because the book of all beginnings. Genesis is Greek=generation, creation. For its being complementary to the Apocalypse, see Ap. 3.

1 "THE WORLD THAT THEN WAS" (2 Pet. 3. 5, 6). See Structure, p. 1. Creation in eternity past, to which all Fossils and "Remains" belong.

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

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

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

2-And. Note the Fig. *Polysyndeton* (Ap. 6), by which, in the 34 verses of this Introduction, each one of 102 separate acts are emphasised; and the important word "God" in v. 1 is carried like a lamp through the whole of this Introduction (1. 1-2. 3). **the earth.** Fig. *Anadiplosis*. See Ap. 6. **was=became.** See Gen. 2. 7; 4. 3; 9. 15; 19. 26. Ex. 32. 1. Deut. 27. 9. 2 Sam. 7. 24, &c. Also rendered *came to pass*, Gen. 4. 14; 22. 1; 23. 1; 27. 1. Josh. 4. 1; 5. 1. 1 Kings 13. 32. Isa. 14. 24, &c. Also rendered *be* (in the sense of *become*), v. 3, &c., and where the verb "to be" is not in italic type. Hence, Ex. 3. 1, kept = *became* keeper, quit = *become* men, &c. See Ap. 7. **without form = waste.** Heb. *tohū vā bohū*. Fig. *Paronomasia*. Ap. 6. Not created *tohū* (Isa. 45. 18), but became *tohū* (Gen. 1. 2. 2 Pet. 3. 5, 6). "An enemy hath done this" (Matt. 13. 25, 28, 39. Cp. 1 Cor. 14. 33). See Ap. 8. **was.** This is in italic type, because no verb "to be" in Heb. (see Ap. 7). In like manner man became a ruin (Gen. 3. Ps. 14. 1-3; 51. 5; 53. 1-3. Ecc. 7. 20. Rom. 7. 18). **face.** Fig. *Pleonasm*. Ap. 6.

1. -2-31 (A, p. 1). "THE HEAVENS AND EARTH WHICH ARE NOW" (*Extended Alternation*).

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

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

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

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

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

first. For spiritual significance see Ap. 10. **first day** = day one. The word "day" may refer to a prolonged period when used without any qualifying words. But when qualified with a numeral (cardinal or ordinal) it is defined and limited by it to a day of 24 hours. It is further limited here by its boundaries "evening and morning", as well as by the 7th day. Cp. Ex. 20. 9, 11. See Ap. 11.

6 firmament = expanse. Something spread out.

7 made. Occurs 7 times. Ap. 5. **8** Heaven = Heb. high, lofty.

(p. 3)

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

10 And ¹God ⁵called the ⁹dry land Earth; and the gathering together of the waters ⁵called He Seas: and ¹God ⁴saw that it was ⁴good.

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

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

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

a

14 And ¹God ³said, "Let there be ^olights in the firmament of the heaven to divide the day from the night; and let them be for ^osigns, and for ^oseasons, and for days, and years:

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

16 And ¹God ⁷made ^otwo great ¹⁴lights; the greater light to rule the day, and the lesser light to rule the night: *He made* ^othe stars also.

17 And ¹God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and ¹God ⁴saw that it was ⁴good.

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

b

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

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

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

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

c

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

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

26 And ¹God ³said, "Let Us make ^oman in Our ^oimage, after Our likeness: ^oand let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

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

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

seed is in itself. Heb. *seedling seed*. Fig. *Polyptoton*. Ap. 6. First the herb, then seed. First tree, then fruit.

13 third day = day three.

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

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

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

16 two = the two.

the stars also. See Ap. 12.

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

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

21 whales = great sea-creatures.

creature = soul. Heb. *nephesh*. Cp. v. 20 and Ap. 13.

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

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

fifth. The No. of grace (Ap. 10). No blessing till the 5th day, when there was living soul to bless.

fifth day, or "day five". See note on v. 5.

24 creature = soul. Heb. *nephesh*. See Ap. 13.

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

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

image . . . likeness. Fig. *Hendiadys*. Ap. 6. One thing, not two = "In the likeness of our image", viz. of *Elohim* (not Jehovah), the 2nd person, who had taken creature form in order to create (Col. 1. 15. Heb. 1. 3. Rev. 3. 14; cp. Prov. 8. 22-31, and 1 Cor. 11. 3-11). Refers only to outward form, not to attributes. So He afterward took human form in order to redeem (John 1. 14).

Cp. Rev. 4. 11 with 5. 9. In any case the "image and likeness" is physical, not moral. Man fell and is a moral ruin, but some physical likeness to *'elohim* still remains. Cp. Gen. 9. 6. 1 Cor. 11. 7. Jas. 3. 9. No indication that that similitude was ever lost. Gen. 5. 3. See note on 3. 7.

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

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

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

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

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

image. Fig. *Anadiplosis* (Ap. 6) for emph.

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

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

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

replenish = fill, as 1. 22 and nearly every occurrence. have dominion. Cp. Ps. 8. Heb. 2. 6-8. "But now . . . not yet."

28 ²And ¹God ²²blessed ²⁷them, and ¹God ³said unto ^othem, "Be fruitful, and multiply, and

^oreplenish the earth, and subdue it: and ^ohave dominion over the fish of the sea, and over the

fowl of the air, and over every living thing that moveth upon the earth."

29 And ¹God ³said, "Behold, I have given you every herb ^obearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree ^oyielding seed; to you it shall be ^ofor meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* ^olife, ^oI have given every green herb for meat:" and it was so.

31 And ¹God ⁴saw every thing that He had made, and, behold, *it was very* ⁴good. And the ⁵evening and the morning were ^othe sixth ²³day.

B ² Thus ^othe heavens and the earth were finished, and all the host of them.

(p. 1) ² And on the ^oseventh ^oday ^oGod ended His work which He had ^omade; and He ^orested on the seventh day from all His work which He had ^omade.

3 And ²God ²²blessed the seventh ⁵day, and sanctified it: because that in it He had ²rested from all His work which God ^ocreated and ²made.

A ⁴ *These are* THE ^oGENERATIONS OF THE HEAVENS AND OF THE EARTH when they were created, ^oin the day that the ^oLORD God made the earth and the heavens,

5 And ^oevery plant of the field before it was in the earth, and every herb of the field before it grew:

B a ^ofor the ⁴LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

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

c ⁷ And the ⁴LORD God ^oformed ^oman of the dust of the ground, and breathed into his nostrils the ^obreath ^oof life; and ^oman became a living ^osoul.

C d ⁸ (And the ⁴LORD God planted a ^ogarden ^oeastward in ^oEden; and there He put ⁷the man whom He had formed.

e ⁹ And out of the ground made the ⁴LORD God to grow every tree that is pleasant to the sight, and good for food; the ^otree of life also in the ^omidst of the garden, and the tree of ^oknowledge of ^ogood and evil.

D ¹⁰ And a ^oriver went out of Eden to water the

6 But = and. mist = no mist ... to water. The last of two or three negatives not necessary. Must be supplied by Fig. *Ellipsis* (Ap. 6. iii a), as in Deut. 33. 6. 1 Sam. 2. 3. Ps. 9. 18; 38. 1; 75. 5. Prov. 24. 12; 25. 27. Isa. 38. 18, &c. **7** formed. As a potter. Isa. 64. 8. **man**. Heb. 'eth-'Hā'ādhām (with art. and particle = "this same man Adam". See Ap. 14). **breath**. Heb. nēshāmāh. See Ap. 16. **of**. Gen. of Apposition (Ap. 17) = "breath [that is] life". **soul**. Heb. nephesh. See "life", 1. 20, and Ap. 13. Cp. 7. 22. **8-14** Fig. *Parecbasis*. Ap. 6. **8** garden. This garden may be additional to 1. 11, 12; 2. 4, 5-. That creation concerns the "plants of the field" (1st occ.). This may have been a special planting, and lost when the garden and Eden were lost. Note the three gardens: (1) Eden, death in sin; (2) Gethsemane, death for sin; (3) Sepulchre, death to sin. **eastward in Eden** = "in Eden, eastward". **Eden**. In the cuneiform texts = the plain of Babylonia, known in the Accado-Sumerian as *edin* = "the fertile plain", called by its inhabitants *Edīnu*. In Heb. *ēden*, Sept. *paradise*. Occ. 2. 8, 10, 15; 3. 23, 24; 4. 16. Isa. 51. 3. Ezek. 28. 13; 31. 9, 16, 18, 18; 36. 35. Joel 2. 3. **9** tree of life. Gen. of cause (Ap. 17) = the Tree supporting and continuing the life which had been imparted. Cp. 3. 22. Hence "the bread of life", John 6. 48, 51, 53. **midst**. Cp. Rev. 2. 7. **knowledge** = sense or perception (Gen. 12. 12. Song 6. 11. Isa. 59. 8). **good and evil**. See on v. 17. **10** river = the Persian Gulf, known as such to the Accadians, in which the river became four mouths (or heads) at spots where they flowed into the source which received and fed them.

29 bearing seed... yielding seed. Heb. "seeding seed". Fig. *Polyptoton* (Ap. 6) for emph. for meat. Not flesh till after the Flood (9. 3).

30 life = soul. Heb. *nephesh*. Cp. v. 20; 2. 7 and Ap. 13. I have given. Fig. *Ellipsis* (Ap. 6. iii. a) correctly supplied from v. 29.

31 the sixth day. Here, with Art. "the"; unlike the other five days. Six, the No. of man. See Ap. 10.

2. 1 the heavens and the earth = "which are now" (2 Pet. 3. 7), see Structure on p. 1. Hence without Heb. Particle 'eth. See note on 1. 1 and Deut. 4. 26.

2 seventh. Sam. and Sept. read "sixth", which is evidently correct. day. See on ch. 1. 5.

God ended. See on 1. 1 and Ap. 5. made. See note on 1. 7.

rested. From achievement; man rests from fatigue. 3 created. See note on 1. 1.

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

2. 4-4. 26 (E, p. 1). "THE GENERATIONS OF THE HEAVENS AND OF THE EARTH."

J¹ | 2. 4-25. BEFORE the Fall. Man in Probation.
J² | 3. 1-24. The FALL of Man.
J³ | 4. 1-26. AFTER the Fall. Man in Ruin.

2. 4-25 (J¹, above). MAN BEFORE THE FALL. (*Introversion and Extended Alternation*.)

J¹ A | 2. 4, 5-. The earth for man and woman.
B | a | -5. For the ground, no man.
b | 6. The ground and vegetable creation.
c | 7. The formation of man.
C | d | 8. The Garden.
e | 9. The Trees.
D | 10-14. The Rivers.
C | d | 15. The Garden.
e | 16, 17. The Trees.
B | a | 18. For the man, no woman.
b | 19, 20-. The ground and animate creation.
c | -20-23. The formation of woman.
A | 24, 25. Man and woman for the earth.

4 generations = Family history. For the 14 in Bible, see the structure of the Book as a whole (p. 1). These are the Divine divisions, in which there is no trace of the Elohist and Jehovistic theories. It should be seen here if anywhere. But note: there is only one in which *Elohim* is used (No. 1); only one to which *Jehovah* is peculiar (No. 10): five have both titles (Nos. 3, 4, 7, 9, 12). Four have neither title (Nos. 6, 8, 10, 11). All the speakers use "Jehovah" except the Nachash, Abimelech (to Abram, not to Isaac), sons of Heth, Pharaoh (of Joseph), Joseph's brethren, Joseph himself. in the day = when. See on v. 17 and Ap. 18. Cp. 1. 5; 3. 17.

LORD God = First occ. See Ap. 4, and note above. 5 every plant, &c. This is an expansion of ch. 1. 11, 12, giving details.

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

garden; and from thence it was parted, and became into four heads.

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

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

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

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

C d (p. 5) 15 And the °LORD God took °the man, and put him into the garden of Eden to dress it and to °keep it.)

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

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

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

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

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field;

c but for Adam there was not found an help °meet for him.

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

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

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

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

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

J² E (p. 7) 3 Now the °serpent was more °subtil than any °beast of the field which °the LORD God had made. °And he said unto the woman,

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

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

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

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

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

14 **Hiddekel**=Accadian for the Tigris, which was *Idigla*, or *Idiqat*—"the encircling".

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

Euphrates. Heb. = *phērāth*. The Greek Euphrates comes from the old Persian *Ufratā*, and this from *Purat* or *Puratu*=the river. Sometimes *Pura-nun*=the great river.

15 **the man**. Heb. *'eth-hā'ādhām*=this same man Adam. See Ap. 14. i.

keep=keep safe, preserve. Same Heb. as 3. 24; 17. 9, 10; 18. 19, &c.

16 **the man**. Heb. *hā'ādhām* (with art.)=the man Adam. See Ap. 14. i.

freely. Heb. "Eating thou mayest eat". Fig. *Polyptōton* (Ap. 6) for emphasis (see note on 26. 28). Here rightly marked by "freely". Toned down by Eve in ch. 3. 2.

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

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

in the day=when. See Ap. 18. Cp. 2. 4. 1 Kings 2. 37. Ezek. 36. 33, &c.

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

18 **meet**=as his counterpart.

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

creature=soul. Heb. *nephesh*. See ch. 1. 20 and Ap. 13.

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

23 **Man**. Heb. *'ish*. Ap. 14. ii.

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

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

3. 1-24 For Structure see next page.

1 **serpent**. Heb. *Nachash*, a shining one. See note on Num. 21. 6, 9. The old serpent (2 Cor. 11. 3) transformed as "an angel of light" (=a glorious angel, 2 Cor. 11. 14). Cp. Ezek. 28, 14, 17, connected with "cherub" (Ezek. 28. 13, 14, 16), and contrasted with it here in v. 24. See Ap. 19. **subtil**=wise. Heb. *'arūm*, a Homonym. Same as 2. 25; here=wise (as Job 5. 12; 15. 5. Prov. 12. 16, 23; 13. 16; 14. 8, 15, 18; 22. 3; 27. 12). Cp. Ezek. 28. 12, 13, 17. If the *Ellipsis* (Ap. 6. iii. 1) be supplied from the preceding context, 3. 1 will then read on from 2. 25, thus: "they were both naked (*'arum*), the man and his wife, and [knowing only good, 2. 17] were not ashamed [before God]. But the *Nachash* was more wise (*'arum*) than any living being of the field which Jehovah Elohim had made, and [knowing evil, and not ashamed (2. 25) to question the truth of God's word] he said unto the woman," &c. **beast**=living creature or being; same as *Zōon* in Rev. 4. 6-9; 5. 6, 8, 14, &c. **And**. Note the Fig. *Polysyndeton* (Ap. 6) throughout this chapter emphasising each detail. **the LORD God**. See note on 2. 4.