

# GENESIS

## Book note for Genesis HOLY BIBLE

**The Bible is written to three groups of people: Jews, Gentiles, and the Church.** This three-fold division is found in 1 Cor. 10:31-33, "... Give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God." When reading a passage, note who is being addressed. For example, in Heb. 9:16-17 the Bible says that a testament is not put into effect until the death of the testator. This is why Matthew, Mark, Luke, and John are still under the Old Testament system, even though they are contained in the New Testament. The reason is that the church is not in effect in the gospels until after the death, burial, and resurrection of the Lord Jesus Christ (Mat. 16:18, future tense, q.v.). Likewise, 2 Tim. 1:10-11 teaches that Paul's epistles are addressed to the Church. This is why we go to Paul's epistles for church doctrine.

### Miscellaneous facts about the Bible as a book

The Bible contains 31,102 **verses**; 23,145 in the O.T. and 7,957 in the N.T. Because there are an even number of verses in the Bible, there is not one middle verse but two. The middle verses are Psa. 103:1-2, of which the middle four words are "bless his holy name."

The Bible contains 789,629 **words**; 609,247 in the O.T. and 180,382 in the N.T.

### Old Testament Introduction

There is a pattern in the way the Old Testament of the Holy Bible is organized. The pattern is 5|9|3|5|9|3 which is 5 books of the Pentateuch, 9 books of history, 3 books of the return, 5 books of poetry, 5 major prophets, 9 minor prophets, and 3 of return.

Genesis has 1533 verses and 38,262 words.

## Chapter note for Genesis 1

*1 The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitful, 14 of the sun, moon and stars, 20 of fish and fowl, 24 of beasts and cattle, 26 of man in the image of God. 29 Also the appointment of food.*

The sequence of creation:

Matter **created** in verse 1  
Vegetation brought forth in verse 11  
Animals **created** in verse 21  
Man **created** in verse 27

The above contains a three-fold creation. Each verse uses the word "created" which does not occur with any other verse in the chapter, that is in any other of the six days of creation. (For more see note to Gen. 2:2.)

See Heb 11:3 for the roles of faith and the word of God at the creation.

The **Trinity** is present at the creation. The Father spoke "Let there be light" (v. 3.) which is the expression of the Word, who is the creator (Jn 1:1, "In the beginning was the Word," also see Jn. 1:3). The Holy Ghost is also present in v. 2.

### Gen 1:1

Rev. 3:14--Christ--the WORD (Jn. 1:1)-- is the beginning of the creation of God.

Note that the heaven is singular, consistent with the later creation of the firmament, also called heaven. All modern versions miss this and render the word as plural. The Hebrew, *shamayim*, translated "heaven," consists of two parts: *sham*, which means "there (is)," and *mayim*, which means "water."

Psalm 19 relates heaven to Scripture, even as it relates the sun to Christ. (See chapter note to Psa. 19.)

## Theories about origins

The word, “beginning,” has several senses. Scripturally, it has the sense of firstfruits (1 Cor. 15:23), and here includes the sense of “origin.” In particular, it includes the idea of the origin of the three-dimensional coordinate system commonly taught in geometry and algebra courses. In modern science, time is added as the fourth dimension so that the axes are historically labeled x for width, y for depth, z for height, and t for time.

In the realm of physics, there exists a theory about theories. Called Quantum Chromodynamics, it is nicknamed “Axiomatic Field Theory” (AFT) for the great number of axioms it contains. It sees every theory as a closed surface enclosing an empty volume. The hollow space is a point (or state) of ignorance about which we want learn, that is, something we do not know and need to construct a theory about.

We have too many theories about origins. Every culture has its own tales of how the universe came into existence. The origin theory most commonly accepted around the world is the theory of evolution. Consider for a moment that every theory that has a coordinate system’s origin inside the hole, or vacuum state as AFT calls it, is a theory about an origin.

When it comes to the origin of the universe, a physical theory involves density, size (or volume), mass, and so forth. These are attributes of the Big Bang theory, for instance. When used in formulas, as we close in on the origin, size gets smaller and if it is allowed to go to zero, some things tend to zero while others, such as density, tend to become infinite. Such is called a *singularity*. Anyhow, the formulas, accompanied by formal derivations, formal logic, etc. are designed to outline the *form* of the hole.

In addition to formulas, we also use words to construct the theory. In Language Theory, there is a theory called Structural Linguistics. Developed by Noam Chomsky in the Twentieth Century, the theory talks of language structures used to develop an *idea*. The idea under the structure is the void or hole of AFT. It is significant to note that Structural Linguistics lists the part of speech that make up the framework in terms of phrases, clauses, sentences, paragraphs, etc. We see then that mathematics, geometry, physics, astronomy, languages all come together at this vacuum state, this hole or void, the point of ignorance.

The big mystery is this: What is the *name* of the void? This is where the Bible comes in, for in John 1:1 we are given the missing piece: “In the beginning was the Word Christianity is the only faith that knows that, and it has known it for almost 2,000 years. It has taken science and linguistics 2,000 years to discover what the Bible knew all along. In contrast, Chomsky said of his theory, “In the beginning was the phrase....” Chomsky refuses to recognize the word as the “atom” of meaning. It is his bias against, his hatred of the Word that killed any further progress of his theory on his part in exploring the vacuum state. Small wonder that the Word, expressed in the words of God--the Holy Bible--says of him, “The fool hath said in his heart, There is no God” (Psa. 14:1; 53:1. Also see Pro. 12:15; 14:16; 17:24; 18:2; 20:3, which has application to modern activist environmentalist; and Pro. 26:12, etc.).”

### Gen 1:2

Modern versions say the Spirit “hovered” or “brooded,” as if incubating a cosmic egg. They deny the ability of the Spirit to move. The Heb. *rachaph* (H7363) occurs two other time in Scripture, once translated as flutter (Deu. 32:11) and once as shake (Jer. 23:9).

The nature of spirit is not truly appreciated today. For instance, the word may be related to *spiral*. In three dimensions, a spiral is called a helix; the double helix of DNA plays a crucial role in life. The yearly pattern the sun traces through earth’s sky is also heliacal.

**Void** has as its primary meaning, “no incumbent” (i.e., no lying or resting on something else, cf. Job 26:7); no holder, or possessor; unoccupied, vacant; having no legal force, powerless, free from (harmful) effect, wanting something desirable or natural.

The face of the deep is now frozen (Job 38:30; De 33:13). Compare Pr. 8:22-31.

Jer 4:23 & Isa 14:17 are invoked to support the gap theory. By gap theory we include all theories that invoke a pre-Adamic race. Milton, in *Paradise Lost*, invoked Rev 12:4-8 for the gap. All of these refer to the future, the great tribulation. The angels are held as a pre-Adamic race via Job 38:6-7, but those verses could just as well refer to the events of the fourth day of creation. So neither this verse nor the cross references provide any support for any gap theory since the angels could have been created the first day (angels of light and darkness). (Angels are also referred to as “sons of God” in Job 1:6; 38:7.) 2 Pe 3:4-7 is also invoked in support of the various gap theories but the “world” (v. 7) is inhabited by men (by the very definition of the word) and so this refers to the ante-diluvian world of Noah. Furthermore, 2 Pe 2:4-5 refers to the same “old world” and Noah is in its context.

According to Ezek. 28:13-15 Satan had not yet rebelled after Eden was created on the sixth day (Gen. 2). How could he have rebelled before the first day if he has not rebelled by the sixth (or third day at the earliest)?

Additional pre-Adamic world notes: Ge 1:31; 2:1; Isa. 45:18; 14:17; Eze. 20:17; Rev. 21:1; Jer 4:23; Gen 2:4; Ro 5:12; 1Co 15:21; 2Pe 2:6, 8; Ex 20:11.

Historically, the gap theory is traced to the *Kabbalah* [Rabbi L. Jacobs, "Jewish Cosmology," in *Ancient Cosmologies*, ed. by C. Blacklard & M. Loewe, (London: Allen & Unwin Ltd.)] The *Kabbalah* has 7 creation cycles of 7,000 years each: 6,000 years plus a sabbath millennium. According to the *Kabbalah*, we are now in the last reincarnation cycle.

Seventh Day Adventists add a new twist to the gap theory. They claim that the war between God and angels was an interplanetary war and that God re-created man and other planets which were destroyed after Satan's rebellion. Adventists also believe that the craters on the planets are scars from the interplanetary war. Thus they conclude that Jesus Christ has a full-time job going from planet to planet dying for their sins, although some believe that only man was fashioned in God's image when the earth was re-created. Adventists also claim that Satan was Earth's first ruler. They assume Isa. 24 is a description of the destruction of the earth and the end of Satan's reign but if all that is so, why did Satan, the god of this world, get a second chance? -- Adventist notes from David J. Smith, *Newswatch Magazine* broadcast on WWCR shortwave 8/17/1998.

The fruit of the Spirit is listed in Eph. 5:9.

The following establishes the geocentric import of this verse. It stems from a letter that appeared in *The Biblical Astronomer*, no. 62, p. 17-18, 1992 which started out with, "I have always wondered why in Genesis 1:2, in the midst of creating, it says, 'And the Spirit of God moved upon the face of the waters.'" The conclusion is that God's spirit comes to us, either in part, as in the Old Testament, or in full, as in the New Testament. The Holy Ghost speaks only of Christ, who came to us in the flesh. The letter concluded with: "As it is Jesus Christ who does the moving and the earth remains stationary, so the sun goes around the earth.

"The earth neither moves nor spins!

"In Malachi 3:6 it says: 'For I am the Lord, I change not.' It implies that we do the changing. So God is saying that he does the moving and the earth remains stationary. It doesn't make sense that the earth would be still for three days and then begin to move." This line of reasoning makes evident a good point. Since it was the Spirit which moved on the face of the waters, then there is no rotation evident on the waters' part and, by implication, no rotation on the part of the earth, either.

-- **WAS**

For a note on the use of italics in the Holy Bible, see note to 1 Jn. 2:23.

-- **SPIRIT**

QuickVerse does not always capitalize "spirit" when it should. Where capitalization differs, there will be a note and the word will be olive in color. The current entry is correct. For *spirit* versus *soul*, see note to Gen. 2:7.

### **Gen 1:3**

Isa. 45:7 says light was formed and darkness was created. Perhaps, and this is an educated speculation, the light was formed into spherules, covered by a darkness that could not comprehend it. The temperature of the light thus formed would be of the order of  $10^{32}$  Kelvins.

There is some likelihood that the angels, as messengers, may have been created on the first day as a form of light in the sense that believers are "the light of the world" (Mat. 5:14).

### **Gen 1:5**

Capitalization of "Day" and "Night" is because they are the start of a quote, not because of anything special in their natures.

"And the evening ... day" is GEOCENTRIC because the perspective is that seen on earth. Another geocentric point is "What did the earth orbit on the first three days of creation?"

That this is a literal, 24-hour day, follows from Ex. 20:11 where the plural, "six days," can only mean six literal days.

The following model of creation is necessarily speculative as we are given no details in Scripture or nature. According to the Bible, at the start of the creation the earth and its atmosphere were created first. The earth was unconsolidated ("without form and void") inside a volume of water (the "deep") upon whose face the Spirit of God moved. The use of the word "face" tells us that the deep had a definite surface or boundary. We are not given any hint as to the size of the deep but the context of the rest of the Genesis 1 makes it clear that the volume is immensely larger than the earth. The location of the earth's atmosphere (the "heaven" of Genesis 1:1) is also not clear, but most

likely it was inside the water close to, surrounding, and possibly intertwined with the formless earth. The atmosphere would exist inside the deep as a shell of bubbles about 8,000 miles in diameter and about 100 miles thick. If the bubbles would rise away from the unconsolidated earth's gravity (as bubbles are wont to do), they would rise a bit more than 100 miles in the course of the first day. So, during the first day of creation, the earth was formless in the water with the heaven (the atmosphere) existing as a bubble or a shell of bubbles.

Then God said: "Let there be light." It is generally assumed that the statement means the creation of all electromagnetic energy, that is, radiation of radio waves, microwaves, x-rays, infrared, and ultraviolet radiation as well as the visible spectrum; which alone is light. That is the plain sense of the scripture. Besides, there are other reasons to believe that only light was created at this time. We shall discover those in the discussion of the creation of the stars on the fourth day. In any case, according to the Bible, the light is not uniformly distributed throughout the creation. Most of the light is to one side of the formless earth and that side receives the incident light. There was no source for the light, such as we now see in the sun, but the light came from one side of the earth and rotated to the other.

The biblical account of the first day of creation concludes with the statement that: "...the evening and the morning were the first day." This denotes two possible situations. To signify the day, either the formless earth was rotating within the deep or the deep was rotating around the formless earth. For either to happen, the earth, formless though it was, had to be fairly slushy and compact. Perhaps it had the consistency of gravelly cement, for if the earth had been too unconsolidated, the turbulence in the waters would have disrupted it, scattering it over the course of the first day into a lenticular volume some 48,000 miles in diameter. To solve that problem one could postulate that the earth's substance was encased in ice, but doing so violates the plain sense of the scripture. The air bubbles which became the atmosphere could have acted as a shield to minimize the disruption of the earth's substance.

#### **Gen 1:6**

Pr 8:27 wisdom was there. Verse 17; Job 37:18; Ps 148:4; Ps 150:1.

The firmament is made up of extremely dense particles variously called "maximons," "Planck particles," "massive superstrings," and about a dozen other technical terms. The firmament acts like a created plenum (a *plenum* is an infinitely dense medium, omnipotent, omniscient and eternal; properties only God possesses) towards ordinary matter.

Note that the firmament is not declared "good" in v. 9, q.v.

[Research note: effects of Fourier series interference at edge of firmament and at end of life.]

#### **Gen 1:7**

Psa. 148:4 says that these waters are still there, today, so the canopy theory is wrongly applied here.

#### **Gen 1:8**

Note that the firmament is not declared "good" except in the overall coverage of verse 31. There may be several reasons for that: one, the firmament is indistinguishable from God to the matter in the universe and two, the firmament acts like a wall separating man and God. Thirdly, the firmament is closed (contrast v. 20's "open firmament" which is the atmosphere. A closed firmament is subject to death and decay (second law of thermodynamics).

#### **Gen 1:9**

This indicates that the dry land formed one area, that the continents were assembled in one area that later split apart in Peleg's day (Gen. 10:25). This would also simplify the gathering and subsequent redistribution of the animals after the flood (Gen 6:19). Also see Job 9:5-6.

#### **Gen 1:10**

The definition of "earth." Since it is dry land, this voids arguments that the earth is flat in the Bible. As further support note, for example, that the locusts covered "the face of the whole earth" in Ex 10:15 whereas it is the "land of Egypt" in v. 12.

#### **Gen 1:11**

See notes to v. 12 and v. 29 about plants not being counted as alive. After all, since the life is in the blood and since plants have not blood, they are not alive. See 7:23.

**Gen 1:12**

Note that this verse does not say God created the vegetation but that the earth brought it forth. Contrast this with the fish in vss. 20-21.

**Gen 1:14**

**GEOCENTRIC:** If the earth circles the sun and the sun isn't created until the fourth day, then what did the earth go around for the first three days?

Since the sun, moon and stars are *in* the firmament, (see also verses 15 and 17,) the firmament cannot be a vapor or ice canopy above the earth's atmosphere since then the stars would be above it.

The Scripture is not here referring to some clouds being removed to reveal the sun as some gappists claim, for the sun was specially prepared independent of the light (See Ps 74:16).

**Gen 1:15**

The purpose of the creation of the sun, moon and stars is geocentric, namely, "to give light upon the earth."

Walter Lang maintained that man's exploration of space is justified because the astronomical objects were created for the earth, and as man is to subdue the earth, v. 28, that includes outer space. Also see Deu. 4:19!

**Gen 1:16**

For geocentric import see v. 18.

The two great lights issue: Calvin claimed this verse as grounds for the two great books, the double revelation theory, that God wrote two great books, the book of Nature and the Bible. But here "great" is used not for the amount of light or size but for their purpose, for "signs and for seasons, and for days, and years (v. 14), for lights in the firmament of heaven (v.15), and "to give light upon the earth" (v. 17).

Are the two great lights the sun and the moon? Some doubt it but Ps 136:9 and Jer 31:35 are quite clear that the sun and moon are meant here.

Jer 33:25 refers to God's covenant with day and night. The key to that covenant is the typology used throughout Scripture where the sun is associated with the Lord Jesus Christ (Psa. 19:1-6) while the moon is associated with his church and Israel's remnant (Psa. 89:36-37).

Star = held under darkness; drawn and cast down. Cf. note to Est. 2:7.

**Gen 1:17**

This is why God set them in the firmament.

**Gen 1:18**

**GEOCENTRIC:** If the earth revolves around the sun, then the night, which is the cone of darkness which is the shadow of the earth, would also orbit the sun and so the sun would also rule the night (kinematically).

Christ (the sun) and the church (the moon) divide the children of light from the children of darkness.

**Gen 1:20**

The first life is the "water birth" (John 3:5). Compare Gen 2:7, the dust of Adam. Christ came early in the fifth millennium (corresponding to the fifth day). It was the waters that brought forth the birds (also v. 21).

Here the open firmament is the atmosphere. This also means that there is a closed firmament. (Cf. note to Rev. 6:14.)

**Gen 1:21**

Re. whales: also see Job 7:12; Lam. 4:3; Eze. 32:2; Mat. 12:40; Jonah 1:17 v.f. The Hebrew is *tannin*, expressing a lengthy monstrosity. The modern connection with jackal apparently stems from some Arab names applied to the constellation Draco. The names are variants of "adib" meaning hyena in Arabic. Since Draco has stars named *Thuban* (a derivative of *tannim*) and *Eltanin*, critics read the "jackal" meaning back into the Hebrew without considering that *adib* applies to only part of the constellation, not the whole, and that it may thus be a separate, unrelated asterism. Likewise, five stars in the head of Draco are referred to as the mother camels (*Al Awa'id*, consisting of beta, gamma, mu, nu, & xi). Indeed, *Adib* applies not only for the stars alpha (*Thuban*), zeta, eta, and iota in Draco, but also to stars in the constellations of Ursa Major and Bootes.

**Gen 1:22**

Re. blessed: See note to verse 28.

### Gen 1:23

The first occurrence of a form of the word five. The first occurrence of five by itself is found in Gen. 14:9, staging the battle for the cities of the plain. The number is associated with death, e.g., Rev. 9:1, 5, and 10.

### Gen 1:26

2 Cor 4:4; Col 1:15; Heb 1:3.

Note, “them,” not “him” (v. 27).

We were created in the image of God, but we are a flawed image. The Lord Jesus Christ is the perfect image, the “express image” (Heb. 1:3), expressed both in word (Scripture) and deed (works).

Satan wants to imitate Christ (Isa. 14:14), which is exactly what his bible versions tell us to do. Satan “savourest not the things that be of God, but those that be of men” (Mat. 16:23). Thus Satan inspires men to rebel against God by usurping the power of God and by altering the words of the living God (Gen. 3:1 vf.).

### Gen 1:27

Gen 5:2 (male). The English use of *man* to represent both men and women stems from these verses. Cf. Mal. 2:15; Mat. 19:4; Mk. 10:6.

Re. image: v. 26; 1 Cor. 11:7; Eph. 4:24; Col. 3:10.

### Gen 1:28

**Blessed:** Contrary to some mythology, the word *bless* does not mean *happy* (1 Cor. 10:16). Instead, *blessed* stems from a root word which means *blood* or *wounded*. *Blessed* thus means “to be cleansed by blood sacrifice,” and so, by extension, to be part of the household of God; to be dedicated to God. A man is blessed if God does not attribute sin unto him.

In verse 22, God blessed the fowl and sea animals. This does not make them happy. It does mean that they are approved of and dedicated to the Lord. For example, the dove as a type of the Holy Ghost; and the dragon, which can live in the sea, as a type of God’s anger, namely, Satan.

The word *bless* has in it several senses, one of which means *to be sanctified*, or “set apart (by blood)” which is its particular meaning here in the 28th verse. Indeed, since man sinned, the application of the blood here is entirely consistent with the doctrine that God chose his people before the foundation of the earth was laid. Here their sanctification is treated as an accomplished fact.

“**Replenish**” means to fill in a backdrop, to fill abundantly. Until the pre-Adamic world advocates started using it to mean “refill” back in the late 1700s, the word replenish was rarely a synonym for refill. In this case the backdrop is the environment which the Lord created prior to man.

Walter Lang includes the sun, moon, and stars in the subjection because they were created for the earth. See Deu. 4:19; Ps 115:16.

### Gen 1:29

Hence burnt offerings of vegetable matter (such as Cain’s) is an attempt to “get back to the garden” and is unacceptable (Gen 4:4 vf.).

Scientific observations indicate that the death of plants (for food) is different than animal death and that it cannot properly be called “death.” Cf. Gen 1:11, 9:3 and Gen 1:30 where plants have no life in them.

On the use of the word *meat*: modern versions change it to *meal*, especially in the offerings; but doing so removes “**meat**” from the words of God and leaves the reader only with flour, i.e., pabulum (which means “a substance that gives nourishment”), in a physical sense and pabulum, (meaning, “trite, insipid, or simplistic writing, speech, or conceptualization”--*Am. Her. Dict.*) in the literal sense.

### Gen 1:30

See v. 29 for lifelessness of vegetation. In this verse we are told that animals and man were vegetarians before the fall.

### Gen 1:31

If Satan had fallen prior to the seventh day, then at this point God would be calling him, as a created entity, “very good.”

Lest one object that only the current creation was meant and not the pre-Adamic one, 2:1 includes him as one of the “host of heaven.”



## Chapter note for Genesis 2

1 The first sabbath. 4 The manner of the creation. 8 The planting of the garden of Eden, 10 and the river thereof. 16 The tree of knowledge only forbidden. 19, 20 The naming of the creatures. 21 The making of woman, and the institution of marriage.

### Gen 2:1

For the two-creation myth, see verse 9 and especially the note to verse 19.

### Gen 2:2

Ex. 31:17. Some see a contradiction with Isa. 40:28 in that the latter says God does not faint and he is not weary. The problem is that the second definition of the word “rest” in the OED states “to desist or refrain from effort or activity; to become inactive.” It has nothing to do with getting tired.

No mention of an end to the seventh day. Though an end is implied in context, the Millennium ends with a transition into the new heaven and the new earth. Note also that the word “sabbath” doesn’t occur here; not until Ex 16:23. For more on the seventh day sabbath see note to Ex. 20:8.

**Re. all his work which he had made:** Many scholars distinguish between “creating” (Heb. *barah*) and “making” (Heb. *banah*), insisting that create means *ex nihilo* while make means to form something from something that is already there. *Ex nihilo*, meaning to create out of nothing, is nowhere taught in Scripture (“invisible things,” Rom. 1:20 and “the word of his power” of Heb. 1:3). Besides, the Scripture says that God *made* Adam (1:26) and that he *created* Adam (1:27; 5:1-2), and we know that Adam was formed of reddish clay or dust (Gen. 2:7).

### Gen 2:4

First occurrence of LORD. See note to Ex. 6:3 for JEHOVAH vs. Yaweh and other facts about the name of the Lord.

A lack of mention of the pre-Adamic world here in this list indicates that the pre-Adamic world never existed.

Note that heavens is plural. “The day” refers to the 24-hour period, probably starting midway through the second day to midway through the third day when the land and the plants were made.

### Gen 2:5

Some plants and animals cannot survive without man.

### Gen 2:7

The breath of God instills spirit. Compare 1 Cor. 15:45.

Here man becomes a living soul. The implication of saying “living soul” is that there are dead souls, too. Job 12:10 suggests that every living thing has a soul. God, too, has a soul (Lev. 26:11). Note Rev. 16:3 which speaks of souls dying in the sea.

According to Rev. 6:9-11, the soul has a body (it’s given white raiment), voice, and memories. Psyche = soul, ego, “I am.” It departs the body at death (Gen. 35:18 when Rachel died). It can come back (1 Ki. 17:22). It can sit on a throne (Rev. 20:4). It does not go into the grave, despite what some commentators claim, for after Jacob’s soul departed, he was not buried until 40 days later (compare Gen. 49:33 with 50:3).

The soul has a tongue and eyes (Lu. 16:23-25). The windows of the soul are the physical eyes (Mat. 6:22-23). Dr. Ruckman sees the soul as a “bodily shape inside a man which cannot be seen, exactly as an inner tube inside a football cannot be seen.”

A man can lose his soul (Mt. 16:26; Mk. 8:36).

God has a Soul (the Father) and a Body (the Son) and a Spirit (the Holy Ghost), and his creature’s body comes from the “dust of the ground,” and has the “breath of life” (spirit) and becomes a “living soul.”

Since the soul is stuck to the body in life, it is therefore synonymous with physical life (e.g., Eze. 18:20 in the context of vs. 14-10). When a man touches something (e.g., Lev. 18:23-24), his soul touches it and is defiled. God told Abraham to circumcise his flesh with a knife, but spiritual circumcision is introduced in Col. 2:11, where Christ circumcises those born of incorruptible seed (1 Pet. 1:23) with a knife (Heb. 4:12). When he did so, in Heb. 4:12, he set the soul free from the body where it was formally attached. Thus Paul likens the soul to a married woman whose husband died (Rom. 7:1-4). The soul is free to remarry as per Eph. 5:30-33.

Such a saved soul will not lose its bodily shape even while the physical body is conformed to the image of Christ (Php. 3:20-21; Rom. 8:29). The unsaved man will lose his bodily shape and cease to be a man; he becomes a worm (Psa. 22:6; Jn. 3:14; Isa. 34:14; Mk. 9:46, 48; etc.).

Four a note on the death of the soul, see note to Eze. 18:4.

In general usage, **soul** is preferred then the emphasis is on the entity having functions, responsibilities, aspects, or a destiny, or when its connection with the body is in view. **Spirit** is preferred when the stress is on quality, movement, or activity of that entity. Among the races, Hamites are physical, Shemites are spiritual, and Japhites are soulful (see notes to Gen. 10).

### Gen 2:8

God “put” Adam in the garden means that he was not created there.

Eden = “delight.” Amos 1:5 says “house of Eden” is at Damascus. 2Ki 19:12 locates it near Thelassar in the Gozan-Haran area: the Fertile Crescent Eze 27:23. Note, God planted the garden and so this is the garden of God mentioned elsewhere in Scripture, e.g., Eze. 28:13; 31:9 v.f.

### Gen 2:9

Two creation accounts myth: The context here is Eden, not the whole earth. Thus there is not a second creation.

Regarding the tree of knowledge of good and evil: there is good reason to suppose that that tree was not the apple tree but the grape vine. It is called a tree in Num. 6:4 and Ezek. 15:2, 6, reflected in the Muscadine of the southeastern United States.

Contrast the state of affairs after the fall, Gen 3:18.

Regarding the tree of life: 3:22, 24; Pr. 3:18; 11:30; 13:12; 15:4; Rev. 2:7; 22:2, 14.

### Gen 2:10

Hence there is more to Eden than the garden, as is confirmed by the phrase “eastward in Eden” in verse 8.

### Gen 2:11

**Pison** = disperser, spreader, increaser.

**Havilah** = sandy region.

The word “gold” is used twice in these two verses. From the placement of the rivers this appears to be the Havilah associated with the territory of the son of Joktan (10:29, q.v.; 1 Chr. 1:23), not the Hamitic Havilah of Gen. 10:7, q.v.; 1 Chr. 1:9). The land is mentioned in Gen. 25:18 and 1 Sam. 15:7

The context is the creation of man, who is created out of the “dust” (v. 7). Gold dust (Job 28:6). Note that Jesus’ color is like brass, a golden color.

### Gen 2:12

Onyx is a chalcedony (quartz laid down in layers of fiber, usu. milky in color) that occurs in bands of different colors and is used as a gemstone, especially in cameos and intaglios. Onyx usually has three layers, usually black, but it may also be white or reddish brown. (Sardonyx, mentioned in Rev. 21:20, is an onyx with alternating brown and white bands of sard.)

Bdellium is a sweet-smelling gum resin similar to myrrh, produced by certain Asian and African shrubs or trees of the genus *Commiphora*. Modern versions will say either directly or indirectly that the Hebrew should be translated as “good pearls” but the Hebrew word, *bedolach* is the same as the English bdellium.

### Gen 2:13

**Gihon** = breaking forth.

**Ethiopia** = Cush = black, burnt. Here the Nile River before the flood?

### Gen 2:14

**Hiddekel** = riddle of light or palm. The Tigris River? Dan. 10:4.

**Assyria** = happy, successful. Assyria is the northern half of the Fertile Crescent, including, at times, all of Turkey to the northern tip of Arabia, and from the Mediterranean to the eastern Euphrates River. Syria, when it exists, is confined to a land-locked region that is pretty much equivalent to modern Syria. Chaldea was founded by the Assyrians (Isa. 23:13).

**Euphrates** = fruitful.

The Tigris and Euphrates rivers start from lakes which neighbor one another in central Turkey. The Euphrates River’s lake is fed by three streams, the longest of which originates from the base of Mt. Ararat.

### Gen 2:15

First use of the word “keep” is in the context of care taker, protector, maintainer. This has implications for subsequent references to the keeping of the words, commandments, and statutes of the Lord. The Am. Her. Dict. lists under *keep*, “to retain possession of..., to have as a supply..., to provide (a family, for example) with maintenance and support..., to manage, tend, or have charge of..., to preserve..., to maintain..., to adhere to, fulfill.”

### Gen 2:16

The command is to Adam. Does it extend to Eve?

The Adamic covenant, spanning Gen. 1-2, is conditional, as per this verse and v. 17. (Cf. Gen. 6:18 note.)

### Gen 2:17

Dead in trespasses and sins, as per Eph. 2:1. Forget the “dying thou shalt die” interpretation.

Death because such knowledge (of good and evil) places one under judgment. Effectively the fruit was a poison. Did it poison the descendants of Adam because it imparted some genetic damage which was passed on to all his progeny? For example, all animals except the gorilla make their own vitamin C. (The gorilla eats so many leaves it doesn't need to.) Man, too, starts to make vitamin C from chemical components, but because of a genetic flaw in the transcription, the process is aborted before completion. The rate, if it were to go to completion, would supply about 2 grams of the vitamin per day. Is a similar flaw the cause of death?

Besides that, the death is both physical and spiritual. The genetic code is encased in a spiral-like structure, a helix. Is there a connection between the words “spirit” and “spiral”?

About the “day,” Adam lived to be 70 years short of 1,000 years (three score and ten) which was the time of his physical death. His “spiritual” (the **soul** that sinneth, it shall die, Eze. 18:4, 20) death was immediate. (Cf. Gen 3:22).

**Die**, means to cease living, to expire, to lose vitality. Its stems from Old Norse, “to be exhausted,” in Germanic *dwinan* in Old English *dwinan*, to diminish, languish: dwindle. Perish, on the other hand, means to die suddenly, unnaturally, “before one's time.” Supposedly the word is made up of “per-,” meaning “away,” and “ire,” Latin for to go. It is also related to “jah,” which can mean “door” (Janus: god of doors, janitor). Since secular etymology abhors Hebrew and other Semitic root words, “perish” may ultimately stem from JAH, short for JEHOVAH so that perish means “away to (or from, as the case may be,) JAH.” See Jn. 10:7, 9, where the LORD is the door.

### Gen 2:18

God knew no help would be found for him. “Help meet for him” means a help measured out in proper portion for him. These days many unthinking Christians make these two words one, that is, as “helpmeet.”

Note that the wife is to be a help. She can never fulfill all the wants and needs of a man, anymore than vice-versa. She can only help him. Note, too, that the woman was created for the man, not the man for the woman (1 Cor. 11:9).

### Gen 2:19

**Adam** = showing blood; man.

This verse forms the basis for claiming that there are two creation accounts in the Bible since here man seems to be created before the animals whereas in chapter 1, the animals are created before man. Note, however, that here man is in Eden and that the animals seem to be created specially for the naming. This would be quicker than bringing them into the garden.

### Gen 2:21

Deep sleep is a type of death in the Bible. Jesus was stabbed under a rib when dead and the blood and water which came out (Jn. 19:34) bought his church. Presumably the spear entered under the fifth rib, five being the number of death (Gen. 5:5; note to Rev. 9:5), and Eve was the death of Adam while Christ shed his blood under the fifth rib for his wife. Also see 2 Sam. 2:23; 3:27; 4:6; and 20:10.

### Gen 2:23

Omission of blood in the list: does it mean that Adam had no blood until after the fall? or does it mean she had a different blood type? Lu. 24:39. Also see note to Heb. 2:14.

Re. woman: Heb. *Ishshah* which is related to Ishtar, the queen of heaven mentioned in Jer 7:18 and Jer 44:17 v.f.

Re. man: Heb. *Ish*. 1 Cor. 11:8.

**Gen 2:24**

Mat. 19:5-6; Mk. 10:8; 1 Cor. 6:16; Eph. 5:31.

The foundational verse for the institution of marriage. The relationship is defined in 3:16-19 and all attempts to alter that definition have only resulted in high bills, high taxes, more divorces, unmarried mothers, one-parent families, and increased crime.

**Gen 2:25**

3:7, 10-11; Job 1:21; Ecc. 5:15; 1 Tim. 6:7. Also Eze. 16:7 v.f. & Rev. 3:17 for parallel contexts.

A husband and wife should not be ashamed of each other's or their own nakedness.

### Chapter note for Genesis 3

1. The serpent deceiveth Eve. 6 Man's shameful fall, 9 God arraigneth them. 14 The serpent is cursed. 15 The promised seed. 16 The punishment of mankind. 21 Their first clothing. 22 Their casting out of paradise.

#### Gen 3:1

**Serpent** = a poisonous snake, as opposed to *snake* which may or may not be poisonous.

Serpent: Mt 10:16; Rev. 12:9; Rev. 20:2. Satan starts out questioning God's word. He still does this with his servants, the Bible critics both higher and lower. Note Mk. 4:15. Satan is speaking through the serpent, even as the Lord spoke to Balaam through the mouth of the ass (Num. 22:28-30). Satan similarly spoke to Jesus through the mouth of Peter in Mat. 16:22-23. This also explains the two-fold curse on the serpent in Gen. 3:14; the animal shall go upon its belly and eat dust, the dragon, Satan, referred to in Gen. 3:15, as well as Rev. 12:9 where he is cast to earth (dust) and is about to have his head bruised (Rev. 13:3).

Satan is subtle (2 Cor. 11:3), pretending to be a Bible "expositor." He is positive ("Yea,...") and does not question the "fundamentals of the faith" but only the words that God spoke, i.e., God's authority. Modern versions omit the "yea," ignoring the Hebrew wording ("yea, hath" is *'aph-kiy*; they ignore the *'aph*). Modern versions change "subtle" to "crafty," and then change Isa. 14:12 to refer to Jesus, which is a subtle, not a crafty device. Omission of the "yea" is also a subtlety.

The sinner, desiring nothing but what is good (v. 6), in order to know the things that God knows (v. 5), subtracts one word from what God said (v. 2) and then adds one word to what God said (v. 3). The "expositor" refuses to examine the facts of history (paralleling pro-Catholicism, ecumenism), and instead revises history, basing his convictions on revisionist histories, pagan religious traditions, and pious speeches by world leaders. The "expositor" is for an integrated, one-world global community (Gen. 11) with the God of the Bible eliminated from man's conduct, morals, thoughts, endeavors, government, or science (Jer. 25; Zec. 10-14; Rev. 11-13; Psa. 110, 145, etc.).

Thus the ignorant, Satan misleads with the question, "Yea, hath God said...?" But to the believer he says, "It is written..." and then omits, adds, or alters part of the scripture he is about to quote (Mat. 4:1 v.f.). Ditto all modern Bible versions.

Satan will divert attention to the trivial and irrelevant: "Do you believe your church is the right church (religion, whatever)?" God says nothing of a church or religion saving anyone. "All religions, all ways lead to the same God," but Scripture says that "the way that seemeth right unto a man" leads to death (Pr. 14:12). Jesus is the way, not religion, not a church, not a denomination, not a man.

#### Gen 3:2

Eve omits the word "freely" before "eat" (Gen 2:16).

#### Gen 3:3

Eve adds the "touch" clause and changes "surely die" to "lest."

The death of the soul (cf. v. 22). It is a mistake to say a spiritual death, for the spirit cannot die. "The soul that sinneth, it shall die" says Eze. 18:4, 20. Nowhere is the spirit said to die.

#### Gen 3:5

Re. gods: Psa. 82; 1 Cor. 8:5; 2 Cor. 4:4.

#### Gen 3:6

Satan's "trinity of temptation" as found in 1 Jn 2:16 are all positive:

- 1) lust of the flesh ("the tree was good for food")
- 2) lust of the eyes ("pleasant to the eyes") Gen 2:9
- 3) pride of life (a tree to be desired to make one wise").

1 Tim. 2:14 says that Adam was not deceived, but Eve was deceived and was in the transgression. This relates to a key difference between husband and wife. Women are more selfish than men. They want security -- a "good provider," a faithful spouse;-- they want what pleases the eye -- a nice house, manicured lawn, new car, made beds; -- and they want to be first in everyone's eyes, parents', husband's, and children's. They want these things so

much, they will destroy their lives and the lives of their family members to attain them (Prov. 14:1). Most women are extremely selfish and short-sighted.

Adam, as the husband, also typifies the attitude of the man. He wants to be the hero in his wife's eyes, to be her knight in shining armor. He wants to be accepted by her for what he is, the way he is, even as his mother, who raised him, accepted him. In his quest for these two goals he will do anything, even deny the Lord as Adam did here, to please his wife. Adam's transgression was not so much the eating of the fruit as it was to prefer his sinful wife to his loving creator. This is still a husband's main failing.

In a sense, one can picture life as a form of Stern-Gerlach experiment, an experiment used to separate a stream of nuclear particles according to their charges. Neutral particles, such as neutrons continue straight through, positively charged particles such as protons will deflect upward while negatively charged particles such as electrons will deflect in the opposite direction, here, downward. The woman's womb is the emitter, God is the "magnetic field," here grace, and men react upward or downward to grace and neutral (lukewarm) are spewed out.

Finally, the verse says she gave to "her husband with her," suggesting he was witness to the temptation. Some have remarked "What kind of a man would let his wife be deceived before his very eyes?" They forget that neither Adam nor Eve knew the difference between good and evil. Although Adam knew he should not eat, and that Eve should not eat, he had no sense of either good or evil.

### **Gen 3:7**

Thus there is more to the eyes than imaging devices.

Eve's first job mentioned in Scripture was to sew.

Re. naked: vss. 10-11; 2:25; Rev. 3:17. Trying to cover their shame without bloodshed (contrast v. 21). As we see with Cain (4:3), the natural man's natural inclination to cover for his sin is to turn to the vegetable world. They are covering up with flimsy self-righteousness (cf. Isa. 64:6).

The fig tree is cursed by Jesus (Mt. 21:19 and Mt. 24:32).

### **Gen 3:8**

The voice, Christ, the Word, before the written word and an expression of the spoken word. See Ps. 29:3-5, esp. v. 5. Job 38:1; Jn. 6:37.

The cool of the day is actually the early morning. Job 7:18, 21. "And that thou shouldst visit him every morning, and try him every moment? ... And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be."

### **Gen 3:9**

God searches for man, not vice-versa.

### **Gen 3:14**

First occurrence of curse in the Bible. It is to the serpent for allowing Satan to speak through it.

Relates to golden calf of Ex. 32, Jeroboam's calves of 1 Ki 12:28 and Hos. 10:5 (Beth-haven). Also, the oxen to be sacrificed for Paul and Barnabas at Lystra (Ac. 14:13).

More than one form of dust. There's the gold dust of Aaron's molten calf, the dust of the ground, and the dust of the ground in the form of animals (Gen 2:19).

### **Gen 3:15**

The institution of the Adamic covenant, (cf. Gen. 6:18 note). It is given before judgment is passed on man and is unconditional; the Messiah's coming is not dependent on Adam or man's actions. The covenant contained five prophecies.

-- The Hebrews understood this to be a reference to the virgin birth of the Messiah.

-- Snakes do not have hard skulls.

-- Ro. 16:20 indicates that the prophecy is not totally fulfilled on Calvary, but note that the crucifixion took place on the place of the skull, Golgotha.

Two seeds are indicated. The seed of Satan and that of the woman (not the man's). This appears to be the basis for the old Catholic belief that Satan seduced Eve sexually in the Garden. Since she had no knowledge of good and evil, she wouldn't know it wrong. Did something in the fruit she ate poison her? Cf. note to 2 Cor. 11:3.

The head of the serpent is bruised in Rev. 13:3. Note, his head is not crushed, as some interpret the word. Satan is cast alive in the bottomless pit and is cast alive in the lake of fire with the coming of the new heavens and new earth.

**Gen 3:16**

**Desire** = “to wish good from the stars” or to wish good from the ministering spirits.

Esther 1:22; Pr. 31:3; 1 Cor 11:3; Eph. 5:22; Col. 3:18; 1 Pe. 3:1, 5. Here, it means either that she’ll desire to rule over him but not be able or else that she’ll want him to rule over her. “The average woman desires to be controlled by a man, and one of the great complaints which modern women have -- which they are largely responsible for themselves, in insisting on “equal rights” -- is that their husbands are passive, vacillating, cowardly, and unwilling to “take the bull by the horns” of the “reins of the family in their hands.” [Ruckman’s Genesis commentary on this verse, p. 104.] More at Gen. 2:24.

**Gen 3:17**

Gen. 8:21, God does not curse the ground again. The curse appears removed either at the announcement of Jesus’ birth or his second advent in Lu. 2:14. See Isa. 24:6 for the curse in action.

God curses neither Adam nor Eve. The ground is cursed for them. Later, after Cain kills Abel, Cain can no longer till the ground from which he is cursed (Gen. 4:11, q.v. for more).

**Gen 3:18**

Contrast life in the Garden of Eden, Gen. 2:9.

**Gen 3:19**

The word “human” derives from the Greek word, *humus*, meaning “dust.” The binding chemical of flesh is a form of clay.

**Gen 3:20**

**Eve** = life-giver

**Gen 3:21**

The precedence for animal sacrifice as a covering for sin. Were these lamb skins? (Pr. 27:26).

**Gen 3:22**

“Us” implies Trinity (1 Jn. 5:7).

Hence the death in Gen 2:17 (q.v.) and Gen. 3:3 is of the soul, not physical which form of life was supported by the tree of life.

Apparently, the tree of life offered only physical life; so if they ate of it, they would physically live, dead in trespasses and sins, forever. God showed mercy to them by removing them from the garden, for by allowing them to die physically, he occasioned the possibility of a resurrection to a new, righteous, incorruptible life, raised by the quickening Spirit, which could not have been possible if they’d eaten of the tree of life either after or before eating the forbidden fruit.

**Gen 3:24**

**Cherub** = one held fast. For notes on cherubims see Eze. 10:14. Satan, the accuser, is a cherub.

Re. sword: the word of the Lord, inspired by the Holy Ghost (Heb. 4:12 & 2 Tim. 3:16).

See Eze. 31:18 for the trees of Eden’s fate.

Re. the way of the tree of life, cf. Jn. 14:6.

For tree of life references see Gen. 2:9.

## Chapter note for Genesis 4

1 The birth, trade, and religion of Cain and Abel. 8 The murder of Abel. 11 The curse of Cain. 17 Enoch the first city. 19 Lamech and his two wives. 25 The birth of Seth, 26 and Enos.

### Gen 4:1

**Cain** = acquired, spear.

### Gen 4:2

**Abel** = keeper, feeder; vanity, breath. He was a type of the Lord Jesus Christ, who, as the Good Shepherd of John 10, offered himself as the atonement for sin, allowing the salvation of many.

### Gen 4:3

Re. time process: time is a thing processed (note: not “the” process of time). Gen. 38:12; Ex 2:23; Judg. 11:4.

Without the shedding of blood there is no remission of sin but for a poor man an offering of unadulterated fine flour is acceptable as a sin offering (e.g., Lev. 5:11 v.f.). Clearly, Cain did not meet the requirements stated there but it does open the possibility that some non-meat offerings may have been acceptable and open to Cain. In v. 7 the Lord does not criticise Cain for not offering an animal but for not doing well, that is, not following the rules.

### Gen 4:5

De. 26:1-11 says that the fruit of the ground is not to be burned. Also see Ne. 10:35-39. From this comes the expression, “You can’t get blood from a turnip.”

### Gen 4:7

Re. “his,” compare Ro. 6:14. Satan, most likely.

First mention of the word “sin.” All unrighteousness is sin (1 Jn. 5:17), yet the sinner ever tries to alibi. The lovers of sin ask: “Do you think such and such is a sin?” when told to keep the commandments they ask: “Which ones?” (Mat. 19:18); when told to love your neighbour as yourselves, they ask “and who is my neighbour?” (Lu. 10:29).

There are five types of religious systems built on finding alibis to sin and promoting these both nationally and internationally today. They are the following:

**Charismatics** -- Typify the carnal, sensual, showy, theatrical, covetous, demon-possessed fakir who thinks he or she is “spiritual” (i.e., “gifted,” *charisma*). Their alibi is the book of Acts. They think their acts are “the acts of the apostles” (2 Cor. 12:12). Everything they do, including their sins, come from an “anointing” of the “Holy Ghost.” The following things come from that “anointing”: belly dancing (Toronto), women doing the bumps and grinds in a “worship service” (Azusa Street Mission), rock bands selling records, shamanism, hypnotism, electric charges, projection of “ki” (Aikido, Karate, Taekwondo, Hinn, etc.), lying about attendance records (Oral Roberts), lying about income (Amy Semple McPherson), shacking up with two to six females at the same time while pastoring or “evangelizing,” and whoremongering (Gorman), sex perversion, embezzlement (Bakker), fraud (O. C. Jagers), lying about mission contributions (Swaggart), lying about “altar call” results and invitations (Cerullo), intentionally applying Scriptures aimed at lost sinners to Christians (Stephen Hill), threats of God’s judgment on personal enemies (A. A. Allen), lying about spiritual power (Marilyn Hickey), lying about eternal security, spending millions on private luxuries (Kilpatrick), false professions of “healing” (Jack Coe), violating all three commandments given about speaking in tongues (1 Cor. 14). They think they are Pentecostal Jews (Acts 2) at a Jewish feast with only the Old Testament in print. Same as the Moslems.

The apostolic signs ended with the apostles (2 Tim. 4:20; 1 Tim. 5:23). Their alibi is Acts 2; 1 Cor. 12; 1 Cor. 14; Acts 8-9 and Acts 16.

**Catholics** -- A Fascist form of Christianity, which has only an outward profession of seven items found in the New Testament (virgin birth, death, burial, resurrection, etc.) and an outward show of good works. Their alibi is the same as the Moslems. They go by an Old Testament “priesthood” (Ezr. 7:6-26) and pretend their mission is to “conquer” (Knights of Columbus, Knights of Mary, Black Nobility, Order of Sylvester, the Crusades, etc.) the world for one religion: theirs. Thus they did God service (John 16:2) by murdering 5,000,000 Bible-believing Christians in the Dark Ages. Catholics use Mat. 16:18; John 19:27; John 20:23; and John 6:53-56 as their alibi to kill

(Waldenses, Albigenses, Lollars, Cathari, Donatists, Novatians, Huegenots, etc.), torture (the Inquisition), lie (all popes), steal (using kings to gain territory, using wars). They are sinless ("The Holy Apostolic See," etc.)

**Calvinists** -- Their alibi to sin is that every sin they commit came from "God's good pleasure" (Phil. 2:13) "working in them" to fulfill the "sovereign will of God." The Scriptural alibis for this heresy are Prov. 21:1-2; Prov. 16:33; Prov. 16:9, etc. Calvinism was John Calvin's alibi for burning Servetus at the stake; it was the Puritan's alibi for burning Salem "witches." All twentieth-century Calvinists internally are able to justify themselves about anything they do, say, or think on the grounds of Rom. 9:16; Phil. 2:13; and Prov. 16:9.

**Christian Scholars** -- include the above three groups although Charismatics have no original scholarship. It consists mostly of Presbyterians, nondenominational Calvinists, nondenominational "Evangelicals," some German Rationalists, English Deists, American "Conservatives" and tenured apostate faculty members of seminaries. When it comes to what the Bible says about money (1 Tim. 6) and science (1 Tim. 6) and higher education (Col. 2) and Bible revisers (Rom. 1; 2 Cor. 7) and two gods (John 1:18 NASV) and Bible perversion (Jer. 23; Acts 1:3; Acts 3; Acts 8; Heb. 3, 9, etc.) they do not at all believe the Bible. Their alibi is that "good godly men" take the same "historic position" *we* take on the "plenary, verbal inspiration of the original autographs. (That is: "So if they can lie about it, so can we.")

**Moslems** -- (Black Muslims in the USA). A Moslem is a Mohammedan who lives under the Old Testament theocracy designed to imitate the Jewish theocracy under Abraham, Moses, and David; i.e., a nation that can kill its enemies to get their wives, children, and lands (see Gen. 14:14; Ex. 3:17; Deu. 7; Deu. 9; Deu. 12; 1 Sam. 8; etc.) The Moslem looks for an alibi to kill anyone who disagrees with, does not accept, or who leaves his religion. The *Koran* was written for this purpose. It's writer said the key to paradise is the sword. Moslems use carnal weapons -- in violation of John 18:36; 2 Cor. 10:4; to spread their religious beliefs. Islam pretends that Jews, Hindus, Buddhists, and Christians are the Hamites of Ex. 34:11-16 (90% of the Mohammedans come from Ham as per Ps. 83:6-11 and Gen. 10:6-20. They originated the slave trade (Nimrod, Gen. 10:9) and professional assassins (Hassan Ibn al-Sabhah, in Alamut, A.D. 1090). Moslems think by 1 Sam. 15 and Josh. 10-12 that they are Jewish kings (Lu. 19:27).

#### **Gen 4:8**

The first man to die was a shepherd. 1 Jn. 3:15.

#### **Gen 4:11**

A curse in addition to that of Gen. 3:17 which curses the ground for man's sake. Here Cain is cursed from the earth so it will no longer yield its fruit--the fruit he thought a better offering than the offering of animals--to him. So far no man has been cursed; but see Gen. 9:25.

#### **Gen 4:13**

Punishment of hell? Shows concern for self, not for Abel or for the murder. No remorse.

#### **Gen 4:15**

Compare the sealing of Rev. 7:3.

Presumably, Cain's mark was on his forehead where people could see it. In that sense, the antichrist will identify with Cain to place a mark on the foreheads of the people of the world (Rev. 13:16). There is also a parallel here between God's protection of Cain after murdering his righteous brother and God's protection of the Jews after they murdered their righteous brother, the Lord Jesus Christ. Both became vagabonds and fugitives, Jewish farms were consistent failures yielding subsistence crops at best. (This has changed for the Jews in the land of Israel since 1948.) Jews dwell mostly in cities (v. 17), are masters of music (v. 21), are artificers of the kind mentioned in v. 22, and are as self-righteous as Lamech (v. 23).

#### **Gen 4:16**

Apparently he moved to the Indus valley area.

#### **Gen 4:17**

**Enoch** = dedicated, teacher. Apparently this Enoch, not the one of Gen. 5:18 *et al.*, is the Enoch Masons believe as the root of all mysteries (wisdom) and all knowledge.

**Where did Cain get his wife?** In Gen. 3:20 we read that Eve was “the mother of all living.” This signifies that she had children, both male and female. Furthermore, when Adam called her that, neither Cain nor Abel were born, allowing the possibility that there may have been children, daughters in particular, born between or even before Cain and Abel. From the nature Cain’s name, 4:1, some, like Luther have assumed that Cain was the first-born. If so, Cain was roughly 128 years old when he murdered Abel (v. 25). This means that Adam and Eve and their offspring could have numbered into the tens of thousands by that time. That men were plentiful by that time can be inferred from Cain’s lament that “Everyone that findeth me shall slay me” (v. 14); and God’s commandment to be fruitful and multiply (1:28); and the promise of greatly increased conception of Gen. 3:16. If there were only his parents, his wife, and he, Cain wouldn’t have to worry about men slaying him. In Gen. 5:4 we read that Adam had “sons and daughters,” so Cain may have married a sister or a niece.

#### **Gen 4:18**

**Irad** = fugitive; loner; rapid.

**Mehujael** = God is fighting, reached by God.

**Methusael** = man of God.

**Lamech** = why is it thus with me? unto bringing low; powerful; poor. He is identified with Zeus of the Greeks. Zeus and most of the gods have three identities because of the migration of stories from one era to another, as the Greeks used their pre-Flood histories to immortalise and deify their early post-flood kings.

#### **Gen 4:19**

**Adah** = pass by, adorn, pleasure.

**Zillah** = shady, protection, shadow.

#### **Gen 4:20**

**Jabal** = morning. Jabal is Apollo of the Greeks. They say he was a thief who stole cattle from his brother, Hermes. When he finally had to give them back because all evidence showed he had stolen them, he asked if he could trade them for the lyre his brother had invented. He is said to have improved upon it by changing it from three strings to seven.

#### **Gen 4:21**

**Jubal** as in jubilee. To bring forth. Jubal is Hermes of the Greeks (from whence comes *hermeneutics*).

Job 21:12 prophecies that the harp and organ will be used in dance bands before the advent. Prob. electronic organ, but still an organ.

#### **Gen 4:22**

**Tubal-Cain** = metal or profane smith. He is identified with Hephaestus (Vulcan) of the Greeks.

**Naamah** = pleasant. The only woman without a husband mentioned before the flood. Was she Noah’s wife? If so, her Chinese name, Gaw Bo-lu-en, could derive from the Hebrew ‘**achowth tuwbal-qayin** meaning sister of Tubal-cain.

**Brass vs. bronze:** brass is a yellowish alloy of copper and zinc, sometimes including small amounts of other metals, but usually 67 percent copper and 33 percent zinc. Bronze is a moderate yellowish to olive brown, consisting of any of various alloys of copper and tin in various proportions, sometimes with traces of other metals. Also, any of various alloys of copper, with or without tin, and antimony, phosphorus, or other components. Because archaeologists’ faith in evolution, they arbitrarily decided that zinc was too hard to mine and so the Bible should use bronze instead. The claim flies in the face of both history and language.

According to the O.E.D., historically the word, brass, was the “general name for all alloys of copper with tin or zinc (and occasionally other base metals).”

Brass existed, historically, during at least part of the O.T. and was extensively used by the Romans before the birth of Jesus. Roman brass coins (Mat. 10:9) have been found, and so have Roman brass kettles and pots (Mk. 7:4).

Bronze has a brownish color; the color of brass varies with how much copper is in it. When the alloy contains about 70% copper, it has a golden yellow color and is known as *yellow brass*, *high brass*, or *cartridge brass*. When it contains 80% or more copper, it has a reddish color and is known as *red brass* or *low brass*. In 1 Ki. 7:45, the Bible mentions “bright brass.” Brownish bronze is not bright, but yellow brass is.

It did not occur to critics that zinc was a constituent of the raw copper ore when they insist that Deu. 8:9 “brass” should be translated “copper.” Also see Job 28:2.

Because of brass's hardness, it is more commercially appealing, so some excellent brass alloys are called "bronze" for commercial purposes.

**Gen 4:23**

First use of "hearken," which has in it the sense of *hearing* and *ken*, to know, learn, or recognize; c.f. Dutch *herkennen*, recognize by hearing or observation.

**Gen 4:25**

**Seth** = appointed; substituted. Ancient Chinese called him Se-teh.

## Chapter note for Genesis 5

*1 The genealogy, age, and death of the patriarchs from Adam unto Noah. 24 The godliness and translation of Enoch.*

The gospel is presented in this chapter by the names of the men. Verses 1-8 relate to fallen man, verses 9-17 relate to the Messiah, and verses 18-31 relate to salvation, and verse 32, with the three sons, relates to the saved, the Church.

### Gen 5:1

This identifies the *book*, that is, the Old Testament, as the book of the generations (note plural) of Adam. Compare the opening of the New Testament, Mat. 1:1, which identifies that book with the generation (note singular) of Jesus Christ, the last Adam 1 Cor. 15:45.

Starts “man” sequence (vss. 1-8, see chapter note).

### Gen 5:3

**A.M. 130. Seth** = substituted, appointed.

Adam was created in God’s image but his children are in his image. So post-Adamic man is not created in God’s image except for Jesus Christ who’s father was God, not man.

### Gen 5:4

**Begotten** means born of woman.

### Gen 5:5

**930** years = 1,000 years less 70 which latter is man’s present lifespan.

### Gen 5:6

**A.M. 235.**

**Enos** = (frail, mortal) man, fallen man, subject to evil.

### Gen 5:9

**A.M. 325.** Starts Messiah sequence.

**Cainan** = established, stationed, fixed, room, nest, acquisition, purchases, possesses, lamenter.

### Gen 5:12

**A.M. 395.**

**Mahalaleel** = praise of God, illumination of God.

### Gen 5:15

**A.M. 460.**

**Jared** = subdued, descender, downcast, ruler, commander.

### Gen 5:18

**A.M. 622.** Start of salvation theme (see chapter note).

**Enoch** = dedicated, disciplined. Heb. 11:5; Jude 1:14. Not to be confused with Cain’s son (Gen. 4:17, q.v.).

### Gen 5:21

**A.M. 687.**

**Methuselah** = when he is dead it will be sent forth; spoil at his death.

### Gen 5:23

**A.M. 987.**

### Gen 5:24

Heb. 11:5; Jude 1:14. Enoch’s translation took place 57 years after Adam’s death and 13 ominous years before the second millennium. Enoch is the strongest type in the Bible for the rapture. He is not Jewish, nor an

Hebrew, nor a son of Abraham. Lot (Gen. 19) is another type of the rapture, being judged righteous in 2 Pet. 2:7-9. See Isa. 57:1 for why.

**Gen 5:25**

**A.M. 874.**

**Lamech** = why is it thus with me? unto bringing low, powerful, poor. Chinese Lama.

**Gen 5:28**

**A.M. 1056.**

**Gen 5:29**

**Noah** = comfort, rest, pleasant, consolation.

It is said that Cadmus invented the alphabet about 1500 B.C. Now *cadmus* means “ancestor,” and so needs not be a proper noun. It is said of Cadmus that he was the first planter of a vineyard. Evidently Cadmus and Noah are one and the same, and so Noah is credited with the invention of the alphabet, being the patriarchal ancestor of all mankind and the first to plant a vineyard (Gen. 9:20).

**About the alphabet.** The Koran (Sura 57) says Noah wrote a book. Tradition has it that Enoch wrote a book prior to the flood. All of these things indicate that the alphabet was invented before the flood. According to the nineteenth century linguistic scholar Gustavus Seyffarth [G. Seyffarth, 1886. *The Literary Life of Gustavus Seyffarth* (New York: E. Steiger & Co.)] was the first to realise the connection between the zodiac and the alphabet, 150 years before the principle was rediscovered by Moran and Kelley [Hugh Moran & David H. Kelley, 1969. *The Alphabet and the Ancient Calendar Signs*, (Palo Alto: Daily Press)]. For example, the pre-hieroglyphic Egyptian alphabet had 24 symbols.

There are 52 weeks a year divided into 13-week quarters or seasons. The Orient and Americas had a 52-year cycle with 13 days of houses in a quarter. The lunar and solar calendars were brought into correspondence by the 52-year cycle. (This can still be seen in a pattern of playing cards, 4 suits of 13 cards each plus the Joker for the leap year.) [Moran & Kelley, *ibid.* Also see Arnold D. Wadler, 1948. *One Language - Source of All Tongues*, (New York: The American Press for Art and Science)].

**Gen 5:32**

**A.M. 1556.**

Noah's sons were not born in that order, which resolves a problem some perceive with this text and with 6:10.

**Shem** = renowned, appointed one.

**Ham** = hot, burning one (= Her). Youngest, 9:24.

**Japheth** = light, bright. See Gen. 10:1 for more on Japheth. 10:21--Japheth is oldest.

## Chapter note for Genesis 6

1 The wickedness of the world, which provoked God's wrath, and caused the flood. 8 Noah findeth grace. 14 The order, form, and end of the ark.

### Gen 6:1

Mat. 24:37 -- as in the days of Noe.

### Gen 6:2

The sons of God are **primary** created beings such as the angels and Adam himself (Lu 3:38). Adam's children are the sons of men, not of God, at least, not until after Jesus Christ's death, burial and resurrection. A list of reasons why:

1. Angels are never sexless, they're always male; they're men (Rev. 21:17; 22:8-9), in the NT.
2. Angels are called "sons of God" (Job 1:6; 2:1; 38:7) and do appear as men. According to Job 38:3-7, they were present before men.
3. "Sons of God" in O.T. are never men in the strictly human sense. Isa. 43:6 doesn't refer to sons of God but to "sons and daughters" (human Israelites) not the godly line of Seth.
4. Some argue that angels cannot have children but note the restriction "in heaven" in Mat 22:30. Likewise, Jude 1:6-7 which refers to angels leaving their first estate *for fornication!*
5. Sons of God in the N.T. are sons in whom the fallen image of God has been restored by a new birth in Jesus Christ, the *only begotten* Son of God. Therefore, Seth was not a "son of God" since neither he nor his descendents were any longer in the image of God.
6. The "sons of God" are present after the flood according to verse 4, and so were the daughters of men. Therefore, if the "daughters of men" were only Cain's line, how did they survive the Flood?
7. There's no sound reason why "godly Sethites" marrying "ungodly Cainites" would produce a race of giants. They are men of renown, and will go down forever in Greek mythology as the "gods." Today when the "sons of God" marry unbelievers they have "trouble in the flesh" (1 Cor. 7). 2 Cor. 6:14.
8. "Sons of God" are angels because they are set in contra-distinction to the "daughters of men." It's not the "sons of Seth" and the "daughters of Cain."
9. Satan has the power to reproduce, if a man is used as an instrument (Jn. 8:44; 1 Jn. 3:12). Note the children of wrath, the children of disobedience (Eph. 2:1-4), children of hell (Mat. 23:13-19), and a generation of vipers (Mat. 23:33). These, when yielded to Satan's authority are children whose kinship to Satan is much closer than can be imagined. 2 Cor. 11:1-4 and Jn. 6:70-71 (speaking of Judas and Eve), have hidden doctrines in them better bypassed. The serpent is able to reproduce or produce seed by the permissive will of God (Gen. 3:15; Rev. 13:15). Ex. 8:18-19 refers only to the Devil's inability to create life out of the dust, not to imitate it, produce it, reproduce it, or to give it.
10. The Greeks maintained that Ouranos, that is, heaven; and Gaia, earth, give birth to Titan, the giants (v. 4). Perhaps 1 Pet. 1:12 sheds some light on this.

It is possible that the attraction was not entirely physical. The sons of God may also have been attracted to the spirits of women. We know that the angels (sons of God in this case)

Also see Gen. 18:1-22; 19:1-26; Judg. 13:1-13; Gal. 4:14; Lu. 24:3-6, 26; 2 Pet. 2:4.

### Gen 6:3

A 120 year warning, not a statement that men shall live to an age of 120 years -- note "yet." Thus the date is **A.M. 1536**.

Noah was 480 years old at the time. Compare 1 Ki. 6:1, where the temple is started in Israel's 480th year.

#### -- SPIRIT

The 1611 has this capitalized; it is not so now. It seems that the capital was dropped by 1780, for sure. The 1890 American Bible Society copy has it capitalized.

There may be a theological reason why it is no longer capitalized. The Spirit of God, especially as exemplified in the Holy Ghost, works with man to repentance. Man strives against him, but the Spirit is grieved, not striving. Dispensationally, the striving of this spirit appears to end with the flood, after 120 years.

### Gen 6:4

Giant footprints (16-20 inches) have been found in rocks around the world. Even after the flood a strain of giantism survived (e.g., Og, king of Bashan, and Goliath and his brethren). Evidently these giants were about 9 feet tall. Most likely they did not live as long as their shorter counterparts. De 2:21. Clearly these are not the descendants of Seth.

Some claim Adam was nine feet tall or taller.

#### **Gen 6:5**

First mention of heart. For note, see Jas. 4:5.

We see here a contrast between the heart of man (evil continually) and the heart of God (grieved by the heart of man, v.6). This is reflected in the reason for the creation taught by Paul in Rom. 9:22 v.f. It is suggestive of the role of heart throughout the scriptures that heart transplant recipients have thoughts and dreams that are out of character from those they had before the transplant. I suggested back in the 1990s that people who receive artificial hearts may in time become heartless in their thoughts and behaviors.

#### **Gen 6:6**

First mention of “repent.” With v. 7, note that God repents here. Other occasions where God repents are 1 Sam. 15:11 (where God repents of making setting up Saul as king); and Joel 2:13 where God repents of evil he intended for Israel. In Ex. 32:12, Moses asks God to repent, and he does (v. 14). People who insist that God cannot repent do not know the meaning of the word, repent. It does not necessarily mean that something was wrongly done. This distinction is clear from Num. 23:19 where the repentance of God is contrasted with man’s. There are times when a man should repent, such as repentance from sin, but there are times when repentance is not required. For instance, there are times in a marriage when one partner may repent of marrying the other, such is usually temporary and not necessarily sin.

#### **Gen 6:7**

With 7:21’s “every man” and “all flesh,” there is no doubt that Noah’s flood was a global flood, not a local one. The exception is the eight people on the ark (7:13).

#### **Gen 6:10**

Shem was born **A.M. 1558**. 5:32 says Noah was 500 when the first of his three sons were born. Gen 10:21 shows Japheth was the oldest while Gen 9:24 says Ham was the youngest. Shem was 100 years old two years after the flood (Gen. 7:6 and 11:10). The order is not important (1 Chr. 5:1).

#### **Gen 6:12**

I.e., corrupted God’s way.

#### **Gen 6:14**

The Heb. word translated “pitch” (H3722, verb; H3724, noun) has in it the sense of covering, including making atonement for and cleansing. The English has a sense of setting up living quarters, encamp, settle; which reflects the same root meaning as the Hebrew (see H3723), viz. to “pitch camp.” In English, pitch also has some deeper meanings such as the distance between corresponding points in a helix (the pitch of the sun’s diurnal motion is one day); the frequency of a musical note; to promote or sell; to set at a particular level or degree, such as a the pitch of a roof or the pitch as an angle of ascent in a vertical journey.

#### **Gen 6:15**

A cubit is 18.49 inches unless a royal cubit is meant, which is unlikely here.

Dimensions of the ark: length 450 feet, breadth 75 feet, height 45 feet. These dimensions afford maximum stability for a barge in the water. It can be tipped 89 degrees and still right itself according to mathematician James N. Hanson.

This is the first occurrence of the number fifty which is here associated with salvation. It is the number Abraham starts with in his pleading for the cities of the plain (18:24). It is the number associated with pentecost (birth of the Church), jubile (redemption), and the height of the gallows whereon hung Haman’s sons to liberate the Jews (Est. 7:9). It’s last occurrence is Ac. 19:19 where liberation from the occult is in evidence. In its various forms, the number occurs 149 times in as many verses.

#### **Gen 6:16**

A cubit is about 18.49 inches.

**Gen 6:18**

This is the first occurrence of the word “covenant.” The Hebrew for **covenant** is *berith* from which comes the name *Britain*. Note that modern Israel was founded by a British declaration, the Balfour Declaration. The covenant mentioned starts in Gen. 9:9, q.v.

There are seven covenants in Scripture:

1. The Edenic covenant, Gen. 1, 2; Gen. 2:16-17.
2. Adamic covenant, Gen. 3:15-19.
3. Noahic covenant, Gen. 9:9-27.
4. Abrahamic covenant, Gen. 12:1-3.
5. Mosaic covenant, Ex. 19:5; Ex. 20.
6. Davidic covenant, 2 Sam. 7:10-16; Psa. 2; 89:19-36.
7. New covenant or testament, Jer. 31:31; Heb. 8:8; 9:15.

**Gen 6:19**

If, as some maintain, the flood was local then the animals (and Noah) could have moved into a dry area before the rain. This is also a powerful argument that there was only a single land mass at the time since animals would have to have crossed seas and oceans to get to the ark otherwise. (See Gen. 1:9.)

## **Chapter note for Genesis 7**

*1 Noah, with his family, and the living creatures, enter into the ark. 17 The beginning, increase, and continuance of the flood.*

### **Gen 7:1**

**A.M. 1656.**

There are 33 separate racial accounts of the flood among peoples living today. For example, the Egyptians, Scandinavians, Greeks, Chinese, English, Hindus, Aztecs, Incas, Fijians, Babylonians, and Indians of the Americas. Of all these, the Bible's account makes the most scientific and spiritual sense.

The expression, "Don't miss the boat" comes from this chapter.

### **Gen 7:2**

Seven animals, not seven pairs, even as later in the verse the same construct says "by two" and is one pair. Why the odd number? Well, in 8:20 Noah sacrifices one of each of the clean animals. That leaves six clean animals or three pairs.

Now 6:21 says that Noah is to provide food for the animals and his family, and 6:20 says "two of every sort shall come unto thee, to keep them alive," it could be that two of each clean animal left the ark after one was sacrificed and the other four were used for food by the carnivores during the stay in the ark. At that time Noah and his family were still vegetarians (9:3).

### **Gen 7:3**

Re. seed: not just in the way of preserving animal seed but also plant seed. The seeds of certain plants cannot sprout unless they have passed through the digestive tract of a bird.

### **Gen 7:4**

V. 10.

If the present (accurate) Hebrew calendar is assumed instead of a 360-day year calendar, then this happens on a sabbath and the flood starts after seven days on the first day of the week. **Dec. 9-10, 2346 B.C., Julian.**

Forty is associated with testing or trial (here, Mat. 4:2, etc.). Although the first time the word is used is in Gen 5:13, there it is part of 840. This is the first occurrence of the number in the Bible. It, in its various forms, occurs 159 times in as many verses. This is one short of four times forty, and may relate to the "forty stripes save one" of 2 Cor. 11:24.

### **Gen 7:6**

**A.M. 1656.**

### **Gen 7:7**

See note to 4:22 about the possible name of Noah's wife.

### **Gen 7:10**

The door was open for seven days. Despite seeing the animals arriving from around the world, entering the ark voluntarily, the people gave no heed; no one else entered the ark.

### **Gen 7:11**

The time is here reckoned from the start of Noah's life, not from the creation. Noah left the ark in the 601st year, 2nd month, 27th day (8:14).

Broken: Job 38:8. Forming mountains and ridges.

Windows: The windows of heaven relate to the open firmament (1:20). See, for example, the "shut up" of Lu 4:25. The reference to the windows of heaven has a weak geocentric significance.

### **Gen 7:20**

15 cubits is about 22.5 feet.

**GEOCENTRIC.** This is global, so according to this the earth is at the origin of a cosmic reference frame, one chosen by God. Also, in scripture, "up" is north, "down" is south, picking Jerusalem as special.

### **Gen 7:21**

Not a local flood: cf. 6:7.

**Gen 7:23**

Plants are not listed here strengthening the conclusion that the Bible does not view plants as living. See 1:11, 29.

**Gen 7:24**

Many expositors claim that this is five months, and that the antediluvian calendar consisted entirely of months containing 30 days. This is speculation on their part, supposing that man evolved and improved over time. Instead, the Bible teaches man physically weakened, as reflected in the decreased ages and poorer mental and physical health reflected in men waxing worse and worse (2 Tim. 3:13).

The present Jewish calendar has no sequence of 150 days exactly matching five months. The longest five-month stretch consists of 149 days. The Jewish calendar matches the lunation cycle (moon's actual month) too closely. The longest any five-lunation stretch can possibly be is 149.74 days, and that is a very rare event, indeed, requiring six new moons centered on the moon's apogee at the tie when the sun is also at apogee.

## **Chapter note for Genesis 8**

*1 The waters asswage. 4 The ark resteth on Ararat. 7 The raven and the dove. 15 Noah, being commandeth, 18 goeth forth of the ark. 20 He buildeth an altar, and offereth sacrifice, 21 which God accepteth, and promiseth to curse the earth no more.*

### **Gen 8:2**

Indicating that the windows of heaven were open for the full 40 days. This contradicts the canopy theories and especially a cometary or asteroidal impact cause.

### **Gen 8:3**

During this time water retreated into the earth. Geologists report that every year 1.12 billion metric tons of water seep into the earth through cracks in the ocean. About 0.23 billion metric tons are recovered. The remainder is thought absorbed by lawsonite and other minerals forming 60 miles below the surface. The earth's rocks are laden with water, evidently water from the flood.

### **Gen 8:4**

**Ararat** = mount of descent. Jer. 51:27. The word is translated as *Armenia* in 2 Ki. 19:37 and Isa. 37:38. The main peak of Ararat is 16,873 feet high.

### **Gen 8:5**

Most sightings of the ark on Ararat place it about 12,000 feet high. The surrounding mountains, which are under 7,000 feet, are meant here.

### **Gen 8:7**

The unclean bird, the raven (Arab), refused to return into the ark.  
That is, the last drying was by evaporation.

### **Gen 8:8**

The dove types the Holy Ghost and the Spirit of God (compare Gen. 1:2 where the Spirit of God moved over the waters).

### **Gen 8:9**

The Holy Ghost lit on Jesus and abode there, finding none other worthy (Mat. 3:16; Mk. 1:10; Lu. 3:22; Jn. 1:32).

### **Gen 8:13**

**A.M. 1657.**  
The "covering" was the roof.

### **Gen 8:14**

A year and ten days in the ark, 7:11.

### **Gen 8:21**

2 Cor. 2:15-16. The savour is not the smoke of the offering but the spirit in which it was offered. Ps. 141:2; Rev. 5:8; Rev. 8:3-4.

### **Gen 8:22**

Re. the cessation of day and night: when it comes to Joshua's long day (Josh. 10:13), note that in either case--whether the firmament stopped rotating or the earth started to rotate--day and the night "ceased" in the sense of pausing. Some claim, however, that the sun stopping signifies that day and night ceased in contradiction to this verse. Now the primary definition of cease is "To put an end to; discontinue," (*Am. Heritage Dictionary*). The primary meaning is to stop permanently. But Joshua's long day was a pause, not a permanent cessation, as the context demands here. Besides, there was still a day and a night present on earth. It was not as if they were abolished. Note "seedtime and harvest" in this context. Thus there is no violation.

## Chapter note for Genesis 9

1 God blesseth Noah. 4 Blood and murder are forbidden. 8 God's covenant 13 signified by the rainbow. 18 Noah replenisheth the world, 20 planteth a vineyard, 21 is drunken, and mocked of his son, 25 cuseth Canaan, 26 blesseth Shem, 27 prayeth for Japheth, 29 and dieth.

### Gen 9:6

In verse 5 God speaks in the first person and continues through the first clause of this sentence; then the speaker changes to third person. This is evidence for the Trinity. The first speaker is God the Son, Jesus, through the Holy Ghost: the second is the same speaker but now speaking of the Father as the creator.

### Gen 9:9

The Noahic covenant includes three prophecies (vss. 27-27). It was attacked in Gen. 11 as man tried exactly what he tried in 1918 (the League of Nations), and 1950 (the United Nations). Before that, it was Leo III, who crowned Charlemagne as "Caesar Augustus crowned by God" (Dec. 25, A.D. 800). The tower of Babel was the result of pretending that no distinction between races should be tolerated: mankind was just one big "global family" with "God as their father." (Cf. Gen. 6:18 note.)

### Gen 9:11

Isa. 54:9.

### Gen 9:13

The covenant is between the Lord and the earth. We might expect it to be a covenant with man, but then this would say world instead of earth. Now verse 15 includes man in the covenant, but it also includes in that covenant the animals of all kinds. Since the animals are not included in the definition of world (the order of mankind), the term earth is correct.

### Gen 9:14

This and verse 16a indicate that the rainbow is always present in any cloud, something that is not universally recognized as true. The phenomenon can be seen in the spray of a garden hose when the sun is to one's back. It is called *Heiligenschein*. For the spiritual application to this demonstrable fact, see Isa. 44:22.

As exemplified by the ark of the testimony, each covenant has a witness associated with it. This covenant, which extends to man and beast alike (cf. note to v. 13), may have an extremely sophisticated recording device. On March 27, 2002, NASA announced that physicists had stopped a light wave, held it in a rubidium vapor for some time, and then released it. The experiment opens the possibility that the firmament might be a massive recording device which "records" history as a succession of moments, each of which is a layer or stratum like the pages of a book. The record could be played back when exposed to a triggering Light. [*Biblical Astronomer*, 12(100):69, 2002.]

"Why would God use a physical mechanism to record this witness if he never forgets?" one might ask. After all, God would not need any mechanism to remember. Thought this is absolutely true, it means that God, using his innate "storage" could never forget. Yet God said that he would forget our sins forever (Jer. 23:39-40), indeed, there are things God can or will forget (Psa. 13:1; 74:19, 23; Lam. 5:20; Mic. 7:19; etc.). How could God not forget and yet forget? If our sin is recorded on such a physical system, needing a trigger (judgment) to recall it, then either the destruction of the system, i.e., the firmament, or the cessation of judgment will allow eternal forgetting.

Most raindrops cannot contribute to making a rainbow. Large drops get flattened and drops between 1 and 1.5 mm. oscillate, leaving drops < 1 mm. as the major contributors to the rainbow. The major contributor is drizzle with drops from 0.5 to 1.0 mm. [*Science News*, 137(1):4, 1990.]

### Gen 9:16

For scientific import see note to verse 14.

### Gen 9:20

It is said that Cadmus was the first planter of a vineyard. Evidently Cadmus, which word means ancestor, and Noah are one and the same. (For evidence to show Noah created the alphabet see the first mention of Noah in Gen. 5:29.)

**Gen 9:25**

This is the first time a man is cursed (see notes to Gen. 3:17 & 4:11). Since Ham is at fault, why is Canaan cursed? Canaan is cursed by Noah because God blessed Ham (Gen. 9:1). Evidently Ham shared Canaan's sodomitic tendencies. Some commentators with a racial ax to grind read: "Cursed be the sons of Ham" (for whom see 10:6). Note that one of Jesus' disciples, Simon, was a Canaanite (Mat. 10:4).

God here establishes the relationships among the races. Japheth is enlarged, taking control of the earth; Canaan is locked in servitude; and Shem has the tents, i.e., tabernacle, temple, etc.

**Gen 9:29**

Although not directly tied to chronology, these two verses indicate that the phrase "after the flood" is measured from the start of the flood, not its end. (See 11:10.)

## Chapter note for Genesis 10

1 The generations of Noah. 2 The sons of Japheth. 6 The sons of Ham. 8 Nimrod the first monarch. 21 The sons of Shem.

Surprisingly many of the names in this chapter are recognizable in history. The humanist scholars who have dominated the last 200 years have suppressed historical documents that survive to modern times, probably because they confirm the Bible's account.

Here we reproduce the descent of the Miautso people of China. They are racially distinct from what they call the Chinese.

Clay (Adam)

Se-teh (Seth)

Lusu (Mahalaleel??)

Gehlo (Methuselah?)

Lama (Lamech)

Nuah (Noah) == Gaw Bo-lu-en (Naamah?)

Lo Han (Ham); Lo Shen (Shem); Jah-phu (Japheth)

Lo Han sired Cusah (Cush) + Mesay (Mizraim)

Lo Shen sired Elan (Elam) + Nga-shur (Asshur)

Jah-phu sired Go-men (Gomer) == Go-yong

Go-men sired an unnamed patriarch

who sired Tutan

who sired Gawndan Mew-wan == Cawdan Mew-jew

who sired Jenku Dawvu == Jeneo Boje

who sired Gangen Newang

who sired Seageweng == Maw gueh

who sired 5 children who became the tribes of the Miautso plus 6 children who intermarried with the invading Chinese.

### Gen 10:1

This chapter is called *The Table of Nations*. Verses 2-5 list Japheth's descendants, vv. 6-20 Ham's, and vv. 21-30 Shem's.

Most of the information in the notes comes from Arthur C. Custance, *Noah's Three Sons: Human History in Three Dimensions*, Vol. 1: The Doorway Papers, (Grand Rapids: Zondervan), 1975. And from Bill Cooper, *After the Flood: the early post-flood history of Europe traced back to Noah*, (Chichester, England: New Wine Press), 1995.

#### -- NOAH

The Aryans name Noah "Saryaurata" and report that he had three sons, Iyapeti the eldest, Sharma and C'harma who was cursed for laughing.

#### -- SHEM

Vss. 21, 22, 31; 11:10-11; 1 Chr. 1:4, 17, 24. First reference is Gen. 5:32.

#### -- HAM

Vss. 6, 20; 14:5; 1 Chr. 1:4, 8; 4:40.

Of Ham, Wm. Strachey wrote in 1612: "It is observed that Cham, and his family, were the only far travellers, and straglers into diverse unknown countries, searching, exploring and sitting down in the same; as also it is said of his family that what country soever the children of Cham happened to possesse, there beganne both the ignorance of true godliness ... and that no inhabited countries cast forth greater multitudes, to range and stray into diverse remote regions ... [instigating] the ignorance of the true worship of God...the inventions of heathenism, and [the] adoration of false gods and the Devil." [Spelling modernized.]

#### -- JAPHETH

**Japheth** = "Bright," "light." Later dictionary lexicons say "enlarging." Verses 2, 21; 1 Chr. 1:4-5. First reference is 5:32.

The Greeks trace themselves back to *Japetos* (Japheth), which is not a Greek word. In Aristophanes' *The Clouds*, Iapetos is reputed a Titan, the father of Atlas (Tiras?). Iapetos is there said to be one of seven children

of Ouranos (heaven) and Gaia (earth). Iapetus married Clymene and among their four children was Prometheus who sired Deukalion (Noah) who sired Hellen, the father of the Greeks, who sired Ion who Homer credits as Javan, the father of the Greeks.

Japheth = Jupiter according to Nennius 10 and Virgil's Aeneid.

## Gen 10:2

### -- GOMER

**Gomer** = "completion," "ending." Vs. 3; 1 Chr. 1:5-6; Eze. 38:6; Hos. 1:3.

Gomer --> Cimmeria --> Crimea = Kimirraa (Kimmerians) of Homer. Armenians call it the region of "Gamir." Eusebius said that the Cappadocians came from Gomer. Gomer moved from the Crimea west to France (=Gaul) and Spain (=Galicia), then north the British Isles (=Celts) and then back to Asia Minor (=Galatia). The consonant variants are:

GoMeR = GMR = G|C|Ch|H|I o M|W|U e R|L --> GUR --> GUL = Gaul.

The Greeks called the Gauls "Galli." The Romans called them Celtae. Ptolemy mentions that the Chomari are the same as the Cymeric Celts. The consonant form for Cymeric is a variant of GMR. "Cym" became "cum" in such places as Cumberland, which means Gomerland.

Ireland was once called *Ivernia* and the Irish Sea was *Hibernicus*. Here I=H, v=b, r=r, and n=n. GoMeR --> HiBeR. The Welsh call themselves Cymri. Denmark has a Cimbrishavn (Cymbri's harbor). Jutland = Chersonesus Cimbrica.

Some speculate that the word Germany is a transmuted form of GMR (GRM).

(Another source: from Gomer come the following: Kimmerians, Cimmerians, Cymbri, Cymri (the last two are from N. Germany and Wales respectively). From south of the Black Sea they moved to Bulgaria, Rumania, Hungary and Czechoslovakia. More recently they include the Saxons, Frisians, Celts, Picts, Jutes, Angles, Gauls and Franks.)

### -- MAGOG

**Magog** = if from *galah*, H1540, revealed; if from H1464, invader, overcomer; dread or fear, covering. 1 Chr. 1:5. Also Eze. 38:2; 39:6; & Rev. 20:8. According to an ancient Irish genealogy, Magog had three sons, Baath, Jobhath, and Fathochta. (Cooper, cf. ref. below, p. 108.)

Some claim that "Ma" is not part of the name, that "Gog" is the name and that "ma" means "the place of." We find this in Machin which is the place of Chin, both referring to China. If so, Gog may relate to the Gugu mentioned in Assyrian inscriptions. These, in turn, may be the same as the Gyges of the Greeks.

Marco Polo came upon a people who called themselves *Ung* and *Mungul*, and he equated them with Magog. Now they're called *Mongols*.

The descendents of Magog include Scythian Mountaineers, according to Josephus, and some Turks, and Ukrainians. The Scythians were also known as Magogites and from them came the Russians (formerly the children of Rosh and now called Ukrainians) who were called the Muskovi until the time of Ivan the Terrible. (For more about the peoples of that area see Eze. 38:2.) The Germanic Goths also descended from Magog, according to Nennius.

Through Portugal, the Scythians acquired the pronunciation Scot, identified as early Irish and also settling in Scotland. These are also descendents of Gog and Magog (Cooper, *After the Flood*, pp. 110-111.)

### -- MADAI

**Madai** = "middle," "my strife," "measures." 1 Chr. 1:5.

Descendents of Madai include the following: Kurdish tribes east of Assyria and extending to the Don and the Volga Rivers. Also, the Medes. The Indo-Persian ancestors claimed the title of "Aryas" and called the other group (Javan) "Yavanas." The Orientals call all Greeks "Yavan," the Greek distinctions of "Greek," "Hellene," "Achaean," and "Dorian" being unknown in Asia.

### -- JAVAN

**Javan** = "mired," "dregs," "bubbling up," "fermenting." V. 4.

Descendents of Javan include: Ionians (which are early Greeks), western Turks, Thrace and Macedonia. (For more see "Madai" immediately before this name.) During the Fourth Egyptian dynasty, the time of the pyramids, the Mediterranean region was called the "Great Circle of the Uinivu." Evidently this reflects the influence of the Javanites in the region. Is this also the root word for *universe*?

### -- TUBAL

**Tubal** = “profane,” “offspring.” 1 Chr. 1:5; Isa. 66:19; Eze. 27:13; 32:26; 38:2-3; 39:1.

The Assyrians refer to “Tubla,” the Classical writers to the “Tibareni.” They inhabited the north coast of Asia Minor. Josephus claims that the Iberians descended from Tubal. Tilgath Shalmanese II mentions that tribute was paid him by “24 kings of the land of Tabal.”

Tubal gradually moved northwards, but Xenophon and his Greek troops still found remnants of them south of the Black Sea. It is likely that the Russian city of Tobolsk perpetuates the name. Others moved eastward and became the Iberians, Spanish, and Italians.

-- **MESHECH**

**Meshech** = “sowing,” “mixture,” “precious,” “price,” “oil.” 1 Chr. 1:5; Eze. 27:13; 32:26; 38:2-3; 39:1. Not to be confused with the Mash (v. 23) who is called Meshech in 1 Chr. 1:17.

The descendants of Meshech include an area in Armenia where a range of mountains connecting the Anti-Taurus Mountains to the Caucasus Mountains is called the Moschii Montes (Herodotus). Strabo reports that the name of that district was Moschice. The Assyrians called the descendants “Muskaa,” while the classical writers called it “Moskli.” The Moskian capital was Caesarea Mazaca according to Josephus. Later Meshech became Muskovy which name probably survives in the name of the city, Moscow, unto this day. The Cappadocians descend from Meshech.

Meshech and Tubal are generally used in tandem, evidently because they inhabited the same regions.

-- **TIRAS**

**Tiras** = “fearfulness,” “wine.” 1 Chr. 1:5.

Little is known of Tiras. According to Josephus and the Targums the Thracians descended from Tiras. In turn, they say, that the Getae descended from the Thracians, which Getae are the Goths. Tiras was conquered by Darius in 515 B.C. and by the time of Alexander the Great they lived at the mouth of the Danube River. They were conquered by the Roman emperor Trajan in A.D. 106. It is assumed by some that the Bithynians and Phrygians descended from Tiras. Some assume that the Teutons also derived from them but there is no evidence to support that. They further claim that the Danes also came from the Thracians (Thracia --> Dacia --> Danes), who also came from Tiras. .

**Gen 10:3**

-- **ASHKENAZ**

**Ashkenaz** = “scattered fire.” This form occurs 10 times: Jud. 14:19; Jer. 25:20; 47:5, 7; Amos 1:8; Zep. 2:4, 7; & Zec. 9:5. The other form, Ashchenaz, occurs in 1 Chr. 1:6 and Jer. 51:27.

According to Homer, the Askaeni lived in Phrygia. The area they lived in was around Lake Ascenius. “Ashken” is an Armenian proper name. The Ashkenazi moved from that area through Russia to Germany and to the islands of [^]Scandia (Denmark), and from that name comes *Scandinavia*.

South of the Caucasus was “Sakasene” country with the Sakasenoï people (ca. A.D. 30) --> Sachsen --> Saxon who came into European Scythia through the Caspian Gates. The first reference to “Saxon” in Europe dates from A.D. 280.

Jewish commentators say modern Germany: see Gomer in v. 2.

Cooper reports that Ashkenaz, along with Magog, is considered the founder of the Scythian peoples.

-- **RIPHATH**

**Riphath** = “fault.” 1 Chr. 1:6.

The Rifon from east of the Black Sea. Ancient records speak of the Rhiphaean Mountains. Other names include: Rhibii, Rhiphaeans which are the Raphlagonians mentioned by Josephus. Are they the Carpathians? Some believe that Riphath is the root word for Europe.

Other sources say the descendants of Riphath include: Slavs, Bulgars, Lombards, Croatians.

-- **TOGARMAH**

**Togarmah** = “sorrow”? 1 Chr. 1:6; Eze. 27:14; 38:6.

The Armenians, by their own admission, are descendants of Togarmah. Particularly, they claim to descend from Hiak, the son of Targum, grandson of Noah. Armenians are known as the “House of Targom.”

The Jews equate Togarmah with the Turks. Josephus says that Thrugrammeans descend from Togarmah. The Greeks called them Phrygians. Some include the Crimeans.

According to the Jewish Targums, Togarmah = Germany: (‘GeRMa). This contradicts the etymology for Germany under Gomer in v. 2.

**Gen 10:4**

-- **ELISHAH**

**Elishah** = blissful, delightful; God is my saviour. 1 Chr. 1:7; Eze. 27:7.

From Elishah come the following groups: *Hellas*, which term is applied to the Greeks as a whole during the Persian Wars; and the *Aioleis* (Aeolians) mentioned by Josephus. The Jerusalem Talmud and the Targums called the Elis (Eolis) and the Tel el Amarna tablets mention Alasia which are the Eileasion mentioned in the Iliad (II, I, 617). [Does the word *Asia* come from them?] The Ugarit tablets mention that the Alasiyans are the same as the Cyprians (Eze. 27:7). The famed "Elysiian Fields."

-- **TARSHISH**

**Tarshish** = "hard," "beryl," "cause of scattering." 1 Chr. 1:7. Also found in 2 Chr. 9:21; 20:36-37; Est. 1:14; Psa. 48:7; 72:10; Isa. 2:16; 32:1, 6, 10, 14; 60:9; 66:19; Jer. 10:9; Eze. 27:12, 25; 38:13; Jonah 1:3; 4:2.

Descendents include the Tyrseni of western Italy and those of Tartessus of Spain, Aragonese, Catalans, Cartillians, Basques, Leonese, Andalusians and Portuguese, from whom came the Celts. In connection with Tarshish, mention is made of regions in India and Africa, but these may have been trading centers for the ships of Tarshish evidently travelled all over the world in trade. It is reported that an inscription on a rock in Massachusetts is Phoenecian and says "ships of Tarshish, stayed here."

The *Septuagint* equates Tarshish with the Karkedenos, that is, with Carthage, but in the days of Augustine (5th-6th centuries) the Carthaginians still claimed to be Canaanites, that is, descendents of Ham, not of Japheth.

-- **KITTIM**

**Kittim** = "to hide away," "to soil or stain." "Crushers." 1 Chr. 1:7. Chittim occurs in Num. 24:24; Isa. 23:1, 12; Jer. 2:10; Eze. 27:6 and Dan. 11:30.

Descendents include: Cyprus (Chittim), Eastern Italy, Western Greece. There are two groups on Cyprus, so there may well have been one group descended from Kittim and the other from his brother, Elishah. The prefix "ma-" means "place of," so when coupled with "Chettim" it becomes "Machettim" which place is said to be the birthplace of Alexander the Great, namely, Macedonia. This explains why Alexander is said to hail from Kittim in 1 Macc. 1:1.

Here, as with Tarshish, the *Septuagint* errs again, for in Dan. 11:30 it translates "Chittim" as "Romanos," but there is no support whatsoever for that rendering.

-- **DODANIM**

**Dodanim** = "beloved," "loved," so used here and in 1 Chr. 1:7. Orthographically changed to "Rodanim" in more recent times.

Descendents of the Dodanim include the Daradanians (Trojans) of the Dardanelles, and the Daunians of Southern Italy. In Epirus there existed a city called Dodna in the country of Dovia (SW Asia Minor).

The Rodanim orthographic form may be found in the names of the Island of Rhodes (Ac. 21:1), and the settlement at the mouth of the Rhodanus (Rhone) River.

**Gen 10:5**

V. 4 lists the third generation from Japheth; it is in their days, then, that the earth was divided and they scattered abroad (v. 25). For Ham, see v. 18.

First mention of both Gentile and nation.

Re. Gentiles: a Gentile is anyone who is not Jewish. The heathen consist of any one who is neither Jewish nor Christian. The Jews, also called Israel, are the third group. To change the word Gentiles to heathen, as some modern versions do, though not necessarily in this verse, is to dismiss that Christians are a special form of Gentile, grafted into Israel by the death, burial, and resurrection of Christ. Also see Lev. 25:44.

Re. nation: for a sequence on how God punishes a nation that has abandoned or rejected him start at Isa. 3:12 and follow the chain of references.

**Gen 10:6**

Ham's descendents deify their ancestors. Ham himself is deified in Egypt under the name Ammon. No-Ammon appears to be Noah.

As Nimrod (v. 8) was a type of the anti-Christ, so does the descendent of Ham through Asshur (v. 11), the Assyrian (Isa. 10:24; 14:25 & Micah 5:5-6). He will draw the kings of the east (Rev. 16:12) which will include Hindus, Moslems, atheists, and Shintos, against Israel (Zec. 12:1-9; 14:1-12; Joel 3). They will face heavenly forces (Rev. 19:14; Joel 2:4; Hab. 3:11-15). Those horses are fiery (2 Ki. 2:11; 6:15).

-- **CUSH**

**Cush** = “chaos,” “black.” Vss 7-8; 1 Chr. 1:8-10; Isa. 11:11.

Descendents include: Ethiopians, Nubians, Arabians, and Indians (some?).

Of Cush Josephus writes: “Time has not at all hurt the name of Chush; for the Ethiopians, over whom he reigned, are even at this day, both by themselves and by all men in Asia, called Cushites.” The name of Cush is preserved in Egypt’s hieroglyphic inscriptions as *Kush*, these records referring to the country that lay between the second and third cataracts of the Nile. The same land was later known as *Nubia*. Esarhaddon, king of Assyria 681-668 B.C., tells us that he made himself king of Musur [Mizraim, v. 6], of Paturisi [v. 14], and Cush. Some claim that the name of Cush is perpetuated in that of the Babylonian city, *Kish*.

#### -- MIZRAIM

**Mizraim** = “distress,” “miserable,” “fortresses.” Its plural ending is taken due to upper and lower Egypt, but that does not necessarily follow. Mizraim’s descendents include the Egyptians. Vs. 13; 1 Chr. 1:8, 11.

Modern Israelis still use the name for that country. Uraritic inscriptions call it Msr̄m; the Armana tablets say Misri; Assyrian Musur, and Babylonian Musri. Modern Arabs call it Misr.

Throughout its history, Egypt has always been in bondage (Ex. 13:3 etc.). According to Scofield, the (English) name *Egypt* means black. [Aside: the name *gypsy* also comes from the word Egyptian and probably so did *gypsum* because Egypt (Sinai) is a source of gypsum. Were gypsies originally gypsum merchants?] Crudens says: Egypt is also called *Koft*, or *Coft*: and may be interpreted hollow land, or land of depression, or hidden land. The Copts called it *Elkibit*, inundated land; and this idea is in all the kindred roots. It is also called Mizraim, two-fold depressions, and also the land of Ham, and Khemi [note: consonant with Ham-e -- *Ed.*], black land.”

Josephus wrote about a now-forgotten Ethiopic War. Some six or seven of the nations descended from Mizraim were destroyed. Josephus lists them: Ludim (v. 13), Anamim (v. 13), the Lehabim (v. 13), the Naphtuhim (v. 13), the Pathrusim (v. 14); the Casluhim (v. 14), and the Caphtorim (v. 14).

#### -- PHUT

**Phut** = “bow” (the weapon, that is), “snarers,” “afflicted.” 1 Chr. 1:8; Jer. 46:9 (Libyans); Eze. 27:10; 38:5 (Libya); Nah. 3:9.

Descendents are Libyans. Egyptians render it Put or Punt, Josephus Phut, Persians and Babylonians Puta, and Old Persian Putiya. A Persian map places it near Cyrenaica, on the North African coast, west of Egypt, i.e., modern Libya.

#### -- CANAAN

**Canaan** = “merchant,” “humiliate.” V. 15; 1 Chr. 1:8, 13.

Descendents include: Sodomites, Amorites, and Jebusites (early Jerusalem area). The posterity of Canaan settled in the land later given to Israel. At the time of the Exodus, the population consisted of all the tribes descended from Canaan, viz. Zidon, Heth, Jebushite, Amorite, Girgashite, Hivite, Arkite, Sinite, Arvadite, Zemarite, and Hamathite.

### Gen 10:7

#### -- SEBA

**Seba** = “absorbing, sucking up”; eminent. 1 Chr. 1:9.

also see Psa. 72:10 and Isa. 43:3. Easily confused with the Shebas of v. 28 and 25:3.

Seba founded the Jemameh Kingdom in Arabia (Maskat). Ptolemy calls them the “Asabi.” From thence they spread to Africa, founding the city of Saba (see below) in the kingdom of Meroe. Josephus claims that Meroe was named after the sister of Cambyses of Persia, but the word itself is Ethiopic.

Later history refers to them as the Sabeans, but see notes to Sheba of v. 28 and Gen. 25:3. Strabo wrote of their city of Sabai along with its harbor of Saba (same spelling as Josephus), which lay on the west coast of the Arabian peninsula.

#### -- HAVILAH

**Havilah** = dance, whirl, writhe; sandy region. 1 Chr. 1:9. Also see Gen. 25:18 & 1 Sam. 15:7.

Father of the Hamitic (as opposed to the Semitic) tribe of Havilah. His descendents settled along the Persian Gulf, on the east coast of Arabia. Pre-Islamic writers called the land “Hawlan.” Josephus termed them “Evilas.” Also, the Avalitae of Africa. This is not the Havilah mentioned in Gen. 2:11 (10:7).

#### -- SABTAH

**Sabtah** = breaking through. 1 Chr. 1:9, Sabta.

Descendents are the Sabatani or Sabathenes (Josephus). Ptolemy knew them as the Saphtha, Pliny the Messabathi. The modern city of Shabwat (Sabota) bears his name. It is the capital of Hadramaut (Hazarmaveth).

-- **RAAMAH**

**Raamah** = thundering; trembling. This verse (v. 7). 1 Chr. 1:9 and Eze. 27:22.

These settled near the land of Havilah, as southeastern Arabians, to the east of Ophir. They traded with Tyre and Sidon. Other names for them include Ragma (Ptolemy), and Rigmans (Josephus). There is still a place called Raamah near Ma'in in south-west Arabia.

-- **SABTECHAH**

**Sabtechah** = beating. 1 Chr. 1:9 (Sabtecha).

The Sabactens or Sabactas of Josephus seem to have settled in southern Arabia, the modern Yemen.

-- **SHEBA**

**Sheba** = "oath," "man," "seven." V. 28; 25:3; 1 Chr. 1:9, 22, 32.

Ninth century B.C. Minaean inscriptions from north Yemen identify Sheba as its southern neighbor. Eighth century B.C. Assyrian inscriptions identify Sheba as one of the four lands of spices, the others are Minaea, Kataban, and Hadramaut.

Archaeological ruins reveal some of the walls still standing 60 feet high. The land was fertile, watered by a great dam that spanned the river Ashanat. The dam burst in 532 B.C. after standing more than 1,000 years. The Koran reports this as god's judgment upon the people.

-- **DEDAN**

**Dedan** = "their love," "moving to." 1 Chr. 1:9, 32. Also Gen. 25:3; Jer. 25:23; 49:8; Eze. 25:13; 27:15, 20; 38:13.

These settled around the Persian Gulf. They were later displaced by the Semitic tribe of the same name (Gen. 25:3).

**Gen 10:8**

**Nimrod** = leopard (Jer. 13:23); conqueror; rebel. He "began to be a mighty one in the earth," which signifies that promoted himself the way that the antichrist will. We see this also in Absalom (2 Sam. 15:4). The antichrist will give everyone a spot (Rev. 13:16), to complete the betrayal (Lu. 22:47, note two things, that a leopard's spot has the outline of a kiss and that Satan embodies everything that angers the Lord and thus is, in effect, the anger of the Lord). That these have infiltrated the church, see Jude 1:12, 23.

Nimrod is said by Josephus to be the same as Ninus. According to Ctesias, Nimrod ruled 52 years starting in 2189 B.C.

-- **NIMROD**

**Nimrod** = "rebel," "leopard subduer." 1 Chr. 1:10.

Many Assyrian scholars consider him the same as Merodach. Through the idea of a leopard, Nimrod is linked to the Tribulation. See Sol. 4:8; Isa. 11:6; Jer. 5:6; 13:23; Dan. 7:6; Hos. 13:7; Hab. 1:8 & Rev. 13:2.

From Nimrod came the Babylonians. His empire, centered in Babylon, seems to have stretched as far as Libya. He claimed the constellation of Orion as his own, that is, that it spake of him. That is why the Hebrews call it *Kesil* meaning "fool."

The Yoruba, black Africans, claim to be descendents of Nimrod. Through his name, leopard, Nimrod is linked to Ethiopia (Jer. 5:6; Hos. 13:7).

An ancient Egyptian poem (ca. thirteenth century B.C.) likens a hero to the Assyrian chief, Kazartu, a great hunter. Nimrod is credited with instigating the great rebellion at Babel, and founding the worst features of paganism, including human sacrifice, astrology, and magical arts. He was worshipped as Nimurda, the Assyrian god of war, Marduk, the Babylonian king of the gods, and Amar-utu, a Summerian deity. His image was incorporated into the Chaldean zodiac as a child seated on his mother's lap. She is called the Queen of Heaven. Nimrod was worshipped by the Romans as Bacchus, derived from Bar-Cush, meaning son of Cush. The ruins of Birs Nimrud bear the remains of what is commonly said to be the tower of Babel.

The Caspian Sea was once called the Mar de Bachu, the sea of Bacchus, as seen in a map appearing in Sir Walter Raleigh's *History of the World*, published in 1634.

**Gen 10:10**

First mention of the word "kingdom." These early post-diluvian kings produced most of the kings in European history.

For notes on the kingdom of heaven and the kingdom of God, start at Mat. 3:2.

-- **BABEL**

**Babel** = confound; confuse by babbling; mix or adulterate.

-- **ERECH**

**Erech** = "long," "tarry." The same is modern Iraq.

Enoch --> Unuk --> Uruk --> *Erech* --> Warka --> burgh.

-- **ACCAD**

**Accad** = "fortress," "chain."

-- **CALNEH**

**Calneh** = fortified dwellings; completed wail.

-- **SHINAR**

**Shinar** = place of scattering, meaning the place from which man was scattered over the earth.

#### Gen 10:11

-- **ASSHUR**

**Asshur** = "guide," "reliever." Cf. v. 22.

-- **NINEVEH**

**Nineveh** = dwelling in ease.

-- **REHOBOTH**

**Rehoboth** = broad ways (streets).

-- **CALAH**

**Calah** = aged place; old age.

#### Gen 10:12

-- **RESEN**

**Resin** = bridle, curb.

The Etruscans may have heralded from the city of Resin. The early Greeks spoke of Tuscany as *Tyrsenoi*. The early Romans called them *Etrusci*. The classical Romans reported that they called themselves *Rasena* which Herodotus says came from Lydia. The people of Rasena claim to have invented many games, among them dice, during a great famine. In order to save themselves, half the people left under the king's son, Tyrrhenus. They sailed past "many countries" to Umbria (Northern Italy). They called themselves *Tyrrheneans*. They may be related to the Basques. Etruscan dice found with the numbers written out point to relationships with Finnic, Altric, and Basque.

Their linguistic origin points to Asia Minor. Etruscan words relate to Sumerian. Etruscan bronzes are decorated like those found near Nineveh, near Resen.

#### Gen 10:13

-- **LUDIM**

**Ludim** = dry, flexible. 1 Chr. 1:11. Also Jer. 46:9 and Eze. 30:5, both "Lydians."

Ludimites include the Lewatah tribe of Mauritania, West Africa. More than once they provided Egypt with mercenaries. That report called them the "Lebu." Josephus lists the Ludieim as defeated in the Ethiopic War.

-- **ANAMIM**

**Anamim** = "rock man," "responding [to] waters" (Crudens). 1 Chr. 1:11.

The descendants have not been identified, perhaps because they were wiped out in the Ethiopic War. Saragon II, the Assyrian King, recorded that the land of *A-na-mi* was adjacent to Kaptara (Capthorim of v. 14). Some have suggested that the Anamim are the same as the Anatolian Sea Peoples who, by 1400 B.C., ended up in Libya, mined the gold in Sumatra, and settled Polynesia.

-- **LEHABIM**

**Lehabim** = "flames," "glitterings." 1 Chr. 1:11.

The Egyptians recorded the name as "Rbw." Josephus calls them "Lybyos," gives Libya as their country. Descendants are the Lubim of North Africa, west of Egypt. The Libyans (Lubim), who are "white," claim they descend from Lehabim, the son of Mizraim.

-- **NAPHTUHIM**

**Naphtuhim** = "flame-colored," "red." 1 Chr. 1:11.

A central Egyptian tribe residing south of Aswan. They are known to have settled in the Nile delta and western parts of Egypt. Early records refer to them as the *p't'mhw*, literally, they of the delta or marshland. Their name also appears as *Na-patoh-im* in the same records. Crudens says the tribe lived along the Mediterranean.

## Gen 10:14

### -- PATHRUSIM

**Pathros** = moist region; (twin?) brother of Caphtor; the two may be the original Castor and Pollux. 1 Chr. 1:12.

Settled in Pathros in Upper Egypt where the Egyptians called them "Ptores." Esarhaddon, king of Assyria from 681-668 B.C., records his conquest of the Paturisi, showing that they were not totally destroyed by the Ethiopic War.

### -- CASLUHIM

**Casluhim** = "flank," "folly." 1 Chr. 1:12.

Philistines, as the verse says. Some cite Crete as their possible place of settlement, but it seems a bit unlikely since Josephus records their destruction in the Ethiopic War. The north-eastern regions of Egypt are more reasonable. Josephus gives their name as the "Chesloim."

### -- PHILISTIM

**Philistim** = **Philistine** = wallow self in something; nomad, wanderer. 1 Chr. 1:12.

The Assyrians called them *Palashtu* and *Pilisti*. The Greeks called them *Palestine*. After the Assyrian conquest of the 8th century B.C., the Philistines disappear from history as a coherent nation. (Today it is wrongly believed that the Philistines did not appear until the 13th century B.C., and that they are to be identified as the Sea Peoples of Egyptian literature (cf. note to Anamim in v.13). The Scripture records that the Philistines were already in Canaan at the time of Abraham (Gen. 21:32) circa 2000 B.C.

### -- CAPHTORIM

**Caphtor** = sphere; crown; palm; as if to interpret. Also "knop, or lintel.

This man, with Pathros, may be the Castor and Pollux of Acts 28:11. The name may also have "star" (astor) at its root. 1 Chr. 1:12.

Deu. 2:23 makes it clear that the Caphtorim are not from Crete, though modern men insist that they were. Furthermore, v. 13 allows that Egypt (Mizraim) is their native territory. An Egyptian record mentioning them as the Keftiu is dated ca. 2200 B.C. Only the descendents of Japheth are said to have occupied the isles of the sea (v. 5). Josephus also reports that the Caphtorim were involved in the Ethiopic War. Jer. 47:4 reports that Caphtor was a depleted nation, its only remnant being the Philistines.

The Greeks weigh in with a report that the Aiguptos of Greek literature were merely an archaic form of the western name for Egypt. There is strong evidence of a direct etymological link between the ai-Kaphtor of the Old Testament and the Aiguptos of Greek literature.

Assyrian inscriptions indicate that the Kaptara were mainland dwellers, so, also, the Ugaritic. Later Egyptian records speak of the *Kaphtur* as descriptive of Phoenicia, not Crete. The LXX and the Vulgate refer to the Caphtorim as Cappadocees in Deu. 2:23. Cappadocea refers to mainland Asia Minor. Again, negating any identity of the Caphtorim with Crete.

## Gen 10:15

### -- SIDON

**Sidon** = "fish catcher." 1 Chr. 1:13.

Settled north of Tyre in Lebanon. His descendents were later known as *Phoenicians*. Akkadians rendered the name "Sidunu," and the Armana tablets call them "Sa'idunu." Josephus renders the name "Sidonius."

### -- HETH

**Heth** = "terror." The last reference is 1 Chr. 1:13. Before that it is Gen. 27:46. This is consistent with their move to the far east.

From Heth came the Hittites (= "terrorists", see Ex. 23:23). Gen. 23:3, 5, 7. Cuneiform tablets refer to them as "Khittae" from which comes "Cathay." This may seem like a tremendous geographical stretch but there are similarities to account for. The Hittites and those of Cathay (China) had a similar mode of dress, shoes with turned-up toes, pigtailed, high cheekbones, oblique eyes, cranial similarities, the early means of casting iron, and the early taming of horses.

The Armana tablets contain letters sent between the Hittite emperor Sibiluliuma and Amen Hotep IV of Egypt. Rameses II tells us how he engaged the Hittites in what is the earliest recorded battle involving massed chariots. This was the battle of Kadesh, which the Hittites won. The Hittite capital of Hattushash is modern Boghazkoy, Turkey.

## Gen 10:16

-- **JEBUSITE**

**Jebusite** = "polluter," "trampler underfoot." 1 Chr. 1:14.

Jebusites settled the area around Jerusalem until David took the city. Josephus called them *Jebuseus*.

-- **AMORITE**

**Amorite** = "boaster," "puffed-up," also "mountaineer." 1 Chr. 1:14.

Known to the Sumerians as the "Martu," and to the Akkadians as the "Amurru," they settled in Canaan. Initially they were nomadic but organized themselves into a powerful, aggressive nation. The Amorites later conquered Babylonia, producing Hammurabi, whose own name perpetuates the designation *Amurru*. Josephus knew them as "Amorreus."

-- **GIRGASITE**

**Girgashite** or **Girgashite** = pilgrim, wandering neighbor. 1 Chr. 1:14.

Ugaritic inscriptions call them "Girgash," and "Bengirgash" (sons of Girgas). The Hittites called them "Karkisa" and in the Egyptian records they are called the "Kirkash." They settled to the east of the Jordan River, between the Sea of Galilee and the Dead Sea. Their descendants are probably the Gadarenes of Mark 5:1; Lu. 8:26, 36, though Josephus calls them the "Gergesus."

**Gen 10:17**

-- **HIVITE**

**Hivite** = villager, living (circulating). 1 Chr. 1:15.

Known to the ancient Greeks as the *Heuaios*, and to Josephus as *Eueus*, the people moved from Canaan to the foothills of Lebanon during the Israelite conquest under Joshua. Solomon later used Hivites as builders (1 Ki. 9:20).

-- **ARKITE**

**Arkite** = tusk, toothy. 1 Chr. 1:15.

Shalmanese II and Tiglath-pileser III, kings of Assyria, describe the Arkites as rebellious. The Armana tablets call them "Irkata." They were known for their worship of Astarte. Their principal city is still known as *Tel-Arqa*, in northern Lebanon. Thutmose III of Egypt referred to the city as "Arkantu," Josephus as "Arucas," and the Romans, Caesari Libani.

-- **SINITE**

**Sin** = purebred, master race (see below), chosen ones. 1 Chr. 1:15.

The town of *Nahr as-sinn* and *Sinn addarb*, which are both close to the Arkite city (this verse) bear this name. The Phoenicians knew the Sinites as Usnu; the Assyrians as Usana and Siannu; and the Ugaritic tablets refer to them as the "Sn." The Northern Lebanese site appears to be the remnant of a larger site.

Sin became one of the most prolific deities of the Hamitic race. The last king of Sumerian Ur was Abi-Sin. The name Sennacherib is Sin-ah-erba, "may the god Sin multiply [my] brothers." Sin is said to be "lord of the laws" in a hymn of ancient Ur named *Bel-Terite* (Baal-Laws). The word, terite, seems to be found in Hebrew underlying the word "Torah." Note that the ten commandments, the Law, was given on Mt. Sinai in the wilderness of Sin, the region settled by the Sinites and which still bears the name "Sinai Peninsula."

Sin also settled in China. The Sumerian cuneiform is similar to Chinese pictographs. According to Chinese history, they originated from a site called Shensi whose capital was Siang-fu (Father Sin). Their first king appeared on the Mountain of Sin immediately after the flood.

The Assyrians called them Sianu, and early traders with the Scythians were from the Far East and were called Sinae with their chief city called Thinae --> Thsin --> Tin in Shensi Province.

*Tsin* in Chinese means "purebred." The Manchu Emperors took the word as a title to themselves. The Malays changed the word to "Tchina," which in Portuguese became "China." In Isa. 49:12, the Sinim come from afar and not from the North or West.

**Gen 10:18**

Two generations are clearly listed between Ham and the scattering abroad. This verse, like v. 5 and v. 25, allows that the scattering happened in the third generation, as indicated by the use of the word, "afterward" in this verse.

-- **ARVADITE**

**Arvadite** = place of tyranny; Crudens says "place of future." 1 Chr. 1:16.

The people settled on an island that bore their father's name, Arvad. Today it is called "Ruad" and lies north of the bay of Tripoli (Lebanon), about two miles out to sea. The Arvadites were famous sailors. They

played and important part in the conquests of Alexander the Great. The Armana tablets call them “Arwada,” the Akkadians as the “Aruda,” and Josephus render their name “Arudens.”

-- **ZEMARITE**

**Zemarite** = shaggy, wooly. 1 Chr. 1:16.

The Assyrians called them the Simirra, the Egyptians, Sumur. The name is perpetuated in the modern city of Sumra, just north of Tripoli, Lebanon.

-- **HAMATHITE**

**Hamathite** = walled. 1 Chr. 1:16.

Their city was on the Orontes, a river about 250 miles long, flowing through Lebanon, Syria, and southern Turkey to the Mediterranean Sea. Saragon II of Assyria conquered the city, and Nebuchadnezzar defeated the Egyptians there in 605 B.C. The Akkadians called the town “Amatu,” the Egyptians, “Hmtu,” and the Arabs “Hamat.” The Greeks and Romans knew it as “Epiphaneia,” though today it has reverted back to its ancient name, Hamah.

In 853 B.C. Hamath was able to stop a Syrian advance with, by Syrian count, 63,000 footmen, 2000 horsemen, 4000 chariots, and 1000 camels.

**Gen 10:19**

First mention of Sodom and of Gomorrah. From these we get our words, *sodomite* and *gonorrhoea*. See note to Eze. 16:49 for more.

**Gen 10:21**

From Shem through Eber in Abraham (14:13; 18:18) shall all nations be blessed.

-- **EBER**

Cf. note to “Eber” in v. 24.

**Gen 10:22**

-- **ELAM**

**Elam** = “youth,” or “hidden,” “distant.” 1 Chr. 1:17.

The history is a bit confused. A country by that name existed east of southern Mesopotamia, north-east of the Persian Gulf, and moved west into Mesopotamia early. The Hamites moved in later. The Assyrians lived to the north and moved south later, under Nimrod. The Japhethites came from east of the Tigris River and were reported to be fair skinned. Descendants became the Persians in Iraq.

The Elamites were known as Elamtu (Babylonians), Elymais (Greeks), Elymaei (Romans). The Elamites recorded their own name as the “Haltamti.” Subsequently, Old Persian inscriptions render their name as (h)uju, and “Huz” in the Middle Persian, which is the old form of the modern Persian name, Khuzistan, which now covers what the land used to be.

-- **ASSHUR**

**Asshur** = one that is happy, one that walks in prosperity; guide, successful, level, reliever. V. 11; 1 Chr. 1:17. First mention: Gen. 2:14.

From him came the Assyrians. In their list of kings, he may be Puzur Asshur I, ca. 1960 B.C.

Asshur was one of the first men to be deified by his descendants. As long as Assyria lasted (612 B.C.), accounts of battles, diplomatic affairs, and foreign bulletins were read to his image. Every Assyrian king held that he wore the crown with the express consent of Asshur’s ghost.

-- **ARPHAXAD**

**Arphaxad** = liberator. V.24; 1 Chr. 1:17, 18, 24. Also Gen. 11:10-13.

Settled northern Assyria and sired the Chaldeans who list him as *Arp-keshed*. The Hurrian (Nuzi) tablets confirm him as the forefather of the Chaldeans by rendering his name as *Arip-hurra*, meaning, founder of Hurra (Chaldea). The Akkadians called him *Arraphu*. The Assyrians called his descendants the “Kaldu,” who were astrologers, magicians, and mathematicians. Ptolemy wrote “Arrapichitis” as the name of their land, while others knew it as *Arphaxitis*. Their earliest settlement seems to be a 2.5-acre ruin that still bears the name *Arpachiya*. The remains indicate a farming community and may be found about four miles to the east of the Nineveh site (see v. 11).

-- **LUD**

**Lud** = dry; bending. 1 Chr. 1:17. Also Isa. 66:19; Eze. 27:10. N.B., not Eze. 30:5, Lydia, which refers to the descendants of Mizraim.

Settled eastern Asia Minor. The Assyrians and Babylonians called them the *Ludu*, and Josephus, *Laud*. They were famed archers and spoke a Japhetic language. They were finally conquered by Cyrus, king of Persia, about 546 B.C.

-- **ARAM**

**Aram** = "castle," "exalted," "tall." V. 23; 1 Chr. 1:17.

Aramaeans are his descendents. The Akkadians called them the *Aramu*, but later the Greeks knew them as the *Syrians* (from Serug, Gen. 11:20?). An Assyrian inscription by Tiglath-pileser I (ca. 1100 B.C.), the Aramaeans are said to live east of the Tigris River. Some 400 years later, Tiglath-pileser III recorded that they were living all over Mesopotamia. Afterwards, they moved westward to occupy about the same area as modern Syria. A clay tablet from Ur mentions *Aramu*, and the Aramaic language is still spoken today.

**Gen 10:23**

-- **UZ**

**Uz** = "adviser," "firmness." 1 Chr. 1:17, 42.

Uz is considered difficult to trace, but a study of the three individuals named Uz (or Huz) in the Scripture pretty much settles it that the land of Uz in Job 1:1; Jer. 25:20; and Lam. 4:21 belongs to the descendents of this man. The region was later occupied, in part, by Esau's descendents and came to be known as Edom. Uz extended over northern Arabia from the southern end of the Dead Sea to Babylon. Josephus agrees, identifying it with Trachonitis.

-- **HUL**

**Hul** = "twister," "dancer," "circle." 1 Chr. 1:17.

Various thought to have settled Armenia and/or western Syria, it seems that they settled north of the sea of Galilee, where they gave their name to the lake and marshy valley of Hula, the waters of Merom (Josh. 11:5, 7) which Josephus called "Ul."

-- **GETHER**

**Gether** = "Vine dresser"? 1 Chr. 1:17.

His descendent, known to Josephus as *Gather*, settled south of Damascus. Josephus identifies them as the Bacterians, famous for that breed of camel. Bactria was settled by Aryan, or Japhetic tribes, in late Assyrian times. Josephus' identification can no longer be verified, so we have no choice but to take him at his word.

-- **MASH**

**Mash** = drawn out. Mash is identified as Meshech in 1 Chr. 1:17, which should not be confused with the Japhetic Meshech (v. 2).

The Akkadians rendered the name *Mashu*, the Egyptians, *Msh'r*. It was also called *Mishal*, all of which refer to a people who dwelt in Lebanon.

**Gen 10:24**

-- **SALAH**

**Salah** = dart or spear shooter. Shelah in 1 Chr. 1:18; Gen 11:12-15.

Josephus spells the name "Sala," but even so, the descendents seem lost to secular history, probably being overwhelmed by those of his son, Eber.

-- **EBER**

**Eber** = **Heber** = "straight," "passage," "shoot or sprout," "opposite side [of Jordan]." 1 Chr. 1:18-19.

From him came the Hebrews. Some have tried to equate him with Ebru, king of Ebla, but this violates both chronological and ethnic grounds. The attempt to identify the Habiru of the Egyptian chronicles with Eber may be a bit of a stretch, but his descendents would include the Joktanite Arabs.

**Gen 10:25**

Verses 5 and 18 show that the division of the people into nations, and likely the division of the earth mentioned here, happened in the third generation after the flood. Peleg is the fourth from Shem (*viz.* Arphaxad, Salah, and Eber; v.24) and in order for his name to be associated with the division of the earth, the split must have coincided with his birth.

Evidentially there was a continental split near Peleg's birth. If the division mentioned here referred to the confounding of languages (Gen. 11), then the Hebrew word *chalch* should have been used. Note the use of the word "peleg" in various contexts such as *archipelago*, which means a chief division of land. Also, the languages divided the *world*, not the *earth*, meaning the dry land. It was Fabri, in his 1859 book *Origin of Heathenism*, who first conceived of a continental split. This was before Wegener, Taylor, and Du Toit.

“Peleg” can also refer to a river; this suggests that the division was by water, a broadening width of water.

-- **PELEG**

**Peleg** = “division.” “River, stream.” 1 Chr. 1:19, 25; Gen. 11:16-19. See verse note for what was divided.

The Pelasgians may have descended from Peleg. They were a very early seafaring people, merchants and sometime pirates. (They may be the race which had an accurate longitudinal measurement system which formed the basis of the maps of the “ancient sea kings” from which came the Piri Reis map of the fourteenth century.) Pelasgian may be a patronymic form of Peleg such as “-ians” can be “-icus” such as in Germanicus, “-ic” in Britanic, “-sky” in Polish, “-scans” as in Etruscans, and “-skoi” in Russian. We see the root word in the English word, *scion*.

The Pelasgians were displaced by the Thracians in the 14th Century B.C. from a territory between the Hebrus (*Eber*) and Strymon Rivers.

The *Book of Jasher* (it’s reference is 2:11, see Joshua 10:13), which is ascribed to Alciun, says that Peleg invented the hedge and the ditch, the wall and bulwark, and that he divided the lands by lot among his brethren. This rendering appears doubtful.

A Babylonian fragment refers to *Pulukku ... sha Eberti* which can mean either “Pulukku of the crossing” or “Peleg who was of Eber.” The Akkadian town of Phalgu may be named after Peleg. It lies at the junction of the Euphrates and Chaboras (Chebar, Eze. 1:1) rivers.

-- **JOKTAN**

**Joktan** = “he will be made little, unworthy.” Vss. 26, 29; 1 Chr. 1:19, 20, 23.

Joktan’s descendents are no fewer than 13 tribes of Arabians, settling to the south there. He is called “Yaqtan” today, and only the purest Arabs, it is still maintained, are those descended from Joktan. Hamitic Arabs are referred to disdainfully as “Musta ‘rabs,” meaning pretended Arabs. Joktan’s name is preserved by the town of Jectan, near Mecca.

**Gen 10:26**

-- **ALMODAD**

**Almodad** = agitator; measure of God, immeasurable. 1 Chr. 1:20.

It is identified with the Al Mudad, or Al Morad, tribe to early Arab historians. Josephus reads, “Elmodad.” A precise area of settlement cannot be determined. The best guess is eastern Arabia, along the Red Sea shore, about a third of the way northward from the southernmost tip of Arabia.

-- **SHELEPH**

**Sheleph** = drawn out; plucked off. 1 Chr. 1:20.

A southern Arabian tribe known to the pre-Islamic Arabs as the Salif. They were a Yemeni tribe, whose capital, Es Sulaf, lay about sixty miles due north of today’s San’a. Seleph may be the Salapeni of Ptolemy.

-- **HAZARMAVETH**

**Hazarmaveth** = village of death. 1 Chr. 1:20.

The tribe populated a 200-mile long valley running parallel to the southern coast of Arabia. To this day it is called the Hadramaut, a direct transposition into Arabian. Josephus called them the Asermoth. Pre-Islamic inscriptions variously render the name as *hdrmt* and *hdrmwt*. Strabo relates that the Hazarmaveth was one of four main tribes of the Arabs.

-- **JERAH**

**Jerah** = moon or month. 1 Chr. 1:20.

The Arab city that bore Jerah’s name, the fortress of Jerakh, is rendered as *Jerakon Kome* by Ptolemy. It lay on the Mara coast, close by the Hadramaut. The name appears as Yarki in the inscriptions of Ashurbanipal. Josephus frames it as Jera.

**Gen 10:27**

-- **HADORAM**

**Hadoram** = beauty, nobility, power. 1 Chr. 1:21.

The Adramitae in southern Arabia mentioned by Pliny and Ptolemy. Their town, Hurarina (Haroram) in the inscriptions of Ashurbanipal, lay close to Yarki (cf. Jerah, v. 26).

-- **UZAL**

**Uzal** = wander to and fro. 1 Chr. 1:21.

Uzal is probably Azal, (Josephus gives *Aizel*), the old name of Yemen. Its principle city, San’a, is the modern capital of Yemen. The Assyrians knew the tribe of Uzal as the Azalla.

-- **DIKLAH**

**Diklah** = palm tree. 1 Chr. 1:21.

Diklah is the Diklat of Akkadian records. The Aramaeans called it Diklath, and the Assyrians, Idiklat, all of which transpose into Greek as the Tigris, the name of the valley and river that runs through Mesopotamia. This places the tribe either north of the Persian Gulf, or at the north-east extremity of the Arabian peninsula. Procopius calls it Phoinikon, which was at the southern end of the Wadi Sirhan.

**Gen 10:28**

-- **OBAL**

**Obal** = stripped of braces.

Obal is the same as Ebal of southern Arabia mentioned by Arab historians. The Yemeni called them Abil, and others called them Ubal. The sources locate the tribe between the ancient Yemeni cities of Hadeida and San'a (cf. Uzal, v. 27).

-- **ABIMAEAL**

**Abimael** = father sent from God. 1 Chr. 1:22.

His descendents settled in southern Arabia, where their existence is known from ancient Sabean inscriptions.

-- **SHEBA**

**Sheba** = oath, seven. 1 Chr. 1:22. Not to be confused with the son of Cush (v. 7), or the son of Jokshan, son of Abraham (25:3).

This Sheba probably became the Sabeans since Josephus calls him "Sabeus."

**Gen 10:29**

-- **OPHIR**

**Ophir** = abundance. 1 Chr. 1:23.

Pre-Islamic Arabian inscriptions indicate the tribe's area of settlement as lying between Saba in Yemen and Hawlan (Havilah). The name is preserved in Aphar, the Sabean capital which Ptolemy calls "Sapphara" and which is modern Zaphar.

A list of references to Ophir and its gold: 1 Ki. 9:28; 10:11; 22:48; 1 Chr. 29:4; 2 Chr. 8:18; 9:10; Job 22:24; 28:16; Psa. 45:9 & Isa. 13:12.

-- **HAVILAH**

**Havilah** whirling, sandy. 1 Chr. 1:23. First mention is Gen. 2:11.

There were two Arabian tribes known as Havilah. The first was Hamitic (v. 7), which settled in the eastern regions of the Arabian peninsula. Their land was known to Arabian cosmographers as Hawlan

The Semitic tribe, the one here, remained distinct, located on the opposite side of the peninsula. In Strabo's day they were still occupying areas of northern Arabia, their name recorded by him as Khaulotaei. Josephus called them the Euilat. The Arabian cosmographer, Yakut, reports that their dialect, Hawil, was spoken by "the descendents of Midian, the son of Abraham." The Semitic tribe occupied the southernmost tip of Arabia. From there they crossed to the African coast where their city is referred to by both Ptolemy and Pliny as Aualis on the Red Sea. It lay next to the modern state of Djibouti. Today Aualis is known as Zeila.

-- **JOBAB**

**Jobab** = loud, stentorian. 1 Chr. 1:23.

Jobab's descendents, the Jobarites of Ptolemy and the Iabibi of the Akkadians, settled among the southern Arab tribes. They settled in a town that has long borne their ancestor's name, Juhaibab, which, according to Sabean inscriptions, lay close to modern Mecca.

**Gen 10:30**

**Mesha** = "departure." A place in Arabia.

The Muza of Iran? More likely a Northern Arabic tribe about half-way between the Gulf of Akaba and Persian Gulf.

Geographically, as indicated in this verse, there is a seaport, Mousa or Moudza, mentioned by Ptolemy, Pliny, Arrian, et al. From Ptolemy's latitude we infer that Mesha is Maushid on the west coast of Yemen; if so, the second place, Sephar, is a mount to the east (Sipar) listed with Elam and Susa in a text found at Susa. According to that text, 13 sons settled between those two points. This implies that Ophir is in the peninsula, not at the mouth of the Indus River.

**Sephar** = numbering.



## Chapter note for Genesis 11

1 One language in the world. 3 The building of Babel. 6 The confusion of tongues. 10 The generations of Shem. 27 The generations of Terah the father of Abram. 31 Terah goeth from Ur to Haran.

### Gen 11:1

Circa A.M. 1750 or 100 years after the Flood.

### Gen 11:2

Noah and his sons evidently went east from Ararat along the Arak River to the Caspian Sea. Then they went along its south shore and eventually went southward, possibly along a riverbed or near modern Tehran. That way they “journeyed from the east.”

### Gen 11:3

“They:” led by Nimrod (10:11) or Cush?

“Go to:” This colloquialism (also in v. 4) is thrown back in their faces by God in v. 7 which answers verse 4. Verse 3’s “go to” is answered by its use against the presumptuous businessmen in Jas. 4:13.

#### -- THOROUGHLY

Should be “thoroughly,” not thoroughly. Thoroughly means that the “effect” is from the outside in and may be only temporary. “Thoroughly” means eternal, from the inside out. In this case the water content of the brick disappears from the inside out, thus requiring “thoroughly.” (If not, the brick would stay wet inside, the water being unable to escape.)

### Gen 11:4

The prototypical building a stairway to heaven, that is, attaining unto heaven by the works of one’s hands. Today men mock at the Babylonian’s approach, but any other works-based way is just as ludicrous.

Arthur C. Custance (*Noah’s Three Sons*, 1975, Zondervan) reported that there is very little evidence for any sudden spread in or confounding of the languages of Shem and Japheth, but that the Hamitic race rapidly spread and was severely fragmented both geographically and linguistically. He wonders aloud if the Hamites were the ones primarily responsible for the plan and building of the Tower of Babel. (For more details see individual notes to Ham and his descendents in Gen. 10.)

Contrast use of name in Ac. 4:12, “there is none other name under heaven given among men, whereby we must be saved.”

### Gen 11:5

Isn’t it ironic that God had to “come down” to see this huge tower meant to “reach up unto heaven”?

### Gen 11:7

**Confound**, not confuse. Confusion would make translation nearly impossible. Confusion means that the languages were fused together, confounding means that they were founded on a common denominator, on innate concepts, but with different enunciations, different vocalizations, different *tongues*, as Scripture puts it; out against each other. The original language, possibly Hebrew, was split into three families of languages which families persist to this day. (Verse 9 and Ac. 2:6.) The foundation (of the *confounding*) is innate in every newborn infant, for an infant will learn the language it is born into, regardless of race. Also see note to Heb. 3:4.

Compare Lev. 18:23 where we find a use of “confusion” and 1 Pet. 2:6 where “confound” occurs in connection with the cornerstone, Jesus.

### Gen 11:9

**Babel** = “confound” in Hebrew but to the Babylonians it means “gate of God.” So when a Babylonian says “I am Babylonian,” he says “I am the gate of God.” The Hebrew replies, “No, you are confounded.” From *Babel* comes our word, “babble.” Compare Jesus’ words: “I am the door of the sheep” in Jn. 10:7.

Compare this incident with Ac. 2:6 where God *confounded* the listeners in Jerusalem because each of the apostles was perceived to speak in the listener’s native tongue.

Re. “scatter,” compare Lu 12:51 -- Christ came to send division, too.

### Gen 11:10

**A.M. 1658.**

Measured from the start of the flood based on the use in 9:28-29. Note that makes Shem 98 years old when the flood started. Some see a problem here because in their thinking, Shem should have been 100. Cf. Gen. 6:10 for the resolution.

**Gen 11:12**

**A.M. 1693.**

**Gen 11:14**

**A.M. 1723.**

**Gen 11:16**

**A.M. 1757.** Peleg lived until A.M. 1996.

**Gen 11:18**

**A.M. 1787.**

**Reu** = shepherd; extrovert; restful. 1 Chr. 1:25. He is mentioned in Akkadian records as Ra'u. The early Greeks knew his name as Ragau, which Josephus also uses. An island in the Euphrates bears his name. It lies below the city of Anat, which the Akkadians called Ra'ilu. The Greeks called it Ragu.

**Gen 11:20**

**A.M. 1819.**

**Serug** = entwined. (Cf. note to Gen. 10:22, under Aram.) Jewish tradition credits him as the originator of the idolatry of worshipping the dead. The idolatry of Serug and his descendants to the fourth generation (Abraham) is noted by Joshua in Josh. 24:2. He gave his name to the city and district that the Akkadians called Sarugi. It lay west of Haran. It is commonly assumed that the name of Syria came about because the Greeks confused it with Assyria, but it is more likely that the name arose from Serug, who settled that part of the world, namely, western Assyria. (Gen. 25:20 is first mention of Syria.)

**Gen 11:22**

**A.M. 1849.**

This Nahor is the grandfather of Abraham. His name is consistently spelled as Nahor. He is also mentioned in the New Testament, in Lu. 3:34 where his name is spelled the Greek way, Nachor. He is mentioned from this verse through v. 25 and in 1 Chr. 1:26. There is no secular record that mentions this Nahor.

**Nahor** = snorer, says Strong, but Crudens says the name means hard breathing. The alternate spelling, which occurs only in Josh. 24:2 in the O.T., *Nachor*, means "burning or noble." Crudens does this on the assumption that his father, Serug (v. 20), named him for the worship of the sun. Abraham's brother is also called Nahor (v. 26).

**Gen 11:24**

**A.M. 1878.**

**Terah** = delay; Besides the next four verses, as well as vss. 31-32, Terah is mentioned in Josh. 24:2 where he is linked with gods before the flood, and in 1 Chr. 1:26 which parallels this verse.

The name Terah is associated in Jewish literature with the moon-god, and there appears to be a direct etymological link between his name and the teraphim (healer; Judg. 17:5; 18:14-20; and Hos. 3:4), idolatrous images that were kept in most households at the time. Near the city of Haran was a place called by the Assyrians "Turahi." The Akkadians called it Turahu, and the ruins were later known to them as Til-sa-Turahi.

Despite Jewish literature, Jacob's comment to Laban in Gen. 31:53 suggests that Nahor and Terah were God fearing at the end.

**Gen 11:26**

Critics will start with this verse as a contradiction in the Bible. The other verses are Gen. 11:32; 12:4; and Ac. 7:4. Their reasoning goes as follows:

- 1) This verse says that Terah was 70 when Abram was born.
- 2) Gen. 11:32 says Terah was 205 when he died.

3) Gen. 12:4 and Ac. 7:4 say that Abraham was 75 when he left Haran after Terah died. The problem: either Terah was 145 when he died (not 205) or Abraham was only 75 years old after he had lived for 135 years.

Resolution: the listing of sons usually starts with the most important, not the oldest (cf. Gen. 6:10). The firstborn of the three sons of Terah was not Abraham but, most likely, Haran who was the first of the three to die since he is not present in v. 31. Terah was 130 when Abraham was born.

It is considered a mark of recognized scholarship these days to claim that Moses plagiarized the account of the creation and the flood from the Babylonians. It is claimed that he had the records available in Egypt and that they were part of his education. But the same things were known to Abram and so were part of the lore handed down by the Hebrews. Moses would have known them whether or not there were such records in Egypt. The major differences between the accounts argues against such plagiarism. After all, Nahor had the images of the gods from before the flood and the family of Terah would probably pass down the original story of creation instead of confusing it with the flood as the Babylonians do.

#### -- **ABRAM**

**Abram** = "high father," "father of multitudes." An example of living by faith.

Ab-ram, father's ram, where ram, meaning high or great, is so found in Romulus and Rome (*vid.* 22:13). Likewise, a Noetic root is found in our word lamb (*lam*) which means "gentle." Abram is the tenth generation from Noah, who was the tenth from Adam. Josephus quotes the Babylonian historian, Berosus, who wrote of him: "After the Flood, in the tenth generation, there was a certain man among the Chaldeans, renowned for his justice and great exploits, and for his skills in the celestial sciences." [Eusebius, on Polyhistor, on Berosus, Hodges, *Cory's Ancient Fragments*, p. 63.]

There exists an early clay tablet from Babylonia that mentions a man called Abi-ramu, which is rendered Abarama in the Eblaite tablets. Another bears the name of Sarai. Josephus writes that Hecataeus and Nicolaus of Damascus both mention Abraham in their histories.

#### -- **NAHOR**

**Nahor** = hard breather; snorer. For more on the meaning of Nahor see v. 22 note. This Nahor is found in v. 29, 22:20, 23; 24:10, 15, 24, 47; 29:5; 31:53; & Josh. 24:2.

The Babylonian inscriptions, and the clay tablets of Mari, mention Nahor and call him Nahur. Nahor settled in Haran and founded the city of Nahor (cf. Gen. 24:10). This, too, from inscriptions dating from the time of Ashurbanipal, calling it Nahuru. Later the city's ruins were known to the Assyrians as til-Nahiri.

For the meaning of Nahor see v. 22 note. This Nahor is found in v. 29, 22:20, 23; 24:10, 15, 24, 47; 29:5; 31:53; & Josh. 24:2.

#### -- **HARAN**

**Haran** = dry; mountainous.

Haran appears to have died young. His father, Terah, is said to have founded the city that bears his name. The city lay on the main road from Nineveh to Carchemish, and the Assyrian noun for main road is *harranu*. From its earliest times, Haran was a chief center of moon worship. Its temple was restored and embellished by successive kings of Assyria. Nimrod was also worshipped there, as inscriptions concerning him call him "prince of the men of Haran."

#### **Gen 11:27**

**A.M. 2008.** Terah was at least 130 years old when Abram was born since the latter was 75 when Terah died at age 205. See v. 32 and 12:4.

#### -- **LOT**

**Lot** = covering.

The Dead Sea has always been known to the Arabs as the sea of Lot.

#### **Gen 11:28**

**Ur** = "fire," "light," "east." Ur of the Chaldees was a city dedicated to moon worship, which was once prevalent in Arabia, too. The moon-god was known there as *Alilah*. Mohammed renamed this deity *Allah* and converted its worship into an imageless monotheism. The Islamic symbol of the crescent moon can still be seen on mosques, minarets, and flags.

Usually it is assumed either that Ur was later renamed Uruk or that the Bible got the name wrong. It is possible that Uruk was a different place, but a clue may arise from the observation that Uruk is from which modern Iraq derives its name. Thus it seems that Ur is a city and Uruk is a region.

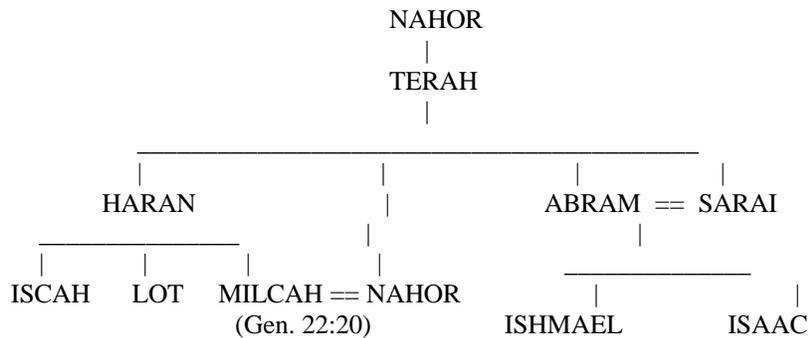
**Gen 11:29**

**Sarai** = “dominative,” “head.”

Sarai was Abram’s half sister (Gen. 20:12). Nahor married his first cousin.

**Iscah** = observant. She was Lot’s sister and in modern English her name corresponds to Jessica.

//courier



//fp

**Gen 11:31**

The Lord called Abraham out (Neh. 9:7).

**Gen 11:32**

**A.M. 2083.** At which time Abram was 75 (12:4). Cf. v. 26 for a problem.

## Chapter note for Genesis 12

1 God calleth Abram, and blesseth him with a promise of Christ. 4 He departeth with Lot from Haran. 6 He journeyeth through Canaan, 7 which is promised him in a vision: 10 He is driven by a famine into Egypt: 11 fear maketh him feign his wife to be his sister. 14 Pharaoh, having taken her from him, by plagues is compelled to restore her.

### Gen 12:1

**A.M. 2083.** The Abrahamic covenant: (cf. Gen. 6:18 note). This covenant came in three installments with only one condition; this verse. Abraham had to leave Mohammed's moon god (Allah, formerly called sin: Exo. 16; Num. 35; Eze. 16) and go west into an unidentified locality. The second installment is in Gen. 15:1 and is unconditional. The third installment was made with Abraham while he was asleep (Gen. 15:12 v.f.). It identified the land he was to go to and to possess, with his seed, forever (Gen. 13:14-16).

The promise to Abraham and his seed starts a 430-year span of time (Gal. 3:17). This time extends from this day of the first full moon after the vernal equinox to exactly the same day 430 years later at the Exodus (Ex. 12:40-41). Gen 15:13 and Ac. 7:6 say that 400 of those 430 years Abraham's seed spent in affliction. There are still 25 years until Isaac's birth (v. 4 and Gen. 21:5) and the last 5 years of the famine (Gen. 45:6) make 30 years. Note that Jesus was 30 when he started his ministry (Lu. 3:23).

Of the 430 years, 215 are spent in Egypt (see Ex. 6:20 and note there). The next time interval, after the 430 years, is the 480 years mentioned in 1 Ki. 6:1.

Abraham did not fully obey the command. He was to leave his kindred, but he took Lot with him.

-- **SHOW**

**QV error:** should be spelled "shew." Shew has been replaced by show more than 400 times.

### Gen 12:3

Gen. 22:18; 18:18; Gal. 3:8.

### Gen 12:4

Ac. 7:4.

### Gen 12:5

Souls come from the father's loins, according to Gen. 46:26, q.v.

### Gen 12:10

First mention of Egypt. The Hebrew name for Egypt, *Mizraim*, (meaning bondage) gives us our word *miserable*. Throughout its history, Egypt has always been in bondage (Ex. 13:3 etc.). According to Scofield, the (English) name *Egypt* mean black. [Aside: the word *gypsum* probably came from "Egypt" because Egypt (Sinai) is a source of gypsum.]

### Gen 12:16

**Ass** = Any of several hoofed mammals of the genus *Equus*, resembling and closely related to the horses but having a smaller build and longer ears, and including the domesticated breed, the donkey.

This is the first occurrence of ass in Scripture. The last mention is a reference to Balaam's ass in 2 Pet. 2:16. Like man in Gen. 1:27, the ass is here presented with both male and female. The singular, ass, occurs 86 times in 76 verses; the plural, asses, occurs 64 times in 60 verses, this being the first and Dan. 5:21 the last. (Total 140 times.) The male ass is mentioned 96 times in 93 verses in the O.T., the last being in Zech. 14:15. The word signifying a she ass is used 34 times in 28 verses in the O.T. This is the first and Zech. 9:9 is the last.

In the N.T., the word occurs 8 times in 7 verses, the first of which is Mat. 21:2, q.v.

Compare mule in Gen. 36:24.

### **Chapter note for Genesis 13**

*1 Abram and Lot return out of Egypt. 7 By disagreement they part asunder. 10 Lot goeth to wicked Sodom. 14 God reneweth the promise to Abram. 18 He reneweth the promise to Abram. 18 He removeth to Hebron, and there buildeth an altar.*

#### **Gen 13:10**

**Zoar** = “little,” “brought low.” At this time it belonged to Egypt.

The region was rich in bitumen which helped make it fertile; see 14:10.

#### **Gen 13:12**

Note the “cities of the plain.” Most proposed sites for Sodom and Gomorrah are in the valley of the Dead Sea, but there is a plain on the east side of the Dead Sea, on a plateau. As there had to be some distance from the cities to the mountains (Gen. 19:17), they were probably located along the western edge of the plain.

There are five archaeological sites, each near a flowing spring, which have been excavated on the barren heights east of the Dead Sea. These seem to be the only sites in the area. They were not occupied again until Roman times. They are located near the present-day Babedh-Dhra and Numeira. (See *Biblical Archaeology Review*, Sept.-Oct. 1980.)

#### **Gen 13:13**

18:20.

## Chapter note for Genesis 14

1 The battle of four kings against five. 11 Lot is taken prisoner. 14 Abram resueth him. 18 Melchizedek blesseth Abram. 20 Abram giveth him tithe. 22 The rest of the spoil, his partners having had their portions, he restoreth to the king of Sodom.

### Gen 14:1

**Amraphel** = “powerful people,” “sayer of darkness or judgment or ruin.” He is said to be Hammurabi, who was king of Babylon from about or before 1955-1913 B.C.

**Arioch** = “God’s gift,” “lion-like.”

**Ellasar** = “God is chastener.”

**Chedorlaomer** = “servant of [the god] Loamer,” “sheaf binding,” “sparse generation.”

**Elam** = “hidden,” “distant,” “eternal.”

**Tidal** = “fearfulness,” “renown.”

### Gen 14:2

First mention of war. The last is Rev. 19:19. See Jas. 4:1-2 for more.

These are the five cities of the plains: Sodom, Gomorrah, Admah, Zeboiim, and Bela or Zoar. There are 5 archaeological sites, each near a flowing spring, which have been excavated on the barren heights east of the Dead Sea. These seem to be the only sites in that area. Not occupied again until the time of Rome, these are located near the present-day Babedh-Dhra and Numeira. See *Biblical Archaeological Review*, Sept.-Oct. 1980.

**Bera** = “in the evil.”

**Sodom** = “[volcanically] burnt district.”

**Birsha** = “in wickedness.”

**Gomorrah** = “ruined heap.”

**Shinab** = “change of father.”

**Admah** = “land.”

**Shemeber** = “illustrious,” “name that crossed over,” “splendor of heroism.”

**Zeboiim** = “gazelles?”

**Bela** = “swallowed up.”

**Zoar** = “little.” Gen. 19:22.

### Gen 14:3

**Siddim** = “fields.”

### Gen 14:4

Thirteen is the number of rebellion. It occurs 26 (twice thirteen) times in as many verses in Scripture, all in the OT.

### Gen 14:5

**Rephaim** = giant; great healer or physician; vigorous one.

### Gen 14:6

**Horite** = “cave dweller.” Cf. Gen. 36:20-21, 29 and Deut. 2:12, 22.

### Gen 14:10

The presence of the oily pits would account for the fertility of the valley as told in 13:10.

### Gen 14:14

Supposed proof that Moses did not write Genesis since Dan didn’t establish the city of Dan until after Moses’s death. Of course, Moses was shown the land “of Gilead, unto Dan” (Deu. 34:1), so he could have written this after all. Also, Joshua could have written it. Or it’s even possible that the city of Dan preceded the patriarch Dan. Lot was among the captives and he is a type of the second coming of Jesus Christ (Lu. 17:28-30). So Lot, like Job, is a type of exilic Israel.

### Gen 14:18

Last supper motif. Melchizedek is said to be Shem by the Jews (Midrash Rabbah: Genesis LVI:10, Leviticus XXV:6, Numbers IV:8, and Talmud: Nedarim 32b.  
Ps. 110:4; Heb. 5:6, 10; Heb. 6:20; Heb. 7.

**Melchizedek** = king of righteousness.  
**Salem** = peace, perfect, whole.

**Gen 14:20**

First mention of tithes. Note that this is before the law. For the Christian case, see 2 Cor. 9:6 v.f.

**Gen 14:24**

These men were allies who accompanied Abram on his journey to recover Lot (v. 13).

## Chapter note for Genesis 15

1 God encourageth Abram. 2 Abram complaineth for want of an heir. 4 God promiseth him a son, and a multiplying of his seed. 6 Abram is justified by faith. 7 Canaan is promised again, and confirmed by a sign, 12 and a vision.

### Gen 15:1

Cf. note to Isa. 52:12, “rereward.”

That is, Jesus is Jehovah. Jesus is the Word (Jn. 1:1), here we have the word. Regarding the word, it is magnified above the names of God, see Psa. 138:2; it cleanses (Psa. 119:9), keeps from sin (Psa. 119:11), it is light (Psa. 119:105; 2 Pet. 1:19), and pure (Psa. 119:140). The words of God are life and spirit (Jn. 6:63) and truth (Jn. 17:17) and the word grants us new birth (1 Pet. 1:23), and is able to save our souls (Jas. 1:21).

### Gen 15:2

Some versions change steward to heir, but the Hebrew communicates stewardship.

### Gen 15:5

“Tell,” as in “teller.” It means to count, to tally.

Until the invention of the telescope this passage was taken as figurative because there were only about 4,000 stars which could be seen by the naked eye. Gen 26:4; Rom. 4:2; Jas. 2:23. Also see Gal. 3:16 with Ps. 22:30.

In Scripture, a star is any astronomical body, be it a star in the modern definition of that word, or a planet, or a meteor, or even an external galaxy. This accounts for some seemingly incongruous usages such as found in Deu. 10:22.

### Gen 15:6

**Believe** fm. Germanic root for *lieve* (love, dear) and *leven* (life). *Be-* is prefix meaning with (*bij, by*). Thus *believe* literally means to live with (*by-leven*, share a common faith and fate), to hold dear together, to leave together (also to walk together), by common agreement as in “by your leave.”

### Gen 15:9

First mention of ram. A ram was substituted for Isaac’s sacrifice (22:13); ram’s skins dyed red were one of the layers covering the tabernacle (Ex. 25:5). The Aaronic priesthood was consecrated by two rams (Ex. 29:15 v.f.); the second of those provided the blood that went on the earlobe, right thumb, and right great toe. A ram was the offering for a trespass done in ignorance (Lev. 5:15 v.f.); see also Lu. 23:34. Finally, a ram’s horn sounded the fall of the walls of Jericho, i.e., the beginning of the fall of the old nature (Jer. 6:4 v.f.).

### Gen 15:13

Ex. 12:40 vf. Ac. 7:6; Gal. 3:17. 400 years of affliction out of a total of 430. See note to 12:1.

### Gen 15:16

Moses was the fourth generation starting with Levi as the first, then Kohath followed by Amram, Moses’ father (Ex. 6:16 vf.).

### Gen 15:17

Egypt is called the iron furnace in Deu. 4:20 and Jer. 11:4.

### Gen 15:20

**Hittites** = discouragers, terrorists. They were the sons of Heth, Gen. 10:15.

**Perizzite** = villager. “It takes a village” mentality of Hillary Clinton-type New Agers.

**Rephaim** = giant; great healer or physician; vigorous one. First mention 14:5.

## Chapter note for Genesis 16

*1 Sarai, being barren, giveth Hagar to Abram. 6 Hagar, being afflicted for despising her mistress, runneth away. 7 An angel sendeth her back to submit herself, 11 and telleth her of her child. 15 Ishmael is born.*

### Gen 16:1

**Hagar** = “ensnared,” “sojourner;” “fleeer.”

### Gen 16:2

Did Sarai think that by having an expectant Hagar near her that it could induce fertility for her?

### Gen 16:11

**Ishmael** = God has heard.

### Gen 16:12

The Scripture mentions no other siblings except Isaac. Apparently, Hagar bore more children after her exile.

### Gen 16:14

**Beer-lahairoi** = “The well of the living one who sees me.” -- Some modern versions say “all-seeing God,” but there are some things God chooses not to see. For example, in Dutch it says “Gij God des aangeziens.” *Aangeziens* has in it the sense that one sees what one faces or what is in front of one’s face.

### Gen 16:16

**A.M. 2093-2094.**

## **Chapter note for Genesis 17**

*1 God reneweth the covenant. 5 Abram his name is changed in a token of a greater blessing. 10 Circumcision is instituted. 15 Sarai her name is changed, and she is blessed. 16 Isaac is promised. 23 Abraham and Ishmael are circumcised.*

### **Gen 17:1**

**A.M. 2107.**

### **Gen 17:5**

**Abram** = "high father."

**Abraham** = "father of multitudes," "father of nations."

### **Gen 17:7**

One particular generation relates to the seed: that of Ps. 22:30.

### **Gen 17:11**

**Betwixt** = In an intermediate position; neither wholly one thing nor another.

### **Gen 17:19**

1 Pet. 3:6.

**Isaac** = laughter.

### **Gen 17:20**

The blessing is reckoned as Abraham's to Israel because it came at Abraham's imploring (v. 18). It took more than 2500 years for this prophecy to be fulfilled, when the hordes spawned by Mohammed nearly conquered the whole world.

## **Chapter note for Genesis 18**

*1 Abraham entertaineth three angels. 9 Sarah is reproved for laughing at the strange promise. 17 The destruction of Sodom is revealed to Abraham. 23 Abraham maketh intercession for the men thereof.*

The events in this chapter happened after the events of chapter 17. Witness that Abraham's new name is used throughout (e.g. in verse 9). (See Gen. 17:15).

### **Gen 18:2**

An appearance of Christ. Cf. v. 22.

### **Gen 18:4**

Compare Jn. 13:10.

### **Gen 18:8**

Contrary to the Jewish kosher practice of not mixing meat and milk. Compare Ex. 23:19 and Ex. 34:26. In the East, it is considered proper etiquette for the host to stand in wait upon the guests. I, personally, experienced this in my 2005 trip to the Philippines.

### **Gen 18:10**

Rom. 9:9.

### **Gen 18:12**

1 Pet. 3:6.

Sara's reference to pleasure is not so much a reference to the pleasure of intercourse as to the laughter and pleasant mood a woman feels at ovulation. Once the child is born, there is joy (Jn. 16:21). Likewise, at the start of menses, women experience depression, tears, and pain; so joy is associated with the release of the seed and sorrow with its death. Recall that after Sarah's death Abraham took to himself Ketura and concubines, so one cannot infer from Sarah's statement that Abraham was too old to have or enjoy intercourse.

### **Gen 18:18**

Not to be confused with Gen. 12:3, where all the families of the earth are blessed through Abraham; here and in 22:18 it is all nations that are blessed.

[The ten gospel notes continue from Rev. 14:6.] The gospel unto Abraham, so-called in Gal. 3:8. God will use Abraham to bless the nations. This gospel is pre-law and is not related to the N.T. gospel of grace, nor does it deal with a Jewish theocracy with God as their creator (Rev. 14:6). This may pertain after the great white throne judgment as per Rev. 21:24. [The next gospel note is at Heb. 4:2.]

### **Gen 18:19**

Re. the way of the LORD, cf. Jn. 14:6. This hallmarks a child of Abraham; see Jn. 8:39.

### **Gen 18:20**

Re. Sodom, 13:13. Also see note to Eze. 16:49.

### **Gen 18:23**

From this reasoning came the legal attitude, adopted by the American founders and persisting into the twentieth century, that it is better to let ten guilty men go than to convict one innocent man. The principle was called "Reasonable Doubt."

### **Gen 18:32**

Evidently there were fewer than ten righteous persons in Sodom. Compare this with the remnant which preserves Israel in Isa. 1:9.

## Chapter note for Genesis 19

*1 Lot entertaineth two angels. 4 The vicious Sodomites are stricken with blindness. 12 Lot is sent for safety into the mountains. 18 He obtaineth leave to go into Zoar. 24 Sodom and Gomorrah are destroyed. 26 Lot's wife is a pillar of salt. 30 Lot dwelleth in a cave. 31 The incestuous original of Moab and Ammon.*

Parallels the destruction of the antediluvian world and the future destruction of Babylon. See Lu. 17:28 for an elaboration of the latter.

### Gen 19:1

Eze. 16:49; 2 Pet. 2:7-9. The rescue of Lot is a type of the rapture. See Isa. 57:1.

The two spies sent to Jericho, who rescued Rahab, were also messengers (Josh. 6:17), that is, angels. These are superhuman, those human.

### Gen 19:3

Note: unleavened bread. That is what Israel was to eat the night of the Passover, the night they were delivered out of Egypt, even as Lot was delivered out of Sodom. I wonder if Noah ate unleavened bread the night he went into the ark.

### Gen 19:12

Did Lot have sons who stayed? Note that Abraham stopped at 10 (18:32). Were there ten members in Lot's family? It seems so.

-- **LAW**

Note "son in law" (in Hebrew, too) which counters those who say that sons and sons in law cannot be distinguished in Scripture.

### Gen 19:14

Evidently Lot had four or more daughters; two or more were married and two were single. This is indicated by the "which are here" of verse 15.

### Gen 19:15

Geocentric. The morning did the rising, the earth did not turn towards it.

### Gen 19:19

Contrast verse 30. Though he says he can't reach the mountains, he does so later. Lot gives a typical first response to the call of God in the life of a newly-saved man who has yet to prove the faithfulness of the Lord. Later he learns that it had been best to have obeyed at the first; in this case, Lot ends up in a cave. One wonders if he had allowed God to lead if he would have led to Abraham.

Despite his shortcomings, Lot is judged a righteous man in 2 Pet. 2:8.

-- **SHOWED**

**QV error:** should be spelled "shewed." Shew has been replaced by show more than 400 times.

### Gen 19:22

Apparently Bela was renamed Zoar because of Lot (Gen. 14:2, 14:8).

### Gen 19:23

Here the word "earth" is used to refer to a country, to land, not to the globe. This has ramifications against the flat earth.

### Gen 19:24

Brimstone = sulfur, indicating volcanic action. The fire is not volcanic.

### Gen 19:26

*In situ* transmutation of elements. Here, of course, a literal pillar of salt is meant; but in a figurative sense, this symbolizes the tears shed by those attached to the things of this world.

Cf. Lu 17:32 for a note to the warning issued there. Also compare Job 2:9, q.v.

**Gen 19:30**

Compare v. 19.

**Gen 19:37**

**Moab** = from her father. The Moabites were known as Mu'abu to the Akkadians, and as M-'-b in Egyptian inscriptions.

**Gen 19:38**

**Ben-ammi** = son of my people. The modern city of Amman in Jordan bears his name. It lies about 25 miles north-east of the Dead Sea. Amman was the capital city for the Ammonites. Previously it was called Rabbath-ammon.

From the Maccabees, we know that the Ammonites were still a nation in the second century B.C. In the first century B.C., their lands were taken by the Nabataeans and the Ammonites disappeared from the scene.

The name Ben-ammi appears in certain clan lists of Ugarit. An inscription from Nimrud in Assyria also bears his name, *banu Ammanaia*. The Assyrians called the Ammonites *bit-Amma-na-ai*, or the house of Ammon.

### **Chapter note for Genesis 20**

*1 Abraham sojourneth at Gerar, 2 denieth his wife, and loseth her. 3 Abimelech is reproveth for her in a dream. 9 He rebuketh Abraham, 14 restoreth Sarah, 16 and reproveth her. 17 He is healed by Abraham's prayer.*

#### **Gen 20:1**

Abraham seeks to fulfill the captivity prophesied in chapter 15:13 v.f. Isaac dwelt there, too (26:6).

#### **Gen 20:2**

**Abimelech** = father of the king; my father is the king.

#### **Gen 20:16**

The first occurrence of 1,000 in Scripture. The number is associated with divisions of time and ages. Here, the recognition, the establishment of Abraham in his promised land with his seed forthcoming in Isaac. The last occurrence of 1,000 by itself is a reference to the millennial era in Rev. 20:7. The last time the word occurs is in Rev. 21:16. In its various forms, the word occurs 583 times in 440 verses.

## **Chapter note for Genesis 21**

*1 Isaac is born. 4 He is circumcised. 6 Sarah's joy. 9 Hagar and Ishmael are cast forth. 15 Hagar in distress. 17 The angel comforteth her. 22 Abimelech's covenant with Abraham at Beer-sheba.*

### **Gen 21:3**

**Isaac** = "laughter."

Isaac as a type of Christ: He had a miraculous birth (Gen. 18); Isaac assisted Abraham with his own sacrifice (22:6) just as Jesus carried his own cross; Isaac didn't dispute his sacrifice with his father, just as Christ did not dispute his; both were offered in the area of Jerusalem (22:2); Abraham was willing to sacrifice his only begotten son (Heb. 11:17), just as God sacrificed his only begotten son; Abraham returned with Isaac alive which is a type of the resurrection (Heb. 11:17-19); and Isaac traveled a 3-day journey as Jesus was three days in the heart of the earth.

### **Gen 21:5**

**A.M. 2108.**

### **Gen 21:9**

Ishmael was about 14 or 15 at this time (16:16 and verse 5 above).

### **Gen 21:14**

Bread types the body (word). No wine implies no atoning blood, hence Gal 4:24 *vf.*

### **Gen 21:21**

Gal. 4:24. Paran = Sinai.

### **Gen 21:31**

Compare 26:23 which is a city whereas this is a place.

### **Gen 21:33**

Heb. a grove of trees, not "asherah." The first use of the Heb. *asherah* is in Ex. 34:13, *q.v.*

## Chapter note for Genesis 22

*1 Abraham is tempted to offer Isaac. 3 He giveth proof of his faith and obedience. 11 The angel stayeth him. 13 Isaac is exchanged with a ram. 14 The place is called Jehovah-jireh. 15 Abraham is blessed again. 20 The generation of Nahor unto Rebekah.*

### Gen 22:1

Re. **temptation:** Jas. 1:13 appears to contradict this, but note that the context in James is “tempted with evil.” In all, Abraham was tempted *by* God (as was Hezekiah in the matter of the ambassadors of Babylon, 2 Chr. 32:31) whereas James refers to temptations aroused by our lusts which we then presume to be “*of* God.” People who do that will sin and say that they are obeying God. James says that such is never the case.

1 Cor. 10:13 also indicates that God will provide an “out” to every temptation. Most pastors say that this means that God will provide a physical “out” for every temptation, and that is often so, but there is also a spiritual “out” that applies in all cases. Remember that in the flesh it is impossible to please God (Rom. 8:8; Gal. 2:20). Heb. 11:17 uses “tried” in referring to this event, meaning that these are the temptations of James 1:2, not those of James 1:14.

### Parallels between Isaac and Christ:

First occurrence of the word love in the Bible is here, first occurrence in the New Testament is Mat. 3:17 (also first in Mark and Luke) which refers to the love of God the Father to his son; here Abraham the father to his son.

Both have a special birth.

Isaac is offered up in a figure, Christ in fulfillment.

Both have a bride called out of the world, one by a servant and the other by the Holy Ghost. (24:63.)

Both are monogamous (Abraham and Jacob weren't).

### Gen 22:2

**Moriah** = seen or regarded by JAH. The site of the temple mount (2 Chr. 3:1), not, as some believe, the site of the crucifixion. Note the burnt offering here whereas Christ was not burned. David stopped the angel with a burnt offering on the temple site according to 2 Sam. 24:18-25. The Dome of the Rock covers what is traditionally held to be the rock where Isaac was offered, though the Moslems pervert Scripture and history by claiming that Ishmael, not Isaac, was there offered.

Isaac was probably 33 years old at the time, even as Christ was 33 when he was crucified.

### Gen 22:3

The ass was saddled, meaning it was for riding. It could still bear the wood in side saddles. Did Isaac ride on it as Christ rode on the colt, the foal of an ass, as prophesied in Zec. 9:9 and fulfilled in Mat. 21:1 v.f., etc.

### Gen 22:5

“And come again to you” says that Abraham believed God would resurrect Isaac. Heb. 11:19 confirms this.

Re. worship, worship means the reverent love and devotion accorded the Lord. The ceremonies, prayers, or other religious forms by which this love is expressed. Ardent devotion; adoration.

At the end of the twentieth century the Christian church had replaced the worship of God -- the act of giving glory and honor to God -- with other things such as feelings and music. These glorified man's bodies and spirit, but did not praise, honor, or glorify God. Words like “I will worship you,” taken from a chorus, shows that worship is NOT present but is promised in the future. The “I” is the focus of “I will worship you,” not God. Yet the church saw the words as worship itself.

Even in churches which intuitively knew better, works and service to the goals of the church, pastor, and people (both church members and outsiders -- the “social gospel” being the worst and most overt expression of the latter), and even the sermon took away from God's grace and transfer it to works. Part of the problem is that modern versions remake Eph. 2:10 into man being made for good works instead of good works for man. These all deny the way, truth, and life. At the end of the church age, Jesus is on the outside looking in (Rev. 3:20).

### Gen 22:6

Isaac bore the wood even as Jesus bore his cross.

**Gen 22:8**

This is a Messianic reference signifying that Jesus Christ was God himself. Jesus is the *Lamb of God* which is mentioned here, but in verse 13 God provides a ram in Isaac's stead, allowing the further fulfillment with Christ.

**Gen 22:12**

Re. "thine only son...", Ishmael is evidently not counted, as is also the case in verse 2. Hence Hebrews 11 calls him Abraham's "only begotten son" (see "Isaac" note to 21:3).

**Gen 22:13**

A ram is a male sheep.

**Gen 22:14**

This is the first of three Jehovah titles in the Bible. Each has the name Jehovah followed by an attribute. **Jehovah-jireh** = the LORD shall be seen. The next in the link of three is Ex. 17:15.

Another sequence incorporates those three plus five others, though some count a total of seven. The following links those seven/eight, starting with this verse. Next, Ex. 15:26.

Other words used to refer to the Lord are: Elohim, Eloah, Shaddai, and Adonai (Adon). For **Jehovah** by itself see Ex. 6:3.

**Gen 22:15**

**Angel** = ambassador; messenger; ruler. The word doesn't always signify messenger because not every angel was a messenger.

**Gen 22:17**

See note to 15:5. NOTE: "heaven" is singular.

Re. "his enemies:" hence the seed is singular and refers to Jesus Christ. Gal. 3:8.

**Gen 22:18**

Gen. 12:3; 18:18; Ac. 3:25; Gal. 3:8.

**Gen 22:20**

**Nahor** = "snorer" according to Strong's, but Crudens says "breathing hard." Cf. note to Gen. 11:22.

**Gen 22:21**

Re. Amram: Job 32:2; Jer. 25:23.

## Chapter note for Genesis 23

*1 The age and death of Sarah. 3 The purchase of Machpelah, 19 where Sarah was buried.*

### Gen 23:1

A.M. 2145.

### Gen 23:2

**Kirjath-arba** = city of the four (giants).

Re. came: Evidently they were apart at the time of her death.

### Gen 23:8

Zohar was the son of Emmer (Ac. 7:16).

This is the first occurrence of the word "mind" in Scripture. The mind is a function of the brain (i.e., it is both noun and verb), not an organic object like the heart or brain. Eve wanted a mind like God's (3:5), desiring to be wise (3:6), and on that positive note she stepped out on faith.

### Gen 23:15

A shekel is about 0.4 oz. Troy.

### Gen 23:16

Gen. 33:19; Gen. 50:13; Josh. 24:32; Ac. 7:16. The references in Genesis and Joshua are consistent, but Stephen, in Acts 7:16, seems to confuse the two purchases.

The usual explanation is that Stephen, caught up in the emotions of his testimony, confuses the two accounts. But the scripture says that Stephen was "full of the Holy Ghost" at the time, and one can only be full of the Holy Ghost if one lets the Holy Ghost do the speaking.

The events surrounding Abraham's purchase are related in Gen. 23 as follows: Upon Sarah's death, Abraham approaches the sons of Heth to purchase land for a burial site (v. 3). The sons of Heth are very receptive to his request. Abraham then asks them to entreat Ephron son of Zohar to sell Abraham the cave which is at the edge of his Ephron's field (vv. 8-9). Ephron consents and the cave and lot are sold to Abraham for 400 silver shekels (v. 16). Verse 20 tells that the field was purchased from the sons of Heth.

Jacob on the other hand, bought his land from Hamor (Emmor in Acts), the father of Shechem (Sychem in Acts) for a dwelling place. Evidently there were two different properties, but judging from the way that the scripture refers to them, they were adjacent plots. Why did Jacob not use Abraham's parcel? There may have been two reasons for that. First, there may not have been enough room for Jacob and his twelve sons and their wives and children. Second, Gen. 23:16 says that the land was secured unto Abraham for a buryingplace which means that it was probably not secured for other uses.

### Gen 23:18

Compare Josh. 24:32 & Ac. 7:16 with Gen. 33:19. Adjacent to Jacob's purchase?

### Gen 23:19

The field is still near Hebron and was never sold to anyone by the household of Israel. Thus the land is stolen property, now in the hands of the Palestinians.

## Chapter note for Genesis 24

1 Abraham sweareth his servant. 10 The servant's journey. 12 His prayer. 14 His sign. 15 Rebekah meeteth him, 18 fulfilleth his sign, 22 receiveth jewels, 23 sheweth her kindred, 25 and inviteth him home. 26 The servant blesseth God. 29 Laban entertaineth him. 34 The servant sheweth his message. 50 Laban and Bethuel approve it. 58 Rebekah consenteth to go. 62 Isaac meeteth her.

### Gen 24:1

Isaac was 40 (Gen. 25:20). **A.M. 2148.**

Abraham is a type of the Father, Isaac of the Word, and the servant as the Holy Ghost here (to get a bride for Isaac) and later with Jacob, the servant, who had 12 sons even as Jesus had 12 disciples, given by the Father through the Spirit, and who shall judge the 12 tribes.

### Gen 24:2

Abraham had left the world but he sent his servant to retrieve a bride for his son. Likewise, God had left the world but sent the Holy Ghost to retrieve a Bride for his Son.

### Gen 24:5

First mention of "follow." For more see note to 1 Cor. 11:1.

### Gen 24:16

Many wells were pits dug into the ground with a spiral staircase to walk down to the water.

Note that it is possible for a maid to know a man and still be a virgin, probably by uncovering her nakedness.

### Gen 24:27

Jer. 10:23; Mk. 10:52. Here Abraham's servant is *in* the way (Jesus Christ is the *way*, the truth, and the life -- John 14:6) to fetch a gentile bride for the son of promise.

### Gen 24:47

Modern versions place the ring in the nose, not on the face. In this they err, the earring was put on her face, i.e. the ear. The Heb. is *nezem* (meaning jewel, referring to an earring by default) and it is located in the ear according to Gen. 35:4; Eze. 32:2 and 3. When *nezem* is placed in the nose, the text specifically says "nose jewel," that is, two Heb. word, nose and jewel.

### Gen 24:50

Shades of what the Lord told Laban in 31:29.

### Gen 24:55

Three days beyond the traditional seven. See notes to Gen. 29:27 and Lu. 12:36.

### Gen 24:60

The blessing given to Rebekah here later confounds Laban when Jacob comes.

### Gen 24:65

-- **VEIL**

Vail in A.V.

## Chapter note for Genesis 25

1 The sons of Abraham by Keturah. 5 The division of his goods. 7 His age, and death. 9 His burial. 12 The generations of Ishmael. 17 His age, and death. 21 Isaac prayeth for Rebekah, being barren. 22 The children strive within her womb. 24 The birth of Esau and Jacob. 27 Their difference. 29 Esau selleth his birthright.

### Gen 25:1

**Keturah** = incense; sweet smelling. Many Jews regard her as the same as Hagar, but he would not “take” her as wife. If so, it should say: “Abraham took *his* wife, and named her Keturah.”

### Gen 25:2

-- **ZIMRAN**

**Zimran** = musician. Founded an Arab tribe whose capital city lay to the west of Mecca. Ptolemy calls it Zabram.

-- **JOKSHAN**

**Jokshan** = sportsman, ensnarer. No secular records mention him, though he seems to have settled in northern Arabia.

-- **MEDAN**

**Medan** = discord, strife. He founded various northern Arabian tribes and the modern family name of Abd-al-Madan reflects his progeny. They settled in the city of Madan, mentioned as *Badan* by Tiglath-Pileser III in 732 B.C. The city was to the west of Tema.

-- **MIDIAN**

**Midian** = contentious.

From Midian came the Midianite tribe of Arabs. The Arab historian, Yakut, reports that they spoke the Hawil (Havilah of 10:29) dialect of Arabic. He also mentions him as a son of Abraham. Ptolemy called them Modiana, and the pre-Islamic city of Madyan is today called Magha'ir Shu'aib.

-- **ISHBAK**

**Ishbak** = loner. His descendents settled east of Canaan.

-- **SHUAH**

**Shuah** = humble.

The founder of the Shuities, one of whose descendents (Bidad) was a friend of Job. The Assyrians called his descendents the Suhu, and placed their land as adjacent to the Euphrates, south of Carchemish, between the Balikh and Khabur rivers. The Khabur was called the Chaboras by Ptolemy; the same is the Chebar of Ezekiel.

### Gen 25:3

Re. the sons of Dedan. These founded the Dedanite tribes of Arabs of whom later Jewish literature mention that the Asshurim were travelling merchants, the Letushim sharpened weapons and cutlery, and the Leummim were described as the “chief of those who inhabit the isles.” From this we surmise that Dedan was not misnamed.

-- **SHEBA**

**Sheba** = oath; man. These people apparently made up the Semitic Arabs who replaced the earlier Hamitic tribe, the original Seba (Gen. 10:7). Contrast with the Sheba of Gen. 25:3.

-- **DEDAN**

**Dedan** = movers, wanderers. This Semitic tribe superseded the Hamitic tribe of the same name (Gen. 10:7). The city of Dedan (modern Daidan) is mentioned by Nabonidus, king of Babylon, who was exiled to Tema. There are ruins west of Tema that are called Daidan. It lies in today's Medain Salih area.

### Gen 25:4

-- **EPHAH**

**Ephah** = darkness. His descendents settled in Ghuwafa, to the south-west of Tebuk in the north-west Arabian peninsula. The annals of Tiglath-pileser III refer to them as the *Hayapa*. The last record of their existence is an inscription of Sargon II that dates 715 B.C.

-- **EPHER**

**Epher** = young hart. Arab cosmographers call him 'ofr. Ashur-banipal of Assyria calls Epher's descendents the Appar. The city they founded still bears the name *Ghifar* and is close to Medina.

-- **HANOCH**

**Hanoch** = dedicated teacher. Cooper says he founded the Kenite tribe of Midianite Arabs, but these cannot be the Kennites of Gen. 15:19 which antedate Hanoch. They were workers of brass who settled to the south-west of the Gulf of Aqaba (east branch of the Red Sea).

-- **ABIDAH**

**Abidah** = master of knowledge. Minean inscriptions from the Yemen record Abidah's posterity as the *Abiyadi'*. They settled somewhere in the south-west regions of the Arabian peninsula.

-- **ELDAAH**

**Eldaah** = God of knowledge. Sabeian inscriptions refer to them as the *Yada'il*. They dwelt in Yemen.

**Gen 25:7**

A.M. 2183.

**Gen 25:8**

"Gave up the ghost..." v. 17.

**Gen 25:13**

-- **NEBAJOTH**

**Nebajoth** = increase. He and his descendents settled south of the Dead Sea. The Chaldeans referred to them as the Nabat, the Assyrians as the Nabaiate. They, themselves, render their name as 'nbtw'. The Greek historian Diodorus mentions them, and Ptolemy calls them the Nabatei. The end of the Nabataeans came about when Augustus Ceasar cut off the trade routes to Arabia. By the reign of Tiberius, all the land east of Judea was called Nabataea.

-- **KEDAR**

**Kedar** = dusky. The founder of a great tribe of Arabs whom the Assyrians called the Qidri. Their black tents were famous in the ancient world. The armies of Nebuchadnezzar confronted Kedar in a major fight in 599 B.C., as foretold by Jeremiah (Jer. 49:28-29). Kedar is also mentioned in the annals of Ashurbanipal, who fought them, and in other Assyrian records. In those, Kedar is mentioned in close association with the men of Nebajoth. Mohammed traced his descent from Kedar.

-- **ADBEEL**

**Adbeel** = sorrow of God. His tribe was known to the Akkadians as the Idibilu. Tiglath-Pileser III tells how he conquered the Idiba'leans and employed them to guard the approaches to Egypt's border. They settled in north-west Arabia, close to the lands of Kedar and Nebajoth.

**Gen 25:14**

-- **MISHMA**

**Mishma** = hearing. He settled in what today is known as Jebel Mishma near Tema.

-- **DUMAH**

**Duma** = silence; resemblance. Called the Adammatu by the Assyrians and Babylonians, Nabonidus later records how he conquered the Adummu. Ptolemy called them the Domatha, and Prophyry called them the Dumathii. Today we know them as the Idumeans. The capital city of the tribe is the modern Arab city of Dumat-al-Jandal.

-- **MASSA**

**Massa** = burden. Assyrian records mention that the tribe of Mas'a, along with the tribe of Tema (v. 15) were forced to pay tribute to Tiglath-pileser III. He tells of how he conquered them along with the Haiappa (Ephah of v. 4), and the Idiba'leans (Abdeel of v. 13). Ptolemy calls them the Madanoi who lived north-east of Dumah. Josephus calls them the Mesanaeans, and the Romans called them Charax Spasini.

**Gen 25:15**

-- **HADAR**

**Hadar** = majestic. The Accadians mention the name Haddu as the name of a pagan god. No other reference to the tribe is known to exist.

-- **TEMA**

**Tema** = south, desert. Taima, the capital city of his tribe, lies 70 miles north-east of Dedan. Nabonidus, king of Babylon (556-539 B.C.) was exiled to this city, which he called Tema. It, along with Dedan and Dumah (v. 14) were along the caravan route from Babylon to Sheba.

-- **JETUR**

**Jetur** = defence, encircled. Progenitor of the Ituraeans (Lu. 3:1), whom the Greeks called the Itouriaia. Variousy mentioned by Dio Cassius, Josephus, Pliny, Strabo, and others, they were known to the Romans as a tribe of robbers. The descendents of Jethur conducted a massacre of Lebanese Christians in A.D. 1860.

-- **NAPHISH**

**Naphish** = refreshing. Unknown to extra-biblical sources, the descendents of Naphish are recorded in the Bible as Nephish (1 Chr. 5:19), the Nephusim (Ezr. 2:50), and the Nephishesim (Neh. 7:52).

-- **KEDEMAH**

**Kedemah** = disappointment; eastward. They settled the wilderness of Kedemoth. Their capital city is today called es-Za'feran in the eastern-central Sinai peninsula.

**Gen 25:17**

“Gave up the ghost...” v. 8; 35:29.

**Gen 25:20**

**A.M. 2148.** See v. 22.

First mention of Syria, and a positive one. Isaac went to Syria for a bride, Christ gets his from Syria (Antiochian church), too. Antioch was the first public preaching to gentiles. Once part of Assyria, Syria probably derived its name from Serug, (Gen. 11:20, q.v.).

Although **Padan-aram** is said to mean “an extent; a plateau,” *paddan* is sandwiched between a previous word meaning *redemption*, and the following word meaning *deliverance*. Aram means “castle or palace.” The spiritually most likely meaning is “mansion for the redeemed.” Physically, it can mean plain of Assyria, which had become Syria by this time.

**Bethuel** = separated (virgin) of God (2 Cor. 11:2)

**Gen 25:22**

**A.M. 2168.** After 20 years of marriage (24:1), v. 26 with v. 20.

**Gen 25:23**

See Mal. 1:3.

**Gen 25:26**

See v. 23 note. Isa. 48:8.

**Gen 25:31**

Before the Aaronic priesthood the father was the family priest. This also gave him the power to bless. Among other things, this is what Esau sold.

**Gen 25:34**

Esau worshipped his belly: that is why God hated him (Rom. 16:18).

## Chapter note for Genesis 26

*1 Isaac because of famine went to Gerar. 2 God instructeth, and blesseth him. 7 He is reproved by Abimelech for denying his wife. 12 He groweth rich. 18 He diggeth Esek, Sitnah, and Rehoboth. 26 Abimelech maketh a covenant with him at Beer-sheba. 34 Esau's wives.*

### Gen 26:1

The first famine is found in 12:10.

### Gen 26:4

For scientific import see Gen. 15:5.

### Gen 26:5

Statutes have a broader jurisdiction; they are rules and commands issued by a legislature or king regulating relationships and behaviour on a national or global level.

Laws are rules of conduct or procedure established by custom, agreement, or authority and enforced by said authority.

### Gen 26:6

-- DWELT

tutes have a broader jurisdiction; they are rules and commands issued by a legislature or king regulating relationships and behaviour on a national or global level.

Laws are rules of conduct or procedure established by custom, agreement, or authority and enforced by said authority.

### Gen 26:12

The "same year" was a famine year (v. 1).

### Gen 26:17

**Gerar** = "sojourn." Gerar was a dry valley.

### Gen 26:18

Enemies of the Bible similarly attempt to stop up the well with, for example: criticism, figuratism, phenomologicalism, etc. Gen. 3:1.

### Gen 26:19

An artesian well.

### Gen 26:20

**Esek** = "contention."

### Gen 26:21

**Sitnah** = "accusation," "contention."

### Gen 26:22

*Rehoboth* = "Spacious." Rehoboth is akin to religious freedom.

### Gen 26:26

First occurrence of *army*. For other uses see note to Ex. 6:26 where one finds the first use of *armies*.

### Gen 26:33

**Shebah** = "oath." Compare Gen. 21:31.

### Gen 26:34

A.M. 2208.

### **Chapter note for Genesis 27**

*1 Isaac sendeth Esau for venison. 6 Rebekah instructeth Jacob to obtain the blessing. 15 Jacob under the person of Esau obtaineth it. 30 Esau bringeth venison. 33 Isaac trembleth. 34 Esau complaineth, and by importunity obtaineth a blessing. 41 He threateneth Jacob. 42 Rebekah disappointeth it.*

The animosity between Esau and Jacob spread into Jacob's family, only worse. Whereas Jacob tricked Esau his sons tricked him regarding Joseph using the blood of a kid of the goats (37:31, q.v.). Rebecca merely used the goat skins and meat, avoiding the blood in which is the life of man and beast. Thus the conflict between Esau and Israel is not a blood feud in God's eyes, though it is often so regarded in man's eyes. The feud between Joseph and the other tribes is a blood feud, which is why in many applications his sons are accounted as tribes of Israel.

### **Gen 27:28**

Job 38:28.

"Dew" is understood to be condensation, not "sweat." Ancients thought that it was a form of sweat. V. 39.

### **Gen 27:29**

Hence the promise of Gen. 12:1-4 goes through Isaac, not Ishmael. See Gen. 28:14.

### **Gen 27:33**

Note Gen. 25:23.

### **Gen 27:39**

The ancients thought dew was sweat. (Gen. 27:28.)

### **Gen 27:40**

See Ex. 17:8 v.f.

The yoke was broken in 2 Ki. 8:20-22.

## **Chapter note for Genesis 28**

*1 Isaac blesseth Jacob, and sendeth him to Padan-aram. 6 Esau marrieth Mahalath the daughter of Ismael. 10 The vision of Jacob's ladder. 18 The stone of Beth-el. 20 Jacob's vow.*

### **Gen 28:4**

The promises God made to Abraham and Isaac go to Jacob and his seed, the twelve sons whose descendants were called "Israel." It is the twelve tribes of Israel who receive that promise with Judah singled out for the seed which destroys Satan (Gen. 3:15).

### **Gen 28:9**

Mahalath here, Bashemath in 36:3 -- either he married two sisters or she had two names.

### **Gen 28:11**

Probably Mt. Moriah.

### **Gen 28:12**

This verse is geocentric in implication, even though it is a dream. After all, the earth is footstool to the throne of God, and footstools don't move relative to the throne. The ladder could only be steady if the earth neither rotated nor orbited the sun at 30 km/sec. Also see Jn. 1:51; Zec. 10:12; and Isa. 14:13; the ladder is Christ. Jn. 6:62.

### **Gen 28:17**

For geocentric application see the note to verse 12.

### **Gen 28:19**

**Bethel** = "house of God."

### **Gen 28:22**

If the reference to the house of God is prophetic, then this is the temple site in Jerusalem. Compare 22:2.

## **Chapter note for Genesis 29**

*1 Jacob cometh to the well of Haran. 9 He taketh acquaintance of Rachel. 13 Laban entertaineth him. 18 Jacob covenanteth for Rachel. 23 He is deceived with Leah. 28 He marrieth also Rachel, and serveth for her seven years more. 32 Leah beareth Reuben, 33 Simeon, 34 Levi, 35 and Judah.*

### **Gen 29:10**

The shepherds were too lazy and did not want to work. Jacob wanted to impress Rachel by rolling up his sleeves and watering her flock. It was love at first sight. The depth of the story is that the appearance to the righteous reflects the goodness or badness of the person; that is why love at first sight in the righteous has great meaning.

### **Gen 29:26**

A custom that gives the first-born daughter a preference over her younger siblings, essentially a form of birthright.

### **Gen 29:27**

The week is for the bride, to allow her to adjust to the change, to comfort her for having to change her allegiance from her father to her husband. When Rebekah left, her family wanted ten days but she turned them down (Gen. 24:55-58). See note to Lu. 12:36 for more.

### **Gen 29:32**

**Reuben** = “see, a son.”

### **Gen 29:33**

**Simeon** = obedient; hearing.

### **Gen 29:34**

**Levi** = “joined.” Cf. note to 49:5.

### **Gen 29:35**

**Judah** = “praise.” First occurrence of “praise,” and it is to the Lord.

### Chapter note for Genesis 30

*1 Rachel, in grief for her barrenness, giveth Bilhah her maid unto Jacob. 5 She beareth Dan and Naphtali. 9 Leah giveth Zilpah her maid, who beareth Gad and Asher. 14 Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel. 17 Leah beareth Issachar, Zebulun, and Dinah. 22 Rachel beareth Joseph. 25 Jacob desireth to depart. 27 Laban stayeth him on a new covenant. 37 Jacob's policy, whereby he became rich.*

#### Gen 30:6

**Dan** = "judge."

#### Gen 30:8

**Naphtali** = "wrestling."

#### Gen 30:13

**Asher** = "happiness."

#### Gen 30:14

Sol. 7:13. Mandrakes are also known as May Apples.

#### Gen 30:18

**Issachar** = "hire."

#### Gen 30:20

**Zebulun** = "to dwell."

#### Gen 30:21

**Dinah** = "judgment."

#### Gen 30:24

**A.M. 2259.** For more on Joseph, see note to 37:2.

#### Gen 30:34

Laban was content to have Jacob "manage his money" for him at commission. Jacob was to keep all speckled and spotted among the goats, and the brown among the sheep (v. 31). In each case, Jacob chose the recessive trait.

Simple explanations of how Jacob did it abound, but in reality, it is not that simple. The color of sheep involves at least four genetic locations (genes) controlling solid colors, shading, spotting, etc. Simple dominance and recession does not work. Jacob may have gathered some insight from the shading of the white sheep which ones had a brown gene (more dominant than other recessive traits but recessive nevertheless), but as far as we know, that is the extent of it. Jacob says he had God's help (31:10 v.f.), and that may well be the end of it. Mating the spotted rams would maximize the possibility of producing spotted offspring, and selecting the shades among the ewes would add to that.

#### Gen 30:37

Aphrodisiacs still in use by farmers. Did Jacob believe in pre-natal influence?

### Chapter note for Genesis 31

*1 Jacob upon displeasure departeth secretly. 19 Rachel stealeth her father's images. 22 Laban pursueth after Jacob, 26 and complaineth of the wrong. 34 Rachel's policy to hide the images. 36 Jacob's complaint of Laban. 43 The covenant of Laban and Jacob at Galeed.*

#### Gen 31:7

V. 41.

#### Gen 31:10

Grised is a variant of grizzled, meaning grey or having brown fur tipped with grey.

#### Gen 31:12

Genetic principle, see 30:34 note.

#### Gen 31:13

First use of anoint, though the action is performed in 28:18-20. Men anoint things, God anoints men (Ex. 28:41 etc.). The things that God orders to be anointed, such as the altar and the tabernacle, are each a type of Christ, God in the flesh. Priests and kings are anointed, so Christ, meaning God's anointed one, is both king and priest, that is, he is lord of all (Ac. 10:36). For Messiah, see Dan. 9:25; for Christ, see Mat. 1:1.

#### Gen 31:19

Images: Heb. *teraphim*, which may have been an idol for healing (from the root *raphah*, "to mend"). See: Judg. 17:5; 1 Sa. 19:13; Eze. 21:21; and Hos. 3:4 (q.v.). Was Rachel already having problems bearing Benjamin? (35:18). Note that she took them while he was busy.

This is the first reference to images, both in the Bible's placement of books and the chronological order in which the books may have been written. The oldest book of the Bible apparently is Job. This is indicative of a Babylonian origin (that is, Nimrod).

#### Gen 31:30

-- GODS

v. 19.

#### Gen 31:32

Indeed, Rachel lived but a few months beyond this event (35:19), dying in accordance with Jacob's curse (which was not causeless: cf Pr. 26:2). She was allowed to come to term for Benjamin's sake. Leah was clearly more righteous than Rachel. The relationship between Jacob and Rachel parallels the Lord's relationship with rebellious Israel.

#### Gen 31:38

Cast = miscarry.

#### Gen 31:46

That is, brothers in law. (v. 54).

#### Gen 31:47

**Jegar-sahadutha** = "heap of witness" in Chaldean.

**Galeed** = "heap of witness" in Hebrew. Likely the same as, and origin of, the name Gilead which is where this event took place (v. 23).

#### Gen 31:49

**Mizpah** = "watchtower."

#### Gen 31:53

Recall that Nahor is Abraham's brother 11:27. Their father was Terah. Though these three may have worshipped the LORD, Jacob is not so sure that Laban respects their God and chooses rather to limit the scope through Abraham to the God of the son of promise, Isaac. Also see Gen. 11:24.



### **Chapter note for Genesis 32**

*1 Jacob's vision at Mahanaim. 3 His message to Esau. 6 He is afraid of Esau's coming. 9 He prayeth for deliverance. 13 He sendeth a present to Esau. 24 He wrestleth with an angel at Peniel, where he is called Israel. 31 He halteth.*

#### **Gen 32:2**

**Mahanaim** = "two bands."

#### **Gen 32:3**

Apparently Esau moved before Jacob fled.

#### **Gen 32:10**

V. 2.

Jacob here admits his unrighteousness and his need for a savior--even though it is in a physical context here. Contrast that with modern Judaism which seeks to establish its own righteousness (Rom. 10:3). Later, his son Judah will intercede when he places himself and children as surety for Benjamin's safe return from Egypt.

#### **Gen 32:11**

Jacob well knew the wickedness of this brother.

#### **Gen 32:22**

**Jabbok** = "outpouring," "exertion."

#### **Gen 32:24**

An appearance of Christ (v. 30).

The Hebrew for "breaking of the day" literally is "ascending of the morning," a geostatic idiom.

#### **Gen 32:25**

Hos. 12:4.

#### **Gen 32:29**

This query is never answered in the Old Testament -- Judg. 13:17; Pr. 30:4.

#### **Gen 32:30**

**Peniel** = "face of God." Compare spelling of v. 31 where a broader region is meant.

#### **Gen 32:31**

For Peniel vs. Penuel, see note in v. 30.

### **Chapter note for Genesis 33**

*1 The kindness of Jacob and Esau at their meeting. 17 Jacob cometh to Succoth. 18 At shalem he buyeth a field, and buildeth an altar called El-elohe-Israel.*

#### **Gen 33:17**

Some commentators equate Succoth with the word *succah* here translated as “booths.” Strong’s claims that *succoth* is the plural of *succah*, but that does not follow the text of this verse. Succoth is H5523 whereas *succah* is H5521. Yet the booths here are plural. If Strong’s source is correct, both should use H5523.

#### **Gen 33:18**

**Shechem** = back, ridge, portion, shoulder, early morning (as arising). The city is called *Sichem* in 12:6.

#### **Gen 33:19**

See note to Gen. 23:16.

#### **Gen 33:20**

**El-elohe-Israel** = God the judge (or God) of Israel.

### Chapter note for Genesis 34

*1 Dinah is ravished by Shechem. 4 He sueth to marry her. 13 The sons of Jacob offer their condition of circumcision to the Shechemites. 20 Hamor and Shechem persuade them to accept it. 25 The sons of Jacob upon that advantage slay them, 27 and spoil their city. 30 Jacob reproveth Simeon and Levi.*

#### Gen 34:1

**Dinah** = cause, judgment, plea, strife.

#### Gen 34:2

**Shechem** = back, ridge, portion, shoulder, early morning (as arising).

**Hamor** = ass.

**Hivite** = village or living (moving, circulating).

#### Gen 34:3

Re. *clave*: when a man and woman love each other, the Bible says that their souls *cleave* together. This means that they stick together like glue. When two men (such as Johnathan and David), their souls are said to be *knit* together (cf. 1 Sam. 18:1).

#### Gen 34:14

Although the sons of Jacob deal deceitfully here (vv. 14-17) with the Hivites, ultimately their promise is kept when Israel succumbs to the trickery of the Gideonites, descendents of these people and in this region (v. 2 with Jos. 9:7).

#### Gen 34:23

Contrast v. 28.

#### Gen 34:28

Contrast v. 23.

### Chapter note for Genesis 35

*1 God sendeth Jacob to Beth-el. 2 He purgeth his house of idols. 6 He buildeth an altar at Beth-el. 8 Deborah dieth at Allon-bachuth. 9 God blesseth Jacob at Beth-el. 16 Rachel travaileth of Benjamin, and dieth in the way to Ephrath. 22 Reuben lieth with Bilhah. 23 The sons of Jacob. 27 Jacob cometh to Isaac at Hebron. 28 The age, death, and burial of Isaac.*

#### Gen 35:2

Putting away strange gods, cf. Josh. 24:23.

#### Gen 35:4

Meaning that Rachel, too, gave up the gods she'd stolen from her father (31:30-35).

#### Gen 35:7

**Elbethel** = God of the house of God.

#### Gen 35:8

**Allon-bachuth** = oak of weeping.

#### Gen 35:18

Note, her soul departed, so it did not die.

**Ben-oni** = son of sorrow.

**Benjamin** = son of my right hand; son of my old age?

#### Gen 35:19

Fulfilling 31:32.

#### Gen 35:21

**Edar** = flock. Here it is a place, in Mic. 4:8 it is a symbol.

#### Gen 35:29

**A.M. 2288.**

Ghost: prev. ref. is 25:17; next is 49:33.

### Chapter note for Genesis 36

*1 Esau's three wives. 6 His removing to mount Seir. 9 His sons. 15 The dukes which descended of his sons. 20 The sons and dukes of Seir. 24 Anah findeth mules. 31 The kings of Edom. 40 The dukes that descended of Esau.*

#### Gen 36:3

See note to 28:9.

#### Gen 36:6

I.e., Esau went to Edom (v. 8).

#### Gen 36:10

Probably not the same as the Eliphaz of Job since that one was a Temanite. From verse 11 it could be that Job's Eliphaz was a great grandson of Esau. See note to Job 1.

#### Gen 36:11

**Kenaz** = hunter.

#### Gen 36:12

Timna: V. 22.

Amalek was father to the Amalekites who fought against Israel in the wilderness (Ex. 17:8 vf.)

#### Gen 36:15

**Duke:** Heb. is the same as our word aloof. A duke is a nobleman with the highest hereditary rank.

#### Gen 36:16

Amalek, Ex. 17:8.

#### Gen 36:22

**Hemam** = Homam in 1 Chr. 1:39.

Timna, v. 12

#### Gen 36:23

Alvan = Alian in 1 Chr. 1:40.

Shepho = Sephi in 1 Chr. 1:40.

#### Gen 36:24

Mule = the sterile hybrid offspring of a male donkey and a female horse, characterized by long ears and a short mane. These were wild, suggesting that Anah may have discovered them or, at least, learned how they originated.

This is the first mention of mule. The word occurs 21 times in 19 verses, all in the O.T. and always as a riding animal, merchandise, or tribute. The last mention is Zec. 14:15. Compare ass in Gen. 12:16.

#### Gen 36:26

Hemdan = Amram in 1 Chr. 1:41.

#### Gen 36:27

Akan = Jakan in 1 Chr. 1:42.

#### Gen 36:28

Re. Uz, cf. Job 1:1? but see Gen. 10:23.

#### Gen 36:40

-- **ALVAH**

Aliah in 1 Chr. 1:40.

## Chapter note for Genesis 37

2 Joseph is hated of his brethren. 5 His two dreams. 13 Jacob sendeth him to visit his brethren. 18 His brethren conspire his death. 21 Reuben saveth him. 26 They sell him to the Ishmeelites. 31 His father, deceived by the bloody coat, mourneth for him. 36 He is sold to Potiphar in Egypt.

### Gen 37:1

A.M. 2276.

### Gen 37:2

Joseph is a type of Christ. His brethren hated him (v. 4), they thought to kill him, symbolized by his descent into the pit, whence he arose and was sold to Egypt, even as the Jews chose Caesar as their king to this day. They meant it for evil, but God means it for good, for by his bread (the Scripture), many are saved from death.

### Gen 37:4

This parallels the attitude of the Jews to the beloved of the Father, the Lord Jesus Christ.

### Gen 37:7

First use of *obeisance*, meaning an act or attitude of deference or homage. Though the Hebrew word underlying this includes the act of worship, its translation into English never implies this. Obeisance occurs nine times in Scripture: here, v. 9, 43:28 which is the fulfillment of this dream, Ex. 18:7 where Moses gives it to Jethro, 2 Sam. 1:2 where David gives it to Saul, 2 Sam. 14:4, 15:5, 1 Ki. 1:16, and 2 Chr. 24:17.

### Gen 37:9

With Joseph the twelfth, see Rev. 12:1 vf.

11 apostles were given the great commission (Mt. 28:16), with Paul the twelfth. Joseph parallels Paul in some respects.

This is the first time that “moon” appears in the Bible. A little background is of interest. As noted earlier (Gen. 11:28), Ur of the Chaldees was a city dedicated to moon worship, and so was Jericho. Moon worship was long prevalent in Arabia, too. The moon-god was known there as *Al-ilah*. Mohammed renamed this deity *Allah* and converted its worship into an imageless monotheism. The Islamic symbol of the crescent moon can still be seen on mosques, minarets, and flags, not to mention Masonic symbolism.

### Gen 37:10

Jacob had one wife left. Nevertheless, Joseph’s mother was dead.

### Gen 37:17

**Dothan** = “springs.” Compare context of 2 Ki. 6:13.

### Gen 37:25

Balm of Gilead, Jer. 8:22.

### Gen 37:28

Compare v. 27, v. 36 & 39:1. Who bought Joseph? the Ishmeelites or the Midianites? Apparently the Midianites were the brokers for the Ishmeelites. Gen. 40:15 may indicate that Joseph did not know he’d been sold.

### Gen 37:31

The kid of the goats is a sin offering (Lev. 4:23 says male for a ruler, Lev. 4:28 says female for others). The Scripture does not say whose idea it was, but it was done at Reuben, the eldest’s behest.

Theologically speaking, the blood of the sin offering, was applied to Joseph’s coat. We see the two advents here, for in the first advent those to whom the blood is applied--those who believe on the Lord Jesus Christ--become members of a nation of priests and kings. At the second advent, the blood is efficacious for the common man who goes into the Millennium at its application. Again, this points to a key tole that Joseph is to play during the time of Jacob’s troubles (Rev. 12). Remember, too, that Jacob’s trouble (concern for the children of Rachel) came to an end when Joseph called him. Because the Scripture does not state the sex of the kid, both sexes must be allowed.

### Gen 37:35

“Daughters,” plural. See note to Gen. 46:15.

### **Chapter note for Genesis 38**

*1 Judah begetteth Er, Onan, and Shelah. 6 Er marrieth Tamar. 8 The trespass of Onan. 11 Tamar stayeth for Selah. 13 She deceiveth Judah. 27 She beareth twins, Phares and Zarah.*

#### **Gen 38:2**

According to this verse and verse 12, Shuah was a man's name. But 1 Chr. 2:3 says: "the daughter of Shua the Canaanitess" which would seem to indicate that Shua was a Canaanitess. Actually, it was the "daughter of Shua" who was the Canaanitess. Alternatively, both father and mother may have had the same name.

#### **Gen 38:6**

**Tamar** = erect; palm tree. Ru. 4:12; 1 Chr. 2:4; Mat. 1:3 (Thamar).

#### **Gen 38:12**

See note to Gen. 4:3 for scientific import. Next reference is Ex. 2:23.

#### **Gen 38:14**

-- **VEIL**  
A.V. vail.

#### **Gen 38:15**

Here a harlot is recognized by having her face covered. Note the irony with Mohammedism where harlots are thought to have their faces exposed. And this they say is according to the biblical customs! Who says God doesn't have a sense of humor.

#### **Gen 38:19**

-- **VEIL**  
A.V. vail.

#### **Gen 38:26**

Mat. 21:31.

#### **Gen 38:28**

The scarlet thread is here tied to the birthright. After v. 30 we next find it mentioned hanging from Rahab's window in Jericho (Josh. 2:18). The last entry is Sol. 4:3.

#### **Gen 38:29**

**Pharez** = breach.

#### **Gen 38:30**

**Zarah** = dawn, rising.

**Chapter note for Genesis 39**

*1 Joseph advanceth in Potiphar's house. 7 He resisteth his mistress's temptation. 13 He is falsely accused. 20 He is cast in prison. 21 God is with him there.*

**Gen 39:1**

If the Pharaoh was Pharaoh Zoser, the Joseph's Egyptian name was Imhotep.

**Potiphar** = "priest of the bull[?]"

**Pharaoh** = "shepherd," "crocodile;" from this word stems the English word, "hero."

**Gen 39:8**

First occurrence of "commit." It here signifies to put in trust or charge. The first occurrence where it means to do, to perform or perpetrate, is Ex. 20:14.

**Chapter note for Genesis 40**

*1 The butler and baker of Pharaoh in prison. 4 Joseph hath charge of them. 5 He interpreteth their dreams. 20 They come to pass according to his interpretation. 23 The ingratitude of the butler.*

**Gen 40:1**

A.M. 2287.

**Gen 40:2**

The butler was a cup-bearer, like Nehemiah 2:2.

**Gen 40:3**

Captain was Potiphar's old position (39:1).

**Gen 40:8**

Thus people who claim to interpret dreams usurp the power. The Holy Ghost is the interpreter, not man (41:16). This also means that no religious organization has ever been, or will ever be the "infallible interpreter of scripture." God, himself, as the Spirit of truth, interprets it to each reader or hearer of Scripture individually (Dan. 2:28; Lu. 24:27; Jn. 16:13).

## Chapter note for Genesis 41

*1 Pharaoh's two dreams. 25 Joseph interpreteth them. 33 He giveth Pharaoh counsel. 38 Joseph is advanced. 50 He begetteth Manaseh and Ephraim. 53 The famine beginneth.*

### Gen 41:1

A.M. 2289. See v. 46.

### Gen 41:16

40:8, q.v.

### Gen 41:23

Possibly the sirocco from Arabia.

### Gen 41:28

-- SHOWETH

**QV error:** should be spelled "sheweth." Shew has been replaced by show more than 400 times.

### Gen 41:36

Perish means to die suddenly, unnaturally, "before one's time." Supposedly the word is made up of "per-," meaning "away," and "ire," Latin for to go. It is also related to "jah," which can mean "door" (Janus: god of doors, janitor). Since secular etymology abhors Hebrew and other Semitic root words, "perish" may ultimately stem from JAH, short for JEHOVAH, so that perish means "away to JAH." Die, on the other hand, means to cease living, to expire, to lose vitality. Its stems from Old Norse, "to be exhausted," in Germanic *dwinan* in Old English *dwinan*, to diminish, languish: dwindle.

### Gen 41:45

**Zaphnath-paaneah** = "man of food during famine."

**Asenath** = "who belongs to Nath (Nut)." In Hebrew her name puns with heap or storehouse.

**Poti-pherah** = "priest of the sun," "exposing leadership."

**On** = "sun," "force," "strength."

Re. Joseph as a type of Christ, he has a Gentile bride.

### Gen 41:46

A.M. 2289.

### Gen 41:51

**Manasseh** = "Forgetting."

### Gen 41:52

**Ephraim** = "Fruitful."

### **Chapter note for Genesis 42**

*1 Jacob sendeth his ten sons to buy corn in Egypt. 16 They are imprisoned by Joseph for spies. 18 They are set at liberty, on condition to bring Benjamin. 21 They have remorse for Joseph. 24 Simeon is kept for a pledge. 25 They return with corn, and their money. 29 Their relation to Jacob. 36 Jacob refuseth to send Benjamin.*

#### **Gen 42:1**

Circa 2297 B.C.

#### **Gen 42:8**

Even as the Jews did not know Jesus at his first advent. Cf. Mat. 17:12; Jn. 1:31, 33, 10; Ac. 13:27; 1 Jn. 3:1.

#### **Gen 42:18**

Resurrection overtones.

#### **Gen 42:23**

Since the preceding was recorded inerrantly in Hebrew but was spoken in Egyptian, this evidences for the possibility of inerrant translations. Also see note to Esther 8:9.

#### **Gen 42:28**

Note how Joseph's goodness wreaks havoc with the conscience of his brethren, like casting coals of fire on their heads (Pr. 25:22; Rom. 12:20).

#### **Gen 42:34**

-- **TRAFFIC**

QV error: spelled traffick in A.V.

#### **Gen 42:37**

Reuben had two of his four (46:9; 1 Chr. 5:3) sons at the time.

**Chapter note for Genesis 43**

*1 Jacob is hardly persuaded to send Benjamin. 15 Joseph entertaineth his brethren. 31 He maketh them a feast.*

**Gen 43:1**

Circa A.M. 2298.

**Gen 43:11**

For the doctrine of honey in Scripture see note to Deu. 8:3.

**Gen 43:16**

Hour of the Egyptian principal meal.

**Chapter note for Genesis 44**

*1 Joseph's policy to stay his brethren. 14 Judah's humble supplication to Joseph.*

**Gen 44:5**

Joseph would not use the cup for divining, but his brothers didn't know that.

**Gen 44:15**

Cf. note to v. 5.

**Gen 44:33**

See note to Gen. 49:9.

### **Chapter note for Genesis 45**

*1 Joseph maketh himself known to his brethren. 5 He comforteth them in God's providence. 9 He sendeth for his father. 16 Pharaoh confirmeth it. 21 Joseph furnisheth them for their journey, and exhorteth them to concord. 25 Jacob is revived with the news.*

#### **Gen 45:5**

Did he overhear this, that he was sold, or did he learn it from Simeon during the latter's stay in prison? (40:15.)

#### **Gen 45:6**

Earing appears twice, here and in Exo. 34:21. Earing refers to the time that a cereal plant grows a seed-bearing spike, such as corn. The time when such ears first appear on the plant.

#### **Gen 45:7**

An illustration of Satan as God's anger (see note to 2 Sam. 24:1): Joseph's brethren were mad with jealousy and God allowed them to sell Joseph to preserve Jacob's family--even as he allowed the torture and death of his only begotten Son to save many.

Also an example of the permissive will of God akin to Job's temptation.

#### **Gen 45:10**

Goshen is also Rameses (47:11).

#### **Gen 45:20**

For a strange fulfillment of that see Ex. 12:36.

#### **Gen 45:23**

Note that the she asses carry the necessities for Jacob. A she ass is much more docile than a he ass, so there is not much change that Jacob has to deal with a stubborn animal when he is hungry. See Gen. 12:16 for first occurrence of ass.

## **Chapter note for Genesis 46**

*1 Jacob is comforted by God at Beer-sheba. 5 Thence he with his company goeth into Egypt. 8 The number of his family that went into Egypt. 28 Joseph meeteth Jacob. 31 He instructeth his brethren how to answer to Pharaoh.*

### **Gen 46:1**

**A.M. 2298** (see 47:9).

### **Gen 46:4**

Resurrection overtones. Immediate fulfillment is Gen. 50:13.  
That is, to close his eyes after death.

### **Gen 46:7**

See note to v. 15.

### **Gen 46:15**

The count is 32, with one daughter. Since here it says “daughters,” plural, there must have been one more. Since v. 7 says that Jacob brought “all” his seed with him, it seems likely that the second daughter was already dead. Also see 37:35.

### **Gen 46:18**

Sixteen includes Serah.

### **Gen 46:21**

Contrast 1 Chr. 7:6 where 3 are listed.

Some believe on the basis of Nu. 26:38, 40 that this Naaman is a grandson, not a son. Although the Holy Bible does not distinguish between son and grandson, it seems most likely that the son and grandson had the same name.

### **Gen 46:26**

Sixty-six souls here but Ac. 7:14 says 75. De. 10:22 says 70. The context of the latter is “fathers,” of the former “all kindred,” and here direct descendents. Apparently the wives are omitted in the count here but not in Acts.

Gen. 12:5; Ex. 1:5. That the souls came out of Jacob’s loins means that not only the body but also the soul must be come from the Father. That is consistent with the observation that if Christ types the body and the Holy Ghost types the spirit, it follows that the Father types the soul in us three-partheid beings. (Other parts stem from these three; the mind, in particular, stemming from the spirit, i.e., the things one “minds” motivates us.)

### **Gen 46:27**

The 66 of verse 26 + Joseph + Joseph’s 2 sons + Jacob himself.

### **Gen 46:34**

Ironic because the word *Pharaoh* means “shepherd.”

**Chapter note for Genesis 47**

*1 Joseph presenteth five of his brethren, 7 and his father, before Pharaoh. 11 He giveth them habitation and maintenance. 13 He getteth all the Egyptians' money, 16 their cattle, 18 their lands to Pharaoh. 22 The priests' land was not bought. 23 He letteth the land to them for a fifth part. 28 Jacob's age. 29 He sweareth Joseph to bury him with his fathers.*

**Gen 47:4**

Goshen was taken by Joshua (Josh. 11:16).

**Gen 47:9**

**A.M. 2298.**

**Gen 47:11**

Goshen is a region in Rameses. It was from there that the children of Israel left in Ex. 12:37 and Num. 33:3, 5.

**Gen 47:26**

Oldest historic reference to share cropping.

**Gen 47:28**

**A.M. 2315.**

### **Chapter note for Genesis 48**

*1 Joseph with his sons visiteth his sick father. 2 Jacob strengtheneth himself to bless them. 3 He repeatheth the promise. 5 He taketh Ephraim and Manasseh as his own. 7 He telleth Joseph of his mother's grave. 9 He blesseth Ephraim and Manasseh. 17 He preferreth the younger before the elder. 21 He prophesieth their return to Canaan.*

#### **Gen 48:1**

**A.M. 2315.**

#### **Gen 48:16**

Hence Manasseh and Ephraim are each counted as a tribe in Israel. Together they make up the tribe of Joseph, but at such time as both are mentioned, one of the other 11 is missing.

Heb. 11:21.

Israel is near the center of mass of the dry land of the globe, hence, since the earth is defined as the dry land, Israel is in the "midst of the earth."

#### **Gen 48:20**

This is the last instance of a son receiving a blessing that is recorded in Scripture. The blessing, that passed from generation to generation, ends with Joseph. His sons are blessed by their grandfather, Isaac, not by their father. In that sense, Joseph (including his sons) is a type of the remnant. Levi and Simeon got no inheritance. Simeon's did not receive his lot but to make room for him, it was cut out of Judah's. Ephraim and Manasseh got their place among the twelve tribes.

#### **Gen 48:22**

The Amorite can't be Hamor because Simeon and Levi did it (34:28) and Jacob was against it. Evidently this event is not recorded in the Bible except here.

## Chapter note for Genesis 49

*1 Jacob calleth his sons to bless them. 3 Their blessing in particular. 29 He chargeth them about his burial. 33 He dieth.*

De. 33.

### Gen 49:1

A.M. 2315.

For an exposition on last days see Heb. 1:2.

### Gen 49:4

35:22

### Gen 49:5

**Levi** = joined. The blessings held in that Levi was scattered throughout the tribes as of this day in accordance with the words of Israel (v. 7) as it would not be beneficial for them to be together due to their temper, and their temper is cursed. Also, as Moses said, they became the holy tribe and today they are the most zealous in what they do.

The characteristics of the other tribes probably continue today though we do not know which is which. It would appear that all the tribes are in the western Diaspora as some members of the other tribes returned to worship God in Judah and so none of the tribes appear to have been lost though we don't know which is which except for the Levites, who have identified themselves by family tradition, and the descendants of King David who similarly identify themselves.

### Gen 49:6

Supposedly this phrase "digged down a wall" should be "hamstrung an ox" instead. In consonant form, *shwr*, the Hebrew could be either, but the pointed form would seem to support the latter. There is no record of Simeon and Levi houghing any oxen, but there is a reference of them "spoiling" a city (Gen 34:27). Since the pointing came later, and given the scriptural evidence, it seems that the A.V. reads as the original whereas the Masoretic text does not.

The following also read "digged down a wall:" Douay-Rheims (ca. 1580), de Reina (1569) and de Valera (1602), and Diodati (1576-1649).

### Gen 49:7

Hence the Levites had no property, no inheritance.

### Gen 49:8

Rev. 5:5.

### Gen 49:9

Judah is now elevated above his brethren. He manifests two redeeming qualities which mark him off at once as the man fit to wear the Kingdom's crown. He gets down instead of trying to get up! (See Gen. 38:26; 44:18-34; the way down is up; the way up is down: Lu. 14:11; 18:14.)

Judah takes the blame twice in a row. Once, he takes it deservedly, acknowledging that a harlot is more righteous than he (Gen. 38:25-26). (How strangely reminiscent this is of the passage in Mat. 21:31!) The second time he humbles himself "vicariously" for the sake of another (Gen. 44:33-34), and upon these two "lowerings," God elevates the man to become the fountain-head for every future king over the Kingdom of Heaven. (Saul is from the tribe of Benjamin, but he enters only temporarily and only by the permissive will of God.)

In Deu. 32:22, Moses calls Dan a lion's whelp.

### Gen 49:10

**Shiloh** = "rest bringer," "peace bringer." The Pharisees took this to mean that once Judah ceased ruling that the Messiah would then come. Herod was the first non-Jewish king of Judea. The *Targum Onkelos* says the scribes will not pass until Messiah. The Sanhedrin ceased after the fall of Jerusalem in A.D. 70. Mt. 26:28.

**Gen 49:11**

Zec. 9:9, q.v.

Here the two advents are separated by a semicolon. Similar situations occur with commas or colons. Note the implications of this rule in 2 Thess. 2:3. Another example may be found in v. 24 where the shepherd is the first advent while the stone is in the second.

**Gen 49:14**

Judas Iscariot may have been from this tribe, though conventional wisdom says his name is related to the plural of *Kirjath*, city. Man of the city. Note “servant unto tribute” in next verse. See Mat. 10:4.

**Gen 49:15**

**Tribute:** from “tribe.” Compare Mat. 17:24 v.f. In a sense it means to give honor to one who deserves it. Thus Mat. 22:17 etc. is a trick question, for Caesar is not worthy of honor.

**Gen 49:17**

Dan is a serpent here while a lion’s whelp in Deu. 33:22. Dan is a type of Satan. Judg. 18-19.

**Gen 49:18**

For what is involved in salvation, Biblically, see note to Luke 1:77.

**Gen 49:22**

**Joseph** = let him add; adding. Joseph became predominate among the lost tribes and could not get along with Judah, reflecting the animosity among the brothers. (More in v. 24 note and Gen. 27 chapter note.)

**Gen 49:24**

See note to v. 11.

“From thence” refers to the God of Jacob. The shepherd refers to the Good Shepherd, i.e., the first advent, while the stone, which is that of Dan. 2:35, refers to second advent. The placement of this allusion hints at a future role that the tribe of Joseph may yet play in the adding or grafting of the Gentiles into Israel (cf. v. 22).

**Gen 49:25**

“Blessings of the deep ...” refers to oil and minerals plus, likely, fish. Blessings of heaven would include Salvation through Jesus Christ, rain, sun, etc.

**Gen 49:27**

*Ravin* means to ravage, to devour.

Re. wolf: Isa. 11:6 with Isa. 65:25 -- the wolf and the lamb together in harmony.

**Gen 49:29**

Re. cave, 50:13

**Gen 49:30**

23:16; 50:13.

**Gen 49:33**

Re. ghost, (35:29, Job 3:11)

Clearly the Old Testament knows of a “hereafter.” Also note that Jacob is “gathered unto his people” 40 days before any “grave” or “*sheol*” or “*hades*” or “hell” implying that hell (*hades* or *sheol*) is not the same as the grave.

**Chapter note for Genesis 50**

*1 The mourning for Jacob. 4 Joseph getteth leave of Pharaoh to go to bury him. 7 The funeral. 15 Joseph comforteth his brethren, who craved his pardon. 22 His age. 23 He seethe the third generation of his sons. 24 He prophesieth unto his brethren of their return. 25 He taketh an oath of them for his bones. 26 He dieth, and is chested.*

**Gen 50:11**

**Abel-mizraim** = mourning of the Egyptians.

**Gen 50:13**

See note to Gen. 23:16. 49:29 vf; Ac. 7:16.

**Gen 50:25**

Ex. 13:19.

**Gen 50:26**

Genesis starts with the creation and ends with a coffin in Egypt.